



R.K.

GROUP OF COLLEGE

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A photograph of a hand holding a silver pen, writing on a white spiral-bound notebook. The notebook is resting on a dark surface. The background of the cover features large, overlapping geometric shapes in orange, red, and dark grey.

ASSIGNMENT

1. Maintenance of Varnashrama Order:-
Kautilya is silent on origin of varnas (castes), but he accepts that varnashrama (four castes and four ashramas) dharma must be maintained and upheld by the state. It leads to peace, order and harmony in the society. The state did not interfere in their working. The society was free to operate them. The state stood for willingness of the people to accept the scheme of a righteous life, as it was given by God to humanity.
2. Expansion of Kingdom - it is the duty of the king, particularly his *vijigishu* king to expand the frontiers of the state. State as a living organism must grow and develop. It also involves that the king will defend and protect his people against enemies. Expedients of bribery, conciliation, division and danda can be employed for this purpose.

3. Law and Order - This has always been the main obligation of the state. The people, in the beginning had wanted it to get rid of chaos, anarchy, oppression and constant threat to life. The spies should trace out the corrupt elements and get them punished by the king.
4. Economic Activities - The state propounded by Kautilya is a positive, state. It has money to conduct its various welfare activities. This state, thus is devoted to the growth of agriculture, and development of handicrafts and industry. It is a welfare state providing social security to the needy persons.
5. Cultural and Social Duties - The state has to encourage cultural and social relations and activities. It has been asked to take effective steps towards education of the people. The old, the disabled, the sick

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and the orphans have to be properly looked after by the state. The prostitutes have to operate under certain rules and remain out of the town. Functions related to the king as the chief executive are following:

- (a) Upholding of varnashrama - dharma and other social orders.
- (b) Administration of danda.
- (c) Management of Treasury augmentation audit and accounting.
- (d) Appointments, placement and evaluation of the work of the officers.
- (e) Waging of war - leadership, conduct and care.
- (f) Steps Towards welfare and social security.
- (g) Encouragement to trade, industry, agriculture, animal husbandry etc. and regulations of marketing and consumer protection.
- (h) Weeding out corruption.
- (i) Conduct of foreign relations.

all other actions considered morally heinous, as necessary in politics.

(6) Both thinkers were determined nationalists and determined to establish the unity of their respective countries.

(7) Both thinkers were trying to free their country from the influence of foreigners.

(8) Both held key political positions in their respective countries.

(9) Both attach great importance to the king and the state and believe in heroic worship. Both have ideal world conquering rulers.

(10) Both have equally stressed the study of history.

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Q4 'What are the views regarding the Council of Shukra?

Ans With regard to the Mantri Council of North - Shukra, Meru - Shukra has considered the Mantri Council as a compulsory institution, whose main duty is to help the King in stabilizing the mantra (policy making and decision-making) and help in various subjects of administration. In the words of Shukra, "Why should the work be small but a man alone cannot complete it, then how can a helpless man succeeds in the administration of a vast state". Member Number of the Council of Ministers - Shukra has considered ten members appropriate of the Council of Ministers. These are the ten types of symbols.

Qualifications - Shukra has regarded Yuvraj and Mantra and administrative class as right and left eye and Karma of the King According to Shukra, Mantra and administrative

Q 5) What do you mean by the principle of Shukra? Or explain the four categories of crimes mentioned by Shukra.

Ans Shukra has considered punishment as a means by which discouragement, the Shukra policy has said that people remain in their religion due to the fear of punishment, and are kept away from various illegal, immoral and anti-social acts. The major provisions of the principle of punishment as laid down in the Shukra-policy can be formulated as follows-

- (1) In impunity, impartiality should be followed in all circumstances.
- (2) Determination of the quantity and nature of punishment should depend. Determination of the quantity and on the gravity and nature of the offense.

committed.

- (4) Worldly - This category includes such crimes which are committed by committing a criminal act in criminal act or by providing direct and indirect assistance. The above categorization of the categories of crimes express systematic, practical and scientific view of Shukra - policy regarding crimes.

- (3) Passing of punishment should not be influenced by the personal will, prejudices or attitude of the judicial officer.
- (4) Punishment should be done only after the offender has been proved guilty. The offender should be given full opportunity to prove his innocence and his guilt should be determined on the basis of appropriate evidence.

Following are the four categories of crimes described in the Shukra policy -

- (1) Body - This category includes crimes committed by physical trauma.
- (2) Vachik - This category includes the crimes committed by speech.
- (3) Mental - This category includes the crimes committed in the mind that is, the desire to commit a crime, even if the crime was not

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class (members of Council of Ministers) should have the following qualities.

