

Cānakyasūtrāni: Its Relevance in Contemporary Indian Society

A thesis submitted in partial fulfilment for the Degree of Doctor of Philosophy (Arts) in Philosophy by Kanak Kumar Jana

Registration number. –F.I. No. 196/13/Arts

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July 2021

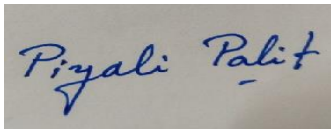
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Cānakyasūtrāni: Its Relevance in Contemporary Indian Society

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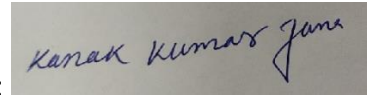
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Acknowledgements

I want to express my gratitude to Professor (Dr.) Piyali Palit, Department of Philosophy, Jadavpur University, a towering genius, inspired the commencement and completion of this study. I must acknowledge the invaluable guidance she provided throughout this work. Our discussions kindled my interest to research deeper into the study of *Cāṇakya nīti śāstra* and *Arthaśāstra* and extract the essence of the epic. The compilation of the study was one of the most challenging and satisfying experiences.

Finally, I thank my Parents, my spouse, and my lovely Aadrik (son), for their love and unconditional support. Their companionship has made the journey an involvement to appreciate. My charming family remains the source of my strength with the bravery to comprehensive this research work.

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Abbreviations

- **Rg.** - *Rig-veda*
- **Av.** - *Atharva-veda*
- **Yaj.** - *Yajur-veda*
- **Tai. S.** - *Taittiriya Samhitā*
- **Vaj. S.** - *Vajasneyi Samhitā*
- **Mai. S.** - *Maitrayani Samhitā*
- **S. Br., Sh. Br.** - *Shatapatha Brahmana*
- **Ai. Br.** - *Aitareya Brahman*
- **Kaus. Br.** - *kaushitaki Brahman*
- **Up.** - *Upaniṣad*
- **Tait.** - *Taittiriya*
- **Br.** - *Brihadaranyaka*
- **Ai.** - *Aitareya*
- **Ch.** - *Chāndogya*
- **Mu.** - *Mundaka*
- **Pr.** - *Prashna*
- **Ish.** - *Isha*
- **M.** - *Manu-Smṛti*

- *Bg.* - *Bhagwad- Gitā*
- *Y. or. Yaj.* - *Yajnavalkya-Smṛti*
- *R.* - *Rāmāyana*
- *S.N.* - *Shukra- nīti*
- *Mahābhārata* - *Bombay Edition- Nirnaya- Sagar Press*
- *Dharma- śāstras* - *M.N. Dutt.*
- *Sh.* - *Shakuntalā*

Introduction

Ethics, *nītiśāstra*, is a division of philosophy that deals with ethical aspects and values.

The word ethics originates from the Greek *ethikos*, which means a set of ethical principles. The term is occasionally cast off to refer to the moral principles of a particular social or religious group or an individual. Instead, it analyses human character and conduct in terms of moral and immoral, right and wrong at the back of some moral principles set by individual practices in society.

The ethical code of the individuals is a pointer of their social and divine ways of the lifecycle. The authentic essence of human life is to live amidst worldly joy and sorrows. Ethics is primarily concerned with moral issues. Religion in its true sense is found to lay anxiety on ethical virtues. Individuals are required to discharge their duties conferring to the ethical code of ethics. An actual acquaintance of ethics would be attained if one follows and absorbs these ethical values. Morals are of two kinds, individual and social. Individual morals are symptomatic of the good potentials that are crucial for individual welfare and happiness. Social ethics represents the values that remain required for social order and harmony.

In Indian tradition, ethics has its origin in its spiritual and philosophical thinking. Since the primaeval period, several religious beliefs have flourished here. Each spiritual and philosophical system of India consumes a prominent ethical module. Ethics is the ultimate of all these structures. In each religious tradition, good moral conduct is measured as essential for a happy and contented life. Without the following righteousness, no one can accomplish the highest goal (*mokṣha*) of life, for this one has to achieve good deeds and avoid wrong-doings.

Nowadays human being is associated with technical, economic and social structure. Modern humans trust that science will resolve all the instabilities of the world. Simultaneously, man has forgotten to foster a spirit of unity for the ideal application of scientific insights towards a peaceful cosmic order. Subsequently, the so-called transformation conveys just sufferings of disparity, conflict, hostility etc. Here the vision of moral order, moral principle and moral structure are imperatives for building a quality of life. Ethics is the philosophical, reflective study in formulating moral ideals. *P.Sivaswaroop* writes, “It is important to note that competition between groups led to increase in mortality and standard of thinking. To compete against contrary forces of nature, the man felt that many societies should come together. So, innovative rules remained created to work in groups. These rules are ‘Ethics’.”¹

India has actual ancient antiquity of thinking regarding ethics. Its central concepts stand implied in *R̥g Veda*, one of the oldest knowledge texts of India and the entire world. In *R̥g*

Veda, we come across the idea of an all-pervading cosmic order (*ṛta*) which stands for harmony and balance in nature and humanoid society. Here *ṛta* is defined as a power or force that controls nature's forces and moral standards in human civilisation. In human civilisation, when this synchronisation and stability are troubled, there is syndrome and misery. This is the supremacy or strength that lies behind nature and keeps everything in equilibrium.

In Indian tradition, the idea of *ṛta* provided an increase in the knowledge of *dharma*. The term *dharma* now does not mean mere religion; it viewpoints for responsibility, responsibility and justice. It is an entire way of life in which ethical values are considered supreme. Everyone stands anticipated to perform their duty according to their social situation and position in life. In Buddhism, *dhmma* is used, which is the *Pāli* equivalent of the Sanskrit word *dharma*. The guidelines and rules regarding appropriate behaviour for human beings remain given in the *Dharma Śāstras*. These are sociological manuscripts that tell us about our duties and obligations as individuals and members of society.

Hindu traditions, each individual is likely to achieve his or her duty apposite to his or her class (*varṇa*) and phase of life (*āśrama*). This separation of one's life into the four *āśramas* and their respective *dharma* was considered, in value at least, to deliver accomplishment to the individual in his social, ethical and divine aspects and lead to harmonisation equilibrium in the

humanity. These four *āśramas* are (1) *brahmacarya*, stage of learning; (2) *gṛhastha*, stage of the homeowner; (3) *vanaprastha*, life in the jungle; and *saṁnyāsa*, renunciation.

Apart from this, the concept of the four ends of life, *puruṣārthas*, is also essential. These four ends of the lifecycle are required goals in them and desirable for accomplishing human aspirations. These are (1) righteousness (*dharma*), (2) worldly gain *artha*, (3) fulfilment of desire, *kāma* and (4) liberation, *mokṣha*. The completion of entirely of these four ends of the lifecycle is vital for all. In this classification, *dharma* and *mokṣha* are most important from the ethical point of view. They stretch the exact path and resolve to human life. For illustration, obtaining prosperity (*artha*) is a required objective, provided however it too attends *dharma*, that is, the welfare of the society.

This research challenge to scrutinise tactics and policies and how such policies and tactics applied by organisations or individuals, which was given by *Cāṇakya* in his work *nītiśāstra* as well as by *Kautilya*, in his *Arthashastra*. This research mainly focuses on examining the credibility and practicality of the tactics and policies in the administration, ethics, and supervision provided by *Cāṇakya*, which may apply to the modern world. However, the *Cāṇakya sūtrani* was a compilation of guidelines governing a vast empire covering an aspect of internal administration, ethics, a strategy of socio-economy in a nutshell. It also advises the ruler to promote the welfare of his people as they were the source of strength of the

nation. It also showcases how the ruler should utilise every resource or element of national power for a state's general welfare.

Cāṇakya had a clear grasp of the distinction between ethical means and ends in this regard. Many thinkers have appreciated his vision. *Cāṇakya* also spoke about state policy under applied ethics and secret diplomatic mission as an instrument by the ruler. All these ideas are still relevant and in practice today. In *nītiśāstra*, it has been extensively shown that moral principles are necessary for the development of a welfare state. According to *J.S. Mackenzie*, ‘ethics may be defined as studying what is right or good in conduct.’² About the subject matter, ethics includes a value system. In short, a value stands for ideals a man lives for, values a guiding principle of life that are conducive to all human beings' development. *Cāṇakya* also spoke about different values, namely moral values, religious values, aesthetic values, universal values, kingdom values, social values, community values, professional values, political values, economic values. Now we may say that *Cāṇakya niti* enhances moral thinking and raises the standard of moral culture. These prove beneficial when moral reflection and moral decisions are proceeding into the context of practical activity that changes socio-economic structure in such a way as to promote humanity/humankind.

In this thesis, a challenge has been made for dipping down in *Cāṇakya nītiśāstra* to place forth the issues mentioned above.

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Chapter: I

Mānava Dharma Śāstra & Cāṇakya Nīti: A Comparative Account

The *Dharma Śāstras* are the ancient law accounts of *Hindus*, which prescribe moral laws and principles for religious duty and righteous conduct for the followers of the faith. *Dharma Śāstra* correspondingly designed the guidelines for their social and religious code of conduct *Hindus* in the earlier, where *Hindu* administrators imposed the laws as part of their religious duty. However, looking at the array and composite landscape of Indian society from the previous eras, it remains trying to say how extremely the ruling classes enforced these laws among all sections of society. However, the *Dharma Śāstras* throw considerable light upon ancient India's social and religious conditions, family life, gender and caste-based distinctions, and principles of ancient jurisprudence. Moreover, we can invent fundamentals of various principles and perform social and spiritual aspects of contemporary society.

The *Dharma Śāstras* are Law books about morality and religious duty. It delivers controlling guidelines and principles for the order and uniformity of society and virtuous

conduct. They recognize the position of *karma* in making separations and inequalities in society and recommend methods to social resistance and moral misperception. Though, since they signify ancient circumstances of an ancient civilization, some of the ways in them are certain to shock the sensibilities of many people in today's world. *Dharma Śāstras* did not envisage an egalitarian society where together, males and females contested equal responsibilities, livings, and properties. The same was true concerning caste divisions. Nevertheless, they acknowledged gender and caste inequality as social authority and set a different set of laws.

Therefore, it is essential to study the law scriptures with attention, acceptance and consideration, accepting the values of human conduct that are still effective and applicable and examining the rest for their historical value. Moreover, they fit into a phase when individuals had diverse worldviews and led their lives based on firm views, principles, traditions and norms. Consequently, it remains not reasonable to judge them grounded on our contemporary principles, standards and values of social justice. On the positive side, Hinduism remained essentially permitted from the preventive opinions of the law scriptures and filed gaining with time, obliging changes and revisions to meet the encounters of human enhancement. In contrast, the law scriptures lost their significance, authority, and position partly due to their impracticality in altering times and partly due to the decay in the power of *Hindu* rulers through the medieval period.¹ Nevertheless, contempt several setbacks, *Hinduism* sustained to produce, conforming innovative currents of thought and transmuting itself into a composite divine tradition about an entire scope of beliefs, viewpoints, and performs.

Dharma in *Hinduism* is a very extravagant notion with different senses, which we have designated away. Its prime aim is to ensure the orderly progression (*Rta*) of formation and presence by conserving their introductory edifice, auxiliary mechanism, standards, order and uniformity. According to *Hinduism*, one of the self-appointed responsibilities of God remains to shield the worlds and presences by enforcing the *Dharma* that stands specific to each of them. Therefore, the guidelines of *Dharma* remain universal in the sagacity that their crucial foundation remains God only. Nevertheless, variations ascend in their applications as they are applied at different stages and in diverse worlds according to their duties, roles, and responsibilities.

Dharma is eternal, but its implementation and adherence are subject to variations conferring to time progression. Henceforth, they are subject to change. They are also applicable to beings bound to either responsibility or mortality, but not to those who are unconventional(libertarian) forever. In the free state, the *Ātmā* (*muktas*) and relish eternal supremacy in the creation of *Brahman*, where there are no restrictions and no regulations, but only omniscient consciousness and infinite presence that is not subject to any rules or boundaries. In that eternal and infinite state, each soul guides itself, exists by itself, assured to nothing, comprehensive, perfect and much like divinity in a state of harmony.

The *Dharma Śāstras* remained intended for people certain to the mortal world because of their unfamiliarity, errant *karma*, misbelief and desires, and who engage in desire-ridden actions. For such people, guidance is mandatory for unique the legal from the criminal and accomplishment such responsibilities that flow unswervingly from God, ensuring the methodical progression of the world and conservation of the ethical, social, and political directive.

The *Dharma Śāstras* remain not products of deific disclosures like the Vedas. Henceforth, they are susceptible to the inadequacies to which human cognizance is prone. However, we cannot cast them away as simple rational works of restricted visualization. They were crafted with care to guide from a divine perspective. In them, you will invention a genuine effort to deliver applied keys to probable social anarchy, disorderliness, and ethical misperception. Also, you will invent divine wisdom as purified by human cognizance and riddled by discriminating intelligence. Hence, they are considered *Smṛti* rather than *Śruti*. They denote the collective knowledge of spiritual teachers, scholars, rulers, and lawmakers who were instrumental in their creation and enforcement. The law scriptures gave the greatest probable keys to respectively class of beings to follow the four ideals of Dharma, *Artha*, *Kāma* and *Mokṣa*, but in liability, so they were not entirely permitted from the caste predilections favoured limited social classes. Hence, they deceive a veiled attempt by ingenious minds to ensure the grade quo and reserve the social, financial and political rights of select castes.

Through the authority of God and religion, the *Dharma Śāstras* strained to approve the direction and uniformity of the world on an ongoing basis. However, they were not wholly effective, as is manifest from the decay of their jurisdictional authority, ensuring the decline of the supremacy of *Hindu* rulers in the Indian subcontinent. However, they formed an outline to envision perfect human conduct and values to differentiate right from wrong on the positive side. Nevertheless, they placed down decorative guidelines governing human conduct and instilling fear of moral and temporal authority.

Some of the rules and principles of discrimination prescribed in the *Dharma Sūtras* are bound to offend the sensibilities of present-day educated *Hindus*, who have been highly prejudiced by contemporary western education and carried up upon the values of impartiality, fraternity, distinct freedom and social and moral righteousness. However, several verses in them stand in distinction to these contemporary standards and complete regressively. Consequently, when learning them, suspend the decision and weigh the information from an academic or historical perspective as a work in progress.

➤ **Ethics of *Manu Dharma Śāstra*:**

Manu's 'Dharma Śāstra is the metaphysics, physiology, ethics, biology, and ritual of the Vedas, focusing on a systematized body of knowledge governing and expressing people's social life and thought'.² *Manu* is considered the forefather of all human races. *Manu* created a

set of laws that guided people's social and religious behaviour, ensuing the ethical principle of *Dharma*. *Manu* was the fabulous man in *Hindu*. He was the first sociologist of humanoid civilization and the lawgiver and the architect of the *Hindu* society that divides *Hindus* into four varnas: casteism. *Smṛti* means "what is remembered". *Smṛti* contains laws, rules, and codes of conduct to be trailed by individuals, communities and nations. *Manu Smṛti* comprises three *Khaandas* (Branches), namely, *Aachāra Khaanda*, *Vyavahāra Khaanda*, and *Prayasthittha Khaanda*. In, *Aachāra Khaanda*, twelve chapters defines *Charurvarna Dharmas*, *Chaturaashrama Dharmas*, *Aahnika Vidhis* or regular responsibilities, *Snaatakaadi grihastha dharmas*, *Loukika Aapatkaala Dharmas*, *Vivaahaadi Dharmas*, *Stree* and *Putra Dharmas*, *Shraaddha / Pitru Yagnas*, etc. In *Vyavahaara Khaanda*, eight chapters delineate *Raja Dharmas*, *Shanti Bhadratas* or Maintenance of Amity and Management of administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and accordingly on. In third and final, *Prayasttittha Khaanda* containing twelve chapters remains an anthology of several types of amends of pledging sins against the given values of *Dharmaacharana* or the unique track of Virtue and Righteousness.

Manu Smṛti, also known as *Mānava-Dharma Śāstras*, is the first regulatory system in the history of humankind that consisted of about one million Sanskrit verses (*shlokas*) enlisted in 1500 BC. *Manusmṛitiis* single metrical work of the *Dharma Śāstras* textual tradition of ancient *Vedic Sanātana Dharma* presently called *Hinduism*. *Manu Smṛti* is also well renowned

as the Laws of *Manu* or institution of *Manu*. *Manu Smṛti* is divided into twelve chapters, and then content-wise, it can be divided into three sections: Origin of the world, the origin of the world, *Dharma* of the four social classes, namely, *Brāhmaṇa*, *Kshatriya*, *Vaishya*, *Shudra*. Veda is the ultimate and highest authority for *Manu Smṛti*. *Karma yōga* is the essence of *Manu Smṛti*, which pursues ethics, fair play and righteousness in each human action. For *Manu*, *Dharma* is the standard of ethics and morality.³

The ancient *Hindu* law scriptures mark an important phase in the development of ethical thought in India. These laws- scriptures established the elementary social and moral guidelines obtainable in the *Vedas* and certain contemporary social customs to a coherent legal structure. Among these law scriptures, *Manu Dharma Śāstras* is, if not the first, the most authoritative and comprehensive law- scriptures. It is also called *Manu Smṛti* where *Smṛti* means the tradition remembered (*smdrta*) as distinct from *Vedas* (*Śruti*), which are supposed to be 'revealed'. The immense significance of *Manu Smṛti* lies in its comprehensive character. The fundamental objective of any law- scriptures is to establish a legal system. However, unlike the other codes, *Manu Smṛti* considers, in addition to the legal maxims, certain religious, political, moral, economic and metaphysical principles to provide a consistent justification for its social theory.

Moreover, *Manu Smṛti* adopts particular philosophical views of different schools of thought, sometimes inconsistently, to project a systematic ethical theory to back its legal system. It is here, and the code is of severe philosophical interest. As a comprehensive social

code, *Manu Smṛti* served as an authoritative guide for *Hindu* law for a long time in Indian social antiquity. In terms of authority and reverence, it occupies an important place next only to the *Vedas* from which it derives its authority.

Although the *Śruti and Smṛti* literature, we find references to *Manu*, which furnish entirely incommensurable accounts of *Manu*. Though these accounts are disconnected and inconsistent, the whole Vedic orthodoxy agrees on one point — the supreme authority of *Manu* on legal matters (of course, next to the *Vedas*). *Manu* is accepted as the authority on legal matters with great reverence, and his name appears first among the lawgivers. *Taittiriya Samhita* prescribes that 'whatever *Manu* says is medicine'.⁴ *Yaska Nirukta* also endorses the unquestionable authority of *Manu's* legislation.

P. V. Kane, in his *History of Dharma Śāstras*, differs from *Buhler* regarding the existence of *Mānava Dharma Sūtra*. He thinks that though all the other *Dharma Śāstras* had their own *Dharma Sūtras*, it is highly doubtful whether *Mānava Sūtrakarana* had any *Dharma Sūtras* of its own.⁵ In this regard, *Jaimini*, the author of *Mimamsā Sūtras*, gives us an intriguing clue. In the *Mimamsā Sūtras*, *Jaimini* accepts the authority of *Manu Dharma Śāstra*, though interestingly, he rejects *Kalpa Sūtras* as invalid because they had other sources than the *Vedas*.⁶ Suppose there existed any *Mānava Dharma Sūtras* of which the present code is only a versified version. In that case, *Jaimini* must contradict himself by accepting *Manu Smṛti* as authoritative

and rejecting the authority of the Dharma Sūtras in general and forming part of the *Kalpa Sūtras*. *Jaimini*, the exponent of the orthodox *Mimamsā* tradition, probably knew that *Manu Smṛti* is independent of *Kalpa Sūtras*. This supports *Kane's* view about the non-existence of the *Mānava Dharma Sūtra*.

Buhler and *Kane* differ on another crucial point. According to *Buhler*, *Manu Smṛti* had undergone several re-forming before it acquired its present form. However, *Kane* thinks that the code might not have undergone such transformation more than once.⁷ On this point, *Buhler's* argument appears to be more plausible as it is evident from the fact that *Manu Smṛti* was known to the *Brahminical* tradition long before it was compiled in its present form.

In the text of *Manu Smṛti* itself, we find a fictional account about its origin: "The God (*Brahman*), having framed this system of laws himself, taught it fully to me in the beginning. I then taught it to *Marichi* and the nine other sages, my offspring. Of these (my sons), *Bhrigu* is deputed by me to declare the code to you (*Rsis*) from beginning to end, for he has learned from me to recite the whole of it".⁸ As *William M.M.* Rightly observes, "We need hardly, however, explain that these are merely ideal personages, introduced dramatically like *Krishna* in *Bhagavad-gītā*; or rather perhaps later additions, designed to give an air of antiquity and divine authority to the teaching of the code. We find such mythical elements at many places in the code, mainly when it explains the creation and origin of the four social classes. As far as the evolution of legal ideas is concerned, there are different possible reasons which might have

influenced the origin and development of the law scriptures. The most important factor seems to be the formation of the state. When the inter-racial struggles between Aryans and non-Aryans were intense, and state organizations remained slowly established on the ruins of tribal communal systems, there was a need to assimilate the conflicting groups' cultural, moral and religious interests tribes. In both *Śruti* and *Smṛti* literature, these inter-racial clashes were depicted as fights between *Suras* and *Asuras*.

