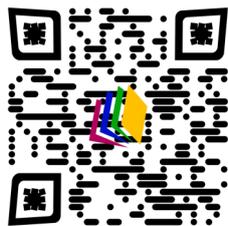


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Theorizing Kautilya's Perception of State: The Saptanga Theory and Its Relevance to Modern State System

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ABSTRACT:

The theory of state in Indian context dates back its conceptual origin in Kautilyan thought. Kautilya was the first Indian thinker who had a very practical approach to the concept of state, for its establishment, growth and preservation. His views and prescription on art of statecraft and consolidation and preservation of state are well contained in his famous monumental work 'Arthashastra'. Kautilyan concept and theory of state finds a clear manifestation in his views on Saptanga Theory of State'. The present paper, however, discusses about the seven key elements of state viz. Swamin (the Lord or sovereign), Amatya (Minister), Janapada (territory as well as population), Durga (fort), Kosha (treasury), Bala (army), and Mitra (friend). Thus the Saptanga theory of state is based on practical administration and logical conclusion on state management. An attempt has also been made to analyse and examine critically the contemporary relevance and significance of Kautilya's Saptanga theory and his concept of state bearing an imprint on modern state system. Kautilya's Saptanga theory and his concept of state has got a wide acclamation and proximity in theory of state as advocated by Plato, Aristotle, and the modern western political thinker like Nicholo Machiavelli.

KEY WORDS: Saptanga, Kutal, Vatschhayana, Arthashastra, Dharma, Adikaran, Governance, Dronamukh, Kulvir, Political Testament, Political Macrocosm.

"A wise king, trained in politics, will, though he possesses a small territory, conquer the whole earth with the help of the best-fitted elements of his sovereignty, and will never be defeated". (Kumar, 2013, p. 25)

Introduction

The theory which was propounded by the ancient Indian political thinkers for explaining the component of the state is called Saptanga

theory. This theory considers the state like a body which has seven limbs. Kautilya, Manu, Yagnavalkya, Shukra, Agni Puran, etc. all support to this theory. But Kautilya was such a thinker that who explained it comprehensively in his book Arthashastra. Defining the state, Kautilya writes that it has seven elements like Swami (King), Amatya (Minister), Janapada (People and Land), Durga (Fort), Kosha (Treasury), Danda (Army), and Mitra (Friend). These seven elements being combined together form the real state and keep on the political balance. The Swami exercises the political power; Amatya give advice to the state in its work and help in its achievement; the Janapada makes sense of Jana (people) and Bhumi (land); Durga represents the covertures, that is, the fort and the city; Kosha is the life line of the state; Danda is necessary for security system and justice; and Mitra is necessary for inter-state relationship and war, etc. Not only is this definition of the state given by Kaytilya complete rather it contains all the elements of the modern definition of the state.

Life Sketch

It is desirable to sketch the life of a philosopher before discussing his political ideas. It is said that there appear among humankind distinctive individuals rarely on this earth who through their merit shape the course of history and leave their footprint on the solid platform of time. Standing up on the dark entrance of ancient India is the mystifying figure of Kautilya varyingly referred to as Chanakya or Kautilya. Kautilya is known as an ancient Indian scholar, teacher, philosopher, visionary, economist, jurist, first political realist and royal adviser in one way. He was the shrewdest political thinker and considered as father of ancient Indian political thought. For his astute understanding of political and diplomatic strategies

he is often called the 'Indian Machiavelli' even though his works predate Machiavelli's by about 1,800 years. He is a recognized pioneer in the field of political science and economics in India. He is said to have lived between 370 to 280 BCE. According to Dr. J. F. Fleet, "Kautilya was not only a king maker but also the greatest Indian exponent of the art of government, the duties of the kings, ministers and officials and methods of diplomacy" (Sharma U. S., 2019, p. 56). It is generally believed that Kautilya was born in 'Chanaka' in Takshashila, the capital of *Gandhar Desh* and prominent centre of education in ancient India (Now it is situated in the North-West and Rawalpindi district of Punjab in Pakistan). But the Jain Scriptures (the *Adbidhana Chintamani*) mentions his place of birth as South India around the present Kerala. There are also varied views regarding his name and title. One of the views is that being a son of Chanak he was named 'Chanakya' and being a shrewd politician he was named as Kautilya. Another view is that since he was born at Chanaka village he was called Chanakya. Others opine that as his clan (*Gotra*) relationship was 'Kutal' accordingly he was named as 'Kautilya'. Some scholars also opine that his parents were the devotees of Lord Vishnu. They had got the son (Kautilya) by the blessings of Vishnu. Hence his parents called him 'Vishnu Gupta', or 'Vishnu Rakshita'. Besides, the activities of Kautilya are found from the drama 'Mudra Rakshas', etc. Again his other name was 'Vatschhayana' who had written the principles of sexual relationship and practice (*Kamasutra*). Further, there were some who referred to him as Dramila or Tamila for they thought he came from the South then known as Dravida country. Again he was also called Angula or the one-finger-high dwarf due to his short and unprepossessing in appearance. Thus he was called by different names but his name was really Kautilya

