

The Substance Of Arthasastra

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Introduction

Among the ancient Indian political thinkers Chanakya occupies a pride of place. His immortal book on the Indian politics goes with the name *Arthasastra* which literally means the science of wealth. Actually the treatise exhaustively deals with not only topics of economic themes but also statecraft, political administration, diplomacy and allied subjects. The text has its parallel in *Tirukkural Porutpal* written by Tiruvalluvar in Tamil and the reputed Italian text 'Prince' by the renounced political thinker Machiavelli¹. However, almost all the Indian works on the subject after the advent of Chanakya were in one way or other influenced by his thoughts. With regard to the historicity and originality of the author, scholars have different opinions. Yet most of the Indologists are of the opinion that Chanakya lived in the fourth century B. C. and exercised his skill of diplomacy to dethrone the last Nanda king and to make Chandragupta Maurya (324 - 300 B. C.) to be the emperor of Magadha. Winternitz and Keith advocated the theory of a late period to the present form of the text of Arthasastra, since they identified some additions and interpretations involved in the text. However, the book in the present form should not be later than second or third century A. D. He was the dynamic political advisor and minister to the Maurya king. His wordly wisdom and political sagacity are witnessed in his excellent treatise Arthasastra.

The Name Chanakya

Chanakya derives his name from the place of his birth, Chanaka.² He is also known as Kautalya since he has been the descendant in the lineage of the ancient saint Kutala.³ Some people wrongly spelt the name Kutala as Kutila and Kautalya as Kautilya. The word Kutila means crookedness and hence those who suggested the form Kautilya interpreted it to mean one who possessed crooked and crucial knowledge, always thinking in a deviant way with a view to scheming against the rival and enemical persons. Nevertheless many scholars rejected this type of derivation and interpretation.

They strongly supported the traditional view of deriving personal names from the ancestral sages. Hence they endorsed that Kautalya was the real name derived from Kutala, denoting the saint.

However, the first translator of the text, Dr. R. Shama Sastri contended that the name Kautilya was the original name derived from Kutila which means crookedness and treachery. He quotes from *Vishnu Purana* where it is mentioned the achievement of this minister through the dethronement of Nanda kings and installation of Chandragupta on the throne.⁴

Further, Barner in his *Kadampari* refers to *Kautilya Sastram* which teaches the means and methods of overthrowing one's enemy and to defend one's fortune. The harsher injunctions of this text were modified in the later works on the same subject and presented in the form of *pancatantra* fables to educate especially the prince and youths involving in the administration of a nation.

There is another theory with regard to the derivation of the word Chanakya. The great Sanskrit Dramatist Visakhadatta in his *Mudraraksasa* mentioned that the Nanda king, due to suspicion, imprisoned Kautalya who consequently had to consume grain which is called Chanaka in Sanskrit and hence he acquired the name Chanakya.⁵

The *Abhidhanacintamani* of Hemachandra (1100 A. D.) has recorded many other names denoting Kautalya. They are Vatsysyana, Mallanaga, Kautalya, Chanakya, Dramila, Paksita, Svam, Visnugupta and Angula.⁶

Chanakya was not only known as Kautalya but also called Visnugupta which should have been the original name while the other two names came into existence due to the importance associated with his birth place and ancestral lineage. In *Nitisastra*, Kamantaka refers to the author of Arthasastra by the name Visnugupta. Dandi, the author of *Dasakumara Cariya* has stated that the science of polity has been composed by the revered teacher Visnugupta in the interest of the Maurya king.⁷

Arthasastra

Though the theories and manuals which discuss in detail the principles of government, administration, politics and economy are collectively known as Arthasastra, the ancient laid more stress on the statecraft and polity than any other subject when they used the term Arthasastra. It is also known as *Nitisastra* which means the science of guidance and also government.⁸ In those days, the monarch being the head of the state, was required to have a clear knowledge not only about the essentials of political

administration but also the ethics of domestic life and social affairs. Hence the terms *Arthasastra* and *Nitisastra* were invariably used to denote the same discipline. Normally the Indians practised the monarchical system of administration, the discipline was also known as *Rajaniti* which literally means king's ethics. In order to wield out the non-social and vicious elements from the society, the rulers exercised their judicious power forcibly. That is why the same discipline was also called *Dandaniti* i.e. punishment politics. In order to protect the virtuous and weaker section of the society, punishing the wicked was considered to be a virtuous royal deed.

