Chapter-4

Kautilya’s Arthāśastra

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4.1 Introduction

Kautilya was a great economist, philosopher and statesman. He was contemporary to Alexander and Aristotle. Kautilya was the chief counselor of the Indian Emperor Chandragupta Maurya. He first united the small kingdoms. Whatever the characteristics of record of life of Kautilya, it is sure that Kautilya was a historical person and he was responsible for the compilation of a work on politics, a work that has affected a great ability on the development of political thoughts in traditional India.

Kautilya collected his lifelong work in Arthāśastra. Kautilya is traditionally known as the author of Arthāśastra. It means “Science of Politics”. This Sanskrit classic was written in the end of the 4th century B.C. The Arthāśastra was believed to have been lost more than 1400 years and it was known through only references and word, from it in subsequent works in politics in Sanskrit. In 1905, one Brahmin who was from Tanjore district of South India gave a hand written work of ‘Kautilya’s Arthāśastra’ as a gift to Mysore government. At that time, in library R. Shamashastri was a chairman. He studied it carefully and introduced it. Thus it was rediscovered in 1905 and published in 1909 in Sanskrit and the first English translation with critics of Bhattaswamy in 1915 by R. Shamashatri in Mysore and immediately it caused reaction large discussion on the nature of its contents and their effect for understanding the traditional Indian polity. The book is divided in 15 Adhikarnas and 180 Prakarnas. It is divided into 15 parts and it contains 6000 hymns (shlokas) which is an inclusive manual on a method of a state to be ruled and administrated by a king. Now many English translations are available. Kautilya is political realist and gives effect of being amoral. The Arthāśastra is an ancient Indian treatise on statecraft, political economics and military strategy.

There has been controversy as to original written of this work, as some believe that it is the work of Kautilya while some believe that it is the work of many writers of different generations who related to school of political thought. There is controversy about the date of Arthāśastra too. Kautilya’s Arthāśastra is compared to Machavelli’s ‘Prince’.

4.2 Kautilya’s Arthāśastra

Kautilya’s Arthāśastra was one of the greatest political books of the world. It is well known for its contents on politics, but the book includes information about the entire field of social life like leadership, management, political economy, war, approval of spy, security of state, wealth, how to become world conqueror, silent war. The Arthāśastra is not merely a work of philosophy which it includes occasionally, but a manual suggestion of administration of state and methods to meet challenges to it. Kautilya’s
Arthāśastra has brought out the rules and regulations and strategies. Kautilya’s Arthāśastra was a science of politics aimed to give a lesson a king how to govern. It is very descriptive and systematic in recommending solutions to the multiple difficulties connected with monarchical form of governance. Many suggestions revealed by author are relevant and practicable in the modern administration. The Arthāśastra reveals reflections of ancient Indian society.

Kautilya envisioned that a system of government must be spread, efficient, skilled and honest. The king is the middle point of vast empire and Kautilya’s strong desire to him is to be the guard at all times. It also reveals growth of Indian rulers during the Pre- Gupta period. Kautilya’s book came to be the guide for Chandragupta. Not only Chandragupta but also rulers of the world have referred to the Arthāśastra for ages, for maintaining a nation on sound economics. In ancient India, all the powerful kings had learnt Arthāśastra and practiced to expand kingdom, to protect their kingdom and to develop winning strategy. Emperor Ashoka is supposed to have built and increased his kingdom according to Arthāśastra reveals in description with the qualities and disciplines needed for Rajarshi- a knowledgeable and moral king. It relates to the rulers of politico economic organization and it is very popular for its philosophy in political view. Even though India and Indians remembered the Arthāśastra, the study and usefulness practically of the book lost its importance since British rule. Thoughts and ideas of Kautilya helped kings and rulers for centuries. It is a guide book for kings and high level officials.

According to Kautilya’s Arthāśastra, the Hindu way of life reveals four main aims (1) Dharma (2) Artha (3) Kama and (4) Moksha. Artha refers to material progress which is required in order to live a balanced life. The foundation of Arthāśastra is that one must effort to get wealth, resources and money. Such production of wealth must be through ethical sources. Arthāśastra’s main part deals with National Security, Foreign Policy, Administration of Justice, Economic Development Policy, Taxation, Labour Management and Financial Management. Kautilya describes the rules to prevent the misuse the power. He explained that no rules and regulations can prevent unethical. Conduct and that character building and action oriented ethical values are necessary.

In short, Kautilya’s Arthāśastra is made from three words.

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(Table-A Meaning of Kautilya’s Arthāśastra)
Arthāśastra is divided into 15 books. Each of its sections deals with a stage of government.

1. Concerning Discipline
2. The Duties of Government Superintendent
3. Concerning Law
4. The Removal of Thorns
5. The Conduct of Courtiers
6. The Source of Sovereign States
7. The End of The Six-Fold Policy
8. Concerning Vices and Calamities
9. The Work of an Invader
10. Relating to War
11. The Conduct of Corporations
12. Concerning a Powerful Enemy
13. Strategic Means to Capture a Fortress
14. Secret Means
15. The Plan of a Treatise

4.2.1 Concerning Discipline

4.2.1.1 Different Thoughts about Sciences

- According to Kautilya, there are four sciences; *Anvikshaki* (Science of Philosophy), *Trayi* (Triple Vedas), *Varta* (Science of Wealth) and *Danda Niti* (Science of Government).

- According to Manu, there are only three sciences; *Trayi*, *Varta* and *Danda Niti*. *Anvikshaki* is included in *Trayi*.

- According to followers of Brihaspati, there are two sciences; *Varta* and *Danda Niti*. *Trayi* is only a pride for wise man.

- According to followers of Shukracharya, there is only one science *Danda Niti*. All of other sciences are included in it. Because of *Danda Niti*, all other sciences are achievable if state is given security to the people.

- There are four sciences; there is inclusion of all that concerns righteousness and wealth as Kautilya’s view.
4.2.1.2 Importance of Anvikshaki

- Main particles of Anvikshaki are Sankhya, Yoga and Justice. There are lessons of righteous and unrighteous acts in Trayi. Wealth and different devices of wealth are in Varta. Potency and impotency are included in Danda Niti.

- When seen in the light of these sciences, Anvikshaki is the most advantageous to the world.

- Anvikshaki is called the reason of all the deeds and protector of all religious. It is produced logic, elocution, wisdom and efficiency of work.

- It is obliged to entire world.

- It lights to all types of knowledge, easy devices to achieve all activities and container of all virtues is main function of Anvikshaki.

4.2.1.3 Importance of Trayi

(4-1. Study of Vedas)

- The three Vedas Sama, Rik and Yajus are parts of triple Vedas (trayi). Atharvaveda and Itihasaveda are also Vedas.

- Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas and Astronomy are six parts of Veda.

- Triple Vedas gives the duties of four castes:
1. The duty of ‘Brahmin’ is study, teaching, performance of sacrifice; act as an official in other’s sacrificial performance and giving and receiving of gifts.

2. The duty of ‘Kshatriya’ is study, performance of sacrifice; giving gifts, military occupation and protection of people.

3. The duty of ‘Vaisya’ is study, performance of sacrifice; agriculture, cattle breeding and trade.

4. The duty of ‘Sudra’ is the serving of dvijati (twice-born), agriculture, cattle breeding, profession of skilled worker and court-bards.

- Triple Vedas gives the duties of the four orders of the life:

1. The duty of Brahmacari (below 25 year) is study of Veda, fire worship, washing himself; depend on begging and devotion to his teacher.

2. The duty of grihashtha (25 to 50 year) is earning for necessities of life by his profession, marriage among his same status of different gotras, intercourse with his wife, make offering to God, ancestors, guest and servants and eating after remaining.

3. The duty of Vanprashtha (50 to 75 year) is obey the rule of chastity, sleeping on the ground, keeping matted hair, wearing deer-skin, fire worship, washing himself, worship to God, ancestors and depending upon the food of forests.
Contemporary Relevance of Economic Thoughts of Kautilya

4. The duty of Sanyasi (above 75 year) is control of sense; retiring from all work, depend on begging, living in forests and bringing purity internal and external sides of body.

- Non violence, truthfulness, forgiveness, prevention of jealousy and cruelty are duties to all.
- Man who follows the rule of his duty will achieve Svarga and Moksha.
- If one does not follow his duty, one gets the confusion of caste and the whole world destroyed.
- So the king shall motivate the people to obey their duties, believing to the tradition of Aryas and obeying the rules of castes and division of life according to triple Veda will be happy here and hereafter.

4.2.1.4 Importance of Varta

- Agriculture, cattle breeding and trade- are called ‘Varta’.
- Varta is the most useful to the world because of it brings grains, animals, copper, gold and forest production.
- Varta is source of treasury and king can control the enemy because of Varta.
There are four sciences; there is inclusion of all that concerns righteousness and wealth as Kautilya’s view.

4.2.1.5 Importance of Danda Niti

- The system on which the comfort and development of the sciences of Anvikshaki, Trayi and Varta depend is known as Danda. It is the law of punishment for the government which is called Danda Niti.

- Danda Niti is the source to make acquisitions, to keep them safe, to increase them and entire world is depending on Danda Niti.

Therefore Acharya says that whoever is wishing for progress of the world shall ever carry the sceptre raised.

No other instrument can be good as Danda Niti for controlling people.
Kautilya opposes this opinion. According to him, king who introduces strict punishment becomes arousing disgust to the people; when he restrains punishment as deserved becomes regarded by society. When king rewarded punishment with consideration, makes the people loyalty to righteousness and work for developing wealth and happiness, for punishment. When king ill-awarded with greedy or angered nature or ignorance gives extreme anger to house holders and hermits too.

When the law of punishment is retained in disuse, it causes increase to disorder as is suggested the proverb of fishes (big fishes always swallow small fishes); the strong man will swallow weak. But under the good protection, weak man opposes the strong man.

Therefore king should use Danda as proper instrument and watch for duties of four castes and ashrams. Because of it people become loyal and devoted to the king.

Three Sciences are dependent for their comfort on the Danda. It can produce security and stability to life.

Sciences shall be analyzed and their rules strictly observed under the guide.

4.2.1.6 True Way of Life

From the childhood, child should be followed the right path of life; first the ceremony of tonsure, learn reading and writing words and learn arithmetic, ceremony with sacred thread, study Vedas- Anvishaki from teachers of authority, Varta from the superintendent of government, Danda Niti from politicians.

He shall obey the rule of celibate till he becomes sixteen years old. After it, he shall obey the mundane ceremony and then marry.
• Except it, he shall spend his time with aged people because it is very useful for receiving knowledge and maintaining discipline.

• Prince shall pass the forenoon in learning to ride elephants, horses, chariots and weapons and military arts and prince shall pass the afternoon in hearing Purana, Itivritta (history), Akhyayika (tales), Dharmasstra and Arthashastra.

• If he has extra time of day and night, he shall learn new lessons and he shall revise which he can not understand.

• From hearing repeatedly, high knowledge is achieved, from knowledge skilled work is possible and from application self confidence is getable. This is the strength of learning.

• The king who is learned in sciences, devoted to good government of his subjects will enjoy the earth with unresistance factors.

4.2.1.7 Organs of Sense

• Aim of study and discipline are to get victory against organs of sense. For getting it, king leaves permanently lust, anger, greed, vanity, haughtiness and over joy.

• The aim of all sciences is nothing but restraint of the organ of sense.

• The king who does not control his sense will achieved destruction although he is a big emperor.

For example;

1. King Dandkya who associated with Bhoja vansha making a lascivious attempt on Brahmin girl destroyed and died with his brothers and relatives.

2. Karala who was king of Vaideha destroyed like king Dandakya.

3. King Janamejaya angered against Brahmins and Talajangha angered against the vansh of Bhingu. Therefore both destroyed immediately.

4. Ila's son – Pururava and king of Sauvira – Ajabindu made exactions from all the four castes under the effect of greed, so both destroyed.
5. Ravana did not give Ram’s wife- Sita and Duryodhana did not give a small portion of the land of his kingdom to Pandava under the effect of excessive pride, so both destroyed.

6. King Dambhodbhava disgusted his people being haughty, so he killed and Kartviryarjun from Haihaya dynasty disgusted Jamdagni being haughty too, so he was killed by Parshuram.

7. Vatapi- a demon attacked Agastya and Yadava attacked Ved Vyas under the effect of over joy, so both are destroyed.

• Thus, these and other kings, falling a victim to the six enemies and having failed to control organ of sense, died and destroyed with their kingdom and relatives.

• Having victory against the six enemies, Jamdagnya’s son Parshuram, Nabhag and Ambarish famous for his restraint of organ of sense long enjoyed the earth.

• Hence, king shall restrain the organs of sense by overthrowing the six enemies.

4.2.1.8 Life of a Saintly King

• The king shall obtain wisdom by keeping company with aged people; install safety and security by being active; maintain his discipline according to sciences.

(4-7. Path of saintly king)

• He shall keep away from hurting the women and wealth of others.
Contemporary Relevance of Economic Thoughts of Kautilya

- He shall overthrowing lustfulness, haughtiness, evil tendency and unrighteous and uneconomical conduct.

- King should not act with unrighteous and economy. He shall never be lacking of happiness. He may enjoy in equal way in three activities of life; charity, wealth and desire. They are dependent on each other.

- Anyone of these three, when enjoyed in excessive level, became the reason of hurt.

- Hence, Kautilya supports that wealth is important and charity and desire depend upon the wealth and both are equally important.

4.2.1.9 Characters of Ministers

- Rajatva is possible with assistance. A single wheel can not move. Thus the king shall create ministers.

(4-8. Minister of the king)

- According to Rishi Bhardvaja, the king shall appoint ministers as his class mate, because he recognized their purity and strength and they can be trusted by the king.

- Vishalaksha opposes Bhardvaja’s opinion. According to him, king and their ministers played with each other so they can not obey the king. Therefore he shall appoint as ministers those whose secrets are known to him. They never hurt the king because of their secrets.

- Parashar opposes this opinion. According to him, the king may also follow ministers in bad acts too, because he will fear of his own secrets. He shall
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appoint ministers those who are faithful to the king. They are really faithful.

- Pisunacharya opposes this view. According to him, this is not devotion with intelligence. Characteristics of devotion are also in common people. He shall appoint ministers those who are intelligent.

- Kaunapadauta opposes this opinion. According to him, thus ministers are not suitable for this post because of other characteristics. So he should appoint ministers whose fathers and grand fathers had been ministers before. Such ministers established relationship with king because of it they are faithful. Such faithfulness is shown in dumb animals like cow.

- Vartavyadhi opposes this view. According to him, thus ministers have obtained supreme power over the king and they will behave like a king. So he shall appoint as minister such new persons as are skilled in the science of polity. Such persons will regard the king.

- The son of Bahudanti opposes this opinion. According to him, it is a mistake that a man with theoretical knowledge and not having practical knowledge in politics becomes a minister. He shall appoint as ministers such as are intelligent, related with highly family, brave, loyal feelings to the king, purity purpose in heart. These are characteristics of ministers.

- According to Kautilya, theses characters are satisfactory. For ability of a man is concluded from his capacity to work. And it may be different according to time and place. The king will appoint who are characters as ministers, powers and having surely calculation. Place and time as ministerial officers but not as a councilor.

4.2.1.10 Qualification of Councilor and Priest

(4-9. Counselor and Priest)
The qualification of a ministerial officer are: associated with high family, impressive, intelligent, well trained in art, wise, strong memory, bold, eloquent, skilled, healthy, brave, good character, friendly, efficient, pure heartily, full of motivation, free from over excitation and hatred feelings and devoted nature.

The work of a king may be different like visible, invisible and inferential.

King appoints the priest also. His qualifications are; associated with high family, good character and disciplined, master in Vedas and grammar and six Angas, master in reading portents accidental and providential, skill full in Danda Niti, who is obedient, who can prevent calamities providential or human by performing such amendment rites as are revealed in Atharvaveda. As a student his teacher, a son his father and servant his master, the king shall obey the priest.

That Rajvansha which obeys Priest and Councilor’s opinion and followed them ways win.

4.2.1.11 Creation of Ministers

King shall appoint ministers in governmental departments.

King shall call the council meeting of ministers for taking important decisions related to his own state and his enemy’s state too.

The subject of the council meeting and the discussion among them shall be secret so birds can not see them evenly because it is said that parrots. Minas, dogs disclosed the secrecy of council meeting too.
There are many views about the number of members in assembly meeting:

1. According to followers of Manu, there are twelve members in assembly of ministers.
2. According to followers of Brihaspati, there are sixteen members in assembly of ministers.
3. According to followers of Shukracharya, there are twenty members in council of ministers.
4. According to Kautilya, there are as many members as the need of requirement of kingdom in assembly of meetings.

Ministers shall consider the both side—king and enemy. They shall keep themselves to start their work properly and try to improve continuously.

There were one thousand members in council of Indra. These are believed his eyes so Indra is known as ‘Sahatraksha’ in spite of he possess only two eyes.

