

Mahabharata Series

**Morality, Ethics, Strategy & other factors
in enmity & War**

By

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PREFACE

This work is a compilation of contents from *maharshi* Vyasa's epic Mahabharata. I studied Vyasa Mahabharata full time for 2 years and while doing it I created an extensive topic wise indexed content across about 20 topics. The source is 32 Volumes (each volume about 550 pages) of 'Shriman Mahabharata' published in Kannada (a rich & classical Indian language) by Bharatha Darshana Prakashana. These volumes are translated from the original Sanskrit verses & commentary provided by eminent scholars under the guidance of Shri Shri Rangapriyamahadeshika swamy ji. They appear to have referred the publications of (i) Bhandarkar Research Institute, Pune (ii) Gita Press, Gorakhpur Edition (iii) Kumbhakonam Edition (iv) KM Ganguly's English version etc.

My document is called '**Mahabharata-Spectroscope**'. In this I have Indexed, Compiled & Translated to English the material from the Kannada version. The contents have reference to the Parva, upa-parva, Adhyaya & shloka number. The contents are compiled and indexed across about 20 key topics and runs to about 1000 pages.

Please see <http://www.ghvisweswara.com/mahabharata-2/> for more information.

This work has all material from **Mahabharata-Spectroscope** arranged by **sorting sub-topic-wise** and hence **is more 'User-friendly'**.

In the **Mahabharata-Spectroscope** it is arranged in the order in which they appeared in Mahabharata. The Section is called, '**Neeti/Aneeti/Strategy: Enemy, Enmity, War, Fight, Combat, Victory, Defeat etc.**'

The material in this document can also be applied suitably to Corporate & Political wars and competition.

For my other Topic based compilations, please see <http://www.ghvisweswara.com/short-compilations-2/>

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Morality, Ethics, strategy & other factors in war & enmity: Selected from Mahabharata

(Meanings of Sanskrit words used in this work can be found online at: <http://www.spokensanskrit.de/index.php?tinput=satta&link=m>)

Aggression/mercilessness as policy

Adi; Sambhava Parva; Adhyaya 140

Kanika neeti

(Shl 7) People are afraid of a king who is always aggressive & ready to strike. Hence a king should achieve all tasks through punishment only.

(Shl 13) By whatever means, an enemy in your custody/refuge should be killed. If you execute an enemy who has taken refuge or is a POW, many may protest. Therefore such people should be killed by *sama-daan-bheda* methods. Just because they have sought your refuge, mercy should not be shown.

(Shl 22) When the enemy is captured, he should not be released however much he begs. No mercy should be shown to him. One who does harm to you should be killed without remorse.

(Shl 52) Whether son, friend, brother, father or *acharya* (teacher), if they are in the position of an enemy, then one who is desirous of wealth/possessions should destroy them also mercilessly. (Shl 54) Even an *acharya* who has no discrimination, is arrogant, is wicked, walks a devious path is fit for punishment.

(Shl 59) You must burn down the house of those whom you want to kill. Do not let destitute, atheists & thieves live in the country (they may become agents of the enemy).

(Shl 83) One who shows mercy to the enemy who is under punishment will undoubtedly incur death just as *haesaragatthe* (Kannada word). (It is believed that this animal does not become pregnant & if it does it dies, perhaps during child birth).

Vana; Arjunabhigamana; adhyaya 25

Daruka to Krishna: (Shl 23) Even if the enemy is weak, he must be destroyed & not ignored.

Alertness / Readiness

Adi; Sambhava Parva; Adhyaya 140

Kanika neeti

(Shl 6) Kings should always have their swords out of the sheath. They should display their valour everyday. They should take care that their defects & limitations do not become public knowledge. At the same time they should find out defects & limitations of the enemy.

(Shl 61) Check carefully & continuously even those whom you don't suspect. Be very careful in every way in respect of those whom you suspect as not being your well-wishers. If a danger occurs to you through those whom you trust, it becomes an impossible to bear danger. It will destroy you completely.

(Shl 62) **Just do not trust those who are not worthy of it. Even those who are trustworthy should not be trusted completely. The danger from a trusted person can destroy totally. (Et tu, Brutus).**

(Shl 84) One should anticipate possible dangers and prepare for overcoming it. Otherwise when the danger does come, you will not be able to think through calmly due to the tension/distress conditions and may forget important steps to take.

Sabha; Sabhakriya; Adhyaya 5**Narada's Questions to Yudhishtira on good governance**

(Shl 63) There is one more thing that must be checked before proceeding for a war. Check thoroughly if your kingdom is quite safe & secure. Only if your kingdom is safe & secure you can win the enemy kingdom & retain it.

Vana; Arjunabhigamana; Adhyaya 32

Draupadi: (Shl 56) However strong the enemy may be always watch him carefully even if you have formed a treaty with him. You never know what conditions/situations will weaken him. Destroy him when such opportunity arises.

Udyoga; Senodyoga; adhyaya 9

Devendra worried over Trishiras taking away his position: (Shl 9) Even if the enemy is weak—if he is growing strong in some way—the mighty should never ignore him.

Army & its men**Sabha; Sabhakriya; Adhyaya 5****Narada's Questions to Yudhishtira on good governance**

(Shl 48) Are you properly honouring commanders who fight the enemy without adopting any crooked approaches & come back victorious?

(Shl 59) Before starting on a victory march, have persons of good lineage & high loyalty to protect you from the back. Wages should be paid in advance to soldiers & officers of the military.