which the title was connected with his clan. Thus whatsoever may be the differences about the identification of Kautilya it is certainly accepted that there was a most learned person in India named Kautilya or Chanakya. It is believed that the great poet Kalidasa, Yajnavalkya, Vishnu Sharma, Vishakhadatta and the famous dramatist Bana and many more were influenced by him. He received his education at the University of Nalanda, a University of worldwide fame in those days. It is believed that in this University Kautilya met Chandra Gupta who had come there for his education. Kautilya formed a good impression about Chandra Gupta. He was convinced that Chandra Gupta had all the qualities of a true King of India. It is to be asserted that dethroning the Emperor of Nanda Dynasty named Mahapadam Nanda or Mahananda (he was the son of Bimbsara by a Sudra woman and was the first glorious king of Nanda dynasty) he had made the Chandragupta Maurya as the Emperor. Thus his dream of enthroning Chandra Gupta as the King of Magadha was realized when the latter became not only the King of Magadha, but also the imperial King of India. Kautilya acted as the renowned Minister of Chandra Gupta, the founder of the imperial Mauryan Dynasty, which had succeeded the dynasty of the Nandas. Kautilya was better known by the name of Chanakya and less known by the name of Vishnu Gupta. He was the professor of Tosali University of Magadha. And as individual he was a realist and in the management of Kingdom he was a practical statesman, who solved the problems confronting this world in those days. Kautilya wrote a famous book, known as the Arthashastra. It is a grand work on the science of statecraft. It is believed to have been composed in between 321 and 300 BC. The Arthashastra of Kautilya is a prose work spread over 15 books with one hundred and fifty chapters (consisting of 6,000

units (Slokas) of 32 syllables each). It is a book written on the subject of acquisition and preservation of dominion i.e. the state. Kautilya says: "Artha is the condition of men, i.e. the inhabited part of the earth, and the Shastra (normative science) which aids the acquisition and protection of such (inhabited) country is the Arthashastra". Thus, Arthashastra is a book written and deals extensively on the important subjects like kingship, ministers, inter-state relations, diplomacy, war, religion, punishment, justice, finance, etc. It is an art of governing the state. It is a theoretical book written and deals with practical problems of administration of the state.

One of the views is that as the birth-place of Kautilya was Chanaka so he was named 'Chanakya'.

Kautilyan Concept of State

Kautilya says that the state is made of Raja (king) and Praja (subjects). The king has complete control over his subjects. But the king is subject to divine law. It is the kingdom in which everyone lives a disciplined life. A king is clever and virtuous and there are officers to help him during the reign which is called state-officers. They do their work honestly. The people are the subjects and they believe in their Raja because for them there is no difference between Raja and Rajya (state). The security of the state is Dharma of the king. The king is also subject to the law and he should follow it. Kautilya says that the king is a public servant and the happiness of the public is the happiness of the king. The good of the king lies in their goodness. The king cannot say that his happiness for the good of the people. The king should see his welfare in the good of the subjects. So for Kautilya kingdom is the state whose president is the king. The king leads the public. Though the king rules them but he himself is not above the law. His duty and Dharma is to rule. The

state is a legacy and it should be ruled truthfully and honestly within the law. Not doing so would be a violation of Dharma. Dharma is ruled in Kautilya's state and this is the divine doctrine (N.D.Arora, 2007, pp. 376-377).