King will hold the council meeting in difficult situation. The duty of minister is to give right advice to the king.

Behavior of the members in council meeting shall be measured strictly by the king for maintain secrecy.

Irresponsibility, carelessness, drinker of alcohol, talking in sleep, carelessness love and other bad habits are the reasons for being disloyal to the state.

Ministers who are without attentive nature, proudly, contemptuous will open the discussion so king has to think on this matter.

King should issue that one must not come the place where discussion is continue.

If any one refuses to obey order of the king, king will give him strict punishment.

Person who discloses the secrets of the meeting shall be taken strict punishment against him by the king.

In emergency situation, he shall call the ministers and assembly of ministers and tell them the same. He shall do according to the suggestion of majority of them.
There are many views about how the king takes a decision:

1. According to Bhardvaj, king should think alone on the important matters because ministers have also ministers. These ministers may disclose the important discussion. Thus no one will know about the plan except the king.

2. According to Vishalaksha Acharya, if king thinks alone, progress will not be achieved. King has to discuss with highly knowledgeable ministers for achieving direct or indirect work and with consideration of visible and invisible work.

3. According to followers of Parashar, king has to tell thing which is similar to the exact thing which he wants actually to do. And he will get the views of the ministers about the original thing.

4. Pishunacharya opposes this opinion. According to him, if the king does not tell right matter, ministers will give their opinion with disobey and interested nature. Their approach of giving the right decision is half hearted. So king has to faith on ministers and discuss with them undoubtedly.

5. According to Kautilya, king has to discuss with three or four ministers instead of only one minister. Because of one minister can forget the real path and he can not give the definite conclusion. It is not proper to discuss with two ministers also because king may be endangered by mutual agreement of both possibly and they both could be missed the right way. So king has to consult with three or four ministers. Because of the discussion with three or four ministers, king will get the satisfactory and proper solution and without much difficulty also.

- King has to discuss with ministers as no opposition can know but king knows enemy.

4.2.1.12 Spy and its Style

- In state, to identify the purity of ministers and people, spy will be appointed by the king. King should satisfy with giving wealth and obey to the spy.
Contemporary Relevance of Economic Thoughts of Kautilya

(4-11. Spy)

• For well organization of state, king appoints spy. Their duty is to give information about purity of ministers and opposition of the kings.

• There are four styles to recognize the councilors’ and ministers’ faithfulness and purity;

  1) Dharmopadha (religious allurement)  
  2) Arthopadha (monetary allurement)  
  3) Kamopadha (love allurement)  
  4) Bhayopadha. (Allurement under fear)

• In first system- ‘Dharmopadha’ (religious allurement), spy under the appearance of santri encourage each minister one by one, saying, “this king is virtuous; let us set up another king who is virtuous instead of this king, do you agree?” if anyone refuse this proposal in strict manner, he will be considered pure and faithful.

• In second system- ‘Arthopadha’ (monetary allurement), spy under the appearance of santri one by one, saying, “name another dismissed commander who sent me for murdering to the king, do you agree for getting wealth?”, if anyone refuse this proposal, he will be considered pure and faithful.

• In third system- ‘Kamapadha’ (love allurement), a woman spy under the appearance of a simple and respected in the queen’s harem may charm each prime minister one by one saying, “the queen is affectionate to you, if you reject her proposal, it will be dangerous.” If prime minister refused the proposal, they are pure.
• In fourth system- ‘Bhayopadha’ (allurement under fear), a spy under the appearance of a criminal follower, acting to have suffered imprisonment may unlawfully each of the prime minister thus prevented of wealth and rank, saying, “the king who choose improper person is improper, having murdered him, let’s put another person instead of him. If you do not agree, you will be in problem. What do you think?” if they are discard this opinion, they are pure.

• Appointment according to test :-

1. Of these ministers, those who are tested in religious allurements shall be appointed in department of justice.
2. Of these ministers, those who are tested in monetary allurements shall be appointed in department of revenue.
3. Of these ministers, who are tested in love allurements shall be appointed in pleasure grounds.
4. Of these ministers, who are tested in fear allurements shall be appointed in immediate service.
5. Of these ministers who are tested impure in any allurement shall be appointed as a prime minister.
6. Of these ministers who are tested impure in any allurement shall be appointed in mines, timber, elephant and department of forests.

• Thus, king shall find pure or impure character of his ministers through the spy.

• According to Kautilya, neither king nor queen makes himself nor did she as a testing object and the king shall not be impair the pure like water like poison.

4.2.1.13 The Institution of Spy

• There are five institutions of spy;

1) Spies under the appearance of a disciple ( kapatik )
2) Spies under the appearance of a recluse ( udasthita )
3) Spies under the appearance of a house holder ( griha paitik )
4) Spies under the appearance of a merchant ( vaidehak )
5) Spies under the appearance of a merchant ( tapasa )
First institution of spy is called ‘kapatik’ - a disciple. They are skilled to recognize other’s mind. They are normally in the guise of student. The minister shall call and tell him, “promised to the king and me, you shall inform us of wickedness you find in others.”

Second institution of spy is called ‘udasthita’ – a recluse. He supplied with much money. They are pure and wise. They live outside of city. They shall carry normally in agriculture places. They give food and dress to other recluses given by the king. They also give company to the spy.

Third institution of spy is called ‘griha patik’- a house holder. They are normally farmers or house holders. They shall receive money and land for the purpose from the king. They try to be convenient other house holders and farmers to the king.

Fourth institution of spy is called ‘vaidehak’- a merchant. They have belonging to pure character is a merchant spy. This spy is related to manufacturing of goods for sale. They tried to be convenient all merchants to the king.

Fifth institution of spy is called ‘tapas’ – an ascetic person. They are with shaved head or braided hair and lived with ‘kapatik’ in outside of city. They pretend as a person living on vegetables or grass or foodless so they may impress the people in two or three months. Merchant spies worship him by giving gifts. Disciple spies make popular them by saying, “this is the greatest ascetic person. He knows future very well.” Persons go to the spy for knowing their future, he may through palmistry, for tell events as he can find out by disciples from nods and signs of his body. An ascetic person informs small profit, destruction of fire, fear from robbers, execution of the king rewards for the good, predicted of foreign trades, saying about all incidents will be in future. Such spies get faithfulness from others and disclose their mind to the king.
There are four other institutions of spy, they are known as wandering institutions of spy.

1) Satri- Class mate spy
2) Tikshana- Fiery spy
3) Rasada- Poisoners spy
4) Bhikshuk- Mendicant woman

1. First- ‘Satri’ (Class mate) who knows palmistry, study science, magical science, trickery science and the incidents in future. Showing their devotion to the king, they normally roam among the people.

2. Second- ‘Tikshana’ (Fiery spy) who believed reckless of their life and they are always ready to fight with elephants and tigers. Such spies care about duty to the king instead of their own life.

3. Third- ‘Rasada’ (poisoners) who do not care about their relatives and they are cruel and idle. Such spies do not hesitate to give death to the enemy of the king with a poison.

4. Fourth- ‘Bhikshuk’ (a mendicant woman) who are normally in guise of Brahmin widower. They are with shaved head. They get information by going ministers’ house.

These spies appoint for knowing purity of ministers, priest, commander, magistrate, door keepers, city constable, officer in charge of a city etc.

They roam normally among common people.

Their qualities are; they are from good family, reliable, trained according to their guise, loyal.

Tikshna (Fiery spy) who are appointed to hold the umbrella, vase, fan shoes of ministers and get their information.

Santri (Class mate spy) shall convey information gathered by Tikshna to the spying institute.

Rasada (Poisoners spy) enter in officers’ houses as a cook, a barber, the spreader of bed sheet, a water man, a dancer, a singer and they disclose officers’ mind to the king.

Bhikshuk (A mendicant woman) convey all these information to the spying institute.
4.2.1.15 Relation between Spy and King

- Doing job with opposite king and prime ministers, they get salaries from both sides.

(4-13. Relation between spy and king)

- The king cares spies and their family and spies cares only his duties.
- Wise king appoints spies to know purity of people, army, officers and the king send spy in opposite kingdom to know strength and weakness of oppositions.
- Appointing spy king maintain stability, development and progress.
- The king tried to control angry people by calm, poor people by wealth and criminals with punishment.
- The spies and the king become helpful to each other.

4.2.1.16 Appointment of Envoys and their Duty

- Envoy is like a mouth piece of the king.
- There are three types of envoys.
  1. First- ‘Nisrishtartha’- who are councilor and full of wealth. They have authority to take important decisions behalf of the king.
  2. Second- ‘Parimitarth’ – who have limited responsibility and they can not take any important decision without king’s permission.
3. Third- ‘Sansanaharah’ – who delivered message to other king. They can not tell any thing by themselves.

(4-15. Duty of Envoy)

- Envoy shall enter into other country with preparing arrangements of horses, carriages, servants etc. in the way, he will think, “against the enemy king, I will reveal the message of my king and enemy shall be replied and then I shall be imposed him.”

- He shall find out the area and size of forts and state and every point of corner, income from grain and protection system of enemy.

- After getting permission, envoy shall enter into country of enemy. He presents his king’s message properly. He shall only communicate his king’s message even in the cost of his life.

- He has good qualities before communication of message like; brightness in the tone, face and eyes, respectful reaction, enquiry about friends, giving a seat close to throne etc. if he has these qualities, he will convert the idea of enemy.

- Envoy will tell in such a way, “messengers are the mouth piece of the king, not only you but all, they have to express mission exactly, although he may be attacked with weapon. His duty is to describe thoughts of his king with fearless nature because they are entrusted with do not deserve death not only for Brahmin but also outcast.” He says originally his king’s speech.

- He shall stay there till he is permitted to leave. He does not feel proudly himself; because of respects shown to him and his strength too. He shall not care about strong words of enemy. They strictly avoid women and wine. He shall sleep alone.
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- Envoy has to maintain good relationship with the in charge of enemy officers of forest, of boundaries, of cities, of country parts. There staying of his army, battle field and way to return in his country from critical situation can be informed.

- He shall get information about enemy’s country through disciples and an ascetic person.

- If there is no possibility of conversation of these spies, he may try to talk with beggar and insane person and of person bubbling in sleep or observing signs in temples, pilgrimage and painting.

- He will collect true information by testing.

- If enemy king will try to know secrets of his king, he will have to be careful and replying, “all is known to you.”

- If enemy king will insist to stay envoy, he will think whether enemy king will guess about the problem of his king and he try to co-operate with opposes. The envoy will think about all these information and take a decision whether he stay there. While presenting the message of his king, if enemy king will want to kill him, he has to run away from there immediately.

- He may stay or run away as far as condition or he may demand to complete a settlement quickly.

- Envoy’s duties are; messages’ transmission, following the rule of agreement, showing his king’s grandness, collecting friends, fetching secret force, gathering spy’s information, bravery, getting victory in his favor.

- The king shall appoint his envoys to above work in enemy’s country and he keeps guard himself against foreign envoys.

- King get information about foreign envoys by internal spies, counter envoys and visible and invisible watchmen.

4.2.1.17 The Duties of the King and His Routine

- According to ‘Matsya Naiya Situation’ as big fishes swallow small fishes like suffered people went to Manu and told, “We appoint you as our king, we will give you the sixth part of grind and the tenth part of business as tax.” Such type king and kingdom has been existed.
The king accepts tax and does welfare of his people. They are as Indra and Yama and they established well being organization.

If a king is active, his officers will be equally active. If a king is idle, his officers will be equally idle. They will make a king reckless in the people. Such king will be controlled by the enemy. Thus king has to be wakeful.

King shall separate the day and the night into small parts (1·1/2 hours) as stated to the length of the shadow.

His routine describes as below:

<table>
<thead>
<tr>
<th>Number of hours</th>
<th>Activity</th>
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</thead>
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<tr>
<td>3</td>
<td>Personal-baath, meals, study</td>
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<tr>
<td>1.5</td>
<td>Recreation</td>
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<td>4.5</td>
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<td>1.5 before sunrise</td>
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<td>1.5</td>
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<tr>
<td>3</td>
<td>Defence</td>
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<tr>
<td>3</td>
<td>Secret consultations</td>
</tr>
<tr>
<td>4.5</td>
<td>Administration of the state</td>
</tr>
</tbody>
</table>

(Table-B. hour wise activity of the king)

1. Of these separated parts of the day; during the first part, he shall hear the protection department like police and revenue department.

2. Of these separated parts of the day; during the second part, he shall look after the related affairs related to people from villages and cities.
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3. Of these separated parts of the day; during the third part, he shall take a bath, dine and study.

4. Of these separated parts of the day; during the fourth part, he shall inspect the department of revenue and acceptance department of gold and he shall think about the appointment and change of superintendents.

5. Of these separated parts of the day; during the fifth part, he shall correspond with the council of ministers and king shall try to know the secrets from the spy.

6. Of these separated parts of the day; during the sixth part, he shall involve activities according to his interest or try to develop himself.

7. Of these separated parts of the day; during the seventh part, he shall oversee elephants, horses, chariots and weapons.

8. Of these separated parts of the day; during the eighth part, he shall discuss with the commander about the future plans.

At the end of the day, he shall worship to the god.

9. Of these separated parts of the night; during the first part, he shall discuss with emissaries.

10. Of these separated parts of the night; during the second part, he shall take a bath, supper and study.

11. Of these separated parts of the night; during the third part, he shall enter in the queen harem with a brass musical sound and enjoy sleep during the fourth and the fifth part.

12. Of these separated parts of the night; during the sixth part, with a brass musical sound, he shall wake up and he shall remember his duty of the day and rules of political science.

13. Of these separated parts of the night; during the seventh part, he shall consider measures with spies and he shall send spies on their work.

14. Of these separated parts of the night; during the eighth part, he shall receive a prayer for getting divine blessing from priest and acharya and then he shall discuss with physician, cook and astrologer and he shall revolve around the cow with a calf. He shall go to the court and he shall repeat this daily work.

- He shall permit to enter every people without hesitation when in the court. If the king will not be able to solve the problems, his officers produce
entrust towards king among the people. Result of this king will be controlled by enemy.

- “In the happiness of his subject lies his happiness; in their welfare his welfare, whatever pleases himself, he shall not consider as good but whatever pleases his subject consider good.”

- Therefore he shall observe welfare of child, aged people, afflicted, minor and women himself. He can not depend upon these types of matters on his officers only.

- He shall observe the business of god, heretic places, place where Brahmins learned in Vedas, guest houses, of cattle in exact duration for purpose of people’s protection against enemy’s attack.

- King has to do emergency work first. If he can not do in time limit, it will become very tough.

- King’s duty is his own development, rule according to people, giving gifts and keep equality in all people.

- If the king wants to progress according to moral, he will achieve success and wealth too.

### 4.2.1.18 Steps of Personal Safety for King

- The king shall appoint as his personal guard those who’s fathers and grandfathers are also royal servant, well trained, loyal, reliable and efficient.

(4-17. Safety of a king)
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- The king has to be attentive in these type of situations; First, on waking up from the bed, he may be got troops, Second, he may be received by the kanchuki, Third, he shall be received food by dishonest and crooked persons, Fourth, by prime minister and door keepers.

- Foreigners and disgusted people, people who provide good service for only reward will not be as body guard.

- King shall appoint well known person as guard in palace and harem too.

- King will have to very attentive about cooking. Among many people, head cook of the king shall take care about the various types of dishes.

- King shall eat after giving fire and birds. When the flame change blue and it produces crackling sound and when birds die, there will be poison in dish. When milk layer possess reddish streaks; when liquor possess blackish; honey with white streaks, king have to touch with of poison.

- King shall have to check purity of medicines by experiment.

- King shall have to appoint a loyal person in his daily work like bath, washing garments, in charge of dress etc.

- Prostitutes shall do the duty of bath room servant, shampooers, bedding room servants, washer man, while giving to the king water, scents, sweet smell powder, dress, and servant with prostitutes shall first touch these things by their parts of body.

- Musicians shall entertain without fire, weapons, poison are made not use of in the palace.

- The king shall sit on chariots when his reliable driver.

- The king shall get into the boat when sailor is reliable and with co joined second boat.

- King shall be attentive in; water with large fishes and crocodile, forest with snakes and robbers.

- King shall get information about personal and other’s safety through network of spy.
4.2.1.19 Protection against Own state & Enemy’s state

- After arranging spies, the king begins a course of action to catch sight up both citizens and country.

(4-18. Protection against enemy)

- Through spies, king shall be informed about the rumors in the state, king shall know the behavior of all types of people those who live upon the grains, cattle and gold of king, those who supplied to the king, those who keep under control a discontented relative of king, those who drive away an evading enemy.

- King will have to be careful against angry, greedy and alarmed people in his own state. King will fulfill their incomplete wish through proper medium like; by reward, by conciliation, by gift or by punishment.

- King shall be measured protection of parties in his own state similarly measures in connection with parties in enemy’s state are to be treated of.

