4.1 Chanakya

Date of Birth: 350 BC
Date of Death: 275 BC

- Chanakya, also known as Kautilya or Vishnugupta, was born in Pataliputra, Magadh (modern Bihar in India), and later moved to Taxila, in Gandhar province (now in Pakistan).

- He was a professor (acharya) of political science at the Takshashila (Taxila) University and later the Prime Minister of the Emperor Chandragupta Maurya.

- He is regarded as one of the earliest known political thinkers, economists and king-makers.

- He was the man to envision the first Indian empire by unification of the then numerous kingdoms to fight against the Greek conqueror Alexander.

- His foresight and wide knowledge coupled with politics of expediency helped found the mighty Mauryan Empire in India.

- Two books are attributed to Chanakya: Arthashastra, and Chanakya Neeti.

- Arthashastra (literally 'the Science of Material Gain' in Sanskrit) is arguably the first systematic book on economics.

  - It discusses monetary and fiscal policies, welfare, international relations, and war strategies in details.

- Many of his Neetis or policies have been compiled under the book title Chanakya Neeti.

  - It is a treatise on the ideal way of life.

- His main philosophy was "A debt should be paid off till the last penny; an enemy should be destroyed without a trace".
• Ashoka was the grandson of Chandragupta who was made a king by Chanakya. Ashoka became one of the great emperors of India and we see his dharma chakra on the Indian flag, coins, currency notes etc.

- The twenty four spokes in this chakra wheel represent twenty four virtues/values:
  • Love for all beings
  • Courage
  • Patience
  • Peacefulness
  • Kindness
  • Goodness
  • Faithfulness
  • Gentleness
  • Self-control
  • Selflessness
  • Self sacrifice
  • Truthfulness
  • Righteousness
  • Justice
  • Mercy
  • Graciousness
  • Humility
  • Empathy
  • Sympathy
  • Supreme knowledge
  • Supreme wisdom
  • Supreme moral standards
  • Hope, trust
  • Faith in the goodness of God or nature.

4.2 – 4.15 Chanakya Neeti

Chanakya Neeti slokas are useful slokas composed by Chanakya (Kautilya), for our day-to-day life and environment. These slokas give us very valuable insight into society and political life. They were written in Sanskrit two thousand years ago. Even today these slokas are applicable to our life as they were more than 2000 years ago. Some of them are given below:

1.विद्वत्वं च नृपत्यं च नैव तुल्यं कदाचन ।
   स्वदेशं पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

vidvatvan cha nRipatvan cha naiva tulyam kadaachana
svadeshe poojyate raaja vidvaan sarvatra poojyate
Scholar and king are never comparable.
King is worshipped in his country, but the scholar is worshipped everywhere.

2. पणिते च गुणा: सर्व भूख दोषा हि केवलम् ।
तस्मान्मूर्खसंदर्शिप्या प्राण्या एको विशिष्यते ॥

pandite cha guNaaH sarve moorkhe doShaa hi kevalam
tasmaan moorkha sahasreShu praajnyaa eko vishiShyate

Nobel people have all good qualities and fools have only bad qualities.
So, people respect only one noble person instead of a thousand fools.

3. चला लक्ष्मीश्चला: प्राणाश्चलं जीवित योयनम् ।
चलाचले च संसारे धर्मं एको हि तिथ्यल: ॥

chalaa lakshmiishchalaaH praaNaashchalam jevita yauvanam
chalaachale cha samsaare dharmeko hi nishchalaaH

Wealth comes and goes, life and youth goes from the living.
In this world of coming and going, 'dharma' alone is firm.

4. वर्मेको गुणी पुत्रो त च मूर्खशतात्यACHI ।
एकस्य द्रस्तम् हन्तित न च तारणणोपिधिच ॥

varameko guNii putro na cha moorkhashaataanyapi
ekashchandrastamo hanti na cha taaragaNo.apicha

One good and noble child is better than a hundred fool children.
Only one moon lights the sky, where as thousand stars do not.
Similarly, one noble child brings fame and respect to family than hundred fools.