The ruling Aryans made efforts to evolve a social system that can accommodate all social groups with functional differences. *Manu Dharma Śāstra* might have played a significant role in bringing different races and groups into one legal fold and meeting the demand for stability. *Manu Smṛti* is part of establishing a social order based on distinct and organized economic relations between individuals and groups and carried out a functional differentiation that might have helped political, economic, and moral stability. Another vital factor is religion. The efforts of the *Aryan* invaders to introduce their culture and religion to non-*Aryan* tribes, who themselves had their own culture and religious beliefs, resulted in a synthesis of cultures that gave rise to *Hinduism*. Though *Hinduism* is a blend of *Aryan* and non-*Aryan* religions, it bears a strong mark of *Aryanism*. The new religion and culture of *Hinduism*, an admixture of different customs and cultures, could gain widespread approval over a long time, and *Manu Smṛti* had its contribution in this process. Thus, *Manu Smṛti* helped synthesize different cultures and bring them into the fold of *Aryan* tradition. Besides these factors viz., state, demand for stability, economic relations among individuals and groups, religion, there is another essential

factor. Law scriptures identify it as a variation in moral values. With the advent of *Buddhism* and other *non- Vedic* religions, a change in the social situation alarmed Brahminical tradition's adherents. This might have resulted in executing the social code with more rigidity to counter the challenge. *Nārada Smṛti* and *Brhaspati Smṛti* identify moral degeneration and negligence of men as the main reason for the origin of moral codes.⁹

Manu Smṛti enumerates the scriptures, the tradition, the conduct of virtuous men and self-satisfaction as the four primary sources of the sacred law and morality. However, the validity and the authority of the code are mainly derived from the *Veda*, which is its primary source: "The whole *Veda* remains the first basis of the sacred law, after the tradition and moral comportment of those who recognize the *Veda*, additional, also the duties of divine men and finally self-satisfaction. By *Śruti* (revelation) is meant the *Veda*, and by *Smṛti* (tradition) the institutes of the sacred law; these two must not be called into question in any matter, since from these two the sacred law is shone forth".¹⁰ Here, one point is essential. *Smṛti* or the code derives its authority from the *Veda*, and in turn, it tries to enforce the unquestionable authority of the *Veda* legally. Except for this legal enforcement, it does not offer any theoretical defence of the *Veda*. Instead, *the Smṛti* presupposes intrinsic validity, and thus absolute authority, of the *Veda*. The *Veda*, for *Manu*, does not need any justification for its validity. So, nobody can question its validity, and the law takes care of those who do so with severe punishments. The task of theoretically defending the *Veda* is, however, taken up by the two orthodox *Vedic* Schools of

Mimamsā viz., *Purva Mimamsā* and *Uttara Mimamsā* while the *Smṛti* defends the *Veda* in practice.

The tradition *Manu* talks about is the *Vedic* tradition as his *Smṛti* represents it. *Manu* attaches very little importance to local customs and usages and is rigid about the fourfold division of society and the respective duties of the four classes. So, for *Manu*, tradition is not the only basis of his system but also justification for rejecting all other non-*Vedic* traditions as defective and futile. So, for *Manu*, *Vedic* tradition is not 'a tradition' but 'the only tradition' which is valid and fruitful: "All those traditions and all those contemptible classifications of philosophy, which remain not grounded on the *Veda* yield no remuneration after death; for they are" declared to be founded on darkness. All those principles, differing from the *Veda*, which spiral up and (soon) debase, remain insignificant and untruthful because they remain of contemporary date".¹¹ Here, it is evident that *Manu* refers to the practices of non- *Vedic* religions such as Jainism and Buddhism, the materialist doctrines of *Cārvāka* and the religious practices of aboriginals outside the pale of the *Veda*. His contempt for these traditions can be easily understood from his position as a lawgiver enforcing the *Vedic* tradition.

The source of morality is the customs and lives of virtuous men. The exemplary lives of great people and the moral values have been a source of guidance. The tremendous classical Indian epic literature has a vital role to play here. The *Rāmāyana* and the *Mahābhārata*, the

two grand *Hindu* epics, influenced the moral vision of the masses in their daily life. These epics depict more or less the same ideal society that the lawgivers want to enforce and highlight the moral values that are conducive to such social organization. The epics are describing the lives of the holy men. Who are known for their obedience to the *Vedic* tradition and morality? There is an interpretation that this source of the code is secular and that 'virtuous men' may belong to any tradition and caste. However, this explanation may not be valid for *Manu* is very clear in defining the conduct of virtuous men as follows: "The custom handed down in systematic succession (meanwhile period immemorial) amongst the four foremost *Varnas* and the mixed (races) of that (*Brahmavarta*) country is called the conduct of virtuous men".¹² The above source of morality and law have an invariable reference to the teaching of the *Veda* or the tradition based on the *Veda*. Another source, as the code enumerates, is the satisfaction of the enlightened self. Whenever the other three sources fail to guide a moral situation, one has to follow the verdict of oneself. Many, at many places, clearly emphasizes the purity of self as a precondition for a morally commendable life: "Neither the study of the *Veda*, nor liberality, nor any (self-imposed) restraint, nor austerities, every procures the attainment (of rewards) to a man whose sentiment remains soiled (by sensuality). The soul itself remains the observer of the soul, and the soul remains the refuse of the soul; despise not thy soul".¹³ This source has no reference to the *Veda*. However, on a close examination, here find that it is not independent.

Manu's list of *Sādhāraṇa Dharmas* and *Nitya* and *Naimittika Karmas* is primarily aimed at self-purification. Purity of self is a precondition for attaining all the objects of human pursuit (*Puruṣārthas*) within *Manu's* moral system framework. These *Sādhāraṇa Dharmas* are the values cherished by the *Veda* as of paramount importance. Though they appear secular, they have a *Vedic* import, however indirect it may be. Much about this would be discussed later when we deal with the top features of *Manu's* morality. What is rather strange about the enumeration of sources of morality is that *reason* has no place in morality and law. *Manu* depends more on the *Veda* for his moral system than on *reason*.

Nevertheless, *Manu* appears to be very rational in his systematic arrangement of legal maxims and his attempt to justify them coherently with philosophical considerations. However, how far does he accept *reason* as a guide to moral behaviour and social conduct? As we have already seen, the *reason* is ignored while enumerating the sources of morality and is not specified its due place in the field of moral cognition. *Manu* is well aware that once the reason is allowed to play a role in moral considerations, it certainly goes against the religious dogmas of the *Veda* on which he founds his moral and legal system. Precisely this is the reason why he elevates the *Veda* and his code beyond logical analysis and rational examination. Once the mythological elements in the *Veda* and his code are questioned, the whole social scheme he proposes would collapse. Hence, *Manu* is cautious not to allow unrestricted use of logic and free-thinking. He thinks that logic is subservient to the *Veda* and thus to religion and law. He

is very stern against those who criticize the *Veda* based on logical reasoning, even if they belong to a higher caste: "Every twice-born man who is trusting on the institutes of interactions treats with contempt those two sources of law (viz., the *Veda* and the institutes of the consecrated law), must be cast out by the righteous, as a sceptic and a derider of the *Veda*".

However, *Manu* appears to recommend *reason* and the science of dialectics. There are three grounds for such an impression. First, *Manu* recommends perception, Inference and Authority as the three *Pramānas* in which one, who desires perfect knowledge of the sacred law, should be well-versed. Secondly, *Manu* prescribes logic to be taught to the King. Thirdly, he recommends the involvement of a logician (*Nydyajna*) among the committee of judges. Finally, *Manu* recommends Inference as a valid source of knowledge in the followings verse: "The three types of signs, Awareness, Implication, and the consecrated organizations which contain the tradition of several schools must be completely understood by him who desires perfect correctness concerning the sacred law". However, he is not at all vague about the scope of logic as a *Pramāna*. He does not recommend indiscriminate use of logic.

For *Manu*, the ideal function of logic is to support the *Vedic* doctrines. He makes this clear in the very next verse to the above one: "He unaccompanied, and no accompanying man, recognizes the sacred law, who discovers the exclamations of the sages and the figure of laws, through reasoning, not objectionable to the *Veda-lore*".¹⁴ Even *Śaṅkarācāryaḥ* quotes the verse

of *Manu* (XII. 105) as recommending *reason*. He quotes *Manu* precisely in the same context in which he talks about the ideal function of reasoning. It is to find out the real sense or meaning of the obscure and contradictory statements of the *Veda*. Based on the above passage, we cannot jump to the conclusion that *Manu* recognizes logic as an independent branch of study. As we see in the above verse, *Manu* recommends reasoning and knowledge of the self (*chātmaavidyam*). The other three are *Trayi* (the *Veda*), *Danda nīti* (the discipline of Government) and *Varta* (the science of agriculture and trade). As he prescribes logic to be taught together with *Atma Vidya*, which is part of *Trayi* (the *Veda*), he is not allowing logic to be taught independently but as subservient to *Ātma Vidya* of the *Veda*. While statecraft and trade science is mentioned independently, logic is mentioned together with knowledge of the soul (the *Upanisadic* part of the *Veda*). It is evidence that *Manu* does not mean logic to be an independent branch of study.

This fact can further be established regarding *Artha Śāstras* of *Kautilya*. *Kautilya*, who acknowledges the independent status of logic as a branch of knowledge, considers it as 'the lamp of all the branches of learning, the aid of all activities and the basis of all virtue'.¹⁵ For *Kautilya*, logic is a distinct branch of knowledge, different from scriptures, for logic deals with objects of experience. Moreover, he is keen on distinguishing his theory from that of *Manu*. He, while doing so, informs us that followers of *Manu* consider only three branches of learning and that they include logic under the scriptures: "Anviksiki, the triple *Veda* (*Trayi*) *Varta*

(agriculture, cattle breeding and trade) and *Dandanīti* (the discipline of Government) remain what stand called the four sciences.

On the other hand, the school of *Manu* (*Mānava dharma Śāstras*) grasp that there remain only three disciplines: the triple *Vedas*, *Varta*, and Government discipline, in as much as the science of *Anviksiki* is nothing but a particular branch of the *Vedas*. However, *Kautilya* grasps that four and only four remain the disciplines; wherefore it is from these disciplines that all that apprehensions justice and prosperity is learnt, therefore they are so-called what is evident from the above observation of *Kautilya* is that *Manu* does not accept the independent efficacy of *reason*, either in the matters of morality or of law. On the contrary, *Kautilya* acknowledges logic as 'the basis of all virtue'. However, both *Manu* and *Kautilya* recommend logic only for the King but not to the ordinary people, being well aware that logic, if learnt by masses, would prove disastrous for their respective systems.¹⁶

Nevertheless, there are two obvious reasons for which *Manu* appears to have rejected *reason*. As we noted earlier, if the *reason* is applied to understand and analyze the *Vedic* doctrines, it may prove unfavourable to his system. The other reason may be that *reason* cannot be a valuable guide for morality because it often leads to a diversity of opinions. This view ignores agreement on the majority of rational ethical judgements concerning social conduct. Another supposition that goes against *reason* is that the social laws are immutable, and any

change is degeneration. However, society as a dynamic expression of human efforts (both physical and conceptional) has never been static, though change occurs at varying degrees. So, Manu enumerates the scriptures, tradition, conduct of virtuous men, and enlightened self-satisfaction as the four primary sources of morality and law, and these sources directly or indirectly reference the Veda and its tradition. With the four sources of morality, *Manu* provides us with a comprehensive legal system touching all the aspects of social life. Before we discuss *Manu's* understanding of morality, we have to deal with his theory of creation which is the bedrock of his social theory. *Manu's* theory of creation provides essential clues as to what kind of society *Manu* envisages as ideal and how he tries to establish it legally. Hence, a thorough understanding of *Manu's* ideas on creation and their social implications is necessary for any endeavour to deal with his ethical theory.

➤ ***Manu's* theory and Society:**

Manu's main aim, as a lawgiver, is to prescribe a code of social conduct to enforce a particular social structure. However, *Manu* is no less interested in justifying such code theoretically. As we have so far seen, he justifies it mainly on the grounds of the authority of the *Veda* and tradition. *Manu*, although his code, attempts to evolve a consistent theory of society that is well-founded on his mythical theory of creation. Society, for *Manu*, is the

creation and manifestation of the self-existing supreme *Brahman*. The Creator created the society and made specific rules for its conduct, which *Manu* is presently offering through his code. So, for *Manu*, the ideal society corresponds to the model his code puts forth.

Manu conceives the model society as an organic whole as having the four *Varnas* or social classes as its limbs, namely, *Brahmana*, *Ksatriya*, *Vaisya* and *Sudra*. The strength of the society as an organic whole depends on the proper functioning of its different limbs, the four *Varnas*. The four *Varnas* are said to have originated from different limbs of the Creator. This division of society is not just functional, for it supposes a specific social hierarchy. The position of each *Varna* in the social hierarchy be contingent on the branch from which the *Varna* is said to have originated. So, the three important social implications of *Manu's* theory of creation are (1) the conception of society as an organic whole, (2) the four-fold division and (3) specific social hierarchy. By viewing society as an organic whole, *Manu Smṛti* identifies personal good with social good. Social good depends on the proper discharge of duties by all the members of society. Social good depends on the proper discharge of duties by all the members of society.

Similarly, personal good depends on the functioning of society as a whole, just like the health of the body and its limbs are identical. The body organism cannot be fully functional without all its limbs discharging their respective duties, and limbs cannot function without the whole body's general health. The interests of different classes, seen this way, are not

conflicting. Instead, they are necessarily compatible, viewed from the higher level of society as a whole. Social prosperity depends on unity and cooperation among the four classes. Thus, society is explained not in terms of the conflicting interests of the groups but viewed as a unity of social forces. For *Manu*, like for Plato, the ideal society is stable. Both *Manu* and Plato aim at stability by stratifying society into different social classes with specific social functions. As Idealists, both view society as an organic whole comprising of the stratified classes as its limbs. There is a slight difference, however, between Plato and *Manu*. For Plato, the best society is a replica of the ideal society. The ideal society is changeless, and for Plato, all change is degeneration. On the other hand, *Manu* foresees change, and for him, a stable society is not a static society. However, as he highlights the age-old tradition and traditional morality (*Sanātana Dharma*), he implicitly resists change.

Manu's view of society as an expression of unified social forces functioning for mutual benefit has immense historical significance. To comprehend the importance of *Manu's* view, we have to place it in the specific historical framework and observe it in the light of the then present social reality. At the time of disturbances caused by introducing the state organization in ancient India, the immediate need of the hour was stability and peaceful co-existence of groups. Harmony or peaceful co-existence of conflicting social forces was a necessary step towards peace and stability. The importance of *Manu's* attempt towards a stable society cannot be undermined in the given historical conditions. However, while doing so, *Manu* favours the

interests of the *Aryan* community by placing it in a privileged position which quite natural since the invaders always dominate the invaded.

Nevertheless, *Manu's* endeavour to accommodate different social classes' sin one systematic social spectrum must be appreciated. The fourfold division of society is one of the chief features of *Manu's* morality, politics and economics. *Manu Smṛti* views this division as natural and hence permanent. It is vital to notice that this division is not a product of the code. Instead, the code is a product of such a system. *Manu Smṛti* does not give rise to this division but presupposes it. At the beginning of the code, the divine sages request the great *Svayambhuva* to deliver 'the code of conduct for the four *Varnas*'. So, the division was already existing before the code is delivered. Hence, the code presupposes the *Varna* system. Even the *Rg-Vedic Purusa Siikta*, one of the most recent hymns of the *Samhita*, is a later attempt to account for the already existing division. This division can be traced back to *Rg-Vedic Aryan* tribal organization. The original Aryan community was divided into holy power (*Brahmana*), kingly or military power (*Ksatra*) and commonality. At the time of *Rg-Veda*, Aryans were slowly establishing their power over non-Aryan tribes, which were later included in their social scheme as *Sudras* or *Dasyus*. Thus evolved the simple four-fold system through the adjustment of races, with specific functional differences.¹⁷

Apart from this, there is another critical division — that of *Dvija* and *Sudra*. The first three *Varnas*, i.e., *Brahmana*, *Ksatriya* and *Vaisya*, are twice-born or *Dvija*. Every *Dvija* has to undergo upanayana or the ritual of initiation, which is an essential purificatory rite and is reminiscent of the *Aryan* tribal past. The ritual is supposed to give one a second spiritual birth. With this rite of initiation, one is introduced to the *Aryan* path of holy life and privileges. A *Sudra* is not supposed to undergo this rite and thus remain *eka-jati* or once-born. As *Sir Siva Sway Iyer* observes, "while the relative estimation in which the three upper classes were held depended mainly upon the character of the occupations prescribed for or practised by them, the gulf which separated them from the *Sudras* was due to racial considerations and the tendency to despise conquered people.

➤ ***Manu*: Notion of Morality:**

Manu's idea of morality is comprehensive and philosophically interesting. *Manu Dharma Śāstra* deals with all the aspects of human life and comes out with a comprehensive set of duties regulating one's conduct towards oneself, towards society, towards other creatures, towards the universe as a whole. Hence, it is challenging to define *Manu's* view of morality unless we see what it means to him in individual, social, practical and spiritual spheres of human life. *Manu* highlights the concept of *Rna*, which is the most dominant moral concept of *Brahmana*, part of the *Veda*. *Rna* means indebtedness, and every *Aryan* is born with three kinds of primary *Rna*. The first to gods have to be fulfilled by sacrificial offering to gods. The second

is towards the ancient sages, which has to be discharged by studying the *Vedas*, the repositories of ancient wisdom and cultural heritage. The third to one's ancestors must be observed by marrying and begging children to continue the lineage. This idea of *Rna* finds clear expression in the code: "By the study of *Veda*, by vows, by burnt oblations, by the recital of the sacred texts, by the acquisition of threefold sacred science, by offering to the gods, *Rsis* and manes, by the procreation of sons, by the great sacrifices, and by *Srauta* sacrifices, this human body is made it for union with *Brahman*" *Manu* divides the holy life of an Aryan into four subsequent orders or stages (*Āśrama*) and preaches definite rules to follow in each stage to make the whole life morally commendable. The first stage is of the religious studentship (*Brahmacharyam*), the second is of a householder (*Grhastha*), the third is of a hermit (*Vanaprastha*), and the final stage is of a religious mendicant *Bhiksu* or *Sanydsin*. As the *Veda* and law prescribe, one who has undergone these four stages will be exalted to the highest bliss. The first *Āśrama* of Brahmacharin begins with the child going to a learned preceptor or *Ācharya* to acquire knowledge in the *Veda* and its angas. *Ācharya* is considered the spiritual father of the student. The young ward has to live with his preceptor satisfying him with service and obedience. The student has to observe the rules of conduct rigorously and live a puritan life. He has to go around the village to receive alms, collect food for himself and his preceptor, and fuel the sacred fire. After completing his Vedic education at his preceptor's place, the student will be relieved after offering valuable presents to his preceptor. Thus, he discharges his duty toward ancient sages by studying the *Veda* and repeating it. The student, after completion of education,

returns home. He then has to select a girl from his class and enter *Gṛhastha Āśrama* or the householder stage by marrying. *Manu* offers specific guidelines to choose a bride, offers eight forms of marriage, and prescribes definite forms for each *Varna*. *Gṛhastha Āśrama* is the most critical stage in life. *Manu* enjoins several daily domestic religious duties to householders, dealt with in detail by *Grhya Sūtras*. The most important are the morning and evening oblations and the five *Mahdyajnas*. The five *Mahdyajnas* are — 1. *Brahma Yajna* or *Japayajna*: repetition of the *Veda*; 2. *Pitr Yajna*: offering *śraddha* to departed ancestors; 3. *Deva-Yajna*: offering oblations to gods; 4. *Bhuta-Yajna*: offering rice for all creatures and spirits; 5. *Manusya-Yajna*: hospitality towards men. These five *Yajnas* remind one's duty towards *Rsis*, one's ancestors, gods, creatures and fellow men. Of these, *Brahma Yajna* is the most efficacious. *Pitr-Yajna* is the key to Aryan patriarchal inheritance. The fifth *Yajna-i. e.*, hospitality to men is cherished as a traditional virtue. *Manu* says that a *Brahmana* who is not received well would take away all the wealth and merit of the householder.¹⁸

Gṛhastha Āśrama gives ample scope for the pursuit of *Puruṣārthas* or ends of life, which we shall discuss a little after. A householder has to pursue a holy life with the help of his partner. *Manu* emphasizes mutual trust and love between a man and his wife. Social prosperity depends on healthy family relations, for a family is the primary unit of the social nexus.

The next stage in life is that of an anchorite (*Vānaprasthātin*) in which one has to retire to a forest after duly fulfilling the three *Hnas* and discharging all other duties towards family. *Manu* says that one has to take up *Vānaprasthā* when one sees one's hair turning grey or as soon as one begets a grandchild. In this *Āśrama* too, one has to fulfil the prescribed religious duties. Thus, *Vānaprasthā* is a preparatory stage for the final *Āśrama*. In this stage, one has to practice restraint over one's sense organs and keep one's mind in control.

The fourth and final stage of an Aryan's life involves renouncing the world, suppressing passions, and wandering about as a *Bhikṣu* or *Parivrajaka*. Relinquishing the world does not mean that one has no obligation towards society. Indeed, this is the stage in which one can devote oneself to the welfare of society. After suppressing passions towards worldly objects and thoroughly overcoming the desire for physical pleasures, one can do disinterested (*Niṣkāma*) service to humanity and society. This stage is not free from social duties. A *Bhikṣu* or mendicant still depends on society for his essential maintenance and serves society by enlightening people, showing the path of welfare and liberation. Above said the reason *Samnyāsi* are revered by people even today. *Samnyāsi* stage in which a man is supposed to attain the spirit of freedom through control of passions and service to society.

An Aryan spread over four stages or orders closely regulated by law and tradition. One cannot but appreciate *Manu's* scheme of life, which gives due importance to all aspects of

human life. It is not probable that all Aryans observed the third and fourth stages, i.e., *Vānaprastha* and *Samnyāsa*. Nevertheless, according to the prescribed Dharma, as Manu says, one who undergoes these four stages has lived a meaningful life and would attain emancipation.

