

CHAPTER 67

(Rajadharmanushasana Parva)—
Continued.

The principal duties of a kingdom.

युधिष्ठिर उवाच

चातुराश्रम्यमुक्तं ते चातुर्वर्ण्यं तथैव च।

राष्ट्रस्य यत् कृत्यतमं ततो ब्रूहि पितामह॥१॥

Yudhishtira said—

You have described what the duties are of the four modes of life and of the four orders. Tell me now, O grandfather, what are the principal duties of a kingdom.'

भीष्म उवाच

राष्ट्रस्यैतत् कृत्यतमं राज्ञ एवाभिषेचनम्।

अनिन्द्रमबलं राष्ट्रं दस्यवोऽभिभवन्त्युत॥२॥

Bhishma said—

The (election and) coronation of a king is the first duty of kingdom. A kingdom in which anarchy reigns becomes weak and is soon attacked by robbers.

अराजकेषु राष्ट्रेषु धर्मो न व्यवतिष्ठते।

परस्परं च खादन्ति सर्वथा धिगराजकम्॥३॥

In kingdoms torn by anarchy, righteousness cannot live. The denizens devour one another. An anarchy is the worst of all conditions.

इन्द्रमेव प्रवृणुते यद्वाजानमिति श्रुतिः।

यथैवेन्द्रस्तथा राजा सम्पूज्यो भूतिमिच्छता॥४॥

The Shrutis say that in crowning a king, it is Indra that is crowned in the person of the king. A person, who seeks his own prosperity, should adore the king as he should adore Indra himself.

नाराजकेषु राष्ट्रेषु वस्तव्यमिति रोचये।

नाराजकेषु राष्ट्रेषु हव्यमग्निर्वहत्युत॥५॥

No one should live in kingdoms torn by anarchy. Agni does not carry the libations that are poured upon him in kingdoms where anarchy reigns.

अथ चेदाभिवर्तेत राज्यार्थी बलवत्तरः।

अराजकाणि राष्ट्राणि हतवीर्याणि वा पुनः॥६॥

प्रत्युद्गम्याभिपूज्यः स्यादेतदत्र सुमन्त्रितम्।

न हि पापात् परतरमस्ति किञ्चिदराजकात्॥७॥

If a powerful king approaches kingdoms weakened by anarchy, with a view to annex them to his dominions, the people should go forward and receive the invader with honour. Such conduct would be quite of a piece with wise counsels. There is no evil greater than anarchy.

स चेत् समनुपश्येत समग्रं कुशलं भवेत्।

बलवान् हि प्रकुपितः कुर्यान्निःशेषतामपि॥८॥

If the powerful invader be a little just, everything will be right. If however, he be exercised with anger he may exterminate all.

भूयांसं लभते क्लेशं या गौर्भवति दुर्दुहा।

अथ या सुदुहा राजन् नैव तां वितुदन्त्यपि॥९॥

That cow which cannot be easily milked suffer much pain. On the other hand, that cow which is easily milked, has not to suffer any pain whatever.

यदतप्तं प्रणमते नैतत् संतापमर्हति।

यत् स्वयं नमते दारु न तत् संनामयन्त्यपि॥१०॥

The wood that bends easily need not be heated. The tree that bends easily, is not required to suffer any torture.

एतयोपमया वीर संनमेत बलीयसे।

इन्द्राय स प्रणमते नमते यो बलीयसे॥११॥

Guided by these examples, O hero, men should bend before those that are powerful. The man who bends his head to a powerful person really bends his head to Indra.

तस्माद् राजैव कर्तव्यः सततं भूतिमिच्छता।

न धनार्थो न दारार्थस्तेषां येषामराजकम्॥१२॥

For these reasons, men, seeking prosperity, should (elect and) crown some person as their king. They who live in countries where anarchy reigns cannot enjoy there wealth and wives.

प्रीयते हि हरन् पापः परवित्तमराजके।

यदास्य उद्धरन्त्यन्ये तदा राजानमिच्छति॥१३॥

During times of anarchy, the sinful man enjoys by robbing the wealth of other people. When however, his ill acquired riches are taken away by others, he wishes for a king.

