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A Comparative study of universal political structure in *Kauṭilya's Arthasāstra* and Buddhism

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Kauṭilya's Arthasāstra (4th century B.C) is considered as one of the foremost and sophisticated volumes that gives a perfect definition on the reign. For him a state is an integration of sevenfold theories (*saptāṅga nyāya*). They are, 1) the King (*svāmi*), 2) the ministers (*amātyaya*), 3) endemic (*janapada*), 4) capital city (*durga*), 5) treasury (*kōṣa*), 6) law (*Danḍa*) and 7) diplomacy or international relation (*Mitra*). *Kauṭilya's* seven fold theories on reign emphasize that there is no a state where there is no above ingredients. Furthermore, he highlighted four forms of cardinal attributes that must have a king. viz, 1) birthright or purity of birth (*abhiḡāmikaguna*), 2) wisdom (*praññāgana*), 3) endeavour (*utsāhaguna*) 4) personal skills (*ātmasampat*). It is quite obvious that *kaṭilya's* sevenfold theories on reign have parallel with Buddhist concept of universal monarch. According to *Cakkavattisīhanāda sutta* universal monarch has sevenfold of jewels (*saptaratna*). they are 1) *cakka* (wheel of power=kingship), 02) *hatti*, 03) *assa* (elephant and horse=diplomacy or authority), 04) *mani* (wealth), 5) *itthi* (wife), 6) *gahapati* (steward=treasurer) and 7) *parināyaka* (ministers). Prima facie, above two categories of a reign appeared as two different types of classifications on a reign, but when it is comparatively studied, it is possible to realize that the above two categories are analogical. Accordingly, *kaṭilya's svāmi janapada* and *mitra* is similar with *cakkaratna* in Buddhism, and *kōṣa* and *amātya* respectively parallel with *gahapati ratna* and *parināya ratna*. Furthermore, *hatti* and *assa* represent diplomacy or authority of a reign. Therefore, these two components are comparable with the category of *mitra* in *Arthasāstra*. Thus, it is an understandable fact that the above two categories which were put forwarded by the Buddha and *Kauṭilya* on a reign are considerably parallel to each other. In addition to above

similarities, *Kauṭilya's* explanation of fourfold cardinal attributes of a king is similar to Buddha's explanation about the king. Buddha has mentioned that the king should be a member of a virtuous family. (*ubatō sujatō*). This statement is similar to the attribute of *abhiḡāmikaguna* of *Arthasāstra*. Moreover, *praññaguna utsāhaguan* and *āmasampat* are similar to Buddha's statements such as; "king should be skilled and cleaver in her duties" (*rañña khattiyanaṅ sippatthānāni tattha sikkhitō hōti anavayō*) and the king should be intelligent too. (*paṇḍitō hōti vyatte mēdavi...*). Considering all the above facts it can be mentioned that the Buddha, who was a great philosopher in 6th century B.C. presented a universally applicable hierarchy for the state, and that view has been innovated by *Kauṭilya* in 4th century B.C.

Key words-*saptāṅga nyāya, saptaratna, government, universality*