

KAUTILIYA'A CONCEPT OF STATE

Dr. Kumud Jain

Assistant Professor, Government Law P.G. College, Bikaner, Rajasthan.

Kautilya's Arthashastra (fourth century B.C.) is perhaps the most powerful composition in Political Science in the Indian Civilization. The work manages practically all parts of administration in a monarchical state. In the Indian thought process, the target of each being is the quest for dharma. State, a human ancient rarity, is established to get mankind out of the condition of nature. State empowers the residents to follow their particular dharma and to appreciate private property rights. The monarch is seen as a protector of dharma, yet not the sole translator of it. There is separation among common and ministerial force. State has numerous independent affiliations and societies in its locale and the following polycentric plans checks the ascent of supreme force. Arthashastra imagines an immense administrative design, a perplexing duty structure, and a many-sided insight framework.

Inception of 'Arthashastra' was the idea of Kautilya's, which means 'kutil gotra', consequently the name Kautilya. Since he was given birth at Chanaka and his dad's name was also Chanaka, he came to be known as Chanakya. Kautilya's Arthashastra is a composition of and annotation on the at that point existing writings on country and statecraft. Kautilya introduced them in an intelligible and methodical way and refined them based on his tremendous experience as the Chief Minister in the court of Chandragupta Maurya. There is a disagreement with respect to the initiation of Arthashastra. Numerous Accidental researchers have contended that Kautilya could not have composed it as a significant number of the ideas in the composition were drilled distinctly in the later ages. It has been proposed that Kautilya is simply a pseudo name for a later author(s) who had a place with the way of thinking related with Kautilya. These conflicts are questioned by Indian researchers who point out that large numbers of the ideas utilized by Kautilya are in fact related with just the fourth century B.C.

The foundation of good administration is information and knowledge, and Arthashastra arranges information into four classifications.

1. Anvikasi (philosophy). This is viewed as the "light, all things considered".

2. Trayi (the three Vedas - Sama, Rig and Yajur). These writings build up the four classes (varnas) and the four orders (ashrams).
3. Varta (financial matters, explicitly agribusiness, cows rearing, and exchange).
4. Dandanfti (study of government, politics and legislative issues).

Idea of the State, the foundation of state is made to empower the person to practice his/her dharma and consequently move towards the liberation from the pattern of death-renaissance. The state of arajata (lawlessness) was seen with abhorrence as it militated against the rehearsing of dharma. There is reference in numerous antiquated Vedic writings to MatsyaNyaya (Law of the Fish) which wins in the state of nature. Such a state is portrayed by the non-attendance of dharma and mamatava (private property rights).

The Vedic state can be seen as "qualified monism" in which the self-sufficiency and the variety of the different social gatherings living inside the limits of the state was perceived Citizens had numerous loyalties - to the state too as to the society/affiliation These affiliations were sew together based on two standards - military goal (strength in solidarity) and the standard of dharma. These bodies had very much indicated rules of administration and a set of principles. They energetically protected their self-governance, and the King could not stop all over their traditions and conventions. To guarantee that the King and the affiliations do not violate their particular restricts, the Superintendent of Accounts needed to systematize the set of experiences, the traditions, and the conventions of each affiliation. Notwithstanding, the connection between the individual body and the state was not of rivalry or of turf insurance. Both the bodies had a task to carry out in empowering the resident to follow his dharma. Interestingly, there was a Department of Commissioners (Pradeshtarah) to secure the interest of the person in the affiliation. In this manner there was a component to shield the person from the bigger affiliation (tyranny of the majority) and the relationship from the State (oppression of the Leviathan). The King was viewed a role model of goodness and a defender of dharma. He also was administered by his dharma as some other resident was. In this manner if any activities of the King

conflicted with the overall idea of dharma, affiliations as well as the individual residents were allowed to address him. Ruler was not the sole translator of dharma. In fact. There was no particular establishment (like the religious courts) vested with the authority of deciphering dharma. Each individual was considered skilled to decipher.