पापा ह्यपि तदा क्षेमं न लभन्ते कदाचन।

एकस्य हि द्वौ हरतो द्वयोश्च बहवोऽपरे॥१४॥

It is clear therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is taken away by two. That of those two is taken away by many acting in concert.

अदासः क्रियते दासो ह्यियन्ते च बलात् स्त्रियः।

एतस्मात् कारणाद् देवाः प्रजापालान् प्रचक्रिरे॥१५॥

He who is not a slave is made a slave. Women, again, are forcibly carried away. For these reasons the gods created kings for protecting the people.

राजा चेन्न भवेल्लोके पृथिव्यां दण्डधारकः।

जले मत्स्यानिवाभक्ष्यन् दुर्बलं बलवत्तराः॥१६॥

If there were no king on Earth for holding the rod of punishment, the strong would then have oppressed the weak after the manner of fishes in the water.

अराजकाः प्रजाः पूर्वं विनेशुरिति नः श्रुतम्।

परस्परं भक्षयन्तो मत्स्या इव जले कृशान्॥१७॥

समेत्य तास्ततश्चक्रुः समयानिति नः श्रुतम्।

वाक्शूरो दण्डपरुषो यश्च स्यात् पारजायिकः॥१८॥

यः परस्वमथादद्यात् त्याज्या नस्तादृशा इति।

We have heard that men, in days of yore, in consequence of anarchy, were ruined, devouring one another like stronger fishes devouring the weaker ones in the water. We have heard that a few amongst them then, assembling together, made certain agreements saying,—He who becomes harsh in speech, or violent in temper, he who seduces other people's wives or robs other's wealth should be renounced by us.

विश्वासार्थं च सर्वेषां वर्णानामविशेषतः।

तास्तथा समयं कृत्वा समयेनावतस्थिरे॥१९॥

For inspiring confidence among all classes of the people, they made such an agreement and lived for some time.

सहितास्तास्तदा जग्मुरसुखार्ताः पितामहम्।

अनीश्वरा विनश्यामो भगवन्नीश्वरं दिशा॥२०॥

Assembling after some time they proceeded in great miseries to the Grandfather, saying, Without a king, O divine lord, we are meeting with ruin. Appoint some one as our king.

यं पूजयेम सम्भूय यश्च नः प्रतिपालयेत्।

ततो मनुं व्यादिदेश मनुर्नाभिनन्द ताः॥२१॥

All of us shall adore him and he shall protect us. Thus prayed for the Grandfather asked Manu. Manu, however, did not agree to the proposal.

मनुरुवाच

बिभेमि कर्मणः पापाद् राज्यं हि भृशदुस्तरम्।

विशेषतो मनुष्येषु मिथ्यावृत्तेषु नित्यदा॥२२॥

Manu said—

'I fear all sinful deeds. To govern a kingdom is highly difficult, especially among men who are always false and deceitful in their conduct.'

भीष्म उवाच

तमब्रुवन् प्रजा मा भैः कर्तुर्नेनो गमिष्यति।

पशूनामधिपञ्चाशद्विरण्यस्य तथैव चा॥२३॥
 धान्यस्य दशमं भागं दास्यामः कोशवर्धनम्।
 कन्यां शुल्के चारुरूपां विवाहेषूद्यतासु चा॥२४॥

Bhishma said—

The denizens of the Earth then said to him.—Do not fear. The sins that men commit will affect those only that commit them. For the increase of your wealth, we will give you a fiftieth part of our animals and precious metals and a tenth part of our gain. When our maidens also will become desirous of marrying we shall, when the question of marriage comes up, give you the most beautiful ones among them.

मुखेन शस्त्रपत्रेण ये मनुष्याः प्रधानतः।
 भवन्तं तेऽनुयास्यन्ति महेन्द्रमिव देवताः॥२५॥

Those amongst men who will become the foremost of all in the use of weapons and in riding animals, and other conveyances, shall go behind you like the deities behind Indra.