5.दूरत: शोभते मूर्खः लम्बशात्पावृतः ।
तावच्च शोभते मूर्खः यावस्थितिनिचल्ल भापते ॥

doorataH shobhate moorkho lambashaaTapaTaavRitaH
taavachcha shobhate moorkho yaavat kijNchinna bhaaShate

Wearing expensive dresses a fool looks like a scholar from a distance.
But when he opens his mouth his ignorance comes out.
He who stands with, in good times, bad times, drought, riot, war, king's court and after death is a real friend.

Break all your relations with such a friend who talks sweetly in your presence and brings harm at your back. Such a friend must be left just like a pot of poison with cream of milk on top.

An evil person must never be trusted even if talks sweet. Because an evil person has sweet on tongue, but has a heart filled with poison.

Snake is cruel and an evil person is also cruel, but an evil person is crueler than a snake. Snake can be controlled by mantra and medicine, but how can an evil person be controlled?
10. हस्ति हस्तसहस्रेण शतहस्तेन वाजिन: ||
शूर्दिग्गणो दशहस्तेन स्थानत्यागेन दुर्ज्ञेन: ||
hasti hasta sahasreNa shatahastena vaajinaH
shRiNgiNo dasha hastena sthaanatyagena durjanaH

A distance of a thousand hands in case of elephant, hundred hands for a horse, and ten hands for cattle should be maintained. But, in case of an evil person one must leave the place.

11. अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ||
वंचनं चादपामनं च मतिमान् न प्रकाशयेत ||
arthanaasham manastaapam gRihe dushcharitaani cha
vanchanam cha apamaanam cha matimaan na prakaashayet

A wise man should not reveal the - loss of wealth, sadness in heart, family scandal, abusive language used by others and insult.

12. धनिकः श्रोत्रियो राजः नदी वैचारस्तु पंचमः ||
पंच यत्रनवियतते तत्र वासं न कारयेत ||
dhanikaH shrotriyo raaja nadii vaichastru panchamaH
pancha yatra na vidiyante tatra vaasam na kaarayet

Wealthy people, scholars, king, river and doctor; where these five are not there, one should not live in that place.

13. यस्मिन देशे न सम्मानं न प्रीतिर्न च बाल्यवः ||
न च विद्यागमं: कष्टिः तं देशं परिवर्जयेत् ||
yasmin deshe na sammaanam na pritiir na cha baandhavaaH
na cha vidyaagamaH kashchit tam desham parivarjayet

The country where people do not have respect or friends or love and where there are no scholars; one should leave that country.

14. मनसा चिन्तितं कर्म वचसा न प्रकाशयेत् ||
मंत्रेन रक्ष्येदुदूहम कार्यं चापि नियोजयेत् ||
manasaa chintitam kaaryam vaacha na prakaashayet
mantrena rakshyed gooDham kaarye chaapi niyojayet
Do not reveal what you have planned to do, the best counsel is to keep it a secret and try to execute it with determination.

15. व्रत्ता दृष्टिः समुद्रपु व्रत्ता तुसेषु भोजनम् ||
व्रत्ता दानं धनाभेषु व्रत्ता दीपं दिवासापि च ||
vRithaa vRiShTiH samudreShu vRithaa tRipteShu bhojanam
vRithaa daanam dhanaaDheShu vRithaa deepo divaaapi cha

Rain over ocean is meaningless, meaningless is feeding a well fed person, charity to a rich person is meaningless, meaningless is lighting lamp in daylight.

16. क्रृत्तशेषश्वागिनिशेषो व्याधिशेषस्तथेऽव च ||
पुनर्ध वर्धने यस्मात्स्माच्छेषयः न रक्षयेत् ||
RNasheShashcha agnisheSho vyaadhisheShastathaiva cha
punashcha vardhate yasmaat tasmaachchheSham na rakshayet

Loan should be completely paid back, fire should be removed completely, and root of illness should be completely removed. Otherwise these three again grow up.

17. नास्ति मेघसमं तोयं नास्ति चाल्मसं बलम् ||
नास्ति चक्षुसमं तेजो नास्ति धान्यसं भैरुम् ||
na.asti meghasamam toyam na.asti chaatmasamam balam
na.asti chakshu samam tejo na.asti dhaanyasamam priyam

No drink is better than rain water, no power is equal to will power, no light is brighter than vision of eyes, no wealth is more satisfying than food.