- King will have to be careful those who are misleader with the false promise of reward, those who are equally skillful as another in artistic work, is lacking by receiving rewards, those who are harassed by courtiers, those who are harassed by driving away, those who in spite of spend money have failed in undertaking, those who have fallen from their rank, those who are pushed in corner by their own people, those whose women are attacked, those who are in jail, those who are warned of their wrongful act, those whose relatives are driving away- all these are the provoked persons.

- He who is made poor, he who has lost his wealth, he who is not generous- all these are ambitious people.
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- Person - who has fallen a victim of his wrongful act, he who is annoyed by the king, he whose wrong deals are come to light, he who is hated by the king - all these are alarmed people.

- Person - who is self sufficient, he who likes to get reward, he who is unable to be endured of his rival’s honor - all these are haughty persons.

- Alarmed people may be won by understanding that ‘just as a hidden snake bites and emits poison over whatever alarms it, so this king worried of danger from you will ere long discharge the poison of his resentment on you, so you may go else where.

- Ambitious persons may be won over by telling that, ‘just as a cow reared by dog, keepers give milk to dogs but not to Brahmins, so this king gives milk those who are completely lacking of bravery but not to who has a noble character. So the other king who is possessed of power to recognize men from men be courted.’

- Haughty persons may be won over by telling that ‘just as a reservoir of water relating to Chandalas is serviceable only to Chandalas, but not to others, so this king has granted his wealth only on low born people but not Aryas like you; so other king is possessed of power to recognize the people.’

- All these above persons, when obtaining to the proposals, may be under a solemn compact to form a combination to with the spies to achieve their end.

- Foreign kings also may be won over by means of reward, by threat, by sowing dissension and by pointing out their master.

4.2.1.20 Protection from Princes

- The king shall care about the protection of princes.

- According to Bhardvaja, “Princes like crabs have behavior of eating up their father. When they are wishing in filial affection, they shall better be punished in secret.”

- According to Acharya Visalaksha, “king will keep their sons under the guard in secured place.”

- According to Parasara, “this is like fear of snake. Prince may think about his locking by his father and he also attempt to put his father on his lap. So it is proper to keep a prince inside a fort."
According to Pisunacharya, “he is akin to the fear of a number of sheep, for after understanding the cause of his life, he may make use of himself of the opportunity to make an association with the guards against his father so it is better to throw him inside a fort relating to a foreign king far away from his state.”

According to Acharya Vatavyadhi, “king will promote princes to keep association with women so prince may be suffered from sensual excesses so they do not dislike their father.

But according to Kautilya, “these above methods are very improper. This is such as giving a death in life to their son although he is living; it dies like a worm eaten piece of wood. So when the queen attains the age favorable procreation, priests shall demand to Indra and Brihaspati the rules oblations. When she is big with a child, the king shall care the suggestions of a nurse with regard to growth of baby and delivery. After delivery, the priest shall perform the all ceremonies. Prince shall be trained under discipline according to his age. This prince will become intelligent and devoted to his father. So they are very helpful to their father.

When a king has only son, the king may keep him under his control. If king has many sons, he may send them to where there is no property or rank.

When prince has good qualities he may be made the commander-in-chief.

Sons are three kinds; sharp intelligent, stagnant intelligent and perverted mind.

When king is too old, he may appoint a closely relation of his or any one of his neighboring king who possessed good qualities but king will not install on royal throne his only son who is wicked.

A royal father who is the only support of people shall be disposed towards his son. The eldest son of the king his always respected.

A prince who put to troubles and employed in task, make angry the people, causes serious calamities, may request the king to permit him for a forest life.

4.2.1.21 Protection of Wives

The king shall care about the protection of his wives.
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(4-19. Protection of wife)

- The king shall build his harem with many compartments.

- He shall build his presidential palace after his treasury house; provided with secret passages made into walls or in underground chamber provided with goddesses figures, connected with many passages for exit, upper storey with a stair case hidden in wall, the whole building being so constructed with mechanical constrict like to be caused to be fall down with necessary.

- Any kind of fire can not burn the harems from human make fire also fire can not destroy the harem. The walls of harem are made of mud and ashes produced by lightning and wetted in hail water.

- Snakes will not enter into harem. Cats, peacock, man gooses eat up snakes. Parrots, mainas, shriek when they receive smell of snake poison. Thus remedies shall be applied for the protection of fire and poison.

- There shall be residence of princes and princesses, in front the toilet ground, the council ground, the court and the offices of heir apartment and superintendent.

- In the harem, king shall see the queen only when her personal purity is granted by an old maid servant. He shall not touch any woman. King shall always be careful to avoid lurking danger. He shall keep away his wives from the society.

- Prostitutes with personal cleanliness affected by fresh bath, garments and ornaments shall attend harem.
Eighty men and fifty women under the guise of fathers and mothers and aged persons, and a castrated man shall not find out purity and impurity in the life of harem but they regulate the affairs of happiness.

Every person in harem shall live the place given duty to him and shall not move from there.

The passage of all types of commodities from or into harem shall be checked strictly.

4.2.2 The Duties of Superintendents

4.2.2.1 Formation of Villages

King may construct on new villages or on old damaged remains of a building by bringing people from excessive populated centers from his own kingdom.

The king may construct new villages by maximum farmers and artisans.

Villages shall be consisted from a hundred families to five hundred families.

These villages shall be consisted with boundaries extending as far as one or two crosa (2250 yards) for helping each other in critical situation.

King shall decorate the boundaries of villages with a river, a mountain, forests, trees such as *salmali* (silk cotton tree), *sami* (acacia suma) and *kshiravriksha* (milky trees).
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- There shall be established a *sthaniya* (a big city) in the middle of eight hundred villages, *dronmukha* (city) in the middle of four hundred villages and a *kharvatika* in the middle of two hundred villages and *sangrahan* (collection of taxes) in the middle of ten villages.

- There shall be appointed an *antapal* (body guard) whose duty shall be to protect the people of villages with the help of trap keepers, archers, hunters, *chandals* and wild tribes.

- King shall provide lands named ‘Brahmadeya’ to people who perform sacrifices, spiritual guides, priest and those who learned in Vedas. It shall be free from tax and fines.

- King shall also provide lands to superintendents, accountants, *gopas*, *sthani*, veterinary surgeons, physicians, horse trainers and messengers. But they have no right to transfer by sale or mortgage.

- King shall provide remaining prepared lands for cultivation to farmers (tax payers) only for life.

- King shall take away land from the people who shall not participate in cultivation of land. This land shall be given to labors or traders of villages. So king shall get the benefit of tax.

- King shall not take away unprepared land from people who are preparing them for cultivation.

- If cultivators give tax according to rule and easily, king may provide grains, cattle and money.

- The king shall give reward on crops such favor and good behavior to increase in strength of treasury and shall avoid such as will reduce it.

- A king with depleted treasury will eat into vitality of citizens and country people. So king shall relieve from tax only either on the incident of new settlement or on difficult situation.

- People who have passed the period of charge of taxes shall be regarded with fatherly kindness.

- King shall organize the following forms for the progress of villages.

1. He shall offer the facilities for cattle breeding and commerce, exploit timber and elephant forests and establish market towns.
2. He shall establish reservoir filled with water either for long time or taken from other source. King shall control exercise right for activities like trading, fish ring in reservoir or lakes. King may provide land, roads, timber and other things those who are rich and want to construct reservoir and places of pilgrimage.

3. King shall help in co-operative construction of dam and reservoir.

4. Whoever stays away from any types of co-operative construction shall send servants and bullocks to carry on his work instead of him, shall have a share in the amount of money spent but have no claim to the profit.

5. King shall construct the roads like by land or by water for developing relations among villages. By these ways, it will become easy to take and bring necessary things.

6. King shall construct the selling markets for cultivation for getting advantages of farmers’ hard work.

7. King shall construct guest houses and gardens too. King shall help those who want to construct them.

8. Those that do not pay attention to the claims of their slaves, hirelings and relatives shall be taught their duty.

9. The virtuous king shall protect the orphans, the aged, the hired helper, the physically weak and helpless with maintenance. He shall also protect widows and also their child, women when they carrying and also their children they give birth too.

- Elders among the villages shall exercise right for the property of bereaved minors till the later attain their age, so also the property of Gods.

- When a person with capability other than an apostate or mother neglects to maintain his or her child, wife, mother, father, minor brothers, sister or widowed girls, he or she shall be punished with fine of twelve panas.

- Person who converts a woman to ascetics shall be punished; likewise without making provision his wife and sons any person contains ascetics, he shall be punished.

- Person who passed the age of copulation and distributed his property may become an ascetic, otherwise he will be punished.

- King shall not permit to enter ascetic other than forest hermit, company other than the one of local birth and association of any kind other than co-operative guilds.
There shall not be planned for plays and sports because actors, dancers, singers, drummers, buffoons and poets make disturbance to the work of agriculture fields. Villagers are always dependent upon the agriculture field.

The king shall avoid taking possession of any country which is liable to the inroads of enemies and wild tribes and which is harassed by frequent visitation of scarcity and a deadly epidemic disease. He shall keep away from expensive sports what may encourage lust.

King will not cause distress to farmers because of taxes, fines, free laborer, and herds of cattle from animals and robbers and cattle disease.

Thus the king shall not only keep in good repair all infrastructure created in past, but also establish new ones.

### 4.2.2.2 Division of Land

- The king shall make provision for grassy grounds on uncultivable major part of land.

- Bráhmins shall be made available with forests for plantation, for religious learning, and for the performance of acknowledgement of wrongdoing. Thus forests being provided service, safe from the dangers from animate or inanimate aspects, and being named after the tribal name (gótra) of the Bráhmans resident therein.

(4-21. Division of villages)

- A forest as large in area as the above, provided with only one entrance rendered unable to reach by the construction of a narrow trench all round, with plantations of fruit trees, bushes, bowers, and thorn less trees, with a lake of water which covers wide area full of harmless animals, and
with tigers, beasts of prey, elephants, young elephants, and bison—all prevented of their claws and teeth—shall be formed for the king's sports.

- On the highest limit of the country or in any other suitable locality, another game-forest with game-beasts; open to all, shall also be made. In view of procuring all kinds of forest-produce described elsewhere, one or several forests shall be especially protected.

- Manufacturers shall set up to prepare commodities from forest produce also.

- The superintendent of forests with his assistants of forest guards shall not only maintain the up-keep of the forests, but also aware of himself with all passages for entrance into, or exit from such of them as are mountainous or boggy or contain rivers or lakes.

- There shall be some strict punishment for killing animals and rewards too. Whoever kills an elephant shall be put to death and whoever brings in the pair of tooth of an elephant, dead from natural reasons, shall receive a reward of four-and-a-half panas.

- Elephants catching experts shall follow the suggestions given to them by the elephant doctor and catch such elephants as are possessed of auspicious characteristics and good character.

- The victory of kings depends mainly upon elephants; for elephants, being of large bodily frame, are capable not only to destroy the arrayed army of an enemy, his fortifications, and place where a camp is set up, but also to undertake works that are dangerous to life.

- Elephants bred in countries, like Kálinga, Anga, Karúsa, and the East are the best; those of the Dasárrna and western countries are of middle quality; and those of Sauráshtra and Panchajana countries are of low quality. The might and energy of all can, however, be improved by suitable training.

4.2.2.3 Forts and Arrangement of Villages

- King shall construct forts on all the four sides of borders of his kingdom for purpose of defense against enemies and he shall establish main cities and capital in middle of kingdom.
Forts are four types;

1. First- ‘Audaka’ (Water) which acts as an island and situates in the center of a river.

2. Second- ‘Parvata’ (Mountain) which acts as a rocky tract or a cave.

3. Third- ‘Dhanvana’ (Deserts) which acts as a wild area lacking of water and overgrown with thicket growing in not fertile soil.

4. Fourth- ‘Van’ (forest) which is full of wagtail, water and thicket from four sides.

- Of these water and mountain forts are proper for defense the nation from enemies.

- Of these deserts and forest forts are proper for protection of king in difficult situation. King will put weapons in forts.

• King will establish villages according to the suggestion of priest.

• King will establish capital and main cities in the safe place such as the bank of junction of rivers, a deep pool of tasting for long time water, or of a lake or tank, a fort, circular, rectangular or square in form surrounded with an artificial canal of water and connected with both water and land.

• Surrounded this forts, three ditches with distance of one danda (6 ft) from each other, fourteen, twelve and ten dandas respectively in width, with depth less by one quarter or by one half of their width, square at their bottom and one third as wide as at their top, with sides built of stones of bricks filled with flowing water and possessing crocodiles and lotus plant shall be established.
At a distance of four dandas (24 ft) from ditch, a rampart six dandas high and twice as much broad shall be installed by a pile of mud upwards and by making it square at bottom, oval at the centre pressed by the noise of elephants and bulls and planted with thorny and poisonous plants in bushes.

Above the rampart, parapets and with an intermediate space from twelve to twenty four hastas from each other shall be built of bricks and raised to a height of their breadth.

Chariots’ passage shall be made of palm trees, trunk, or slabs of stones with spheres.

Towers, square throughout and with moveable staircase or ladle, shall also be installed.

4.2.2.4 The Duties of The Collector General of Revenue

The collector general of Revenue main duty is to collect tax on forts, mines, buildings and gardens. He shall try to increase income and decrease expenditure.

Collector general of revenue shall collect tax on seven ways. This is called ‘body of tax’.

1. Forts- it includes tolls, fines, weight, measures the town clerk, the superintendent of coinage, the superintendent of coinage, the superintendent of seals and pass-ports, the prostitute, gambling, building sites, the corporations of artisans and handicraftsmen, the superintendent of goods and taxes collected at the gate and from the people.
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2. Country- it includes sixth portion of the crops, religion taxes, taxes paid in money, merchants, superintendent of rivers, ferries, boats, ships, towns, road cross, and ropes.

3. Mines- it includes gold, silvers, diamonds, gems, pearls, corals, shells, metals, salts and other minerals.

4. Setu- it includes flower-gardens, fruit gardens, vegetable gardens and field crops are grown by sowing roots for seeds.

5. Forest- it includes game forest, timber forest and elephant forest etc.

6. Heards- it includes cows, buffaloes, goats, sheep, asses, camels, horses and mules.

7. Roads of traffic- it includes land and water ways.

• Several forms of expenditure is as below:

1. Losses on the worship of gods and ancestors and on occasion of giving gifts.

2. Losses on the harem, kitchen, the establishment of messengers.

3. Losses on the store house, the armoury, the water house, the store house of new materials.

4. Losses on the manufactories, free laborers.

5. Losses on maintenance of infantry, cavalry, chariots and elephants.

6. Losses on herds of cows, museum of beasts, deer, birds and snakes.

7. Losses on storage of firewood and fodder constitute the body of expenditure.

• There are two types of expenditure; first- daily expenditure and second-profitable expenditure (yearly, monthly and the paksha) what is continued everyday is daily, whatever is earned once in a weak, a paksha a month or year is termed profit.

• He shall also give an importance to the work in hand, the work accomplished, part of a work in hand, receipt, expenditure and net balance.
The business of up keeping the government, the work, the collection of necessaries of life, the collection and audit of all kinds of revenue- these constitute the work in hand.

That which has been credited to the treasury; that which has been taken by the king; that which has been spent in connection with the capital city not entered or continued from year before last, the royal command dictated on orally intimated to be entered – all these constitute the work accomplished.

That which remains after deducing all expenditure already brought and excluding all revenue to be realized is net balance which may have been carried forward.

Receipts may be 1) current- what is received day after day. 2) Last balance- whatever has been forward from year before last. 3) accidental- whatever has been lost and forgotten.

Investment of capital, the relics of a wrecked undertaking and the saving of estimated outlay all the means of check expenditure.

The rise in price of merchandise because of use of different weight and measures in selling is termed vyaji.

Thus a wise collector general shall conduct the work revenue collection, increasing income and decreasing expenditure.

4.2.2.5 The Business of keeping up Accounts in the Office of Accountants

The superintendent of account shall keep his eyes on the wise collector general.

There are assistants to help him in department of accountant; the description of the work carried on and off the result realized in several manufactories; the amount of a financial gain and expenditure delayed earning, the amount of vyaji the amount of wages paid, the number of free labors engaged relevant to the investment of any work; likewise in the case of gems and commodities of each value, the rate of their price, the rate of their barter, the counter weights used in weighting them, their number, weight and their cubical measure, the customs history, professions and transaction of countries, villages, families and corporations, the gains in the forms of gifts to the king’s courtiers, their title of possess and enjoy lands, cancellation of taxes allowed to them and payment of provisions and salaries to them, the gains to wives and sons of the king in gems, lands,
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rights and provisions made to solve evil portents; the treaties with, issues of warning to, and payment of tribute from or to, friendly or inimical kings- all these shall be regularly entered in prescribed registers.

(4-24. Superintendent of accounts)

- The superintendent shall provide the accounts as to the forms of receipts, of expenditure, of net balance from these registers.

- King shall appoint well experienced writers, workers and superintendents in the department.

1. According to Manu, “a fine equal to the loss of revenue and multiplied by the serial number of the circumstances of the guilt just narrated in order shall be imposed upon him.”

