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KAUTILYA'S VIEWS ON ORIGIN AND NATURE OF STATE IN ARTHASASTRA

Rajeev

Research Scholar

Singhania University

Rajasthan, India

INTRODUCTION AND PERIOD OF ARTHASASTRA

There are two aspects for taking its period:-

View of foreign scholars: Winter Nath, Jolly, Kith say that the epic would not be innovated before 3.A.C. They say that it would not be come into existence at the Maurya's ruling time. If would be so, then there would be definitely motioned Maurya's ruling and its political structure. In the context, they say that Yagyavalyak's memories and epic were contemporary.



View of Indian scholars: Dr. Jaisawal. Dr. Shyamshastri agrees with that Arthasastra is the innovation of ChanderGupta's Prime Minister Kautilya. They say that Chander Gupta caught the throne in 321 B.C. and Ashoka 296 B.C. respectively. Therefore, this epic would be between 321B.C.to 300B.C. Kautilya innovated it for guidance Maurya's ruling. Indian literature says that in epics of Jainism and Buddhism we can get the information about Kautilya.

At the analysis of above aspects Dr. Shyam Lal Pandey says, "The epic Arthasastra either contemporary of Maurya or a new edition after ruled but it has to be accepted that political principles in this epic are of Maurya's time.¹

Nature and subject-matter of Arthasastra

Arthasastra may be an epic with its name, but it is not. It informs only about structure of ruling of a state. T.N.Ramaswamy said, "The Arthasastra is truly an anthology of political wisdom and theory and an art of statecraft, scattered in pre-Kautilyan writings, streamlined and reinterpreted by Kautilya in his attempt to construct a separate and distinct science of statecraft."

Dr. Shastri is creditable for taking it into existing life. He was the healer of library of oriental. He got a script of Pandulipi from a saint (Brahman) from Tinjore and versioned it into English in 1905. The first edition of epic was published in 1909 with the help of Mysore.



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In the initial part, Brahaspati from Gods and Sukra from Gaints had been worshipped. According to Kautilya “Artha” means living and Earth, Living is related to everybody and earth wanted to get fro kingdom expandasion. Thus, Arthasastra is an epic which works for guidance of king, ruling and politics.²

Origin of the state

Kautilya’s philosophy says state as central theme. Monarchy system was adopted in that time. Kautilya had discussed about state’s origin, nature and working. In regarding to origin of state he accepted the theory of social-cohesion. There was injustice everywhere in the society. So, Manu had been selected as ruler. Indian religious epic had been considered as to be first Indian king. People decided to give the 1/6 of their harvest, 1/10 of their trades and some taxes from gold. Kautilya had not thought about the monarchy. He could only use of this wealth for welfare and security of the people. Thus, by Kautilya’s view was used for social cohesion. In this context Dr. Shamasastri says, “The theory of social contract was not unknown in the days of Chanakya.”³

Kautilya did not speculate on the origin of the state. Like Machiavelli, he was concerned with the State of his own times. He was not interested in the question as the how the State, which had come into the possession of Chandragupta Maurya, had been brought up into the existence, but with the more urgent problem of how to make it a mighty and vigorous state



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ready to face internal as well as external dangers. At best, the Mauryan Prime Minister could trace the origin of Mauryan State to the misdeeds of the Nanda. Though he described in detailed the formation of villages and the different aspects of the village and town life yet there is no reference to the origin or evolution of the State in Kautilya.⁴

For understanding the Indian political thinking there are two major sources

- (a) Human being and the other is
- (b) His thoughts

One of them of Mahatma Buddha and the later is Kautilya. But both have the opposite thinking as Buddha is considered Idealism and Kautilya Pragmatic. Because of this merit he (Kautilya) has a specific place in India thinkers. So, Sale tore says that “of all the school of ancient Indian political thought, the most noteworthy is that of Kautilya.”⁵

Nature of the state

Kautilya had discussed about organism of state. He considered seven organs of the state,

1. Master or king
2. Amatya or ministers



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3. Janpad or country
4. Durg or fort
5. Kosh or treasury
6. Punishments
7. Friend

This organism was known as Kautilya's principle for nature of the state. He made it by inspiring the Holy books like the Mahabharata. Here Dr. Shamasastri has said about Kautilya's view for nature of state that each sovereign state must contain seven members (angas), such as the king, the minister, the country, the fort, the treasury, the army and the friend.⁶

Types of State

At the time of Kautilya there were some types of state, which are this following way;

State : Such state in which the rule was based on conflict. Kautilya says that this conflict is natural because of heredity. In this two persons might be two brothers or the father and the son. He suggested that the problem could be solved by the minister's suggestions.