18. अतिदर्पं हतां लंका अतिमाने च कौरवाः ||
अतिदाने बलबंधं सर्वमयस्त्वं गार्हितम् ||
atidarpe hataa laNkaa atimaane cha kauravaaH
atidaane balirbaddhaH sarvamatyantargahitam

Lanka was destroyed because of too much pride of Ravana; Kauravas were destroyed due to too much pride; Bali was bound because of too much giving; too much of everything is bad.
Charity destroys poverty, good behavior destroys trouble, intelligence removes ignorance, and confidence (worshipping God) removes fear.

There is no gem in every mountain, and no pearl on the forehead of every elephant; similarly noble people are not found everywhere and sandalwood trees are not seen in every forest.

Massaging dog’s tail with oil and keeping it straight with rope around it for twelve years does not make it straight. Similarly, a person’s natural behavior and characteristics cannot be changed.

There is no friend like knowledge, no enemy like disease, no love like love for son, and no power like God’s power.
23. शांतितुल्यं तपो नास्ति न सन्तोषात्परं सुखम् ।
न तु रुषाया: परो व्यधिर्न च धर्मो दयापरः ॥

shaantitulyam tapo naasti na santoshat param sukham
na tRiShNaayaH paro vyadhirna cha dharma dayaparaH

There is no penance better than peace, no happiness better than satisfaction, there is no disease worse than greed, and no better dharma than kindness.

24. यथा चतुर्भिः: कनकं परीक्ष्यते लिपिर्षणचछेदनतापतादिनः ।
तथा चतुर्भिः: पुरुष: परीक्ष्यते त्यागेन शीलेन गुणेन कर्मणा ॥

yathaa chaturbhiH kanakam parikshyate nigharShaNa chchhedana taapa taaDanaiHi
tathaa chaturbhiH purushaha parikshyate tyaagena sheelena guNena karmaNaa

As gold is tested in four ways by rubbing, cutting, heating and beating; in the same way a man is tested by his renunciation, conduct, qualities and actions.

25. अभ्यासास्बायते विद्या कुलं शीलेन धार्यते ।
गुणेन ज्ञायते त्यार्यः: कोपो नेत्रे न गम्यते ॥

abhyaasadhaaryate vidyaa kulam sheelena dhaaryate
guNena jnyaayate tvaaryaH kopo nethrena gamyate

Knowledge is maintained through practice, family's name by its credentials, a noble person is known by his good qualities, and a person's anger from his eyes.

26. पुष्पे गन्धं तिले तैलं काश्तिनं पयसि घृतम् ।
इक्ष्वाकू गुंदं तथा देहे पश्यात्मानं विशेषकः ॥

puShpe gandham tile tailam kaaShThe.agnim payasi ghRitam
ikshau guDam tathaa dehe pashya atmaanam vivekataH

Scent in flower, oil in sesame seeds, fire in wood, ghee in milk, sweetness in sugarcane, and soul in body are not seen from outside. The wise should make an endeavor to know the soul and the God.
27. नाभिषेको न संस्कारः सिंहस्य बने ।
विक्रमार्जितसत्त्वस्य स्वयमेव मृगेन्द्रता ॥

naabhisheko na samskaaraha simhasya vane
vikramaarjita sathvasya swayameva mrigendrataa

There is no official coronation ceremony held to declare that lion is the king of the jungle. He becomes king by his own attributes and heroism.

28. क्षणान: कणश्रैव विय्यां अर्थ च साध्येत् ।
क्षणेन नष्टे कुतो विद्या कफने नष्टे कुतो धनम् ॥
kshaNashaha kaNashashchaiva vidyaam artham cha saadhayet
kshaNe nashTe kuto vidyaa kaNe nashTe kuto dhanam

One should learn from every moment and one should earn from every bit. If you waste a second (kshaNa) you cannot get knowledge (vidyaa) and similarly if you waste a bit (kaNa) you cannot get money (artham).

29. दुर्जनेन समं सह्यं प्रीति चापि न कारयेत् ।
उष्णो दहति चांगारः शीतलः कृष्णायते करम् ॥

Durjanena samam sakhyam preethim cha api na kaarayet
UshNo dahati chaangaaraha sheetihi kRishNayathe karam

One should avoid friendship or warm relationship with a wicked person. If hot, coal burns your hands; if cold, it blackens your hands. Similarly, wicked people cause problems -whether they are good or bad- to you.