Elements of the State and the Role of the King Arthashastra conceptualizes the state to have seven elements (saptanga):

1. Swami (Monarch)
2. Amatya (Officials)
3. Janapada (Population and Territory)
4. Durga (Fort)
5. Kosa (Treasury)
6. Bala (Military)
7. Surhit (Ally)

King received his power from three resources - Prabhu shakti (the power of the army and the treasury), Manta shakti (advice of wise men, specifically the Council of Ministers) and Utsah shakti (charisma). Manta shakti was regarded as the highly potent resource followed by the prabhu shakti and utsah shakti. Clearly, Kautilya considered the importance of institutions (Council of Ministers) and not of an individual (King).

Obligations of the Kings Kautilya did not buy into the hypothesis of 'Divine Origin of the Monarch'. Lord was not the vicar of the god. Monarchy, in his view, was a human establishment and along these lines monitored by an individual. Anyway, the ruler was relied upon to be in excess of a simple person since he was the defender of the dharma of the entire society. He needed to notice a praiseworthy behavior. He had no private life and every one of his activities was dependent upon public investigation. The King needed to follow his Rajya dharma. This incorporated exhaustive information on the four parts of information. The King was relied upon to show Atma Vrata (poise) and for this, he needed to surrender the 'six adversaries - kama (desire), krodha (outrage), lobha (voracity), mana (vanity), Mada (haughtiness), and Harsha (overjoy). Unmistakably Kautilya anticipated exceptionally exclusive expectations from the rulers. This is as opposed to the sensible model of the resident on which he based so many of his laws. The King had a genuinely controlled everyday schedule. His day and night were partitioned into eight nalikas (one and half hours) each. The King was doled out explicit undertakings for the particular nalika. Taxation Kautilya imagined a 'dharmic common agreement' between the King and the residents.

Assessments were required for the upkeep of the social request and for the state-run government assistance mechanical assembly. Kautilya Arthashastra is not a theoretical treatise on political science. It is not directly concerned itself with the question of the origin of the state. Kautilya's Arthashastra essentially a book on the art of administration gave only passing reference to the origin of the state.

If there should arise an occurrence of hostility by an external organization, the janapads (districts) could want tax abatement as the King has not been successful in fulfilling his obligation to protect the people. Kautilya understood the basic requirement of the tax framework for guaranteeing the financial prosperity of the general public. The sign of his tax framework was 'assurance' i.e., stability - of time, of rate, and of the method of collection of payment. stability in the tax assessment system was a significant factor in guaranteeing dynamic exchange, commerce, and trade in the Mauryan domain.

This reinforced the income base of the state and empowered it to keep a standing armed force and the government assistance apparatus. State was overzealous in an assortment of tax and drew from practically every source possible. Residents were made to pay the toll-tax. farmers (the whole family was considered as the unit of evaluation) and they needed to pay one 6th of the produce as the land tax. There was a land enumeration at intermittent stretches and land records were carefully recorded. This information base empowered the appraisal of the available limit of the family unit. Traders had to pay one tenth the value of the merchandise as tax. There was a section expense to enter the fortress, charge on utilization of streets and streams, and for getting an identification. Indeed, even the recluses living in the timberland needed to leave behind one 6th of the grain gathered by them as they too required the assurance of the King. Service industry was additionally burdened - entertainers, artists, diviners, prostitutes, and barkers were exposed to tax assessment. Pioneers needed to pay a Yatra Veta (journey charge). Residents needed to make pay a tax (Pranaya Kriya) for the demonstrations of benevolence. Arrangement of law Kautilya did not see law to be an expression of choice of individuals. Accordingly, sway - the power to make laws, did not vest with residents. Laws were gotten from four sources - dharma (terrified law), vyavhara (proof), charita (history and custom), and rajasasana (declarations of the King). In the event of contention among the different laws, dharma

was eminent. The requesting of different laws was case explicit.

Rajasasana requested the connection between the three significant social groupings - the resident, the affiliation, and the state. The sacred standards at the state level were indicated in the rajasasana yet the protected guidelines at the level of the affiliation were to be chosen by the individuals from the affiliation. The aggregate decision and the operational level principles of the affiliation were likewise settled by the individuals from the affiliation however the state proclaimed laws to protect the individual part from the oppression of the lion's share in the affiliation. Arthasastra diagrams an arrangement of common, criminal, and commercial law. For instance, coming up next were systematized: a technique for cross examination, torment, and preliminary, the privileges of the charged, what comprises passable proof, a method for dissection if there should be an occurrence of death in dubious conditions, what establishes criticism and methodology for guaranteeing harms, legitimate and invalid agreements.