In the Buddhist tradition Arthasastra was called as *Ksatriya Vidya* i.e. the Ksatriya science since it deals essentially with the ruler and the commander followed by other administrative officers. R. J. Moore gives a different interpretation in giving a fresh name to the subject. According to him, the intelligence and diplomacy of Chanakya, the minister of Chandragupta expressed in unequivocal terms in the text. It deserves to be called *Mantri Vidya*.⁹

According to Winternitz, the development of Arthasastra was associated with the three noble objectives of our earthly life.¹⁰ Kautilya proclaimed that the study of political science (Arthasastra) would offer all the three aims, viz. Dharma - performance of religious and customary duties, artha - useful acquisition and possession of property and wealth and kama - the enjoyment of sensuous pleasure.

It is generally believed that many works on the political administration and statecraft were registered even before the advent of Chanakya. In the Mahayana Buddhist work, *Lalitha Vistara*, the study of political science was included in the list of various disciplines, learned by Siddharta who was none other than Buddha. In the *Mahabharatha*, a list of Purvacaryas (the ancient teachers) who wrote on the subject has been mentioned. Among them Brhaspati and Sukara are also found. It is heartening to note these two ancient authors are stated in one of the poems of Kalitokai.¹¹ They were respectively the perceptor of the celestials (devas) and titans (asuras). The author of Arthasastra commences his magnum opus with a salutation to Sukara and Brhaspati. In this context, it is proper to record that one of the ancient Tamil epics Perunkatai (550 A.D.) denoted Arthasastra by two Tamil equivalent *Porul Perinul*. Some scholars including Winternitz expressed the view that Chanakya should have been a South Indian on the basis of his acquaintance with the men and materials of this part of Indian sub-continent. In addition, Chanakya has been considered to be a Tamil Brahmin hailing from the region of Kanchipuram.¹² Due to his erudition in various branches of knowledge including political administration, he was greeted and honoured at the royal court of North Indian monarchs. In support of his South Indian origin, it is worth mentioning that the first manuscript of the text was

available only from a scholar of Tanjore District in Tamil Nadu according to Dr. R. Shama Sastri, the first editor and translator of the text. The second great publisher, T. Ganapathy Sastri also collected various palmyra manuscripts of the text written in Malayalam letters from Kerala, which was once part and parcel of Tamil Nadu. Not only the Mauryan rulers, but also the kings of Tamil Kingdom closely followed many of the political thoughts as found in the Arthasastra.

The Structure of Arthasastra

The whole book comprises of 15 big sections known as adhikaranas. There are 180 sutras in the entire text. Each of them has a lucid commentary known as prakarana numbering 150. The portions that elucidate one or more prakarana is called adhyaya. Hence the whole text contains 180 adhyayas. In this treatise there are 6000 slokas. The commentary of the text is attributed to the author himself.

Chanakya with his sound knowledge in the science of politics has quoted at least ten authors who were experts in this subject and simultaneously expressed his views on some important issues relating to political administration. His brain power, insight, foresight, connivance, present mindedness and sagacity are witnessed in each and every section of the treatise. According to R. J. Moore, the first five sections are concerned with the conduct of the internal affairs of the kingdom, while the remaining parts discuss in detail the foreign relations.¹³

