

Kautilya's Arthashastra: An Understanding of Strategy

Shivani Agrawal

Ph.D. Candidate, School of International Studies, Central University of Gujarat

shivaniagrawal1@hotmail.com

Abstract— This article focuses on one of the most adept documents of its time, Kautilya's Arthashastra. It gives a detailed understanding of various theories, concepts of strategy, and terms used in the Arthashastra.

Keywords— Arthashastra, Kautilya, Strategy, Governance, Administration, Strategic Culture

I. INTRODUCTION

Kautilya's *Arthashastra*, written in (c. 321–296 BCE) is a renowned text for its detailed and meticulous instructions on and analysis of statecraft. It covers a comprehensive list of topics dealing with statecraft – external relations, administration, law and order, economics, governance and others. The text is attributed to the teacher-priest of Takshashila – Kautilya who later became the adviser and minister to the founder of the Mauryan empire – Chandragupta Maurya.

The *Arthashastra* text belongs to the *Arthashastra* tradition. This tradition came as a reaction to the Vedic thought which was prevalent in the society then. Many scholars and thinkers felt that the Vedic tradition was not meeting the demands of the time and it needed to change. The *Arthashastra* tradition changed its focus from *dharma* to *artha* and tried to mould the outlook of the society.

In this tradition, the emphasis was on *artha* rather than *dharma* as mentioned above. The aim was to work on the material aspect of the society to fulfil the needs of the society. Kautilya was of the belief that since material resources helped fulfil the needs of the people, it would help manage the other requirements of the state including a dharma based societal order. Following the Vedic school of thought was not enabling the country to achieve its aim of consolidation of empire.

Thus, the *Arthashastra* school of thought was introduced which insisted on pragmatism and rationality instead of only going by Vedic rituals. It is highly probable that there were other books written on this subject. However, the only text that has survived and reached us is the one written by Kautilya. This text is divided into 15 books, 150 chapters and 180 topics. It was first found in 1905 by a priest in Tanjore who handed it over to Prof. R. Samasatry who finally published it in 1909. Thus, even though the text is centuries old, it has been accessible to scholars and people only in the past two centuries.

Various studies have been done on the text by Indologists, scholars of Sanskrit and political scientists. However, there are very few from the point of view of International Relations (Liebig 2013). This paper is an attempt to understand Kautilya's tenets of strategy given in the text *The Arthashastra*. This

understanding of strategy will be based on three concepts from the state – the *Saptanga* theory of state, the *Rajamandala* theory and the *Shadgunya Siddhanta*.

II. KAUTILYA'S IDEA OF STATE

The state is the primary unit in the Kautilyan scheme through which he lays out the plan for internal order and stability as well as his ambition of winning over the *Rajamandala*. The state is organized and is supposed to function in such a way that it fulfils its own material and social needs and then contributes to its external ambitions of expansion and consolidation. The Kautilyan state is a highly organized state which is divided into seven components which will be discussed in the following paragraphs. Also, each function of the state is distributed to a department like military, judicial affairs, payments, accountings etc.

The Kautilyan state is divided into seven components. This categorization falls under the *Saptanga* theory of state which suggests the state to be divided into seven components as indicated by the name. This theory was not a novel invention of Kautilya. It existed before him and his contemporaries also used it. However, different scholars included different components in this scheme and arranged it differently.

Kautilya's most important contribution to the theory of state was that it was probably the first time in ancient India that a definition of state was given (Kaur 2007, 59). He defined the state as, "no territory deserves the name of the kingdom (state) unless it is full of people and controlled by an agglomeration of power with absolute authority over the territory". This points at three main components of state in the Kautilyan scheme –

- Territory
- People
- Power and authority over the territory

Territory and people are considered a pair of intertwined elements of the state. A territory is of no use if it is not inhabited by people. The presence of industrious people makes the land worth its value. Also, the state exists for the people. The functioning and the development of the state would be of no value if it does not serve people. One of the aims of the Kautilyan state was also to be concerned with the welfare of the people. The expansion and consolidation of land was in interest of the king as well as the people. A large and prosperous state would serve their demands. Thus, the relationship between territory and people was that of interdependence.