Vairajya : Such type of state was not appropriate for people, because of in such conditions a king could exploit the people by ruling on them.⁷



Dualism (sangh rajya) : There was miniature of republic states. These states had adopted dualism. These were independent and self-reliance but could not face the larger enemies. In such dualistic states king was not permanent and used to get together at critical occasions.

In his time Mugdh was also a dualistic state. Therefore, he presented his views for making strong these states. Integration method was good for these states. He says that the king should appoint detective for getting information, he (the king) should do everything with his best approach and ability.

Kautilya supports to comprehensive function of state. He says that the function of it not only to secure but also to develop all-round development of its people. A state can fulfill all his need when it has economic back-bone strength. Only on the basis of economic citizens can get their aims of life. A state should be adopted such policies by which export may be more than import, and makes a happy human being with his glorious future. A man may be got religion, work. He (man) may be led a happy life.

Taking nature and functions there were two kinds of principles. One was non-materialistic and later one was materialistic. Former principle is emphasized on salvation of being life and the later one is on luxury life. Kautilya selects the mixture way of dual above and gives importance to mean, religious and work.



N.C. Bandyopadhyaya, "The state according to Kautilya must be based on sound economic foundations, so as to enables men to realize the aims of life."⁸

Objectives and Functions of Kautilya's State

In Kautilya's economics state is the central point. The objective of a state not only to secure but also welfare works for people. For completing objectives he integrated many institutions. The objectives are to secure people, to preserve them from natural calamities, to kill enemies' detective who may be harmful for the state. Kautilya thinks that for a king state is everything with it a king is nothing.⁹

Bandyopadhyaya, "The state, thus according to Kautilya, must be base on sound economic foundations, so as to enables men to realize the aims of his life, to lesson as much as possible, the struggle of existence at home, to lessen the dependence of the community on the outside world, to be in a position to help others sections of humanity is distress, and thereby to ensure on existence conducive to the happiness of men in this life and paving the way to a brighter beyond."

According to Kautilya state is not only a materialistic but a spiritual also. The objective of a state is not only to manage religious, means and work for people but to create such situation also such like, without colour, creed, and caste. For comprehensive objective he emphasizes on state's scope.¹⁰



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Kautilya says that for getting work, means, religious a state should do work in following way:-

- **Agriculture:** - It is the back-bone of a state's economic. A state to have cultivated land which can fulfill the need of the food. Plantation should be started. Transport may also be managed for it.
- **Administrative Appointments:** -For a good administration there should be essential appointments. It is the king's responsibility.
- **Military Function:** - The state's safety is also a major concern. For it an integrated and powerful military is essential which may be able to face outsider's attack.
- **Judicial Function:** - Such a judicial function which may be punished prisoners.
- **Economic Function:** - State's strength is base on treasury and trading. It should be fulfilling its meaning.
- **Diplomatic Function:**-Kautilya was not known for internal management. Ambassador should be appointed on the basis of neighbor's behaviour.
- **Industrial Function:** - capital and labour should be selected in industries for a state.
- **Luxury:** - Luxury was also involved by Kautilya in his working function of the state. He says that for the security of state employees should be appointed, by which the other streams would be uninvolved such luxury life.



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- **Business Function:** - Trades should be under control. For it things should be sold in the market and measurement should also be corrected.
- **Spiritual Function:** - Kautilya expects that the king to appoint Brahman and manage the state according to Dharmasastra and protect the Dharma/religious. He says that the duty of a state to develop spiritual field of a human being not a materialistic world.
- **Social Welfare:** - Kautilya says that the objective of state not only prosperity but also social welfare, because a prosperous person can build a prosperous nation. Kautilya says, "A king checks the famine at all. Who serves the grain even in famine days, he is real a king." A state should provide work to widows, the handicapped and others.

