

Inter-State Relations in Kautilyan Arthashastra

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GEOGRAPHICAL BASIS:- MANDAL THEORY

Kautilya's Arthashastra describes not only the internal Administration but the external behavior of the state also. All the basic principles of inter - state relations are given in Arthashastra. He agrees with imperialism and describes the way to win a state. Kautilya deals with foreign policy, so he is popularly known as the great theorist of interstate relations because of his unique and unprecedented contribution.¹

Kautilya is concerned primarily with the internal arrangements of a state, but the science of government which he had inherited flourished in the days of small states and devoted an important chapter to interstate relationships.

Kautilya described the principles of inter-state relations as Mandal Theory, Six fold Theory and Four fold Theory. According to theories, king can maintain in inter-state relations with his neighbouring states.

MANDAL THEORY

The territorial integrity of kingdom is of basic importance for Kautilya. Rather he stands for territorial expansion. He suggests detailed methods to defend one's territory and to expand it. To provide the basis for relationship among independent nations, he has given a theory, namely "Mandala Sidhanta" (wy flipr)

Kautilya propounded in the theory that:

1. an immediate neighbouring state is an enemy and
2. a neighbour's neighbour, separated from oneself by the intervening enemy, is a friend.³

Kautilya named this theory 'Mandal Sidhanta' (ew flu-r) because it implies on the theories in which states work together in a group or Mandal. On the base of security every ruler uses it to maintain his balance of power. According to balance of power every state

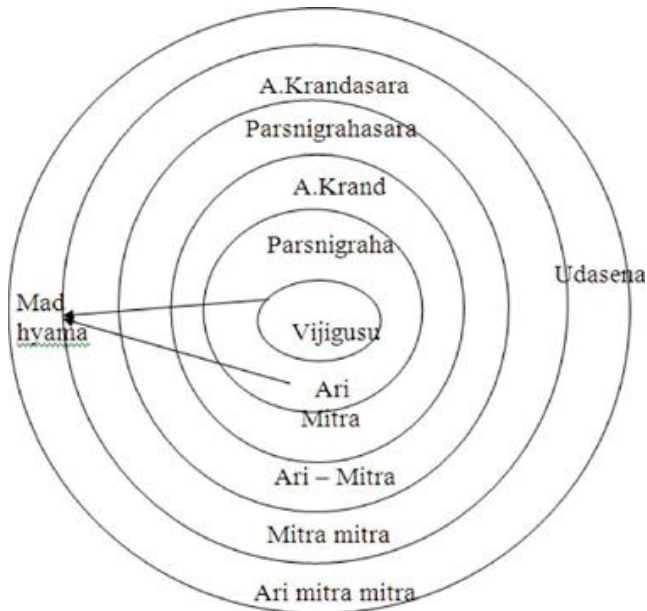
should be equal in power. No one state should be powerful than other state. To balance this power Kautilya describes Mandal Sidhanta⁴

In Mandal Sidhanta, there is a main "Vijigusu" (fOffg) King who always wishes for victory means who always tries to win the neighbouring kingdoms.

According to Kautilya; it was important that the character of Vijigusu should be good, wise by nature & powerful by personality.⁵

Kautilya does not deal with a particular state in a historical time but with the state as a concept. Kautilya calls the interest of the king would now a days be termed 'national interest'. The theory deals with not just three states but with a maximum of twelve. Twelve kings takes place in Mandal Sidhanta(w³My flnur). In main centre Vijigusu was situated. The near most king of Vijigusu was Ari (vfj), than Arimitra (vffr), Mitra- Mitra (for for) and close Mitra - Mitra's Kingdoms were take place. Like this it was tradition to stable the enemies: friends near Vijigusu for the classification and identification these names were given. The kingdom which was behind the Vijigusu as called Parsnigraha (iixg)after that Akrind (vdn), Parsnigraha-Sara (fixgur) & Akrandasar (vdnij) were situated. Like this in his front panel Five and in his back panel four king Mandals were situated. The total strength of Mandal kings were twelve. So this Mandal was called Dwadash Mandal (sm'T ew)

In this way every king decided his interstate policy with the help of Dwadasha Mandal(m ew) more or less than 12 kings can lie in Mandal.⁶



Thus the theory evolves a uniform cycle of states the centre of which is the kingdom of Vijigusu (fOff!); the king who is aspirant of winning over the territories of the neighbouring states the theory contemplate to have a circle of usually 12 states. The king who wanted to expand his territories at the cost of other states called Vijigusu and surrounded by enemy states which were called Ari beyond Ari were conqueror's friend called Mitrafr) and those of enemies friends who encircled Mitras were called Arimitra (vffr). There was also place for the friends of friends and friends of enemy who were called Mitra Mitra (fer fer) and Arimitra (fer) respectively the theory has been introduced Madhyama (e?;e) king who could assist both Vijigusu and Ari (vfj) as suited his whims and convenience. Udasina (mniDu) was a neutral king.

