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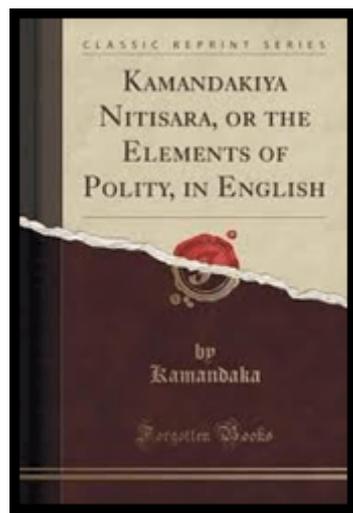
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Social and Political Philosophy: Indian Kamandaka for Competitive Exams

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Kamandaka's *Nitisara*



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- *Niti-sara* or *Niti-satra* means the elements of polity, it is a work of literature by Kamandaka (also written as Kamandaki) .
- It deals with general maxims of *Niti*.

- It is a work which comprises of didactic maxims and it is influenced by Kautilya's *Arthasastra*.
- The major premise of the book highlights the importance of the king and the qualities a king must possess in-order to run the state in prosperity.
- It accepts some of *Arthasasta*'s theories for example, the seven elements of the state, etc.
- There are some differences between the two also, for instance, where *Artha-sastra* focuses on the deliverance of Kingly duties, *Niti-sara* focuses on the valour and the military qualities a ruler must possess.

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Varna System

- *Varnashrama* is a fundamental concept of Hinduism.
- Etymologically speaking Varna means colour or the social standings of the people of the society.
- There are four *Varnas*, namely, *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras*.
- *Brahmins* is the top most level of the *varnashrama* system. The people belonging to this varna perform the functions of learning and teaching.
- *Kshatriyas* are regraded as the marital class. They perform the actives of the military defence and also perform the administrative activities or functions of the people and the society.
- *Vaishyas* belong to the third varna, they are regarded as the productive class of the society. Their functions includes trading and business. They also deal with the work of cultivation of land, growing of crops, breeding of cattle, etc.
- Lastly, *Shudras*, they are considered to belong to the lower most varna. They are believed to serve the other classes. They are the artisan class, the do the occupations of agriculture and mining.

Ashram-Dharma

- The concept of *Ashramdharma* is a fundamental concept of Hinduism. According to Hinduism, *ashram* means the stages of life, in which twice born Hindu males are expected to perform activities in accordance with their *dharma*.
- Under the concept of *Ashram-dhamra*, life is divided into four stages or ashrams, namely, *Brahmacharya*, *Grihastha*, *Vanaprashta* and *Sanyasa*.
 - **Brahmacharya:**
 - *Brahmacharya* is the first stage of life, the time span given to this ashram is starting from 0 to 25 years. It is regarded to be the stage of academic learning.

Basically, it is the student life. It deals with *dharma* alone.

- **Grihastha:**
 - *Grihastha* is the second stage of life, the time span given to this ashram is starting from 25 to 50 years. This is known to be the household life; it is where people are involved in running a family and earning a livelihood for the welfare of the family. It deals with *artha*, *kama* and *dharma*.
- **Vanaprashtha:**
 - *Vanaprashtha* is the third stage of life, the time span given to this ashram is starting from 50 to 75 years. This stage primarily focuses on one's *dharma* and *moksha*. It is also known as the retirement stage. The main aim of this stage is to learn the art of detachment and practice it in one's life.
- **Sanyasa:**
 - *Sannyasa* is the fourth and the final stage of one's life. The time span given to this ashram is from 75 to 100 years. This stage primarily focuses on renouncing the world all together and people in this stage detach themselves from their family relations too. *Moksha* is the only aim of people belonging to this stage.
- Kamandaka in *Niti-sara* accepts the *Varna* system and the *Ashram-dharma* concept of Traditional Indian philosophy. In other words, he accepts these two systems of social order.
- Apart from these two social orders, according to him, there are some common duties for men of all castes. They are;
 - Non-violence
 - Purification (both, internal and external)
 - Truthfulness
 - Excellence of speech
 - Mercy and forgiveness

Prakriti-Sampat

- According to Kamandaka, *prakriti-sampat* means the seven elements of the state.
- The theory is also known as *saptangam rajyam*, seven limbs of the state.
- It is important to note that all these elements are inter-dependent on each other, none of the elements are of independent nature.
- Therefore, they are all equally important. The seven elements are;
 - *Swamin* — the King
 - *Amatya* — the Minister

- *Janapada* — the Land, and the People
- *Durga* — the Fortress
- *Kosha* — the Treasury
- *Danda* or *Bala* — the Army (for protection against the enemy or alien state)
- *Surhit* or *mitra* — the Allies.

The Concept of Upayas

- *Upayas* or approaches are the ways according to Kamandaka from which an object can be realised. He accepts seven such *upayas*. They are;
 - *Sama* or conciliation
 - *Dana* or gifts
 - *Bheda* or rupture
- *Danda* or force
- *Maya* or the display of deceitful tactics (magic)
- *Upeksha* or diplomatic intelligence
- *Indrajala* or conjuring tricks (magic)
- Note: Kautilya accepts only four such approaches via which an object can be realised. His four *upayas* are;
 - *Sama* or conciliation
 - *Dana* or gifts
 - *Bheda* or rupture
 - *Danda* or force

MCQ

1. Niti-sara is the work of.

Options:

- A. Kautilya
- B. Kamandaka
- C. Vishnu Gupta
- D. None of these

Answer: B

2. Kamandaka lists _____ virtues/duties which are to be followed by people of all castes

Options:

- A. Three
- B. Four
- C. Five
- D. Six

Answer: C

3. Kamandaka accepts _____ system of social order

Options:

- A. Varna system
- B. Ashrama system
- C. both A and B
- D. Sovereignty

Answer: C

4. The concept of Prakriti-sampat deals with _____ elements of the state

Options:

- A. Three
- B. Four
- C. Six
- D. Seven

Answer: D

5. _____ text focuses on the valour and the military qualities a ruler must possess.

Options:

- A. Niti-sara
- B. Artha-sastra
- C. Kautilya-sastra
- D. All of these

Answer: A

- We learnt about:

#Nitisara

#Kamandaka

#Political

#Philosophy

-Manishika

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