Now, let us see what morality or *Dharma* means to *Manu* in this context. For *Manu*, *Dharma* is not free-floating. It is instead relative to one's situation in life. *Dharma* is what is demanded by one's *Varna* and *Āśrama* following *Veda*, the tradition, the lives of holy men and self-satisfaction: "So act in thy brief passage through this world that thy apparel, speech and the inner store of knowledge be adapted to thy age, thy occupation, means and parentage."¹⁹

Manu classifies *Dharma* or one's ethical obligations into twofold: *Sādhārana Dharma* and *Viśiṣṭa Dharma*. While the former refers to the everyday duties of three higher castes, the latter refers to the duties relative to one's caste and particular stage in life. *Manu* enumerates steadfastness (*Dhairya*), forgiveness (*kṣamā*), application (*Dama*), non-appropriation (*Chowryabhava*), cleanliness (*Śauca*), repression of senses (*Indriyanigraha*), wisdom (*Dhi*), learning (*vidyā*), veracity (*Satya*) and restraint from anger (*Akrodha*) as the tenfold virtues for the twice-born. These are the virtues intended for individual perfection. These typical duties or virtues are often mistaken to be 'universal duties' meant for all men irrespective of caste and social position. S.K. Maitra says that "the universal duties are the duties irrespective of one's

age, caste or creed, i.e., duties obligatory on man as man and not as a member of a particular community or social class or as being at a particular stage or period of life."

However, *Manu* is not ambiguous about it. He mentions that the tenfold law is meant for twice-born: By twice-born men belonging to (any of) these four orders (*Āśramas*), the tenfold law must be obeyed (*Manu Smṛti*, VI. 91). We can easily see that this tenfold *Sādhārana Dharma* is not meant for *Sudras*, for it consists of sacred wisdom (*Dhi*) and Learning (*Vidya*), which are refused to *Sudras*. *Manu* says that the purpose of the tenfold law is self-purification to attain final liberation, i.e., *Mokṣa*. As *Debiprasad Chattopadhyaya* observes, "these general duties are meant exclusively for the members of the privileged class, the lawgiver's *Dvija*-s. The toiling majority- known to the lawgiver as the *Sudras* — being debarred from it are not entitled to salvation."²⁰ However, *Manu*'s list of *Sādhārana Dharma* is vital for it gives us the essential virtues of the *Vedic* tradition. *Viśiṣṭa Dharma* refers to the particular duties which depend on one's specific caste and stage of life. *Sādhārana Dharma* and *Viśiṣṭa Dharma* together form the *Manu*'s moral prescription. *Viśiṣṭa Dharma* depends on one's *Varna* and stage in life. General duties and specific duties regarding *Varna* and *Āśrama* together make a comprehensive set of ethical principles. All the virtues cherished in the *Vedic* tradition are incorporated in this set of duties. Again, *Dharma* is regarded as the first and most important thing to pursue or end human life (*Puruṣārtha*). The other three pursuits or ends are *Artha* (wealth), *Kāma* (desire) and *Mokṣa* (liberation). *Dharma* is the underlying principle of the other

three pursuits. *Artha* and *Kāma* pursued following *Dharma* would lead to *Mokṣa*, the *summum bonum* of human life. There is no shortcut to *Mokṣa* without observing *Dharma*. Prosperity should be acquired in a way that does not contradict one's *Dharma*. Prosperity is necessary to take care of material comforts. A *Gṛhastha* should acquire wealth in a morally acceptable way to pursue *Kāma* and *Dharma*. Among the four *Puruṣārtha*, *Dharma* and *Artha* are means whereas *Kāma* and *Mokṣa* end in themselves. *Artha* is needed for *Kāma*, and *Dharma* is essential for *Mokṣa*.

➤ ***Manu: Dharma as Righteousness:***

Dharma, for *Manu*, is the set of moral principles to be followed by every member of society following one's *Varna*, *Āśrama* and sex, which has the sanction of *Veda*, tradition, holy men and one's conscience. *Dharma* is the guiding light for other pursuits of life and is higher than all human beings. *Manu* uses the word *Dharma* to mean individual and social duties and mean law and justice. *Dharma* as justice is higher than King/ruler and the state. The King/ruler has to be impartial in the administration of law and justice, and they bind him himself. The King has to punish every offender, whether the offender is his father, mother, wife, son, teacher, priest or friend.

The exciting feature of *Manu*'s justice is that the social hierarchy of classes has its influence on the administration of justice. The inequality among social classes is reflected in

the matters of rights, duties, witnesses and punishments. The law and justice vary depending on one's *Varna* and social status. While the principle of equality is observed only within the confines of each *Varna*, the law discriminates between *Varnas*. Both civil and criminal law reflect these distinctions.

Manu mentions four offences as *Mahāpātaka* or mortal sins, which are considered severe. One who slays a *Brahmana*, who drinks intoxicating liquor being a *Brāhmaṇa*. Who steals gold belonging to a *Brahmana* and one who violates a Guru's bed are said to have committed *Mahāpātaka*.²¹ One who is guilty of these *Mahāpātaka* would be branded on the forehead unless one undergoes prescribed penances. However, the penances save him only from branding while he is liable for other punishments. However, *Manu* is humanitarian when he says that whenever declaration of truth causes the death of a *Sudra*, *Vaisya*, *Kṣatriya* or *Brāhmaṇa*, it is better to speak false. Such falsehood is preferable to truth (*VIII. 103*). Despite the discrimination between the social classes in the administration of justice, *Manu's* endeavours must be appreciated for his consistent and comprehensive view of justice. *Manu's* view of justice makes the different *Varna* adhere to their respective duties and contribute to the smooth running of the state and society.

Cāṇakya nītiśāstra has the most beautiful aspect which caters to all the four purposes of human life, is *Dharma*, *Artha*, *Kāma* and *Mokṣa*. So, the spiritual and the mundane sitting

side by side in the maxims. Cāṇakya also writes about the importance and benefits of scriptures. *Cāṇakya* applied his teachings of *nīti-śāstra* that have completed him stand out as an important historical character. *He teaches us* how lofty ideals can become an unavoidable reality if we logically work towards accomplishing our goal in a strong-minded, broad-minded, and applied way. In *Cāṇakya's Nīti Śāstra*, we see several delicacies of his massive wit and knowledge. The fundamental goal of *nīti*, indeed the goal of life, is to realize one's eternal position, but specific strategies for foremost the social lifecycle in worldly existence remain essential in contemporary periods. Learned *Cāṇakya* derives to our release in this respect with certain maxims, concluded his monumental effort '*Cāṇakya Nīti Śāstra*' which may tranquil stand initiate applicable to face the developing circumstances in the so-called '*Kaliyuga*.' Moreover, there is a need to have the relevant presentation and re-look at approximately of the ancient works like this *nīti-śāstra* for actuality functional effectively in the context of contemporary periods.

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Chapter: II

Moral Standard Set by *Cāṇakya* in *Nītiśāstra*

Cāṇakya's political ideas and maxims as specified in *Artha-śāstra* are completely practical. *Cāṇakya* explains *nītiśāstra* as the maxims of the science of ethics selected from the various *Śāstras*. *Cāṇakya* slokas of *nīti* are helpful for our day-to-day life and environment. These slokas play a unique and essential role in society. *Cāṇakya* states that maxims from the *Śāstras* acquire knowledge of calibrated principles of duty, code of conduct and what ought and what ought not to be followed, and what is good and what is wrong. Therefore, *Cāṇakya* always emphasizes public good with an eye to their proper perspective.

Cāṇakya's "*nītiśāstra*" has turned into an endless marvel. He has genuinely guided through ages with his astuteness. *Nītiśāstra* deals with several aspects, namely, social, political, economic, which will be shown by few *Cāṇakya* citation: -

“Tē Putrā Yē Piturbhaktā: Sa Pitā Yastu Pōṣaka: I

Tanmitram Yasya Viśvāsa: Sā Bhāryā Yatra Nirvṛtti: II”¹

As *Cāṇakya* said rightly, they alone are sons who are devoted to their father. He is the father who supports his children. He is an acquaintance in whom we can disclose, and she only is a wife in whose concern the husband feels contented and peaceful.

Parōkṣē Kāryahantāram Pratyakṣē Priyavādinam I
Varjayēt Tādṛśam Mitram Viṣakumbham Payōmukham II²

Na Viśvasēt Kumitrē Ca Mitrē Cāpi Na Viśvasēt I
Kadācit Kupitam Mitram Sarvam Guhayam Prakāśayēt. II³

Cāṇakya Cautious us regarding friends. Ensure not established belief in a bad companion nor even trust and usual acquaintance, for if anyone must get angry with someone, may bring all secret to light. This advice is supplementary valid in contemporary society where associations have become extremely unstable.

Manasā Cintitam Kāryam Vācā Naiva Prakāśayēt, I
Mantrēṇa Rakṣayēd Gūdham Kāryē Cāpi Niyōjayēt. II⁴

Here *Cāṇakya* again emphasizes the need to keep even plans of any projects guarded as secrets. Do not expose what has assumed upon doing, but by wise council keep it secret being determined to carry it into execution.

Kaṣṭam Ca Khalu Mūrkhavam Kaṣṭam Ca Khalu Yauvanam,
Kaṣṭāt Kaṣṭataram Caiva Paragēhanivāsanam.⁵

Cāṇakya said about honour and self-respect, which is very important in our life. Irrationality is indeed sore and verily so is youth but more painful by far than either is being grateful in another person's house.

*Śailē Śailē Na Mānikyam Maukitakam Na Gajā Gajā,
Sādhavō Na Hi Sarvatra Candanam Na Vanē Vanē.* ⁶

Cāṇakya says that rare things originate in only rare places. There does not arise a ruby in every mountain, nor a pearl in the head of every elephant; neither are the *sadhus* (Monks) to be found universally, nor sandal trees in every jungle.

*Putrāśca Vividhai: śīlairniyōjyā: Satatam Budhai:,
Nītijñā: śilasampannā Bhavanti Kulapūjitā:* ⁷

Here *Cāṇakya* counsels well grooming of offspring. Intelligent men should always bring up their sons in different morals way, for children who have knowledge of *nītiśāstra* and are well-behaved become a glory to their family.

*Mātā śatru: Pitā Vairī Yēna Bālō Na Pāthita:,
Na śōbhatē sabhāmadhyē Hamsamadhyē Bakō Yathā.* ⁸

Cāṇakya knew the importance of education in life. Parents shall be enemy if they do not educate their children; for as remains a winch amongst drifts, so remain uninformed children in public assemblies. Moreover, education is the correct way of cultivating wisdom in a young mind.

*Lālanād Bahavō Dōṣāstādanād Bahavō Guṇā: ,
Tasmātputram Ca śisyaṃ Ca Tādayēnna Tu Lālayēt.¹⁰*

According to *Cāṇakya*, love and encouragement plays a vital role for a child. Nevertheless, several bad conducts remain trade through overindulgence, and many are virtuous one by discipline, therefore regime children as well as a pupil; never pamper them.

*Ślōkēna Vā Tadardhēna Pādēnaikākṣarēṇa vā,
Abandhyam Divasam Kuryād Dānādhyayanakarmabhi.¹¹*

Cāṇakya is indirectly pointing at the importance of learning. Let not a single day permit deprived of learning a verse of scriptures, semi a verse, or a district of it, or else uniform single letter of it; nor deprived of attending to charity, study and other pious activity. The note is to retain in touch with education because knowledge is power.

*Kāantāviyōga: svajanā ṛṇsaya śeṣam kunṛpasya sēvā,
Daridrābhāvō viṣamā ca vināgnimētē pradahanti kāyam.¹²*

Separation from a spouse, ignominy from one's individuals, an opponent saved in battle, provision to a terrific ruler, poverty, and a bungled assembly: these six types of evils burn him if bothering a person even without fire. Here *Cāṇakya* is right on every count. The above conditions silently preserve corroding a man's heart, soul and body from within.

Nadītīrē ca yē vṛkṣā: paragēhēṣu kāmīnī,

*Mantrihīnāśca rājāna: śīghram naśyantyasaṁśayam.*¹³

Cāṇakya says that tress on a waterside, a lady in an alternative man's dynasty and rulers without councillors go without doubt to swift destruction.

Balam vidyā ca viprānām rājñām sainyaṁ balam tathā,

*Vittam ca vaiśyānām śūdrānām paricaryikā.*¹⁴

Cāṇakya has often referred to Brahmana's asset is in his learning, a king's asset is in his army, a vaishya's asset is in his prosperity, and a sudra's asset is in his boldness of service.

Nirdhanam puruṣam vēśyā prajā bhagnam nṛpam tyajēt,

*Khagā vītaphalam vṛkṣa bhuktvā cābhyāgatā gṛham.*¹⁵

The *vēśyā* has to abandon a man who has no currency, the subject a ruler that cannot protect him, the birds a tree bears no fruit, and the visitors a house after they have ended their meals. Here *Cāṇakya* says it is time to break up when a factor arises that makes that purpose or benefit impossible.

*Gṛhītvā dakṣiṇam viprāstyajanti yajāmanakam,
Prāptavidyā gurum śiṣyā dagdhāraṇyam mṛgāstathā.¹⁶*

Brahmanas leave their patrons after receiving charities from them, scholars leave their *gurus* after getting teaching from them, and animals desert a jungle that has remained burnt down. So it should be the way of effects, *Cāṇakya* hints here.

*Durācārī ca duardṣṭīrdurāvāsī ca darjana:,
Yanmaitrī kriyatē pumbhirnara: śīghram vinaśyati.¹⁷*

Individuals who befriend a man whose behaviour is vicious, whose vision contaminated, and who is notoriously curved remains quickly ruined. Therefore, *Cāṇakya* says that they must avoid these kinds of friendships with such a person.

*Samānē śōbhatē prīti: rājñi sēvā ca śōbhatē,
Vāṇijyam vyavahārēṣu divyā strī śōbhatē gṛhē.¹⁸*

The relationship between equal accompaniments, the provision under a ruler, is respectable, it is respectable to be business-minded in civic contacts, and a beautiful lady is safe in her household. However nevertheless, on the other hand, *Cāṇakya* says that the relation of fondness and attraction is suitable only for an individual of their status.

Kasya dōṣa: kulē nāsti vyādhinā kō na pīdita:

*Vyasanam kēna na prāptam kasya saukhyam niramtaram.*¹⁹

Cāṇakya says, in this world, the family remains there deprived of blemish? Who remains free from sickness and grief? Who remains forever pleased? According to him, change is a universal truth in this world. There are no certain stages in human life because it is nature's law for everything to be imperfect.

Ācarā: kulamāakhyāti dēśamāakhyāti bhāṣaṇam,

*Sambhrama: snēhamāakhyāti vapurāakhyāti bhōjanam.*²⁰

Behaviour may determine an individual's descent, country by his pronunciation of linguistic, relationship by warmth and glow, and volume to eat by the physique. *Cāṇakya* emphasizes that individual behaviour, his thoughts process is the outline to his family.

Sukulē yōjayētkanyām putra vidyāsu yōjayēt,

*Vyasanē yōjayēcchatrum mitram dharmē niyōjayēt.*²¹

Give a daughter bridal to a good family, involve son in excellent knowledge, realize that enemy comes to grief, and involve friends in Dharma.

Durjanasya ca sarpasya varam sarpō na durjana: ,

*Sarpō damśati kālēna durjanastu padē padē.*²²

Of a mischief and trouble maker, the trouble maker is the better of two, for the attacks individual when he remains intended to kill, while the former at every step. Therefore, never believe an evil person is *Cāṇakya's* sincere guidance.

*Ētadartham kulīnānām nṛpāḥ kurvanti saṅgraham,
Ādimadhyāvasānēṣu na tyajanti ca tē nṛpam.*²³

Therefore, ruler's gather around themselves men of respectable families, for they not ever abandon them either at the commencement, the intermediate or the conclusion. Such cultured and wise person have the capability to face adverse circumstances with courage.

*Pralayē bhinnamaryādā bhaavanti kila sāgarāḥ,
Sāgarā bhēdamicchanti pralayēpi na sādharma.*²⁴

Here *Cāṇakya* says that at the time of *pralay* (Universal destruction), the oceans exceed their limits and seat to change, but a saintly man never changes. They always retain their dignity and principles. In no circumstance do they fail to honour commitments?

*Mūrkhastu parihartavyaḥ pratyakṣō dvipadaḥ paśuḥ ,
Bhiantti vākśalyēna adṛṣṭaḥ kaṇṭakō yathā.*²⁵

Ensure not retain corporation with a jester, for as we can perceive, he is a two-legged beast. Like a hidden spine, he empales the heart with his high-pitched arguments. It shows that how extremely *Cāṇakya* appreciated education.

Rūpayauvanasampanna: viśālakulasambhavā: ,

Vidyāhīna na śōbhantē nirgandha iva kimśukā.²⁶

However, men are able with gorgeousness and youth and born in noble families, yet without education, they are like the *kingsuk* flower, which is void of sweet fragrance. Concluded this shloka, *Cāṇakya* has highlighted the importance of wisdom/knowledge as well as education.

Kōkilānam svarō rūpam strīṇām rūpam pativratam,

Vidyā rūpam kurūpāṇām kṣamā rūpam tapasvinām.²⁷

In its notes, the attractiveness of a cuckoo is that of a woman in her absolute commitment to her spouse, that of an unpleasant person in his allowance, and that of an ascetic in his forgiveness.

Tyajādēkam kulasyārthē grāmasyārthē kulam tyajēt,

Grāmam janapadasyārthē ātmārthē pṛthivīm tyajēt.²⁸

Surrender a fellow to save a household, a household to save a community, a community to save a nation, and the nation to save itself. So, according to *Cāṇakya*, if need to sacrifice the entire world for growth and shield, do so without disinclination.

Udyōgē nāsti dāridryam japatō nāsti pātakam,

*Maunē ca kalahō nāsti jāgaritē bhayam.*²⁹

There is no poverty of goodness for the person who practices a *japa* (Chanting of the Holi name of God). And not quarrel with others. They are always fearless. Here *Cāṇakya* merely reaffirms already accepted facts. Silence is another name of tolerance, a guarantee of peace. All fights, quarrels, etcetera, are indirect products of the things propound by the tongue. So shut it in its traps and let the silence prevail to live in peace.

Atirūpēṇa vai sitā atigarvēṇa rāvaṇa: ,

*Atidānam balirdatvā ati sarvatra varjayēt.*³⁰

Cāṇakya says that excess of anything or act is harmful. The example quoted by him is from the great epic of Ramayana. It can, consequently, be said without any uncertainty that excesses lead to the end of man. So, avoid it.

Ēkēnāpi suvṛkṣeṇa puṣpitēna sugandhinā,

*Vāsitam tadvanam sarvam suputrēṇa kulam tathā.*³¹

The entire jungle becomes aromatic by the presence of a solitary tree with perfumed blossoms in it. Consequently, a household becomes eminent by the birth of a virtuous child. Here *Cāṇakya* emphasizes that significant role regarding virtue.

Ēkēnā śuskavṛkṣeṇa dahyamānēna vihananā,

*Dahyatē tadvanam sarvam kuputrēṇa kulam tathā.*³²

A single withered tree is set aflame, cause a whole forest to burn; accordingly, a virtueless son destroys a whole family.

Ēkēnāpi suputrēṇa vidyāyuktēna sādhunā,

*Āhlāditam kulam sarvam yathā candrēṇa śarvarī.*³³

In place of darkness looks charming when the moon shines, equally a family becomes wonderful by the virtuous child. What is the use of having several children if they cause sorrow and annoyance? *Cāṇakya* said it remains restored to have only one child from whom the entire family can derive care and serenity. Fondle a child till he is five years of the time of life, and using the stick for alternative ten years, nevertheless when he has attained his sixteenth year, indulgence him as an acquaintance. *Cāṇakya* says that it is proper to have a sole virtuous child rather than have several virtuous-less children.

Dharmārthakāmamōkṣāṇām yasyaikōpi na vidyatē,

*Janma-janmani martyēṣu maraṇam tasya kēvalam.*³⁴

A man who has not acquired the following, *Dharma* (Religious merit), *Artha*(wealth), *kāma* (satisfaction of desire), *Mokṣa* (Liberation), is fall *janmāntarvada*(born to die). *Cāṇakya* state that *Dharma*, *artha*, *kāma*, *mokṣa* has remained termed as four important sects of life.

*Āyu: karma ca vittam ca vidyā nidhanamēva ca,
Pañcaitāni hi sṛjyantē garbhasthasyaiva dēhina:*³⁵.

The *Āyu*(lifespan), karma (act), vittam (wealth), *vidyā* (learning) and the time of one's expiry remain determined while one remains in the womb. *Cāṇakya* says that the above attributes are predetermined. However, a man should keep making efforts.

*Sādhubhyastē nivartantē putrā mitrāṇi bāndhavā: ,
Yē ca tai: saha gantārastaddharmāt sukṛtam kulam.*³⁶

Offspring, friends and relatives feel from a devotee of the God. This kindness brings merit to their families through their devotions. *Cāṇakya* says that when a person adopts saintly practices, and the entire family follows virtuous conduct, they reform their family.

*Darśanadhy ānasamsparśairmatsī kūrmi ca pakṣiṇī,
Śīsum pālayatē nityam tathā sajjanasaṅgati:*³⁷

Fish, Tortoises, Birds bring up their beginning utilizing vision, attention and trace; accordingly, do virtuous men afford shield to their associates by the same means. Here *Cāṇakya* refers that people should seek the company of a saintly person. Divine actions

attending discourses, etcetera, open the way to purification of the soul. The person must accomplish all spiritual performs with appropriate supervision.

Mūrkhāścīrāyurjātōapi tasmājjātamṛtō vara: ,
Mṛta: sa cālpadu:Khāya yāvajjīvam jadō dahēt³⁸ .

Always intelligent children to able to deal good and long life. The primary reasons grief for nevertheless an instant while the latter, like a furious fire, consume his parents' grief for life. *Cāṇakya* says that foolish and illiterate person only gives lifelong hardship and pain to their parents.