The complete list of the kings defined in terms of their relationships to the conqueror is as follows: friendly enemy ally friend of the ally enemy's ally's friend enemy in the rear ally in the rear rear enemy's ally rear ally's friend

Pratham Chakra(vm pd) :-

In it Vj'igusu(fciftRi") his Mitra & Mitra's mitra were worked.

Dwitya Chakra Pd) :-

Ari, (vfT) Ari mitra(f fer) & Ari Mitra Mitra(f fer fer) were worked.

Tritya Chakra(faTft Pd) :-

Madyaya(e;/m) king his Mitra & Mitra's Mitra were

worked.

Chaturth Chakra(prF Pd) :-

Udhasina Raja(mniDu trt) his Mitra & Mitra's mitra were worked. In account of 5 proprieties of kingdom there were three kings and o 15 properties.

In every Mandal(wiMy) and total 18 elements were present:- In Vijigusu Mandal - Vijigusu Raja Vijigusu Raja's Amatya Shakti (veM sifDr) Vijigusu Raja's Janpad Shakti (tuin sifDr) Vijigusu Durg Shakti (lX sifDr) His Kosha Shakti (dk?u 'ifDr) His Sanya Shakti (l; ?ifDr)

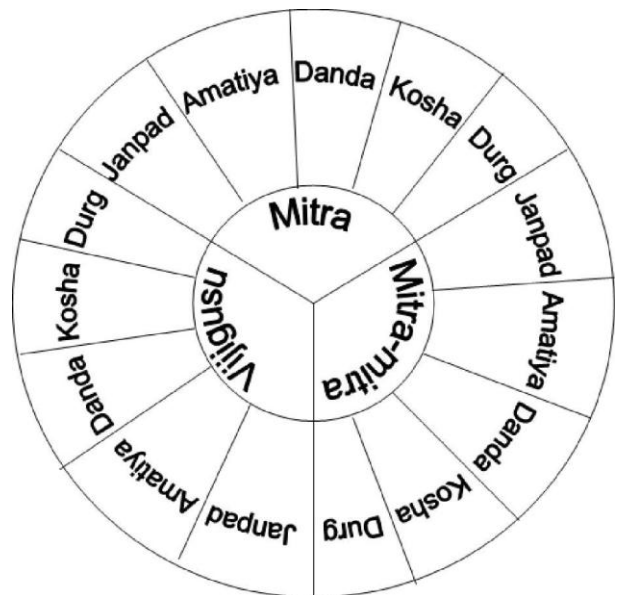
MITRA RAJA

His Durg Shakti (lX ?ifDr) His Kosha Shakti (dk'U ?ifDr) His Sanya Shakti (l; 'ifDr) His Janpad Shakti (tuin 'ifDr) Mitra - Mitra Raja

His Amatiya Shakti (veM ?ifDr)

His Kosha Shakti (dk'TT 'TfDr) His Sanya Shakti (l; 'TfDr) We cleared this Mandal with the diagram as given below:

VIJIGUSU'S 18 PROPERTIES



18 - 18 Mandals were given in Ari Raja(vffj jit), Madhyama Raja(e/m jit) & Udaseen Raja(mn\hu jitr)'s Mandals. With the help of all these a Vijigusu Raja(fOffi jitT) can able to extend his kingdom. Then Mandal will have 72 Properties.

We may analyze the concept of the Mandala, or Chakra or the circle of state:

Circle I - consisting of the would be conqueror + his friend + his friend's friend

Circle II - consisting of the enemy + his friend + his friend's friend.

Circle III - consisting of the Madhyama(e;/e) + his friend + his friend's friend.

Circle IV - consisting of the Udasina(mn\hu) or neutral king + his friend + his friend's friend.

Since each ruler posed five elements of sovereignty, comprising minister, country, fort, treasury, and army each circle had 3 rulers + 15 = 18 elements.