2. According to Parasara, “the fine in all that cases shall be eight times the amount lost.”

3. According to Brihaspati, “it shall be ten times the amount.

4. According to Usanas, “it shall be twenty times the amount.”

5. According to Kautilya that it shall be proportional to the guilt.”

- King shall appoint the spy to supervise the work of all superintendents.

- The king will have to suffer in the end because of ignorance and idleness of accountants.

- The king shall give punishment to these types of accountants.
Accounts shall be submitted in the month of Asadha. (the middle of July)

When the accountants of different districts present themselves with sealed registers, commodities and net revenue, they shall be kept apart in one place so they can’t talk with each other. Having heard from them the total of receipts, expenditure and net revenue, the net amount shall be received.

By how much the department superintendent adds the net total of its revenue either by increasing receipts or by decreasing expenditures, he shall be rewarded eight times the decrease.

Accountants who do not reveal themselves in time or do not produce their account books with the net revenue shall be fined ten times the amount due from them.

If an accountant has to write only a small portion of the accounts pertaining to net revenue, he may be allowed five nights to prepare it.

All the ministers shall gather narrate whole of the amounts related to each department.

The king shall forgive an offence when it is trivial, have satisfaction even when the revenue is too little in quantity and honor with rewards such of his superintendents as are of immense benefit to him.

4.2.2.6 Detection of State Revenue

All tasks are determined by finance. So highest attention shall be paid to the treasury.

Awards for good conduct, capture of thieves, distributing with government servants, plentitude of harvest, prosperity of commerce, absence of troubles, reduction of remission of taxes, and income in gold are all conductive to financial prosperity.

Obstruction, loan, trading, self enjoyment, barter and defalcation are the reasons that tend to deplete the treasury.

Lending the money of treasury on interest is a loan.

Carrying on trade by making use of government money is trading.

These two acts shall be punished with a fine of twice the profit earned.
Contemporary Relevance of Economic Thoughts of Kautilya

- Whoever enjoys himself or causes others to enjoy whatever belongs to the king is guilty of self enjoyment. Hence in death sentence shall be passed for enjoying gems, middle most amercement for enjoying valuable articles together with a fine equal to their value shall be the punishment for enjoying articles of inferior value.

- Whoever does not take into the treasury the fixed amount of revenue collected, or does not spend what is ordered to be spent, or misrepresents the net revenue collected is guilty of defalcation of government money. Here in a fine of twelve times shall be imposed.

- There are about forty ways of embezzlement: what is realized earlier and what is entered later on; what is realized later and what is entered earlier; what ought to be realized is not realized; what is collected is shown as not collected; deception in counting articles –these are several ways of embezzlement.

- When a government servant has been proved to be guilty of having misappropriated part of a large sum in question, he shall be answerable to all.

- Any informant who provides information about embezzlement just under perpetration shall, if he proves it, get as reward one-sixth of the amount in question.

- An informant who fails to prove shall be liable to monetary or corporal punishment, and shall never be guilty.

- When the charge is proved, the informant may impute, the tale bearing to someone else or clear himself in any other way from the blame. Any informant who withdraws his assertion prevailed upon by the insinuations of the accused shall be condemned to death.

4.2.2.7 Duty of the Superintendent of Commerce

- The superintendent of commerce shall find out demand or absence of demand for, and rise or fall in of, various types of merchandise which may be the products either of land in or of water and which may have been brought in land or by water path.

- He shall also decide the time suitable for their distribution, centralization, purchase and sale.

- That good for sale which is widely distributed shall be centralized and its price increased. When increased rate becomes popular, another decreased rate shall be declared after sale.
That merchandise of the king which is of local manufacture shall be centralized and imported merchandise shall be distributed in different markets for sale. King shall care to the people for both types of merchandise sailing.

The king shall avoid large profit which will become the cause of people’s harm.

There shall be no restriction to the time of sale of those commodities for which there is frequent demand; nor shall they be subject to the evils of centralization.

Peddlers may sell the merchandise of the king at a fixed price in many markets and pay proper compensation proportional to the loss entailed upon it.

The amount of vyāji due on commodities sold by one sixteenth of the quantity; that on commodities sold by weighing balance is one twentieth of quantities and that on commodity sold in numbers is one eleventh of whole.

The superintendent shall show favor to those who want to import foreign merchandise; mariners and merchants who import foreign merchandise shall be favored with remission of the trade taxes, so that they may define some profit.

Foreigners importing merchandise shall be exempted from being sued for debt unless they are associations and partners.

In the eighth part of the day, merchants of the king shall submit to the superintendent of commerce the sale report saying, “this much has been sold and this much remains,” and they shall invariably put their sale proceeds in a wooden box. They shall also hand over the weight and measures. Such are the rules.

The superintendent of commerce shall organize merchandise in foreign countries.

Having ascertained the value of local produce as compared with that of foreign produce that can be obtained in barter, the superintendent will calculated whether there is any margin left for profit after meeting the payments such as the toll, road cease, conveyance cease, tax payable at military station, ferry charges, subsistence to merchant and the portion of merchandise payable to foreign king.
Contemporary Relevance of Economic Thoughts of Kautilya

- If no profit can be got by selling the produce in foreign countries, he has to consider whether any local produce can be profitably bartered for any foreign produce. He may make the friendship with forest guards, boundary guards and officers in charge of city, in view of large profit.

- He may take his merchandise to other countries through rivers or roads but path of water is more proper compared to land because of low risk.

- He shall also gather information as to conveyance charges, subsistence on the way, value of foreign merchandise compared to local merchandise, occasions of pilgrimages and the history of commercial town and merchants can be employed toward off danger.

- Having collected information as to the transaction in commercial towns along the banks of rivers, he shall transport his merchandise to profitable market and avoid unprofitable markets.

4.2.2.8 Duty of Superintendent Weight & Measures

- The main duty of the superintendent of weight and measures is to observe merchants’ action and weights and measures.

- Weight shall be made of iron and stone from Magadha and Mekala.

<table>
<thead>
<tr>
<th>10 seeds of másha or 5 gunja</th>
<th>=1 suvarna-másha.</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 mashas</td>
<td>=1 suvarna or karsha.</td>
</tr>
<tr>
<td>4 karshas</td>
<td>=1 pala.</td>
</tr>
<tr>
<td>88 white mustard seeds</td>
<td>=1 silver-másha.</td>
</tr>
<tr>
<td>16 silver mashas or 20 saibya seeds</td>
<td>=1 dharana.</td>
</tr>
<tr>
<td>20 grains of rice</td>
<td>=1 dharana of a diamond.</td>
</tr>
</tbody>
</table>

*(Table-C-Relation between weights)*

- He shall observe such things as will neither contract when wetted nor expand under the effect of heat.

- Beginning with a lever of six angulas in length and of the one pala in the weight of their metallic masses and by eight angulas in their length.

- A balance called *samavritta*, with its lever 72 angulas long and weighing 53 palas in its metallic mass shall be made different ten balances with levers successively increasing by 1 pala in the weights of its metallic mass being combined with its edge the horizontal position of the lever which weighing
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a *karsha* shall be marked. To the left of that mark, symbols such as 1 *pala*, 12, 15 and 20 *palas* shall be marked. After that each place of tens up to 100 shall be marked. In the place of *Akshas* the sign of Nandi shall be marked.

<table>
<thead>
<tr>
<th>20 tulas</th>
<th>== 1 bhára.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 dharanas</td>
<td>== 1 pala.</td>
</tr>
<tr>
<td>100 such palas</td>
<td>== 1 áyamání (measure of royal income).</td>
</tr>
</tbody>
</table>

*(Table-D. Relation between weights)*

- Public balance, servants balance and harem balance decrease by five *palas*.
- A wooden balance with a lever 8 hands long, with measuring marks and counter poise weights shall be erected on a pedestal like that of a peacock.
- 25 *palas* of firewood will cook one *prastha* of rice.
- This is the any greater or less quantity of firewood.
- Thus weighing balance and weights are commented upon. then,

<table>
<thead>
<tr>
<th>200 palas in the grains of másha</th>
<th>1 drona which is an áyamána, a measure of royal income.</th>
</tr>
</thead>
<tbody>
<tr>
<td>187½ „ „</td>
<td>1 public <em>drona</em>.</td>
</tr>
<tr>
<td>175 „ „</td>
<td>1 bhájaníya, servants' measure</td>
</tr>
<tr>
<td>162½ „ „</td>
<td>1 antahpurabhájaníya, harem measure.</td>
</tr>
</tbody>
</table>

*(Table-E. Relation between grains and measure)*

*Adhaka, prastha* and *kudumba*, are each ¼ of the one previously mentioned.

<table>
<thead>
<tr>
<th>16 dronas</th>
<th>== 1 várí.</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 „</td>
<td>== 1 kumbha.</td>
</tr>
<tr>
<td>10 kumbhas</td>
<td>== 1 vaha.</td>
</tr>
</tbody>
</table>

*(Table-F. Relation between grains and measure)*
Contemporary Relevance of Economic Thoughts of Kautilya

- Cubic measures shall be made of dry and strong wood that when filled with grains, the conically heaped-up portion of grains; or the measures may also be made that a quantity equal to the heaped up portion contained within.

- But liquids shall be measured level to the mouth of measure.

- With regard to wine, flowers, fruits and slaked lime, twice the quantity of heaped up portion shall be given in excess.

| 1¼ panas | is the price of | a drona. |
| ¾ pana   | „                | an ádhaka. |
| 6 máshas  | „                | a prastha. |
| 1 másha  | „                | a kudumba. |

(Table-G. Relation between quantity of fruits and prize)

The price of similar liquid-measures is double the above.

| 20 panas | is the price of | a set of counter-weights. |
| 6½ panas | „                | of a tulá (balance). |

(Table-H. Relation between quantity of liquids and prize)

- The Superintendent shall charge 4 máshas for stamping weights or measures. A fine of 27¼ panas shall be imposed for using unstamped weights or measures.

- Traders shall every day pay one kákaní to the Superintendent towards the charge of stamping the weights and measures.

- Those who trade in clarified butter, shall give, (to purchasers) 1/32 part more as taptavyáji. Those who trade in oil shall give 1/64 part more as taptavyáj.

- (While selling liquids, traders) shall give 1/50 part more as mánasráva (i.e., compensation for diminution in the quantity owing to its overflow or adhesion to the measuring can).

- Half, one-fourth, and one-eighth parts of the measure, kumbha, shall also be manufactured.

| 84 kudumbas of clarified butter | are held to be equal to | a wáraka of the same; |
| 64 kudumbas of clarified butter | are held to be equal to | Make one wáraka of oil; and ½ of a wáraka is called ghatika, either of ghi or of oil. |

(Table-I. relation between kudumbas and waraka)
4.2.2.9 Duty of the Superintendent of Tolls

- The superintendent of tolls shall erect near the large gate of the city both toll house and its flag facing, north or south.

- When merchant with their merchandise arrive at the toll gate 4 or 5 collectors shall take down who the merchants are, whence they come, what amount of merchandise they have brought and where for the first time seal mark has been made.

- Merchants shall declare quantity of merchandise and its price near the flag of toll house. According to price of merchandise, the superintendent of toll shall decide price of tolls and he shall mark the seal on merchandise. After giving tolls, merchants shall take merchandise in kingdom.

- If merchants shall enter in kingdom without paying tolls, under the fear of having to pay heavy tolls, he shall pay eight times of toll.

- The price of any merchandise is increased, under the fear of enhancing the price; the king shall receive the enhanced amount or double the amount of toll.

- Merchants shall sell commodities precisely weighted, measure or numbered.

- These commodities shall be let off free of toll- commodities intended from marriages or taken by bride from her parents’ house, or received as a gift, or taken for the purpose of sacrificial performance, confinement of women, worship of gods, ceremony of tonsure, investiture of sacred thread, gift of cows, any religious rite, consecration ceremony and other special ceremony.

- Those who tell a lie shall be punished as thieves.

- Those who smuggle a part of merchandise on which toll has not been paid with that on which toll has been paid shall pay as much fine as is equal to the quantity smuggled.

- When a person imports such refused to allow articles as weapons, armours, metals, chariots, precious stones, grains and cattle, he shall not only punished as laid down elsewhere but also be made to lose his merchandise.

- The officer in charge of boundaries shall receive pana and a quarter pana as read ceases on each load of merchandise.
He shall levy a *pana* on a single hoofed animal like horses, donkey etc., half a *pana* on each head of cattle like ox etc. and a quarter *pana* on a minor quadruped like goat etc.

He shall also receive a *masha* on a head load of merchandise.

He shall make good whatever has been lost by merchants.

He shall send the merchants to the superintendent of tolls after carefully examining foreign commodities as to their superior or inferior quantity and stamping them with seal.

Spies under the guise of traders shall inform the king about the action of merchants.

Whatever causes harm or is useless to the country shall be shut out; and whatever is immense good as well as seeds not easily available shall be let in free of toll.

### 4.2.2.10 Duty of the Superintendent of Agriculture

![Superintendent of agriculture](image)

(4-25. *Superintendent of agriculture*)

People who are knowledgeable in agriculture sciences and master of plantation of bushes and trees.

He shall collect the seeds of all kinds of grains, flowers, fruits, vegetables, bulbous roots, fiber producing and cotton.

He shall arrange to sow these seeds on crown land by slaves, labourers and slavers.

He shall provide equipment of ploughs and other necessary instruments or bullocks, so the above men shall not suffer deficiency.
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- These workers shall get the help of blacksmiths, carpenters, borers, rope makes and people who catch snakes.

- Any loss caused by above persons shall be punished with a fine equal to the loss.

- It is necessary for agriculture proper rainfalls. The quantity of rain that fall in the country forest is 16 dronas, 24 dronas in dry country, and in immense quantity in western countries, the borders of the Himalayas and the countries where water channels are made in agriculture.

- When one-third of total quantity of rainfall both during the starting and closing months of rainy season and two third in middle, then the rain fall is very even.

- It is good for agriculture that rainfalls in the form of drop.

- A prediction of such rainfall can be made by observing the position, motion and pregnancy of the Jupiter; the rise and set and motion of Venus and the natural or unnatural aspects of the sun.

- The sprouting of the see ds can be inferred, from the sun; the formation of grains can be inferred from the Jupiter; rainfall can be inferred from the movement of the Venus.

- Hence the superintendent shall sow the seeds which require of either more or less water according to quantity of rainfall.

1. *Sali* (type of rice), *urihi* (rice), *kodram* (paspalum scrobiculatum), *tila* (sesamum) are to be sown at the beginning of rainy season.

2. *Mudga* (Phresoeolus Mungo), *masha* (Phraseolus Radiatus) are to be sown in the middle of rainy season.

3. *Kusumbha* (saf flower), *masura* (Ervum Hirsutum), *yava* (barley), *godhuma* (wheat) are to be sown at last.

- Fields that are left unsown may be brought under cultivation by employing those who cultivate for half the share in the produce; or those who live by their own physical exertion may cultivate such fields for $\frac{1}{4}$th or $\frac{1}{5}$th of the produce grown.

- Farmers who cultivate irrigating by manual labour shall pay $\frac{1}{5}$th of the produce as water rate; by carrying water on shoulders $\frac{1}{4}$th of the produce; and by raising water from rivers, wells, $\frac{1}{3}$rd of the produce.
• Rice crops are the best, wheat crops are the intermediate and sugarcane crops are the worst for they are subject to various evils and require much care and expenditure to reap.

• Lands that are beaten by foam are proper for sowing *valliphala* (pumpkin, gourd etc.); lands that are frequently overflown by water for long pepper, grapes and sugarcane; the surrounding area of wells for vegetables and roots; low grounds for green crops; and marginal furrows between any two rows of crops are proper for plantation of fragrant plants, medicinal herbs, cuscus roots etc.

• The seeds of grains are to be exposed to mist and heat for seven nights; the seeds of sugar cane and the like are plastered at the cut end with mixture of honey, clarified butter, the fat of hogs and cow dung; the seeds of bulbous roots with honey and clarified butter; cotton seeds with cow dung; and water pits at the root of trees are to be burnt and manure with the bones and dung of cows on proper occasions.

• Where there is the smoke caused by burning the essence of cotton seeds and the swamp of a snake, there snakes will not stay.

• The superintendent of agriculture shall supply provisions to watchmen, slaves and labourer in proportion to the amount of work done by them.

• Grains and other crops shall be collected as often as they are harvested. Wise man shall not leave anything on the fields, not even chaff.

• Crops when reaped shall be heaped up in high piles or in the form of turrets. The piles of crops shall not be close nor shall their tops be small or low. Workmen in the fields shall always have water but no fire.

• Thus the superintendent of agriculture shall organize carefully from sowing seeds to preparing crops.

### 4.2.2.11 Duty of The Superintendent of Cows

• Animal catteling is very important for progress of agriculture. The head of the animal cattling is called the superintendent of cows.
1. These five men - a cowherd, a buffalo herd man, a milkier, a churner and a hunter will appoint for the protection of animals like cows etc (per hundred animals). They shall be paid by state. If they graze the herds for the profit of milk and ghi, they will starve the calves to death. That system is called ‘herds maintained for wages’.