In the Kautilyan scheme, there are seven elements. These are *swami* (king), *amatyas* (ministers), *janapada* (territory and population), *durga* (fort), *kosha* (treasury), *bala* (army) and *mitra* (ally). These seven elements together constitute the state which are also known as the *prakritis* of the state. These seven elements share a relationship of decreasing interdependence. This is to say that the element which comes

precedes in the order is more important than the one who succeeds it. The well-being of an earlier element is of higher significance than one who comes later. E.g. swami or king is more important than *amatya* or ministers and *bala* or army is more important than *mitra* or ally. This makes swami the most significant element and *mitra* the least significant.

The seven elements and their most important qualities are discussed in brief in the following section.

A. *Swami* (King)

The king was the most important element of the *Saptanga*. He was considered the most and at the top of the hierarchy. He was responsible ultimately for all the decisions and the organization of the state. As the name suggests, the king was called swami. This indicates a paternalistic nature of the king who is supposed to not only rule but also take care of the people residing in his state. Well-being of the people is considered an important aspect of the Kautilyan state. A disaffected or discontented people can rise in rebellion against the king. They would also not support him in times of calamity. Well-being of the people was important for the smooth functioning and the expansion of the state.

The progress and decline of all the other elements of the state depended on the king. He could even improve a deficient element of the state. In fact, Kautilya went on to the extent of saying that if the king was powerful and all the other elements of the state were weak, it was acceptable because he would work towards the development of the weak elements. However, if the king was weak and all the other elements strong, it would not be very helpful as the weak king would bring about the ruin of all the other elements.

B. *Amatyas* (Ministers)

Ministers are the second most important element of the state. The ministers are an inevitable part of the state and to the king. They work in various capacities like advisers, helpers, colleagues, guides and others to the king. Kautilya advises to appoint three to four ministers – not more, not less. This is because it would be difficult to manage a single minister, two may quarrel and ruin the state or conspire against the king. A large number would affect the secrecy of the counsel which is very important in the Kautilyan scheme (Kaur 2010, 61).

In the opinion of Kautilya, the power of good counsel was even greater than military strength as good advice could help overcome even a mighty and energetic king (Rangarajan 1992, 167). A minister should be controllable by a king. He should be trained in all the arts and should be able to foresee things. He should be able to stand tall in adversities and loyal to the king (167).

C. *Janapada* (Territory and Population)

The third element is the *Janapada*. In the Kautilyan arrangement, *janapada* includes both territory and population unlike the modern-day understanding. In the modern-day understanding of state, territory and population are considered two separate elements indicating that each has its own importance. In the Kautilyan understanding, land is of no use if it is not inhabited by people. The villages should be inhabited by industrious *shudra* peasants who could take the burden of taxes and punishment. It should have intelligent masters and loyal and devoted masses. Kautilya also suggests intaking people from other lands to migrate into his kingdom and settle in new villages or old or new sites (Kaur 2010, 62). This reiterates the importance of people inhabiting a land.

The land should be protected by fortifying the capital and the town at the frontiers. It should have a productive economy with a wide variety of commodities and the capacity to sustain a high level of taxation and an army.

D. *Durga* (Fort)

Defense was one of the major concerns of ancient Indian scholars and theorists. According to Kautilya, forts should be created at the frontiers of *janapadas* to provide security. Besides, some forest tribes were assigned the duties of guarding these frontiers.

A *durga* is very important for defense and for the protection of the people and the resources of the state. A *durga* is supposed to be a fortified capital where the resources and the people can be gathered in times of a calamity and sustain them.

Kautilya has mentioned four types of *durgas* –

1. *Audaka Durga* (A fort surrounded by water on all sides)
2. *Parvat Durga* (A fort made on the mountains or made of rocks)
3. *Vana Durga* (A fort near a thick forest) (Kaur 2010, 63)

The first two *durgas* were useful for protecting the *Janapada* in case of an emergency and the latter two for the king and the people to take refuge (Kaur 2010, 63).

E. *Kosha* (Treasury)

The fifth element is the *kosha*. It is a very important element of the state as it helps in the pursuit of *dharma* and *kama*. The *kosha* fulfills the needs of the state, its people and the army. In the absence of a *kosha*, the army may turn hostile or may even join the enemy forces. It also stands a state in times of a calamity like a famine. The importance of the treasury cannot be under-emphasized. In a state, under the guidance of a king, everything depends on the treasury. It was gained through taxes and the state was entitled to sufficient and timely taxes through all economic activities, especially, agriculture.