30. चिन्तनीया हि विपदां आदायेव प्रतिक्रिया ।
न कृपक्ष्यनन् गुरुः विन्दिना गौहे ॥

Chintaneeyaa hi vipadaam aadaaveva pratikriyaa
Na koopakhananam yuktam vahnina gRihe

One should not start digging the well after the house has caught fire; but one should be proactive and prepare the solutions for anticipated problems.
31. ज्येष्ठत्वं जन्मना नैव गुणेः ज्येष्ठत्वमुच्यते ।
गुणात् गुरुत्वमायाति दुधं दापिं घृतं क्रमात् ॥

jyeshtatwam janmanaa naiva gunair jyestatwamuchyate
gunaat gurutwamaayaati dugdham dadhim ghRitam kramaat

Greatness is not by birth; greatness is determined by a person’s qualities. Ghee is
derived from curd; which in turn is derived from milk.

32.उधमेन हि सिद्धयन्ति कार्यार्थं न मनोरथः ।
न हि सूतस्य सिंहस्य प्रविश्यन्ति मुखे मृगः ॥

udyamena hi siddhyanti kaaryaaNi na manorathaihi
na hi suptasya simhasya pravishanti mukhe mRigaaha

Any work will not get accomplished just by desiring for its completion. A prey by itself
will not enter into a sleeping lion’s mouth. The desires and capabilities of a person
should be complimented by his/her efforts and hard work to achieve the goal.

33.न चोराह्यं न च राज्यांं न भान्ह्यायं न च भारकारि ।
द्यये कृते वर्धतं एव नित्येन वियाधं सर्वधनात्मप्रधानम् ॥

na chorahaaryam na cha raajahaaryam na bhratrabhaajyam na cha bhaarakaari
vyaye kRite vardhata yeva nityam vidyaadhanam sarvadhanaat pradhaanaam

It cannot be stolen by thieves, nor it can be taken away by kings; it cannot be divided
among brothers and it is not heavy. If spent well, it always keeps growing. The wealth of
knowledge is the most superior wealth to all.

34.अत्यनामापि वस्तूना संहति: कार्यसाधिका ।
तृणेञ्ण्णुत्तमाधमापनैवध्यन्ते मलदन्तिनः ॥

alpaanaamapi vastoonam samhatihi kaaryasaadhikaa
tRiNair guNatvam aapannair baddhyante mattadantinaha

The greatest of tasks can be accomplished by completing the smaller tasks-This is
similar to a thick rope that is used to bind a wild elephant in rage. Thick rope gains its
strength from the numerous small threads that are bound together.
35. प्रभूतं कार्यमल्यं व यन्नर: कर्तुमिच्चति।
वर्षारम्भेन तत्कार्यं सिम्हादेकं प्रचक्षाते॥

One excellent thing we can learn from a lion is to make a whole-hearted and strenuous effort at the start of whatever one wishes to accomplish even if it is a small task.

36. गते शोको न कर्त्तव्यो भविष्यं नैव चिन्तयेत।
वर्तमानेन कालेन प्रवर्तन्ते विचक्षणा:॥

gate shoko na kartavyo bhavishyam naiva chintayet
vartamaanena kaalena pravartante vichakshaNaha

We should not mourn for what is past, nor should we worry about the future. The wise men think of and work according to the present needs and circumstances.

37. गुणैरुत्तमताम् याति नोच्चैरासनसम्मिथिते।
प्रासादशिखरतो अपि काक: किं गरुडायते॥

gunairuttamataam yaati nochchairaasan samsthitaihi
praasaada shikharato api kaakaha kim garudaayate

A man attains greatness by his merits, not simply by occupying a high position. Can a crow be called a Garuda simply because he is sitting at the top of a palace?

38. प्रियवाक्यप्रदाननें सर्वं तुष्यन्ति जन्तवः।
तस्मातदेव वक्तव्यं वचने का दरिद्रता?॥

Priyavaakya pradaanena sarve tushyanti jantawaha
tasmaatadeva vaktavyam vachane kaa daridrataa

All creatures are pleased by sweet tongue and loving words; therefore, we should always speak sweetly to please all. One should never be bankrupt of sweet words.