The Substance of Arthasastra¹⁴

Book 1

The first adhikarana consists of 18 prakaranas and 21 adhyayas. The necessity of having a good knowledge in various subjects has been stressed for the ruler of the country. Chanakya prescribed a detailed syllabus for the royal education. It includes the study of logical principles, the triple Vedas and its limbs (angas). He felt the science of logic keeps the mind steady and forms both in prosperity and its adversity, besides regulating one's thoughts, speech and action. The Vedic knowledge bestows one with sufficient ideas about the duties, profession and responsibilities of different stratas of society which were known in those days as Brahmin, Katriya, Vaisya and Sudra. The duty of the upper class Brahmin was study, teaching, performance of sacrifice, officiating in other's sacrificial performance, giving and receiving gifts. The duty of the Ksatriya was study, performance of sacrifice, philanthropy, military exploits and protecting the country. The duty of the Vaisya included the study, performance of sacrifice, liberality, cultivation, cattle breeding and commerce. The duty of a

Sudra is the serving of the first three castes who were considered to be the twice born, cultivation, cattle breeding, trade, the profession of artisans and court bards.

Similarly the duties of a householder (*grahasta*), brahmachari (celibate), forest recluse (*vanaprasta*) and ascetic (*sannyasi*) are also detailed out in the text. The king was required to protect the people without any violation of the prescribed duties and avocations.

Further the king had to gain knowledge about agriculture, cattle breeding, commerce and trade. Even though he has acquired sufficient knowledge in secular and spiritual texts, he should always remain in the company of the elders who were learned and disciplined. Control over the sense organs was an essential character of a duty-bound king. Chanakya quoted the story of Ravanna, Durodyana and others to demonstrate the evil effect, impending on those without restraint and self-control. One has to meet the end even if he happens to be the ruler of the whole earth bounded by the four quarters. Thus Chanakya educated the rulers to tread on the righteous path reminding them the doom of the vicious and unrighteous rulers.

The king should refrain from lustfulness even in dream, falsehood, haughtiness and evil proclivities. He should follow in an equal measure the three pursuits of life viz. Virtue (*dharma*), wealth (*artha*) and desire (*kama*).

Even though the king is strong, he requires the assistance of sincere ministers. Just like the vehicle with a single wheel cannot move, the king on his own accord cannot reign the territory. Therefore, Chanakya proceeds to deal with the selection of ministers capable of administering the country.

Normally persons with close association, erudition in statecraft and loyalty to the king were selected to the high office ministership. Similarly, he should choose the well-equipped persons with good family tradition, training in various branches of knowledge, memory power, wisdom, boldness, eloquence, dignity, endurance, purity in character, loyal devotion and strong will power, etc. to be the councillors to assist the administration in various capacities. Now and then the king should test the position of the ministers with the help of the priest and others through some means of temptation and asserting their loyalty. After having full confidence in them, he should allot different portfolios to run the administration easily and effectively.

Next Chanakya emphasised the institution of spies to gather information from various quarters including the administrators of the country. Espionage was essential for knowing much about the men and matters. The spies assumed different guise including a frivolous disciple, a recluse, a householder, a merchant, a classmate etc. The institution of spies

was essential to check the proceeding of the administration and to become aware of the problems occurring in the society and country. Even Tiruvalluvar has written a chapter on *orru*, which literally means blotting. The Tamil political philosopher expected the spy to properly blot the secrets and to communicate without any discrepancy to the ruler, who has to accept the wording after proper examination based on the data provided by some more spies. In modern times this kind of secret institution gets a fresh name like CBI (Central Bureau of Investigation) and CB (Crime Branch).

Chanakya prescribed the regulations of protecting the parties or groups for or against one's own caste in one's state. He should maintain peace at any cost. He should not allow a large fish swallow a small fish. This symbolic statement in the text indicates that the physically strong person should not exercise the brutal power to inflict pain on the weaker sections. They should be corrected.

The spies are also expected to sojourn to other countries of enemies and resort the existing situation so that the king would be ever watchful in his defence and security.

Interesting aspect in the political administration consists in the mission of envoys known as *duta*. The qualifications of an envoy are clearly prescribed in the text. He should be a great intelligent person with original thinking. Normally a minister was chosen for the post of an envoy or ambassador. He should make friendship with enemies' officers in-charge of wild tracks, boundaries, cities and also country parts. He should have the discriminative knowledge to weigh the strength of his own king with the enemy and properly advise his king with regard to any military expedition. If necessary, he should have the audacity of entering into the capital of the enemy to have a discussion with him expressing the object of his mission.