Kautilya's Saptanga Theory of State or Seven Elements of State

Kautilya used the word 'Rajya' or 'state' for the first time in the *Arthashastra* as consisting of seven elements. When these seven elements of state function cohesively as the limbs of the body, they become valuable assets to the King. Kautilya has described the seven elements of the state in first chapter of sixth Adikaran in Arthashastra such as Swami or Raja, Amatya, Janapada, Durga, Kosha, Danda and Mitra.

a) Swami or Raja

Swami is the first and foremost important organ of the state. He is the chief of the state and government and possesses a prominent position in Kautilya's polity. The entire structure of government centres around him. His position in the state is centralized. He is the mainstay of the political body. He is the master. Sovereignty resides in him. He uses the political power. He is the symbol of punisher and punishment. There exists anarchy everywhere in the absence of Swami. He is the motivator for empire development and healthy social system. He is the guardian of general interest, promoter of religion and manager of law. He is the centre of governance and the last judiciary of justice. He is the instrumental in the accomplishment of man's propose, that is, *Dharma* (religion), *Kama* (desire), *Mokshya* (salvation) and *Artha* (the pursuit of wealth or material advantage) (P.K.Chaddha, 2007, p. 34).

According to Kautilya, the Swami must be fully virtuous and there should be also no demerit in

him. While describing the qualities of Swami, Kautilya has stated that he should be born in high family, be interested in religion, and must be honest, ambitious and hardworking. He should identify and respect the meritorious persons. He should be an education lover. He must have knowledge to understand scripture, and should have sharp memory and rich in reasoning. He should be brave, courageous, self-control, enthusiastic, and stunning. He should be free from vices and should be exemplary for his subjects. He should have the power to forgive the criminals, to protect the subjects at the time of famine, must be proficient in the use of arms and weapons, and should have the ability to know the weakness of enemies. He should be far away from Kama (desire), Krodh (anger), Lobh (greed), and Moha (attachment). He should be cheerful and speak sweet words and does not come in other's sayings. Kautilya opines that the nature of other elements depends upon the nature of Swami. If the Swami becomes progressive then the other elements will be progressive. If the Swami becomes fanatic, then all other elements will be fanatic like him. Thus, Kautilya's King resembles modern head of the state who is all powerful provided he does his duty.

b) Amatya

It is another part of the state. No matter how clever, intelligent and efficient the Swami is he cannot do all the works of the state by himself. So he needs an intelligent, talented, royalist Amatayas to conduct the function of the state smoothly and properly. Kautilya has written in his Arthashastra that just as one wheel of the vehicle cannot move or run without the aid of another, similarly the wheel of the state also cannot run by the Swami alone without the aid of Amatyas.

Amatya makes sense of Ministerial word, but in Arthashastra there is found separately description of

Ministers (Mantriya) and Amatyas. In the Arthashastra, "the Amatyas constitute a regular cadre of service from which all high officials such as the chief priests, ministers, collectors, officers, envoys, and the superintendents of various departments are to be recruited" (Mohanty, 2007, p. 41). According to Arthashastra, the chief function of Minister is to give right advice to Swami in state affairs. The other functions of the Minister are – to know the unknown works, to ensure the known work, to determine the ensured work, to redress on any doubtful work and also to know the last part of some known work. In Arthashastra, the high officer and other royal employees of the state are called Amatyas. They are appointed on the basis of qualification. The importance of Amatyas is self-proved in the accomplishment of the state's affairs and the fulfillment of its objective.

c) Janapada

The Janapada defined in the Arthashastra implies both the territory and population. In fact, in ancient Indian ethics, the terms like Janapada, Desh (country), Vishay (subjects) and Rashtra (nation) were used as synonymous. Without either the population or the territory, a state cannot exist. In Kautilya's view, the Janapada is made up of 800 villages, a group of 400 villages is called 'Dronamukh', a group of 200 villages is called 'Kharbatik', and a group of 10 villages is called 'Sangrahan'. In the middle of the Janapada, there is a 'Pura' or Durga which is called 'Sthaaneey' (local). Principally, the charge of the security of Janapada is depends on 'Pura' (city) or Durga.