Ancient India had republican forms of government which were well established by then. The Alexander of Macedonia in 4th Century B.C. when invaded, there were large number of republics or Ganas like the Kamboj in the west, Panchals in the North, Agrasrenies in the Indus valley. And the kautiliya was a mater artisan of this era who played a key role in controlling and ultimately defeating the forces of Alexander. India did not have a wrongful centralized Indian Empire which was the result of its failure and a reason why the conquest of Alexander's invasion was successful. Kautiliya was convinced not to let the history repeat itself and the Mauryan Empire was instrumental in founding a centralized and a different form of republican system. The Arthasastra which deals with only the governance in the monarchical state.

The ancient India and the Arthasastra was largely based on the China's chapter by Han Fei Tzu. Where the concept of legalism was discussed. Legalism is a concept that one sees a trend of political thinking and the existing states where same political ends was sought to be achieved by different political bases in some or the other way. The traditional dates for the Arthasastra by Kautiliya is set between 300-200 B. C. Kautiliya synced the political ideologies of the predecessors also and made a comprehensive document which made a reference to all the documents which has been in reference till today.

Vishnugupta famously known as the canakya Kautilya, who was the chancellor of Chandragupta Maurya from the Mauryan Dynasty. Kautilya was a brahmin adventurer who after completing his studies, worked for the emperor of the Nanda dynasty at Pataliputra, the dynasty's capital. After facing several insults, he decided to plot against the Nanda emperor and then became successful in overthrowing the king and placed Chandragupta Maurya. "A striking question thus naturally presents itself. The question arises as to the effectiveness of the ideas or concepts, as well as institutions implemented by each one vis-a-vis the empire. The Mauryan Empire lasted for thousand years."

In the beginning, it should be expressed here that this is only an initial review and research regarding the matter of the concept of the state. It has its impediments. For two things, outside governmental issues and military methodology are excluded from its conversation. The major issue in Kautilya's understanding is just as in the Legalists', was the manner by which it had to safeguard and fortify the state. They accepted that it could be acknowledged whether the state had significant power and reinforcement inside the state, yet in addition stood opposed different states. The state should acknowledge and strengthen the political strategies keeping that in mind. To accomplish influence and have power, the state must be well off and solid. They accepted that abundance could be gotten from farming. The Legalists, however, would restrict different exercises that are not horticultural like being researchers, dealers (merchants), craftsmen, and so on Kautilya, then again, may approve the exercises of dealers and craftsmen. In the two cases, abundance is underlined. Everything was done to augment abundance from this agrarian pursuit for the state. Each exertion was directed to expand efficiency. A solid and powerfully perfect state likewise showed limit in an incredible armed force to guard its urban communities just as to grow its boondocks. However, the strength of the military was reliant upon how much overflow productivity the state could figure out how to save for the military endeavors.

With respect to the general purpose of the state, the ideologies matched. But the means and ways which were chosen to achieve those goals were significantly different, the state according to Kautilya existed for the people and focused on its happiness and targeted its welfare. The wealth and the strength of the of the state should be realized with the people and the above-mentioned commandments. The concept of state existed for the line

of policies which were believed to be designed for keeping the legacy of the king and the higher interests of the state were identified with the king and not the people. Government provides the machinery to secure the ends of the state which is to achieve power.

In the exclusive definition of the state, which is given by the philosopher, is greatly in conformity with the modern definition of the state. The modern thinker garner has defined state as a community of persons who occupy a territory or a proportion of territory, may be or may not be independent of outside control and organizes a government for themselves to provide for obedience as a habit. Kautilya used the word 'Raja' which according to dictionary corresponds to the English word 'State'. The definition of state was first time ever covered in the kautiliyian Arthasastra, which has seven elements to it, based on good-will. The king is the leader of the state and the government, a source of peace, a source of law and order. It is eve imparted with the duty of guarantying security and ensuring justice to the people. The responsibility of the king is huge which has moral, social, and religious obligations and is required to ensure sense of security for the subjects of the state ruled by the king. King being the head of the state, was the executive, legislative and judicial organ of the state. The words of Arthasastra makes it significant that the king and the state are inseparable.

