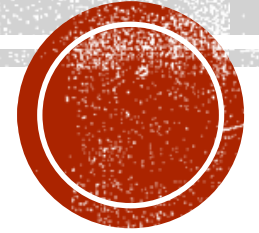


मास्टर्स इन कौटिल्य राज्यशास्त्र और अर्थशास्त्र  
पेपर 02 - भारतीय राजकीय, आर्थिक और  
सामाजिक विचार

व्याख्यान 12 – 11.12.23



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## Kiratarjuniyam of Bharavi

- 1<sup>st</sup> Canto – Vanechara Vrittanta
- 2<sup>nd</sup> Canto – Draupadi's and Bhima's Speech
- 3<sup>rd</sup> Canto – Yudhishtira's calm thoughts and Vyasa's Guidance
- Concepts of Rajadharama – Discussed by Yudhistira, Bhima, Draupadi



Vanechara's Words -

क्रियासु युक्तैर्नृप-चारचक्षुषो न वचनीयाः प्रभवोऽनुजीविभिः।

अतोऽर्हसि क्षन्तुमसाधु साधु वा हितं मनोहारि च दुर्लभं वचः॥

**English** Rulers, whose eyes (we) spies are ( said to be), should not be deceived, Oh Protector of men, by (us) their servants appointed to that task , therefore deign to pardon ( me my speech ) whether agreeable or otherwise, for speech ( which is ) wholesome and at the same time ) pleasant (to hear) is rarely found (upon this earth)

सुलभा पुरुषा राजन् सततं प्रियवादिनः।  
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥



स किंसखा साधु न शास्ति योऽधिप हितान्न य स शृणुते स किंप्रभु।  
सदाऽनुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसम्पदः॥

**English.** He is a bad courtier who does not advise his king honestly, he is a bad king who does not listen to his well-wisher For prosperity of every sort always attends kings and ministers (when) mutually well-disposed.



कृतारिषड्वर्गजयेन मानवीम् अगम्यरूपां पदवीं प्रपित्सुना ।  
विभज्य नक्तं दिवमस्ततन्द्रिणा वितन्यते तेन नयेन पौरुषम् ॥

**English.** The (path of) heroic-virtue (coupled) with diplomacy is being followed by him (Duryodhana), who has conquered his six enemies (Kama and others), (and who) shaking off all lethargy and dividing ( his ) nights and days ( for the discharge of his kingly duties ), seeks to attain the unattainable ideal set up by Manu



सखीनिव प्रीतियुजोऽनुजीविनः समानमानान्सुहृदश्च बन्धुभिः।  
स सन्ततं दर्शयते गतस्मयः कृताधिपत्यामिव साधु बन्धुताम्॥

**English** Devoid of (all) pride, and frankly he always treats (lit shows to the world) his attendants like friends possessing his affection, and his friends (he treats) with the respect due to his relations and his kinsmen (he treats) like ruling sovereigns.



असक्तमाराधयतो यथायथं विभज्य भक्त्या समपक्षपातया ।  
गुणानुरागादिव सख्यमीयिवान् न बाधतेऽस्य त्रिगणः परस्परम् ॥

**English.** The three (ende of human endeavour) have come together in him attracted, as it were, by his virtues ; nor do they mutually clash with each other in his case ; for he directs his attention impartially to each in turn, devoting himself whole-heartedly ( to each ), yet still (remaining) uncontaminated (lit unattached)



निरत्ययं साम न दानवर्जितं न भूरि दानं विरहय्य सत्क्रियाम्।  
प्रवर्तते तस्य विशेषशालिनी गुणानुरोधेन विना न सत्क्रिया ॥

**English** His spontaneous friendliness is not unaccompanied with gifts nor are his magnificent gifts bereft of gracious courtesy, nor is his unlimited courtesy (shown to any) without due merit





विधाय रक्षान्परितः परेतरानशङ्किताकारमुपैति शङ्कितः।

क्रियाऽपवर्गेष्वनु जीविसात्कृताः कृतज्ञतामस्य वदन्ति सम्पदः॥

**English** Appointing those who are not inimical to himself as his bodyguard he achieves the appearance of ease, though ( at heart ) he is suspicious. And his wealth made over to his attendants on the success of their mission proclaims his gratitude.