Tax was not limited to the commodities produced in the state. It was also levied on indigenous, foreign products and goods on ports. Taxation on the state has been compared with the analogy of bees collecting nectar from flowers without damaging them or the calf drinking milk without hurting the udders of the mother cow (Kaur 2010, 64).

An unfair taxation regime could prove to be a danger to the king as the people might feel oppressed (Kaur 2010, 64). They may feel dissatisfied and cheated and may rebel against the king. They may also not support him during a calamity.

If a treasury gets emptied due to a cause like war, taxes should be increased to refill the treasury. This taxation should be increased in agriculture, crop production, trade and services. Rich men should be coaxed to pay to their utmost capacity in return of titles and honours (Kaur 64-5). However, these measures were to be used only in times of emergency. This indicates towards an obligatory and a benevolent relation of the people towards the state along being the subjects of the state.

The treasury should be large and strong enough which could withstand the state in a heavy and long calamity, even when there would be no income (Rangarajan 1992, 99).

F. *Danda* (Army)

The army was an important element of the state. It was responsible for defense as well as offense. It depended on the treasury of the state for its survival. Hence, a strong treasury was needed for maintaining a well-equipped and healthy army.

Kautilya invokes the *chaturvarna* while talking about the army. He suggests that the army should majorly constitute the *kshatriyas*. However, he was not stringent about the divisions and said that even men of other castes could join the army provided they were strong. But he advises against a contingent of Brahmins as they could to the prayers of the enemy (Kaur 2010, 65).

The function of the army was not limited to the formally appointed soldiers only. If needed, soldiers could be hired as well. The following are the categories of soldiers in the Kautilyan army

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1. *Maula*: recruited on a hereditary ground; permanent wing, maintained by the state, duty to defend the capital
2. *Bhrtaka or Bharta*: paid
3. *Shreni*: a well-organized group of soldiers well trained in the art of war
4. *Mitra*: soldiers of friendly kings
5. *Amitra*: soldiers of hostile kings or of conquered territories and recruited like slaves

6. *Atavi* or *Atavika*: tribal soldiers consisting of Nisadas, Mlechhas and other mountain tribes
7. *Autsahika*: living in different countries, without any leaders and invaders; they attacked other countries with or without the consent of the king

The most reliable category of soldiers was the first one – *maula*. They were the ones which were known to the king through their generations as their ancestors had served the king's ancestors. Owing to their long relationship with the kingdom and familiarity with the rules and traditions of the army, dependability on them was higher than other types of soldiers.

However, Kautilya understood the huge needs of the army and acknowledged that they may not be satisfied only with local soldiers. Therefore, he was ready to hire soldiers from other sources like those who were available by paying a salary, soldiers of friendly kings, soldiers of kings who had been won over, from tribal areas or those living in other countries.

G. *Mitra* (Ally)

Ally is the only element of the state which lies outside of it. However, its position does not compromise its importance in Kautilya's *Saptanga* theory. The help of the ally is crucial in times of a calamity (Kaur 2010, 66). Also, a king cannot do without an ally as without an ally, he could be vulnerable to the attacks of enemies (66). So, an ally is important for support as well as protection.

There are three categories of allies in the *Arthashastra* –

1. *Sahaja-Mitra*: those who are obtained through relatives
2. *Krtrma Mitra*: those acquired by virtue of obliging the other king or being obliged by him
3. *Prkrta Mitra*: those who live adjacent to the frontiers of the neighbouring king

There would be allies of the king depending on his relation with other kings and his geographical position. Based on the theory of *Rajamandala*, his neighbour's neighbor would be his de facto ally as both of them would want to win over the king between them. The other two allies are dependent on his blood relations or his previous victories.

However, since the situation of the *Rajamandala* is always dynamic and prone to change, there can be no uniformity in the understanding of the king's ally. It could change depending on the strength of the king, the capability of his elements, his previous victories and most importantly, his current status in the *Rajamandala*.

III. THE RAJAMANDALA THEORY

The *Rajamandala* theory is one of the major components of the text. It can be defined as a theory which lays down the roadmap for the *vijigishu* to become the *chakravartin*. The *vijigishu* maintains the

relations with the other kings in such a way that ultimately, he is able to win over them all and become the chakravartin.

This is an intricate theory with minute details and numerous elements. The relationships of all the other kings in the *Rajamandala* with the *vijigishu* are clearly defined. Depending on the combined evaluation of the strength of the *vijigishu* and the relationship, the course of action is decided for him within the *Rajamandala*.

