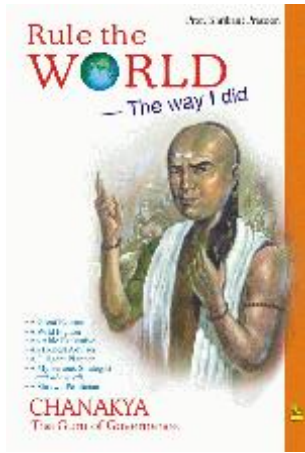




Rule The World - The Way I Did Chanakya



Author: Prof. Shrikant Prasoon

Format: Paperback

ISBN: 8122310109

Code: 9406B

Pages: 221

Price: Rs. 150.00 US\$ 6.00

Publisher: Pustak Mahal

Usually ships within 15 days

Chanakya is an unrivalled personality whose parallel cannot be found in history. Many people admire him for his wisdom and practical maxims, while many despise him for his unscrupulousness. Nonetheless, there is no one who is not awed by him. He was a shrewd politician, a master strategist, a crafty tactician, and an able administrator. He demolished a stale kingdom and an arrogant dynasty to establish a powerful and united kingdom.

This book is a peek into the life of this unmatched thinker. It also discusses his teachings and principles, which are still as contemporary and relevant to the modern times as they were myriads of years ago. Meant for all those who want to achieve an enviable position in life, the book will help you earn unprecedented power and success, and rule the world like Chanakya did.

ABOUT THE AUTHOR

Prof. Shrikant Prasoon is a reader, teacher, thinker, writer, poet and above all, a humanist. The more he reads and thinks, the more he writes on varied topics, but with one aim 'to show man the need of Nature and natural life'. He believes that all religions are integral and inseparable, living and developing parts of one basic Religion called Humanism; and all the systems are an outcome of the greatest celestial system, which is devised and regulated by the Unseen and Unknown Creator.

A retired Professor of English, he writes in Hindi with equal ease. His recent books Knowing Buddha, Knowing Guru Nanak, Panch Mahabhuta Tatwa & Sharira and Indian Scriptures have been widely acclaimed.

CONTENTS:

Section - I Chanakya : The Man and the Legend

A Peerless Personality

The Mysterious Life of Chanakya

The Varied Writings of Chanakya

Leaves from the Life of Chanakya

Section - II Chanakya Niti

Niti - 1

Niti - 2

Niti - 3

Niti - 4

Niti - 5

Niti - 6

Niti - 7

Niti - 8

Niti - 9

Niti - 10

Niti - 11



Niti - 12
Niti - 13
Niti - 14
Niti - 15
Niti - 16
Niti - 17

Section - III Niti Shastra
Niti Shastra

Section - IV Artha Shastra
Artha Shastra

Section - V Conclusion
The Incomparable Chanakya

AN EXCERPT FROM THE BOOK

The Varied Writings of Chanakya

In his writings, he is not just 'Chanakya' but many writers combined and absorbed in one. His childhood name was Vishnu Gupta, which is similar to Vishnu Sharma who wrote Hitopadesh, so he is claimed to be the same. He was the son of Chanak, so he was called Chanakya and wrote all the moral teachings including Chanakya Niti and Chanakya Sutra under this name. Kautilya who wrote Artha Shastra is said to be Chanakya himself and as Vatsyayan, he gave the really astonishing work Kamasutra.

The science of ethics (Niti Shastra) or moral teaching in Indian scriptures has its own value and significance. Its importance can be gauged by the fact that in The Gita Lord Krishna declared, I'm ethics for those who wish to win - nitihi asmi jigistam.

From the Vedic Period till 1200 AD, the science of ethics remained as a mode and form of expression, and the sharpest device to teach. The Vedas, Brahma, Vishnu, Shiva, Ram, Krishna, Vyas, Brihaspati, Shukra, Indra, Markandeya, Bharadwaj, Vaishampayan, Buddha, Mahavira, Chanakya, Bhartrihari, Nanak, Kabir, Tulasi, Rahim and many more through their scriptures have added something valuable to the science of ethics and enriched it.