There should be boundary, and Durga in the middle of the Janapada. Its land should be so fertile that more than a little hard work can produce food and that food can fulfill the need of the countrymen and the foreigners in the country. In Janapada there should be mountains, rivers and forests so that they

can help in times of crisis. Minerals resources should be sufficient in the Janapada. There should be enough grazing lands for the animals. The neighboring state of Janapada should be weak; and its land should be free from mud, stones, violent animals, dense forest and thieves and rebels. The climate of the Janapada should be healthy and scenic by its rivers, and springs, and there the buying and selling, including the valuable goods, be accessible to all. Hence, the territory should contain fertile lands, mines, timber, pasture lands, forest and waterways etc. There should be ability to bear punishment and tax among the subjects. There the farmers should be hard-working and the number of opponents of king's enemies should also be high. Also, in the Janapada, most of the low Varna citizens among the subjects should be obedient. Kautilya's opinion is that the residents of Janapada should be royal devotees and pure-hearted men, who are very industrious, and hostile to the enemy. There farmers should be hard-working because the prosperity of the state depends on them. So the people should include men with good character and loyalty, intelligence, wise masters and slaves. Thus the country possessing the above type of territory and people can be said to be a good country which is the third element of the state.

d) Durga

Durga or Fort constitutes the fourth element of the state. Though the literal meaning of Durg is fort Kautilya seems to have used it in the sense of fortified capital. Kautilya talks of 'Durgavidhana' and 'Durganivesa' in his Arthashastra. In 'Durgavidhana', he refers to construction of fortress and in 'Durganivesa' he refers to planning and layout of capital. To him, the capital should be built at a central place and separate areas are to be earmarked for different Varnas, artisans as well as Gods. Kautilya gives Durga a special importance. He believed Durga is the centre of power. The state

cannot exist without power. Explaining the importance of Durga Kautilya says that for the protection of the Kosha, Janapada, and Danda, the king should built the fort around his own frontier regions. It should be useful in terms of war and it should be constructed on the inaccessible and rugged lands. In all, it helps as the haven of the Janapada at the time of difficulty. Kautilya says that whose Durga is strong, they cannot be defeated easily. Fort does not make sense of fort only. It also gives a sense of capital and city. Principally, Kautilya has divided the fort into four parts such as:

i) 'Parbat' Durga (Mountain Fort)

This is in the form of a dark cave covered with mountain ranges, stones, etc.

ii) 'Oudak' Durga (Wetting Fort)

There is water around it and the fort is like an island in the middle of water.

iii) 'Dhawan' Durga

This fortification takes place in the desert around which the water, tree and grass are not available at all.

iv) 'Bana' Durga (Forest Fort)

In around of this type of fort the morass and thorny shrubs are existed (Pathak, 2004, p. 12).

Kautilya says that both the Oudak and Parbat forts help in the protection of Janapada in crisis. Besides, in the time of special crisis, the king can flee to the forts like Dhawan and Bana and can take shelter there.

Kautilya considered war is very necessary for the state. He argued war helps in the development of state's power. Durga has great importance during war. At the time of attack, there fortification is very useful in defeating the enemy. Kautilya says that the all types of military and food items should be stored beforehand in Durga so that when the enemy will attack at that time soldiers closing the gate can get into Durga and from there they can fight the

enemy for the protection of the state. Along with this, the king can take shelter in Dhawan and Bana Durgas and the enemy cannot surround to such Durgas because the food stuff and water may not be available to them there. Besides, the Oudak and Parbat Durgas help in preventing from the attackers. Thus the several functions like secret war, the readiness of the army and fighting the enemy are to be carried out from the fort itself.

e) Kosha

It is the sixth organ of the state. No work can be accomplished in the absence of it. In other words, no state can run without Kosha. The survival and development of the state depends on the Kosha. Kautilya holds that finance is the main substance in the world. When the life of ordinary human beings cannot exist without the finance then how can the vast institution like the state survive? The beginning of all works of the state is based on Kosha. From repairing and protection of Durga to abolition of Durga of enemy, and from control of Janapada, Mitra and Satru (enemy) to motivate the Swami to help the immigrant kings etc. everything depends upon existence of Kosha. Kosha can do all in the control and one can get away with it when challenge comes. The attainment of Dharma, Kama and Mokshya depends on it. Thus the king should first of all think of Kosha. According to Kautilya, the Kosha should be filled with only religiously. Neither it should be filled with without religion or hurting others. The quantity of Kosha should be abundant. Kautilya says that the Kosha must be filled with the wealth and gold, silver, precious gems, etc. collected by the king's ancestors along with the appropriate amount of money and other materials received in the form of tax so that it could sustain or bear the long calamity like famine and wealth expenditure. From the subjects the king may take one-sixth part of food, one-tenth part of trade, and fifty parts from animals and gold. The Kosha

serves the king in crisis and in peace. Kautilya further says that tax should be collected from the public according to their capacity. He has also given a detailed description about the activities of the expenditure of Kosha. Explaining the very importance of the Kosha Kautilya says that it is necessary for the protection and maintenance of the state in general and army in particular. For example, if the army suffers from shortages of Kosh it may desert the King or even kill him.