स त्वं जातबलो राजा दुस्प्रथर्षः प्रतापवान्।
 सुखे धास्यसि नः सर्वान् कुबेर इव नैर्ऋतान्॥२६॥

With your strength increased in this way, and becoming invincible and endued with great power, you will be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas.

यं च धर्मं चरिष्यन्ति प्रजा राज्ञा सुरक्षिताः।
 चतुर्थं तस्य धर्मस्य त्वत्संस्थं वै भविष्यति॥२७॥

A fourth part of the merit which men will acquire under your protection will belong to you.

तेन धर्मेण महता सुखं लब्धेन भावितः।
 पाह्यस्मान् सर्वतो राजन् देवानिव शतक्रतुः॥२८॥

Strengthened by that merit so easily acquired by you do you protect us, O king, like Indra of a hundred sacrifices protecting the gods.

विजयाय हि निर्याहि प्रतपन् रश्मिवानिव।
 मानं विधम शत्रूणां जयोऽस्तु तव सर्वदा॥२९॥

Like the Sun burning down everything with his rays, do you set out acquiring victories. Crush the pride of enemies and let righteousness always be victorious (in the world).

स निर्ययौ महातेजा बलेन महता वृतः।
 महाभिजनसम्पन्नस्तेजसा प्रज्वलन्निव॥३०॥

Thus addressed by those denizens of the Earth, Manu, endued with great energy, proceeded, accompanied by a large army—Born of a great family he seemed then to shine with power.

तस्य दृष्ट्वा महत्त्वं ते महेन्द्रस्येव देवताः।
 अपतत्रसिरे सर्वे स्वधर्मे च ददुर्मनः॥३१॥
 ततो महीं परिययौ पर्जन्य इव वृष्टिमान्।

शमयन् सर्वतः पापान् स्वकर्मसु च योजयन्॥३२॥

Seeing the power of Manu, like the gods seeing the might of Indra, the inhabitants of the Earth became stricken with fear and began to follow their respective duties. Manu then went round the world suppressing everywhere all acts of wickedness and compelling all men to follow their respective duties, like a cloud surcharged with rain.

एवं ये भूतिमिच्छेयुः पृथिव्यां मानवाः क्वचित्।
 कुर्यु राजानमेवाग्रे प्रजानग्रहकारणात्॥३३॥

‘Thus, O Yudhishtira, men on Earth seeking prosperity should first elect and crown a king for the protection of all.

नमस्येरंश्च तं भक्त्या शिष्या इव गुरुं सदा।
 देवा इव च देवेन्द्रं तत्र राजानमन्तिके॥३४॥

Like disciples bowing themselves down before their preceptors or the gods before Indra, all men should humble themselves before the king.

सत्कृतं स्वजनेनेह परोऽपि बहु मन्यते।
 स्वजनेन त्ववज्ञातं परे परिभवन्त्युत॥३५॥

One who is respected by his own people becomes an object of esteem with his enemies also, while one who is disregarded by his own is set at naught by enemies.

राज्ञः परैः परिभ्रवः सर्वेषामसुखावहः।

तस्माच्छत्रं च पत्रं च वासांस्याभरणानि च॥३६॥

भोजनान्यथ पानानि राज्ञे दद्युर्गृहाणि च।

आसनानि च शय्याश्च सर्वोपकरणानि च॥३७॥

If the king be disregarded by his enemies, all his subjects become unhappy. Therefore, umbrellas, vehicles, external ornaments, foods, drinks, palaces, seats, beds, and all utensils for use and show, should be dedicated to the king.

गोप्ता तस्माद् दुराधर्षः स्मितपूर्वाभिभाषिता।

आभाषितश्च मधुरं प्रत्याभाषेत मानवान्॥३८॥

By such means, the king will better discharge his duties of protection and become irresistible. He should always smilingly be spoken to by others and he should speak to others sweetly.

कृतज्ञो दृढभक्तिः स्यात् संविभागी जितेन्द्रियः।

ईक्षितः प्रतिवीक्षेत मृदु वल्गु च सुष्ठु च॥३९॥

Grateful, firmly devoted, and with subdued passions, he should give to others their due. Eyed by others, he should look at them mildly, sweetly, and beautifully.