Kugrāmavāsa: kulahīnasēvā khubhōjanam krōdhamukhī ca bhāryā,
Putraśca mūrkhō vidhavā ca kanyā vināgninā ṣaṭ pradaahanti kāyam³⁹.

Individuals exist in a small village devoid of appropriate living amenities, serving an individual born of a small family, disagreeable nourishment, a frowning spouse, a foolish child, and a widowed daughter tingle the body without fire. *Cāṇakya* says that these six reasons give misery in life. Thus, must take all possible actions to established them accurate.

Kim tayā kriyatē dhēnvā yā na dōgdharī na ca gurviṇī ,
Akōrtha: putrēṇa jātēna yō na vidvān na bhakitamān.⁴⁰

What good is the cow that neither gives milk nor conceives? Equally, what is the worth of the birth of a child if he becomes neither educated nor a pure disciple of God? Thus *Cāṇakya* says that it is only suitable to abandon an untrained and disobedient child.

Samsāratāpadagdhānām trayō viśrāntihētava I

Apatyam ca kalatram ca satām saṅgatiṛēva ca II⁴¹

Ēkākinā tapō dvābhyām paṭhanam gāyanam tribhiḥ I

Caturbhīrgamanam kṣētram pañcabhīrbabhubhī raṇaḥ II⁴²

Anabhyāsē viṣam śāstramajīrṇē bhōjanam viṣam I

Daridrasya viṣam gōṣṭhi vaddhasya taruṇī viṣam II⁴³

Tyajēt dharmam dayāhīnam vidyāhīnam gurum tyajēt I

Tyajēt krōdhamukhīm bhāryām niḥ snēhān bāndhavāmstyajēt II⁴⁴

When the sorrow of life consumes one, three things give him his relief: offspring, a wife, and the company of God's devotees. Religious austerities should remain practised alone, the study by two. A journey must remain undertaking by four, agriculture by five, and war by numerous organized. Scriptural instructions not put into exercise are toxic; a meal is fatal to him who agonizes from indigestion; a social congregation remains fatal to a poverty-stricken person, and a young spouse remains deadly to an aged man. That man who is without religion and compassion must be forbidden. Learning or knowledge remains meant to be exercised or put to applied use. A *Guru* without divine wisdom must be forbidden. Love and compassion are the foundation pillar of every religion. It is the essence of every religion. *Cāṇakya* says that any faith or organization is not teaching those values, but religion can do it.

Sā bhāryā yā śucidrakṣā sā bhāryā yā pativrata,

Sā bhāryā yā patiprītā sā bhāryā satyavādinī.⁴⁵

Constant travel carries old age upon a man; a horse develops longstanding by being constantly tied up; absence of sexual connection with her spouse brings deep-rooted upon a woman, and garments become longstanding through being left in the sun. Characteristics of a wife are fresh (*śuchī*), skilled, virtuous, attractive to the husband and honest. According to Cāṇakya, she should be pure, clever, wise, cautiously devoted, and always expresses the truth, respecting others in the context of the perfect wife.

Ka: kāla: kāni mitrāṇi kō dēśa: kau vyayagamau,

Kāścāham kā ca mē śakitariti cintyam muhurmuhu.⁴⁶

According to Cāṇakya, people should take precautions regarding certain important matters and consider them repeatedly in the resulting: the suitable period, the right groups, the suitable residence, the means of income, the right of expenditure, and from whom derived power.

Janitā cōpanētā ca yastu vidyām prayacchati,

Annadātā bhayatrātā pañcaitē pitara: smṛtā.⁴⁷

Cāṇakya has considered the mother who gives birth, the Brahmin, who performs religious thread ceremony, Guru, who teaches, the person who feeds and dispels fear, having

the father's status. Therefore, he says men should be indebted to them and should always respect them.

Yathā caturbhi: kanakam parīkṣyatē nigharṣaṇacchēdanatāpatādanai:

Yathā caturbhi: puruṣa: parīkṣyatē tyāgēna śīlēna guṇēna karmaṇā⁴⁸.

Cāṇakya says that pure gold remains confirmed in four ways by rubbing, cutting, heating, beating. Similarly, man should stand verified by four things: his renunciation, conduct/act, qualities, and actions.

Ēkōdarasamudbhūtā ēkanakṣatrajātakā: ,

Na bhavanti samā: śīlē tathā badarakaṇṭakā.⁴⁹

Citing an example of the diversity of human nature, *Cāṇakya* says that Though persons are born from a similar womb and under similar stars, they do not develop alike as the thousand fruits of a tree.

Ni:spṛhō nādhikārī syānnākāmī maṇḍanapriya: ,

Nāvidagdha: priyam brūyāt sphuṭavaktā na vañcaka:⁵⁰

On the character of a person, *Cāṇakya* says that person, whose pointers remain clean ensures not like to grip an organization; a person who desires nothing cares not for bodily

decorations; person, who remains only moderately educated cannot express delightfully; and who expresses out plainly cannot be a deceiver.

Abhyāsāddhāryatē vidyā kulam śīlēna dhāryatē,

Guṇēna jñāyatē tvārya: kōpō nētrēṇa gamyatē.⁵¹

Learning remains retained, putting into practise; family prestige maintained through good behaviour; his excellent qualities recognize a respectable person. The imprudent, rich men covet the learned by the poor and beautiful ladies by ugly ones. *Cāṇakya* says that only by constant practice knowledge can be retained. Similarly, only by acts, a person can attain honour, respect, glory for family.

Vittēna rakṣyatē dharmō vidyā yōgēna rakṣyatē,

Mṛdunā rakṣyatē bhūpa: sannāryā rakṣyatē grham.⁵²

According to *Cāṇakya*, religious viewpoints preserved by prosperity, knowledge by diligent practise a king by conciliatory word / gentle speech, and a home by the dutiful housewife.

Anyathā vēdapāṇḍityam śāstramācāramanyathā,

Anyathā kuvaca: śantam lokā: kliśyanti cānyathā.⁵³

A person who criticizes scriptures, the superiority of scripts, and a truthful person faces extreme hardship in this world. Such person loses their respect and honour in society.

Dāridryanāśanam dānam śīlam durgatināśanam...

*Tṛṇam brahmavida: svargastṛṇam śūrasya jīvitam.*⁵⁴

According to *Cāṇakya*, Charity abolishes poverty, moral comportment to misery; pleasure to ignorance; and inspection to fear. There no illness as lust, no competitor like an obsession; no fire like a worth; and no cheerfulness like divine wisdom. A man is born unaccompanied and dies unaccompanied, and he experiences the moral and immoral significances of his actions unaccompanied, and he goes unaccompanied to hell or the highest abode. Heaven is an immaterial distraction but a stubble to him who distinguishes spiritual life, and the universe to him who is without add-on for the world.

Nāsti mēghasamam tōyam nāsti cātmasarma balam...

*Mānavām svargamicchanti mōkṣamicchanti dēvatā.*⁵⁵

There is no water like rainwater, no power like one's individual, no sunlit like that of the eyes, and no prosperity dearer than food grain. Therefore, *Cāṇakya* has considered internal strength as the most excellent superior. On diverse desires of different individuals, *Cāṇakya* says that the insufficient requirement for prosperity; animals for speech ability; humankind wish for Heaven; and Saintly individuals for *mokṣa*/ liberation.

Satyēna dhāryate pṛthivī Satyēna tapatē ravi: ,

*Satyēna vāti vāyusca sarvam satyē pratiṣṭhitam.*⁵⁶

The supremacy of reality/truth reinforces the earth; it is the supremacy of reality that kinds the sunshine and the winds blow; undeniably, all things rest upon truth. Amplification the value and power of truth, *Cāṇakya* says that the power of truth specified constancy in this world. Consequently, humankind trusts in truth and act accordingly.

*Calā lakṣmīścalā: prāṇāścalam jīvita-yauvanam,
Calācalē ca samsārē dharma ēkō hi niścala.*⁵⁷

The Goddess of wealth is unsteady(*chanchalā*), and so is the life-breath. The cycle of life is indeterminate, and habitations are indeterminate, but in all this unpredictable world, Dharma alone is permanent. On *Dharma*, *Cāṇakya* says that durable, immortal, eternal and infinite. Nobody can terminate *Dharma*.

*Śrutvā dharmam vijānāti śrutvā tyajati durmatim,
Śrutvā jñānā mavāpnōti śrutvā mōkṣam avāpnuyāt.*⁵⁸

In shloka, *Cāṇakya* emphasizes the importance of manuscripts. He also says that understand the depth of Dharma, knowledge of manuscripts is essential. By its influence, even an ordinary man can attain superiority. Using hearing, one comprehends Dharma, malignity disappears, knowledge remains attained, and liberation/ mokṣa from substantial bondage increases.

Bhasmanā śudhyatē kāmsyam tāmramamlēna śudhyati,

*Rajasā śudhyatē nārī nadī vēgēna śudhyati.*⁵⁹

Ashes polish the brush; copper remains cleaned by tamarind; river by its flow; similarly, women by her menses. According to *Cāṇakya*, nature has its cleaning method to clean things. Therefore, a human must purify their things periodically to create a healthy atmosphere.

Kāla: pacati bhūtāni kāla: samharatē prajā;

*Kāla: suptēṣu jāgarti kālō hi duratikrama.*⁶⁰

*Na paśyati ca janmāndha: kāmāndhō naiva paśyati...*⁶¹

Svayam karma karōtyātmā svayam tatphalamaśnutē,

*Svayam bharmati samsārē svayam tasmād vimucyātē.*⁶²

Kāla(time) perfects all living beings and putting to death them; it alone is awake when all others are asleep. Time is insurmountable. According to *Cāṇakya*, time/ *kāla* is powerful and its cycle eternally in motion. It is, therefore, imperative that humankind remains righteous.

Those born blind cannot see; correspondingly, blind is those in the hold of desire. Gratified men have no perception of evil, and those fixed on obtaining riches no immorality in their actions. *Cāṇakya* has called a self-centred and corrupt individual are blind. The spirit soul drives through his course of *karma*, and he suffers the good, and that consequences thereby accumulated. By his activities, he entangles himself in *samsāra*, and by his hard work, he extricates himself. As Lord Krishna preached Arjuna in *gitā* on one's deed, likewise through 'Svayam karma karōtyātmā' shloka, *Cāṇakya* says that everyone reaps according to his deeds.

Even though man is free to act, he cannot reap as he desires. Man can control his action, but only the *Īśvara* has the power to reward him for his deeds.

*Rṇakartā pitā śatru: mātā ca vyabhicāriṇī...*⁶³

*Varam na rājyam na kurājarājyam varam na mitram na kumitramitram...*⁶⁴

Cāṇakya has composed above shloka to explain who is the true enemy of man and sins and the sinner. The king is obliged to accept the sins of his subjects; the *pūrōhita* agonizes for those of the ruler; a spouse agonizes for those of his wife, and the *Guru* agonizes for those of his followers. A father is an enduring debtor, an adulterous, a beautiful wife, and an unlearned child are enemies. An individual, who stay away from them, can enjoy the desire of life. Contrarily, a spiritual mother, a trustworthy wife, an intellectual son is all the accurate well-wisher of man.

Kurājarājyēna kuta: prajāśukham kumitramitrēṇa kutōsti nirvṛtti: ,

*Kudāradāraiśca kutō gṛhē rati: kuśisyamadhyāpayata: kutō yaśa:*⁶⁵

Cāṇakya has spoken his precious opinions on the ruler, friend, pupil and wife. It is better to be without an empire than to rule over a petty one. People should reside in a kingdom whose king is righteous. Better to be deprived of a friend than to befriend a dishonest and trustworthy-less; better to be deprived of a follower than to have an unwise one; better to be deprived of a wife than to have a wicked one.

*Simhādēkam bakādēkam śikṣēccatvāri kukkuṭāt...*⁶⁶

Ya ētān vimśatiguṇānācariṣyati mānava;

*Kāryāvasthāsu sarvāsu ajēya: sa bhaviṣyati.*⁶⁷

According to *Cāṇakya*, in scriptures, man should gracefully accept learning from wherever they get it. Acquire one quality from *sīngha* (lion); one quality from a crane; four quality from a cock; five quality from a crow; six quality from a dog; three quality from a donkey. The one remarkable thing that can remain learnt from a *sīngha* (lion) stands that whatsoever a man intends to do must be completed by him with a sincere and determined effort. The prudent man must confine his minds like the crane and complete his purpose with due knowledge of his place, period and capability. Wise man to wake at the appropriate time, yield a bold position and fight, make a reasonable separation amongst relations, and receive one's bread by personal effort are the four outstanding things to be learned from cock. Unification in confidentiality (with one's wife); self-assurance; storing away valuable items; attention; and not readily believing others; these five belongings are to remain learnt from the crow. Satisfaction with little or nothing to eat though one may have a great appetite; to awaken promptly although one may be in a bottomless slumber; unwavering dedication to the master; and courage; these six potentials must remain learnt from the dog. Although a donkey is tired, he endures to transport his load; he is unaware of cold and heat; he always comfortable; these three things should remain learnt from the donkey. Man, who shall exercise these twenty qualities shall become invulnerable in all his actions.

*Arthanāśam manastāpam grhē duṣcaritāni ca...*⁶⁸

*Na ca tad dhanalubdhānāmitaścētaśca dhāvatām.*⁶⁹

Cāṇakya believes that endurance is an essential quality in an intelligent person. A wise man must not disclose his damage of prosperity, the annoyance of mind, his wife's misconduct, improper arguments vocal by others, and the disgrace that has fallen him. A man who springs up shyness in financial transactions, in gaining knowledge, in consumption and business becomes contented. The happiness and peace attend by those gratified by the nectar of spiritual tranquillity are not attend by avaricious persons restlessly moving here and there. There is no end to a man's requirements and lusts. Progressively, these desires overpower them and draw them towards a corrupt life. Consequently, man should stay away from such personalities.

Santōṣastriṣu kartavya: savdārē bhōjanē dhanē,

*Triṣu caiva na kartavyōdhyayanē tapadānayo:.*⁷⁰

*Viprayōrvipravahnayōśca dampatyō: svāmibhṛtyayo:...*⁷¹

*Pādābhyām na spṛśēdagnim guru brāhmanamēva ca...*⁷²

Hastī aṅkuśahastēna vājī hastēna tādyaṭē,

*Śṛṅgī laguḥastēna khaṅgastēna durjana:.*⁷³

The man should feel gratified with the following three things, namely, his wife, food given by wisdom and prosperity learned by candid determination; but one must never feel gratified with the following three, namely, study, chanting the holy names of God and charity, which has a boundless possibility. *Cāṇakya* also advises to man to stay ahead in donating,

praying, and learning. Ensure never passing through between Brahmanas, his sacrificial fire, wife and husband, a plough and ox. These sets are such that each pair has some noticeable and imperceptible link between them, braking, which is not comfortable. Ensure not let foot touch fire, the divine principle (Brahmana), cow, seniors and respectable individual. *Cāṇakya* says that scriptures demonstration us *āchār* (cultural value) above are considered respectable in a different way.

Retain from an elephant, horse, horned beast, but preserve away from the wicked by leaving the country. According to *Cāṇakya*, to demonstrate the evil person such way. A beast can cause only physical harm, but an evil person can harm one's mind, soul, honour and respect as well. According to *Cāṇakya*, such an evil person will be fit only for sword treatment.

Anulōmēna balinam pratilōmēna durjanam,

*Ātmatulyabalam śatrum vinayēna balēna vā.*⁷⁴

Cāṇakya gave instructions on a crucial policy of diplomacy according to the situation. A strong person cannot stand won over by force. An individual should control them by conduct favourable to them. Similarly, an evil enemy should remain defeated by adopting conduct unfavourable to him. Pacify a strong man by tender, a wicked man by the opposition, and the one whose authority is equal to him by graciousness or power.

Bāhuvīryam balam rājñō brāhmaṇō brahmavid balī,

*Rūpayauvanamādhuryam strīṇam balamuttamam.*⁷⁵

In this shloka, *Cāṇakya* has much depth regarding the inner strength of man. The authority of a ruler lies in his mighty arms; correspondingly, *Brahmana* in his divine knowledge, and women in her prettiness, sweet words.

Svargasthitānāmiha jīvālōkē catvāri cihnāni vasanti dēhē,
*Dānaprasaṅgō madhurā ca vāṇī dēvārcanam brāhmaṇatarpaṇam ca.*⁷⁶

On identifying the great person, *Cāṇakya* says that they have the four combined qualities of donating (charity), sweet talk, praying, and respecting scholar/ brahmans. The following four qualities of citizens of paradise may perform in the residents; charity, sweet language, adoration of the best personality of God's head and satisfying the requirements of *Brahmanas*. Likewise, the following qualities of the citizens of the inferno characterize men on earth; extreme rage, punitive language, enmity with one's relations, the company with a base and provision to men of low extraction.

Vāca: śaucam ca manasa: śaucamindriyanigraha:,
*Sarvabhūtē dayā śaucam ētacchaucam parārthinām.*⁷⁷

Puṣpē gandham tile tailam kāṣṭhērinam payasi ghṛtam,
*Ikṣau gudam tathā dēhē paśyātmānam vivēkata*⁷⁸

Cāṇakya says a person taking care of the welfare of others is pure in the true sense. Having the spirit of looking after welfare others and kindness only can purify a person. Transparency of language, the mind, the senses, and a compassionate heart are desirable by

one who needs to rise to the divine podium. As man seek fragrance in blossom, lubricant in the sesamum kernel, fire in timber, ghee in milk, and jaggery in sugarcane, seek the spirit in the body through discrimination. The soul is present in the body but cannot remain seen. However, it can remain felt by wisdom which should remain enlightened by wisdom.

*Dākṣiṇyam svajanē dayā parajanē śāthyam sadā durjanē,
Prīti: sādhujanē sma: khalajanē vidvajjanē cārjavam,
Śauryam śatraujanē kṣama gurujanē nārījanē dhūrtatā,
Ityam yē pūruṣā: kalāsu kuśalāstēṣvēva lōkasthiti:.*⁷⁹

In this shloka, *Cāṇakya* has defined that public relations. Public dealing covers polite dealing with servants, affectionate dealing with relations, strong stand with evil persons. In addition, its covers affectionate and gentle behaviour toward gentleman and scholars a courageous stand against enemies, respectful behaviour towards teacher and women. Anyone following these will lead a happy life in society.

*Bandhāya viṣayāsaktam muktyai nirviṣayam mana:;
Mana ēva manuṣyāṇām kāraṇam bandhamōkṣayō.*⁸⁰

Cāṇakya said that extreme attachment to sense pleasures primes to oppression, and disinterest from sense pleasure primes to liberation: therefore, it is the mind alone responsible for bondage or liberation.

Yugāntē pracalatē mēru: kalpāntē sapta sāgarā:;

*Sādhava: pratipannārthān na caalanti kadacāna.*⁸¹

Cāṇakya says that at the end of this era, the 'sumeru' mountain will remain displaced, all seven seas will cross their limits and submerge the earth. Nevertheless, *Cāṇakya* believes that great men and saints will remain committed to their vows and resolve even in such a crisis.

Pṛthivyām trīṇi ratnāni jalamagnam subhāṣitam,

*Mūdhai: pāṣāṇakhaṇḍeṣu ratnasañjñā vidhīyatē.*⁸²

Cāṇakya explains and emphasizes the kindness of humankind. According to him, diamonds, pearls, etcetera, are like pieces of stone. Water and food help a man survive and nourish his body and enhance his strength of wisdom. Similarly, by sweet talk, even the enemy can befriend. According to *Cāṇakya*, the above said gems are real to human inner personality.

Sajīvati guṇā yasya dharma: sa jīvati,

*Guṇadharmavihīnasya jīvitam niṣprayōjanam.*⁸³

Cāṇakya considered the life of such a person meaningful who have qualities of compassion, love, welfare, etcetera. Suppose life is meaningless if these qualities are missing. Suppose someone wishes to improve control of the world by the performance of the single action, the following fifteen, which are prone to phenomenon here and there, from receiving the higher indicator of them following sense matters, organs, and activities: visible (eyes), sound(ears), smell(nose) taste(tongue), touch(skin); and there of activity (hands, legs, mouth, genitals and anus).

*Ayuktam svāminō yuktm yuktm nīcasya dūṣaṇam,
Amṛtam rāhavē mṛtyurviṣam śaṅkarabhūṣaṇam.*⁸⁴

*Paṭhanti caturō vēdān dharmasāstrāṇyanēkaśaḥ ,
Ātmānam naiva jānanti darvī pākarasam yathā.*⁸⁵

According to *Cāṇakya*, a man's influence in society is very important. Immoral action dedicated by a great man stands not censored, and moral action performed by a low-class man comes to remain condemned. For instance, the consumption of nectar is excellent, but it converted the cause of *Rahu*'s death, and the drinking of toxic is injurious, but when Lord *Shiva* imbibed it, it became an embellishment to his neck (*Nila-kantha*). Knowledge of *Śāstra* is infinite, and the arts to remain learned are several. One may recognize the four Vedas and the Dharma *Śāstras*, yet if it has no realizations of his spiritual self, he can say to remain like the ladle which stimulations all types of food but knows not the taste of any. The man must extract vital elements from several *Śāstras*.

*Pustakapratyayādhītam nādhītam gurusāninadhau...*⁸⁶

*Kṛtē pratikṛtam kuryād himsanē pratihimsanam,
Tatra dōṣō na paatati duṣṭē duṣṭam samācarēt*⁸⁷

The intellectual who has accomplished knowledge by studying uncountable scriptures without the blessings of the bonafide divine master does not shine. In sloka, to absorb appropriate knowledge and become skilful in it, a *guru* is required. *Cāṇakya* says that each action reacts. In other words, man should retaliate in the same manner as he has remained

preserved. The man should reimburse the favours of others by performances of kindness, so correspondingly must reappearance evil for malicious in which there is no iniquity.

