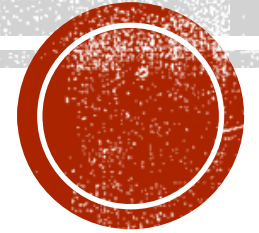


मास्टर्स इन कौटिल्य राज्यशास्त्र और अर्थशास्त्र  
पेपर 02 - भारतीय राजकीय, आर्थिक और  
सामाजिक विचार

व्याख्यान 3 – 22.11.23



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Different Names for the Science of Polity used in ancient texts –

राज्यशास्त्र, राजधर्म, राजशास्त्र, दण्डनीति, नीतिशास्त्र, अर्थशास्त्र

दण्ड / बलप्रयोग

नीति - नी – To carry, to guide

अर्थ - मनुष्याणां भूमिरर्थः। मनुष्यवती भूमिरर्थः। तस्याः पृथिव्याः लाभपालनोपायः  
शास्त्रम् अर्थशास्त्रम् इति। (कौटिलीय अर्थशास्त्र, १५.१)



## **Administration in Ramayana**

- Part of Ayodhya Kanda (Sarga 100)
- Almost every verse contains the word – कच्चित् – hence called as Kaccid Sarga
- Rama's advice to Bharata as regards to the duties of a king and polity under an ideal monarchy.
- When Rama went for exile and Bharata came to know about it, he followed Rama along with his paraphernalia to bring his elder brother back to the throne.
- This conversation takes place in the forest.



- Rama saw Bharata, with matted locks, wearing bark-robles and, with joined palms, lying on the ground, incapable of being seen as the sun at the time of the dissolution of the world.
- Rama asks Bharata, 'My dear brother! Is the king alive, that you have come here? I hope the miserable king has not indeed departed to the other world, all of a sudden.'
- "I hope that the King Dasharatha is well, he who is true to his promise, he who performs Rajasuya and Ashvamedha Sacrifices and he who has a righteous resolve."
- "My dear! Are you treating respectfully as before that preceptor of the Ikshvaku's, the one who knows the sacred scriptures, the learned who constantly keep up the virtues and he who has a great splendour?"
- "O, my dear! I hope that you treat with due respect; Sudhanva, your teacher in archery, who is furnished with the most excellent arrows and darts and well-versed in political economy."



- "I hope that ministers who are valiant like you, learned, masters of their senses of noble birth and skilled interpreting internal sentiments by external gesture, are assigned to you."
- "The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves."
- "I hope you do not fall a prey to excess of sleep and do wake up at appropriate time. I hope you contemplate during the latter half of the night, about the adroitness / skill for an action."
- "I hope that you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public (even before it is carried out)".
- "O, Bharata! I hope considering your interest fully, you launch an undertaking, which has maximum benefit with minimum cost and indeed do not delay it further."



- "I hope the other kings know your entire undertakings only after they have been successfully completed as well as those which have taken a shape, but not your proposed undertakings."
- "My dear! I hope that others are not knowing, by their enquiries or strategies or by any other approaches not mentioned, the details of discussions you make with your ministers."
- "I hope you solicit for one wise man rather than for a thousand stupid for, a wise man can be of a great help to you in difficult matters."
- "Even if a king employs thousand or tens of thousands of fools, they will not be helpful to him."
- "Even one wise, valiant, sagacious/intelligent and efficient minister alone can cause to secure a great prosperity to the king or to one who enjoys royal authority."
- "I hope that superior servants are assigned superior works only, mediocre servants are put in mediocre works and inferior servants are given works as per their capacity."
- **"I hope you are appointing those ministers, who are eminent, incorruptible, forbears of good family and who are full of integrity in matters of great importance."**



- "O, Bharata! I hope your ministers do not watch as mere witnesses, while your subjects in the kingdom wielding tremble with great fear, under your inflexible wielding of the sceptre (rajadanda)."
- "I hope an army-chief, who is cheerful, wise, courageous, valiant, well-behaved, born in a good family, who is beloved by his subordinates and efficient, is selected by you."
- "I hope those warriors, who are excellent strong, skilled in war-fare, whose excellent actions were seen before and the most courageous ones are duly honoured and respected by you."
- "I hope you are regularly giving your army, the daily provisions and the suitable salary to them, without any delay."
- "When there is delay in giving bread and wages, the servants become incensed against their master and become corrupt; and that is said to be a great unfortunate occurrence."
- I hope that a knowledgeable man, living in your own country, a wise man a skilled person endowed with presence of mind and the one who knows how to speak to the point, is selected as an ambassador by you."