Next the author devoted to deal with the protection of princes the heir of harem. They should be brought up properly under the care of good teachers. They should be trained in all aspects of political science and military education. Chanakya stated that the well equipped sons should be given some powers in the administration, such as controlling a particular position of the country and also leading a specific regiment in the battlefield. However, the king should be ever watchful and careful, lest the heir apparent or any-one of his sons would turn against him to seize the kingdom.

The duties of a righteous king are detailed out in Arthasastra. Chanakya devised the whole day into eight parts and assigned a particular duty to be enacted by the king punctually. Similarly the king's duty towards the harem has also been prescribed. Personal safety was given prominence in the text.

Book 2

The second *adhikarana* consists of 22-53 *adhyayas* and 25 *prakaranas*. The first chapter discusses in detail about the formation of villages which may be established either on new sites or on old ruins. Each village should have at least a hundred families not exceeding five hundred of agricultural people of the fourth caste. They should be capable of protecting each other. In the centre of 800 villages, a fortress should be set up. In the extremities of the kingdom, forts should be built guarded by brave people. The interior of the kingdom should be watched by trap-keepers, archers, hunters and others.

The king was lenient towards Brahmins, priests and spiritual guides who were granted tax free lands with all facilities. The various officers, doctors and messengers were also endowed with tax free lands. On any account they should not either sell or mortgage their property. On special occasions, remission of taxes was declared. Provisions for cattle breeding and commerce, construction of roads for traffic by land and water and markets were also established. The king was required to build dams and reservoirs and enable others also to do so. Construction of places of pilgrimage and of groves should be done. The king, being the benevolent ruler, should look after the orphans, the aged, the disabled and other destitutes with mercy and care. He should pay special attention to the welfare of the helpless women and their children. The property of brewed miners and guards should be maintained by the leaders among the villages. The king should protect his soil and subjects from animals and thieves. He should be lenient in getting revenue from various sources.

Details with regard to the construction of forts are found in the text. Mainly there are four kinds of forts, viz. water fortification, mountainous fortification, a desert drain to form one type of fortification and forest fortification with a view to obstructing the aliens and enemies from entering the kingdom. A graphic picture about the buildings within the fort has been drawn in the text. The duties of the chamberlain are prescribed and the business of the collection of revenue by the collector-general has been defined. His sources of income are also noted. Particulars with regard to weights and measures are given. Accountants who were occupied with the up-keep of records concerning the revenue and other essential documents and their duties are presented. To deduct the purity and sincerity of the officers dealing with money matters has been wonderfully recorded in the text. Chanakya understood the mentality of the fraudulent officials in his times. So he has stated that it is impossible for a person to refrain from tasting honey or poison placed on his tongue. And so also it is impossible for tertiary officials not to taste at least a little bit of the government's money.¹⁵ Another simile deserves special mention. Just as it is impossible to comprehend the fish in the water either

swims or drinks, so also it is impossible to understand the position of the officials dealing with money subjected to fraud and cheat.¹⁶ Chanakya beautifully proclaimed that even the root of the birds flying through the sky would be known but not the ways of the officials acting with their interjections concealed.¹⁷ So it is very clear that the temptations and fraudulent behaviours of the government officials remain the same even after the passage of one thousand years.

There are portions in the text dealing with the procedure of forming loyal writs. In ancient times the possession of different kinds of gems was peculiar to the royal families. Chanakya described the various types, forms, colours and effects of the gems in detail. Similarly, a detailed discussion on blankets made of wool, threads, etc has been made. References to mining operations, metals, minerals and other natural wealth are found in abundance. The king should appoint superintendent for store house, commerce, forest produce, armoury, weights and measures, tolls, weaving, agriculture, liquor, etc. Their duties were also defined. The manager of four-fold armies, viz. elephants, horses, chariots and infantry and their duties were prescribed. The responsibility of the commander-in-chief, the duty of the superintendent of the passport, the duty of the revenue collector and of the supreme collector are detailed out.