Cāṇakya nīti Śāstra remains accomplished for the straightforward society, and people had time enough for their lifestyle as a contrary to the modern industrial, developing fast-changing society. *Cāṇakya* holds that the success of the four *Āśrama* is more following the natural cores of an individual's life. Based on *Cāṇakya Nīti Śāstra* will no doubt be a great and exclusive source of inspiration and moral strength to everyone. *Cāṇakya Nīti Śāstra* stands viewed as a treasury of wisdom. It contains many exclusive ideas. *Cāṇakya* regards contentment as the root of happiness whatever makes one dependent on another is misery, and all that helps to rest on oneself is happiness. Dharma is the only friend that accompanies one even after death. There is a requirement to synthesize old code with new realities and spiritual renaissance and absorb the high technology in farming a new code of conduct and values in society. *Cāṇakya* incidentally is not one individual and is *Nīti Śāstra* had evolved over centuries, and it remains treated as *Mānava Dharma Śāstra*, which can be universal. *Cāṇakya Nīti Darpan* and *Cāṇakya-Sūtrani*, an ancient historical *Śāstra* of code of conduct composed by *Cāṇakya* who is known as social thinker law and code giver and a philosopher, might have given some *Sūtras* (laws, code- conduct and ideas) that have become more relevant in today's times and occupies an important place. *Cāṇakya* significantly sums up moral values as regards seeking guardians from the *Śāstras* as follows: humans consider the evidence collected through the eyes and the ear as the centre of knowledge and life. Reach the centres of the *Śāstra* from where the knowledge of the *Vedas*, *Manu Smṛti*, the *Gītā* originated.

The research would like to end up the subject with the famous quotation of Maxmuller wherein he pays rich tribute to ancient Indian philosophical thinking, 'if one would ask me

under what sky the human thoughts has most completely developed its valuable gifts, has examined most intensely the utmost difficulties of lifecycle and has at least for some provided resolutions which justify being esteemed even by those who have considered Plato and Kant, must specify India. Moreover, if one would question which literature would give us back(us Europeans who have been exclusively fading Greek and Roman thought and on that of Semitic race) the essential equilibrium in directive to make our innermost life more perfect, added inclusively, added universal, in short, more humankind, a life not only for this life but for a transformed and external life once again I would indicate India'.⁸⁸ Considering the heavy weightage and honour given to India and Indian culture that the above quotation reflects, it could stand stated that *Cāṇakya Nīti Śāstra*, efficient maxims of the whole Indian culture of those times, needs to be realized as a treasure for the Indian society and also for values of society in general.

Cāṇakya explains the rationale of prosperity by his ideal *sūtras*. Exertion, self-control, skill, carefulness, steadiness, memory and commencement of acts after mature deliberation know these roots of prosperity. 'Prosperity never resides in one who suffers himself to be torture by grief, which remains dependent to cruel ways, who refutes Godhead, who remains idle, who hath not his sense under control. So, likewise, those who are excessively liberal, who are overbold, practice the most rigid vows, and are proud of their wisdom'.⁸⁹

Cāṇakya thoughts applicable in today's society and to point out the relevant thoughts that are presence mentioned under the following's heads:

- Value of life-positive and prudential qualities;
- Truthfulness;

- Purity and impurity;
- Culture and character;
- Status of women;
- Marriage- a duty;
- Worship and obedience to all;
- The morality of administration;
- The morality of Caste and *VarnĀśrama*;
- Humanity and humankind.
- **Value of life-positive and prudential qualities:**

Cāṇakya emphasizes Vedas, which full of prayers for long life. The more extended period one's life covers, the most vital and valuable to society and oneself one becomes. According to

rig *Veda*, 'A hundred autumns may we live'.⁹⁰ 'Vouch-safe us food, prosperity, progeny, and lengthen our days that we may see long life'.⁹¹ 'Make though may chariot to be first, and bring the fame of victory'.⁹² Here *Cāṇakya* emphasizes the philosophy of life was to attend *Mokṣa* or Salvation. In *Mahabharata*, 'The demise that one encounters with by taking toxic, by hanging, by burning, at the hands of thieves, and the teeth of animals is said to be a dishonourable one. Those virtuous men never sustain such or alike demises even if they are afflicted with spiritual and physical ailments of the most agonizing kind'.⁹³ It remained realized that in *Mahabharata*, there are two types of death - voluntary and involuntary. 'An old man who has fulfilled all his obligations and whose health stands entirely shattered may die by either walking out his existence or fasting or by entering water or fire. A kshatriya may accept death for protecting the people; a student may die for his Guru's sake; a man dies for the defence of a cow. A servant is free to die for his master.

Life may be a sacrifice for the poor, but the man who abandons life in anger, or lust, terror goes to hell'.⁹⁴ *Cāṇakya* also emphasizes in *Gītā* regarding courage (*Abhaya*). In *Gita*, from the consciousness of power springs, courage is called *Abhaya*-fearlessness. This *Abhaya* place it at the forefront of the menu of spiritual goods. 'Make me a bull among my peers, make me my rivals conqueror'.⁹⁵ Kalidas says that mere policy is cowardice, and mere courage is the courage of beasts. *Cāṇakya* occasionally made references to some characters in the *Mahabharata*, which includes *Gita*. A contented combination of both remains required for accomplishment. The *Gita* well sums up the situations in the last verse 78:

*yatra yogeshvaraḥ kṛṣṇo yatra pāṛtho dhanur-dharaḥ,
tatra śhrīr vijayo bhūtir dhruvā nītir matir mama.*⁹⁶

Wherever there is *Shri Krishna*, the Lord of all *yōgi* with his policy and wherever there is Arjuna, the supreme *ācharya*, there will also certainly be unending opulence, victory, prosperity and righteousness. The very breath of human life is, after all, action. Action is of three types; namely, the pure selfless, disinterested action is *Sātvik*. That action which is egoistic is *rajas*, and the action undertaken from delusion, without regard to volume and consequences loss and wound to others, that is *tamas*.⁹⁷ 'Man within not freedom from action by abstaining from activity, nor by mere renunciation doth he rises to perfection. Nor can anyone, even for an instant, remain actionless; for helplessly is everyone driven to action by the qualities born of nature.'⁹⁸ Therefore *Cāṇakya* says that various qualities leading to worldly success are necessary to round up this subject which may call sententious morality. It is the morality of the man of the world. *Cāṇakya nīti* are especially devoted to what may be called the wisdom of the world. It is not quite possible to be exhaustive in our treatment here. Perseverance is the most notable characteristic of a man of the world. The first mark of wisdom is abstention, and the second is persistence till the end. In *Shanti Parva*, 'By exertion the Amrita was obtained; by exertion, India itself obtained sovereignty in the Heaven and on earth. The hero of exertion is superior to the hero of speech'.⁹⁹ Abstinence from sleep during the daytime leadeth to success.¹⁰⁰

Cāṇakya explains the rationale of prosperity by his ideal sūtras. Virtuous action, self-discipline, virtuous skill, overhaul unless, steadiness, reminiscence and commencement of performances after complete discussion know these roots of prosperity. 'Prosperity never resides in one who suffers himself to be torture by pain, who remains habituated to immoral ways, who refutes Godhead, who is idle, who hath not his sense under control. So, likewise, those who are excessively liberal, who are over-bold, practice the most rigid vows, and are proud of their wisdom'.¹⁰¹

➤ Truthfulness:

Cāṇakya another stand of thought that runs through the *nīti* is truthfulness, which is such a fundamental moral concept. The concept of truth and law remain distinguished from each other. According to *Bṛhadāraṇyaka Upaniṣad*, 'The law is what is called the true, and if a man declares what is true, they say he declares the law; and if he declares the law, they say he declares what is true. Thus, both are the same.'¹⁰² Law or truth, the very foundation of the universe truthfulness, gives a man as vital power as the performance of a sacrifice.¹⁰³ A man becomes sacrificially impure on account of his speaking untruth, where truth is extraordinary Virtue of God and lying is the vice of *Asura*.¹⁰⁴ *Cāṇakya* also emphasized the concept of the truthfulness of *Rigveda*. In *rig Veda*, all kinds of deceit, vice and falsehood remain strongly condemned in *Rigveda*. 'God protect the actual people and punish the liars. The prudent find it easy to distinguished the true and the false; their words opposed each other. Soma protects and brings the false to nothing regarding these two that are true and honest.'¹⁰⁵

Truthfulness was also one of the fundamental concepts essential to the moral life, as mentioned in the *Rāmāyana* and cited by *Cāṇakya* in his many sūtras. The kingdom stands fundamentally based upon truth, and this world itself remains established in truth. In this world, virtue is the root of everything, and it is established itself in truth. Truth is Lord, in truth is established righteousness. No condition is superior to truth. Even in *Veda*, which calculates gift, sacrifice, etcetera, remains based on truth. In *Rāmāyana*, Duty of maintaining, whose influence radiates all over one's soul, and indeed find to be the prime one, and worthy people have born this burthen. The earth, the fame, prominence, and propitiousness commence court unto the truthful individual. The good follow truth; therefore, the truth is to be sought by all.¹⁰⁶

Again *Cāṇakya* underlined the supremacy of truth over the virtues spoken of in very liquid terms described in *Mahābhārata*.

'Those acquainted with virtue and principles consume thought that truth and honesty remain the highest virtues—the virtue that is universal and eternal, which is difficult to understand. However, whatever virtue is, it is based on truth'.¹⁰⁷ Truth is the foundation of all morality. As it primes to a knowledge of what remains justice and practice of what is justice, *Cāṇakya* explains truthfulness has three moments; namely, the head must conceive a single impression; formerly, the speech remains to express it must remain embodied inactivity. These factors are closely interconnected that man is said to be truthful. Truthfulness remains not an inaccessible virtue; it essential remain rendered appropriately dependable with or subordinate the whole scheme of righteousness. Truth is the highest order of reality which defined as immutable, eternal, universal and unchangeable. 'Truth as it exists in all the world which has thirteen kinds. The forms of truth are, namely, virtuous impartiality, moral self-discipline, forgiveness(*dayābāna*), modesty, endurance, renunciation, contemplation, dignity, fortitude, compassion and abstention from injury. These thirteen attributes distinguished from each other but in the same form, viz. truth.¹⁰⁸

➤ **Purity and impurity:**

Cāṇakya devotes a substantial discussion to purity. A concept of purity has two-fold aspects: first, outward cleanness required by society and inward cleanness on by a high character. Purity is the highest of all virtues—purity such a fundamental thing in all moral and spiritual life. Second, man should remain connected with sacred thoughts and principles. Morality is not just outer behaviour; it is a form of inner conduct. Philosopher cannot realize that truth when he said that goodwill is the one everything in the world which is good without

qualification, and even if it is impotent and does not issue in deeds owing to an adverse environment or unfit medium, its value is there, it shines by its light.

According to *Cāṇakya*, transparency of language, the mind, the senses, and a sympathetic heart are required by one who needs to rise to the divine platform. *Cāṇakya* emphasized Vedic seers, where transparently explain this truth. Similarly, in rig Veda, 'May our thoughts be holy'.¹⁰⁹ Also, in Hindu philosophy, the Gayatri mantra has been recited by every day. It is nothing but an appeal to God to send one pure thought. W. Jones explained, 'Let us adore the supremacy of that divine sun, the God's head, who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding a right in our progress towards the holy seat'.¹¹⁰ *Cāṇakya* considers the purity of mind over the purity of body. In this context, he says that if a man's thoughts remain filled with sin and impurities, then even after taking several deeps in religious places, his soul cannot be purified. Therefore, a man should purify his mind rather than his body. Nevertheless, purification of the body also required for the purification of the mind. There are various purifications, namely, 'fire, action (bathing etcetera), air, mind, spiritual knowledge, water, etcetera'.¹¹¹ *Cāṇakya* more emphasized on purification of the mind, which remains attended by the practice of various virtues. 'Charity purifies perpetrators of forbidden acts, current the river, earth and water, those articles that are worthy of being purified. For those who austerity that well-versed in Vedas; forgiveness, the learned; water, the body; recitation those who have their sins concealed; truth, it is said, the mind. The practice of duties and knowledge is the purifier of intellect and the knowledge of *Ishwar*. Also, God is the purifier of the individual's soul'.¹¹²

➤ Culture and character:

Cāṇakya explains that man's culture and character depends on learning, knowledge(Wisdom) and good conduct. The *Upaniṣad* consider intellect and wisdom the highest part of human nature. 'Difference from these which consists of mind, is other, the inner self which consists of understanding'.¹¹³ Wisdom considers same as the absolute knowledge is not only power but the highest power. Therefore, the study of Vedas remained considered as fraught with the highest blessing. The learning and teaching of Vedas are the source of pleasure to humankind.

Similarly, *Cāṇakya* represents this activity, becomes ready minded and independent of others, and acquires wealth. Also, Manu considers one who is a master of Vedas, perfectly competent for all significant tasks. 'A Veda knowing the man is fit to remain entrusted with sovereignty, the highest judgeship of all the regions'.¹¹⁴ A clear vision of wisdom a factor of very great importance in moral life. Also, wisdom is a foundation of culture and character. Wisdom remains considered a waste if it does not lead to a correspondent development of human moral character. Character is a vital fact concerning human life. Man's academic acquisitions are a comparatively superficial part of him; these touch the mere fringe of his nature. Continued practice of moral maxim alone can enable a man to fit his principles into his life. 'Knowledge of *Śāstra* is said to bear fruit when it resulted in humility and good behaviour'.

Regarding character, *Cāṇakya* says, the very root of all that is good and great in man is character. It is a character that rules society. 'One attired in excellent robes prevailed over an assembly; the owner of a kind possess power as regards the desire of eating sweets; a possessor of vehicles is a master of situations on roads, but he that is righteous in behaviour is triumphant over everything. Righteous character is essential to a man'.¹¹⁵ A steady practice of the highest

virtues alone can identify us to distinguish between good or bad, a pure or an impure. Righteousness, truth, good deeds, highest virtue all have roots in character.

➤ **Status of women:**

In the time of the Vedas, all righters remain agreed that women enjoyed much freedom and were, in most cases, an equal of men. Women were respected and honoured. According to Cāṇakya, to liberate himself from the clutches of this mirthless world, man must worship God with pure devotion. To attend the pleasure of essential life, he must maintain moral and scriptural directives. If this is unbearable, he must at least take care not to be enchanted by womanly graces. In general, in the time of epics, women's position became markedly inferior to her partner in many respects, although respectful treatment to women remains enjoined upon men in her various capacities. A woman did not have independence in any state of life.

'One of the refuses of a woman is her husband, a second is her son, and third is her relatives. A girl, maid, and older woman must do not anything independently in the house. In childhood, let her remain under the control of her father, husband in youth, son after the demise of her Lord in old age. A woman must not assume independence in any circumstances.¹¹⁶ However, *Cāṇakya* explains the position of women and play a vital role in society. A woman in control of required womanly qualities will serve a man as a mother in the hour's dawn and be as demonstrative as a sister throughout the day as the day turns into night, women metamorphosis into the perfect must race to please him sexually. Such a woman will satisfy her husband needs entirely, and she will increase his faith. It is irrelevant whether she is captivated or ugly, for she has the authority to control her husband in all possible ways. Women constantly maintain their supremacy.

Cāṇakya considers women should allow exercising moral and spiritual influence. As a result, women become purer, holier and more spiritual than ever. Her authority becomes less extensive but more intensive and more moral religious. *Cāṇakya* did not mean to say that this was the consummation most devotedly wished, but there is a component of truth in this situation. It is so gratifying to find that even Manu considers it essential for males to worship women for moral and economic prosperity. *Kalidas* also emphasized the importance of women in social life- proclaiming that women are a character that we worship in the virtues, not their sex or age. Also, in *Gita*, woman's qualities, namely, glory, magnificence, refinement of speech, memory, intellect, fortitude and forbearance, indeed a bunch of vital moral and intellectual excellence. Some earthly privileges remained denied to women, but the highest goal a human being can attend was within her reach; in the *Shanti Parva*, women were considered capable of attaining the highest end.

➤ **Marriage- a duty:**

Marriage is not only a social organization, but it is also a religious organization. *Cāṇakya's* sūtra was not limited to the political and royal boundaries. Marriage, regarded as indispensable for men and women. There were four objects in *Hindu* marriage, namely creation of progeny, conjugal facility-spiritual happiness, and comradeship in performance of Dharma.¹¹⁷ Eight types of knowledge of marriage remained classified, namely, Brahama, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and *Pishacha*.¹¹⁸ The first four types of marriage remain well-thought-out lawful and sacred, while the last four stands measured unlawful and invalid. Practically all individuals are held competent to contract a marriage, but not with any and every person. *Cāṇakya* emphasized marriage restriction; 'a *sudra* woman is the wife of *sudra*, a *Vaishya* woman can marry a *sudra* or *Vaishya* man, a *kshatrya* can take a

sudra, Vaishya, kshatrya wife and *Brahmin* can marry *sudra, Vaishya, kshatrya* or a *brahmin* wife'.¹¹⁹ *Cāṇakya* emphasized that marriage with a person of the same cast is ideal.

Cāṇakya explained husband and wife as one soul which complete identity of feelings, interest and duties. The word *Dampati* shows the joint rulership of the house. According to *Cāṇakya* essence of marriage is the union of the souls. The *Mahābhārata* has also given vivid details of the duties of the wife. For instance, *Draupadi* gives an account of her attitude; keeping aside vanity and controlling desire and worth, she always obliges with commitment the sons of *Pāṇdu* with their wives. In their most excellent form, the woman's devotions become transcendental, irrespective of the husband's response to it. *Cāṇakya* also describes home administration (household) execute by a woman. Women performed a different kind of work and the daily expenditure of household, and she should make obeisance to her elders, superiors and husband. Husband and wife are called co-partner in moral and religious life. '*Saha-Dharma-Cārini*' is the title of a wife who takes part everywhere, including the household ceremonies.¹²⁰

➤ **Worship and Obedience to All:**

Obedience to all and worship is the main features and essential virtue in society. According to *Cāṇakya*, it is most crucial *Guṇa* (qualities) to maintain society's moral order and structure. The ethical value of the worship of parents and elders is very high. *Cāṇakya* emphasized worship and obedience to all as the main features of which survive in society today. 'Truth, honour, and sacrifices say with the profuse gift are not the strengthening as the services rendered unto the parents. Nothing remains inaccessible unto us', Heaven, wealth, grains,

learning, son, children and happiness.¹²¹ *Cāṇakya* also emphasizes on *Mahābhārata* where enjoins the same worship of parents. 'He conquered both worlds that Paid homage unto his father and mother, preceptor and Agni and the soul'.¹²² Son's entitled to the greatest regard who serves his parents most and also serves his motherland. In Veda, the son should regard his obedience as his highest duty which is the only source of joy. It specifies their great respect for their parents even after their expiry. It protects reverence for the past and the resultant endurance of *Dharmic* expansion.

Respect and honour in the whole family remain based upon the reverence of the younger people for their elders. The parental and priestly remains based on these principles. These principles (respect and obedience) same as other elders. 'The elder brother, mother-father and the instructor- these should always be regarded in the light of virtue and morality'.¹²³ For instance, in *Rāmāyana*, *Bharata* calls Rama his father, brother and friend. 'The eldest brother of one that is noble and cognizant of morality becomes his father. *Bharata* shall take hold of Rama's feet; he is now refuge'.¹²⁴

Respect and honour are not to remain confined within the circle of family. All persons shall entitle to respect on one ground. However, according to *Cāṇakya*, honour those to whom honour is due. In *Shanti Parva*, 'By worshipping one who should not remain worshipped, and by refusing to worship him who should remain worshipped, a man incurs the sin of homicide forever'.¹²⁵ Only they firmly devoted to such elders, who speak what is agreeable to them seeking their welfare, can obtain the merit of devotion. 'It is by the shrutis that a person becomes learned- it is by ascetic practices that one acquired some great object; it is by the serving the old that one become wise'.¹²⁶ *Cāṇakya* considers parents are responsible and vital role in the protection as well as the education of their children. 'In consequence of his bringing up the son

and instructing him, the sire is the son's foremost of superiors and the highest religion- these givers of all articles of enjoyment, all articles of food, instruction in the Vedas all other knowledge regarding the world'.¹²⁷ Kalidas mentions the function of father- education, protection and maintenance.

➤ **The morality of administration:**

Cāṇakya explains that the administrator's prime function is the administrations of the state for the happiness and wellbeing of his subjects. All personal and private ends are to be confirmedly for a shake of *prajā* (public). In the Vedic era, an administrator was called the protector for the *prajā*. The king- admittatur is the Lord of the whole land- universe. In *Rāmāyana*, King remained related to time, yuga, creation, mobile and immobile. The administrator also called *Dharma* because he holds all. By instructing morality and virtue administrator becomes the preceptor, and by exercising the duty of protection, he becomes the protector.¹²⁸ The good of the *prajā* is the very first priority of the government. 'The very titles of an administrator such as *Rājan* and others bring out the significance of his social role. Because he gratified all people and he also healed the wounds of Brahmins, therefore he earned the name of kshatriya'.¹²⁹

The proof of government excellence, its ultimate standard and criterion are in the happiness and elevation of the people. *Cāṇakya* focuses on *Rāma*, who was an ideally perfect king- administrator because of his boundless attachment and love towards *prajā*. His influence over the mind of people was quite extraordinary, which influence magnetic personality. The secret of his popularity was sympathy(*Vinaya*). *Cāṇakya* also draws attention towards the greatness and elevation of his character- the touching simplicity, the saintly self-control, the capacity for self-sacrifice. There was the root of his popularity and his empire over the mind of man. The

government remains expected to play a vital role in social life. In this regard, *Cāṇakya* points out that the government responsible not only for material prosperity or economic happiness of the people but also for such ideal values as the liberty of soul, the individual's character, and the highest goal of life. 'At the instance of the king, mind subject performs many an action conducing to virtue, wealth and desire though not mentioned in the *Śāstras*. The king is the virtue, the king is the desire, and the king is the prime jewel of all subjects.¹³⁰ Another critical part of administration next to the rich- royal personality is the body of ministers who figure the policy of kings. *Cāṇakya* enlightens, the king should employ five such persons who look after his affairs as are possessed of intelligence, unstained by pride, have a good disposition, energy, patience, forgiveness, purity, loyalty, firmness, and courage, who is merits and demerits have remained well tested, who are capable of bearing the burden and who are free from deceit. The king should employ these requirements as his ministers in all affairs of the kingdom.¹³¹ The king should be very discriminating in his attitude towards his *mantrīs*. His conduct towards them before and behind should be the same. 'The king who behaves that way never comes to grief. The crooked king, who taxes his subjects heavily, is soon deprived of life by his servants and relatives.¹³²

The government remains credited with the capacity to substantially influence people's morality by promulgating laws, regulating citizens' private lives, and putting a ban on certain vice and evil practices. The theme owes to their sovereign the personal responsibility of faithfulness and obedience. The sentiments of reverence should be the common property of all. All injury of the royal dignity or interest is highly condemnable.

