

CHANAKYA

सुखस्य मूलं धर्मः । धर्मस्य मूलं अर्थः । अर्थस्य मूलं राज्यं । राज्यस्य
मूलं इन्द्रिय जयः । इन्द्रियाजयस्य मूलं विनयः । विनयस्य मूलं
वृद्धोपसेवा ॥

The root of happiness is Dharma (ethics, righteousness), the root of Dharma is Artha (economy, polity), the root of Artha is right governance, the root of right governance is victorious inner-restraint, the root of victorious inner-restraint is humility, the root of humility is serving the aged.



CHANAKYA PART - 1



By
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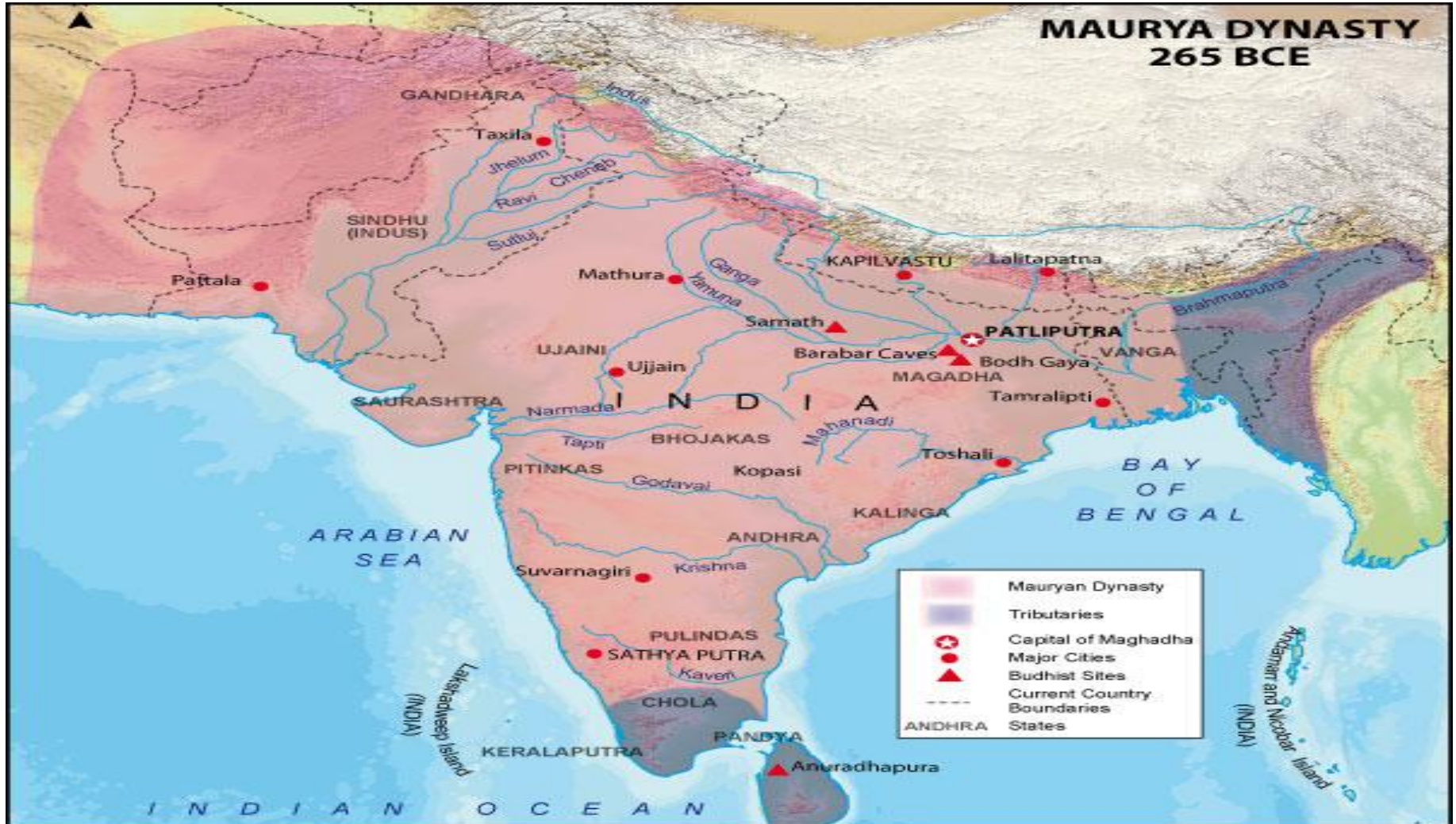
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WHAT WE WILL STUDY?