In popular parlance, the *Rajamandala* theory is known as the circle of states. This is a simplified version of the theory in which it is assumed that the states are arranged in concentric circles. The *vijigishu* is at the centre and he gradually tries to expand outwards, establishing his influence and dominion. His aim would be to cover the whole of *Rajamandala*. This is a visual imagination of the *Rajamandala* though it may not exist in reality. It is a graphical representation to show the *vijigishu* as the centre of all the activity.

The *Rajamandala* has a total of seventy-two elements. Its three most fundamental constituents are the *vijigishu*, his ally and the friend of the ally. Each of them has their six constituent elements – *amatyas*, *janapada*, *durga*, *kosha*, *bala* and *mitra*. These together make up eighteen elements. Like the *vijigishu*. There is the enemy, the Middle king and the neutral king which also have their six constituent elements. Thus, the eighteen elements are multiplied by the figure of four which together make seventy-two elements of the *Rajamandala*.

The *Rajamandala* consists of two groups of kings – one group consisting of friendly kings and the other of hostile kings. To denote each of the king and his relationship with the *vijigishu*, Kautilya has used a specific term (Rangarajan 1992, 510). These specific terms show the exact relation of the kings to the *vijigishu* and the *vijigishu*'s plan of action. The terminology is quite precise and nuanced. It helps both the *vijigishu* and the reader to understand the situation of the *Rajamandala*.

The major aims of the *Rajamandala* theory were the expansion and consolidation of land along with prosperity of the kingdom. The expansion of the state was important for ensuring the prosperity of the people. Kautilya equated wealth with land. Acquisition and consolidation of land would enable the kingdom to possess more resources which could help in fulfilling the needs of the people. It would bring them both spiritual and material prosperity to them (Boesche 2002, 4).

The two aims of the state were mutually interdependent. Increasing the resources of the state would content and satisfy the people. The happy people, in turn, would assist the king in his endeavours and help increase the valued possessions of the state. These were also the dual aims of the Kautilyan state. Kautilya emphasized on '*yogakshema*' – the well-being of the people and enough resources at the disposal of the state to establish peace, prosperity and order in the state. Working on one of the aims of the state would fetch benefits for the other aim as well.

Kautilya explicitly states that if a kingdom is weak, the *vijigishu* should invest in the countryside to increase his power. His aim should be to increase the capacity of the state as well as the well-being of the people. This increase in capacity could be brought about by investing in the countryside which in Kautilyan terms is translated as the *janapada*. The *janapada* consists of the land and the population. All the other resources of the state would flourish from these two sources and would finally help the *vijigishu* in fulfilling his aim.

After going through all this discussion, it is useful and interesting to note that the plan laid out by Kautilya is not for a vast empire but a small state (Rangarajan 1992, 507). The theory prescribes gradual steps for the growth and expansion of the state to grow into a full-fledged empire. These steps are carefully worked out and are based on the capacities of the resources of the state. It captures the imagination of a small state which aspires to grow big and establish peace and order for the people and prosperity of the state.

IV. THE SHADGUNYA SIDDHANTA

The *Shadgunya Siddhanta* is the practical extension of the *Rajamandala* theory. It is a set of principles which describes the methods with which relations could be maintained with the states of the *Rajamandala*. These are six in number and encompass a variety of methods ranging from treaties to open war. These principles are used by the *vijigishu* to realize his ambition of ruling the *Rajamandala* and become the chakravartin.

The *Rajamandala* theory is a framework in which the plan of the arrangement of the *vijigishu* and the surrounding kings is laid out. It also mentions the relationship between these kings and the distribution of power amongst them. The *Shadgunya Siddhanta* becomes the means to an end. It is a roadmap for the *vijigishu* to overcome the adversary and become the chakravartin.

The *Shadgunya Siddhanta* can challenge the status quo of the position of the kings in the *Rajamandala*. By using the correct method at the correct time, the *vijigishu* can change the power equations amongst the kings. Depending on the capacity of the king – whether he is weaker, stronger than or equal to the *vijigishu*, there are different methods which the *vijigishu* can employ and bring the other king under his control.

