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Importants of Agriculture in Modern society a study on kautilya Arthashastra

Dr. Kabita ray**ABSTRACT****AGRICULTURE AND MANAGEMENT IN ARTHAŚHĀSTRA**

The history and culture of India has been rich and colourful through the ages. *"It is the Land that takes away Sin."* It is really established by God and its Sanskrit name is 'Devabhumi', which literarily means the *GLORIOUS COUNTRY OF ARTS*. It has always been a land of great souls. Great souls or great personalities are born on earth at the time when it is the exemplary forces of natural and supernatural collision. These men are able to direct the times historical flow according to their desires using their complete strength of knowledge through intellect and exhaustive intelligence creating a new kingdom with a new history. Such men are so powerful and strong that history may turn according to their desires, and many people may obey their commands.

Therefore, age becomes compatible with them. As a result, after they shed their mortal body and leave this world, their glory remains immortal and eternal. Time keeps them warmth in providing its bosom and alive till centuries after centuries.

They are also responsible for refining and keeping the society renowned during their time, they remain responsible for the evolution and progress of the society through ages. Thus, they have become the public treasure valuable for the future generations. They decorate and adorn the future making it secured and safe for others.

Undoubtedly, Kautilya was such a famous, successful and scholarly statesman that he might become a historical figure during his time. There has never been any personality who can come to a close both in the past and at the present enough to Kautilya in respect of knowledge, in thinking, in character, in virtue, in esteem, in firm mindedness, in dedication and single minded following of his deeds.

The most surprising fact is that Kautilya lived like a sage. Fame and glory itself came to him naturally. That he ever was meant for the welfare of others. He strived for the welfare, progress, peace, prosperity, safety, knowledge, improvement and salvation of the others, the society and the country and this great being brought the entire Bharata to be famous under one rule and made it a vast, wealthy, peaceful and joyful country.

There is no other name of the history of ancient Indian political thought which commands as much popularity and respect as that of the author of Arthashastra and no name except the heroes of the epics and purāṇa, that is more familiar to Indians than that of Kautilya. If the work is considered as an enigma as some writers hold, the very name of the author itself can be considered so. What is exactly the family name of the author is often prefixed, almost inseparable, with that of the treatise? One does not know.

The credit of bringing this great work to light for the first time goes to Dr. R Shamasastry, who was then the Librarian of the Oriental Research Institute, Mysore. He brought out the first edition in 1909. In his introduction he quoted Viṣṇupurāṇa IV, 24 and stated that the author of the treatise was a Brahmin scholar named Kautilya. Really, Kautilya was a legendary personality of our history. His knowledge was not only

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an investment in past, but also for the present and it would still remain as inspiring for many upcoming generations. He was not just an important advisory body of Chandra Gupta Maurya, but an ingenious politician for many people in the world. He was an efficient administrator, a highly shaped economist, a great politician, a well-known philosopher and at the same time he used to be the mentor as well as angel for many rulers of that time. There is no denying to the fact that finding someone like him or next to him is impossible.

Kautilya, also known as Chanakya, is considered as the greatest philosopher-statesman of others whom India has ever produced. His treatise *Arthashastra*, the science of material gain, is a hand book which is meant to guide kings on various aspects of governing a kingdom. It covers areas- such as trade, administration, laws, diplomacy, taxation, prisons and agriculture etc.

Agriculture is the backbone of the Indian society. Indian culture is the spirit that breathes through these most ancient country's numerous works of arts and science. It includes principles which have been sought to be glorious by her great literature especially the Epics and by her numerous philosophical works including the Vedas, the Upanishads and the Srimad Bhagabata Geeta no less than by her Ayurvedic, Astronomical, Astrological, Agricultural and other kinds of scientific treaties for the benefits of the society and wealth for the people. In sense India is an agricultural country. Agriculture is the important part of the Indian culture. So both culture and agriculture are interrelated and interdependent. Without agriculture culture can't exist.

The main industry of the ancient Hindus was agriculture. It is derived from the very word "ARYA", cultivator, the one term in the Rig-Veda. It distinguishes the conquerors as a class from the aborigines of the country, so it is said in the Rig-Veda. The word *Krushi* is derived from Rig-Veda that the Latin root of agriculture is "Agri" or "field" plus "culture". Cultivation or cultivating a piece of plant or planting and growing food plants on it is largely called what agriculture means.

Agriculture describes the practices of growing or rising animals. Someone who worked as a farmer was engaged in the agricultural industry. Agriculture and animal husbandry was given a place of importance and pride in the Kautilya *Arthashastra* being the primary occupation of, all the people possible efforts were made to develop them. Agriculture and cattle breeding formed two most important components of *Vartā*.