Kautilya emphasized all the streams of state by which religious, means, and work/activities affect. For religion, a state's those works emphasizes, which may be helpful for people and securing for people. For getting economy he emphasizes on industrious, agriculture and trade-fair, and for working on luxury. Thus, in such a way, on the basis of various objectives and works, State called the state a secularism and welfare state. Robson, "The idea of welfare state must be as old as the history of mankind and it is certainly much older than the state."¹¹

The Functions of the Monarch State

According to Kautilya the king is the first and foremost organ of the state. Without him the state is nothing. This type of state is harmful for its people. He says without a king there was



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nothing, there was corruption everywhere. Thus, the king emerges for protecting people. Thus, a king should be such who can get religion, economy and work. He may have specific abilities. Kautilya says, "The miseries of Demons (people) lies in the king. A king should not be selfish. He should think about his people."

Kautilya says extraordinary person to him, Kautilya emphasizes on specific merits of king and says, "Because the king is best in himself. He may have the virtue of Rishi/saint as well as human being."

He considers the nature of Saptang of the state and the king is central point on whom all organs revolve. He says, "These organs are essential. Effect and importance are depended on the task that how he is using these organs."¹²

Qualifications and Qualities of the king:-

1. A king should be perfect by physically, mentally, and intellectual.
2. He should be punctual.
3. He should have the control own senses.
4. He should complete the objectives of religious, economy and work.

Privileges of the king:-

1. He is supreme power.



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2. No tax can be imposed on him.
3. He is the owner of the non-relating money.
4. He is the owner of hidden money.
5. He can't be called for witness in court.

He had been provided these privileges such that he can follow his duty very well. He can't use these rights for luxury. So, for checking luxury life, he had been imposed some social and religious traditions, which can't be opposed by the king.

Routine of the king:-

Kautilya dividing his routine into eight parts

Routine of the day:-

- To investigate secured organization for protecting the people.
- To do personal work.
- To solve the riots of people.
- To get information about treasury and give instructions.
- To discuss with ministers and detective.
- To recreate and study.
- To investigate of army with their weapons.



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- To discuss with commander-in-chief.

Routine of the night:-

- To get information and give instruction to detectives.
- To do personal work.
- Recreating work.
- To feel relax and sleep
- To prepare time-schedule for the next day.
- To discuss with intellectual people.
- To do religious work.

Thus, Kautilya discusses his routine on the principle of religious, economy and work.

Security of the King

Kautilya has emphasized of security of the king and explained in economy. A king should suggest some following ways by which he can get security:-

- The king accomplishes arms/weapons persons with him.
- Army should be appointed inner and outer of the palace.



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- To investigate the food before serving to king.
- The king should remain keep away from multi- forms persons.
- Don't go at the crowded place.
- While supervising army he should use ridding.
- To be cautious while hunting time.

Succession

Kautilya has expressed succession in these ways;

- The Elder son of king.
- The able prince while lack the virtue in the king.
- The merit of prince- to able son.
- The able son of king's daughter.
- The king's daughter.
- Group proved Empire dynasty

Thus, Kautilya had described succession. But he stressed on

Ability: Although he prefers monarchy system but do not compromise with merits of a king. He says that an unable person while king's son should not be appointed as succession of the throne.¹³



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Duties and Powers of the Monarch

A king having following works/functions:-

- Kautilya's economy is based on (religious, economy and work) the principle of. He (the king) starts his routine with religious work. Kautilya suggests him to do religion work. A purohit/saint should be appointed for such works. He should honour him (saint) as pupil-guru, son-father and servant-master.
- For completing his work he should do appointments. Minister, saints, commander, various head of departments should be appointed according to their abilities.
- For a good administration he should divide the state into country and the fort. He should select agriculture in country and trade-fair in fort for controlling of comprehensive rules and regulations.
- People who have built a state by social-cohesion, they built it for security and welfare. Welfare of citizens is the priority of the king. He should do his best affords for welfare. For it he should not only walk on the path of religions, but also encourages his people of this path. By it as well as economy and work can be provided.
- Kautilya gives importance to agriculture and its importance. He suggests to king that the country should be established at such a place where the land may be cultivated. The land of state should be planted.