महौजसो मानधना धनार्चिता धनुर्भृतः संयति लब्धकीर्तयः।  
न संहतास्तस्य नभिन्नवृत्तयः प्रियाणि वाञ्छन्त्यसुभिः समीहितुम्॥

**English.** His soldiers (lit archers) who are possessed of great strength and greatly value their self-respect, who are honoured with wealth and have gained distinction in fighting, who are neither leagued together (in conspiracies) nor mutually distrustful, wish to do him good at the cost of their lives



महीभृतां सच्चरितैश्चरैः क्रियाः स वेद निश्शेषमशेषितक्रियः।  
महोदयैस्तस्य हितानुबन्धिभिः प्रतीयते धातुरिवेहितं फलैः॥

**English** Pursuing his objects till they are accomplished,  
he learns thoroughly the plans of all (other) kings through  
faithful spies (it whose conduct is good) His (own secret)  
plans, like those of Providence, are revealed by their results  
producing great prosperity and a succession of blessings



Draupadi's Speech -

व्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः।

प्रविश्य हि घ्नन्ति शठास्तथाविधानसंवृताङ्गान् निशिता इवेषवः॥

**English.** Those dull witted men meet with defeat who do not practise deception on the deceitful , for artful persons entering into (the confidence of) such persons destroy them, as sharp arrows penetrating the body destroy those whose limbs are bare (i. e. unprotected with armour)



भवन्तमेतर्हि मनस्विगर्हिते विवर्तमानं नरदेव वर्त्मनि ।  
कथं न मन्युर्ज्वलयत्युदीरितं शमीतरुं शुष्कमिवाग्निरुच्छिख ॥

English Oh saintly monarch ! at present treading  
- the path which heroes disdain to tread, why does not flam-  
ing wrath consume thee, just as tongues of fire bursting  
outwards consume the dried Sami tree ?



अवन्ध्यकोपस्य विहन्तुरापदां भवन्ति वश्याः स्वयमेव देहिनः।  
अमर्षशून्येन जनस्य जन्तुना न जातहार्देन न विद्विषादरः॥

**English** Men spontaneously submit to those who show  
no empty rage and who always overcome their troubles  
But for a faint, forgiving creature whether friendly or other-  
wise, one feels neither respect nor fear.



विहाय शान्तिं नृप! धाम तत् पुनः प्रसीद सन्धेहि वधाय विद्विषाम्।  
व्रजन्ति शत्रूनवधूय निःस्पृहाः शमेन सिद्धिं मुनयो न भूभृतः॥

**English** Be pleased, O king, to cast away this calmness and resort once more to thy wonted valour for the destruction of thine enemies, ( for ) it is the sages and not the kings that attain salvation by means of tranquillity after giving a wide berth to their enemies (or subduing all passions)



अथ क्षमामेव निरस्त-विक्रमश्चिराय पर्येषि सुखस्य साधनम्।  
विहाय लक्ष्मीपतिपतिलक्ष्मकार्मुकं जटाधरं सञ्जुहुधीह पावकम्॥

**English** But if you, casting aside your valour, think that forgiving patience alone is the source of (all) happiness, then throw away your bow, the sign of your royal power, and wearing matted locks, remain here worshipping the fire

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम्।  
अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम्॥





Bhima's Speech –

द्विषतामुदयः सुमेधसा गुरुरस्वन्तरः सुमर्षणः।

न महानपि भूतिमिच्छता फलसम्पत्प्रवणः परिक्षयः॥

8. By a wise man desiring his own prosperity, the rise of his enemies although great may well be tolerated (overlooked) if it is to have a very bad end, but never their loss of powers (or fall) if likely to lead to a blissful result (prosperity again).



अचिरेण परस्य भूयसीं विपरीतां विगणय्य चात्मनः।  
क्षययुक्तिमुपेक्षते कृती कुरुते तत्प्रतिकारमन्यथा॥

9. A shrewd man, carefully calculating that the destruction of his enemy is near at hand and of serious consequence and that with regard to himself it is the reverse, overlooks that; but if otherwise, he takes measures to remedy it.



क्षययुक्तमपि स्वभावजं दधतं धाम शिवं समृद्धये ।  
प्रणमन्त्यनपायमुत्थितं प्रतिपच्चन्द्रमिव प्रजा नृपम् ॥

11. The subjects bow down to that king, who though grown weak in power, possesses his innate and beneficial majesty, who makes efforts to gain greatness and who thereby goes on ever rising (lit. never suffers decay), just as they do to the moon of the first day of a month, who though it has waned, possesses its intrinsic natural lustre and who, ever bound to increase, rises to wax again.



प्रभवः खलु कोशदण्डयोः कृतपञ्चाङ्गविनिर्णयो नयः।  
स विधेयपदेषु दक्षतां नियतिं लोक इवानुरुध्यते ॥

12. Policy having its five constituents well-determined (and secured) is the source of treasure and power (lit. army). This policy, however, depends (for success) on prompt and energetic action in matters to be executed as people depend on (the fixed working of) destiny.