The seven elements to the theory of state can be understood with the Saptanga theory, which is not known to be historically of origin, and so being discussed by many writers.

- The manusmriti which talks about the seven prakriti's of the state namely the king, the ministers, the realm, the treasure, the ally, the army, and the capital.
- Kautilya had a different order for the same. The swami, the amatyas, the janapads, the durgas, the kosha, the danda, the mitra and the enemy.
- A new element of the enemy was added and the was set out as a priority. The Kautilya suggested that king and the kingdom were the two primary elements on which the concept of state revolves.

The King heads the elements of seven constituent components of the state. There is no uncertainty that the saptanga theory as given by Kautilya was generally acknowledged as the standard definition to know the idea of the ancient India. It has been for the most part perceived that the constituents of the state for example, power, government, region, and population are covered

by the components of Swami, amatya and Janapada in the saptanga theory of the state. The seven elements as identified by Kautilya address all the four fundamental highlights of the state: a territory, population, unity, and association. The two different components unity and association are given by the king, the swami an independent.

1. Swami

The highest place in the hierarchy of elements of state was given to the swami or the king, as he was the moral and executive head of the state and had control of matters of the state and over the subjects. Be it enacting any new rule or being the commander of chief in army the role was of the king. The state would not exist without the ruler, as he was the protector of the dharma. The king was the ruler and all the other elements as he is the head of the polity.

Being the main pillar of the state, the king must possess all the relevant skills which are pre-requisite to run a state like the state craft, a scholar of high-merit and the complete knowledge of Vedas, the art of war and the taxation. The Arthasastra classified the qualities of a ruler in three categories: Swami Sampad (inviting qualities): which means the king should be able to deal with the people and build the confidence in them to trust the king and the decisions of the king and be an inspiration for its subjects. Prajnagunas speaks about the knowledge the skills of the king which includes the ability to learn, understand and discuss the things. Utshaguna which talks about the bravery and quickness and decision-making capability of the king.

Then comes the Atmasampad: which refers to the dignity, boldness, and the capacity of the king to make peace, with respect to passion anger greed and other such negativity. Though not a mandatory requirement, but the king should be a native of the territory which il only help him understand his subjects better. The king must not regard himself as the superior person but as the agent of the subject acting for their welfare. The subjects will be energetic if the king is energetic.

2. Amatya is the second element of the state which is the council of ministers who are a group of high cadre service officers like the chief priest, the collector, etc. on whose guidance the king is able to work. In other words, they can be referred as mantris, usually three-four ministers who are responsible for the political decisions of the state. The qualities of the mantris are must be born to a high family, who are well-trained and have the insights to the foresee

the future and take the necessary decisions for the welfare of the state. They are expected to be loyal, devoted, have strong command, and not biased. They should be appointed only upon their qualifications and every Mantri should showcase loyalty and bravery.

3. Janpad, which refers to the third element of the state and referred to the population of the territory of the state. As a king cannot exist without the state, it even cannot exist without its subjects. The subjects or the janpad are those over which the swami rules or the swami governs them uniformly. The people should include men with good character and loyalty, intelligent, wise masters, and slaves. Kautilya envisaged ethnic different among the people. The king was supposed to also induce other country's population to migrate and to settle down in a new village. The king had to ensure the welfare of the janpad and also that no village had less than 500 families living and should have enough cultivators. The king's responsibility also included in protecting the agriculture and the industry.

4. Durga, which means the fort which is necessary for the protection system. It ensured the external security of the state and it is considered to be very essential for the stability of the state. Forts will help the king and the janpad to be protected from the external attacks. Forts should be well-equipped with ration and ammunitions for the army, who will fight the battle in case of any disturbance to protect the state. Kautilya defined fort and categorized them in the following manner:

- a) Aduak fort: which should have trenches and should be full of water
- b) Parvat fort, which should be surrounded by high-mountains and rocks
- c) Danvan Fort, which should be a desert and should not have any oasis around.
- d) Van fort, which are made in dense forests and are most important points of safety, and the most difficult to secure.