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- The king should do justice according to religious. For it he should select judges and establish courts.
- The king should continuously increase treasury and for it he should announce guidance. For religious and work economy is essential. Therefore, Kautilya has named his epic Arthashastra because he considered the strength of state is based on firm economy.
- The king should appoint skilled and courage soldiers inner and outside of the palace. He should get the information by detective and give essential instructions.
- A king should appoint ambassador for recognizing the behavior of other states. Kautilya suggests also about the diplomatic action in opposite circumstances towards friends and enemies states.
- The king should manage economic security of the citizens. Industries are the solution of it. These should be under state and private-sector. There would not be any exploitation in private sector. The king should give concession in economy security of widows, handicapped persons.
- A king should preserve his citizens from natural calamities. Kautilya says, "The king checks the famine at all, whenever the citizens would not eat, he should not eat the food himself."
- He emphasizes the king to adopt detective system and skill ness. Detectives should be appointed in other states and their administrative departments.



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- Kautilya's Arthashastra is considered the base point of fulfilling the objectives of religious, economy and work. M. V. Krishna Rao, "The king was to regard himself as an agent of the people and had to abide by law as laid down in the Sastra or embodied in the customs of the country which were both a political constitution as well as an ethical law."¹⁴

Position of the king or Absolute Monarchy

On the basis of the study of Arthashastra a contradiction emerges that in which aspect his Arthashastra lays and what proves. Had he supported to welfare-monarchy or absolutism? This question is emerged because as he described about king's privileges, it can become him absolute/despotic and he did not think about citizens' rights. There are some symptoms which show the king as absolutism:-

Elements of Absolutism

The king is a supreme power.

The king has the right to endow, made, explain laws.

1. Kautilya has not explained citizens' right.
2. The security system of king is more emphasized than a common man.
3. All appointments should be accorded king's opinion.



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4. In succession dynasty system is preferred.
5. The king should be provided privileges but Sastra and customs are unclear itself.
6. The whole administration and its member are responsible towards king.
7. The king can do everything even in battles, it also shows his absolutism. Thus, his king (Kautilya) is absolute.¹⁵

Monarchy is not absolute but Welfare

Robson, "The idea of welfare state must be as old as mankind as it is certainly much older than the state." Because as Kautilya supported to absolute monarchy system but he did not ignore the welfare system of the citizens. One place, he says, "A king should think about his people, its people are sad, he would also be unhappy. He feels relax and happy when citizens lead a peaceful life." He (the king) leads the responsibility of handicapped and widows and their works. He also preserves the citizens from natural calamities.

The king of Kautilya was not absolute monarch. For checking absolute monarchy on him Kautilya had but some checks on him;

1 **Religious Check:** For collecting money, luxury life and self-security he has been checked on basis of religious. M.V. Krishna Rao, "Kautilya's attitude to religion was secular and not apathetic. As Sen says Kautilya is not immoral but unmoral in his politics; he is not



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irreligious but unreligious in his politics and he is prepared to use religious sentiments and religious institution for political expending and for the noble ends of the state.

2 **Check on Appointments:** The king is not independent to select his ministers. According to Arthasastra, only virtuous people are able to get the jobs.

3 **The king is not Supreme:** The king has to obey in religious work. He is compelled towards saints/purohit. He should honour him as pupil honors his Guru, a son to his father and a servant to his master. Saint is supreme than him.

4 **Equal objectives of People, King and State:** He has not to fulfill the objectives for himself but also for the citizens. When there are equal rights between king and people there is no question of absolutism.

5 **Succession is based on Merit:** Although Kautilya refers to heredity succession, but also ability. He says that a king should be physically, mentally, intellectual, punctual, courage etc. full of virtues. Such virtuous king would not be absolute.