Citizens must enjoy civil freedom, which grants them immunity from undue restraints, and constitutional freedom, granting them active participation in the kingdom's affairs. Thus, *Cāṇakya* always maintains the superiority of the *Rājya-Nītī* over the *Rāj-nītī*. Manu also thinks this quality of tolerance of even adverse and unfounded criticisms to be quite an essential one

is government. 'A king seeking his welfare shall always tolerate the calumny of remarks made by the sweaters, dependence old man, and infants. He bears well ill report made by the aggrieved, is glorified in Heaven; he, who out of pride of wealth cannot tolerate such criticisms, goes to hell for that.'¹³³

A very vital part of the duties of the state lay in the proper administration of justice. *Cāṇakya* thoroughly explained the importance of punishment as the instrument to preserve peace and order. These signs of government are called *Dandanīti*. *Cāṇakya* did not view law to be an expression of the free will of the people. According to him, laws remained derived from four sources, namely, Dharma, *Vyavhāra*, *Cāritā* and *Rājāasana*. Any ingredient of dispute shall remain judged, rendering to four bases of justice. These four as significant are:

Dharma- which remains based on truth,

Vyavhāra - which remains based on the witness,

Cāritā - tradition accepted by the people,

Rājāasana - law as promulgated.

In case of conflict among the various law, Dharma is supreme. The ordering of the other law is case-specific. *Cāṇakya's Dandanīti* is not just a code of prohibition. It is range wider than morality itself. All idea of society remains moulded by it and law is blended with religion.

➤ **The morality of Caste and *VarnĀśrama*:**

VarnĀśrama is a typical concept, which stands for division of social labour. It is, therefore, a fundamental view accepted by society from the time of Veda. It remained believed that society consists of different types of people. The ordering of society on lines of justice and

utility requires that each human should take to the work for which they are most fitted by nature, by temperament and by education. Manu remained considered to classify people based on inherent capacity. Therefore, the society remained divided into more intelligent people- Brahmana, Kshatriyas, Vaishyas and Shudras. The word *varna* has become itself one argument on behalf of this view of the division of early society based on the difference of the colours between different groups. 'The completion of Brahmins obtained was white, Kshatriyas was yellow, Vaishya was brown, and Shudras was black'.¹³⁴ In Rig Veda, the different *varna* arises from the different parts of God, which only meant to represent the diversity of social function of four varnas. 'The *Brāhmaṇa* was his (God) mouth, of both his arms was the *Rājanya* made. His thighs became the Vaishya, from his feet the Shudras remained produced'.¹³⁵ *Brāhmaṇis* refer to the face of Deity, that is, the head of the society. Kshatriyas are the arms that represent a form of the military class. Vaishya is the belly, and things which refer to the economic function and the Sudra are the leg that is, they form the army of labourers. *Cāṇakya* emphasized these orders to prosper this universe; the almighty assigned separate duties and occupations to those who sprang from the different parts of God.

Brāhmaṇa is the apex form of society. The duties of Brahmin are maintenance purity of descent, the devotion of the responsibilities of his casts and the perfecting of people.¹³⁶ Study of Vedas, the teaching of Vedas, the performance of sacrifices and acceptance of gifts are the duties of *Brāhmins*. *Brāhmin* always maintains the importance of Vedic lore in his character. Brahmins always embody in themselves not only the highest learning but highest virtues also. 'Serenity, self-restraint, austerity, purity, forgiveness, uprightness, wisdom, knowledge, belief in God (supreme reality), are the duties of Brahmins'.¹³⁷ *Cāṇakya* draws attention to an extreme tenderness of heart and kindness to all living creatures primarily characterized by a *Brāhmin* soul.

The position of Kshatriya is a form of warrior. Kshatriyas are repetitive of physical power. Kshatriya might have in physical strengths and the Brahmins in forgiveness.¹³⁸ Protection of the people, gift making, the performance of the sacrifices, a study of the Vedas and abstention from luxury are in general the duties of Kshatriyas.¹³⁹ The fundamental function of the Kshatriyas in the protection of the people. 'Amongst men, the highest duties are those which Kshatriyas practise. The world is subject to the might of their arms. All the duties, principal and subordinate of the three other orders are dependent upon the Kshatriya duties.'¹⁴⁰

Protection of kin and trade are Vaishya's duty. The action of the nature of the service is Shudra duty. 'A Vaishya, initiated with the holy thread, shall marry and daily attend to agriculture and cattle rearing. Vaishya appraises the prizes and quality of gems, corals, metals, salts. He must know the wages of artisans and workers and the languages of the different races of men. He shall forecast the increase and the decrease of the prices and the mode of selling and buying.'¹⁴¹ The Shudras were the helots of society. Manu considers them as a slave and hence they have no right of property. However, *Cāṇakya* considers *Sudra* should be determined by action, not by the cast. Even *Sudras* should practice virtue and principle. *Cāṇakya* considers quality concerning the castes as certain regard fundamentals of life. All castes have equal access to God. According to *Cāṇakya*, there not only equality regarding practice to the highest morality, but there is also equality regarding the highest spiritual qualities. In Ramayana, *Rāma* eats fruits previously tasted by *Shabarya* Chandala girl.¹⁴² *Āśrama* Dharma is fundamental in *Hindu* society. It divides man's life into four stages, namely, *Brahmacharya*, *Grihastha*, *Vānaprastha* and *Sanyās*.

Āśrama Dharma is the system of life goals, social separations and stages of life, and one remains fortified to strive for equilibrium and harmony of all the four goals and not intemperance one in favour of the others. Version to *Vedic* interpretation of life, the entire life span can be divided into four *Āśrama*: namely, *Brahmacharya*, *Grihastha*, *Vānaprastha* and

Sanyās. Throughout each stage, one remains enjoined to achieve a goal exact to that stage; one has to prepare for the next stage and its goal at a similar period. Subsequently, one enters the state of *Sanyās* and Devotes one's time exclusively to self-realization.

Vedic scriptures talk of four prime endeavours of life — *Dharma*, *Artha*, *kāma* and *mokṣa*—that constitute the fundamental driving force for completing the essential requirements of human beings. *Dharma* is the foundation of origin for the fruition of human values. Money(*artha*) and desires (*kāma*) provide the primary support for worldly gratification. *Mokṣa*, on the other hand, is the central point for self-realization after getting rid of physical and mental bondage.

Each *Āśrama* has its boundaries. It is essential to alteration one's thinking in harmony with the requirements of every *Āśrama*. Else, in the prevailing situations and circumstances, confrontation is unavoidable. Each *Āśrama* like a railway junction, where every train arrives at the right track and platform, a change of points remains required beforehand.

Brahmacharya:

Brahmacharya is the first phase in the lifecycle of an individual on the track of the Vedic Dharma. It typically commences with his initiation (Upanayana) ritual that marks his new birth as a twice-born. *Brahmacharya* means activity concerning Brahman. Theoretically speaking, anyone who pursues *Brahman* or on the trail of *Brahma* is a *brahmachari*. In primaeval India, it remained used to signify a scholar who was getting specific knowledge and vocational training from an instructor about his caste-based career and trained celibacy and self-discipline throughout his teaching to preserve his energies and endure attention on his

immediate goal of grasping his topics. The scholars trained celibacy and self-discipline as a part of their compulsory learning, succeeding the instance of *Brahmā*, the creator God, who was allied with the potentials of celibacy and chastity.

Furthermore, they survived in the company of an instructor who remained regarded as Brahman in human form. Meanwhile, in either case, they trailed the ideals of *Brahma* or *Brahman*; they remained mentioned to as *brahmacharis*, followers of *Brahma*. The life of a *brahmachari* trailed a design as arranged in the law scriptures and embodied the highest virtues one could nurture at a very early age. Subsequently, during the commencement ritual, the scholars remained with their instructors for several years, obtaining knowledge in several teaching branches under his close administration. They were reserved, completely isolated from their relatives, and were not permitted to uphold interaction or visit their birthplaces throughout this period. With the commencement ritual, the instructor presumed the role of a parent and occupied their absence. He was together with God and a parent figure, whose expression was final and whose consultant was undeniable. The scholars were at his compassion. He would spring their knowledge if he were enthralled with their conduct and behaviour and grasping skill. Else, they would devote years, doing menial work in his household, barely getting his consideration. Manu Smṛti prescribed a thoroughgoing period of 9 to 36 years for the stage of *Brahmacharya* or until a scholar achieved his lessons. Throughout this extended period, the scholars remained called upon to lead earnest and self-controlled lives as a fragment of their learning development since what they established were measured to be a secret knowledge that required great accountability on their part in using it for the wellbeing of all. Resulting is a summary of the code of conduct given by the Hindu law scriptures for a *brahmachari*. These guidelines remained trailed by scholars belonging to all the three upper castes with some omissions here and there.

First, an instructor is the image of *Brahman*. So, a scholar must demonstrate complete respect and compliance to his instructor all the time. In the presence of his instructor, he should not ever show any symbol of contempt or inaccuracy. He must respect his instructor and his entire family nevertheless of whether they are fresher or older than him and whether they stand male or female. A scholar must frequently choose a learned *brahmana* as his instructor, but he may acquire an instructor who is not a *brahmana* in times of suffering.

Secondly, every day, he must take a bath, cleanse himself, and offer libations of water to gods, advisors, families, and spirits and decant the oil into the holy fire. Finally, he should study the Consecrated Scriptures and declaim the verses till the enhancements comprehensive control over them.

Thirdly, A scholar is not allowed to cook his food. He has to go out every day and beg for food, only from the individuals of merit, who are well-informed in the Vedas, who are ethically virtuous, who remain not connected to him, concluded his parents and those who consume not dedicated mortal iniquities.

Fourthly, He must remain very strict in active self-discipline. He must refrain from honey, meat, perfumes, garlands, spices, women and foods that are acidic and would never anoint his body, use sandals or an umbrella. He must also refrain from melodic, dancing and singing musical devices. He must stay away from the female followers of the instructor's household and keep as much distance as conceivable from them.

Fifthly, He must nurture virtues by regulatory his sensual requirements, anger and gluttony. He must exercise humbleness and restraint in language, acting like an idiot even if he is intelligent. Finally, he should circumvent producing grievance to living creatures and not contribute to immoralities such as gambling, idle disputes, infighting, deceit, looking at and touching women and hurting others.

Sixthly, He must constantly sleep unaccompanied and never waste his adulthood. Manu acknowledged that he, who willingly wasted his adulthood, broke his promise.

The period of *Brahmacharya* was consumed almost entirely in the *gurukul*. Its determination was mastery of the *Vedas* and other scriptures and obtaining the knowledge of *Brahman* through farming of virtues, practices of limitation of the mind and the body. Prospectus diverse from caste to caste, but an emphasis on code of conduct and connection between scholars with their instructors remained directed by the same ideologies. Exercise of celibacy was vital to the life of a scholar because it was the foremost difficult thing to do and accomplishment in that part represented comprehensive mastery in self-discipline. Also, redirection of sexual energy was measured vital to progress the mind's abilities in a scholar such as memory and knowledge and make him well-intentioned of advanced knowledge. A later successful conclusion of their education, by learning *Vedas*(at least one of them) entirely, the scholars allowed their instructors to leave them and return to their homelands. The scholar's return to home was typically noticeable with a *Somābarrtan* ritual in which he presented to his master with a *Guru Dakshinā* such as land, gold, a cow, a horse, an umbrella and shoes, a seat, grain, (even) vegetables, or whatever remained pleasing to the instructor.

Garhasthya:

The grihastha stage commences when a scholar returns home after completing his education, deprived of contravention rules, and takes a ceremonial bath. The ceremonial bath symbolizes the commencement of his life as a snataka, which symbolizes the transition period from a scholar to an accountable young mature, prepared to take full responsibilities as a householder. In ancient times the *Santana Brahmanas*, who just accomplished their education but were not yet married or started into household responsibilities, relished an excellent

reputation. They appreciated their knowledge and transparency and relished the freeway from one place to place and even between lands that belonged to different sovereigns who were jointly hostile. Henceforth the spies and rulers often went in the appearance of a *Santana brahmana* to gather sensitive information or escape scrutiny. The *Santana* stage continued till marriage, subsequently in which one took up the errands of a householder and expended his efforts in accomplishing compulsory responsibilities. The lifecycle of a householder is the greatest of all *Āśrama* as it provisions those in the other three *Āśrama*. It is correspondingly measured significant to the continuation of the Vedic Dharma, *varnĀśrama* dharma and caste-based professions. The following responsibilities remain prearranged for a householder. He must perform several daily, monthly and annual sacrifices as prearranged in the law scriptures with the highest genuineness. The daily sacrifices should stand *brahmayajna*, *devayajna*, *pitruyajna*, *bhutayajna* and *manushyayajna*. *Brahmayajna* is sacrifice to Brahman. Correspondingly recognized as *Āhuta*, it contains teaching and study of the Vedas, recital of the Vedas and inspection and adoration of *Brahman*. *Devayajna* is the sacrifice to gods. Likewise identified as *Huta*, it contains offering burnt sacrifices to Gods. *Pitruyajna* is a sacrifice to families. Likewise recognized as *prasita*, it contains contribution food and water called *tarpana* to the deceased souls. *Bhutayajna* is a sacrifice to the animals. Too recognized as *prahuta*, it contains contribution *bali* to the animals and insects. *Manusyayajna* remains correspondingly recognized as *brahmyahuta*, welcoming conduct of visitors, and a present in peptic passion.

In addition to the five sacrifices, he must also make contributions of food every day to several Gods and Goddesses, ghosts and elves, dogs, and to poor individuals as prescribed in the *dharma śāstras*. Furthermore, he must give charities to ascetics and scholars who cannot cook food for themselves due to their spiritual obligations.

He must also make sacrificial contributions to fire at dawn and sunset. Then, finally, he must eat whatever remains after making all the offerings and honouring all the deities and families.

He must make once-a-month aids to his families throughout which he must also honour the invited visitors by offering them nourishment. In addition, he must also accomplish sacrifices at specific periods throughout the year. The sacrifices remain part of one's spiritual compulsion. Under no conditions should they be accomplished to promote friendships or increase one's communal upended.

In instruction to discharge his compulsory responsibilities as a householder, he should accrue property by engaging himself in prearranged professions for his caste, with slight discomfort as conceivable to others. He must live justly and righteously. He must stay away from prohibited professions, detain his senses and separate himself from sensual desires. He should not obtain prosperity that would delay the education of the Vedas. His uniform, dialogue, and opinions should be conventional with his stage, profession, prosperity, consecrated knowledge, and battle.

He must retain his hair, nails, and beard clipped, wear white clothes and keep himself unpolluted. He must constantly be involved in perusal the Veda and alike performances that are encouraging to his welfare. He must demonstrate respect to the educator who originated him or enlightened the Veda, his father and mother, or any others Guru, cows, Brahmanas, and men accomplishment austerities. Throughout the performance of these responsibilities, he would look after his wife and retain her pleased. She, in turn, should assist him in the emancipation of his compulsory responsibilities, remaining patient, self-controlled and do not ever liability anything that might upset him, whether he remained active or deceased.

The life of a householder places a massive responsibility on individuals, making them work for their progressive and spiritual goals, without sacrificing their advanced aims and

without yielding to the enticements of materialistic life, alive in a society that regards own ownership as a mark of one's achievement and accomplishment. It is like walking on a dangerous trail, where uncertainty probabilities remain advanced and the consequences of karmic iniquity greater. The *Bhagavad gitā* consequently accurately recommends individuals to accomplish their mandatory responsibilities with a sense of sacrifice and contribution to God, accepting them as the actual achiever and deprived of seeking the fruit of their activities.

Vanaprastha:

According to *Manu Smṛti*,

Grihasthastu yada pashyed abali-palitatmanah

Apatyasya chapatyam tada vanaprastham samacharet.

When a homeowner sees his crumpled skin, white hair, and grandsons, it remains a period for him to give up work hooked on a forest, to commence a life of detachment and gradual extraction from the distractions and attractions of the material world, either by commending his children to his wife, after making establishment for their nourishment, or accompanied by her, leaving behind all his properties. Theoretically, this is the period of retirement. What distinguished him from a sannyasin/renouncer is his custom of the sacrificial fire, which he carries laterally with him into the jungle and his performance of the five regular sacrifices. Throughout this phase, he remains recommended to exercise austerities and endure celibate. The life of a jungle dweller is problematic and challenging because it makes an excessive mandate on the portion of an individual, who is familiar with a convincing way of life and reliefs, to make essential alterations to appropriate himself into a life of adversity and misery. The *Vanaprastha* lives in his attention, in his beliefs, and not in his actions. In previous

stages, actions contributed a lot to the protection of energy and the accomplishment of the responsibilities of life, but now believed itself is enough, and one anticipates by assembly up all one's dynamism on the highest aim of life. The *Vanaprastha* anticipates not just the world of individuals but the essential elements that switch lifespan entirely. It remains a higher meditation which is *upasana* on the full of creation—God manifests as this world. The subsequent guidelines remain prearranged for a jungle resident. He must *Paridhan* (wear) a skin or a tattered dress; bath in the evening or the morning; and permanently uniform his hair in braids. The hair on his physique, his beard, and his nails must endure unclipped. He remains compatibly anticipated to train himself substantially and spiritually by several exercises.

Sanyās:

Last and final *Āśrama* is recognized as *sanyās*, in which one remains directed to live like a mendicant or an austere, renouncing all, including the sacrificial fire and the five regular sacrifices. Especially renouncing of *Dehatma-Buddhi*, that is Wisdom of qualified *Bramha*. It is hard to say when accurately the *Vanaprastha* ends and the *sanyās* commences because a person remains advised to transmute himself progressively from a forest resident into a complete ascetic by growing his severities and constructing them stricter and stricter to the point where he develops indifferent to the deviations of life. Though, what differentiates the two stages is the use of fire. A person who enters the phase of *sanyās* stands fixed to accomplish a special ritual and draw the sacrificial fire into himself to convert a personification of fire that demonstrates itself as joyful divine energy (*tapas*). Throughout this stage, a *sanyāsi* remains directed to become entirely separate from all worldly actions and control and become a traveller, surviving on alms, monitoring himself and not hurting any animal. He must appeal *viksha* once a day, in a place where no kitchens smoke remains seen, and subsist on meagre

food to save himself active. He stands focused to confine his mind from the intellect substances. By consuming little and sitting in solitude By the preventive his minds, by the devastation of love and abhorrence, and by refraining from harming the creatures, he should make himself appropriate for immortality.

He should anticipate death, migration of men, conditions of the afterlife, and abilities of future lives, etcetera. By bottomless meditation, he must recognize the elusive nature of the ultimate soul and its existence in all beings, both the uppermost and the lowermost. He ought to conduct himself so that no injury is done to other beings, either deliberately or accidentally. According to *Cāṇakya*, "By not harming any beings, by detaching the senses from substances of gratification, by the cremations set in the *Veda*, and by thoroughly active austerities," he has to overwhelm the contrasts/dualities of the lifecycle, such as discomfort and desire, love and abhorrence, happiness and grief and accomplish freedom from the loop of births and deaths.

Sanyāsi is the supreme of energy preservation and meditation. It consumes nothing to do with shaving one's head or trying a specific cloth, which are only social necessities that have been obligatory upon individuals for custody well-informed with present living circumstances.

The detachment related to the life of *sanyās* is not custody of oneself left from the things of the world but a unification with them. The combination with all looks like a detachment from them. It is something very inquisitive to recognize. When we are one with an entity, we have separated ourselves from it at the same time—because we do not want it any longer. The impartiality, so-called, is nothing but not inadequate it; and not inadequate it is a state which rises when we are one with it. Just as we do not feel a wish to keep our finger, we do not need anything else at that time.

From the child's birth into this world onwards, graduates build up character by maintaining energy at different stages. *Cāṇakya* emphasized that *Manu Smṛti* life stands not for enjoyment.

It remains proposed for working rigorously for the attainment of freedom. These stages are all forms of operation of mind in various degrees of perfection. These phases based on Veda and the outline of life it visualizes from a divine, ethical, and social idea of opinion, and *Cāṇakya* draw these four stages of human life to perfect fit for any lifestyle in any age. It can be helpful today as it was thousands of years ago.