The aduak fort and parvat fort is important when the state is going to attack another nation, where the king can hide and protect himself in case of extreme situations

5. Kosha, which refers to the treasury of the state, and is the backbone of the state. The king, the subjects, and every other element is incomplete without the financial resources backing it up. It is necessary for the protection of the state, the subjects and to prepare the army. All the activities which will be done by the state will depend upon the kosha which the state has. Kosha is the treasury and

one important source of it is the income, which was made from taxes, export taxes collected in various forms like the village tax, farmer's tax, export tax, sales tax, etc.

Public finance is especially important and should be maintained and collected religiously in good faith and the aim should be increase the kosha. It should be acquired lawfully, and it can consist of coins, currency, gold, jewelry, gems, precious metals, etc. the exist for meeting the day-to-day requirements and the emergency situation of war-time crisis.

6. Danda, which refers to the army. A sound defense system is required for smooth functioning of the state. If any other country is aware of the weak army, then they try to attack and invade the state which will then create great difficulties. There are six components of constituting the army:

- a) Clan army i.e., the son of a soldier becomes a soldier
- b) Hired soldiers who are hired for the purpose of fighting wars
- c) Army made by corporations
- d) Army formed with the help of other country's help in friendly relations
- e) Army, which is formed with the prisoners of war, the enemy country soldiers who had been captivated during the war
- f) Tribal people army

The army has to be the most loyal people and they should be obedient to the king, they should be brave and always be ready for an attack. They should have strategical knowledge to fight a war and also to protect the people of the country. The king should not hesitate to invest the kosha in the army for training and weapons to fight the war.

7. Mitrani, or the friends of the state. The concept of mitra is to maintain friendly relations with other countries which is based more on ethical considerations. The person who extends helps at the time of crisis is vital and should not be disloyal.

The seven pillars which are articulated for a strong political system are important and must be firmly established for being able to face any challenges. The swami is the head of the state and governs its subjects the janpad, who are protected by the army, army is trained with the help of kosha. And in case of war, the army is fighting the battles, where the allies or the forts comes to rescue at times of need.

FUNCTIONS OF THE STATE

The state is vested with all the responsibilities which are essential for the smooth running of everyday life of the subjects of the state. The function of state is very vast and can be understood by the following broad concepts:

- a) Political function: this function involves taking political decisions and protecting the rights of the people. It is to ensure the minimum standard of living for every individual. It is ensuring that the peace of the society is not broken especially by committing crimes like murder, theft, etc. it also provides for protection in case of any natural calamity. And it has to protect the law and order of the state and maintain discipline. It has to ensure the peacefully living of the individuals and create friendly environment.
- b) Economic functions: the economic functions are for the purpose of development of the state to be a better place to live for the janpad. Promotion of trade and commerce, regulate the economic activities, preserve and judicious use of natural resources, prevent the exploitation of the working class, allow people to hold private property. Kautilya allowed for mixed economies like being republic for the private enterprises.
- c) Social functions, this function of the swami is to serve justice to the people and the protecting the interests of the subjects, the king makes way for him to heaven. The promotion of education, good morale, non-discrimination is the key idea behind this function. Which includes education, as Kautilya believed in the Vedas, the Vedas system of education must be implemented.

KAUTILIYA'S CONCEPT OF STATE IN PRESENT DAY

Kautilya's saptanga (seven organs) hypothesis of state represents a novel element of state power that argumentatively connects with political reasonableness and normativity; artha and dharma individually. His hypothesis gets from the Ayurveda clinical composition which talks about seven components of the body. It echoes the thoughts of wellbeing, illness and fix with regards to 'body politic'. Drawing from a complex political life, Kautilya handpicks a bunch of seven key underlying components (prakritis) as 'state factors' which together establish state power. The seven prakritis are constitutive of the state – swamin, the ruler; amatya, the pastors; janapada, region and population; durga, fort/capital city; kosa: depository; danda, coercive force of the state and mitra, partner. The prakritis are requested by the weight

and significance Kautilya doles out to them, the ruler (swamin) being the main state component, and the partner (mitra) being the least. The requesting addresses a legitimate and considerable engineering. The ruler selects the clergymen who, thus, give the institutional structure to the regional state, which is constitutive individuals (janapada).

