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सहायक आचार्य,

श्रीवेंकटेश्वर वैदिक विश्वविद्यालय,

तिरुपति

Summary of the Thoughts on Rajaniti of Chanakya

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Introduction –

The great philosopher Chanakya's Neeti sutras are most valuable in each and every humans life. His neeti sutras are guidelines to reach goals in every sector of all types of people in the world. Chanakya's principles are boosters for weak minded and they can strengthen the people in any negative circumstances. Especially in the ruling and administration sections. Here is the description of some of Niti sutras of Chanakya. Earlier I have already presented a Research paper and this is the second part of the research article on Chanakya Neeti sutras. In this connection I want to build the Research paper with some special way. In this way I have composed Sanskrit verses with English commentary for Chanakya's Niti sutras. Let us look into

Plans to be set for smooth ruling -

Rajya Tantra that is the set of plans made for the administration of a state, is enshrined in the science of politics, that is, in the constitution. In this regard Chanakya Two methods namely "Tantra – Aavapa". Those are based on Rajya Tantra.

Tantra means matters related to his own kingdom only. Avapa means matters related to neighboring or enemy kingdoms as well. The king should know the weakness of his own kingdom and should also know the secrets of neighbouring kingdoms. A weak king should not fight with a strong king. If he must fight, he should try to make peace agreement with the powerful enemy king before his power is completely destroyed.

A king should become stronger and fight against weaker king than him. But he should never fight against someone who is stronger or richer than him. Such enmity is not only unproductive, but also dangerous. Just as two freshly made pots of clay rub against each other and both pots break, a clash between two capable kings destroys both. When there are many enemies, it is good to make peace with at least one of them. When the enemy is strong, one should protect himself by making peace agreement.

Kings attitude for Ruling a Kingdom -

The king should not be satisfied with the wealth he has acquired so far. He should increase his wealth further through industry and righteousness. Only then can the country remain safe even if a sudden disaster occurs. When the king abandons these precautions, the goddess of wealth goes elsewhere. It is necessary for a king to be interested in acquiring more wealth, not being satisfied with what he has. That is not considered greed or sinful. However, the way of acquiring wealth must be Truthful. The king will perish due to the habit of hunting. Even if he does not have wealth or if he does not have virtues, he will fall down.

1. राजा यद्यविनीतश्चेत्¹ राज्यमज्ञानतामियात्।

ततो वरं प्रभोर्हीनमितरैस्सुप्रशासितम्॥

2. सहायान् योजयेत् राजा सामर्थ्यं समवाप्य च।

समर्थोप्यसहायश्चेत् व्यवाहरेष्वनिर्णयः॥

3. नैकचक्ररथो याति स्वर्णेनापि सुनिर्मितः।

तथा नशक्नुयाद्राजा स्वयमेकोऽसहायकः॥

4. अविनीतं² न कुर्वीत मन्त्रिणं मित्रमित्यपि।

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शृतवन्तं प्रकुर्वीतोऽपधाशुद्धं हि मन्त्रिणम्॥