➤ **Humanity and humankind:**

The idea of humanity as a world family stands indicated. *Vasudhaiva Kutumbakam*¹⁴³ - the most vital point is a Sanskrit phrase found in Hindu text such as the *Maha Upaniṣad*, which means the world is one family. *Vedic* mentors are saying that the entire universe is just truly one family. It is the unity of the self-abiding in all beings, all beings in the self. 'The same Deities, become stupefied make unable to think in determining the track of that individual, who initiates himself the soul of whole creatures and appearances upon them as his self, for such an individual leaf no track behind. Thus, in transitory, remains the regulation of righteousness (Dharma)'.¹⁴⁴ In this way, morality becomes identical with the greatest good of the most significant number and the wellbeing, perfection of humanity. 'Righteousness was acknowledged for the progress and development of all beings. Hence, that which leads to progress and development is righteousness. Righteousness is so-called because it grasps all creatures'.¹⁴⁵ Humanity has two aspects.

On the one hand, the internal and another hand the external aspects. *Cāṇakya* emphasized that the internal aspect and external aspect both are vital for humanity. These aspects should be growth by activities only, and birth has nothing to do with it. An individual becomes excellent in front of people by the kind of things and actions he does in his life. Whatever he born,

whatever is his community, cast or language may not decide anyone's greatness. He has to prove himself by his way of living and his activities towards society and humanity. It is a fact that kindness(*Dayā*), Humbleness is the root of self-control. All duty, all faith, has its root in this innate sentiment of humanity. This humanity has three-fold: its affection for the equal connotes pity for the lowly and devotion to the great. The best life lesson for a successful and happy individual in life is to be as humble as possible. Someone humbleness may weaken their enemies at the time, and it will permanently retain one's own in self-discipline and growth their self-assurance at the same time.

'One should behave like his own self towards others, his relations and friends, him who envies him, and an enemy, called *Dayā*(Mercy).'¹⁴⁶ The natural outcome of the feeling of humanity would be peace and goodwill amongst humankind. However, Cāṇakya emphasized that malevolence often results in considerable public or private property destruction, general warfare. Drinking, quarrels, disloyalty to the king, others. All pathways that are sinful should remain avoided. The highest triumph of humanity remains reached when evil is a mate by good and hatred by love. 'One should behave towards another just as that other behave towards him. One should behave deceitfully towards him that behave deceitfully and honestly towards him that is honest in his behaviour'.¹⁴⁷

The research work has taken up mainly the ethical thoughts of *Cāṇakya* and their implications for society. 'Sūtras of *Cāṇakya*' is an ancient scripture consisting of various ethical aspects of society. Cāṇakya's maxims cover various aspects of life, ranging from ethics, politics, administration, social-political and much more. All these prove that *Cāṇakya* was a great visionary, and his maxims are relevant across the ages and even today. *Cāṇakya's Nīti Śāstra* had the remarkable ability, eligibility of knowledge and understanding of all the subjects to give sound advice on any of them. While efforts have remained made to explain the various ethical concepts discussed in *Cāṇakya Nīti Śāstra*, there is no comprehensive study which can

explain in totality the contribution made by *Cāṇakya* in the area of ethics. Therefore, a challenge has been made in this research work and comprehends all the concept, maxims, principles, code-conduct, etc. related to the concepts of *Nīti* (moral values) in the *Cāṇakya Nīti Śāstra*. This research work established the relevance of *Cāṇakya Nīti* to the contemporary society by explaining various topics of the *Nīti*. Such as Dharma, Recognition policies, Prudential qualities, Virtues, Morality of administration and humanity with critical studies into the socio-cultural contexts, which of various other scriptures like the *Manu* scriptures, the *Rāmāyana*, the *Mahābhārata*, Veda, Upaniṣads, the Bhagavat Gita, which had an abiding influence on society since times immemorial can probe undertaken and their principles, ideals, values and moral subjected to a methodical and scientific enquiry to separate the relevant and irrelevant elements contained in them to ensure a continuance of systematic and Dharmic ones only in society.

In conclusion, *Cāṇakya* had surprisingly radical ideas for his time. 'Critical to this debate about history and philosophy was the matter of separating the political from the moral, and thereby exploring the relationship between the *arthaśāstra* (secular political thinking as a genre, of which *Cāṇakya's* own *Arthaśāstra* remained seen as a founding text) and the *dharma śāstra* (caste-based, Brahmanical thinking on law, morality and religion, of which the *Manu Smṛti* remained seen as a founding text)¹⁴⁸. *Cāṇakya* was made famous for his alleged "end justifies the means" form of political rationality, referred to, amongst others, by Max Weber in his "Politics as Vocation" lecture.¹⁴⁹ Both the *Arthaśāstra* and the *Cāṇakya Nīti* have nuggets of knowledge in them that could still apply to the contemporary world. Though, it has been over 2000 years since *Cāṇakya* passed away. It is barely probable that all of his ideas and thoughts would still be applicable nowadays. *Cāṇakya's* thoughts did not expire with him, not merely because they were revived but also because of how inspiring his value of ideas indeed remained. It survived through word of mouth, and once it remained translated and published,

it shot to fame as one of the most renowned scriptures on governance and economic policy. In truth, *Cāṇakya's* literature accurately had something of worth to enhance to our lives. Individuals repeatedly cite his scriptures as to why they turned their lives around or began rational in an entirely different way. Cāṇakya's influence is not impartial on a macro scale but a very individual scale. His strategies on living life and how to be a leader who justifies being a leader have indeed affected and enhanced people's lives on a very elementary level. Therefore, *Cāṇakya* is a philosopher with thoughts that accurately justify presence combined into contemporary Indian society and government.

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Chapter: III

Relevance of *Cāṇakya Nīti* in Contemporary Society

In this chapter, an attempt has remained made to analyse and evaluate its importance on the present social system. *Cāṇakya nīti* covered almost all aspects of human life. *Cāṇakya nīti* is of utmost importance historically and based on ethical code-conduct, socio-cultural structure and philosophical system of India. It needs to remain re-evaluated in the present age of developing society. For convenience and clarity of idea, formulated few simple, comprehensive situations to make the thesis of analyses and evolutions easy.

Cāṇakya nīti emphasised the necessity of following Dharma in every stage of human life. In *Cāṇakya nīti śāstra*, the word dharma remains used in various senses, and it is essential to comprehend them to understand his political and moral thought. *Cāṇakya* considered Dharma in its broadest sense as a framework of duties and code of conduct that sustains both society and the state. *Cāṇakya* mainly considered that four meanings of Dharma in *nīti śāstra* could be distinguished:

1. Dharma as a social duty,
2. Dharma as moral law based on truth,
3. Dharma as civil law.

4. Dharma performs *Vedic*, both *śrauta* and *śmārta* rituals.

In *Cāṇakya Nīti*, unequivocal terms assert that the Dharma applies similarly to both a ruler and an ordinary individual without any discrimination.

Rājñidharṁiṇi dharmiṣṭhā: pāpē pāpā: same: samā:,

Rājānamanuvartantē yathā rājā tathā prajā:¹

Jīvantam mṛtavanmanyē dēhinam dharmavarjitam,

Mṛtō dharmēṇa samyuktō dīrghajīvī na samśaya:²

Dharmārthakāmamōkṣāṇām yasyaikōpi na vidyatē . . .³

If the Ruler is Dharmic, i.e., pious, the subjects would be similar. If the ruler is sinful and careless, the subjects would also have no hesitation in committing sins and care for nothing. As the ruler is, so will be the subjects. The ancient seers clearly articulated four dimensions in human life known as *Puruṣārthas* (a balanced and integrated view of life): Dharma (moral order) – duties, binding values and systems; *Artha* (material fulfilment) – wealth, social power; *Kāma* (emotional gratification) – desires, passions, and wants; *mokṣa* (spiritual freedom) – salvation and freedom from materialism.

When practised in, *Dharma* has a high potential to arouse latent values in an individual and transform him/her into a value-based leader who moves beyond selfish-gene syndrome. Value-based leadership can groom the number of adherents to spread Dharma and disseminate values and ethics to train people to be more tolerant, flexible and face the challenges boldly. The value-based leaders like *Krishna, Rāma, Buddha, Jesus and Gāndhi*, have infused endless

inspiration in the mass and tried to cleanse and raise lives beyond the limitations of ordinary life and ultimately holistic transformation of the society. Holy Scriptures of all religions, especially *Bhagavad Gitā*, tackles many management issues at the grass-root level and offer feasible solutions on the principles of value-based ethics, enlightened leadership and human quality development. *Bhagavad Gitā* perceives a value-based leader as:

‘Yad yad acarati sresthastad tadevetaro janah,

Sa yat pramanam kurute lokas tad anuvartate’⁴

Whatsoever action a great man accomplishes, ordinary individuals follow. Then whatever values sets by exemplary acts, all the world pursues. Rendering to *Karna Parva* of the *Mahābhārata*, Dharma is for the stability of society, the maintenance of social order, and humankind's general well-being and progress. Whatsoever conduces to the accomplishment of these matters is *Dharma*, that is certain. The *Gitā* says, '*Yatho dharma tato jayah*'⁵- success goes hand in hand with righteousness. *Cāṇakya* says-

Dharmārthakāmamōkṣāṇām yasyaikōpi na vidyatē...⁶

'That means the man who fails to achieve *Puruṣārtha*, viz., *Dharma* (moral order) – duties, binding values and systems; *Artha* (material fulfilment) – wealth, social power; *Kāma* (emotional gratification) – desires, passions, and wants; *mokṣa* (spiritual freedom), even fails to achieve at least even one of the four *Puruṣārtha* is verily born only for dying'.

According to *Cāṇakya*-

‘Sukhasya Moolam Dharma’⁷

Dharma sustains the social order, protects the people and brings about social discipline. In usage, it covers a wide range of meaning from the qualities and characteristics of things of the

highest virtue and spiritual effort, as also what humans should do or ought to do—idea of Dharma caused by 'kaal' (Time) and 'yūga' (Age). The Vedas, customary conduct (*ācāra*), are the sources of morality. *Ācāra* (Good conduct) is a *Dharma*. *Dharma* aims to the uplift man from his physical plane and makes him functional at a higher level.⁸ Virtuous persons remain characterised by it. The conduct of a virtuous person is called good conduct. People believe in the theory of *Dharma* that sinful people get punished for their bad deeds. Nowadays, *Dharma* is very relevant to human life. Based on *Dharma*, specific fundamental life values remained intended to ensure that 'Sukha' (happiness) of all. According to *Cāṇakya*, this cultural activity development our highest wealth which is more important than all other material value of the world. In contemporary times of increasing criminal activities, terrorism and degrading moral values where *Dharma* established unity and diversity revealed the bond that has welded the people of this land into a nation. '*Dharma* protects those who protect it.'⁹ Our civilisations attached to our duty. In our culture and civilization, the primary importance attached was to respond. This situation remains acknowledged in the next verse of *Bhagavat Gītā*- "*Karmanyē vadikarastu*".¹⁰ Your right is to accomplish your duty. The right specified to an individual is the right to accomplish his duty. *Cāṇakya* describes two different types of *Dharma* for all human beings. *Dharma* applies to whether they belong to any religion or not entirely. It remains code of conduct for altogether human beings for all time to come, which is eternal as indicated in *Manu* chapter x-63: *Ahimsā*(non-violence), *Satya*(truthfulness), *astēya* (not coveting the property of others), *Shoucham*(purity), and *Indriyanigraha*(control of senses) are, in brief, the common *Dharma* for all. *Rāja Dharma* equivalent to current constitutional law; *Raja Dharma* regulated the authority and duties of king/administrator/ruler. There were five fundamental duties of a ruler, which is very relevant in the contemporary age. To punish the wicked, to honour the good, to enrich the treasury by just method, to be impartial towards the all – these are five *yajnas* to be performed by a ruler, in conformity with the spirit of *Rāja Dharma*,

Cāṇakya, in his famous *Arthaśāstra*. In *Arthaśāstra*, the happiness of the focus lies the ruler's contentment, in their welfare his welfare; what pleases himself the ruler shall not contemplate virtuously, but whatever pleases his subjects the ruler shall contemplate moral. Ruler remained compulsory to adapt to the above rule of *Rāja Dharma* and only in the *prajā* interests and not conferring to his adores or aversions or desires. He should direct not to act arbitrarily. It remains pointed out that his welfares and the welfares of his focuses remain inseparable. What is good for the people is to stand regarded as good for them irrespective of any disadvantage or inconvenience caused. On this subject, *Manu Smṛti* explains *Rāja Dharma*- 'just using the mother earth stretches equal provision to all the living beings, a ruler must give provision to all without any discrimination. According to *Nārada Smṛti*, "The ruler should afford protection to compacts of associations of believers of *Veda* as also of disbelievers of *Veda* and others.'¹¹

Cāṇakya wrote to invaluable and gems volumes of *Kautilya Arthaśāstra* and *Cāṇakya sūtras*. The essence of *Cāṇakya sūtra* represented as a path maker of fruitful human life.

"*Sukhasya Moolam Dharma*"- Root of happiness is doing right, in the right time, right way does right. *Cāṇakya* wrote that this happiness is not just a function of profit and wealth. However, they were also achieved by doing things right and doing the right things. *Cāṇakya sūtra* has always emphasised that wealth does not lead to happiness directly. *Dharma* without wealth is toothless, and wealth without *Dharma* is useless. The path to happiness for all remains thrown ethical behaviour, and wealth and resources make ethical behaviour possible. In *Shanti Parva* of the *Mahābhārata*, *Ahimsā* is the highest virtue. *Ahimsa* to all creatures in thought, word, deed, charity to proper persons and kindness to all constitute good conduct.¹² *Cāṇakya* also recommended *Gitā* ethics. *Gitā* is the ethics of '*kamayōga*', remained ethics of inaction or renunciation of action. Lifecycle action remains better than renunciation.¹³ *Gitā* instructs a life of commitment of all action to God. All actions should remain performed service to God.

Whatever remains done, whatever remains eaten, whatever stands offered in a sacrifice, should remain dedicated to God.¹⁴

"*Dharmasya Moolam Artha*"¹⁵ – Root of doing right is wealth, generate wealth and be in health. *Cāṇakya* explains three fundamental pillars required for economic development. First strong defence capabilities, second communal harmony, and third solid and robust governance. These three principles remain required for economic development, maintaining peace, prosperity and harmony of society. *Cāṇakya* suggested strong defence capabilities, the building of ports, vast military, ambassadorial enterprises, and correspondingly setting up aptitude congregation and investigation components. A perfect balance must remain maintained between state management, and human welfare is the essence of *Cāṇakya's* economy. He defined economics as the most crucial aspect as it provides the basis for human existence and survival. His economics guidance provides strong administration and fiscal management. *Cāṇakya* emphasised civic welfare because when his exertion provided strong attention to the administrator's wealth, effectiveness, and well-being, his objective is not to benefit the administrator but also to benefit all.

Cāṇakya remains believed to be the author of *Arthaśāstra* as a path-finder for "those who govern". Correspondingly, *Cāṇakya* has emphasised in development a function of the governance machinery through which the administrator (government) preserves the integrity and solidarity of the state to produce the power of administration. *Cāṇakya's Arthaśāstra* plays a vital role in present-day management theories. For instance, the present-day administration's emphasis the importance of motivation, vision, mission, which was captured in *Arthaśāstra* as well in *Cāṇakya sutra*.¹⁶ *Cāṇakya* recommended his administrator to rule '*Prabhu Shakti*' (vision-based on belief), '*Mantra Shakti*' (mission-code, conduct and law) and '*Utah Shakti*' (motivation-inspiration). *Cāṇakya* refer objectives for administrator proposes 'Economic'

performance as a vital critical governing objective and enlighten the constituents of economic performance as follow:

- Efficiency refers to making the present economic state effective;
- Growth refers to identifying the growth potential and realising it;
- adaptability refers to making an economic model that will adapt to changes in the future.

Objectives for the government in order to established good administration and governance are:

- Acquire control of economic entities;
- Consolidate monitor, control, stabilise and function various systems;
- Expand foundation, establish, develop and improve various economic entities;
- Prosper refer continually adapt to changing environment and govern centrally.

Cāṇakya said that for the efficient running of the state, elaborate systems need to remain established. He recommended the institutional aspects, human dimensions of institutions, and the leadership required of the institution. On the institutional aspects, *Cāṇakya* evolves an elaborate hierarchy under the administrator. The administrator (state head) appoints *Āmatya* (the Prime minister). *Āmatya* function the day to day machinery of the state through *Mantris*(Ministers), *Senāpati* (Defence minister), *pandit*(The chief justice) and *Yuvraj* (identified successor)¹⁷. *Cāṇakya* design the above-said model for good governance and administration. Also, *Cāṇakya's Arthaśāstra* explains maxims for the society, institutions, industries, labour management and control of vices at level *Cāṇakya* explain the dept of his knowledge of the vital element of fruitful and efficient implementation of administration processes, namely, the human aspect of management. *Cāṇakya* shows that the *Rājya* (Kingdom/State), as an institution, is a social institution in economic aim. At this stage, *Cāṇakya* reminds us that human nature is essential in the active, competent and authentic

consecutively of the national machinery. *Cāṇakya* also advises the kingdom never to forget the binary pillars of the sculpture of authority: *Nyāya* (The Justice) and *Dharma* (The ethics). He also describes that *Mantris* could be incompetent, *Senapati* could be over-ambitious, and *pandit* should emphasise justice/law. As regards, *Yuvraj* should remain trained in three specific areas: *Arthaśāstra*, *Nītiśāstra*, *Dandanīti*.¹⁸

‘*Arthasys Moolam Raajyam ,*
Raajyasya Moolam Indriyajaya”

Cāṇakya seems to have even a proportion of thought to human source progress for moral/good governance. *Cāṇakya* inscribes these qualities as succeeding ideals for nomination as *Mantri*. These qualities are *Drudhachitta* (Power of concentration), *Shilavan*(Character), *pragna* (Thinking of knowledge capability), *Vangmi* (Communication skills) and *Daksha* (Observation). These qualities, namely, knowledge, skill, attitude, thinking capability, are relevant to the present time for all. *Cāṇakya* clear that to avoid six emotional devils, namely, *Kama*, *Krodha*, *Lōva*, *Mana*, *Mada* and *Harsh*. At this stage, *Cāṇakya* refers to diplomacy as a vital element in *Nīti-śāstra*. Six attributes of diplomacy, namely, intelligence, memory, the ingenuity of language, acquaintance of policies, principles and keenness to afford properties.

Cāṇakya slokas are useful slokas for our day-to-day life and environment. In addition, his slokas give us precious insight into society and political life.

In the previous discussion, we have examined ethical issues of society with particular reference to the social, economic, political and administration. Abandonment of ethical concern is the root cause of the present significant ills of society. In modern times, emphasis has been

on the economy as the primary source that gives the shape of the society. Moral principles remain looked upon as irrelevant.

Now tries to find out how *Cāṇakya nīti* the way to improve the quality of our life. Finally, the present-day problems will remain examined in the light of the ethical thought of *Cāṇakya nīti* and the relevance of its ideals for the present day.

Cāṇakya need not remain considered as an individual but a light removing darkness from every walk of life. Wherever there is a struggle for survival, wherever there is injustice, poverty, illiteracy and inequality, he showed light rays on the way from the *Maurya* period. *Cāṇakya* basic *nīti* delivers us with an ethical chart, an outline that we can practice to find our means through complex matters in our society. This *Nīti* is the base or foundation on which the entire social-political-economical superstructure will remain raised and based on Indian culture, and this ethics is to be linked with the basic urge and education, i.e., urge for creative work.¹⁹ *Cāṇakya* made a pioneering contribution to the advancement and excellence of man through his thought and experiments of kingdom and administration. It teaches the universal truth common to all people. A truly ethical person will neither be afraid to stand up against injustice nor use violence of any kind in facing the situation. Like a *Gandhian satyagraha*, a soundly educated person has also learned life through hardship and often through self-sacrifice. It is a perspective of the life of a civilised, courageous, fearless, truthful and humble person. A truly educated person will neither tolerate oppression or exploitation nor will remain imposed on others. Thus, Gandhi can focus our attention on the three essential components of human development — truth, non-violence and tolerance.²⁰ According to *Cāṇakya*, following are the some of the essential moral qualities, which need to remain attended to in every human life, namely, Honesty in words and deeds, Truthfulness, Self-respect and a desire to respect others, Righteousness, Self-control, Duty consciousness, Compassion. *Cāṇakya* emphasised practice on the above qualities because of its potential.

Cāṇakya's political ideas and maxims, as specified in *Arthaśāstra*, are convenient. Similarly, *Cāṇakya Nīti's* ideas and maxims, which *Cāṇakya* gathers from various *Śāstras*. *Cāṇakya Nīti* plays a vital role towards present times. The role of *Nīti*, indeed the goal of life, is to realise one's eternal position of absolute consciousness.

Cāṇakya Nītiśāstra states that virtue of life. According to *Cāṇakya*, if a person does not possess any virtue, that implies being ineffective. He considers that virtue adds significance to beauty. Also, he believed that excellent conduct adds significance to good lineage. If someone of this lineage is without virtue, then his status goes down. According to *Cāṇakya*, it was knowledgeable. Consequently, strive to acquire as much knowledge and education as possible from diverse spheres, communicate with individuals from all treads of life, and apply what one acquires to one's lifecycle and pieces of knowledge, and it would soon remain seen that it becomes easy to achieve goals. *Cāṇakya* believes that learning is admirable only if it makes a man successful.