The initial three state factors add to the safeguard of the state (durga). The incomes gathered feeds the state depository (kosa) which keeps up the military (danda). The initial six prakritis are the precondition for the lead of a state's international strategy. It is the strength of the initial six that decides the utilization of partner. There is both a 'coherent verticality' and a 'level entrapment' between the state factors.

INDIA'S PRAKRITIS

A) The ruler (Swami)

The ruler is set on the most noteworthy platform. Kautilya articulates 60 characteristics that a ruler should have. Scholarly strength positions the most noteworthy. The ruler's eagerness on truth and firm establishing in the 'science of politics,' is featured. It is his job as the 'first servant of the state' wedded to an explicit normative duty of achieving bliss of individuals that makes him really effective. For Kautilya, the ruler typifies the state and as the 'fish rots from the head', state limits are debilitated because of the ineptitude of the ruler.

Proverbially, any debilitating of the force of Prime Minister Narendra Modi would affect India's prosperity. Presently, in the beginning, phases of his subsequent term, he is unquestionably the most famous leader; however, the sheen might be wearing off. On the size of intellectual strength, which is estimated through the matrix of education (Kautilya stresses preparing in four sciences: Philosophy, Vedas, Economics and Political Science), he does not score well and as per Kautilya, it is a significant disadvantage. His principal strength is inferred on his insight and involvement with the 'science of politics'; however, questions emerge whether it is adequately joined by eagerness on truth. The Modi picture in the domestic and worldwide stage might have crested and is most likely on the melt away inside and in the area.

B) The ministers (Amatyas)

As indicated by Kautilya, the accomplishment of statecraft needs the support of partners (ministers). He affirms that 'one wheel alone doesn't turn'. Hence, the swami ought

to delegate ministers and hear them out. On this, the Modi government would not score well as it is notable that the administration style is unified and could unquestionably improve a consultative and collegiate approach. It is recognized that it has become a typical practice to sidestep ministers and deal directly with civil bureaucracy. Ministers are generally observers and administrators are specialists of activity. The expanded grouping of power in the PMO has resulted in debilitating the policymaking limit of the ministers and restricting them to simple agents of policy generally decided somewhere else.

C) Territory and population (Janapada)

India's regional size and its gigantic populace hold potential for development that can prompt immense happiness for individuals. Economic development since the 1990s has been an example of overcoming adversity that has lifted millions out of destitution yet stays a lot of work in progress. It is presently tested by the staggering effect of COVID-19. The degree for recuperation stays, as long as reasonable approach choices are worked out. The nature of India's human resources is considered in supreme terms. There is, be that as it may, a lot of opportunities to get better in its education framework to guarantee the most extreme acknowledgement of individual potential. Generally speaking, India's segment profile holds extraordinary promise and looks for policy initiatives.

D) Defence (Durga)

Ruler, ministers, territory, and populace add to the protection of the state. Kautilya's optimal capital city is one arranged in the core of the realm with vicinity to an enormous waterway to enhance its defensibility. "Dependent on the fortified capital is the treasury, the army, silent war, controlling one's people, military operations and assistance from allies, repulsing enemy forces and forest tribes."

The origination of Defense in the current Westphalian state is extraordinarily not the same as its Kautilyan partner. All pieces of the Indian domain are viewed as similarly sovereign, even as certain parts are geo-strategically essential. Kautilya articulates the capacity to defend, being subject to accessibility of funds, the limit of its military, silent war, inner security and help from partners.

The fact that India's defense budget is stressed is well known. Its capacity to battle a two-front war is strengthened as it is a nuclear force and the thought of

being attacked is anything but an impractical approach. Best case scenario, endeavors could be made to hold onto a few territories. Internal security stays a significant test as terrorism and resorts to arms by groups in J&K, Central India, and the North East. The divisions made by the CAA and developing imbalance are foundations for concern and debilitates interior union.