6 **Moral Checks:** The king should follow some moral values. There are six moral obstacles (i) work, (ii) annoy, (iii) greed, (iv) Ego, (v) ugly, (vi) happiness. It is only when the king can control on his senses.



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7 **Spiritual Checks:** Although Kautilya is considered rational thinker. He says that the result of work has also to be realized not only in supernatural but also in this world also. So, with it he suggests also to king by which in both worlds religious, economy and work can be got.

8 **Right of the People:** He accepts that in the feeling of angry people may get murdered of the king. Thus, his Arthasastra neither king nor his ruler system accepts.

9 **Training of the Successor:** Kautilya's king is not despotic, because he refers training of the successor by which he can get the knowledge of Dharmasastra, Political Science, Vedic etc..

10 **Check of Ministers:** The king can not be despotic, because he does the work with the advice of ministers. In Arthasastra, after advising of ministers he can take the decisions independently.

11 **Rights of the King are not Unlimited:** The king has the right of making and endowing a law but these should be according to Dharmasastra and customs. He has the right to punish but is should be according to religious rules. Thus, a king has limited powers. Thus, he is not absolute.

King's powers have been checked. He (Kautilya) does not encourage him towards tyrant attitude for citizens. His (king's) all works are for people welfare. For fulfilling his responsibilities



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he has comprehensive rights. Thus, his throne is the symbol of proud and importance. M. V. Krishna Rao on the basis of above checks says, “With these checks operating on the governmental system it was very difficult for any king to make himself absolute and wild despotic authority.”¹⁶

Saletore analyzing king’s position says, “However autocratic the king was in some matters, he could not, by the established percepts in the Dharmasastra and niti-sastra afford to play the part of the Greek tyrant without losing his kingdom and his life was exalted, he was neither apart from nor alien to the people who were never mere objects of his will.”¹⁷

Amatayas or Council of Ministers:

Kautilya’s Arthasastra is an important epic by attitude of art. In it he accepts the principle of Saptang for administering a state in his throne there are seven organs. In this the king is first and council of ministers comes after one organs. In sixth agency of Arthasastra “Mungleyoni” has been explained about council of ministers. He should organize council of ministers for his help. Kautilya understands council as important for king, state, and administration and for people. Kautilya suggests king that he should not start a work whenever council is not agreed.

Composition of the Council of State/Amatayas:



The king should appoint the ministers looking time, situation, management and state and should be numerous. Thus, ministers may be 12-20. According to him, 3-4 ministers should be selected for discussing in critical situation. There should be more than 2 ministers in discussion.

Salary of the Ministers: Kautilya's Arthashastra is said that the king should provide salary to ministers according to their post and abilities, by which they lead their life. The king should give 4800/-annual. It is the peak-point of best ability. They should be got proper salary, because due to lack of money they do corrupt work.

Qualification of the Amatayas/ministers: Before defining his own views he gives a place to thinks of saints and educationists. Kautilya Bhardwaj has emphasized on king's old colleagues, but Vishalash ignored it at all. Parashar emphasizes loyalty for ministry. But in his own view, Kautilya says that a minister should be intelligent, skilled, courageous, loyal, pious, self-patience and fearless.

Beni Prasad expressing Kautilya's ministers' abilities says, "An excellent intellectual grounding, a blameless private life, a sound judgment, a high sense of duty and a certain amount of popularity are deemed essential qualification."

Thus, Kautilya emphasizes on some following qualities of a minister;

- i) autocratic



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- ii) socialized
- iii) intelligent
- iv) skilled
- v) language-literature
- vi) memory-power should be strong
- vii) skill-management
- viii) patience
- ix) patriotic
- x) courtesy
- xi) courage
- xii) egoless
- xiii) static
- xiv) attractive
- xv) aesthetic
- xvi) popular
- xvii) disinteresting
- xviii) pious
- xix) not greedy
- xx) religious-follower



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On the basis of above qualities and abilities of ministers there are three categories have been divided, who has all these qualities, may be first, who has $\frac{3}{4}$ of these qualities may be second and who has $\frac{1}{2}$ from above may be in third category respectively.

