



# SNS COLLEGE OF TECHNOLOGY



**Coimbatore-35**  
**An Autonomous Institution**

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Affiliated to Anna University, Chennai

## DEPARTMENT OF INFORMATION TECHNOLOGY

ESSENCE OF INDIAN  
TRADITIONAL KNOWLEDGE

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## **Council of Ministers:-**



1. Ministers or council of advisors have been regarded by ancient Indian political thinkers as a very vital organ of the body politic.

2. The Ministerial Council was the chief administrative authority in the kingdom.

The king was supposed not to do anything without the consent of the council.

3. Only men who possessed wisdom, purity of purpose, bravery and loyalty were appointed as ministers. These ministers were no yes-men but known for their integrity, leadership qualities and concern for the welfare of the kingdom.

4. The size of this mantri parishad or council of ministers varied in the figures ranging from seven to thirty-seven



5. The body was divided into two parts mantrina and mantriparishad.

6. Mantriparishad was the large body resembling a modern council of ministers. It consisted of all the ministers.

7. Mantrina was a smaller body or a core organisation within the mantriparishad largely resembling the modern cabinet.

8. It included the few most important ministers like the purohita (priest), senapati (supreme commander of army) and yuvaraja (the crown prince).

9. During the Mauryan period, the council's purpose was primarily to advise the king, and not to govern, but it was no mere rubber stamping body.

10. In fact, the council often exerted great powers. It might transact business in the king's absence

## **Administration in ancient India:-**

1. With the advent of the Mauryas on the political stage of India, bureaucracy developed as a well organised, hierarchical, cadre-based administrative system.
2. This establishment of a large and complex bureaucracy was a remarkable feature of the Mauryan government.
3. The Arthashastra of Kautilya mentions 18 tirthas who are probably called mahamatras or high functionaries.
4. In addition to the 18 tirthas Kautilya provides in some detail accounts of 27 superintendents (adhyaksas) concerned mostly with economic functions and some military duties though social functions are not ignored.



5.The Mauryas developed a well-organized bureaucracy. With the help of this centralized bureaucratic structure not only did the government regulate the economic life of the country, but it also took an important part in it.

6.All mines including pearl beds, fisheries and salt pans, were owned by the state, and were either worked directly with the labour of criminals or let out to entrepreneurs, from whom the king claimed a percentage of output as royalty.





## **Political ideas in ancient India:-**



1. Though India had no formal political philosophy, the science of statecraft was much cultivated and a number of important textbooks on this topic have survived.

2. In ancient India the political science was known by several terms like the Rajadharma, Rajyasastra, Dandniti, Nitisastra and Arthasastra.

3. Monarchy was the normal form of the state and the science of politics and government was therefore naturally called Rajadharma (duties of the king) or Rajyasastra (science of the state)

4. Dandaniti explain that the ultimate sanction behind the state is force. If it is not used, the alternative is the law of the jungle (matsyanyaya).



5. It is Danda (physical force or physical punishment) which rules over all the subjects, it is Danda which protects them; when all else are sleeping, Danda keeps awake; law is nothing but Danda itself. But it should be wielded with discretion.

6. In Nitishastra, the term Niti is derived from the root ni meaning to lead; Niti therefore means proper guidance or direction.

7. It was held that this would become possible by following ethical course of conduct. Therefore one connotation of the term Nitishastra was the science of ethics.

8. Thus it can be said that in the early stages of the development of the science of polity, it was known as Rajadharma; Dandaniti became a more popular term later and Arthashastra was suggested as an alternative to it.

9. In course of time, however, the word Rajniti-sastra, abridged into Nitisastra and became most popular



10. From the Gupta period and the Middle Ages a number of political texts survive, the most important of which are the Nitisara of Kamandaka, the Nitivakyamrta of Somadeva Suri, and the Nitisara attributed to the ancient sage Shukra, but evidently of later medieval origin.



11. Besides these sources, there is a tremendous amount of Brahmin, Jaina and Buddhist literature which deals on occasions with the politics of the time





## **Conditions of the welfare of societies:-**



1. According to the Hindu thought the purpose of government was not to legislate, but only to administer the eternal law (sanatana dharma).

2. Buddha adapted the list of following conditions of the welfare of republics to the circumstances of the Buddhist order :

- i. Call frequent public assemblies.
- ii. Meet in concord, conclude meetings in concord, and carry out policies in concord
- iii. Make no laws not already promulgated, and set aside nothing enacted in the past.
- iv. Respect, esteem, reverence, and support the elders, and look on it as a duty to heed their words



v. No women or girls should be held by force or abducted.

vi. Respect, esteem, reverence, and support the shrines, whether in town or country, and do not neglect the proper offerings and rites laid down and practised in the past.

vii. Give due protection, deference, and support to the perfected beings among them so that such perfected beings may come to the land from afar and live comfortably



## **Council of Ministers**

- In ancient India, the Council of Ministers was an essential part of the governance system.
- This council consisted of advisors and ministers who helped the ruler in decision-making and administration.

### **Key Features:**

1. Mantri Parishad: The council was known as Mantri Parishad in ancient India.
2. Advisors and Ministers: The council consisted of experienced advisors and ministers who were experts in various fields.
3. Decision-Making: The council played a crucial role in decision-making, advising the ruler on important matters.

## **AdministrationAncient**

India had a well-organized administrative system, which varied across different dynasties and empires.

### **Key Features:**

1. **Centralized Administration:** The Mauryan Empire, for example, had a centralized administration with a strong emperor at the helm.
2. **Provincial Administration:** The empire was divided into provinces, each governed by a governor or viceroy.
3. **Local Administration:** At the local level, administration was carried out by village councils or panchayats.

## Political Ideals

Ancient India was home to several political ideals and philosophies, including:

### Key Features:

1. Dharma: The concept of dharma (righteous living) was central to ancient Indian political thought.
2. 2. Rajadharma: The concept of rajadharma (duty of the ruler) emphasized the ruler's responsibility to protect and promote the welfare of their subjects.
3. 3. Lokaniti: The concept of lokaniti (statecraft) dealt with the art of governance and the duties of the ruler.

## **Conditions of the Welfare of Societies**

Ancient Indian texts, such as the Arthashastra and the Mahabharata, outline several conditions necessary for the welfare of societies.

### **Key Features:**

1. Dharma: The practice of dharma was considered essential for the welfare of society.
2. 2. Artha: The pursuit of artha (wealth and prosperity) was seen as necessary for the well-being of society.
3. 3. Kama: The pursuit of kama (pleasure and enjoyment) was considered important for the happiness of individuals and society.
4. 4. Moksha: The pursuit of moksha (liberation) was seen as the ultimate goal of human life.