f) Danda or Bala

Danda constitutes the sixth element of Kautilya's state. For the protection of the state, the Swami should keep an organized and powerful army which will be constituted from the soldiers of the military tradition of the ancestors. The soldiers who came from the tradition would have been Kulvir (brave soul or hero of the family) and enthusiastic. They are made proficient in military discipline and martial arts. Their families will be taken care of by the state with which they will be free from family worries. It is the responsibility of Swami to give maintenance to those dependents of the soldiers who have gone to battle field or have died there. The soldiers should be disciplined, obedient and tolerant. They should have experience of war, be proficient in the use of various weapons, be devotee of Swami and ready to serve Swami at all times. Every army soldier should be brave, courageous and enthusiastic.

Kautilya considers the Danda as a glory of the king. The King needs army to suppress the internal disturbances and defeat the external aggression. Kautilya considered the four major parts of the army. According to him this element consists of hereditary and hired soldiers comprising infantry, chariots, elephants, and cavalry (Bhagwan, 1999, p. 35). He considered the elephant force is the best in the army at that time. Because this part of the army was making a great help in crushing down the

enemy's army, Durga, camp, etc. On Kautilya's advice, Chandra Gupta organized his army. The army of India was considered the best in the world in that period. The army of Chandra Gupta also defeated to the world conqueror army of Greece (B.M.Sharma, 1997, p. 72).

Kshatriyas constitute the main part of the army. Kautilya advises to the king to recruit Kshtriya in the army. Though he considered best to the Kshatriya army but he had also given importance to the army of soldiers of Vaishya and Shudra castes. But he told to the king not to enlist the army of Brahmins. The reason is that the Brahmin's heart is full of mercy and he forgives even the enemy by just once greeting. He considered the power of punishment as the symbol of power and the basis of sovereignty. The king who holds the scepter becomes the sovereign king.

g) Mitra

According to Kautilya the last component of the state is Mitra. The Mitra is very essential for the protection of the state and Raja. To him, the Mitra should be dynasty, traditional, faithful, permanent and benevolent and those who understand the state and Raja of their own and be helpful to the Raja and the state both at the time of peace and war. Kautilya's advice was that the king should always keep friendly relations with the neighboring states. Kautilya argues that while making selection to friendly states, the king should give supreme position to the friendly kings running from dynasty tradition. At the time of making friends, the king should test the kings by other means.

According to Kautilya, a dependable Mitra would be of help in countering an enemy. There are two types of Mitras, namely, Sahaja and Krutrima. A Sahaja or hereditary Mitra is one whose friendship has been won since the days of father and grandfather of the King. On the other hand, a Krutrima or artificial Mitra is one whose alliance is

acquired for the present purpose of protecting wealth and life. To him, the real Mitra should be hereditary and not artificial one.

h) Satru or Enemy

In addition to these above mentioned seven elements of the state, Kautilya has also mentioned the element of enemy. According to him, “an enemy is one who is not of pure dynasty; who is greedy and has wicked family background; whose soul is not happy; non-believer; who is thoughtless; and who is always evil minded” (Natani, 2002, p. 111).

Characteristics of Saptanga Theory of State

The following are the chief characteristics of Kautilya’s Saptanga theory of state

Oneness and Strongness of State

Kautilya’s Saptanga theory is related only with the state and its organization and not with other things. This is related with its oneness and strongness as well as related with the elements of sovereignty of the state and government.

Mutual Dependence of Elements

According to Kautilya, the existence of seven elements of state depends over the cooperation of one another. They have no independent existence. The justification of this theory is that the state like body can work properly when all elements become fully healthy and they perform their respective works perfectly.

King or Swami is on the Top Place

The Swami is on the top place in Kautilya’s Saptanga theory. He is in the centre. The position which is of the sun in the solar system, in the state the same position is of the King or Swami. Kautilya has opined that the up and down of other

elements of the state is on the hands of the King. The other elements of the state having acquired power from the king become prosper.

Importance of Elements in order of Merit or Ordered Importance of Elements

Kautilya has given more importance to the Swami or King from Council of Ministers, the Council of Ministers from Janapada or Country, the Country from fort, the fort from treasury, the treasury from army, and the army from ally respectively in order of merit.