These *siddhantas* or principles are six in number, as suggested by the name. *Shad* means six in Sanskrit. These methods are highly contextual in nature and their application depends on the context – the position of the *vijigishu* and the rival king. Though there are other scholars who tend to combine these methods under two or three headings, Kautilya is of the opinion that these methods should be considered as six separate methods only. This is because the situation makes the use of each method distinct. Following is a short description of the six methods –

A. *Samdhi*

Samdhi is the first of the six methods. Simply translated, it means peace. However, it is a much more comprehensive method which encompasses three sub-methods within it. These methods are getting into a treaty, non-intervention and giving a hostage.

The idea of peace in the *Arthashastra* is complex. Peace here does not mean absence of any kind of activity. Rather, it is an alternative to be adopted when the *vijigishu* is not in a position to engage in a conflict with another king. It is time bought by the *vijigishu* to prepare for a move when he can win over another king.

The first of the methods, negotiating a peace treaty, should be adopted by the *vijigishu* when he is weaker than his enemy. In a peace treaty, the *vijigishu* enters into an agreement with the enemy king.

The next method, non-intervention, is a method to create confidence between two kings (Rangarajan 1992, 511). In this sub-method, the *vijigishu* becomes an observer rather than an active participant in the affairs between states. He decides to take a step back and decide his future course of action. This is the time when he enjoys the fruits of his past labour and efforts.

The last method is the method of taking hostage. This method does not involve an outright engagement into war but creates a pressure on the enemy by making an emotional attack on the enemy king. This might compel the enemy king to bend down to the wishes of the *vijigishu* as he is drawn into an emotional conflict with him. This reflects on Kautilya's idea of peace. It is understood as deceiving.

B. *Vigraha*

Vigraha is understood as hostilities which can be translated as war in practical terms. This is a method in which the *vijigishu* can engage into a full-fledged war. But this is also not as simple a method as it seems. War is not classified under a single heading of an open war but has other devious variations also. War is categorized into three categories – Open War, Secret War and Silent War (7.6.17).

An Open War is a war when the time and place of the war is declared beforehand. A Secret War is one in which the intention of the war is not declared and is launched by creating fear, making a sudden assault, attacking when there is an error or a calamity and attacking by deceit. A Secret War is carried out through secret agents and occult practices (Kangle 1986, 7.6.40-1).

C. *Asana*

Asana means staying quiet (Rangarajan 1992, 513). It is different from the sub- method of non-intervention under *Samdhi*. In non-intervention, the *vijigishu* decides to enjoy the fruits of his past labour and then decide a future course of action whereas in *asana*, he maintains a status quo of

events. This method is chosen when the enemies involved cannot do any harm to each other. Both the sides wait till one reaches an advantageous position over the other.

This is a kind of a supplement for the *vijigishu* where he can buy some time and prepare himself for a future attack. During this time, he can work on his resources and make them capable of an attack. Comparing it with non-intervention, this is a more stringent method. During non-intervention, the *vijigishu* can spend some time for his pleasure by enjoying the fruits of his past labour but in *asana*, he is active for all practical purposes. He is awake and aware. He keeps a watch on the situation around him and looks for an appropriate time when he can wage an attack.

Thus, this is the time for him to prepare himself for the future and not take a break from being an active actor of the *Rajamandala*.

D. *Yana*

The next method is *Yana*. It means preparing for war (Rangarajan 1992, 513). This is a strategic kind of a method in which the *vijigishu* announces a break after waging a war. If the *vijigishu* feels that he can make his side even stronger, thereby weakening his enemy, he should declare peace and use this period for strengthening his army. There is an element of surprise and deception involved in this method. The enemy could be deceived into a belief that the *vijigishu* has retreated. But when he would attack with heavier preparation, the enemy would be caught unawares and the chances of the *vijigishu*'s win would become higher.

A shade of aggression can also be sensed in this method as after the preparation, the *vijigishu* wishes to be more aggressive and readier to fight, thus, intensifying the force of the attack. This is also to make the victory of the *vijigishu* surer. In the method of *asana*, the *vijigishu* makes a surprise attack on the enemy whereas in the case of *yana*, there is surprise combined with deviousness. In *yana*, the attack is not just a matter of surprise but of higher intensity also.

Also, in *asana*, there is a sense of equality between the two kings as both of them are equal in strength and wait for the moment to outweigh another by increasing his strength. Increment in strength is the main objective. In *yana*, one king is already superior to the other king and therefore he thinks of marching towards him. However, he takes a break to take advantage of the situation and make his side even stronger to make his chances of winning higher. Thus, the basic difference between the two methods is that in *asana*, a pause is taken after implementing a policy of peace whereas in *yana*, it is taken after implementing a war. It is important to notice that the pause in both the cases is in the form of a disguise.