Book 3

The third *adhikarana* comprises *adhyayas* from 58 - 77 and 19 *prakaranas*. The whole portion exhaustively deals with forms of agreement, legal disputes, laws governing inheritance of property, sale of buildings, boundary disputes, etc. The procedure of the recovery of debts and rules regarding slaves and labourers are also noted. The various crimes and offences arising out of robbery, assaults, defamation, gambling, etc. are meticulously mentioned. Particulars of different types of marriage and ownership of property by women, compensation for remarriage, duties of a wife and a husband, etc are also presented.

Book 4

The fourth *adhikarana* consists of *adhyayas* from 78 - 90 and 13 *prakaranas*. This section is completely devoted to root out the local adversary forces. Remedies against national calamities are also mentioned. Crime and punishment formed the central theme of the section.

Book 5

The fifth *adhikarana* runs from 91 - 96 *adhyayas* subsumed under 7 *prakaranas*. This

section is only an extension of the previous one. In this portion Chanakya surveyed the various forms of crimes and prescribed the appropriate awards or punishment to the criminals. Mention is also made concerning the payment to government servants. According to Arthasastra, the king should fix the payment for the individual government servants. He should allot one-fourth of the total revenue to pay emoluments to them. The priest, the teacher, minister, commander of the army, heir apparent prince, the mother of the king and the queen shall receive the maximum salary. Next in order come the door keeper, the superintendent of the harem, the collector general and the chamberlain. Thus for the remaining servants the pay fixation has been made. There is a provision for the poets, fortune tellers, writers, musicians, artisans, carpenters and others to receive payments and wages as the case may be. Consolidation of the kingdom and absolute sovereignty are essential for the king.

Book 6

The sixth adhikarana consists of 2 adhyayas, viz. 97 - 98 and 2 prakaranas. In the opening portion of the 97th adhyaya, Chanakya has enumerated the seven-fold elements of sovereignty. They are : 1. The King 2. The Cabinet 3. The Country and Territory 4. The Fort 5. The Treasury 6. The Army and the Front and 7. The Enemy.

This version of enumeration is found in the earliest available translation of the text by R. Shama Shastri.¹⁸ This concept of sovereignty is in close proximity to the political thought of modern thinkers who defined a welfare state comprising the people, the territory, government, sovereignty and unity to be its essential elements. The various qualities, qualifications and equipments of the head of the State and Cabinet are well defined in the text.

The excellent qualities of a king included his noble birth, godliness, valour, company of elders and virtuous people, sense of gratefulness, refrain from lethargy and procrastination, power of controlling the neighbouring kings, resolute minds and possession of learned ministers. Sense of discrimination, enquiry, listening, perception, retention in memory, reflection, deliberation, inference and firm adherence to government policy are also the qualities of the king.

The ministers also should be equipped with wisdom, sagacity, promptness, knowledge in the science of polity, loyalty, bravery, determination, probity, sharp intellect, strong memory, foresight etc.

The features of a good country included the existence of capital cities both in the

centre and in the extremities of the kingdom, productivity and fertility. It should have the equipment to drive away the enemies when they attempted to invade the country and should possess enough power to put down the neighbouring kings. The country should be free from miry, rocky and desert tracks. It should also be free from conspirators, beasts, etc. It should contain beautiful scenery, forest, fertile lands, pasture grounds, timber, elephant forest, mines and cattle wealth. It should be rich in water resources and various kinds of commercial articles. It should be inhabited by active agriculturalists, intelligent masters and sincere servants.

So also the characteristic features of forts have been described. The various sources of income to the treasury are noted. The natural wealth was one among them. The qualification of the best army were also described. The warriors and the soldiers should only belong to the Ksatriya caste. They should be strong, obedient and happy in keeping their family invincible and should be endowed with the power of endurance. They should be trained in fighting various types of battles and should be skilful in handling different kinds of weapons. They should always be ready to share in the weal or woe of the king. The allies of a king should be best friends with noble birth, sincerity, bravery, loyalty and capability of making preparation for war quickly and on large scale.

