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Title: A Critical Study of Saptanga Theory in Kautilya's Arthashastra: A Theory of Comprehensive National Power

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***ABSTRACT - This paper critically examines Saptanga Rajya of Kautilya as a theory of Comprehensive National Power. The central Moola *स्वाम्यमात्यजनपददुर्गकोशदण्डमित्राणि प्रकृतयः ॥ ६.१.१ ॥* defines state as seven prakritis. Using textual-hermeneutic method on Kangle edition Adhikarana 6,1,2,8, the study analyses guna-sampat and vyasana of each anga. Hierarchy *प्रकृतिव्यसनेषु पूर्वं पूर्वं गुरुतरं व्यसनम् ॥ ६.१.९ ॥* and interdependence *परस्परोपकारीदमं सप्ताङ्गं राज्यम्* prove it is systems theory, not list. It is compared with Western four-element theory and correlated with modern CNP, Mandala and Shadgunya. The welfare goal *प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ॥ १.१९.३४ ॥* establishes contemporary relevance.**

***Keywords:* Saptanga, Arthashastra, Prakriti, Mandala, IKS, CNP**

*I. INTRODUCTION -

Definition of state is central to political science. Aristotle defined state as union of families and villages. Modern jurist Garner defines state with four elements - population, territory, government, sovereignty.

Ancient Indian thought presents more analytical model. Vedic Purusha Sukta (10.90) compares society to organic body. Dharmashastras formalized it.

Manusmriti states:

स्वाम्यमात्यो जनो दुर्गं कोशो दण्डो ध्रुवं मित्रम् ।

सप्तप्रकृतिकं राज्यमित्युक्तम् ॥ ९.२९४ ॥

Mahabharata Shantiparva also mentions saptanga. But these are only mentions.

Kautilya, the Prime Minister of Chandragupta Maurya (4th Century BCE), architect of Mauryan Empire, gives scientific analysis in Arthashastra. His work is not speculation but practical handbook based on empire building. Adhikarana 6 - Mandala Yoni - is dedicated to Saptanga.

Therefore research problem: Is Saptanga merely enumerative or critical theory of state failure and national power?

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Objectives: 1) Interpret Moola with Devanagari pramana, 2) Analyse guna and vyasana, 3) Establish modern relevance as CNP.

This study is significant for Indian Knowledge System and International Relations.

*II. METHODS -

Research Design: Qualitative, textual-analytical.

Primary Source: R.P. Kangle critical edition of Kautiliya Arthashastra - Adhikarana 6.1 (Saptanga Moola), 1.8, 1.10, 1.19 (Swami-Amatya), 2.1, 2.3, 2.8, 2.33 (Janapada, Durga, Kosha, Danda), 6.2, 7 (Mandala, Shadgunya), 8.1-8.5 (Vyasana Adhikarika).

Secondary Sources: Shamasastry translation (1915), Rangarajan (1992), Boesche (2002).

Framework: Four-step analysis - a) Moola Patha in Devanagari, b) Tatparya, c) Critical Insight, d) Modern Correlation.

Only Devanagari quotations used as per International Sanskrit Conference standards.

*III. RESULTS AND DISCUSSION -

3.1 Core Moola and Concept of Prakriti

Result found:

स्वाम्यमात्यजनपददुर्गकोशदण्डमित्राणि प्रकृतयः ॥ ६.१.१ ॥

तासां स्वामिप्रकृतिः प्रधानभूता ॥ ६.१.२ ॥

राजा राज्यमिति प्रकृतिसंक्षेपः ॥ ८.२.१ ॥

Kautilya uses term Prakriti, not Anga. Prakriti means constituent nature which has its own guna and contributes to state's origin. Swami is pradhana among them. This establishes hierarchy.

Further hierarchy of calamity:

प्रकृतिव्यसनेषु पूर्वं पूर्वं गुरुतरं व्यसनम् ॥ ६.१.९ ॥

And organic interdependence:

परस्परोपकारीदमं सप्ताङ्गं राज्यम् ॥

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This proves systems theory.

3.2 Swami - Leadership

Moola found:

महाकुलीनो दैवबुद्धिसत्त्वसम्पन्नो वृद्धदर्शी धार्मिको सत्यवागविसंवादी कृतज्ञः ॥ ६.१.३ ॥

Welfare principle:

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।

नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥ १.१९.३४ ॥

Discussion: Swami is not autocrat. Kautilya mandates Mantriparishad of 12 in 1.15. He discusses Raja-vyasana due to Kamadi Shadvarga in Book 8. This anticipates modern ethical governance and accountability. Modern parallel - Prime Minister, President, political executive.

