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## REVIEW ARTICLE

### KAUTILYA ON DIPLOMATIC RELATIONS

# Kautilya on Diplomatic Relations

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## INTRODUCTION

In modern time, Diplomacy is commonly regarded as the politics of international relations. It is one of the vital and valuable instruments of foreign policy. It is important because a nation communicates its wishes, desires, objective and goals through diplomatic relations.<sup>1</sup>

In the initial stages of development there were inter-tribal and inter-state relations. Normally in inter-state relations all states are required to be considered at par with each other. In theory today we at least accept the doctrine of sovereign equality and even the smallest state in the world is not willing to abandon. This principle in order to oblige a powerful and big stage. So was the case in ancient India.

Kautilya is known as a great diplomatic for the safety of state, he was in favour of all kinds of means likes power, cheating, Cunningness. He says everything is fair in diplomacy. For destruction of enemy, immoral activities should be adopted. He advised to use all kind of diplomacy and bluff in interstate relations. If Vijigusu is more powerful then the (Ari) enemy, only then he should fight with him according to rule otherwise he should use all kind of diplomacy and bluff.

Kautilya suggests that the desirable qualities in an ally are, in decreasing order. Controllability, constancy, ability to mobilize quietly 'I' and having troops concentrated in one place.

Kautilya uses two types of policies. Internal Policy and External Policy. They are also called Brahmanical or religious and Arthashastra Policy.

### Internal Policy of Diplomacy:--

As regards internal policy, the Kautilyan state upholds the Brahmanical Social order and follows the Brahmanical religious practices. In this policy Kautilya describes that the main aim of a State is to protect the Varansharma Dharma (o.fje erf). He follows the Dharma. But against to those religious cultures which is create difficulties in progress of state power. As internal policy Kautilya is Religious, but in the sense of external relations he became unreligious.<sup>4</sup>

The Varnasharma Dharma(o\*ffje erf)., which is post Vedic times had become the foundation of the Social structure, is expounded by Kautilya in such terms as we find it in early law books.

Kautilya instructs the king that he should never allow the people to deviate from their duty. For If human society adheres to the practices befitting the Aryas, is based on the law of the four social classes and stages.<sup>5</sup>

At one place the Kautilya king is called Dharampravartka (/i^iOdd), which is taken to mean that he is the promulgator of a new dharma. From this it cannot be inferred that dharma does not place any limitation on the powers of the king who enjoys absolute authority in this respect.<sup>6</sup>

It is stated that, if the Varansharma Dharma(ofJe erf). perishes, the king should act as the founder of the Dharma, which clearly leaves no freedom to the king to establish the social order of his liking but merely enjoins him to restore and revive the order which is destroyed. Kautilya wants the head of the state to preserves and enforce the Brahmanical social, Organization, which rests for its validity on the Vedas.

The fact that a judge is called a 'dharmastha' - upholder of dharma indicated that the ultimate source of all law is dharma. So long as every Arya follows his svadharma having due regard to his varna and ashrama and the king follows his rajadharma, social order will be n maintained.

About the importance of religion, Kautilya describe that on the centre of the city half dozen of goddess Statues has to be established. God of Vastu(ofLd) should be situated on four corners. The principal gates of the capital should be named after gods and be called Brahma(cgEfj), Aindra(bn), Yamyam) and Sainapatya(1;m) and places Q of worship and pilgrimate should be constructed inside the capital.

The external policy of the Kautilyan state is guided by religious considerations. Kautilya states that the king should show his devotion to the territorial and religious festivals and the amusements of the conquered people. He should worship the local Gods and favour the orators and religious and intellectual leaders with gift of land and money, and remission of

taxes. It is further said that he should do away with the unrighteous practices and establish righteous practices in their place.<sup>9</sup>

Kautilya attitude towards the Brahmanas, who were the ideological custodians of the exiting social order and were mainly concerned with religious affairs, deserves careful consideration. The unequivocally recognizes the Brahmanas special privileges to officiate at the sacrifices and to receive gifts in return. There are not only retained but sanctified by the law enforced by the state.<sup>10</sup>

More important evidence of the intimate connections of the state with the brahmanical religion is to be found in the regulations, which provide for the state patronage of several gods and their worship. In connection with the construction of the capital Kautilya lays down that the northern area of the city should be reserved for the tutelary deity of the city and for the Brahmanas. In section dealing with the duties of the treasurer it is provided that the three storey treasury should be graced with the presence of a guardian deity.

As the witnesses entered, they were sworn in before Brahmanas, before Vessels of water, and before fire, to speak the truth.<sup>11</sup>

Kautilya adds that the king shall be free from the sin of unjust imposition this is because Varuna is the ruler of sinners among men. The present ordinance of Kautilya involves three important points.

I The king is not considered accountable to any human agency for the acts of commission and omission.

II If Varuna is the ruling king among men who commit wrongs where the room for the jurisdiction of the earthly king is since the king is considered responsible to Varuna, it is obvious that he is supposed to desrive his compliance from that god.

III On behalf of the god this can be done only by some human agency, which is represented by the Brahmanas. Who infact collect the fines from the king and thus exercise power over the king.

We can say that Kautilya's policy of the state conceived independently of religious considerations. The Kautilya state does care for Gods and temples and mostly conform the privitages claimed by the priestly class. Kautilya emphasis that the Dharma based on the four Varnas (oA) has to be observed the policy that he recommends towards the dissenters outside the Vedic fold is to keep watch on their dwelling places to ban their entries into villages and to confiscate their property in order to meet the needs of the straight treasury. They are to be punished when they commit crime such as theft assault, defamation and abduction of women.<sup>13</sup>

A striking example of the practical character of the state craft of Kautilya is his lack of faith in the efficacy of certain religious practices and his exploitation of the credulous beliefs of the people for promoting the interests of the state, internal as well as external. Internally several superstitious devices are suggested by him for augmenting the royal treasury.