- Do you get to know through three spies, each unacquainted with each other, about the eighteen functionaries (tirtha-s) of the enemies?
- 18 tirthas - मन्त्री, पुरोहित, युवराज, भूपति, द्वारपाल, अन्तर्वेशिक (Chamberlain), कारागाराधिकारी, द्रव्यसञ्चयकृत् (कोषाध्यक्ष), अर्थानां कृत्याकृत्येषु विनियोजक (Distributor of finances), प्रदेष्टा (Commander-in-chief), नगराध्यक्ष, कार्यनिर्माणकृत् (Head of the artisans), धर्माध्यक्षः (Judge), सभाध्यक्ष (Chief of the assembly), दण्डपाल (Magistrate), दुर्गपाल, राष्ट्रान्तपालक (Officer appointed to guard the borders/frontiers), अटविपालक (Forest officer)
- O, slayer of your Foes! I hope you do not forever think lightly of your foes, who are weak and having been expelled, return again."





- I hope you preserve the City of Ayodhya, furnished with everything and flourishing, that was formerly inhabited by our heroic ancestors, O my dear brother, that is worthy of its name, with its fortified gates, its elephant horses and chariots that fill it, with its Priests, warriors and merchants in thousands, ever engaged in their respective duties, with its noble citizens self-controlled and full of energy, with its palaces in various shapes and the learned who abound there."
- I hope that the kingdom, adorned with peaceful places rich in temples and sheds where water stored for distribution to passers-by in tanks, with happy men and women, graced by social festivities, with land well-tilled, abiding in cattle which are totally free from cruelties, the agricultural land not exclusively fed by rains, which is beautiful and is purged of beasts of prey, which is completely rid of fears, studded with mines, a destitute of sinful men, and well-protected by our fore-fathers, is prosperous and an abode of happiness.



- I hope their maintenance is being looked after by you, in providing what they need and avoiding what they fear. All the citizens are indeed to be protected by a king through his righteousness."
- O, Prince! Do you, regally adorned, appear before the people on rising each morning, on the great high way?" I hope that all your servants, in your presence, do not adopt a disrespectful attitude or on the other hand all of them do not hasten away on seeing you. Of course, a middle course only in the principle to be followed in this matter."
- I hope all your citadels are quite full of money, grain, weapons, water and mechanical contrivances as well as artisans and archers."
- I hope your income is abundant and expenditure, minimum. I hope your treasure does not reach undeserving people, O, Bharata!"
- I hope that your expenditure goes for the cause of divinity, manes, Brahmins, unexpected visitors, soldiers and hosts of friends."



- O, foremost of men! If a thief is seen and even caught at the time of his act on sufficient ground and interrogated-I hope, he is not released from greed of wealth."
- O, Bharata! I hope that your well-educated ministers examine a case dispassionately when a contention occurs between a rich man and a poor man, after studying the situation carefully."
- I hope you greet your teachers, the elderly, the ascetics, the deities; the unexpected visitors, the trees standing at cross roads and all the Brahmins of auspicious life and conduct."
- I hope you do not do away with virtue by your excessive devotion to wealth or your earthly interests by your over-emphasis on religion or both your religious and secular interests by your self-indulgence in pleasure, greed and gratification of the senses."
- I hope you pursue wealth, religion and the delights of the sense dividing them all according to time, O Jewel among the victorious, the one who is conversant with the proper time and O, the bestower of boons!"



- O, the one who is endowed with great wisdom! I hope that Brahmins versed in the knowledge of the scriptures, the inhabitants of town and the country pray for your happiness."
- Do you eschew the following fourteen for of kings -viz. atheism, falsehood, anger, carelessness, procrastination, disregard of the wise, sloth/laziness, bondage to the five senses, himself alone devoting thought to the affairs of the state (without consulting the ministers); taking counsel with those of perverted insight; failure to undertake the projects already decided, failure to keep secrets, failure to utter auspicious words (at the beginning of an undertaking); and rising from one's seat (indiscriminately) to receive all.



