

मास्टर्स इन कौटिल्य राज्यशास्त्र और अर्थशास्त्र
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The Matsyapurana prescribes different kinds of fine as punishment for different types of crime.

It imposes fine in the form of the value of a thing, judicial fine, fine with gold, silver and also other measurements.

If one misappropriates anything kept under his custody, then he should be fined with the same value of the thing misappropriated.

If one does not return the thing kept under his custody to its owner or if one falsely blames someone as keeping thing under the custody of that person then punishment should be imposed in both the cases with a fine of double the value of the thing or with the punishment for theft.



If a teacher does not impart knowledge or mechanical training to the students even after receiving the fee amount, then he should be fined with the full amount of the fee.

Without inviting the neighbours if one feeds the brahmanas, then he should be fined with one masha of gold. But, at the same time he will not be guilty if he does not invite any sinful brahmana.

If a brahmana is invited but does not attend without any cause remaining at home, then he should be fined with hundred and eight (108) damas.

A fine of gold should be imposed on one who does not offer a promised gift to someone.



A servant who disobeys orders out of arrogance should be fined with eight (8) krishnalas and his wages should not be paid.

A master who does not return a thing kept under his custody to his servant or does not pay his servant his wages in due time and fires him untimely, then a fine of hundred (100) krishnalas should be imposed on such master.

A person, who does not clear the balance amount within ten days from the date of purchasing or selling a thing, should be fined with six hundred (600) krishnalas.



Without disclosing her defects if a father marries off his daughter then he should be fined with ninety six (96) panas.

One, who declares a girl to be defective but cannot prove that, should be fined hundred (100) panas. Again, one who marries off one girl showing another girl he should be fined *uttama sahasa* i.e., highest degree of punishment (fine up to thousand panas). The same punishment is prescribed for the one who marries off a married girl again. One who marries a girl without disclosing his defects should be fined two hundred (200) panas.

The person who demands more money than agreed upon and the person who sells his daughter in marriage should be fined with the double of the previous amount.



If a cattle eats away corns of a field then the owner of the cattle should be punished with a fine ten times the damage done and twice of this fine should be levied if the crime is done wilfully.

However, this fine will not be imposed in case of a cow that has calved only ten days ago and a bull consecrated to the deity.



If a kshatriya abuses a brahmana then he should be fined one hundred (100) panas. A vaishya doing the same should be fined two hundred (200) panas and if it is done by a shudra then he should face capital punishment.

If a brahmana abuses a kshatriya then he should be fined fifty (50) panas, if he abuses a vaishya he should be fined twenty five (25) panas and if he abuses shudra he should be fined twelve (12) panas.

If a vaishya abuses a kshatriya he should be punished with a fine of prathama sahasa i.e. first degree of punishment (fine of two hundred and fifty panas).



If a shudra abuses a kshatriya he should be punished by severing his tongue. If a kshatriya abuses a vaishya he should be fined fifty (50) panas. If the same is done to shudra then the fine should be of twenty five (25) panas.

If a shudra abuses a vaishya he should be punished with a fine of uttama sahasa but a vaishya abusing a shudra should be fined fifty (50) panas.

People abusing men of their own community should be fined only twelve (12) panas and those who indulge in most foul abuse should be fined twice the amount prescribed.



The person who makes false statements about the Vedas, about his country, caste, about physical labour should be fined twice the uttama sahasa.

The man who knowingly utters harsh words towards the one-eyed, the blind and the lame should be fined one tola of silver karshapana (a measure of gold and silver).

One who uses harsh words towards his mother, father, elder brother, father-in-law and preceptor or stands in their way should be fined one hundred (100) panas.

Other than his preceptor if one does not make room for other honourable persons should be fined one rati of silver krushnala.



If a man who abuses another and then says that he did so due to affection or to make a joke only, and would never do such again should be fined only half of the amount prescribed.

Matsyapurana also prescribes fine for those who destroy or cut trees. One who cuts his master's or other's tree/s full of fruits should be fined gold pieces and if the tree is near a main road, a boundary line or a pond, the fine should be doubled. Punishment for breaking fruit trees, arbours of creepers and floral plants should pay a fine of one masha of gold. Even a man chopping grass without any necessity must pay a fine of a karshapana.



If one beats the animals unnecessarily, he should be fined three ratis of krushnalas.

If a person steals a rope or a pot from a well or breaks away the pot full of drinking water should be fined one masha of gold and should repay for the objects to the owner of well.

Those who steal cotton bundles, cotton, wines, cow dung, molasses, fish, birds, oil, clarified butter, flesh, honey, salt, rice and cooked food should be fined twice the amount of the price of these products.

A man who steals grain out of a field, flowers, creepers and rice, should be fined five (5) mashas of gold or silver and the theft of ripe crop, shaka, berries and fruits should be punished with a fine of one hundred (100) panas.



If one abandons sick father, mother, wife, preceptor, priests, he should be fined six hundred (600) gold pieces.

A student who studies at forbidden times should be fined three (3) karshapanas and the teacher should be fined twice the amount.

A physician who willingly spoils the treatment of a patient should be fined uttama sahasa, madhyama sahasa and prathama sahasa according to the nature of ill treatment he offers.

Those who break a state umbrella, banner or an idol should be fined five hundred (500) gold pieces and made to repair them.



Polity as reflected in Shishupalavadha

1. Concept of Vijigishu King –

The characteristics of a king of desirous of victory (vijigishu) is to compell other kings to be taxpayer kings. Tax payer kings are 'karada shashthabhagaprada'. Means, the kings paying one sixth of produced crop as revenue towards other vigorous king. Taking the example of Yudhishtira from the Mahabharata, Magha elaborated this concept. He reminds us how Yudhishtira became vijigishu with the help of his brothers. He compelled other kings to be taxpayers with the help of his brothers.