- **BIRTH OF A LEGEND**
- **KINGMAKER**
- **THE GREAT MAURYAN EMPIRE**
- **ARTHASHASTRA**

GREAT MAURYAN EMPIRE



GREAT MAURYAN EMPIRE

Mahajanapadas	capital	Present Location
Anga	Champa	Bihar and Bengal
Magadha	Girivraja / Pataliputra	Bihar, UP, Orissa
Kasi	Kasi	Benaras
Vatsa	Kausambi	Allahabad
Kosala	Sravasti	Uttar Pradesh (east)
Saurasena	Mathura	Haryana, Rajasthan, Gwalior
Panchala	Kampilya/Ahichchatra	Western UP
Kuru	Indraprasta	Meerut, SE Haryana
Matsya	Viratnagar	Jaipur
Chedi	Sothivati/Banda	Bundelkhand
Avanti	Ujjain/Mahismati	Madhya Pradesh & Malwa
Gandhar	Taxila	Rawalpindi
Kamboj	Pooncha	Kashmir
Asmaka	Pratisthan/Paithan	Bank of Godavari
Vajji	Vaishali	Vaishali
Malla	Kusinara	Uttar Pradesh

EARLY LIFE

- According to the Jain account, Chanakya was born to two lay Jains (*shravaka*) named **Chanin and Chaneshvari**. His birthplace was the Chanaka village in Golla *vishaya*
- Chanakya was born with a full set of teeth. According to the monks, this was a sign that he would become a king in the future. Chanin did not want his son to become haughty, so he broke Chanakya's teeth.
- **It is estimated that Chanakya was born in 350 BC**. There is little purely historical information about Chanakya: most of it comes from semi-legendary accounts.
- **Thomas Trautmann** believes that the Jain version is older and more consistent than the Buddhist version of the legend.

NANDA(JAIN VERSION)

- The monks then prophesized that the baby would go on to become a power behind the throne. Chanakya grew up to be a learned *shravaka*, and married a Brahmin woman. Her relatives mocked her for being married to a poor man.
- This motivated Chanakya to visit Pataliputra, and seek donations from the king Nanda, who was famous for his generosity towards Brahmins. While waiting for the king at the royal court, Chanakya sat on the king's throne.
- A *dasi* (servant girl) courteously offered Chanakya the next seat, but Chanakya kept his kamandal (water pot) on it, while remaining seated on the throne. The servant then offered him four more seats, but each time, he kept his various items on the seats, refusing to budge from the throne.
- ***Finally, the annoyed servant kicked him off the throne. An enraged Chanakya then vowed to uproot Nanda and his entire establishment, like "a great wind uproots a tree"***

BUDDHISTS VERSION

- According to the Buddhist legend, the Nanda kings who preceded Chandragupta were robbers-turned-rulers. *Chanakya was a Brahmin from Takkāsila . He was well-versed in three Vedas and politics.* He had canine teeth, which were believed to be a mark of royalty.
- His mother feared that he would neglect her after becoming a king. To pacify her, Chanakya broke his teeth. Chanakya had an ugly appearance, accentuated by his broken teeth and crooked feet.
- *One day, the king Dhana Nanda organized an alms-giving ceremony for Brahmins.* Chanakya went to attend this ceremony. Disgusted by his ugly appearance, the king ordered him to be thrown out of the assembly. Chanakya then broke his sacred thread in anger, and cursed the king.

KINGMAKER

- Chanakya knew that he was prophesied to become a power behind the throne. ***So, he started searching for a person worthy of being a king.***
- When Chandragupta grew up, Chanakya came to his village and saw him playing "king" among a group of boys. To test him, Chanakya asked him for a donation. The boy told Chanakya to take the cows nearby, declaring that nobody would disobey his order. This display of power convinced Chanakya that Chandragupta was the one worthy of being a king.

CHANDRAGUPTA MAURYA

- According to Buddhist accounts, the boy Chandragupta was living in Pataliputra in hardship and poverty, and was employed by a hunter to look after his cattle. But while playing with other boys he showed extraordinary intelligence. He held mock courts and delivered judgments like a learned judge.
- He took the boy with him from Pataliputra to far-away Taxila to educate and train him there for a big role in future with an aim at the destruction of the Nanda dynasty. **Thus that Chandragupta spent his youth in the frontier city of Taxila, undergoing military training and acquiring knowledge at that great centre of learning.**
- Chandragupta was indeed a bold and brave man as Chanakya was shrewd and crafty. **Both Plutarch and Justin, the classical writers, mention that the youthful Chandragupta came to the camp of Alexander and met the Greek hero(not certain).**

RISE OF THE MAURYAN EMPIRE

- Soon thereafter began the rapid rise of Chandragupta to power. Alexander's departure from India left the North West in political turmoil. The presence of the Greek generals and garrisons did not create any fear in Chandragupta's mind. **He could think of driving out the foreigners with his own forces. In Magadha, by then, the Nanda monarch was so oppressive and despotic that the people felt restless against his misrule.**
- The time and situation were greatly favourable to Chandragupta to start a vigorous military campaign to capture power. It is obvious, that he raised a big fighting force with men from the heroic tribes of the north-west and the Punjab, as well as from the fallen republican states of those areas.
- ***Chandragupta was powerful enough to defeat and drive out the Greeks from the Indian soil. he extermination of the foreigners and the liberation of the Punjab and the North-West were remarkable achievements of Chandragupta Maurya.***