(1) Mantra and administrative class should be aristocratic.

(2) Mantra and administrative class should be aged or old. The meaning of this qualification is that no inexperienced person should be given authority post under a young age. It should be such a person who is long experienced.

(3) Mantra and administrative class should be royal devotees. In other words, a person whose patriotism is not suspected should be made Mantra and administrative class. It is clear that foreigners, monks, recluses, Scrooge and anger cannot become Mantra and administrative class.

(4) Mantra and administrative class should be of high character. Shukra considers ten members in the mantriparishad to be a reasonable number.

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- (3) Minister Council - According to him, the two chakras of the state - shahi - are Raja and Minister Council, so the authority of the Minister Council is equal to that of the King and prevent him from becoming autocratic.
- (4) The personality of the King - Kautilya has shown many mental and moral qualities necessary for the King, and such a virtuous King cannot be autocratic by his nature. Apart from this, he has emphasized on the education of the King and wants to put such rites on him that he should not keep the path of autocracy and continue to work in the public interest.
- (5) Education, initiation, training and routine of the King - The ruler of Kautilya cannot be autocratic because he also control over his education, training, routine etc. Thus by imposing the above restrictions, Kautilya removes the fear of the King being autocratic.

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Q3. Is the King of Kautilya autocratic?
Give reasons.

Ans No, the King of Kautilya is not autocratic, there are some restrictions on him, due to which he cannot be arbitrary. These restrictions or reasons are follows:-

- (1) Contractualism:- According to Kautilya in return for the promise that the humans had to obey the King's orders, the King promised to protect the wealth of his people. The King of Kautilya did not have the right to obtain the means of enjoyment from the property of the state in the right way.
- (2) Religious rules and customs - The King's authority was limited by religion and customs and he was bound to follow them. It was feared that the public would get angry and end his life on his own if the King violated these rules.

- (1) Both thinkers have predominantly represented the art of governance and have emphasized practical politics, not the principles of Rajadarsan.
- (2) Kautilya's great treatise 'Economics' and Machiavelli's 'The Prince' are the guide books for the respective rulers and politicians.
- (3) Both thinkers have the most equality in relation to religion and ethics.
- (4) In relation to the political field both thinkers believe that all means are appropriate for achieving the best goal. Everything is legitimate in politics and there is no impropriety in eliminating the adversary by any means for the accomplishment of its purpose.
- (5) Both do not consider the binding of moral rules necessary for the protection of the state, and they support deception, treachery and

For these purposes he has to have an efficient system of administration dispensation of justice and organization of army. The King has to live, work for, devote himself to welfare of the people, and expand his empire from the Himalayas to Oceans. In the interest of the state, royal blood must now like water. Now official's bodies like guilds, panchayats, local assemblies, castes etc. also performed them. These were more stable and close to the people than the state itself.

Q2. Indicate the similarities of Kautilya's and Machiavelli's ideas in the history of political thought.

~~Ans~~ The western thinker is Machiavelli near the ideology of North Kautilya. Some thinker Kautilya is called 'the precursor of Machiavelli' and some is 'Machiavelli of India'. The two thinkers have similarities as follows.

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arbitrary. He works for pleasure and welfare of the people.

Duties and Functions of the State (King's) : It had to be a welfare state with goals of peace, order, security and justice. Such a state would be conducive to realisation of dharma, artha and Karma.

Kautilya has specified three main goals or ends of the State - (i) internal and

- (ii) protection and defense against external enemies, and (iii) welfare, pleasure and prosperity of the subject. He has again and again stated that welfare of the people is welfare of the King. State and King are identified at the level of the ends of State. Therefore, functions of the state & are also duties and functions of the King. Functions of both together are mentioned below

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Q1 Discuss the ideas of Kautilya on the origin and functions of state.

Ques Origin of state :- In the beginning of human civilization, there was 'matsya - nyaya' (bigger fish devouring smaller fish). There was complete chaos, anarchy and disorder. The oppressed people went to the Vaisnavata Manu, and had a contract with him of accepting him as their safety and protection. Thus, there was end of anarchy. Thus, he rejects other theories related to the origin of state, such as, (a) result of war between outcome of the gradual process of evolution; (c) impact of greed, lust, cupidity, anger etc. after the disappearance of satyuga. K P Jayswal calls, 'Asharya Kautilya' as Hobbes of India's but the description is not proper. Kautilya's King is not absolute or