None of these can overpower the limit of the state, yet they surely use India's limited public assets. India's capacity of covert activities which Kautilya alludes to as 'Silent War' is unknown particularly as far as achievements. Help from vital accomplices has been mainly kept to boosting our arms ability however there is a pattern towards knowledge sharing and global operational limit.

E) Treasury (Kosa)

Revenue is viewed as the lynchpin of Administration and Finance. Kautilya, nonetheless, uses the illustration of picking just ready fruits to prevent uprisings that can threaten the ruler. The cutting edge equal is India's tax collection strategy that is without a doubt needing better structure. A solid depository is viewed as the State's sine qua non. By and by, India's economic burdens have been developed by COVID-19 and strategy activities to recover, have generally been depicted as inadequate. Without a significant change in the direction of economic advancement through the selection of productive policy activities, debilitating of India's general development and capacity seems unavoidable.

F) Armed Forces (Danda)

The armed forces have been given the pen-ultimate position by the kautilyan concept even though they hold a significant role in keeping the state sage. The power of a counsel is given precedence over the power of might. The growing India's essential reasoning has wandered into Western originations of power which has a likeness with Realism. In any case, Kautilyan ideas of power, are more nuanced and unpretentious:

"An arrow, discharged by an archer, may kill one person or may not kill even one; but intellect operated by a wise man would kill even children in the womb".

G) Ally (Mitra)

The arrangement of this prakriti as the most un-profound depends on the conviction that internal balancing is preferred to external balancing. India's refusal to be essential for any military coalition follows Kautilyan remedies that partners are significant yet they can be

questionable. Resort to looking for partners should be weighed against the other prakritis and finds a way into the current act of key organizations that are issue-based. Kautilya would have absolutely prompted against joining the United States in a military camp however would not have protested sitting in a similar camp on issues with similar interests.

Kautilya's inventive origination of state power stands apart on numerous checks. One that it is more exhaustive when contrasted with power comprehended in restricted, military terms. Two, that power as a total of the prakritis can be sensibly assessed. Three, and generally significant of all, it weaves the political realist objective of improving state capacity together with the idealist aim of bringing about welfare of the people. The approach of advancing the prakritis, a demonstration driven by 'pure power politics', unavoidably prompts to happiness and welfare of the people.

REFERENCES

1. S. Vijayaraghavan, Political Thought, Sterling Publishers Private Limited, New Delhi 1981, P-15.
2. G. N. Ghoshal, A History of Hindu Political Theories, Oxford University Press, London, 1927, P-89.
3. Radha Krishan Choudhary, Kautilya's Political Ideas and Institutions, Munshi Ram Manoharlal, Delhi 1991, P-245.
4. Surinder Kaur Dhaliwal, Indian Political Thought, Publication Bureau Punjabi University Patiala, 1990, P-27.
5. R. Shamasastri, Kautilya's Arthashastra, G. H. Rama Rao Pub., Mysore 1967, P-13.
6. Kautilya and the legalist concept of state and government: a comparative study Hermelindo Banico
7. Mehta, V.R., (1992), Fundamentals of Indian Political Thought, Delhi: Manohar
8. Varma, V.P., 1974, Studies in Hindu Political Thought and its Metaphysical Foundations, Delhi: Motilal Banarsidas.
9. Altekar, A.S., (1958), State and Government in Ancient India, Delhi: Motilal Banarsidas, • Ghoshal, U.N., (1966), A History of Hindu Political Theories.
10. Kautilya: Arthashastra: Translated by R Shamasastri ([1915] 1967), eighth ed., Mysore, India, Mysore Printing and Publishing House.
11. Bloomfield: Religion of Vedas: In, Ghoshal (1923):4.
12. Chaturvedi Badrinath (1984): Max Weber's Wrong Understanding of Indian Civilization: In, Detlef Kantowsky ed.: Recent Research on Max Weber's Studies on Hinduism: Munchen, Koln & London, Welforum Verlag :45-58