In Sanskrit, there are many books which deal purely with pure moral teachings both in the form of couplet (generally anushtupa metre) and also as simple formula known as sutra. In them, the thinkers have presented ways to purify our inner selves and have taught to get success in every situation and circumstance, and lead a peaceful and happy life. They have discussed these ideas using various similes and metaphors, which makes them impressive and have a magical effect on the listeners. In almost every congregation (in panchayats for any reason, and at the time of important sales and purchases), they are quoted vehemently and analysed methodically. They are often quoted to impress others. Clarity and easy perception are their qualities that are behind their miraculously long life and popularity. They are so natural that they touch the heart and so true that none can deny them. They will not perish till man is alive.

Chanakya is a leader among all the writers who wrote Indian scriptures. He has not narrated the events, but has given the conclusions. He has not described anything in detail, he has just squeezed and condensed them to suit his direct and concise ways of expression.

He was a great statesman, diplomat, and a sagacious and virtuous man in moral behaviour. He has a special place among the composers of ethical verses, for he dedicated all his writings solely to moral teachings and composed nothing else other than that. He had an aim, which he achieved. He excelled in every sphere. He was truly a committed soul. Such commitment has never been seen after his departure. It is no wonder that he was read, quoted, liked and revered by all. His teachings are universal and applicable at every place and in any situation. Just by following him, one can easily get worldly success in any field and also spiritual solace.

Chanakya framed policies with rare prudence, clarity and judiciousness. They are still treated as the basis of diplomacy and formation of policies and rules by most of the governments of the world. He is the most popular and the most widely read person among the ancient Indian writers.

Most of the moral and ethical quotes are associated with the name of Chanakya. As we know virtually nothing about the poets and thinkers, so we have no option but to accept them as they are placed before us. We have no extra information to challenge any part of it, though we find the same couplet and the same doctrine at many places, even in the classics that are supposed to have been written centuries before Chanakya; as for example many of them are included in Manu Smriti, Mahabharat and Puranas.



The following shloka is found in Chanakya's Niti Shastra, Hitopadesha as well as in Markandeya Purana (37/23), in Varaha Purana (153/26) and in the Shanti Parva of Mahabharat:

Nasti vidyasamam chakshuh nasti satyasamam tapah
Nasti ragsamam dukham nasti tyagsamam sukham

Most of them are called Chanakya Niti and Chanakya Sutra. In Vishwesharanand Indological Series No. 27, 28 and 29 (published in 1963 from Hoshiarpur) such six versions have been collected:

1. Vriddha Chanakya (Part I) - It is known as Samanya Vachana (General Version). It has 8 chapters.
2. Vriddha Chanakya (Part II)- It is known as Alankrita Vachana (Ornamental Version). It is named as Chanakya Nitidarpan and has 17 chapters, which have 197 shlokas out of the total available 336. In the easily available versions in the market, all the 336 shlokas have been included and they are called either Chanakya Nitidarpan or Chanakya Niti Shastra.
3. Chanakya Niti Shastra - It is the third version and is called Chanakya Niti Shastra. In the Avatarnika (Preface), it has been claimed that it has been collected from different books and it is the seed of all scriptures:

Nanashastra udhritam wakhshye rajnitisammuchayam
Srababeejam idam shashtam Chanakyam sarsangraham

It has been claimed to be the original work of Chanakya, which is a proof that it is the most ancient one:

Mulasutram prawakshyami Chanakyena yathoditam
Yasya vigyanamatrena murkho bhawati panditah

4. Chanakya Sarsangrah - It is the fourth version, which contains 300 Anushtupa Britta Tis divided into three sections and each section contains exactly 100 shlokas. It teaches not only polity, but also the simple ways of general living. The last couplet lays stress on 'living in Kashi' which shows the love of the poet for the place and suggests that either he belonged to Kashi or had great affinity and respect for the place. So he tells 'in this mortal world, there are four things which can be of essence; they are living in Kashi, truthful living, closeness to Ganga and devotion to Lord Shiva :

Asare khalu samsare sarametat chatushtayam
Kashyam basah satam sango Gangambhah Shambhusevanam

5. Laghu Chanakya - It is divided into 8 chapters and each contains 10 to 13 couplets. It was not available in India but was very popular in European countries for many centuries as it was carried over there by the priests. Perhaps it was first translated in Greek in the year 1825 by Gelenas who was probably a scholar of Sanskrit.