With regard to the seventh element, Chanakya described the worst enemy and opposite to the previous anga (limb), viz. the best friend. An enemy is identified by his inferior and defective birth, greed, being in the company of mean-minded people and disloyal subjects doing unrighteous things, sensuous, absence of enthusiasm, absence of the power of discrimination and other evil qualities. In this context, it is essential to note that Tiruvalluvar, the Tamil political philosopher, has spoken about the allies both in positive and negative terminology. He has included in the list of enemies not only the bad company of friends but also gambling, alcoholic drinks and concubinage. So in his list of seven limbs of a state, he has also given a vital place to the citizens for whom he has devoted thirteen chapters portraying their qualifications and merits simultaneously pointing out the demerits to be abandoned by them.

Book 7

The 7th adhikarana consists of 99 - 116 adhyayas and 29 prakaranas. The six-fold policy of state has been delineated in the opening chapter of this adhikarana. They concern with peace, battle, observance of neutrality, expedition, alliance and making treaty with one and waging war with another. Chanakya has also defined each of them. Peace denotes agreement with pledges. War denotes the offensive operation. Neutrality indicates indifference. Expedition is marked by sufficient preparation for

war. Alliance denotes the seeking of the help of another king. Making peace with one and waging war with another is called a double policy. The nature of alliance has also been presented. The context of preferring peace instead of war and vice versa are also mentioned. The characteristic features of kings were classified into three types on the basis of the merits and demerits. According to this classification, there are superior kings followed by the equals and inferiors. Those kings aspiring for expanding his own territory should make use of the aforesaid six-fold policy.

Book 8

The 8th adhikarana runs from 117 - 121 with 8 prakaranas. This section of the treatise projected the different types of calamities occurring in a kingdom. Natural calamity arose due to fire, flood, tempest, etc. The actions when turned against the six-fold policy would result in calamity and misfortune. The absence of one or many of the seven-fold elements of sovereignty, the peoples' hatred to the rule, addiction to women, gambling and other vices would lead to distress and affliction. So the king should desist for such evil causes. The people may also suffer due to ill protection and absence of discipline. The people should also desist from gambling and extra-marital relationship. The kings should know the ways and means to tackle trouble in the form of financial crisis, army, bad company, etc.

Book 9

The 9th adhikarana consists of 122 - 128 adhyayas and 12 prakaranas. In this section Chanakya speaks much about the knowledge of power, place, time, strength and weakness before making a decision to invade a neighbouring country. Particulars with regard to recruitment in the army, array and considerations about the lapses in a battle are also presented. Some strategic means to avert defeat and to win the battle are also suggested.

Book 10

The 10th adhikarana consists of 129 - 134 adhyayas and 13 prakaranas. The whole section is devoted to pottery, encavement, march of the army, protection of the army in time of distress and attack, forms of treacherous fights, encouraging one's own army and fight between the king's army with that of the enemy. The description of battlefields and the heroic activities of infantry, cavalry, chariots and elephants are projected. The specific arrangement of troops called viuha (array), distinction between strong and weak troops and four types of battles are also mentioned.

Book 11

The 11th adhikarana consists of only one adhyaya (135) and 2 prakaranas. Chanakya advises to acquire the help of corporation in a country recently won by a king, rather than the acquisition of an array or a friend. The conqueror should win the hearts of the people through the services of the groups or corporations who were invincible to the enemy and favourably disposed towards the conqueror. The king (conqueror) should use the means of conciliation and gifts and win the favour in the conquered country.

If the corporations are opposed to the conqueror, then the latter should take all steps to make divisions among the corporations and the enemical section should be punished. The corporations consisted of warriors and soldiers mainly lived by agriculture, trade and building weapons. They are more or less similar to the mercenary soldiers.