Two Prominent Elements: King and State

Finally, in Arthashastra Kautilya again has divided the seven elements of state into two prominent categories i.e. the King and State. He has opined that the elements like the Swamin and friend or ally might be included in the category of King and the five elements such as the Council of Ministers, country, fort, treasury and army may be included in the category of state (P.K.Chaddha, 2007, p. 38).

Criticisms of Saptanga Theory of State

Kautilya' Saptanga theory of the state can be criticized in the following manner:

It has Neglected Democratic Values

Kautilya’s Saptanga theory of state is related only with Monarchy. The democratic values have been neglected in this theory of state.

Has not Taken into Account All the Elements of Modern State

In Saptanga theory of state, Kautilya has not described all the elements of modern state. Recently apart from the government, definite territory, population, the sovereignty, membership of the United Nations and international recognition are also obeyed the essential elements of modern state.

No Mention of Sovereignty

In Kautilya's Saptanga theory of state, there has not mentioned of the sovereignty. In modern states the sovereignty is said the soul of the state. Without this, the imagination of the formation of the state cannot be done or possible.

Much Importance to Army, Treasury and Fort than Necessity

The state may also be existed without the army, treasury and fort. These elements, of course, necessary for the state, but they cannot be defined as foundational elements. For example, the army is generally found in every state, it is obeyed as necessary and useful element, but it cannot be obeyed as the essential element of the state (Natani, 2002, p. 112).

Relevance of Kautilya's Saptanga Theory of State

There is much more importance of *Saptanga* theory of Kautilya. This importance can be analyzed by the following points:

i) Has Provided Essential Element of State

Though Kautilya has not described clearly the essential elements of state but it is found in indirect form in his Saptanga theory. He has pointed out that the Amatya is the essential element of state which is, of late, the replica of government. The Janapad may be named as definite territory and population. Similarly, the sovereignty may be found in Swami/King and Danda/Army.

ii) Realistic Description

There is a continuous of importance of the Army for the protection of modern state. No state can neglect this factor. Likewise there is the importance of treasury. If the economic position of the state does not become sound or strong then it cannot protect its existence. It also cannot make its own

respectable position in international politics. Similarly even today many small states are depending upon powerful states for their own protection and economic development.

iii) Comprehensive Description of State Institution

Kautilya, for the first time, has provided analytical description comprehensively of state-like institution. His thought with regard to state has become more widened in comparison with the western thinkers such as Plato, Aristotle and other modern thinkers. He has portrayed the institutional and procedural aspects of the state in descriptive, explanatory, and analytical manner (P.K.Chaddha, 2007, p. 39).

Thus Kautilya's concept of Saptanga theory has relevance in present times despite of its own shortcomings.

Conclusion

In contemporary times there are four elements of a state in political theory which includes; definite territory, population, government and sovereignty. In addition to these four elements in Kautilya's theory of state three more elements do constitute integral part of the state and they are Danda, Kosha and Mitra. While prescribing the seven elements of state Kautilya emphasised the latter three elements of state like Danda, Kosha and Mitra which was very essential to strengthen the state system. The modern political theory today also attaches greater importance to the latter three elements of Kautilya in the broad spectrum of major four elements of state system. The Saptanga theory of Kautilya cannot be implemented in modern times but its many things may be adopted. In fact, this theory of Kautilya is a theoretical masterpiece for the then period. According to Kautilya, the Swami is the centre of governance. By prescribing the seven

elements of state Kautilya wanted to speed up the state administration for the smooth conduct of affairs of the state. While advocating for a strong king or ruler Kautilya has not given absolute power in the hand of the king or the ruler rather he strongly advocated the king or the ruler to be duty-bound and more of a constitutional slave. To avoid anarchical situation in ancient period Kautilya prescribed for a contract among the subjects and the king which is manifested in his theory of state that at the first instance the creation of king is the result of contract. For the purpose of good governance and benevolent administration the Kautilyan ruler in addition to the king to be duty-bound should be endowed with other necessities like virtuous, fully trained and self-restrained. In brief, Kautilya illustrates the footprint of primeval Indian political testament in the description of the seven elements of the state. Thus to sum up Kautilya's Saptanga theory of state is a picturesque exemplification of his outstanding comprehension of not only the political macrocosm of man but also the working of political institutions especially the state.

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