

मास्टर्स इन कौटिल्य राज्यशास्त्र और अर्थशास्त्र
पेपर 02 - भारतीय राजकीय, आर्थिक और
सामाजिक विचार

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Mantri – Ministers

ब्राह्मणक्षत्रियविशामन्यतमं स्वदेशजम् आचाराभिजनविशुद्धम् अव्यसनिनम्
अव्यभिचारिणम् अधीताखिलव्यवहारतन्त्रम् अस्त्रज्ञम् अशेषोपाधिविशुद्धं च मन्त्रिणं
कुर्वीत।

- A King should appoint a person as minister who belongs to one of the three castes, born in his own country, pure in conduct, birth and family, unaddicted to vices, true and chaste, schooled in all sciences of administration, trained in use of weapons and tested.



सव्यसनसचिवो राजा आरूढव्यालगज इव सुलभापायः।

- A king whose minister is addicted to vices becomes an easy prey to calamities, like a person mounted on a mad elephant.

मन्त्रपूर्वो हि सर्वोऽप्यारम्भः क्षितिपतीनाम्।

- All actions by Kings should follow secrete deliberations and planning with ministers.



स मन्त्री शत्रुः यः नृपेच्छया अकार्यमपि कार्यरूपतया अनुशास्ति ।

- The minister is an enemy of the king, who realizing the wish of the king describes even an improper action as proper.

वरं स्वामिनो दुःखं न पुनरकार्योपदेशेन तद्विनाशः ।

- It is better to cause pain to the king, but it is not proper to ruin him by advising him an improper action.



Svami – The King

धार्मिकः कुलाचाराभिजनविशुद्धः प्रतापवान् नयानुगतवृत्तिश्च स्वामी ।

- A person devoted to righteousness, pure of family and character, follower of morality and political prudence is to be called as a King.

अस्वामिकाः प्रकृतयः समृद्धा अपि निस्तरितुं न शक्नुवन्ति ।

Without a King, subjects even though prosperous are not able to direct or control themselves.



अन्यायप्रवृत्तेर्न चिरं सम्पदः।

- The wealth and prosperity of the one who follows the path of injustice do not last long.

यत्किञ्चनकारी स्वैः परैः वा हन्यते।

- The self-willed and selfish man is killed by his own and his enemy's persons.



प्रजाकार्यं स्वयमेव पश्येत् ।

- The King himself should settle the affairs of his subjects.

राजा विशिष्टस्य कालस्य कारणम्।

- The King is the builder of a particular age.



Divasanushthana – Daily Routine

ब्राह्ममुहूर्ते उत्थाय इतिकर्तव्यतायां समाधिमुपेयात् ।

- Getting up early in early part of the day, the King should meditate upon the work to be performed on that day.

सुखनिद्राप्रसन्ने हि मनसि प्रतिफलन्ति सर्वा बुद्धयः यथार्थाः ।

- In a mind calm with a pleasant sleep, all intellectual perceptions arise in harmony with the affairs.



न कार्यव्यासङ्गेन शारीरं कर्मोपहन्यात् ।

- Duties related to body should not be withheld on account of engagement in some work.

वेगव्यायामस्वापस्नानभोजनस्वच्छन्दवृत्तिकालान् नोपरुन्ध्यात् ।

- One should not transgress the hours of natural physical urges, exercise, sleep, bath, meals and also urges for amusement pleasing to the mind.



अघट्टितमपिहितं च भाजनं न खलु साधु साधयत्यन्नानि ।

- Unsteady and closed utensil cannot properly cook food.

बुभुक्षाकालः एव भोजनकालः ।

- That moment is the proper time for taking meals when a man feels hungry.



अक्षुधितेनामृतमप्युपभुक्तं विषं भवति ।

- Even nectar consumed by a man who is not hungry, turns into poison.

घृताधरोत्तरं भुञ्जानः अग्निं दृष्टिं च लभते ।

- The one who consumes ghee before and after meals, gets better abdominal fire and eyesight.

यो मितं भुङ्क्ते स बहु भुङ्क्ते ।

- He who eats moderate, eats enough.



कालानियमेन कार्यानुष्ठानं हि मरणसमम् ।

- Performance of actions without considering the time is indeed like death.

अवश्यं कर्तव्ये कालं न यापयेत् ।

- One should not lose time for doing works those must be done.

आत्मरक्षायां कदाचिदपि न प्रमाद्येत् ।

- One should never be careless towards self-protection.