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KAUTILYA SUPREMACY

- **Chanakya then took Chandragupta to conquer Pataliputra, the capital of Nanda. The army suffered a severe defeat, forcing Chanakya and Chandragupta to flee the battlefield.**
- Chanakya was convinced that Chandragupta would remain under his influence even after becoming the king. He formed an alliance with Parvataka, the king of a mountain kingdom called Himavatkuta, offering him half of Nanda's kingdom.
- After securing Parvataka's help, Chanakya and Chandragupta started sieging the towns other than Pataliputra. **Gradually, Chanakya and Chandragupta subdued all the regions outside the capital.**

NEW ERA

- **Finally, they captured Pataliputra and Chandragupta became the king. They allowed the king Nanda to go into exile**, with all the goods he could take on a cart. As Nanda and his family were leaving the city on a cart, his daughter saw Chandragupta, and fell in love with the new king. She chose him as her husband by svayamvara tradition.
- Meanwhile, Parvataka fell in love with one of Nanda's visha kanyas (poison girl). Chanakya approved the marriage, and Parvataka collapsed when he touched the girl during the wedding. Chanakya asked Chandragupta not to call a physician. **Thus, Parvataka died and Chandragupta became the sole ruler of Nanda's territories**
- Chanakya then started consolidating the power by eliminating Nanda's loyalists, who had been harassing people in various parts of the kingdom. Chanakya learned about a weaver who would burn any part of his house infested with cockroaches. Chanakya assigned the responsibility of crushing the rebels to this weaver. **Soon, the kingdom was free of insurgents.**

CONFLICT WITH BINDUSARA

- Chanakya used to mix small doses of poison in Chandragupta's food to make him immune to poisoning attempts. The king, unaware of this, once shared his food with Queen Durdhara.
- Chanakya entered the room at the instant she died. He cut open the dead queen's belly and took out the baby. *The baby, who had been touched by a drop ("bindu") of the poison, was named Bindusara.*
- After Chandragupta abdicated the throne to become a Jain monk, Chanakya anointed Bindusara as the new king. Chanakya **asked Bindusara to appoint a man named Subandhu as one of his ministers.** However, Subandhu wanted to become a higher minister and grew jealous of Chanakya.
- So, he told Bindusara that Chanakya was responsible for the death of his mother. Bindusara confirmed the allegations with the nurses, An enraged Bindusara started hating Chanakya. As a result, Chanakya, who had grown very old by this time, retired and decided to starve himself to death.

DEATH

- However Bindusara was convinced that Chanakya had not done that and realised his mistake soon.
- Chanakya's death is clouded with mystery and is not revealed exactly so far despite several efforts by scholars. However, there are two standpoints to it.
- It is said that Bindusara tried to convince Chanakya many times, but despite his efforts, Chanakya refused to come back to the court and remained silent and ***starved to death in 283 BC in Pataliputra.***
- But some people also believe that utilizing this situation, Bindusara's minister Subandhu had burnt Chanakya alive. Later Bindusara is said to have avenged the death of his guru Chanakya by killing Subandhu for his evil intent.

ARTHASHASTRA

- *The Arthashastra is an ancient Indian treatise on statecraft, economic policy and military strategy, written in Sanskrit written by Chanakya.*
- Arthashastra was influential until the 12th century, when it disappeared. It *was rediscovered in 1905 by R. Shamasastri*, who published it in 1909. The first English translation was published in 1915.
- The title "Arthashastra" is often translated to "the science of politics", but the book *Arthashastra* has a broader scope. It includes books on the nature of government, law, civil and criminal court systems, ethics, economics, markets and trade, the methods for screening ministers, diplomacy, theories on war, nature of peace, and the duties and obligations of a king.
- The text incorporates Hindu philosophy, includes ancient economic and cultural details on agriculture, mineralogy, mining and metals, animal husbandry, medicine, forests and wildlife.

SAPTANGA

Doctrine of 7 prakritis

- The king cannot run the state on his own alone. Hence certain other elements called prakritis are needed.
- Svamin – ruler
- Amatya – minister
- Janapada – territory with people settled on it
- Durga – fortified capital. The symbol of defensive and offensive capacity of the state.
 - Types: Audik, Parvat, Dhanvan, Van
- Kosh – treasury
- Danda – army
- Mitra – ally
- These seven are interrelated

EVERLONGING ADMINISTRATION

Title	English
<i>Raja</i>	King
<i>Senapati</i>	Chief, armed forces
<i>Nagarika</i>	Town manager
<i>Mantri</i>	Minister
<i>Samnidhatr</i>	Treasurer
<i>Antapala</i>	Frontier commander
<i>Dauvarika</i>	Chief guard
<i>Purohita</i>	Chaplain
<i>Prasastr</i>	Administrator
<i>Upayukta</i>	Junior officer
<i>Sunypala</i>	Regent

Title	English
<i>Yuvaraja</i>	Crown prince
<i>Parishad</i>	Council
<i>Pauravya vaharika</i>	City overseer
<i>Karmika</i>	Works officer
<i>Karmantika</i>	Director, factories
<i>Antar vimsaka</i>	Head, guards
<i>Gopa</i>	Revenue officer
<i>Karanika</i>	Accounts officer
<i>Nayaka</i>	Commander
<i>Pradeshtri</i>	Magistrate
<i>Adhyaksha</i>	Superintendent

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