Working of the Council of Minister:

The meeting authority should be in hand of king. A prime minister should be appointed for leading meeting. Decisions should be taken by majority. Working of council of ministers should be in mysterious way. There should be unity in council Kautilya seems very important to mystery of council. It should be organized at secure places. There may not be any chance of leakage of secrets. Such events may be harmful both for the king and the state.

Functions of the Council of Ministers:

Kautilya emphasizes on various kinds of works and responsibility of ministers;

- 1 **Advisory Function:** - while organising a meeting they should suggest their views with their best intelligence power.
- 2 **Security of the King:** - Ministers should manage the security of the king.
- 3 **Administrative Function:** - However king appoints administration but to endow the decision of ministers and king is administrative function of ministers.



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4 **Religious Function:** - Purohit/Saints, ministers have the responsibility do not to misuse their life and nor miss-guided by the king.

5 **Security of the State:** - Ministers should be cautious and think about security of the state and after reaching the conclusion they endow it strictly.

6 **Unity and Secrecy:** - Ministers should not quarrel and interfere with each other. Maintain secrecy about the working of the council of minister. The king's routine, security, demerits etc. should be secreted.

7 **Security of Successor:** - It is also the responsibility of ministers not only to think about king and state but also about successors and other members and their security.

Thus, the second organ of Saptang Council of Minister/Amatayas is considered. The king and state and their planes and endowed it, is the responsibility of ministers. It does not mean that in Kautilya's Arthashastra the king as puppet. Kautilya suggests and cautious to king such that he should appoint detectives who inform him about ministers with their activities.¹⁸

Kautilya's view on Administration:

Arthashastra is the collection of theory of art of statecraft. The objective of Arthashastra is to organize system by which the king and the people can get the religious, economy. For



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fulfilling such holy objectives Kautilya discusses administrative thinking he had divided it into two parts:-

- State Administrative
- Departmental Administrative.

Qualification of Employees:

For selecting a person for various posts of state and departmental administrative respectively, Kautilya discusses some kinds of tests, which are in the following ways:-

- (I) First test should be based on intelligence power.
- (II) Second test should be based on giving greed.
- (III) Third one should be based on the behalf of woman.
- (IV) In fourth courage should be tested by fearing.
 - a. Who is skilled in first test, which would lead judicial work and discusses the problems?
 - b. Who is skilled in second test, may be appointed for the security of the treasury.
 - c. Who is skilled in third test, may be selected for the supervision of the palace.
 - d. Who is skilled in last test, may be enlisted in Army and Secrutants.
 - e. Who passed all tests, appointed as minister and leader of departmental administration?
Who failed in all tests, works as farmer, laborer etc..



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According to U.N. Ghosal, "As regarded the selection of the Amatayas for social post, the author(Kautilya) after describing the fourth fold test (virtue, wealth, desire and fear) laid down by his predecessors, modifies their scheme in one vital respect. The king, he (Kautilya) says must on no account make himself or his queen the object in the matter of testing the Amatayas, but he shall select third person for this purpose."¹⁹

State Administration

Under state administration such post-holders, who directly relate with king. They give information and suggestions and get essential instructions. In state Administration, there are following stages of posts;

1 **Minister:** After king he (minister) is the supreme power of administration. He has specific place in council of minister. He suggests king in various selections, security matters, and political relations. He (minister) can be called as Prime Minister.

2 **Purohit/Saints:** He is as supreme in religious as minister in administration. He had the salary of 48,000Pann (the old currency of India)-annual. He is knowledge-store of Vedic, grammar and highly literature. A king should worship him as a servant to his owner, as son to his father. To suggest in religious work is the first priority of him towards the king.



3 **Prime Minister:** He is supreme in security matters. In king's routines eighth part he discusses with king. He also gets the same above salary.

4 **Yuvraj:** King's successor is known as Yuvraj. For Yuvraj, he should not only the elder son of king but also able. The objective of appoint of Yuvraj to get experiences before becoming a king. He was also alternative Prime Minister.

5 **Douvarik:** The supreme in Amatayas is called Douvarik. His responsibility is to secure the palace.

6 **Anteranshik:** He is the chief of king's personal guards. He has the responsibility of king's security.