A king who administers justice in accordance with dharma, evidence, custom and written law will be able to conquer the whole world.<sup>14</sup>

Kautilya wants to his ruler to do away with religious custom whenever they thwart the achievement of his objectives. He provided that when a seditious person is engaged in sacrificial performance in a forest, fiery spies may murder him and carry away the corpse as that of an outcast, Moreover, spies are instructed to lure the seditious person into the purchase of rich offerings to be made to the god to acquire a vast amount of treasure.<sup>15</sup>

### External Diplomacy :--

To dealing with the external enemies of the state that Kautilya makes use of sacrifices and worship. He lays down a number of contrivances for destroying the enemy in those places of worship and pilgrimage which he frequents out of faith. To enumerate these contrivances a wall or stone may be left fall on the head of the enemy when he has entered a temple stones or weapons may be showered on his head from the top most story. An outdoor panel or a huge rod may be made to fall on the enemy. Weapons concealed inside the body of an idol may be hurled at his head. It is also laid down that when the enemy visited a temple or ascetics, spies, hidden in underground chambers or somewhere else may strike him.<sup>16</sup>

He describes many cunning solutions for the defeated king to face the winning king. Use poison for king, to take in influence to the spy and security of queen with giving them some money and gifts. Try to take queen in his faith. Suggest her some rule to take the king in her faith and 17 saying her to poison to king.

Kautilya also provides that poisoned rice and water may be served in the feeding the enemy's people in honour of god's or ancestors, and in Conspiracy with traitors to his enemy he may strike the enemy with his concealed army. Further, if the fort is surrounded by the enemy, the ruler 1 & may lie concealed in a hole bored in the body of an idol.

In an invasion of the enemy's country Kautilya thinks it of primary importance that the people should be convinced of the omniscience divinity of the king intent on conquest. Such a ruler should enthuse his people and over his enemy's people by giving

publicity to his power of omniscience and close association with gods.

Kautilya lays down several artifices for the purpose in which spies play a vital part, as to his omniscience acting on the information brought by the spies about the activities of chief officer's and seditious people the king should create the impression that he knows everything because of his supernatural power.<sup>19</sup>

The weak king, should adjust his policy of purchasing safely according as the aggressor belongs to one or other of the three types of conquerors: the righteous, the greedy and the demonise should any one of the above three types prepare never the less to attack him he should meet the danger in one or other of three ways, by treaty or by a battle of 90 intrigue or by an unrighteous fight.

On this first line of policy Kautilya tells us how the king should as a preliminary to suing for peace cause harm to the aggressor, he may seek to win over the aggressors enemies by concialtion and bribery and his partisans by dissension enforce, his secret agents men apply fire sword and poison against the enemy's kingdom he may cause the aggressor to be attacked on all sides. After doing all this harm against his enemy or 91 even without doing the same the king may sue for peace.

Describing the second line of policy 'the battle of intrigue' Kautilya shows by concrete example how the king should behave when his overtures for peace have failed. These refer to various method of seducing the enemy's chief civil and military officer, assassinating the enemy king and his officers, instigating the neighbouring king against him and destroying his stores, ubiquitous agency of spies being employed for all the above purposes.

The third and the last time of policy treacher our fighting, comprises the king's use of fire, sword and poison against the enemy's kingdom through his secret agents spies in the guise of vintners or of dealers in cooked food and meat. We are told, to poison the enemy's military officers and men at camps other spices are to poison the fodder for the enemies elephant and horses to let loose wild animals upon his men or to set fire to his camp: still other are to make surprise attacks on the enemies troops and kill him in the resulting confusion. They are to flood the rivers and tanks, any they are destroy the enemy at his fortified refuse by firer poisonous fumes.<sup>23</sup>

Other method of treacherous fighting include burning down the would and the grass, poisoning the water telling out the same diffing falls pits or underground tunnels in the enemy's and attacking him at his disadvantages.

Kautilya describing and important method to take over his enemy he suggested that the secret minister of king should be busy him in syaga and then he has to kill.<sup>24</sup>

In his diplomacy Kautilya also describes that what should be done with the angry and anguish peoples. He says they should be killed through conspiracy. The peoples who unsatisfied with the king or not satisfied after the relocation given by the king should be killed by the king in the form of Danda or sent in his forest or mines for working or try to in force the against to them.

Internals conditions were very important in Interstate relation. So to maintain this condition Kautilya diplomacy is very useful. He describes different ruled to kill the enemies and against peoples of king to whom can not openly. Kautilya says if in the state the king had doubt on his main minister that has brother takes allegation on him that he should overtake a big part of his property.

The state itself is the biggest landowner and business - owner in the system of Kautalya it ran ships and boats conducted mining operations on sea and lands monopolized salt, and look the whole of the forest produce. But that did not suffice.

Taken as a whole our examination of the relation between religion and politics in the Arthashastra, reveals three major trends. First, basically the Kautilyan state upholds the Brahmanical ideology as set forth in the early law books. But it would be wrong to think that it is obedient to an all potent sacerdotal authority, a characteristic which has been ascribed to the Indian mind in general. For it disregards - this is the second trend and even suppresses those religious practices, Brahmanical or heretical, which undermine the authority of the state. Third, Kautilya seems to exploit the ignorance and superstition of the people, especially 97 in external policy, for serving the ends of the state.

A.S. Altekar rightly observes, "kautilya gives the commonsense advice, if a state has imemence superiority over its opponent, it should follow the chivairans code, otherwise it should have recourse to all method's warfare, whether fair or foul"

## END NOTE

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