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The eternity of Kautilya's Mandala theory in the context of establishing the inter-state relationships

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Throughout the history, almost all the countries in the world have tended to make affinities with certain allied countries in various conflict situations. Those countries which sought to establish their own imperials have also involved in relations with some other countries. These relationships have been functioning in various manners from the far early times to the present. In some occasions, these relationships have helped the rulers of both countries to achieve their goals. There were some occasions where kings strategically used this practice in order to strengthen their power. The ruler who wished to create his own empire called "*Vijigīshu*" turned into the surrounding countries in a specific manner. He never considered his neighboring countries as 'friends' or allied nations. This theoretical perspective is clearly depicted in the 'Mandala' theory of Kautilya.

According to the "Mandala" theory of Kautilya, there are five additional rulers before the *Vijigīshu*, or the emperor: (1) *Ari* - the enemy; (2) *Mitra* - friend; (3) *Ari Mitra* - the friend of the enemy; (4) *Mitra Mitra* - the friend of the friend of *Vijigīshu*; and (5) *Ari Mitra Mitra* - the friend of the friend of the friendly enemy. Thus, a number of kings are represented in the *Mandala* theory in various positions such as before, after and surrounding. Kautilya has pointed to the ways in which one can establish an empire by engaging in conflicts and friendly inter-relationships with them. However, it is quite problematic whether this theoretical perspective can be equally seen in practice. It is also questionable whether the neighbor always becomes an enemy of a given country. Even though there are certain issues in this theory, it is also important to note that it has a universal value. This research will be a comparative study on modern political theories and the theories of peace makers all over the world. Today politicians' political theories compared with the theory of "*Vijigīshu*", it is possible to note that there is no diversity among the Kautilya's Mandala theory and modern political theories.

Key words: *Vijigīshu, Mandala theory, Ari, Parshva Nigraha*