2. When a single person rears a hundred herds made up of equal numbers of each of aged cows, milch cows, pregnant cows, heifers, and calves and gives eight varakas of clarified butter per annum, as well as branded skin. That system is called herds surrendered for a fixed amount of dairy produce’.

3. When those who rear a hundreds herds made up equal numbers of each afflicted cattle, crippled cattle, cattle that can not be milked by any one but the accustomed person, cattle that are not easily milked, and cattle that kill their own calves give in return a share in daily produce, it is termed ‘useless and abandoned herds’.

4. When under the fear of cattle lifting enemies, cattle are kept under the care of superintendent, giving him amount of caring animal. It is called ‘herds maintained for a share in dairy produce’.

- Bullocks are six types like milch cattle, draught oxen, bulls that are to be trained to yoke, bulls for crossing cows. The duty of superintendent of cows is to protect bulls. They shall be provided proper food.

- Cowherds shall try hard to keep them away from danger.
When a person substitutes an animal bearing the royal brand make for a private one, he shall be punished with the first amerce.

The superintendent of cow shall supply sufficient food and water to cattle.

A herd of hundreds heads of asses and mules shall contain five male animals; that of goats and sheep ten; and a herd of ten heads of either cows or buffaloes shall contain four male animals.

Cattle shall be grouped in herds of ten each of similar colour, while they are being grazed.

Because of bulls, the development of agriculture is possible and because of agriculture, the development of nation is possible. So superintendent of cows shall ready to work for the progress of animals.

4.2.2.12 Duty of The Superintendent of Slaughter house

Duty of the superintendent of slaughter house is to protect the animals.

When a person kills or harasses deer, bison, birds and fish that are stated to be under the state protection, he shall be punished with the highest amercement.

When a person kills animals in open forest, the sixth part of value of killing animal as toll.

*Krauncha* (a kind of heron), *utkrosaks* (osprey), *datyuha* (a sort of cuckoo), *hamsa* (flamingo), *chakravaka* (a brahmany duck), *jivanjivaka* (a kind of pheasant), *chakora* (partridge), *mattakokila* (cuckoo), peacock, parrot, maina as well as other beautiful birds shall be protected from all types of molestations. If the superintendent of slaughter house shall not care about protection of these birds, he shall be punished too.

When a person kills, entraps and molestes either fish or birds that do not prey upon other animals, he shall be fined 26· ¾ *panas*; and when he does the same to deer and other beasts, he shall be fined twice as much.

When a person kills animals harmfully, he shall be fined 50 *panas*.

He shall sell fresh and boneless flesh of beasts just killed.

If they sell bony flesh, they shall give an equivalent compensation.
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- A calf, a bull or a milch animal shall not be slaughtered. Person who slaughters to death shall be fined with 50 *panas*.

- The flesh of animals which have been killed outside the slaughter house, headless, legless and boneless flesh, rotten flesh and the flesh of animals which have suddenly died shall not be sold, otherwise a fine of 12 *panas* shall be imposed.

- Cattle, elephants, wild beasts and fish living in forest under state protection shall, if they become of violent nature, be entrapped and killed outside the forest preserve.

### 4.2.2.13 Duty of The Superintendent of Weaving

- The superintendent of weaving shall appoint skill persons to make *sutra* (threads), coats, *vastra* (cloths) and *rajju* (ropes).

- Widows, cripple women, girls, mendicants, mother of prostitutes, old women servants of the king and prostitutes who have ceased to present at temples shall be given work to cut wool, fiber, cotton, penicle, hemp and flax.

### (4-27. Superintendent of Weaving)

- Wages shall be decided according to quality of work. If threads are less than given raw materials, wages will be decreased proportional to lost materials.

- Superintendent of waving shall appoint experienced men who are qualified to turn out a given amount of work in given fine.

- The superintendent shall closely associate with artisans.
They may also be marked on holidays by special payment.

Women who do not move out of their house, those whose husbands are gone outside of country, when obliged to work for support, be provided with work in due courtesy through the medium of maid servant.

Those women who can present at weaving house shall at down be provided to exchange their spinning for wages only so much light as is enough to check the threads shall be kept.

If any men look at the face of women or talks, he shall be punished.

Delay in paying the wages shall be punished and likewise wages are paid for work that is not completed.

Person who having received wages, does not turn out the work shall have his thumb cut off.

Person who misappropriate, steal, or run away with, shall be similarly punished hardly.

The superintendent shall closely associate with those who manufacture ropes and mail armour and shall carry on the manufacture of straps and other commodities.

He shall carry on the manufacture of the ropes from fibers and threads from can and bamboo bark.

4.2.2.14 Duty of the Superintendent of Liquor

The superintendent of liquor shall organize manufacturing and selling of liquor in forts, country parts and camps too.

He may either centralize or decentralize the sale of liquor according to necessity of demand and supply.

A fine of 600 panas shall be imposed on all persons other than those who are authorized manufacturers, purchasers or sellers in liquor.
On special occasions like marriage ceremony, people shall be permitted to manufacture white liquor, arishta for use and diseases and other kinds of liquor. On special occasions of festivals, fairs and pilgrimage, right of manufacture of liquor for four days shall be permitted.

The superintendent shall collect the daily fines from those who on these occasions are granted to manufacture liquor.

Liquor shall not be taken out of villages.

For fear that workmen spoil the work in hand and Aryas lose their moral standard and virtuous character and fire brands commit indiscreet acts, liquor shall be sold to persons of well known character in small quantities as one-fourth or half a kudumba or one prastha. Those who are known as a pure character may take liquor out of shop.

Or all may be forced to drink liquor within the shops and not permitted to stir out at once in view of detecting articles and the like which the customers may have acquired by foul means. When they are found to possess gold and other articles with not their own, the superintendent shall manage to cause them to be arrested outside the shop. Likewise those who are spending beyond their income shall be arrested.

Spies stationed in the shops shall find out whether the expenditure in cured by customers in the shop ordinary or extraordinary and also find out the value of dress and ornaments and gold of the customers lying under there under intoxication.
The superintendent shall collect toll from manufacturer of liquor other than king is not too strong. He shall try to sale liquors not too strong from king’s liquor traffic only. He shall always adopt the best course.

4.2.2.15 Duty of The Superintendent of Prostitutes

- The superintendent of prostitutes shall be appointed for control of prostitutes.

- The superintendent shall calculate the income, inheritance, expenditure and future earning of every prostitute.

- He shall also register the men went to prostitutes, prostitutes’ extra earning in song. He shall prevent prostitutes to spent extravagant income.

- Prostitutes shall be fined properly for defamation.

- When a man has connection with a prostitute against her will or with a prostitute girl, he shall be fined with the highest amercement.

- When a man keeps under confinement or kidnap, a prostitute against her will, or disfigures her by causing hurt, he shall be fined 1000 panas.

- Every prostitute shall supply the information to the superintendent as the amount of her daily fees, her future income and the paramour.

- When a prostitute murders her paramour, she shall be burnt alive or thrown into water.

- Every prostitute shall pay every month the amount of two days earning to the government.
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- Superintendent of prostitute shall send sons of prostitute to teachers for training to be chief actors on the stage.

- King shall use the prostitutes as spies for getting the difference among common people, rich people and enemies.

4.2.2.16 Duty of The Superintendent of Horses

(4-30. Superintendent of Horse)

- The superintendent of horse shall note the breed, age, colour, marks and the native place of horses and classify as; (1) those that are kept for sale (2) those that are recently purchased (3) those that have been in wars (4) those that are of local breed (5) those that are sent for help (6) those that are mortgaged (7) those that are temporarily kept in stable.

- He shall report about inauspicious horses, crippled horses or diseased horses.

- The superintendent of horse shall have constructed a stable according to number of horses to be kept there in twice as broad as the length of horse, with four doors facing the four quarters with wooden seats at entrance.

- Steeds, stallions and colts shall be separately kept.

- A steed that has given birth to a colt shall be provided for the first three days with a drink of one prastha of ghee, afterwards it shall be fed with a prastha of flour and made to drink oil mixed with medicine for ten nights; master that time it shall have cooked grains meadow grass and other things suited to the season.
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- A colt, ten days old shall be given a *kudumba* of flour mixed with \( \frac{1}{4} \) *kudumba* of ghee and one *prastha* milk till it becomes six months old; then the above rations shall be increased half as much during each succeeding month with the addition of one *prastha* of barley till he becomes three years old, then one *drona* of barley till it grows four years old; at the age of four or five, it attains its full development and serviceable.

- The face of the best horse measures 32 *angulas*; its length is 32 *angulas*; its length is 5 times its face; its shank is 20 *angulas*; and its height is four times its shank.

- For the best horses 2 dronas of anyone of grains, rice, barley, panic seeds soaked or cooked, cooked *mudga* (*Phaselus Munga*); 1 *prastha* of oil, 5 *palas* of salt, 50 *palas* of flesh, 1 *adhaka* of broth or 2 *adhakas* of curd, 5 *palas* of sugar, to make their diet relishing, 1 *prastha* of sura-liquor or 2 *prastha* of milk.

- The breed of Kambhoja (Kabul), Sindhu, Aratta (Punjab), Vanayu countries are the best; those of Bahlka, Papeya (Sima Prant), Sauvira (Rajputana) and Taitala are the middle; and the rest ordinary.

- These three categories may be trained either for war or for riding according as they are furious, mild or slow.

- The regular training of horse is its preparation for war.

- Circular movement, slow movement, jumping, gallop and response to signals are the several forms of riding. They are performed in sixteen ways.

- Charioteers shall see to the manufacture of necessary for accoutrements of horses.

- Veterinary surgeons shall apply necessary remedies against reduction in the body of horses and also change the diet of horses according to changes in seasons.

- Those who move the horses, those who business is to tether them in stables, those who provide meadow grass, those who cook grains, those who keep watch in stables, those who groom them and those who apply remedies against poison shall satisfactory discharge their specified duties and shall, in default of it, forfeit their wages.

- The ninth day of the month of Asvayuja shall priest wave lights invoking blessings on the horses.
4.2.2.17 Duty of The Superintendent of Elephants

- The superintendent of Elephants shall apply appropriate steps for protection of forest, and supervise the operations with regard to the standing or lying in stables, male, female or young when they are tired after training and checking the proportional quantity of rations and grass, the training, their dress and ornaments, as well as the work of doctor of elephants, trainers of elephants, trainers of elephants for war.

(4-31. Duty of Superintendent of Elephant)

- He shall be constructed an elephant stable twice as broad and twice as height as the length of an elephant.

- The space where an elephant lies down shall be as broad as the length of an elephant and provided with a flat form raised to half the height of an elephant for learning on.

- Elephants useful in war or riding shall be inside the fort; and those that are still being tamed shall be kept outside.

- The first and the seventh of the divisions of the day are the bathing time and those two periods are for their food; fore noon is the time for exercise; afternoon is the time for drink.

- Seven aratnis in height, nine aratnis in length, ten aratnis in circumference and is, forty years old, is the best.

- Elephant which is thirty years old is called middle class and that which is twenty five years old is called lower class.
Best elephants shall be used for war.

An elephant in rut and of eight aratnis in height is the best for war.

The diet shall be lessened by one-quarter according to their class.

Rice, oil, ghi, salt, flesh, milk, curd, sugar and grass are the rations for elephants which shall be given in proportional quantity.

Kings who have trained and skilled elephants shall win against enemy.

**4.2.2.18 Duty of The Superintendent of Chariots**

The function of the superintendent of horses will describe those of the superintendent of chariots.

(4-32. Superintendent of Chariots)

The superintendent of chariots shall attend to the construction of chariot for protection.

Twelve aratnis in width is the best chariot for 10 persons’ sitting. After this model, 7 more chariots with width decreasing aratnis shall be constructed.

He shall also construct different chariots like-chariots of gods, festal chariots, battle chariots, travelling chariots, chariots used in assailing an enemy’s strong holds, and training chariots.

He shall also check the efficiency in the training of troops in shooting arrows, in throwing clubs and cudgels, in wearing armour, in equipment, in charioteering, in fighting seated on a chariot and controlling chariot horses.
Contemporary Relevance of Economic Thoughts of Kautilya

• He shall attend the accounts of provision and wages paid to those who are either temporarily or permanently employed. He shall take steps to maintain the employed happy and satisfied by reward.

• Because of their efficiency, victory shall be achieved.

• Elephants useful in war or riding shall be inside the fort; and those that are still being tamed shall be kept outside.

4.2.2.19 Duty of The Superintendent of Infantry

• The same rules and regulations shall apply to the superintendent of Infantry.

(4-33. Superintendent of Infantry)

• He shall know the strength or weakness of in heritance troops, hired troops, corporate body of troops as well as that of the army of friendly or unfriendly kings and of wild tribes.

• He shall be well known with fighting in low grounds, of open battle, of fraud attack, of fighting under the cover of entrenchment, or from heights, and of fighting during the day and night, besides the drill necessary for such warfare.

• He shall also be familiar with the fitness or unfitness of troops on emergent incident.
4.2.2.20 Duty of Commander in Chief

- The commander in chief shall control the above four superintendents.

- He shall also be familiar with all works from superintendent of horses to superintendent of infantry.

- With an eye to the position which the entire army trained in the skillful handling of all weapons and in leading elephants, horses and chariots have occupied and to the emergent call for which they ought to be ready, the commander in chief shall be capable as to order either advance or retreat.

- He shall also beware of what types of more useful to his army, what time is more helpful, what the strength of enemy is, how to sow dissension in an enemy’s army of united mind, how to collect his own scattered forces, how to scatter the compact body of an enemy’s army, how to attack a fortress, and when to make a general advance.

- Being ever mindful of discipline which his army has to maintain not only in camping and marching but in the thick of battle, he shall designate the permanent unit of army by the names of trumpets, boards, banners or flags.
4.2.2.21 Duty of a City Superintendent

- The city superintendent shall think about welfare of nation with help of officers like Gopa, Shthanika etc.
- The city Superintendent shall distribute cities in three departments: best, middle and lowest.
- Cities shall be registered in following kinds:
  1. Pariharik: those which cities are free from tolls
  2. Ayudhiya: those which cities give soldiers to nation.
  3. Hiranya: those which cities give their tolls by golden coins.
  4. Kupya: those which cities give their tolls by row materials.
  5. Vishti: those which cities give their tolls by providing labourers.
  6. Kar-Pratikar: those which give their tolls by substances.
- A Gopa shall keep accounts of ten households. He shall decide the boundaries of households. He shall know the all information about people like the caste, gotra, name, occupation, their income and expenditure.
- The officer known as Sthanika shall attend to the accounts of 4 quarters of the capital, he shall observe the work of Gopas.
- Managers of charitable institutions shall send information to Gopa or Sthanika as to any heretics and travelers arriving to reside therein. They shall allow ascetic to live in such places only when they are reliable.
- Artisans and handicraftsmen may allow others of their profession to live where they carry on their own work on their responsibility.
Contemporary Relevance of Economic Thoughts of Kautilya

- Likewise, merchants may allow others merchants to live here they carry on their own work on their own responsibility.

- Merchants make a report about the persons who buy merchandise from their own.

- Wine merchants, seller of cooked flesh and cooked rise as well as prostitutes may allow other person to live with them only when that person is familiar with them.

- Any physician who begins to treat in secret a patient suffering from ulcer or excess of bad food or drink, as well as the master of house shall be innocent only when they make a report of Gopa or sthanika; otherwise both of them shall be equally guilty with sufferer.

- Masters of houses shall inform about strangers arriving at or departing from their houses, otherwise they shall be guilty of the offence committed during night. Even during safe nights, they shall be fined 3 panas.

- Spies shall observe unknown person in temples and religious places and they shall inform the city superintendent about them.

- It shall be done the fine resistive arrangement in city.

- Masters of house may carry in cooking operation outside their houses.

- There shall be kept water pots, a kumbha, a drona, a ladder, an axe, a winnowing basket in each house.

- Vessels filled with water shall be kept in thousands in a row in streets and bazaar.

- Each owner of house shall be present in his house at night.

- Any house holder who does not run to give his help in extinguishing fire of whatever is burning shall be fined 12 panas.

- Whoever carelessly sets fire shall be fined 54 panas; but he who intentionally sets fire shall be thrown into fire.

- Every person shall take care about cleanliness of city.
Contemporary Relevance of Economic Thoughts of Kautilya

- Whoever throws dirt in street shall be punished with ⅛th of a pana; whoever causes mine or water to collect in street shall be fined ¼th of a pana.

- Whoever commits the above offences in the king’s road shall be punished with ½th of a pana.

- Whoever excretes faeces in pilgrimage, reservoirs, temples and royal buildings shall be fined with rising from one pana, but when such excretions are because of disease and use of medicine no punishment shall be imposed.

