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## **KAUTILYA'S IDEAS ON INTER-STATE RELATIONS AND DIPLOMACY**

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# Kautilya's Ideas on Inter-State Relations and Diplomacy

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**Abstract – In this article we focused about Kautilya's ideas on inter-state relations and diplomacy. Kautilya's Arthashastra is the precious gems of ancient Indian political thought and produced at different historical settings. Kautilya's Arthashastra have a common theme relating to the functions and duties of the king known as "Raj-Dharma." They have a common religious background and philosophical basis and a common concept of Dharma. Both deal with the principles of social conduct, administration of civil and criminal laws and also the policy of foreign relations, i.e., inter-state relations.**

**Keywords: Inter-State, Relations, Kautilyan Arthashastra**

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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 [1]. 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 than the (*Ari*) enemy, only then he should fight with him according to rule otherwise he should use all kind of diplomacy and bluff.

## 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. He follows the *Dharma*. But against to those religious cultures which are create difficulties in progress of state power. As internal policy Kautilya is Religious, but in the sense of external relations he became unreligious [2].

The *Varnasharma Dharma*, 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 [3].

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 [4].

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 [5].

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 deserve 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 Brahmins. Who infect collect the fines from the king and thus exercise power over the king.

### 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 [6].

### DIPLOMATIC AGENTS-

In Mahabharata as in Kautilya's Arthashastra the important part played by the diplomatic agents in the field of diplomacy and foreign affairs has been realised. These agents are classified under two heads, i.e.,

- (a) Ambassadors (Duta)
- (b) and Spies (Cara).

### CONCLUSION:

In this paper we found that 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 privities claimed by the priestly class. Kautilya emphasis that the Dharma based on the four *Varnas* 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.

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