5. उपधा नाम रहसि धनस्त्रीभ्यां परीक्षणम्।
द्वाभ्यां परीक्षितः शुद्धः उपाधशुद्ध उच्यते॥
6. सर्वारम्भाः मन्त्रमूलाः मन्त्रः स्वालोचनं स्मृतः।
मन्त्रसंरक्षणे कार्यसिद्धिर्भवति नान्यथा॥
7. राज्यं प्रवर्तते राज्ञो हृत्स्थया मन्त्रसंपदा।
ततः कदापि राजा नमन्त्रं प्रकटयेद्बहिः³॥
8. राज्यतन्त्रं समायत्तं नीतिशास्त्रेषु सर्वदा।
तन्त्रावापौ समायत्तौ राज्यतन्त्रे च नित्यशः॥
9. व्यवहारः स्वराज्यस्य तन्त्रमित्यभिधीयते⁴।
आवापं परराज्यस्य व्यवहारं विदुर्बुधाः॥
10. युद्धं बलवता राज्ञा नैव कुर्वीत दुर्बली।
पूर्णतो बलनाशात्प्राक् सन्ध्यर्थं प्रयतेत सः॥
11. बलावान्⁵ बलहीनेन राज्ञा कुर्वीत सङ्गरम्।
बलिना च धनाढ्येन विरोधो न फलप्रदः॥
12. उभयोस्समयोर्मध्ये तुमुलो नाशयत्युभौ।
यथाऽऽर्द्धघटयोर्धर्षः उभयोरपि भञ्जकः॥
13. सत्स्वनेकेषु रिपुषु सन्धिरेकेन वा वरम्।
आत्मरक्षां प्रकुर्वीत रिपौ बलवति स्थिते॥
14. अर्जितेन धनेनैव न तृप्येत नराधिपः।
परित्यजति राजानं तं श्रीरन्यत्र गच्छति॥
15. न गण्यते नरेन्द्रस्य व्यसनेषु धनेषणा।
धर्मार्थाभ्यां प्रणश्येत्सः मृगयाव्यसनार्दितः⁶॥
16. अग्निदाहादपि श्रेष्ठं वाक्पारुष्यं महीभृतः।
तस्मात्सन्दर्भमाश्रीत्य पारुष्यं स प्रदर्शयेत्॥

King and Rules of Punishment -

The harsh words of a king are hotter than fire. Such harsh words can burn others. That is why one should show his anger keeping in mind the occasion. It is necessary for kings to speak harshly according to the occasion. Otherwise, people will consider the smooth nature of the rulers as a weakness and go astray. If the king has to punish someone, the punishment should be appropriate to the done evil deeds.

If the king punishes someone more than his mistakes, he will start hating the king and the kingdom. Both people and enemies depend on the king's punishment. Punishment is like a training for criminals in the kingdom. Punishment is the system of governance in a Kingdom. Punishment is sometimes called Constitution of a Kingdom. Punishment brings wealth to the king.

By fearing punishments, people of all classes perform their duties properly, so that the treasury is constantly filled with wealth. In the absence of punishment, wealth is not accumulated and the desired Dharma, Artha and Kama are not attained by the king and the kingdom.

People do not commit evil deeds out of punishment. Self-preservation depends on the king and the people supporting the penal system. The growth and decline of both the king and the people depends on their self-knowledge or understanding of their own strengths.

17. दण्डेन च यथायोग्यमेव पारुष्यमाचरेत्।

अपेक्षिताच्च⁷ काठिन्यात् द्वेषपात्रं भवेन्नृपः॥

18. दण्डनीत्यां समायत्ताः शत्रवः, स्वप्रजा अपि।

राज्येऽपराधिसंघानां दण्डो भवति शिक्षणम्॥

19. दण्डनीतिर्नाम राज्ञां प्राशासनिकपद्धतिः।

नामान्तरेण सा प्रोक्ता राजनीतिरिति क्वचित्॥

20. संपादयति⁸ दण्डोऽसौ सम्पदं बहुरीतिजाम्।

धर्मार्थकामाः नायान्ति दण्डाभावे महीक्षितः॥

21. दुष्कार्याणि न कुर्वन्ति दण्डादेव जना भुवि।

अत्मरक्षणमायत्तं दण्डनीत्या समादृतम्॥

22. आत्मायत्तौ⁹ वृद्धिनाशावात्मा दण्डेन दर्शितः।

तस्मात्तदण्डः प्रयोक्तव्यः विज्ञानेन विवेकिना॥

Any work in the world is accomplished by human effort. God (destiny) cooperates with the efforts of man. Therefore, humans should give up laziness, have faith in God and start their own industry. Apart from that, they should not remain ignorant (lazy) thinking that God will take care of it. Similarly, they should not have the feeling that “everything they achieve is due to their own power, there is no God”.