- Whoever throws inside the city the dead body of animals such as a cat, dog, mongoose and a snake shall be fined 3 panas; of animals such as an ass, camel, a mule shall be fined with 6 panas; and human dead body shall be fined 50 panas.

- When a dead body is taken out of a city through a path other than prescribed path and dead body is cremated beyond, the cremation ground shall be fined.

- Whoever is arrested in suspicious places or as perpetrator of a criminal act shall be examined.

- Those who go out at night in order to attend to work of medical treatment, or those who go out with a lamp in hand at night or to carry off a dead body to the cremation or under the authority of a pass shall not be arrested.

- When a man has carnal connection with a woman in night, he shall be fined put to death.

- The city superintendent shall make a daily inspection of reservoirs of water, of roads, of the hidden passage for going out of city.

- On the days to which the birth star of the king is assigned, as well as on full moon days, such prisoners as are young, old, diseased, or helpless shall be let out from the jail.

- Whenever a new country is conquered, when an heir apparent is installed on the throne, or when a prince is born to the king, prisoners are usually set free.

- Once in a day or once in five nights, jails may be emptied or prisoners in consideration of the work they have done, or of an adequate ransom paid by them.
4.2.2.23 Duty of a Chamberlain

- The *sannidhátá* (chamberlain) shall manage the household of a king like the treasury-house, trading-house, various types of store-houses and the armoury and the jail.

- Chamberlain shall be careful for construction of various steps of underground chamber of three stories high inside the well by using strong timber and with one door, with a movable staircase.

- The treasury house of above chamber closed on both sides, with projecting roofs and opening into the store-house shall be built of bricks.

- He may give work *abhityakta-purusha* (a person rejected by society) to construct at boundary of the kingdom a large house to secure treasure against difficulties and calamities.

- The trading-house shall be a quadrangle enclosed by buildings with one door, with pillars built of burnt bricks, with many compartments, and with a row of pillars on both sides kept apart.

- The store-house shall consist of many rooms and enclose within itself the store-house of forest produce and armoury.

- Mahamatriya (the office of the ministers) and *dharmasthíya* (the court) and shall be built in a separate area.

- He shall be constructed a jail strongly.

- All these buildings shall be provided with facilities and protection against fire and poison, with cats, mangooses, and with proper sources to worship the guardian gods appropriate to each.

- He shall construct *kunda* (a bowl) in front of the store house.

- He shall have many assistants with necessary qualifications and chamberlain shall attend to the business of receiving all types of gems and raw materials.

- In cases of deception in gems, both the deceiver and the abettor shall be punished with the highest amercement; in the case of superior commodities, they shall be punished with the middle-most amercement; and in that of commodities of inferior value, they shall be compelled not only to restore the same, but also pay a fine equal to the value of the articles.
Contemporary Relevance of Economic Thoughts of Kautilya

- He shall receive only such gold coins as have been declared to be pure by the examiner of coins.
- Whoever brings in counterfeit coins shall be punished with the first amercement.
- Grains pure and fresh shall be received in full measures; otherwise a fine of twice the value of the grains shall be imposed.
- The same rule shall hold good with the receipt of merchandise, raw materials, and weapons.
- In all departments, whoever, whether as an officer (yukta), a clerk (upayukta), or a servant (tatpurusha), misappropriates sums from one to four panas or any other valuable things shall be punished with the first, middlemost, and highest amercements and death respectively.
- If the officer who is in charge of the treasury causes loss in money, he shall be whipped (gháta), while his abettors shall receive half the punishment; if the loss is due to ignorance, he shall be censured.
- If, with the intention of giving a hint, robbers are frightened (by the guards), (the latter) shall be tortured to death.
- Hence assisted by trustworthy persons, the chamberlain shall attend to the business of revenue collection.
- He shall have knowledge external and internal incomes running even for a hundred years that, when questioned, he can point out without hesitation the exact amount of net balance that remains after expenditure has been met with.

4.2.2.24 Inspection of The behavior of Government Servants

(4-36. Inspection of Government Servants)
Contemporary Relevance of Economic Thoughts of Kautilya

- Persons who have ministerial qualification shall be appointed as superintendent of government servants.

- Without any disagreement or hesitation government servants shall carry their work according to order.

- They shall undertake nothing except remedial measures against dangers, without the permission of the king.

- Any government servants shall be paid a fine of twice the amount of their daily income if they shall be fixed for any inadvertence on their part.

- The superintendents who make more than the amount of fixed revenue shall be promoted with rewards.

- According to Kautilya that cases of embezzlement or no embezzlement can be ascertained through spies alone.

- According to their behavior, fine shall be fixed.

- So the chief officer of each department shall determine carefully real amount of the work, receipt and expenditure in the department.

- He shall also examine prodigal persons, spendthrift persons and niggardly persons.

- Prodigal person is who takes the property left by his father and grandfather.

- Spendthrift person is who eats all that he earns.

- Niggardly person is who hordes money, involving hardship both on himself and his servants.

- The superintendent of all the departments shall carry on their respective work in company with accountants, writers, coin examiners, treasurers and military officers.
Contemporary Relevance of Economic Thoughts of Kautilya

- Persons who attend upon military officers and are noted for their honesty and good behavior shall be spies to examine the conduct of accountants and clerks.

- It is impossible for a government servant not to eat up a bit of the revenue of the king.

- Government servants shall not only be taken of their ill-earned hordes, but also be transferred from one work to another, so that they cannot either misappropriate government money or vomit what they have eaten up.

- Government servants who increase the revenue of the king instead of eating up and are loyally devoted to him shall be made permanent in service.

4.2.2.25 The Process of Forming Royal Writs

- Acharyas say that the word-command is appropriate for only royal writs.

- Royal writs have great importance to kings for increasing treaties and best for war depend upon writs.

- Person who has ministerial qualifications and knowledge of various customs, smart in composition, good in writing and sharp in reading shall be appointed as a lekhaka (writer).

- This writer having listened to order of the king and under consideration shall reduce the order to writing.
Contemporary Relevance of Economic Thoughts of Kautilya

- If a writ addressed to a lord, it shall be included mention of country, possessions, family and name, and if a writ addressed to man, it shall contain country and name.

- The writer shall form a writ appropriate for the person addressed after hearing his caste, family, social rank, age, learning, occupation, property, and character, blood relationship of the addressee and place and time of writing.

- The requirements of a writ are well organized subject matter, relevancy, completeness, dignity and easy to understand.

- There are 63 alphabetical letters starting with akara.

- A word is the combination of letters. Types of words are- nouns, verbs, prefixes of verbs and particles.

- A group of words communicating an idea in complete sense is a sentence.

- The word-‘iti’ is used to identify the completion of a writ.

- Slander, commendation, inquiry, narration request, refusal, censure, prohibition, command, conciliation, promise of help, threat, and persuasion are the thirteen purposes for which writs are issued.

- There are various types of writs- writ of command (punishment or reward), writ of gift, writ of remission (favour of special caste, city, village or country), writ of licence (permission in word or deed), writ of guidance (remedies against problems at different time), writ of reply(a reply in conforming with the king’s order), and writ of proclamation.

- Various forms of stratagem are Negotiation, bribery, causing dissension, and open attack.

- The faults of a writ are clumsiness, contradiction, repetition, bad grammar and disarrangements.

- Kautilya proved rules of writ in the interest of the king after studying all sciences.
4.2.3 Concerning Law

4.2.3.1 Forms of Agreement and Legal Disputes

- Three members concerned with dharmashastras (sacred law) like judges and three amatyas (ministers of the king) shall carry on the administration of justice in cities.

(4-38. Way of Making Justice)

- They shall declare as not valid agreement entered into in privacy and inside the houses. Agreement entered into within hearing of others, as well as those not otherwise condemnable shall be valid according to law.

- Agreement which concern to the division of inheritance, sealed or unsealed deposits or marriage, shall be valid though they might be entered inside the houses.

- Transaction concerning to robbery, duel marriage, or the execution of the order of king shall be valid though they might be done at night.

- Agreement which concern to immature person, very old person, women who are either suffered with disease or who do not stir out, as well as those entered into by persons who are not known to be of unsound mind shall be valid though they might be into inside houses.

- The year, the season, the paksha (fortnight), the date, the nature and place of deed, the amount of debt, the country, the residence, the caste, the gotra, the occupation of both plaintiff and the defendant both of whom must be fit to take legal action and attempt to justify, having been registered first, the statement of parties shall be taken down in such order as is required by the case, judge shall examine carefully these statements.

- The proposer and the accessory shall be punished with the first amercement.
Contemporary Relevance of Economic Thoughts of Kautilya

- Those persons who live their life’s most part in forest, whether as merchants, cowherds, hermits, hunters or spies, whose agreement though entered into forest, shall be valid.

- Learning out the question at issue, either of the parties takes resort to another; his previous statement is not consistent with his coming after in time; he states forcefully on the requirement of considering view of a third person, though it is not deserving respect of any such consideration; having common answer at the question at issue, he breaks off at once, even though he is ordered to continue; he introduces questions other than those specified by himself; he withdraws his own statement; he does not accept what his own witnesses have deposed to; and he holds secret conversation with his witnesses where he expressing probability not to do so.

- It is called an illegal act of Parokta.

- Fine for parokta is five times the amount.

- Fine for self assertion is ten times the amount.

- If the plaintiff fails to prove his case, he shall be guilty of parokta. If he fails to support with evidence his case against a dead or diseased defendant, he shall pay a fine and perform the ceremonies of the defendant, as determined by the witness. If he proves his case, he maybe allowed taking possession of the property hypothecated him.

- In virtue of his power to support the observance of the respective duties of the four castes and of the four divisions of religious life, and in virtue of his power to protect against the break a rule of the Dharmas, the king is the fountain of justice.

- The four legs of laws for the king are; Dharma (sacred law), Vyavhara (evidence), Charitra (history) and Rajasasana (edicts of king).

- Dharma is lasting forever truth holding its influence over the world; Vyavhara is in witnesses; Charitra is to be found in the tradition of the people; and the order of kings is what is called sasana.

- The duty of king is to protect his subject with justice; its observance leads him to heaven. He who does not protect his people wield his royal scepter in vain.

- It is power and powers alone which, only when exercised by the king with impartiality and in proportion to guilt either over his son or his enemy, maintains both this world and the next.
Whenever there is disagreement between history and sacred law or between evidence and sacred law, than the matter shall be settled in accordance with sacred law.

But whenever sacred law is conflict with rational law, then reason shall be held authoritative; for there the original text of sacred law is not available.

4.2.3.2 Marriage, Vyavhara (property of a woman) and Remarriage

All calls of life begin after the marriage. Person accepts a maiden for wishing a child is called a marriage.

There are eight types of marriage;

The first four systems are valid on their acceptable of the father. Rest of four is no proper for religious system.

Source of support, jewellery, clothes are called the property of woman giving after marriage by her father. Means of subsistence valued at above two thousand shall possessed asset. There is no limitation of jewellery in property of woman. It may be useful for herself, her son, her daughter in law, when her husband in foreign or in calamities.
Contemporary Relevance of Economic Thoughts of Kautilya

(4-40. Property of woman)

- Normally husband shall not use the property of woman.
- Woman who desires to pass religious life after the death of her husband, she may enjoy it. If she wishing for a second marriage, she shall be given permission.
- On death of widow, her property passes into her children.
- If a woman either brings forth no children, her husband shall wait for eight years. After this period he may marry another.
- If a husband with bad character, he may be given up by his wife.

4.2.3.3 Law of Inheritance

- Sons whose fathers and mothers are alive cannot be independent. Division of property from the ancestor shall take place, after their death.
- If male has no sons, his brothers or daughters shall take of property.
- According to Kautilya, division is to be made of all that is an existence, but of nothing that is not existence. Whatever is badly and unequally divided or is involved in deception, concealment or secret or secret acquisition, shall be redivided.
- There are eight types of sons according to Vedas. All are liable to receive property from ancestor.
- King who organizes division of inheritance will get heaven. He will organize law of inheritance too.
4.2.3.3 Law of Debts and Deposits

- The nature of transaction between creditors and debtors on which the welfare of the kingdom shall always be in presence of witness.

- It is compulsory to produce three witnesses who are reliable, honest and respected.

- An interest of a pana and a quarter per month is just as per organization of religion. Five panas per month is on foreign commercial interest. Ten panas per month percent prevails sea traders. Person causing to exceed the above rate of interest shall be punished.

- A creditor refusing to receive the payment of his debt shall pay a fix twelve panas.

- King shall observe strictly on creditors and debtors.

- A debt, the payment of which is not controlled by time or place or both shall be paid by the sons and grandsons or any heirs of the dead debtor.

- The rules concerning debts shall also apply to deposits.

- Hence before witnesses and with no secrecy whatever, shall all kinds of agreements be entered into; either with one’s own or different people, shall the circumstances of the time and place be minutely considered first.

4.2.3.4 Laws Related to Slaves, Labourers and their Pay Scale

- Servants will receive promised wages. If wages is not settled before, they will receive wages according to their work done and time spent in doing it.

(4-41. Laws of Slaves)
Any person who has voluntarily enslaved himself shall, if guilty of an offence, be slave for life.

Employing a slave to carry the dead or leavings of food, keeping a slave naked; or hurting or insulting him; or violating a female slave shall cause the forfeiture of the value paid for him or her.

Selling of mortgaging the life of slave once liberated shall be punished with a fine of twelve panas with the exception of those who enslave themselves.

Artisans, musicians, physicians, cook and other workmen, serving of their own consistency, shall obtain as much wages as similar persons employed elsewhere usually get or as much as experts shall fix.

Misunderstanding related wages shall be decided on the strength of evidences. Failure to pay wages shall be punished with a fine of ten times to amount of wages.

4.2.4 Protection of People from the Thorns

4.2.4.1 Protection from Artisans

Person who gives troubles to citizen are called thorns.

King’s duty is to protect the people from thorns. King shall appoint three ministers for this work.

Artisans shall, in a way conforming to their agreement as to time, place and form of work, fulfill their engagements.

Artisans who postpone their agreement under the excuse shall be punished with $\frac{1}{4}$th of their wages and with a fine equal to twice the amount of their wages.

Weaver shall receive the threads in the proportion of the ten to eleven because thread is lost in cutting. If loss is increased more than it, he shall be punished with twice the loss of threads and also with a twice of the amount of their wages.

Washer man shall wash clothes on wooden planks or on stones; otherwise he shall be punished with six panas. For selling or letting out for hire the clothes of others, he shall be punished with twelve panas.
• If goldsmith- a person makes gold article purchase from servants without giving information, he shall be punished with twelve pana.

• When the examiner of coin declares an unacceptable current coin to be worthy of being entered into the treasury or rejects an acceptable current coins, he shall be fined with twelve panas.

• Physicians giving medical treatment without informing to king the dangerous nature of disease shall if the patient dies be punished with first amercement.

• King should protect the people from thorns like artisans, musicians, beggars, buffoons and others.

4.2.4.2 Protection from Merchants

• King’s duty is to protect the people from merchants because they thorn people by increasing value, giving error in weights and measures and giving duplicate thing, so king shall appoint three Superintendent of commerce.

• Difference of half a pana is not an illegal act. Fines for greater differences shall be punished with a fine of twelve panas and it shall be proportionally increased with a fine.

• Deception of article on the part of merchant to the extent of \(\frac{1}{8}\) the part of its value.

• Whenever there is an excessive supply of merchandise, the Superintendent shall centralize its sale of similar merchandise elsewhere before the centralized supply is disposed of.

• Thus king shall protect the people against merchants through commercial Superintendent. They shall check consideration of the outlay, quantity manufactured, amount of tall, interest on outlay, and other expenses.

4.2.4.3 Protection against National Calamities

• There are eight types of national calamities; fire, floods, pestilential disease, famine, rats, tigers, serpents and demons. King shall protect the people against these.

• Villagers shall cook outside of their houses and superintendent shall organize for this.
Villagers shall sleep away the bank of rivers in rainy season. They shall have bottle grounds, canoes, trunks of trees or boats. Rivers shall be worshiped.

Pestilential diseases will be treated by medicines, ascetics and prophets with their auspicious and purifactory ceremonials.

During famine, king shall show favour to his people by providing them seeds and provision. He may show his favour by distributing his own collection of provision or the hoarded income or seek for help from his friends among the king.

King will organize animals like cats, mangooses etc., because those animals will create danger for rats. Rats are very harmful and many diseases will be produced because of rats.

Poisonous dead bodies of animals will be taken in forest in order to destroy tigers. Hunters or keepers may catch tiger by entrapping the nets.

Experts in applying remedies against snake poison shall resort to in carnations and medicines or they may destroy snakes in a body when there is fear from snakes.

Persons aware of the Arthaveda and experts in sacred magic and mysticism shall perform such ceremonials as ward off the danger from demons.

In all kinds of dangers, king shall always protect the afflicted among his people as a father his sons.

4.2.4.4 Recognition of the Wicked Living People

Collector general shall be appointed for the protection of the countries.

Spies shall find out all dealings of villagers and superintendent of villages.