देवगुरुधर्मकार्याणि स्वयं पश्येत् ।

- King himself should see the works related to deities, elderly and respectable persons and religion.

अतिक्रुद्धोऽपि न मान्यमतिक्रामेदवमन्येत वा ।

- One should not transgress or dishonour persons worthy of respect even if he is highly angry.



Concluding remarks –

- Repetition of the ideas/thoughts put forward by Mahabharata (Shantiparva) and Kautiliya Arthashastra. In fact, Somadeva follows Kautilya in almost every aspect.
- Unlike Kautilya, Somadeva gives importance to ethical behaviour.



- Somadeva is of the opinion that political ideas have direct impact on the concrete problems of life.
- No general theory is possible without practice and no practice can be successful without theory, so theory and practice cannot be separated.
- The text can be regarded as a gateway for the study of concepts and policies described in Kautiliya Arthashastra.



Political System in Manusmriti

Manu gave a firm and ideal polity to Hindu political system –
Rajadharmaprakarana (Chapter 7)

Nature of the King -

Manu has told for the king that the Kshatriya (anointed king) who has obtained knowledge of the Vedas (after the Upanayana Sanskara) should protect the people living in his kingdom in every way, with justice.

ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।

सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम् ॥ २ ॥



At a time when the people were without a King, and were utterly perturbed through fear, the Lord created the King for the protection of the entire world, by taking the essential constituents from Indra, Vayu, Yama, Surya, Agni, Varuna, Chandra and Kubera, etc.

अराजके हि लोकेऽस्मिन् सर्वतो विद्रुतो भयात् ।

रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥

इन्द्रानिलयमार्काणामग्रेष्व वरुणस्य च ।

चन्द्रवित्तेशयोश्चैव मात्रा निर्हत्य शाश्वतीः ॥



The king burns the eyes and mind of the beholders like the Sun. Therefore no one on earth is able to see it and thinking that he is a human being, or even if he is young at age, no one should insult the king, because in the form of a king, a great deity (divine power) resides.

तपत्यादित्यवच्चैष चक्षूंषि च मनांसि च ।
न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥
बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ॥



Fire burns only one man who may happen to approach it carelessly; but the fire in the form of the King, on the other hand, consumes the entire family, along with its cattle and hoard of wealth.

एकमेव दहत्यग्निरं दुरूपसर्पिणम् ।

कुलं दहति राजाऽग्निः सपशुद्रव्यसञ्चयम् ॥

For the proper fulfilment of his duty, he assumes many forms repeatedly - after having carefully considered the nature of his business, his power and the conditions of time and place.

कार्यं सोऽवेक्ष्य शक्तिं च देशकालौ च तत्त्वतः ।

कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः ॥



Nature of Danda –

For his (King's) sake, the Lord, at first, created Punishment, which is Law born of the Lord Himself, an incarnation of divine glory and the protector of all creatures.

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।

ब्रह्मतेजोमयं दण्डमसृजत् पूर्वमीश्वरः ॥

It is through fear of him that all living beings, movable as well as immovable, go to subserve the experiences (of men) and do not swerve from their duties.

तस्य सर्वाणि भूतानि स्थावराणि चराणि च ।

भयाद् भोगाय कल्पन्ते स्वधर्मानि चलन्ति च ॥



To men who act unlawfully, he shall use the danda appropriately, having carefully considered the time and place, as also the strength and learning.

तं देशकालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः ।

यथार्हतः सम्प्रणयेन्नरेष्वन्यायवर्तिषु ॥

That punishment is the 'King', the 'Man'; that is the 'Leader' and the 'Ruler' and that has been declared to be the 'surety' for the Law of the Four Stages.

स राजा पुरुषो दण्डः स नेता शासिता च सः ।

चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः ॥



Danda governs all creatures; Danda alone protects them; Danda lies awake while all are asleep; the wise regard Danda as Law itself.

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।
दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥

When used properly after due investigation, it makes all people happy; but when it is used without due investigation, it destroys all things.

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः ।
असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥



If the King did not untiringly use danda to those that deserve punishment, the stronger would swallow the weaker, like fish, on the spit.

यदि न प्रणयेद् राजा दण्डं दण्ड्येष्वतन्द्रितः ।

शूले मत्स्यानिवापक्ष्यन् दुर्बलान् बलवत्तराः ॥

Where dark-complexioned and red-eyed Danda is awake, destroying sins, there the people are not misled, provided that the Governor discerns rightly.

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा ।

प्रजास्तत्र न मुह्यन्ति नेता चेत् साधु पश्यति ॥