6. Chanakya Rajniti Shastra - It is divided into 8 chapters and contains 534 shlokas or couplets in Sanskrit. Even this book was not available in India. It was translated in the 9th century AD and preserved in Tibet. Its verses are also available in the books in China, Mangolia, Manchuria, Java and Bali. But the complete text is available only in Tibet. Chanakya Rajniti Shastra deals mostly with kings and politics; particularly the fourth and the fifth chapters deal only with the king, kingdom, people, policies, diplomacy and other topics related to good and successful governance. In this respect, it is a unique creation which teaches everyone all about emancipation of life, good moral character, happy, smooth and trouble-free life, good governance and the duties of kings, ministers and other government official, so that they can rule well and protect the kingdom from inner revolts and outer attacks. Even Brihaspati in his Niti Shastra has included verses from Chanakya's Rajniti Shastra. It is claimed that originally it contained some 1119 shlokas. In that way, it appears that the total number of the shlokas composed by Chanakya is more than two thousand.

To many, Niti shlokas have greater value but for many, Kautilya's Artha Shastra is the greatest work. Incidentally, Kautilya means crookedness, cunningness and fraud; somehow these qualities got associated with Chanakya although he was totally against them and despised these impurities. In Mudra Rakshasa, he has been introduced as:

Kautilyah kutilmatih sa yesha yena krodhagnnau
prasamadahi Nandbanshah
- Mudra Rakshasa (1/7)

Politics, kingship, governance and economy are all related aspects of life. They do not have separate existence. They are interrelated and interdependent. In the Artha Shastra, Chanakya has comprehensively discussed, theorised and presented every aspect of the ruler's life as well as that of the ruled. The principles have abundance of practical wisdom and humanitarian idealism. It deliberately and with great success combines them with strict rules, tough aims to balance the socio-economic and



political scenario and its transformation into action, and implementation in day-to-day life for maximum gain, peaceful and trouble-free life. That attitude is well supported by tradition as it assimilates tradition and by human psychology, both general and abnormal. They have been presented in such a way that they need no proof. Subsidiary materials are not needed to substantiate them.

Chanakya Sutras are mostly taken from Kautilya's Artha Shastra. They present the quintessence of Chanakya's views and those of the earlier texts, particularly from Brihaspati Niti. On the contrary to the present belief and effort to separate politics and religion, Chanakya held the view that they are inseparable.

Nyaya Shastra Mimamsa, a commentary on jurisprudence and Kamasutra by Vatsyayan are also supposed to be the creations of Chanakya. The information can neither be ignored easily nor accepted whole-heartedly. There is one vital fact that Vatsyayan is believed to be a person of the age and the court of Kanishka. In absence of adequate proof, it depends entirely on the mood and mind of an individual to accept or to deny it. It makes no difference to the wisdom and greatness of Chanakya.

It is a surprise that he wrote Kamasutra under the name of Vatsyayan. It is a book which deals with sex and physical relation between a man and a woman. The very subject may have forced him to change his name. This work is basically a treatise that describes various ways and procedures by which carnal pleasure can be achieved.

Panchatantra, including Hitopadesh and Mitralabh, is also accepted as the work of Chanakya as he is accepted as Vishnu Gupta or Vishnu Sharma. However, some of the scholars feel that they are different persons born in different ages. Chanakya is also known by the name Vishnu Gupta and seldom Vishnu Sharma. Panchatantra, as is known to all, is composed by Vishnu Sharma. Yet, it is not only the similarity of name, but also a few shlokas which have been found common in it and in the books popularly known as the writings of Chanakya. There is no debate possible on this issue. When most of his works came back to India from the possession of different countries, then how can anyone be sure of the text or the author?

It may seem debatable who composed these shlokas and when they were composed, but there is no doubt that these are the jewels of human mind and the most precious possessions for the present, which should be preserved well for the future generations. People from all walks of life, whether literate or illiterate, must know and follow them for a better understanding of people and life. If sincerely followed, it will check everything wrong, improve the standard of thinking and general behaviour, which will automatically help in living a satisfied and peaceful life, not with plenty of money but with a lot of achievements.

In all that Chanakya wrote his intentions were very clear. He wanted to improve general moral character, create an ideal society and to show the people the ways to lead a contented, peaceful and happy life. He never thought about himself and accumulated no wealth. He did everything for the people.

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