Cāṇakya Nīti Śāstra remained made for the straightforward society, and people had time enough for their lifestyle as a contrary to the modern industrial, developing fast-changing society. *Cāṇakya* holds that the success of the four Ashrama is more following the natural cores of man's life. Based on *Cāṇakya Nīti Śāstra* will no doubt be a great and exclusive source of inspiration and moral strength to everyone. *Cāṇakya Nīti Śāstra* remains regarded as a treasury of wisdom. It contains many exclusive ideas. *Cāṇakya* regards contentment as the root of happiness whatever makes one dependent on another is misery, and all that helps to rest on oneself is happiness. Dharma is the only friend that accompanies one even after death. There is a need to synthesise old code with new realities and for a spiritual renaissance and the absorption of the high technology in farming a new code of conduct and values in society. *Cāṇakya* incidentally is not one individual and is *Nīti śāstra* had evolved over centuries, and it remains treated as *Mānava Dharma Śāstra*, which can be universal. *Cāṇakya Nīti śāstra*

(*Cāṇakya -Sūtrani*) an age-old and ancient historical *Śāstra* of code of conduct composed by *Cāṇakya* who is known as social thinker law and code giver and a philosopher might have given some *Sūtras* (laws, code- conduct and ideas) that have become more relevant in today's times and occupies an important place. *Cāṇakya* significantly sums up moral values regarding seeking guardians from the *Śāstras*: humans consider the evidence collected through the eyes and the ear as the centre of knowledge and life. Reach the centres of *the Śāstra* from where the knowledge of the *Vedas*, *Manu Smṛti*, the *Gītā* originated.

The research would like to end up the subject with the famous quotation of *Maxmuller* wherein he pays rich tribute to ancient Indian philosophical thinking, 'if one would ask, under what sky the human minds has most fully developed its precious gifts, has scrutinised utmost profoundly the highest difficulties of lifespan and consumes at minimum for some provided resolutions which justify remaining esteemed even by individuals who have studied Plato and Kant, would indicate India. Furthermore, if one would ask, which literature would give us back(us Europeans who have been exclusively fading Greek and Roman thought, and on that of Semitic race) the necessary equilibrium in direction to make our inner life supplementary perfect, more comprehensive, more universal, in short, more human, a life not only for this life but for a transformed and external life once again I would indicate India'.²¹ Considering the heavy weightage and honour given to Indian and Indian culture that the above quotation reflects, it could remain started that *Cāṇakya Nīti śāstra*, efficient maxims of the whole Indian culture of those times, needs to be realised as a treasure for the Indian society and also for values of society in general.

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Conclusion

Cāṇakya nīṭīśāstra, i.e., *Cāṇakya Sūtrāṇi* and *Cāṇakya nīṭi darpan*, contains golden maxims that can be used in modern-day to because of its relevance. Anyone can follow the bunch of ethics laid down in the *nīṭīśāstra* in conducting his daily duties. There are several other *Nīṭi Śāstra* written by great men of wisdom like Shankaracharya, Brihaspati, others, but what is it that makes *Cāṇakya's* works stand. He teaches us; high ideals can become practically possible if we achieve a targeted goal in a progressive and determined manner. *Cāṇakya Nīṭi Śāstra* has the most beautiful aspect which caters to all the four purposes of human life, is Dharma, *Artha*, *Kāma* and *Mokṣa*. So, the spiritual and the mundane sitting side by side in the maxims. *Cāṇakya* also writes about the importance and benefits of scriptures. "Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time; such is the power of place and time. The friends of humankind and by undertaking even acts of cruelty have attended to high paradise. Righteous Kshatriyas, doing even sinful acts, have attended to blissful ends. The brahmin, taking up arms on the occasions, does not incur sin, for viz. for protecting himself, for compelling the other orders to take themselves to their duties".¹ *Cāṇakya* thoughts applicable to today's society and point out the relevant thoughts that are applicable; the finding is being mentioned under the followings heads:

- Value of life-positive and prudential qualities;
- Truthfulness;
- Purity and impurity;
- Culture and character;
- Status of women;
- Marriage- a duty;
- Worship and obedience to all;
- The morality of administration;
- The morality of Caste and *VarnĀśrama*;
- Humanity and humankind;
- *Ahimsā*;

➤ **Value of life-positive and prudential qualities:**

Cāṇakya explains the rationale of prosperity by his ideal sutras. Application, self-discipline, ability, carefulness, stability, recollection and commencement of performances after mature deliberation know these roots of prosperity. 'Prosperity never resides in one who suffers himself to be torture by anguish, which is dependent to negative ways, who refutes Godhead, who is indolent, who hath not his sense under control. So, likewise, those who are excessively liberal, who are over-bold, practice the most rigid vows, and are proud of their wisdom'.²

➤ **Truthfulness:**

Cāṇakya another stand of thought that runs through the *Nīti* is truthfulness, which is such a fundamental moral concept. The concept of truth and law are distinguished from each other. 'The law stands what remains called the true, and if a man affirms what remains true, they say he affirms the law; and if he affirms the law, they say he states what is true. Thus, both remain the same.³ Law or truth, the very foundation of the universe truthfulness, gives a man as vital power as the performance of a sacrifice.⁴ A man becomes sacrificially impure on account of his speaking untruth, where truth is an extraordinary virtue of God and lying is the vice of Asura.⁵ *Cāṇakya* explains the concept of truthfulness via Rigveda. All kinds of deceit, vice and falsehood are strongly condemned in Rigveda. 'God protect the actual people and punish the liars. The prudent find it easy to distinguished the true and the false; their words opposed each other. Soma protects and brings the false to nothing regarding these two that are true and honest.⁶

➤ **Purity and impurity:**

Cāṇakya devotes a substantial discussion to purity. A concept of purity has two-fold aspects: first, outward cleanness required by society and inward cleanness on by a high character. Purity is the highest of all virtues—purity such a fundamental thing in all moral and

spiritual life. Second, a man should be connected with sacred thoughts and principles. Morality is not just outer behaviour; it is a form of inner conduct. Philosopher cannot realize that truth when he said that goodwill is the one everything in the world which is good without qualification, and even if it is impotent and does not issue in deeds owing to an adverse environment or unfit medium, its value is there, it shines by its light.

➤ **Culture and character:**

Cāṇakya explains that individuals culture and character depends on learning, knowledge(wisdom) and good conduct. The Upanishad consider intellect and wisdom the highest part of human nature. 'Difference from these which consists of mind, is other, the inner self which consists of understanding'.⁷ Intellect considers same as the absolute knowledge is not only power but the highest power. Therefore, the study of Vedas was considered as fraught with the highest blessing. The learning and teaching of Vedas are a source of pleasure to humankind.

Similarly, *Cāṇakya* represents this activity, becomes ready minded and independent of others, and acquires wealth. So also considers one who is a master of Vedas, perfectly competent for all significant tasks. 'A Veda knowing the man is fit to remain entrusted with sovereignty, the highest judgeship of all the regions'.⁸

➤ **Status of women:**

In the time of the Vedas, all writers remain agreed that women enjoyed much freedom and were, in most cases, equal to men. Women were respected and honoured. According to *Cāṇakya*, to liberate himself from the clutches of this mirthless world, man must worship God with pure devotion. To attend the pleasure of essential life, he must maintain ethical and scriptural instructions. If this is impossible, he must at least take care not to be captivated by womanly graces. In general, in the time of epics, women's position became markedly inferior to her partner in many respects, although respectful treatment to women remains enjoined upon men in her various capacities.

➤ **Marriage- a duty:**

Marriage is an institution. However, it is also a religious institution. *Cāṇakya's* sutra was not limited to the political and royal boundaries. Marriage, regarded as indispensable for men and women. There were four objects in Hindu marriage, namely creation of progeny, conjugal facility-spiritual happiness, and comradeship in performance of Dharma.⁹ Eight types of knowledge were classified: Brahama, Daiva, Arsha, Prajāpatya, Asura, Gandharva, Rakshasa, and *Pishacha*.¹⁰

➤ **Worship and Obedience to All:**

Obedience to all and worship is the main features and essential virtue in society. The ethical value of the worship of parents and elders is very high. *Cāṇakya* emphasized worship and obedience to all as the main features of which survive in society today. 'Truth, honour, and sacrifices say with the profuse gift are not the strengthening as the services rendered unto the parents. Nothing remains inaccessible unto us', Heaven, wealth, grains, learning, son, children and happiness.¹¹

➤ **The morality of administration:**

Cāṇakya explains that the administrator's prime function is the administrations of the State for the happiness and well-being of his subjects. All personal and private ends are to be confirmedly for the shake of *prajā* (public). In the Vedic era, the administrator was called protector for the *prajā*. The king- admittatur is the Lord of the whole land- universe. In Ramayana, King remained related to time, yuga, creation, mobile and immobile. The administrator also called Dharma because he holds all. By instructing morality and virtue administrator becomes the preceptor, and by exercising the duty of protection, he becomes the protector.¹² The good of the *prajā* is the very first priority of the government. 'The very titles of an administrator such as *Rājan* and others bring out the significance of his social role. Because he gratified all people and he also healed the wounds of Brahmins, therefore he earned the name of kshatriya'.¹³

➤ **The morality of Caste and *VarnĀśrama*:**

VarnĀśrama is a typical concept, which stands for division of social labour. It is, therefore, a fundamental view accepted by society from the time of Veda. It remained believed that society consists of different types of people. The ordering of society on lines of justice and utility requires that each human should take to the work for which they are most fitted by nature, by temperament and by education. Manu remained considered to classify people based on inherent capacity. Therefore, the society remained divided into more intelligent people- Brahmana, Kshatriyas, Vaishyas and Sudras. The word varna has become itself one argument on behalf of this view of the division of early society based on the difference of the colours between different groups. 'The complexion of Brahmins obtained was white, Kshatriyas was yellow, Vaishya was brown, and Shudras was black'.¹⁴ In Rig Veda, the different *Varna* arise from the different parts of God, which only meant to represent the diversity of social function of four varnas. 'The *Brahman* remained his (God) mouth, of equally his arms remained the *Rajanya* made. His thighs converted the *Vaishya*, from his feet the Shudras remained produced'.¹⁵ *Brahmins* refer to the face of Deity, that is, the head of the society. *Kshatriyas* are the arms that represent a form of the military class. *Vaishya* is the belly, and things which refer to the economic function and the Sudra are the leg that is, they form the army of labourers.

Cāṇakya emphasized these orders to prosper this universe; the almighty allocated distinct responsibilities and occupations to individuals who leapt from the different parts of God.

➤ **Humanity and humankind:**

The idea of humanity as a world family remains indicated. *Vasudhaiva Kutumbakam*¹⁶ - the most significant point is a Sanskrit phrase found in Hindu text such as the *Maha Upaniṣad*, which means the world is one family. Vedic mentors are saying that the entire world is just truly one family. It is the unity of the self-abiding in all beings, all beings in the self. 'The same Deities, become stupefied make unable to think in learning the path of that individual, who founds themselves the soul of entirely creatures and appearances upon them as his identity, for such individual leaves no trail behind. Briefly, is the rule of justice (Dharma)'.¹⁷ In this way, morality becomes identical with the greatest good of the most significant number and the well-being, perfection of humanity. 'Righteousness was acknowledged for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth in righteousness. Righteousness is so-called because it holds all creatures.'¹⁸ Humanity has two aspects.

On the one hand, the internal and another hand the external aspects. *Cāṇakya* emphasized that the internal aspect and external aspect both are vital for humanity. These aspects should be growth by activities only; birth has nothing to do with it. An individual becomes excellent in

front of people by the kind of things and activities he does in his life. Whatever he born, whatever is his community, cast or language may not decide anyone's greatness. He has to prove himself by his mode of living and his actions towards society and humanity. Kindness, *Dayā*, Humbleness- the root of self-control. All responsibility, all trust has its root in this distinctive sentiment of humanity. This humanity has three-fold: its affection for the equal connotes pity for the lowly and devotion to the great. The best life lesson for a successful and happy person in life has to be as much humble as can. Humbleness may weaken enemies at the time, and it will always keep in self-discipline and upsurge self-confidence at the same time.

'One should behave like his own self towards others, his relations and friends, him who envies him, and an enemy, called *Dayā*(Mercy).¹⁹ The natural outcome of the feeling of humanity would be peace and goodwill amongst humankind. However, *Cāṇakya* emphasized that malevolence often results in considerable public or private property destruction, general warfare. Consumption, arguments, unfaithfulness to the king, etcetera, all sinful tracks would remain avoided. The highest triumph of humanity remains reached when evil is a mate by good and hatred by love. 'One should behave towards another just as that other behave towards him. One should behave deceitfully towards him that behave deceitfully and honestly towards him that is honest in his behaviour'.²⁰

➤ ***Ahimsā:***

Ahimsā- an important concept found in every era. *Ahimsā* is a term meaning not to harm (literally- the avoidance of violence/*hinsā*). The term remains derived from the Sanskrit origin 'hims' -to attack, *hinsā* is hurt or maltreatment. *A-hinsā* is the opposite of this, i.e., non harming; this concept also translated as *Ahimsā*/ Non-violence. *Ahimsā* refers to kindness and non-violence towards all living things irrespective of caste, creed or religion. It admires living beings as harmony, believing that all living things are not just associated but also intrinsically. The ideal of *Ahimsā* gets full expression in *Vedas*, *Manu Smṛti*, *Mahābhārata*, *Gītā*, *Rāmāyana* and *Upanishads*.

Cāṇakya emphasized that *Dharma* is the key to living with righteousness. *Dharma* has two-fold aspects; namely, one is *Hinsā*(injury) and *Ahimsā*(non-injury). *Dharma* sustains order and harmony in self, family, society, nation and the world at large. *Dharma* always seeks a way for people to live and let live. *Cāṇakya* always emphasized the Indian structure, which remains characterized by the idea of *Dharma* (broad sense). *Dharma* and non-violence are the essential concepts for achieving a good life and the fundamental goal of life. *Dharma* and non-violence, if followed correctly, are accompanied by growth and prosperity. Non-violence establishes itself in the form of duty as well as goodness. *Cāṇakya* expressed the concept of *Ahimsā* identically with *Dharma* and *Hinsā* identical with *A-dharma*. In *Mahābhārata* 'that person, O monarch, who gives unto all creatures and assurance of his harmlessness, goes to the highest regions. The fruit that one obtains by giving and assurance unto all creatures of his harmlessness cannot

remain obtained by a thousand sacrifices or daily fasts. Amongst all things, there is nothing dearer than self. All creatures certainly dislike death. Therefore, compassions should certainly remain shown unto all.²¹ *Cāṇakya* teaching of non-violence generally rests upon three cardinal premises. First, redemption can only be personal or individual. Secondly, the feeling of compassion is the origin of spiritualistic transcended, which leads to sympathetic participation in the sufferings of others. Thirdly, interference even in ethical actions can be multiply misery and suffering. Therefore, *Cāṇakya* draws attention, the principle of life negation that should be guiding the ethic(Dharma) of life. Because of this, non-violence(Dharma) became a more critical Virtue in the life of the people.

The present research also tries to find out how *nīti* of *Cāṇakya* is the only way to improve the quality of good governance. **Good governance** is a challenge to extend the scope of public management by going beyond prescribed government. It is value-based governance that makes public administration open, transparent, accountable, participative, effective and rule-based.

Ethical governance is a concept that remains connected to good authority. It entails that public representatives observe high ethical values while portion others. Alternatively else, in different words, ethical governance carries an ethical component in the moral authority. Civic establishments need to gratify the duties laid down by rule, but, furthermore, their manner must

be enthused and remain directed by moralities of ethics and moral comportment, which have not yet remained expressly stated in the regulations. According to *Cāṇakya*, to certify good governance, there must be an appropriately directed public management. The administrator must renounce his likes and aversions in the attention of his focuses, and the personnel continuously the Government should be responsive and responsible. *Cāṇakya* statuses that "In the pleasure of his focuses lies the ruler's pleasure, in their welfare lay his welfare.

“प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।

नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् । १^१

The king's joy lies in the subjects' happiness, and he should show his interest only in the interest of the subjects. The king is not interested in what he likes, but his interest is in what the people love. However, in the subjects' happiness lies the king's happiness; when the subjects feel happy, only the king should be satisfied. The interest of the people is the genuine interest of the king. At the individual level, the king should not see his interest in what is good for him, but what the subjects feel is right: those whose interests continue approved by the people should consider his interest.

तस्मान्नित्योत्थितो राजा कुर्यादर्थानुशासनम् ।

अर्थस्य मूलमुत्थानमनर्थस्य विपर्ययः ॥^{१२}

Therefore, keeping in view the above things, the king should be progressive and enterprising and carry out the daily business of governance and administration. *Artha* means

that the root of wealth and prosperity is the involvement in the industry; on the contrary, negligence, laziness, lack of labour, etcetera, are caused due to *anartha* (lack of wealth or loss).

अनुत्थाने ध्रुवो नाशः प्राप्तस्यानागतस्य च ।

प्राप्यते फलमुत्थानाल्लभते चार्थसम्पदम् ॥²³

Without entrepreneurship, the destruction of both what already available and what could remain achieved in the future is inevitable. Only by undertaking the venture, one gets the desired fruit, and from that, gets financial prosperity.

Cāṇakya has expressed his opinion through these verses that the duty of a king is not to practice his interests and enjoy power. However, in today's era, kings are left as an exception, and they have remained replaced by public representatives in most societies who remain entrusted with the responsibility of running the government system.

Cāṇakya's talk will remain considered more relevant to him because he talks about becoming a people's representative to serve the people's interests, which refer to be engaged in the act of devotion which the person has determined according to his ability or which he has chosen for himself. It is the duty of the king, the ruler, to keep people disciplined and inspire work culture.

Economic progress is not possible due to a lack of discipline and work culture. Also, the message of *Ācharya Cāṇakya*, in a society in which people remain careless, avoid working, do

not understand the value of time, and the government rulers are engaged in pursuing their interests. *Cāṇakya* additionally highlighted that for resident approachable virtuous governance, there must be standardization in the organizational practices and competent ministers and officials possessing potentials of guidance, responsibility, understanding, get-up-and-go, good ethical conduct, and physical fitness capable of taking prompt decisions. Good governance and solidity are even more appropriate in the present democratic system. These standards remain applicable in the present context as responsibility; government accountability to citizens is supreme in the legislative classification of democracy approved by India. Social welfare is the central pivotal point of *Cāṇakya's* financial notions. The State remained required to help the poor and helpless and remain positive in contributing to the welfare of its people. In India, the emphasis on marginalized is essential, as, from the 1990s economic reforms, inequalities of income are increasing in India. *Cāṇakya's* ideas on corruption are still relevant in modern-day India as corruption in public life remains a big problem. The *Artha Śāstra* delivers extensive exposure on the inclusive economy, which comprehends: structure (roadwork, irrigation, forestry, and fortification), masses and measurements, labour and employment, business and trade, commodities and agriculture, land use and property regulations, currency and denomination, interest rates and loan markets, prices and taxes etcetera. However, the contentment of the individuals lies in the pleasure of the ruler; their welfare is his welfare. *Cāṇakya* shall not consider as virtuous only that which gratifies him, but indulgence as valuable to him whatsoever causes happiness to all people. *Cāṇakya* ideas out in this shloka very

concisely that the Government is for the individuals. Individuals are at the centre of all State's actions, and nothing should remain done to split the people and create animosity amongst them. The State aims to stimulate them to fight against poverty, illness, and deficiency and modify economic growth into actual growth. Let the objective of dispersal amity, harmony and joy enlighten the formulation of our public strategy and guide all the activities of our State and residents in their everyday life. Only this will create a happy nation as good and ethical governance, where Nationalism flows automatically.

The research work has taken up mainly the ethical thoughts of *Cāṇakya* and their implications for society. '*Sūtras of Cāṇakya*' is an ancient scripture consisting of various ethical aspects of society. *Cāṇakya's* maxims cover various aspects of life, ranging from ethics, politics, administration, social-political and much more. All these prove that *Cāṇakya* was a great visionary, and his maxims are relevant across the ages and even today. *Cāṇakya's Nīti Śāstra* had the remarkable ability, eligibility of knowledge and understanding of all the subjects to give sound advice on any of them. While efforts have remained made to explain the various ethical concepts discussed in *Cāṇakya Nīti Śāstra* there is no comprehensive study that can explain in totality the contribution made by *Cāṇakya* in the area of ethics. An effort has remained made in this examine research work and comprehend all the concept, maxims, principles, code-conduct, etcetera related to the concepts of *Nīti*(moral values) in the *Cāṇakya Nīti Śāstra*. This research establishes the relevance of *Cāṇakya Nīti* to the contemporary society

by explanation several topics of *Nīti* such as Dharma, Recognition policies, Prudential qualities, Virtues, Morality of administration and humanity with critical studies into the socio-cultural context of various other scriptures like the Manu scriptures, the *Rāmāyana*, the *Mahābhārata*, Veda, Upanishads, the Bhagavat *Gītā*, which had an abiding influence on society since times immemorial can remain undertaken and their principles, ideals, values and moral subjected to a methodical and scientific enquiry to separate the relevant and irrelevant elements contained in them to ensure the continuance of systematic and Dharmic ones only in society.

In conclusion, *Cāṇakya* had amazingly ultimate ideas for his period. Both the *Artha Śāstra* and the *Cāṇakya Nīti* have nuggets of knowledge in them that could still apply to the contemporary world. Unfortunately, though, it has been over 2000 years since *Cāṇakya* passed away. Therefore, it is barely conceivable that entirely of his thoughts would tranquil be relevant today. Nevertheless, *Cāṇakya's* thoughts ensured not decease through him, not just because they remained remembered but also because of how inspiring his ideas remained. They endured through word of mouth, and once they remained interpreted and published, they shot to recognition as one of the utmost famous scripture on domination and economic strategy. However, we cannot dismiss the popularity of *Cāṇakya* merely by saying that intrigue about Ashoka fuelled the spread of his ideas. *Cāṇakya's* writings certainly had approximately of value to enhance ours exists. *Individuals frequently mention Cāṇakya's scriptures* as being why they turned their life around or began intelligent in a completely different way. *Cāṇakya's* influence remains not just on a macro scale but on an actual individual scale as fit. His guidelines on

living life and being a front-runner who justifies being a front-runner have sincerely affected and enhanced people's lives on an elementary level. Thus, *Cāṇakya* may remain a philosopher with thoughts that justify remaining incorporated into contemporary Indian society and governance, if not Global.

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