7 **Smahartaa:** He has the financial power. He has the responsibility to collect the money from various departments of state and submits in treasury. At financial problem, he takes decisions. To get informed about treasury, get money for the expensive of palace and suggest in financial matters are his responsibilities.

8 **Sunnydhata:** He has the security responsibility where state's wealth has been put. Under his control dry-cold store, cold-store and weapon-house etc. He adds the goods coming from various departments and data-collection and its security are his responsibilities.



9 **Prashastra:** He has the responsibility to investigate and security about soldier and their Cantt.

10 **Pertenta:** He is just like a judge. His work is to select employees for palace and investigate about their complaints.

11 **Nayak:** He is the supreme Prime Minister of the state. His responsibility is to establish secure Cantt and leading of army in war time.

12 **Porevayavharik:** He is also head in chief of judicial department and can also be called as chief justice. His responsibility is to administrative the whole judicial system.

13 **Karmanik:** To reach/give the minerals for industrious. He sees also about mineral-store and investigates these minerals.

14 **Mahamatya:** All ministers under who do their work. Mahamatya is the medium between the king and the council of the ministers.

15 **Punishee:** For completing soldiers' activities punishment is selected. To connect various departments and to give order were his main objectives.

16 **Durgapal:** He should be appointed for the security of the fort.



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17 **Antpal:** He should be appointed for security of villages and country by its boundary, of the state.

18 **Aatavirk:** He had been appointed for looking after of forests of the state.

These eighteen posts are known as pilgrimage place. Description about these places can be shown in ancient epics.²⁰

Departmental Administration

State administrator remains before the king and control on departmental administration. Every department having a leader under whom the whole department works. In second agency of Arthasastra 'Head Propaganda' he (Kautilya) describes these works: Leaders and their works are explaining in this way:-

Koshaadhyaksh: His responsibility to add precious gems and ornaments in the treasury, to investigate and secure it. With his permission these can be used.

Aakaradhyaksh: He looks after the mineral-places. He should be expert in materials.

Suvarnadhyaksh: For getting purity, these come at him. He looks after such places where these materials are got purity.



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Konthagaraadhyaksh: He has the responsibility of cold-store and dry-store. At the needed time, he provides such essential things.

Panyaadhyaksh: Excepting food things he looks after non-eating things.

Kupyaadhyaksh: For using the material getting from the forests e.g. wood, beak etc. are these responsibilities of him.

Aayadhagaradhyaksh: He takes care of such places where weapons are stored.

Potvaadhyaksh: He has to get prepared and investigated of measurement tools.

Shulkaadhyaksh: He has to get or collect the taxes from all trades.

Sutraadhyaksh: He has the control on the trade of textile. He has to get made clothe and looks after also the raw material.

Sitaadhyaksh: He is the head of agriculture. To announce instructions and produce grain, fruit, flowers etc..

Suradhyaksh: His banes on wine and its productivity.

Ganikadhyaksh: He checks the corruption at all.



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Sunaadhyaksh: To look after there would not be any illegal action with animal, it was struck banned.

Nokaadhyaksh: He looks after all works relating boat.

Ashvadhyaksh: He looks after about the matter of horses.

Hastaadhyaksha: To look after about the matter of elephants.

Radhaadhyaksha: For about the work of cattle yard.

Patyadhyaksha: He is the head of pedastarian army.

Mudraadhyaksha: To get tax by whom who are going outside from the state.

Vivitaadhyaksha: He searches such places where may be possibility of acquiring water for animals.

Goo-Adhyaksha: He preserves cows and to manage shelter for them and to ban their killings.

Antaadhyaksha: To announce instructions about army soldiers and see their actions.

Akshaadhyaksha: He takes the responsibility of accounts of the whole state, known as accountant.



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Which type of administration is mentioned in Kautilya's Arthashastra can be found in ancient India. Kautilya's contribution is only that he manages it on the basis of religious epics. There is conflict between two words the minister and the Amatayas. Kautilya uses these as same, but it seems these words are different, minister is superior to Amatayas. Minister is the substitution of Prime Minister.²¹

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