We thus have four primary circles of states twelve kings, 61 elements of sovereignty and 72 elements of states. Every king has his own circles of allies. Since the conqueror, his enemy, the middle king and the neutral king are all independent actors, there are four circles. It must, however be emphasized that the circle of kings is not meant to be imagined geographically as a series of concentric circles through they may be symbolically represented as such. The nomenclature defines relationship in a dynamic situation which may create opportunities for some and expose others to danger.⁹

KAUTILYA DESCRIBES THREE TYPES OF ENEMY OR ENEMY STATE:

Kautilya called them geographical enemy natural enemy and artificial enemy. The state which is situated near the state boundary is geographical enemy. The person who is born in king's Vansha(O'T) is called natural enemy and because of misunderstanding which person becomes enemy that is called artificial enemy. According to Kautilya which states are situated near the boundary war was natural between them. Especially in that period when king's desire was so high Kautilya believe that every king wanted to expand his state and tried to capture another state. So the neighbouring states were enemy with one another. Kautilya lived in that period when the means of transportation were very little so at that time no one could think about United Nations Organisation.

That era, the relation with another state was based on the discrete win. In this way they become enemy naturally. May be because of this reason Kautilya called neighbouring states enemy with one another.¹⁰

After enemy state and enemy king the place goes to Vijigusu's friend's friend and enemy's friend's friend comes. Some kings did not attack on Vj'igusu(fOffg) face to face but they tried to irritate him from behind.

Kautilya called them Parshnigraha. Kautilya gave this name to them because of their nature. When Vjigusu(fOffi) moved forward to win the other state this king entered in state from the back door and create intrusion in Vijigusu's state to slope this king Vijigusu needed a helper king, which king stop Parshnigraha^fmg) that was called Akranda(vdn). The meaning of Akranda(vdn) is call for help Vjigusu(fOfi) called Akranda(vdn) for help to stop parshnigraha(ific). Akranda(vdn) was enemy in nature with parashnigraha^fmg). So,he was friend in relation with Vijigusu. Helper of parshnigraha(it\§uT%g) was parshigrahasaar(it\§aT%g itt) and Akranda(vdn) helper was Aakrandarsaar(vdn ir). The theory of four helper king was in practice. Vjigusu(fOfi) and enemy both had two - 2 helper from front and behind.¹¹

Besides this there were another kings in the Mandal. One is Madhayama(wm) & another is Udhasina(mn\#t) (neutral). Madhyama(esm) king, one who was situated near Vjigusu(fOfi) and enemy. So he took interest in the war but he did not involve in the war from beginning. He took eye on the war. According to the situation he took his decision to involve in the war. Which king stood in winning situation, Madhyama(ezm) king give support to that king. After completion of war he took benefit of war. If the Madyama(e;/e) king was stronger then he could force the Vj'igusu(HftRi") and the enemy for compromise the king which was far away from the Vjigusu^ftRi") and enemy that he didn't any have interest in the war that was neutral king. He was called Udaseen(mnilu) king after adding their two kings came on completion.¹²

Kings take place when any king made his inter-state policy he studied this theory of Mandal(euMy). This theory gave him direction to make his inter-state relation.

It is not essential that there were only twelve kings in the Mandal(e.My) theory. It may be differ but to understand the theory properly twelve was the perfect figure. Kautilya said that enemy king should study this theory when he made his inter state policy. If any king obeyed this policy then he could tackle his enemies easily. Through this 1 policy a weak king could also win a stronger king's.

Thus this theory was the perfect model of balance of power. A monarch was advised to be watchful about their enemy's motive to secure peace and safety. This theory emphasis upon proper and judicious alliance.¹⁴

Kautilya agrees that in the state friends enemies and neutral kings have their own place. So, Vjigusu(fOffX|) must ready to fight. He should make his earning stronger and make his policies proper to execute. He

should keep eye on the weak points of the enemies. He should destroy the obstacles one by one. Which comes in Vijigusu (foftRi",) way Kautilya says as blood flows in the body continuously, as a king should be prepare for the war.15

After evaluation we find that Mandal theory is the base of balance of power in the kings. Mandal theory is the theory of Vijigusu who want to win and expand his state and influence. It is a theory of imperialism. Kautilya agrees that war can not be stopped completely but its risk can be controlled. Mandal theory control the risk of war. Mandal theory create balance of power between many states. It tells the king how to paradise his inter-state relation; How Ari to choose his friends and enemies. Who is neutral and who will cheat, at the point of war.

END NOTE

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