The vijigishu kings compel other kings to pay tax.

Yudhishtira's mighty brothers are heroes, indomitable champions who have extended their conquests. Thereby they have brought all the rulers, great and small, under Yudhishtira's complete control. With much powerful brothers and assisted by the whole host of earthly kings, the strong pious monarch is competent enough to bring the sacrifice to a successful completion.

Vijigishu king never overlooks prosperous enemy. Scriptures say - grown up disease and enemy are the same words.



Magha explains this concept as -

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता।

समौ हि शिष्टैराम्नातौ वर्त्यन्तावामयः स च॥

A rising enemy should not be neglected by one who desires welfare. An ascending disease and an enemy have been said to be equal by the learned.

A rising enemy is a standing hazard and so his progress should be chased and checked by all means. A disease when not taken care of appears dreadful. Such a dreadful disease before it assumes as an alarming turn. So, it should be hunted down and held at bay in its very nascent nature that an enemy, before him becomes implacable and invulnerable. By all means enemy should be exterminated at all hazards.



Successful kings are aware of Shadgunya. A King also should be aware of three types of powers (shakti). These three powers (trividha shakti-s) are -

Prabhu Shakti - By which the king establishes his own mastery and power with the help of treasury and forces, is called power of might.

Mantra Shakti - means the power of counsel. Consulting with ministers and with the help of their knowledge and intelligence, the king thinks about the stability and prosperity of the kingdom.

Utsaha Shakti – Power of Army. With this the king wins the battles.



These trividha shakti-s are the main causes of a Vijigishu king's thriving power. Kautilya's opinion in this matter is reflected in Shishupalavadha.

प्रज्ञोत्साहावतः स्वामी यतेताधातुमात्मनि।
तौ हि मूलमुद्देश्यन्त्या जिगीषोरात्मसंपदः॥

A king should try to accomplish for himself counsel and enterprise because these two are the source of the future rising prosperity of a king who is desirous of victory.

The main source of energy of vijigishu king are mantra and utsaha. To gain the power, vijigishu king should be careful for these two. If the vijigishu king takes appropriate care about counsel then success is sure.



षड्गुणाः शक्तयस्त्रिभिः सिद्धयश्चोदयास्तयः ।

ग्रन्थानधीत्य व्याकर्तुमिति दुर्मेधसोऽप्यलम् ॥

Vijigīṣu king should be aware about udaya (awakening) or 3 siddhi-s.

There are three types of udaya.

1. Vruddhi – Advancement

King should follow that policy by resorting to which he may be able to see and promote his own undertakings concerning forts, water works, trade routes, mines, material forests and elephant forests and should be able to think about destroying these undertakings of the enemy. That is advancement.



2. Kshaya – Decline

It means a king should not follow that policy by resorting to which he were to see the ruin of his own undertakings, not of (those of) the other (party). This is decline. A Vijigishu king would not possess any harmful quality, which could be the cause of kshaya (decline).

3. Sthana – Stable Condition

It is that policy, following which he were to see neither the advancement nor the decline of his own undertakings. This constitutes stable condition.



संपदा सुस्थिरम्मन्यो भवति स्वल्पयापि यः।

कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य ताम्॥

Providence, who has done his duty, does not add to the prosperity of him who becomes contented even with a very little there-of (prosperity).

Being content with the achievements may stop the improvement of a person. So the vijigishu king should not be pleased by anything.



समूलघातमघ्नन्तः परान्नोद्यन्ति मानिनः।

प्रध्वंसितान्धतमसस्तत्रोदाहरणं रविः॥

The proud never rise without exterminating their enemies root and branch. There the Sun by whom darkness has been killed or dispelled, is an instance.

Vijigishu Kings stop their activities after destroying their enemies. This is their feature.

The rise of the sun is always associated with the destruction of darkness. Whenever the sun rises, no trace of gloom remains anywhere. This great orb, possessing potent powers, never tolerates the presence of its enemy. Just in the same manner, proud and powerful persons never fare anywhere without smiting down their enemies hip and thigh.



विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा ।

अनीत्वा पङ्कतां धूलिमुदकं नावतिष्ठते ॥

Stability is hardly attainable, indeed, without entirely vanquishing the enemy. Water does not remain as such or doesn't stay at all without reducing dusts to the condition of clay.

The improvement of a prosperous person will stop if his single enemy is alive too. Even his existence would be in danger. So the vijigishu king shouldn't leave a single enemy. This is the characteristic feature of a vijigishu king.



Panchanga Mantra –

सर्वकार्यशरीरेषु मुक्त्वाङ्गस्कन्धपञ्चकम्।

सौगतानामिवात्मान्यो नास्ति मन्त्रो महीभृताम्॥

As the Buddhists have no other soul except the five groups, so kings in their affairs have no counsel except the five divisions.

The five angas are -

- 1.The means for beginning actions.
- 2.Proprosperity of men and materials.
- 3.Division of time and place.
- 4.Resolving of evils.
- 5.Success of action.



About Ministers –

गुणानामयतातथ्यादर्थं विप्लावयन्ति ये।

अमात्यव्यञ्जना राज्ञां दूष्यास्ते शत्रुसंज्ञिताः॥

Those who spoil the cause on account of the unfit application of the policies are merely in the garb of ministers and designated as enemy and should be avoided by the king.

Unskilled minister is actually an enemy in the guise of a minister. He does not apply the measure which is applicable among the six fold measures. Such unskilled and ignorant persons are not the friends of the Vijigishu king, but they just stay with the king like his ministers. The king should not follow their suggestions.