There are following characteristics of wicked people; whose family and wealth is lost, whose income was law, who did not tell his country, caste, name, gotra etc.
Contemporary Relevance of Economic Thoughts of Kautilya

(4-42. The Wicked Person)

- There are thirteen kinds of criminals who secretly attempting to live by foul means to destroy the peace of country.

4.2.4.5 Organization for Punishment

- Persons whose crime proved shall be punished.

(4-43. Various organizations for punishments)

- Criminal shall be asked about his personal information. The answers shall be compared with defendant.

- If his answers are reliable to by reliable witnesses, he shall be acquitted otherwise he shall be tortured.
Contemporary Relevance of Economic Thoughts of Kautilya

- Persons who charge an innocent man with theft, or conceal a thief shall themselves be liable to the punishment for theft.

- When there are no evidences and when the accused is wailing much, he shall be regarded as innocent.

- Youngsters, the aged, the afflicted, lunatics, persons who are weak, persons who have confessed of their accord- none of these shall be subjected to torture.

- There are following four types of torture; six punishment, seven kinds of whipping, two kinds of suspension from above and water tube. Twelve beats on each of the things; twenty eight beats with a stick of the tree, thirty two beats on each palm of the hands and on each sole of feat; two on the knuckles, the hands being joined so as to appear like scorpion; two kinds of suspensions, face downwards; burning one of the joints of a finger after the accused has been made to drink oil; causing him to lie on coarse green grass for a night in winter.

- Women who are carrying shall not be subjected to torture. Torture of women shall be half of the decided standard.

- Those who seize valuable articles or stones shall be punished.

- Person who steals things of artisans, actors, saints shall be punished with fine of 100 panes.

- When government servants commit for the first time such offences as violation of sacred institutions, they shall have their index finger cut off or fine of 54 panas, when for a second time they commit the same, they shall have their all fingers cut off or fine of 100 panas.

- When a person causes abortion in pregnancy by any reason, the highest amercement shall be imposed.

- He who defiles a maiden of equal caste before she has reached her maturity shall have his hand cut off or pay a fine of 400 panas.

- When the king punishes an innocent man, the accused shall throw into water dedicating to God Varuna. By this act, the king will be free from the sin of unjust imposition. For king Varuna is ruler of sinners among men.
Contemporary Relevance of Economic Thoughts of Kautilya

4.2.5 Importance of Invader

4.2.5.1 Importance Power, Place, Time, Strength, Weakness and Time of Invasion

- The conqueror should know the positive and negative point of himself and his enemy; and having found out the power, place time, the time of marching and of recruiting the army, the result, the loss of man and money, and profits and of danger, he should march with his full force; otherwise he should keep quiet.
- According to Kautilya, power is better than enthusiasm. Because of power king can make enthusiastic army.

![Image: The Invader](image-url)

(4-44. The Invader)

- According to Kautilya, skill in intrigue is better than power. Because of skill in intrigue, king can succeed by means of conciliation and other strategic means and by spies.
- Part of country in which his army finds convenient place for his army and which proves unfavourable to his enemy, is the best.
- According to Kautilya, of strength, place, and time each is helpful to are others.
- According to Kautilya, when one’s resources are sufficient one should march, since the problems of enemy cannot be properly informed.
4.2.5.2 Calculation about Loss of Men, Wealth and Profit

- Loss of wealth means reduction of grains and gold.
- When expected profits overweigh both these; then one should march.

Profit’s characteristics are; that which is getable, that which is to be returned, that which pleases all that which is realized in short time, that which is productive and that which comes first.

Obstructions to profit are; passion, anger, timidity, mercy, bashfulness, haughtiness, pity, wish for other world, deception, neediness, envy, generosity, want to faith in auspiciousness of lunar days and stars.
Contemporary Relevance of Economic Thoughts of Kautilya

- Wealth will pass away from childish men.
- Capable men will secure wealth at least after a hundred trials; and wealth is bound by wealth.

### 4.2.5.3 External and Internal Dangers

- Various kinds of dangers are; that which is of external origin and of internal abetment; that which internal origin is and of external abetment; that which is of external origin and of external abetment; and that which is of internal origin and of internal abetment.

(4-47. *External Dangers*)

- When local persons are encouraging with foreigners, the sources to be employed to suppress them are conciliation and gifts.
- When foreigners are encouraging, the king should employ the policy of dissension and threats. King can get relief from them by using of spies.
- When local men carry on an intrigue with local men, the king should apply strategic means.
- Internal troubles are more dangerous than external troubles, so internal troubles should first be getting rid of.
- King shall use simple means to get rid of all troubles.
4.2.5.4 Persons Concerned with Traitors and Enemies

- With a view to recognize citizens, king should employ strategic means except threats.

- King should employ conciliation and other strategic means to prevent the attempt of those who are agents of enemy.

- Through the spy, the friend should be over after separating him from the enemy.

- When two countries have commercial relation, spies may be spread everywhere.

(4-48. Persons concerned with enemy)

- When the country is full of local enemies, they may get rid of by making them drink poisonous; a clever enemy may be destroyed by spies or by means of poisonous flesh given to him in good faith.

4.2.6 Controlling of Courtiers

4.2.6.1 Devices of Control

- The king should control strictly on his courtiers. Because of them, citizen of kingdom shall be affected.

- King can control them by proper awards of punishment for welfare of citizen.
Contemporary Relevance of Economic Thoughts of Kautilya

(4-49. Device of control)

- King shall appoint superintendent to supervise all countries.
- Person who seizes sandal wood or diamond from forest shall be punished with highest ammencement.
- Superintendent who make false legal document shall be sent in jail.
- Superintendent of religion who beat or threat a man while giving statement, or who does not give information while asking him will be suspended.
- If any superintendent of religion gives a punishment without proper reason, he shall be punished with double the fine.
- King shall appoint spy and by them he shall be known the purity of government servant, courtiers and superintendent.
- Superintendents who have impure character will be sent on the boundary or killed by sharp weapons.
- Sons or grandsons whose heritage is reliable and virtuous for king and kingdom shall be appointed in the work of management of kingdom.

4.2.6.2 Salary of Government Servant

- With a view to the necessities of forts and country parts, the king should decide under one fourth of the total revenue.
- King should look after comforts and requirements of servants by providing remuneration per year.
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- The Acharya, the sacrificial priest, the minister, the commander of army, the mother of the king, and the queen shall receive 48000 panas per year.

- The door keeper, the superintendent of harem, the collector general shall receive 24000 panas per year.

- The prince, his nurse, the chief constable, superintendent of law or commerce, the superintendent of manufacturer shall receive 12000 panas per year.

- Superintendent of infantry, of cavalry, of chariots and elephants, the guards of timber shall receive 4000 panas per year.

- The chariot driver, physician of army, trainer of horse, carpenter shall receive 2000 panas per year.

- The foreteller, the astrologer, the story teller, the retinue of priest shall receive 1000 panas per year.

- Painter, writer, trained soldier shall receive 500 panas per year.

- Musicians, artisans shall receive 250 panas per year.

- Common artisans shall receive 120 panas and servants for houses shall receive 60 panas.

- Superintendent of a hundred or a thousand villages shall regulate wages, appointment and transfer of them.

- Servants of kingdom die while on duty whose family shall be got wages and subsistence.

- King shall give gifts regularly to acharyas, priest and knowledgeable persons.

4.2.6.3 Duty of Courtiers

- When asked, he should tell the king what is both good and pleasing, but not what is bad, though pleasing; if the king is pleased to listen, he may secretly tell what, though unpleasant is good.

- Knowledgeable people always take shelter of virtuous king.

- A courtier may enter on the duty given to him, with such agreements with the king. He shall sit away of the seat of another courtier when another
Contemporary Relevance of Economic Thoughts of Kautilya

courtier is talking with the king. He should avoid interfere with their talking.

- He shall avoid talking to another in secret, appearing in royal dress in public, haughtiness, buffoonery, seeing with one eye, association with women, messengers of foreign kings, enemies and dismissed officers.

- Without losing any chances, he should speak of the kings interest; of his own interest when company with persons friendly to him; and of others interest in a suitable time and place, and in conformity to the principles of righteousness and economy.

- While laughing in jest, he should avoid loud laughter; he shall avoid critical remarks against others nor attribute evil to others.

- Every courtier’s duty is to serve the kingdom by scarifying his happiness and life. Because of them welfare of kingdom is increased. Progress of nation depends on the courtiers’ devotion, sacrifice, and humanity.

4.2.7 Seven Elements of Sovereignty

4.2.7.1 Best Characteristics of Seven Element of Sovereignty

- The seven elements of sovereignty are- the king, the minister, the country, the fort, the treasury, the army and the friend.

- Because of these seven elements, king of small country may win the entire world too.

- The best characteristics of first element- the king are: born of high family, virtuous, religious, seeing through aged person, truthful, having high aims, enthusiastic, quickly to complete work.

  Possessed of a sharp mind, strong memory, energetic, powerful, skill of horse riding, elephants, capable of taking decision, clever enough to recognize fact, fickleness, talking to other with a smiling face, measures against dangers.

- Second element is the minister. The qualification of a minister has been described in first paragraph.

- Third element is the country. Possessed of a capital cities both in the center and extremities of the kingdom. There should be necessary forts at the boundaries of the nation for giving protection against attacks.
Possessed of productive land, repulsive of enemies, free from mine, rocky, uneven and desert tracts, large tracts of wilderness, lived by agriculturists, full of commercial articles, possessed water ways- these are the qualities of good country.

- Fourth element is fort. The good characteristics of fort have been already described.

- Fifth element is treasury. Possessed of collection of religiously by heritage or own, full of gems of golden and silver coins and capable to withstand calamities- these are best qualities of treasury.

- Sixth element is army. Possessed of from fathers and grandfather, obedient, strong, trained in various types of battles, skillful in weapons- these are good characteristics of army.

- Seventh element is friend. Possessed of father and grandfather, well wisher, of the king, long standing, never falling foul- these are good characteristics of friend.

- A wise king trained in politics, will though he possesses a small territory conquer the whole earth with the seven elements his sovereignty and will be never defeated.

4.2.7.2 Rules Regarding to Collection of Treasury

- King should get tax from people like ripe fruits. King should not get the tax from persons those are not capable to give tax like unripe fruits. Because of this tax, incapable people will be dissatisfied.

(4-50. Collection of Treasury)

- King should collect ¾th part of total tax from the part of nation where rainfall is adequate.
King should get tax according to their capacity from economically lower level farmers.

King should collect tax from merchants according to their merchandise.

King should collect tax from people for economical help.

Thus king can increase his collection of treasury from various steps. Because king without treasure could not maintain his power.

### 4.2.7.3 Importance of difficulties in seven elements of sovereignty

- According to order of difficulties, in seven elements of sovereignty are; the king, the minister, the country, the fort, the treasury, the army and the friend.

- King should give the importance of order in dissenting sequence.

- According to Bharedwaj, difficulties of ministry are more important than king but according to Kautilya difficulties of king is more important than minister, because king can organize all departments in state.

### 4.2.8 The Six Fold Policy

#### 4.2.8.1 Organization of the Six Fold Policy in State

- The six forms of state policy are: peace, war, observance of neutrality, marching, alliance & double policy.

- According to Vatavyadhi-there are only two forms of policy; peace & war.

- But according to Kautilya; the forms of policy are six.

- Of these agreement on some condition with two kings is peace, offensive operation is war, indifference is neutrality, making proportions of war is marching, searching the protection of another is alliance & making peace with one and war with another is called double policy.

- King should use proper policy at proper time.

- Aim of the six fold policy is to achieve stability & gross with stability.
4.2.8.2 The Nature of Agreement and Types

- If any two kings hostile to each other find the time of achieving the results of their respective works to be equal, they shall make peace with each other.

- When a powerless king finds himself attacked by a powerful king, leading a circle conquered king of states, he should submit agreement.

- When a king finds himself attacked by a powerful king, leading a circle of states, he should take legal action for peace on the conditions of offering treasure, army, himself or his territory.

- There are four types of agreement on this situation.

1. Agreement made on the condition that with a fixed number of troops or money, a king should present himself or his son, is peace termed ‘atmanisha’- offering himself as a flesh.

2. Agreement made on the condition with complete army, is peace termed ‘dandapanot’- offering army.

3. Agreement made on the condition with a ‘treasury’. King can give revenue of a state to enemy is called ‘koshopanat’ offering treasure.

4. Agreement made on the condition with land. King can give land of any part of his state to enemy is called ‘deshopanat’ offering land.

- Before agreement both king thought about advantage of agreement.

- Both king made promise to obey the condition of agreement.
Aim of agreement is to maintain good relationship among the king. According to Kautilya there are following types of agreement except above.

1. ‘Panbandha’ agreement – in it both king made promise to avoid fight between them.

2. ‘Mitra’ agreement – in it both king issued to maintain friendly relation between them.

3. ‘Bhumi’ agreement – in it both king distributed land after the war.

4. ‘Karma’ agreement – in it both king constructed forts, lakes, bridges, way on water and road.

5. ‘Anvasit’ agreement – in it both king decided to build new cities on poor land.

4.2.8.3 Related to War

When king saw his enemy in difficulties, he shall attack on him.

When king satisfied with enthusiasm of his minister, unity of his army, helpfulness of his friends, availability of grains, protection of state by forts, he shall attack on enemy.

According to Kautilya, disloyal or indifferent subjects will endeavour to destroy even a strong king. So making enemy weak, he shall be attacked. If enemy have their strength, he shall not be attacked.
Contemporary Relevance of Economic Thoughts of Kautilya

- If win is not possible by one king then combination of two or more kings shall attack on enemy.

- There are two kinds of war;

  1. ‘Prakash Yuddha’- in it, directly two kings fought in war given country and time.

  2. ‘Kut Yuddha’- in it fraud is existed like firing, poison, habits like drinks etc.

4.2.8.4 Neutrality

- If king thinks, “no enemy can hurt me, nor am I strong enough to destroy him”. Shall observe neutrality.

- Sthana, Asana, Upekshana are synonyms. As to difference between three aspects of neutrality; keeping quiet is sthana, withdrawal from hostile action for sake of one’s own interest’s asana; and taking no steps is upekshana.

- When two kings, who, though bent on making conquest, are desirous of peace, are unable to precede, one against the other, they may keep quiet after proclaiming war or after making peace.

- When a king finds it possible to put down by means of his own army, or with the help of others, he may keep quiet after proclaiming war.

- Whoever has grown in strength in result of keeping quiet after proclaiming war should proceed to attack his enemy.

4.2.8.5 Seeking the protection of another

- If there are advantages in war and agreement, agreement will be adopted because destruction of population, loss of money is the consequences of the war.

- If many kings were ready to help king, kings would take help of that king whose ministers are very helpful and co-operative.

- King has to think advantages of seeking the protection of another not only in short time but also in long time.
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4.2.8.6 Double Policy

- King thinks that help is necessary to work out shall make peace with one and wage war with another is called double policy.

- When the kings of superior, equal or inferior power make peace with the conqueror and agree to pay a grater or equal or less amount of proportion to the army supplied, it is termed even peace; that which is of the reverse character is styled uneven peace and when the profit is proportionally very high it is termed deception.

- When a king of superior power is involved in troubles may request of him the help of his army in return for a share in the profit proportional to the strength of the army supply.

- If the king to whom peace is offered on such terms is powerful enough to retaliate, he may declare war; and otherwise he may accept the terms.

4.2.9 Vices and Calamities

4.2.9.1 Views of Kautilya about vices

- The vyasana (vices or calamities) means the reverse or absence of virtue.

- About the king’s life, according to Kautilya it is verily the king who attends to the business of appointing the ministers, priest and other servants, the application of remedies against the troubles of his people and of his kingdom and the adoption of the progressive measures; when his minister fall into troubles, he employ others; he is ever ready to bestow rewards on the worthy and inflict punishment on the wicked; when the king is well off by his welfare and prosperity, he pleases the people of what king the character of the king is, of the same kind will be the character of his people; for their progress on downfall, the people depend upon the king; the king is, as it where the aggregate of people.

- According to Kautilya, all activities proceed from the minister, activities such as security of person, remedial measures against calamities, collection of revenue etc.

- According to Kautilya, forts, finance and the army depend upon the people. When a country consists purely of cultivators, troubles due to absence of fortifications. While in a country which consists purely of warlike people, troubles that may appear are due to the absence of territory.
Contemporary Relevance of Economic Thoughts of Kautilya

- About army, Kautilya’s belief is, the ally of him who has a powerful army keeps the alliance; and even the enemy assumes a friendly attitude; when there is a work that can be equally accomplished either by the army or by an ally then preference to the army or to the ally should depend on the benefits of securing the proper place and time for war and the expected profit. In times of sudden expedition and on occasions of troubles of an enemy, a wild tribe, or local rebels, no friend can be trusted. Thus the calculation of the comparative seriousness of the calamities of the various elements of sovereignty.

- When trouble is produced in the part of one element, extent, affection and strength of serviceable part can be the source of accomplishing a work.