The science and art of agriculture reached a high degree of perfection in those days. The farmers had knowledge in such fields and were practicing considerable efficiency in various agricultural pursuits, such as rotation of crops adjustment of crops to soil and modification of soil to suit crops, extensive and intensive cultivation, eradication of various risks, Interdependence of agriculture and cattle farming, selection of grains, etc.

Kautilya believed in agriculture to be the basic of economy. He gave a great importance on agriculture and suggested a separate post as the head of agriculture and named it as "*Sītādhakṣhya*".

Arthashastra deals with subjects and topics primarily meant for the king and his ministers in chapter 24 titled *Sītādhakṣhya* or the superintendent of agriculture (For crown Lands) Book- 2. The chapter contains information related to farmers in general as it is meant to inform and advises the superintendent with regard to increase the production on the lands owned by the crown. During Kautilya's time, agriculture cattle breeding and trade were grouped into a science called *Vartā*. The process of cultivation at the time of Kautilya has been described in this thesis.

Aims and Objectives -

Kautilya has divided land into types (i) Jarigala dry land and a rupa wet land. The wet land is to be used for the production of crops but dry land has to be protected or more trees as suitable to that area. The wet lands are divided in their capacities of what it can produce and accordingly instructed to cultivate. There are three types of crops as mentioned by Kautilya viz- wet crops, winter crops and summer crops. Regarding the water distribution and management, the Superintendent has to look into the equal share from the farmers. He has to decide the charge of different methods of irrigation. Regarding the collection treatment and preservation of seeds, it is said that all types of seeds from grains are to be collected and preserved for further use. The grains like – roots, fruits vegetables, food grains (rice etc). creeper fruits and cotton should be collected in their respective productive season.

Out Come of the Study –

Hence, from the above, it can be said that the science of agriculture and its management was very popularly known and the superintendent was engaged to do so giving instructions and controlling the entire system of agribusinesses. The *Arthashastra* is a very important text in Sanskrit literature where a number of descriptions are there with reference of agriculture.

Review of the Literature –

The present study will highlight all aspects of the rules and regulations regarding the agriculture matters and how it is helpful even today Kautilya A.S.

may be ancient text, but it is very modern in its management. The text and its analysis is more scientific so far as the agriculture is mentioned. Hence, it has a modern relevance which can be studied and used even in our agricultural policies of the government.

Materials & Methods –

The study will have the text of *Arthashastra* with commentaries along with the English translations. The present work will follow the analytical and descriptive method of study for the purpose.

The proposed thesis may be presented in the following manner.

- Data collections
- Analysis of the data
- Survey of the existing source materials
- Comparative analysis and findings

All these questions are rich with resources which are analyzed from different angles with humble attempts which are made here in the following pages in this thesis. Other various features of technical things on agriculture are presented here.

The brief outlines of the thesis are as the followings.

The first chapter contains the importance of *Arthaśhāstra* and the personality of the writer Kauṭilya as a great politician, Philosopher, and the most efficient Economist. There are also many sub points such as – Purusartha, Dharma, Kama, Moksa, Artha, Arthasastra, Welfare state, the theory of danda, Good governance, Janapada nivesa, trade, Revenue collection etc.

The second chapter contains the importance of agriculture, superintendents and their appointments. There are also many sub points such as – Agricultural products, Flora, Flowers, Fruits, Vegetables, superintendents, creation of councilor, spices, Appointment of secret agents, Inspection of work etc.

The third chapter analyzes the total system of Agriculture. This chapter includes many sub points such as– Rainy season crops winter season crops and summer season crops and oil seeds, Irrigation system, water punishment, water tax, manure etc.

The fourth chapter embodies the seeds analysis of those productions from the point of view of the collection, treatment, storage, precaution and custom of sowing seeds.

The fifth chapter elaborates the total management system of agriculture and the importance of *Arthaśhāstra* in society. There are also many sub points such as – Importance of management, Management of Agriculture, Animal breeding health care, modern management skill and total Agribusiness system.

The sixth chapter contains the glossary of botanical terms foundout in *Arthaśāstra* and Bṛuhatsamhitā, conclusion, bibliography, appendix, pictures of traditional way of agriculture in the shape of the finding of the endeavor.

I consider my attempts to be successful of my work which will draw the attention to the learned scholars in the field of Agriculture based on the essence of Kauṭilya's *Arthaśhāstra*. I further hope that this will be an initial study on the glorious works of Kauṭilya.

Conclusion: -

The present study will highlight all aspects of the rules and regulations regarding the agriculture matters and how it is helpful even today Kauṭilya A.S. may be ancient text, but it is very modern in its management. The text and its analysis is more scientific so far as the agriculture is mentioned. Based on various aspects of *Arthaśhāstra*, it is even today as relevant as the world is looking for a better

future and whose attributes are applicable to nations for ages.

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