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Kautilya: A Total Review

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Abstract:

Chanakya was a Philosopher, economist, and Statesman who wrote the India political treatise, the 'Arthashastra' (Economics). In this seminal work he had compiled almost every aspect of what had been written in India up to that time regarding property, economics, or material success. He is considered a pioneer in the fields of political science and economics in India due to the significant contributions he made to the development of these fields. Chanakya, also identified as Kautilya or Vishnu Gupta, was a powerful statesman in the court of the first Mauryan emperor Chandragupta and played a vital role in the establishment of the Maurya Empire. Born into a Brahmin family, Chanakya was educated at Takshashila, an ancient centre of learning located in North Western ancient India. He was a highly learned person with in-depth knowledge in varied subjects like economics, politics, war strategies, medicine, and astrology. Beginning his career as a teacher, he went on to become a trusted ally of Emperor Chandragupta. Acting as the emperor's counselor and advisor, he was instrumental in helping Chandragupta overthrow the powerful Nanda dynasty at Patliputra, in the Magadha region and help Chandragupta consolidate his powers. Chanakya also served as the advisor to Chandragupta's son Bindusara.

Key Word: Arthashastra, Mauryan Chandragupta, Takshashila, Patliputra

Origin of Research Problem:-

Chanakya wanted to create a society where people are not too much engrossed in the material aspects of life. He laid equal emphasis on spirituality too. Equality for all was his motto. Security of the citizens was of prior most importance to him. He supported agriculture to the fullest as he considered it to be a state subject. He believed in the protection of women and hence ended all forms of exploitation against them. He laid almost as much importance to land as a resource and hence proposed for its maximum utilisation. In order to harness the maximum optimization of the resources of the annexed kingdoms and Empires, he looked after them very well. He was a strategist and flared a balance between both the states and the citizens. He wanted the trade to flourish and hence bare minimum taxes were levied which benefitted the case of both the states and the citizens. He wanted to build cities for trade both within and outside the state and he also encouraged building forts to counter against external aggression.

The leader is the face of the nation. He is responsible for everything that is happening in the community and hence is the society's reflection. The leaders should work for the attainment of its goal which is the welfare of its people. The leader will lose the loyalty of its subjects if it disheartens them by his unjust actions. A leader shouldn't propagate adharma, he should not favour the wicked, should punish the culprit and should not punish the innocent. There should be no wasteful expenditure. An ethical leader should not antagonize the wise and the elders. He should hear all the urgent matters of his subjects and should not postpone them as justice delayed is justice denied. The concept of Rajrishi is very similar to that of the philosopher king by Plato. An ideal leader is a combination of Raja and Rishi. Like a Raja, he is dynamic, active, has decision-making capacity. At the same time, he should be able to connect with the spiritual and higher level of the world by being wise, should focus on Philosophy. A king should be promulgator of Dharma. He should be a model of the masses. There should be royal idealism in him. He should possess the quality of inviting nature, self-restraint and spirit, intellect and intuition, enthusiasm. He should control his lust, greed and attachment, vanity and pride. Dharma should be considered as a Social duty., moral law based on truth, civil law and performance of rituals by the king. Satya, Ahimsa, celibacy and nonstealing should be prescribed for him. The king can promulgate new laws, but the basic principles should stick to the Idea of Shastras. He should be a firm believer in the moral order of the universe. It is the idea where one is bounded by the information one has and sticks to it by limiting oneself. One should explore, cognitive minds should be stretched and one should find answers in the unlimited time to come to decision. Kautilya realized the importance of good bureaucracy. A king can walk only with the help of his subjects as one wheel cannot move a chariot. The responsibilities of the ministers are to be stated by the king. A king should supervise and monitor all works of all its subsidiaries. A king should appoint counsellors and advisers and pay need to them.

Justification on the study:-

"Kautilya: A Total Review" are research under political science discussion on its thought development, India is inspected. It is important to discuss the Kautilya total review concerning topic for the life system in the present times that always be in paying attention and it is still needs attention. It becomes even more important for India.

Hypothesis:-

Hypothesis is most important parts of research or dissertation. I will try to use old and modern political explanation from new scientific prospective to bring some hidden facts to light and i will try to use all data in my honorary research work wherever needed. Determination of this is also possible thought research and the type of planning is also expected in future. Hence, research hypothesis is clear.

Literature review:-

A literature review is comprehensive summary of previous on the topic. There is some important previous research book on this topic

1. Mookerji, Radha Kumud (1998) [first published in 1966], Chandragupta Maurya and his times.
2. L.K.Jha, K.N.Jha (1998). "Chankya: the pioneer economist of the world."
3. Motilal Banarsidass (1993). "The Minister Chanakya, from the Paristaparvan of Hemacandra.
4. Paul Halsall. Indian History Sourcebook: Kautilya: from the Arthashastra 250 BC.

Methodology of research:-

Based on the use of historical method, it is also necessary to observe status of the Kautilya: A Total Review in addition mini tools and techniques used in history will also be used. A work of Kautilya: A Total Review in India especially study shall from the basis of the work. Literacy work will be completed from various Libraries Particularly at Kolkata, Ranchi, Patna, Varanasi and New-Delhi. Intensive field work will be undertaken to collect primary data, secondary data Shall be assembled from the published census reports and gazetteers. A few matters. Concerning channel system cell also be added to the research work.

Conclusion:-

Chanakya served his king until Chandragupta converted to Jainism and abdicated in favor of his son, Bindusara According to legend, the king then retired to the forest to become a religious ascetic and died through ritual fasting. Chanakya, after ensuring that Bindusara's reign was stable, left him with the Arthashastra as a guide and is said to have also retired to the forest, after he Leaves the Maurya Court, according to all version of his legend, nothing more is known of him.

Chanakya's work has sparked as much controversy over its morality-or the lack of it-as Machiavelli's The Prince. Chanakya can be seen as a Soulless materialist who uses whatever is to his advantage to achieve his ends, or as an enlightened programatist who recognizes that one must sometime engage in distasteful acts in order to achieve noble ends. It cannot be denied that the precepts of the Arthashastra enabled the founding and maintenance of the Mauryan Empire which superseded any in the region previously and this must be regarded as a positive, as Patel notes: 'The influence of the Mouryan empire cannot be overstated in Indian History. It was the largest empire of all time and introduced the world to Buddhism. It created a stable Political structure that, though it changed Hands over time, more often than not led to a continuous lineage of thought and development.' whether seen as a hero or villain, Chanakya's influence and his Arthashastra made the Mauryan Empire possible but, at the same time, the work advocates for disregarding moral Considerations in favor of partiality and expediency. The Arthashastra continues to engage students of Politics, religion and Philosophy in examination of this central problem which its concepts and influence present can a positive result be regarded as objectively good if it is attained by negative mean? Chanakya would no doubt answer in the affirmative but scholars who study his work seen inclined to stipulate, qualify or even stop before fully agreeing with his vision.

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