- When two elements of sovereignty are in troubles, they should be considered in respect of their tendency.

4.2.9.2 Consideration about Troubles

- The basic elements of the state are the king and the kingdom.

(4-53. Consideration about troubles)

- For king, internal troubles are more serious than external troubles and troubles due to ministers are more serious than internal problems.

- Ignorance and absence of discipline are the reasons of man’s troubles.

- Natural calamities are floods, pestilence, fire and maraca (disease).
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- Fire destroys a village or part of a village where as floods carry off hundreds of village.

- For the prosperity of the country, every people should attempt to avoid the causes of troubles, remedy them when they happen.

- The army has many problems that which is disrespected, mortifies, not paid for work, diseased, untrained etc.

- The king should carefully guard his army from the troubles.

4.2.10 Relating to War

4.2.10.1 Encampment

- According to the science of buildings, the leader, the carpenter and astrologer should decide the site of camp.

![Encampment Image](4-54.Encampment)

- Disputes, drinking, social gathering and gambling should not be allowed.

- The officer in charge of boundaries should be supervising what happened in encampment.

- The instructor with his assistants, carpenters and labourers should march in front of road and should dig wells of water for protection.
4.2.10.2 March of the army

- The army should be regulated according to the programme of short and long halts.
- They have food stuffs and necessary provisions in double the required quantity in emergency.
- King should arrange suitable positions for all in march.
- Waters may be crossed by animals or bridges.

(4-55. March of the army)

- King should protect his army in every critical situation in march.

4.2.10.3 Forms of Fight

- When the army of enemy is in compact body, he should break it by means of his elephants; when the enemy has come down from its favourable position, following the false impression of invader's defeat, the invader may turn back and struck the front of enemy’s army, he may strike it again by means of his elephants and horses when it has shown its back and running away.
- When frontal attack is unfaavourable, he should strike it from behind.
- The beginning of the attack is the time for treacherous fight.
- King, his minister and priest should motivate the army.
Contemporary Relevance of Economic Thoughts of Kautilya

- The army should be arrayed on a favourable position, facing other than the south quarter, with its back turned to the sun and capable to rush as it stands. If the array is made on an unfavourable spot, horses should be run, if the army arrayed on an unfavourable position is confined or is made to run away from it, it will be subjected either as standing or running away; otherwise it will conquer the enemy when standing or running away. The even, uneven and complex nature of the ground.

- After the broken the enemy’s army, the invader should seek for peace; if they are of equal of strength, he should make peace when requested for it; and if enemy’s army is inferior he should attempt to destroy it.

\[
(4-56. \text{Forms of fight})
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- When broken army, reckless of life, resumes its attacks, its fury becomes irresistible; hence he should not harass a broken army.

- The king who has a small number of horses may combine bulls with horses; likewise when he has small number of elephants, he may fill up the center of his army with mulls, camels and carts. He should begin the fight at the distance of 500 bows.

- He should maintain proper distance between two men, cavalry, chariots and elephants.

- King should make odd or even array, keeping the strength of four constitute of the army equal.

- For every ten number of each of the constituents of the army there must be one commander, called padika; ten padikas under senapatis; ten senapatis under a nayak (leader).

- The constituents of the array of the army should be called after the name of the trumpet sounds, flags and ensigns.
The arrow shot by an archer may or may not kill a single man; but skillful intrigue devised by wise men can kill even those who are in womb.

4.2.11 The Conduct of Corporation

4.2.11.1 Causes of Dissension and Secret Punishment

- The conqueror should secure and enjoy the services of such corporations as are very powerful to the enemy and are favourably disposed towards him.

(4-57. Causes of dissension)

- Those who are opposed to him, he should put down by sowing the seeds of dissension among them and by secretly punishing him.

- All corporations have different characteristics. By spies, he can find out jealousy, hatred and other causes of quarrel among them.

- All disputes, the conqueror should help the inferior party with men and money and set them against the superior party. When they are divided, he should remove them; or he may gather them together and cause them to settle in and cultivate part of their own country.

- Dancers, players and actors may after gaining access, excite love in the minds of chief of corporation by exhibiting women endowed with youth and beauty. By causing the woman to go another person violently carried her off; they may bring about quarrel among those who love that woman; in the ensuing affray. Fiery spies may do their work and declared about his death because of love.
Contemporary Relevance of Economic Thoughts of Kautilya

- Thus, the conqueror should get the victory over the strong enemy by means of different spies and women.

4.2.12 Powerful Enemy

4.2.12.1 Request of Peace

- When a king of poor resources is attacked by a powerful enemy, he should surrender himself.

- Invaders are three kinds; a just conqueror, a demon like conqueror and a greedy conqueror.

- Of these, the just conqueror is satisfied with humble respect. So, a weak king should respect for protection.

- The greedy conqueror is satisfied with land and money. So a weak king should give him wealth.

- Demon like conqueror satisfies him not only by taking money, land, sons and wives, but by taking the life of latter. So weak king should keep such a conqueror at a distance by offering him land and wealth.

- When any powerful king is on the point of rising against a weak king, the latter should prevent the invasion by making the treaty peace, or by taking resource to the battle of intrigue, or by a treacherous fight.

- He may cause the enemy’s men either by conciliation or by giving gifts and should prevent the treacherous proceeding of his own men.

- Spies may capture the enemy’s fort, country or camp with weapons, fire or poison.

- When all this harm has been carried out, a messenger may be sent or he may make peace with the enemy without offending the latter.

- If enemy still continuous the march, weak king may request for peace by offending wealth.
4.2.12.2 Battle Intrigue

- If the enemy does not keep peace, he should be given advice.
- If without caring for the advice, the enemy proceeds on his way, the weak king should create disaffection among the enemy’s people.
- He should make use of fiery spies and poison.
- Keepers of prostitute should excite love in the minds of leaders of enemy’s army by exhibiting women endowed with youth and beauty.
- Various spies in different guises like merchant, astrologer, cooks should bring quarrels among the enemies.
- Spreading the false news of danger of the enemies, spies may set fire to harem, the gates of town and store house of grains and kill a sentry who are kept to guard them.
- A spy employed as the personal servant of the enemy king may inform that such ministers of his are being interviewed by the enemy’s servants.
- In order to escape from an immediate enemy, a king should frequently send a neutral king or one may give one’s whole property to enemy.

4.2.12.3 Capture of Enemy by Various Means

- A clever device to kill the enemy is in holy places.
There are other tricks like; a huge rod kept over a wall, or weapons kept inside the body of an idol may be thrown over his head, or the floor of those places where he usually sits, stands or walks may be sprinkled by poison mixed with pure water, or under the request of giving flowers, scented powders, he may be poisoned.

There is much tact to find out the tunnel of enemy and counter tunnel may be formed.

Having access to the enemy’s castle, the officer in charge of boundaries may lead a part of his force and slay the enemy in good faith under the plea of destroying the people in some place. He may take the enemy to an inimical army and having led the enemy to the surrounded place, he may slay the enemy in good faith.

Having made peace with the conqueror, he may give him part of the gold which promised and the rest gradually. Thus he may cause the conqueror’s defensive force to be slackened and strike them down with fire, poison or sward; or he may win the confidence of the conqueror’s countries deputed to take a tribute.

Or if his resources are exhausted, he may run away abandoning his fort; he may escape through tunnel or through a hole newly made or by breaking the parapet.

Or having challenged the conqueror at night, he may successfully confront the attack.
Having by means of trumpet sounds called together the sentinels at the gate as well as aged men and other spies stationed by others, the enemy may completely carry out the rest of his work.

Dancers, players and actors may after gaining access, excite love in the minds of the chief of corporation by exhibiting women endowed with youth and beauty. By causing the woman to go another person or by pretending that another person violently carried her off, they may bring about quarrel among those who love that woman; in the ensuing affray, fiery spies may do their work and declared about his death because of love.

Thus the conqueror should get the victory over the strong enemy by means of different spies and women.

4.2.13 Strategic Means to Capture a Fortress

4.2.13.1 Sowing Seeds of Dissension

When the conqueror wants to seize an enemy’s village, he should motivate his men. He should frighten enemy’s people by spreading publicity of his power.

He may use many steps to proclaim of his omniscience and to associate with gods.

Conqueror should publish the news of gods with appearing before the conqueror and his having received weapons and treasure from heaven.

(4-60. Sowing Seeds of Dissension)
• When the people of enemy are convinced of this, they may be sent to the conqueror to receive wealth, honour, food or necessary things.

• When they agree to such proposals, they should be supplied with money, grains and other necessary help; thus much can be done by sowing the seeds of dissension.

4.2.13.2 Enticement of Kings by Secret Contrivances

• Using various tricks, like an ascetic with shaved head in cave of a mountain, may pretend to be four hundred years old, and followed by a number of disciples with braided hair, halt in the capital city of enemy. The disciples may invite to king and his ministers to pay a visit to the ascetic. On the arrival of king on spot, the ascetic may acquaint him with the history of ancient kings and their states and tell him; “Every time when I complete the course of a hundred years, I enter into the fire and come out it as fresh youth. Now I am going to do so, he may be requested to come and remain at the spot.” When he does so, he may be caught hold of.

(4-61. Secret contrivances)

• By using, spies under the guise of ascetic person, merchant, snake gods, wearing coats formed of skin of bears, conqueror may entice of kings by secret contrivances, according to their habit.

• They may get out as secretly as they came there with their pretence of witnessing the sights; thus it is that kings and other persons are enticed to come out and be captured.
4.2.13.2 The Work of Spies in a Seize

- The conqueror may dismiss a confidential chief of a corporation. The chief may go over to the enemy as a friend and offer to supply him with recruits and other help collected from the conqueror’s territory or followed by a band of spies.

- After making peace with enemy, the conqueror may dismiss his own confidential ministers. They may request the enemy to recondite them to their master. One of the dismissed ministers goes over to the enemy and gets information about them. Thus the conqueror may dismiss his chief officer under the pretence of their intrigue with enemy.

- Spies disguised as hunters may take a stand near the gate of fort of enemy to sell flesh and make friendship with them.

(4-62. The work of Spy)

- Painters, carpenters, heretics, actors, merchant and other disguised spies belonging to the conqueror’s army may also reside inside the fort of enemy.

- Taking the advantage of peace and friendship with enemy’s army and weapons may be collected inside the enemy’s fort by spies.

4.2.13.4 The Operation of a Siege

- Reduction of the enemy must precede a siege. The territory that has been conquered should be kept so peacefully that it might sleep without any fear. When it is rebellion, it is to be maintained by giving rewards and cancelling taxes, unless the conqueror means to quit it. Or he may select his battle fields in remote part of territory far from population centers.
According to Kautilya, no territory deserves the name of a kingdom or country unless it is full of people. When a people resist the conqueror, then he may destroy their store, crops and granaries and trade.

By the destruction of trade, agricultural produce and standing crops by causing the people to run away and by slaying their leaders in a secret the country will be made empty of its people.

When a fort can be captured by other means, no attempts should be made to set fire to it.

Spies, disguised as friends or relatives and with pass ports and orders in their hands, may enter the enemy’s fort and help to its capture.

Having captured fort, he should give quarter to those of the enemy’s army who whether as lying prostrate in field or as standing with their back turned to the conqueror, with their weapons thrown down or with their body disfigured and shivering under fear, surrender themselves. After the captured fort is cleared of the enemy’s partisans and is well guarded by the conqueror’s men both within and without, he should make his victories entry into it.

Having seizing, the territory of enemy close to his country, he should direct his attention to madhyama king, then neutral king. This is the first way of conquered the world.

In the absence of madhyama and neutral kings, he should, in virtue of his own excellent qualities, win the hearts of his own excellent qualities, win the heart of his enemy’s subjects and then direct his attention to other remote enemies. This is the second way.
In the absence of a circle of states, he should conquer his friend or his enemy by hemming each between his own force and that of his enemy. This is third way.

Having conquered the earth with its people of distinct castes and divisions of religious life. He should enjoy it by governing it in accordance with the duties of king.

Intrigue, spies, winning over enemy’s people, siege and assault are five means to capture a fort.

4.2.13.5 Restoration of a Peace in Conquered Country

Having got a new territory, he should cover vices of enemy with his own virtues and virtue of enemy by doubling his own virtues.

He should accept the same mode of life, the same dress, language and customs as those of the people.

He should follow the people in their faith with which they celebrate their national, religious and social festivals.

His spies should often bring home to the mind of leaders of provinces, villages, castes and corporations the hurt inflicted on the enemies in contrast with the high esteem and favour with which they are treated by the conqueror, who find his own prosperity in theirs.

He should please them by giving gifts, remitting taxes and providing security.

He should always pass religious life in high esteem.

Learned men, orators, charitable and brave persons should be favoured by giving rewards.

4.2.14 Secret Means

4.2.14.1 Means to injure an Enemy

Secret science shall be applied against the wicked for the protection of the institution of the four castes.

The powder mixed with specific animals caused instantaneous death after the smoke caused by burning.
Contemporary Relevance of Economic Thoughts of Kautilya

(4-64. Means to injure an Enemy)

- The powder prepared from roots and flowers causes when administered, death in the course of half a month.
- The smoke caused by burning the powder (mixer of bitter gourd, fish and grains) destroys animal’s life as far as it is carried off by the wind.
- The smoke caused by burning leaves, the seeds of cotton, the dung of cow causes blindness.
- The smoke caused by burning the skin of a snake, the dung of a cow and a horse and head of blind snake causes blindness.
- Kautilya gives various methods to use of proper things in decided proportion causes various defect to enemy.

4.2.14.2 Remedies against the Injuries of one’s own Army

(4-65. Remedies against Injuries)
Contemporary Relevance of Economic Thoughts of Kautilya

- Kautilya suggest his views that with regard to remedies against poisons and poisonous compounds applied by an enemy against one’s own army or people or army.

- Combination of proper things removes the bad effect of poison.

- Combination of proper animals removes the effect of mixture of madness.

- Different mixture prepared from seeds removes, when applied through the nose and leprosy, headache and diseases of head.

- A round ball prepared from above mixture and containing gold in its center, removes the effects due to any kind of poison.

- Having applied these remedies to secure the safety of himself and his army. A king should make use of poisonous smokes and other mixtures to vitiate water against his army.

4.2.15 The Plan of a Treatise

4.2.15.1 Importance of Arthāśastra

- The physical matter of mankind is termed artha, wealth; the earth which contains mankind is also termed artha, wealth; that science which treats of means of obtaining and maintaining the earth is Arthāśastra, Science of Polity.

- It contains thirty two divisions; the book, contents, suggestion of similar facts, the meaning of word, the purport of reason, mention of a fact in brief, mention of a fact in detail, guidance, quotation, application the place of reference, simili, implication, doubt, reference to similar procedure, contrariety, ellipsis, acceptance, explanation, explanation, derivation, illustration, exception, the author’s own technical terms, prima facie view, rejoinder, conclusion, reference to a subsequent portion, reference to previous portion, command, alternative, compounding together and determining fact.

- This Arthāśastra has been made as a collection of facts of all those Arthāśastra which as a guidance to kings in acquiring arth.

- Various types of sentences are described with explanation.

- In the light of this Sastra one can not only set on foot righteous, economical and aesthetical acts and maintain them, but put down unrighteous, uneconomical and displeasing acts.
Contemporary Relevance of Economic Thoughts of Kautilya

- This sastra has been made by himo from intolerance quickly rescued the scriptures and the science of weapons and the earth which had passed to the Nanda king.

- *Artha* is very important factor and *dharma* and *kama* both are depen on it.

### 4.3 Conclusion

- Thus Kautilya included all aspects of life in Kautilya’s *Arthāśastra*.

- Kautilya’s *Arthāśastra* is very appropriate for solving the problems of current matter. Using of Kautilya’s *Arthāśastra*, we can identify solutions to the issues being faced by economics today.

- It is the master piece of mastermind which covers wide range of every subjects like statecraft, politics warfare, strategy, selection and training of employed, leadership skills, legal system, fiscal policy, accounting system, civil rules, internal and foreign trade and technical subjects like medicine, metallurgy, measures of length, weight and measures, division of time, mineralogy, animal husbanday and mining and metals etc.

- “Kautilya’s *Arthāśastra* is a book of the human mind which has remained the same since ages.” “So long as the Human mind remains filled with its negative of jealousy, ego, and hatred and over indulgence. So long as humanbeings require self control and discipline. Kautilya’s *Arthāśastra* will remain relevant.”

- All authorities agree because of Kautilya, Mauryan Empire under Chandragupta and later Asoka becomes a model of efficient government.

- “Arthāśastra is followed by the best of kings”-Mahabharat

- Like two sides of coin, on the one side he dispensed soft justice in his Yogakshema concept of welfare and on the other side he dispensed harsh justice, and was opportunistic to the point of brutality.

- Kautilya’s *Arthāśastra* is a book of political realism, a book of analyzing how the political world does work and not very often stating how it ought to work, a book that frequently measures; he must carry out to preserve the state and common good.