- O, the very wise Bharata! I hope you understand the following and deal them properly –
  - the seven limbs of state – Svami, Amatya, Janapada, Durga, Kosha, Danda, Mitra
  - the three objects of human pursuit (dharma, artha, kama)
  - the three branches of learning (aanvikshiki, trayi, varta)
  - subjugation of the senses,
  - the six strategic expedients (*shadgunya*) (Sandhi, Vighraha, Yana, Asana, Samshraya, Dvaidhibhava)
  - adversity brought about by divine agencies and by human agencies
  - the entire population of the kingdom,
  - setting about an expedition,
  - drawing up an army in a battle-array
  - the two bases viz, peace and war.



- I hope that you consult with three or four ministers as mentioned in scriptures any proposal collectively and singly with each of them in secret."
- Do you find advantages in your study of Vedas? Are your acts, production of fair results? Do you benefit from the company of your consorts? Has your learning been fruitful?"
- Do you follow the common practice, which our forefathers observed and which is in accord with the path of the virtuous and which is distinguished in itself."
- I hope you do not eat by yourself nicely made eatable and do you share it with your friends, who seek it?"
- A wise and learned king, having obtained and ruled the entire earth, properly by righteousness and by administering justice to the people, indeed ascends to heaven when detached from the mortal body."



# Thoughts on Polity from Mahabharata – Viduraniti

- Philosophy of Vidura in the form of advice given to Dhritarashtra
- Part of Mahabharata – Udyoga Parva (chapter 33 to 40)
- Vidura – Very intelligent and humble
- Dhritarashtra seeks advice from Vidura as he knows the knowledge and capacity of Vidura.
- Dhritarashtra also knows – the one who doesn't have proper knowledge can destroy the whole kingdom and ultimately himself. Hence, it is important to seek advice at proper time and from proper person.



- Extreme love towards his son has made Dhritarashtra to lose his wisdom. Hence, even though he is aware of the capabilities of Yudhishtira, he has sent him for exile. This has led to conflict.
- Recognising the strength of a person and giving him a fair chance to lead, regardless of his own interests or attachment towards anybody, is the highest responsibility of a leader. A leader has to create more leaders.
- Vidura as an advisor, is making Dhritarashtra aware of his mistakes. This shows the fearless and unbiased nature of Vidura.





## - **Qualities of a Pandita / Wise person**

- Forbearance
- Love towards duties
- Steadiness in virtues
- Acting as per self-knowledge (not getting carried away / influenced by *purushartha-s* like *artha* and *kama*.)
- Admirer of good qualities
- Rejection towards blemish
- Not resorting to 6 vices – *krodha, moha, lobha, mada, matsara, dambha*
- Whose intended acts and proposed counsels remain concealed from foes and whose acts become known only after they have been completed, is wise.



- Whose actions are never affected by heat or cold, fear or attachment, prosperity or adversity is wise.
- Undertaking the responsibilities according to one's own strength and doing best out of it.
- Disregarding nothing as insignificant.
- A wise understands quickly (Quick Learner)
- Listens patiently
- Pursues objects with proper judgement and not out of desire
- Doesn't say without being asked in the matters of others
- Doesn't grieve for what is lost and gone (गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत्।  
वर्तमानेन कालेन वर्तन्ते हि विचक्षणाः॥



- Stays firm during calamities
- Strives towards the accomplishment of the task undertaken – doesn't waste time and is a controlled person
- Knows the ins and outs of everything. (nature and capacity of everybody working under him)
- Cognisant of the connections of all acts
- Proficient in the knowledge of means/solutions
- Speaks boldly
- Able to converse on various subjects
- Possesses the logic or science of argumentation
- Has good interpreting capacity



- Thus, the formula of success which can be derived from above qualities is –

Complete thinking + not stopping in between + valuing time +  
control on sense organs



ऋणशेषम् अग्निशेषं शत्रुशेषं न कारयेत्।

तीक्ष्णदण्डो हि भूतानाम् उद्वेजनीयः। मृदुदण्डः परिभूयते। यथार्हदण्डः पूज्यः।

छिद्रेषु अनर्थाः बहुलीभवन्ति।

सम्पूर्णकुम्भो न करोति शब्दम् अर्धो घटो घोषमुपैति नूनम्।

विद्वान् कुलीनो न करोति गर्वम् जल्पन्ति मूढास्तु गुणैर्विहीनाः॥