3.3 Amatya - Bureaucracy

Moola:

जनपदोऽभिजातः स्ववग्रहः कृतशिल्पश्चक्षुष्मान् प्राज्ञो धारयिष्णुः ॥ १.८.२ ॥

धर्मोपधा अर्थोपधा कामोपधा भयोपधा इति चतुर्विधा शुचिता ॥ १.१०.१ ॥

Discussion: Earliest codified civil service recruitment. Upadha Pariksha - secret tests of dharma, artha, kama, bhaya - is precursor to modern UPSC ethics, vigilance enquiry. Amatya is cognitive system. Modern parallel - IAS, IPS, Judiciary, NITI Aayog. Without Amatya sampat, Swami fails.

3.4 Janapada - Resource Base

Moola:

कर्षकप्रायः खनिद्रव्यहस्तिवनवान् गोहितः पशुमान् वारिस्थलपथवान् ॥ ६.१.८ ॥

Discussion: Janapada is not just territory. It includes fertile land, mines, forests, water routes, productive population. Kautilya advises populating empty land with industrious farmers. This is demographic and

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economic policy. Modern parallel - India's 1.4 billion population, agricultural base, mineral wealth. Janapada vyasana - famine, disease.

3.5 Durga - Security Infrastructure

Moola:

औदकं पार्वतं धान्वनं वनदुर्गं चेति चतुर्विधं दुर्गम् ॥ २.३.१ ॥

जनपदान्ते दुर्गविधानं योगक्षेमावहम् ॥ २.३.३ ॥

Discussion: Durga is strategic depth. Kautilya details town planning with moats, gates, secret tunnels in 2.3-2.4. It is seat of treasury, army, administration and shelter during calamity. Modern parallel - border roads, Himalayan infrastructure, naval bases, cyber defence, critical infrastructure. This is National Security Infrastructure.

3.6 Kosha - Economic Sovereignty

Moola:

कोशपूर्वाः सर्वारम्भाः ॥ २.८.१ ॥

धर्माधिगतः पूर्वैः स्वयं च हेमरूप्यप्रायो विचित्ररत्नहिरण्यः ॥ ६.१.१० ॥

Discussion: Most crucial material anga. All enterprises depend on treasury. Kautilya advocates righteous taxation, not extortion. Kosha-Danda interdependence: treasury sustains army, army secures treasury. Modern parallel - Forex reserves, RBI, GDP, GST. Kosha vyasana - depletion, misappropriation - leads to state collapse. Validates defence economics.

3.7 Danda - Coercive Power

Moola:

मौलभृतकश्रेणिमित्रामित्राटवीबलं दण्डः ॥ २.३३.१ ॥

Discussion: Danda is dual - Sena (Army) and Dandaniti (Justice). Kautilya warns of Matsya Nyaya - without Danda, strong eats weak. Classification into six forces - Maula (hereditary best), Bhritaka (mercenary), Shreni, Mitra, Amitra, Atavi - shows understanding of regular, reserve, allied forces. Prefigures Weber's monopoly of legitimate violence. Modern parallel - Indian Armed Forces, nuclear deterrence, internal police.

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3.8 Mitra - Foreign Policy

Moola:

सहजः कृत्रिमश्च मित्रभेदः ॥ ६.१.११ ॥

नित्यसन्निहितं लघूत्थानं पितृपैतामहं महत् अद्वैध्यं च मित्रसम्पत् ॥ ६.१.१६ ॥

Discussion: Foundation of Mandala Theory. Sahaja Mitra - natural ally by geography (neighbour's enemy). Kritrima - acquired by wealth or purpose. Ideal Mitra qualities - always close, quick mobilizing, hereditary, powerful, non-double-dealing - still used in alliance theory. Modern parallel - QUAD, BRICS, strategic partnerships. Mitra is external validation of sovereignty.

3.9 Comparative Analysis

Western 4 elements subsumed in Kautilya 7:

Population = Janapada (part)

Territory = Janapada + Durga

Government = Swami + Amatya

Sovereignty = Kosha + Danda + Mitra

Thus Saptanga is more analytical and aligns perfectly with modern Comprehensive National Power index (Political, Economic, Military, Diplomatic, Informational).

*IV. CONCLUSION - 150

Saptanga is not archaic typology but living systems theory of state. Its principles - hierarchy of vyasana, parasparopakara, guna-sampat - provide framework for governance audit and state failure analysis.

For India, it offers holistic model: weakness in Kosha (economic slowdown) weakens Danda (defence modernization) and Mitra (diplomatic leverage), validating Kautilya.

Ultimate goal is Yogakshema - welfare and security - as stated in *प्रजासुखे सुखं राज्ञः... ॥१.१९.३४॥* This is soul of Indian Knowledge System.

For international community seeking sustainable governance, Kautilya's Saptanga provides indigenous, tested, ethical paradigm universal in application.

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