Book 12

The 12th adhikarana consists of 5 chapters (136 - 140) and 9 prakaranas. This portion deals with the different kinds of conquerors, different types of invaders. Mainly they are of three kinds. The first type of conqueror, who is magnanimous, is satisfied with mere obeisance from the vanquished. The second type of conqueror is a greedy person satisfied with only gaining the land or money of his enemy. The third and worst type of conqueror does not satisfy himself with the seizure of the land, treasures and properties of the vanquished but he is prepared to take the life of the latter. Therefore the king is advised to keep such a conqueror at a distance by offering him land and wealth. Capture of the enemy by means of secret schemes (contrivances) and also by means of army has been pointed out. To put it in a nutshell, the whole adhikarana is a manual on the strategy to be followed by the conquerors in the acquisition of complete victory over his enemy. It also dealt with the activities to be adopted by a weak king at the crucial time of defeat.

Book 13

The 13th adhikarana also contains 5 chapters (141 - 145) and 6 prakaranas. This section deals with the tricky way of making divisions among the enemies, the function of spies in a siege, the operation of a siege and restoration of peace in a conquered country. The conqueror should be lenient and graceful to the people of the new territory acquired by him. He should practise the same mode of life, the same dress, language and customs which were prevalent in the conquered country. He should observe the peoples' faith and celebrate their national, religious and congregational festivals and amusements. His spies should spread the message of high esteem and favour

extended by the conqueror to the people. The king should please the new people, remitting taxes, giving gifts and providing for their security. He should release the prisoners and afford help to the destitutes and the needy.

Book 14

The 14th adhikarana consists of 4 chapters (146 - 149) and 5 prakaranas. In this section, secret meets to injure an enemy, wonderful and delusive contrivances, the application of medicine and mantra and remedies against the injured armies are described minutely.

Book 15

The 15th and the last adhikarana (150) consists of one adhyaya and one prakarana. It presents a list of thirty-two *tantra-uyutis*. They are the techniques employed in the composition of Arthasastra. These techniques with some modifications and alterations are also found in the Tamil Grammatical treatises. The scholars who attempt to create a treatise are required to adopt these techniques so that the ideas and thoughts will be communicated in the text powerfully.

Conclusion

After having presented the substance and contents of Arthasastra, it becomes clear that Chanakya exhibited his usual talent and intellect in an astounding manner. Being a great statesman and diplomat, he represented the acme of the political wisdom prevailed in ancient India. His unborn genius, erudition, sense of determination, political connivance, power of strategy, skimming and knowledge in the various branches of administration and above all the creative power enabled him to make such a wonderful and unique treatise on political sciences which in many respects reflect the modern political thought. The essential thoughts of legislative, executive and judiciary aspects of government as enshrined in the treatise would highlight its relevance in our times. However, in this paper, a sincere attempt has been made to project all the essential aspects of the statecraft as enunciated in the text.

Notes

1. *Kautalya's Arthasastra - A Tamil Translation with notes, p. iii*
2. *Ibid, p.v.*
3. *Ibid.*
4. **Shamasastry, R.** *Kautalya's Arthasastra, p. vii.*
5. *VRR p. 314*
6. *Ibid.*
7. **Winternitz,** *History of Sanskrit Literature, Vol. III, p. 596*
8. *Ibid.*
9. **Moore, R. J.** *Tradition and Politics in South Asia, p. 97*
10. **Winternitz,** *History of Sanskrit Literature, Vol. III, p. 596*
11. *Kalittokai, Marutham, 35.*
12. **Kandaswamy, S. N.** *Tirukkural Kurum Uruttiyorul, p.228*
13. **Moore, R. J.** *Tradition and Politics in South Asia, p. 88*
14. *The contents of the following pages are purely based on the English translation of Arthasastra by **Dr. R. Shamasastry.***
15. **Moore, R. J.** *Tradition and Politics in South Asia, p. 89.*
16. *Ibid.*
17. *Ibid.*
18. **Shamasastry, R.** *Kautalya's Arthasastra, p. 287*

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