## Five Constituent Parts of Polity –

1. Securing the means to commence operations or of beginning an undertaking by securing allies, etc
2. Securing of an efficient army and a good treasury
3. The proper discrimination of favourable time and place
4. Means to meet emergencies or to avert dangers that may befall
5. The accomplishment of the final object



विपदोऽभिभवन्त्यविक्रमं रहयत्यापदुपेतमायतिः ।

नियता लघुता निरायतेरगरीयान्न पदं नृपश्रियः ॥

14. Calamities overwhelm a man devoid of prowess; (blissful) future forsakes one smitten by calamities; degradation is the certain lot of one who has no bright future before him; one degraded cannot be the abode of royal fortune (or of wealth, O king).



Yudhishtira's Speech –

सहसा विदधीत न क्रियामविवेकः परमापदां पदम्।

वृणते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव सम्पदः॥

30. One should not do any thing precipitately; want of deliberation is a great source of calamities : fortunes that are ever attached to merits, seek, of their own motion, one who acts with circumspection (proper thought ).



शुचि भूषयति श्रुतं वपुः प्रशमस्तस्य भवत्यलंक्रिया ।  
प्रशमाभरणं पराक्रमः स नयापादितसिद्धिभूषणः ॥

32. Correct knowledge of the Śāstras adorns the person; self possession becomes its embellishment; timely (display of) valour is the ornament of self-possession; and valour has for its ornament success brought on by right policy.





शिवमौपयिकं गरीयसीं फलनिष्पत्तिमदूषितायतीम्।  
विगणय्य नयन्ति पौरुषं विजितक्रोधरयाः जिगीषवः॥

35. Men desirous of conquest overcome the (overbearing) force of anger, and having well ascertained that the accomplishment of their desired end will be very great and will have no adverse future, direct their prowess to the favourable means.



बलवानपि कोपजन्मनस्तमसो नाभिभवं रुणद्धि यः।

क्षयपक्ष इवैन्दवीः कलाः सकला हन्ति स शक्तिसम्पदः॥

**Dharma means—Men really bent on conquest do not take a leap in the dark, but carefully calculating the time when they would get lasting success, display their valour making use of the most favourable of the means.**



समवृत्तिरुपैति मर्दवं समये यश्च तनोति तिग्मताम्।  
अधितिष्ठति लोकमोजसा स विवस्वानिव मेदिनीपतिः॥

38. That king, who maintains an even course of conduct (is neither too mild nor too severe) and assumes mildness or displays severity at the proper time, presides over (brings under his sway) the whole world, like the sun, by his lustre (majesty).



श्रुतमप्यधिगम्य ये रिपून्वितन्वते न शरीरजन्मनः।  
जनयन्त्यचिराय सम्पदामयशस्ते खलु चापलाश्रयम्॥

41. Verily those, who, even after having acquired Śāstric knowledge, do not check their passions (lit. the enemies sprung from the body), quickly bring on the goddess of wealth the infamy due to fickleness (her being unsteady)•



उपकारकमायतेर्भृशं प्रसवः कर्मफलस्य भूरिणः।  
अनपायि निर्बर्हणं द्विषां न तितिक्षासममस्ति साधनम्॥

43. There is no means equal to forgiveness, which is highly conducive to future prosperity, which is the great source of success in undertakings, and which is an unfailing destroyer of enemies.



अतिपातितकालसाधना स्वशरीरेन्द्रियवर्गतापनी ।  
जनवन्न भवन्तमक्षमा नयसिद्धेरपनेतुमर्हति ॥

42. Anger, which makes one transgress proper time and means and which inflames one's body and the group of senses, should not have the power to lead you away, like an ordinary man from success to be achieved by sound policy.



## Vyasa's Speech -

जहातु नैनं कथमर्थसिद्धिः संशय्य कर्णादिषु तिष्ठते यः ।  
असाधुयोगा हि जयान्तरायाः प्रमाथिनीनां विपदां पदानि ॥ १४ ॥

14. How will success in the objects to be gained not fail him who, when in doubt, depends upon Karna and others for decision? Verily associations with the wicked, being obstacles to success, are the seat causes) of crushing calamities.





लभ्या धरित्री तव विग्रमेण ज्यायांश्च वीर्यस्त्रिवलैर्विपक्षः ।

अतः प्रकर्षाय विधिविधेयः प्रकर्षतन्त्रा हि रणे जयधीः ॥ १७ ॥

17. The earth (your kingdom) is to be regained by you by valour alone; (the enemy, however, is stronger than you) in valour, missiles and the army; measures, therefore, must be taken to gain superiority; for, success, in battle depend, on superiority (in men and means).