Without the help of God (destiny), human efforts yield no results. Even the easiest thing becomes difficult without God's (destiny) cooperation. Only after carefully examining any work it should be implemented. Thus, the goddess of wealth remains constant. For those who do things without proper care, even if they are rich Goddess Lakshmi leaves them. “Sahasa vidhadhita na kriyam-avivekah paramapadam padam. Vrinat hi vimrishya karinam guna lubdhah svayameva sampadah” The poet Bharavi has also expressed the same thing in the great poem Kiratarjuniya.

Only those who are skilled in a work should be appointed to that task. Those who know the techniques needed to accomplish tasks can make even the impossible as possible. It is honourable to disclose only completed work. Experts believe that the disclosure of unfinished work is not honourable.

Mistakes are made in the process of accomplishing tasks. However, one should not stop working by which many great benefits that can be gained from those tasks. Mistakes are naturally seen even among educated people. Therefore,

it is not right to stop working because of the fear that mistakes will occur when one starts working.

23. कार्यं पुरुषयत्नेन लक्ष्यं सम्पद्यते भुवि।
दैवं पुरुषयत्नस्य सहयोगं प्रयच्छति॥
24. विना दैवं कृते यत्ने प्राप्नुवन्ति फलानि न।
दैवस्य प्रातिकूल्येन सुसाध्यमपि दुर्लभम्¹⁰॥
25. परीक्ष्य कार्यं कुर्वीत तेन लक्ष्मीश्चिरं वसेत्।
कर्मापरीक्ष्य यः कुर्यात् भाग्यवन्तमपि त्यजेत्॥
26. यस्मिन् कर्मणि यो दक्षः तं तस्मिन्नेव योजयेत्।
उपायवित्¹¹ स दुस्साध्यमपि कुर्यात् सुसाध्यम्॥
27. सिद्धस्यैव हि कार्यस्य प्रकाशनमिहोचितम्।
अपूर्णस्य तु कार्यस्य प्रकाशो न विदां मतम्॥
28. अल्पदोषाद्बहुगुणान् न त्यजेत कदा च न।
महाविद्वत्सु दोषास्तु दृश्यन्ते सुलभा ननु ॥

Good Administrators for good Kingdom -

By taking accompany of good people, those who are devoid of virtue can become good just as water mixed with milk becomes milk. Similarly, the company of good people protects us from the inferiority of people. Dharma is sacred to the world. And the world is established by Dharma. People seek the righteous and the virtuous. In the end, even the god of death will surely protect him. Thus, the constitution (penalty) is summarized in the Chanakya Sutras. Anyone who lives by these principles will attain happiness. O scholars! Based on the principles of righteousness written by Chanukya, I, who am called Purushottamacharya, have written the essence of them in the form of verses. And an English translation has also been made. May the readers study the essence of this Chanakya principle and lead a happy life, becoming righteous.

29. गुणवन्तं समाश्रित्य निर्गुणोऽपि गुणी भवेत्।
क्षीराश्रितं¹² यथा वारि क्षीरमेव न वारि वै॥
30. प्रतिष्ठा जगतो धर्मः लोको धर्मेण धार्यते।
¹³प्रजा धर्मिष्ठमिच्छन्ति मृत्युश्चावति तं ध्रुवम् ॥
31. एवं चाणक्यसूत्रेषु दण्डनीतिः समीरिता।
यस्तानि सूत्राण्यादृत्य जीवेत् स सुखमाप्नुयात् ॥
32. पुरुषोत्तमनाम्नैतन्मया चाणक्यनिर्मितम्।
व्याख्यातं सूत्रमेवात्र श्लोकरूपेण पण्डिताः ॥

Conclusion -

Without the good Rulers or persons or parties the Governance is not possible. With out the good guidance there is no good Governance. So for a clever ruler have to select a good guide and well wishers to advice. The Principles of Chanakya are good guides for a good Governance and good Ruling.

I am going to conclude this research paper on Summary of thoughts on Rajaniti of Chanakya with this sentence.

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