E. Samasraya

This is the penultimate method suggested by Kautilya. This method is chosen when the king is in danger and is not strong enough to face it. In this situation, the *vijigishu* is advised to take protection under a stronger king or refuge in a fort.

Self-preservation is the most important aspect of this method. If the *vijigishu* is weak, the *Arthashastra* does not advise him to attack any other king as this would be like inviting one's own destruction. The use of war has a very pragmatic understanding. It is never to be waged if the king is in a weak position. If the king is weak, it is his duty to protect himself and save him for future challenges. He should not show foolhardy valour and engage in an unnecessary conflict which is almost sure to bring him defeat. Self-preservation is an important aspect which is required so that the *vijigishu* can be victorious in the long run. The *Arthashastra* always prefers the long run over the short run.

F. *Dvaidibhava* – This is translated as dual policy. It is called so because it demands two actions at the same time. On the one hand, the *vijigishu* seeks protection from a stronger king and on the other hand, wages an attack on another king with the help of a previous king. This policy is important as it gives the *vijigishu* the dual space of winning over one king who is weaker than him and protecting his own self with the help of a stronger king. This gives him a dual gain of victory and protection.

This method is a combination of getting into a treaty, making an alliance and waging a war. This method is important as it gives the *vijigishu* a chance to make the fullest out of a delicate situation. As he is in danger, he protects himself from that calamity and at the same time, makes use of his energy and also wins over a weaker king. This also helps him make an alliance with a stronger king which would not only be useful to him in the current situation but also later.

This is the most innovative method out of the six methods as it provides a dual opportunity to the *vijigishu* to handle the situation. The delicacy of the situation is balanced appropriately and the king gets a chance to maneuver the situation. It is like a win-win situation for him.

V. CONCLUSION

The *Arthashastra* presents a complex understanding of strategy. State is the basic unit of this strategic system. Through it, the aims of the *vijigishu* are carried out and fulfilled. The aim of the *vijigishu* is to become the *chakravartin*, i.e., to win the land as far as the borders become irrelevant. The state is divided into seven constituent elements – the king, the ministers, the land and the people, the fort, the treasury, the army and the ally. These seven constituents work in tandem with each other so that the state as a whole is strengthened and fulfils its aim. Each constituent contributes to the aim of the state. The element of interdependence is crucial between these elements to help the state administer its function.

The Kautilyan state is situated in an imaginary geographical arrangement with other states which is known as the *Rajamandala* in which the *vijigishu* is at the centre. In this arrangement, the *vijigishu* is at the centre and the other states surround it. The *vijigishu* gradually tries to expand and cover the whole of the *Rajamandala* and rule over it. Since the *vijigishu* tries to expand outwards, the state next to him is considered his enemy. The neighbour is the foremost enemy and the state next to the enemy is an ally as his aim would also be to win over the state next to him. Thus, they both have a common enemy making them come together. Apart from the *vijigishu*, the enemy and the ally, there are also the middle king and the neutral king who can affect the equation in the *Rajamandala*.

To win over the *Rajamandala*, the *vijigishu* uses the *Shadgunya Siddhanta* or the six principles. The *Shadgunya Siddhanta* are a range of policies comprising peace, war, alliances and other tactics which allow the *vijigishu* to maneuver and maintain relations with other kings of the *Rajamandala*. These methods are *Samdhi* (peace), *vigraha* (hostilities), *asana* (staying quiet), *yana* (marching), *samasraya* (taking refuge), and *dvaiddibhava* (dual policy). By using these methods, the king can do as is required for him and make his way forward to his objective. Since the principles comprise all types of methods, the *vijigishu* can choose a wise combination and apply them as would suit the situation. The variety of methods give him the space and choice to pursue the method which would be the most useful and the least harmful. A calculated combination would help him win the *Rajamandala* and also maintain or bring stability to it.

In conclusion, it can be said that the *Arthashastra* depicts a complex, detailed and minute understanding of strategy. Having a clear aim and combining it with a sharp understanding of the geography around him along with all the elements gives the *vijigishu* a good place to start. Thereafter, a prescription of principles which consist of a wide variety of methods, cover all possible situations and their combinations and are highly contextual guide the *vijigishu* towards the fulfilment of his aim.

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