

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

व्याख्यान 8 – 04.12.23



- Harshada Sawarkar
sawarkar.harshada123@gmail.com

The King's Assistants –

Danda cannot be justly administered by one who has no assistant, or who is irrational, or who is greedy, or whose mind is not disciplined, or who is addicted to sensual objects.

सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना ।
न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥

Danda can be administered by one who is pure, who is true to his word, who acts according to the Law, who has good assistants and is wise.

शुचिना सत्यसन्धेन यथाशास्त्रानुसारिणा ।
प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥



The Ambassador –

As ambassador he shall appoint one who is well versed in all the sciences, who understands hints, expressions and gestures, who is honest, expert and born of a noble family.

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्भूतम् ॥

That royal ambassador is commended who is loyal, honest, clever, possessed of good memory, conversant with place and time, handsome, fearless and eloquent.

अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित् ।
वपुष्मान् वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥



The army is dependent upon the minister (of war); on the army rests the act of ruling; the treasury and the realm are dependent upon the king, and upon the ambassador depend peace and its opposite.

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।
नृपतौ कोशराष्ट्रे च दूते सन्धिविपर्ययौ ॥

For it is the Ambassador alone who brings together allies and also alienates them; the Ambassador transacts that business by which people become disunited.

दूत एव हि सन्धत्ते भिनत्येव च संहतान् ।
दूतस्तत् कुरुते कर्म भिद्यन्ते येन मानवः ॥



In connection with the business of the foreign king, he should explore, by means of secret hints and transactions, the expression, the hints and the transactions among his servants, as also the intentions of the king himself.

Having learnt all the precise intentions of the foreign king, he shall take such steps that he may not bring trouble to himself.

स विद्यादस्य कृत्येषु निर्गूढेङ्गितचेष्टितैः ।

आकारमिङ्गितं चेष्टां भृत्येषु च चिकीर्षितम् ॥

बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम् ।

तथा प्रयत्नमातिष्ठेद् यथाऽत्मानं न पीडयेत् ॥



Where should a King live?

He shall take up residence in a country which is open, fully supplied with grains, inhabited almost entirely by men of gentle birth, free from diseases, pleasant, where the feudal are obedient and where living is easily found.

जाङ्गलं सस्यसम्पन्नमार्यप्रायमनाविलम् ।
रम्यमानतसामन्तं स्वाजीव्यं देशमावसेत् ॥



Importance of Durga –

A King shall live in a city, taking up his residence either in a 'desert-fort', or in an 'earthen fort', or in an 'aquatic fort,' or in an 'forest fort,' or in a 'human fort,' or in a 'hilly fort.'

धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा ।

नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत् पुरम् ॥

By all means in his power he shall take shelter in a 'hilly fort'; because among all these (forts) the hilly fort is distinguished by many good qualities.

The first three of these are inhabited by deer, by animals living underground and by aquatic animals, and the last three by monkeys, men and gods.

सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत् ।

एषां हि बाहुगुण्येन गिरिदुर्गं विशिष्यते ॥

त्रीण्याद्यान्याश्रितास्त्वेषां मृगगर्ताश्रयाप्चराः ।

त्रीण्युत्तराणि क्रमशः प्लवङ्गमनरामराः ॥



Just as enemies do not hurt these beings sheltered in their fortresses, so also the enemies do not injure the king protected by his fort.

यथा दुर्गाश्रितानेतान्नोपहिंसन्ति शत्रवः ।
तथाऽरयो न हिंसन्ति नृपं दुर्गसमाश्रितम् ॥

A single bow-man, standing on a rampart, can fight against a hundred; and a hundred can fight against ten thousand; it is for this reason that fortification has been enjoined.

एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
शतं दशसहस्राणि तस्माद् दुर्गं विधीयते ॥



It should be fully equipped with weapons, with money and grain, with conveyances, with Brahmanas, with artisans, with machines, with fodder and with water.

तत् स्यादायुधसम्पन्नं धनधान्येन वाहनैः ।
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च ॥

In the center of the fort, he shall get built for himself a spacious palace, well guarded, equipped with all seasons, glorious, and supplied with water and trees.

तस्य मध्ये सुपर्याप्तं कारयेद् गृहमात्मनः ।
गुप्तं सर्वऋतुकं शुभ्रं जलवृक्षसमन्वितम् ॥



Domestic duties of a King -

Having occupied the Durga, he shall wed a wife of the same caste as himself, who is equipped with auspicious signs, born in a noble family, charming, and possessed of beauty and excellent qualities.

तदध्यास्योद्वहेद् भार्यां सवर्णां लक्षणान्विताम् ।
कुले महति सम्भूतां हृद्यां रूपगुणान्विताम् ॥

He shall appoint a household priest and select officiating priests; they shall perform his domestic rites, as also the fire-sacrifices.

पुरोहितं च कुर्वीत वृणुयादेव चर्त्विजः ।
तेऽस्य गृह्याणि कर्माणि कुर्युर्वैतानिकानि च ॥



The King shall offer various sacrifices at which large sacrificial fees are paid; and for the purpose of acquiring merit, he shall provide for Brahmanas luxuries and riches.

यजेत राजा क्रतुभिर्विविधैराप्तदक्षिणैः ।
धर्मार्थं चैव विप्रेभ्यो दद्याद् भोगान् धनानि च ॥

He should cause the yearly revenue to be collected by trusted men. In his business he shall stick to the scriptures; and towards the people he shall behave like a father.

सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद् बलिम् ।
स्याच्चाम्नायपरो लोके वर्तेत पितृवत्तृषु ॥



Here and there he shall appoint several proficient inspectors; they shall supervise all the acts of men working for him.

अध्यक्षान् विविधान् कुर्यात् तत्र तत्र विपश्चितः ।
तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्याणि कुर्वताम् ॥

He shall do honour to those Brahmanas who have returned from their teacher's house; for kings, this is never-ending; and has been called 'Brahmic treasure'.

आवृत्तानां गुरुकुलाद् विप्राणां पूजको भवेत् ।
नृपाणामक्षयो ह्येष निधिर्ब्राह्मोऽभिधीयते ॥

Neither thieves, nor enemies take it away; nor does it perish; hence this inexhaustible treasure shall be deposited by the king with the Brahmanas.

न तं स्तेना न चामित्रा हरन्ति न च नश्यति ।
तस्माद् राज्ञा निधातव्यो ब्राह्मणेष्वक्षयो निधिः ॥



Administrative Duties of the King –

In his own kingdom he shall be of just behaviour, and on his enemies he shall inflict rigorous punishment; with loved friends he shall be straightforward and towards Brahmanas, he should be tolerant.

स्वराष्ट्रे न्यायवृत्तः स्याद् भृशदण्डश्च शत्रुषु ।
सुहृत्स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥

For the King who behaves thus, even though he may survive on less resources, but his fame spreads in the world, like the drops of oil on water.

एवंवृत्तस्य नृपतेः शिलोज्छेनापि जीवतः ।
विस्तीर्यते यशो लोके तैलबिन्दुरिवाम्भसि ॥



But for the King who deviates from it having no control over himself, his fame diminishes in the world, like the drop of clarified butter on water.

अतस्तु विपरीतस्य नृपतेरजितात्मनः।
सङ्क्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥

The King has been created as the protector of all castes and orders, who, in due order, are intent upon their respective duties.

स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।
वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥



After rising in the morning, the King shall wait upon the Brahmanas, who are accomplished students of the threefold Science and learned; and shall follow their advice.

ब्राह्मणान् पर्युपासीत प्रातरुत्थाय पार्थिवः ।
त्रैविद्यवृद्धान् विदुषस्तिष्ठेत् तेषां च शासने ॥

Every day he shall wait upon elderly persons, Brahmanas, pure and learned in the Vedas; he who constantly waits upon elderly persons is honored even by Rakshasas.

वृद्धांश्च नित्यं सेवेत विप्रान् वेदविदः शुचीन् ।
वृद्धसेवी हि सततं रक्षोभिरपि पूज्यते ॥



Though his mind be already disciplined, he shall always learn discipline from them; the King with a disciplined mind never perishes.

तेभ्योऽधिगच्छेद् विनयं विनीतात्माऽपि नित्यशः।

विनीतात्मा हि नृपतिर्न विनश्यति कर्हिचित्॥

Many Kings, along with their belongings, have perished through want of discipline; while, on account of discipline, many, even though living in forests, have obtained Kingdoms.

बहवोऽविनयात्तृष्टा राजानः सपरिच्छदाः ।

वनस्था अपि राज्यानि विनयात् प्रतिपेदिरे ॥



From persons learned in the Threefold Science he shall learn the Triad; as also the ancient Science of Government, the Science of Reasoning and the Science of the Soul; and also the art of commerce from experts.

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः ॥

Day and night, he shall put forth an effort to subdue his senses; because he whose senses are conquered, is capable of keeping his subjects under control.

इन्द्रियाणां जये योगं समातिष्ठेद् दिवानिशम् ।
जितैन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥



He shall shun the ten ruinous vices springing from love of pleasure (Kama), as also the eight arising from anger (Krodha).

दश कामसमुत्थानि तथाऽष्टौ क्रोधजानि च।
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत्॥

The king who is addicted to vices springing from the love of pleasure becomes deprived of wealth and virtue; while he who is addicted to those proceeding from anger becomes bereft of his very soul.

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्व्वात्मनैव तु॥



Hunting, dice, sleeping during the day, always expressing censure, women, intoxication, musical triad and listless wandering constitute the ten-fold set arising from the love of pleasure.

मृगयाऽक्षो दिवास्वप्नः परिवादः स्त्रियो मदः ।

तौर्यत्रिकं* वृथाट्या च कामजो दशको गणः ॥ (*नृत्यगीतवादित्राणि)

Tale-bearing (gossiping), Treachery, Envy, Slandering, Misappropriation of property, Cruelty of speech and of Assault - these constitute the eightfold set born of Anger.

पैशुन्यं साहसं द्रोह ईर्ष्याऽसूयाऽर्थदूषणम् ।

वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥



With great effort he shall subdue that greediness which all wise men regard as the root of both these; both these sets arise out of that.

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ ॥

In the set arising from kama - drinking, dice, women and hunting are to be regarded as the four most evil, in the order in which they are named.

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत् कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥



In the set born of Anger - Assault, Cruelty of speech and Misappropriation of property, - are to be regarded as the three most malicious.

दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे।
क्रोधजेऽपि गणे विद्यात् कष्टमेतत् त्रिकं सदा ॥

The self-disciplined man should know that in this set of seven which spreads everywhere, each preceding vice is more serious than the succeeding one.

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद् व्यसनमात्मवान् ॥