(Shl 64) Chariots, elephants, horses, soldiers, foot soldiers, workers, messengers & physical trainers—these are called the *Ashtanga* of the military. *Moulya*, *maitra*, *bhritya* & *atavika* are the four powers. The leaders of these should be very clever/smart. The strength of the enemy can be reduced only by their cleverness/smartness.

Sabha; Sabhakriya; adhyaya 20**Importance of who leads the army**

Sri Krishna to Yudhishtira: (Shl 16) Armies led by a clever commander with efficiency can do wonders. Experts in *neeti-shastra* say that an army without a proper commander is dull/sluggish and blind. Therefore armies should always be under the leadership of experienced commanders.

Virata; Goharana; adhyaya 51

Bhishma: (Shl 13) Scholars consider infight among its commanders as the most pernicious of the many dangers an army faces.

Udyoga; Yanasandhi; adhyaya 55

Duryodhana: Brihaspati has opined that, if the enemy's army is at least one third less in size than our army, we can fight.

Udyoga; Yanasandhi; adhyaya 57

Yudhishtira to Dhritadyumna: That brave man deserves to be purchased even by paying thousands of gold coins who exhibits his courage & valour & fights from the front, gives assurance to others & exudes confidence when many are running away from battle ground wounded or are seeking refuge as they cannot fight further.

Udyoga; Sainya-nirvana; adhyaya 156

Duryodhana praying to & requesting Bhishma: Grandfather! However big an army may be, if it goes to war without a proper commander, it will get scattered just as a line of ants get scattered with the smallest obstacle that is placed across.

Two persons do not always think alike. There will be competition among the commanders of the army in respect of their valour. Each commander thinks he is better than the other. This is natural. There is a story also about this.

Once, brahmanas fought the Haihayas. The *vysyas* & *shudras* also joined the brahmanas. On one side there were *brahmanas*, *vysyas* & *shudras* and on the other side there were *kshatriyas*. In this war the minority force (less in number) of *kshatriyas* repeatedly defeated the majority force of the other group. The reason for this was that the *kshatriyas*, though less in number, were fighting united. Finally, the brahmanas asked the *kshatriyas* the reason for their defeat. The *kshatriyas* who were followers of dharma answered truthfully. (Shl 8) "We have appointed a very intelligent commander and are following his directions. This is the reason for our victory, whereas you are not subject to any one person's command. Each of you is fighting as it occurs to you". Then the brahmanas also elected an intelligent and brave brahmana as their commander and fought the *kshatriyas* and defeated them. Similarly whoever makes a skilled, brave, blemish free person as their commander-in-chief will defeat the enemy in the war.

Drona; Dronabhisheka; adhyaya 5

Duryodhana to Karna: (Shl 8-10) Just as boat without a boatman will be lost very soon, an army without a leader will not be able to face the enemy even for a short while. Just as a boat without a boatman or a chariot without a charioteer will go astray, an army without a leader will be scattered soon. Just as a travelling group of merchants without a guide will be subjected to variety of difficulties, an army without a leader will have many defects.

Karna to Duryodhana: Therefore it is our duty to select someone who has all the special/unique attributes/qualities as our commander-in-chief.

Udyoga; Bhagavadyana; adhyaya 127

Break but do not bend

Duryodhana in his reply to Sri Krishna (Duryodhana does not at all yield in his stand): (Shl 19) Efforts for victory should be continuous. Never surrender. Trying for victory at all times is *paurusha* (valour). A warrior may break at unbreakable places at wrong times. But he should never bow to the enemy. Bamboo has several nodes along its length. Normally they do not bend at these points. It is not possible to bend also. If you try to bend forcibly, it will break at places where there is no node. But it will never stand bent. Similarly a brave warrior will die in a war but will not bow to the enemy. (Will break but will never bend)

Krishna! A brave *kshatriya* who desires good for himself will grasp this statement of Matanga *maharshi*. It does not mean that people like me will not bow to anyone. People like us bow/prostrate to *dharma-purusha* and *brahmana*. It is my firm opinion that a valorous man should bow only to brahmanas & dharma. Others should not even be reckoned. He should behave like this all his life. This alone is *kshatra dharma*. I will practice only this at all times.

(The above said simile & his principle stated in second para are repeated identically in the story of Vidula & her son Sanjaya which Kunthi narrates to Sri Krishna as a part of her message to Yudhishtira in *Adhyaya* 134. Duryodhana also must have learnt it from the same well known story which was perhaps taught to all *kshatriyas*)

Udyoga; Rathathirathasankhya; adhyaya 168

Karna to Duryodhana in response to Bhishma's comments about him: (Shl 20) If a divide (or crack) develops in the army it is very difficult to patch it again. Even people who have been serving for generations abandon the king. What to speak of these kings who have come from different kingdoms for a particular purpose? If there is no unity among the commanders, how will they fight united?

(Shl 28) The credit of victory in a war goes to the commander and not to the soldier who pledges/sacrifices his life.

Bhishma; Jambookhandavinirmana; adhyaya 3

Size of the army is not the deciding factor for victory

Vyasa *Maharshi* to Dhritarashtra: (Shl 75) Irrespective of the size of the army that side in which the soldiers are in happy mood wins. The mood of joyfulness is the only determining factor for victory & defeat. (Shl 76) In an army, just one soldier who is lacking enthusiasm, who is coward, can cause a massive army to breakup. The reason for this is simple, Dhritarashtra! If in a large army even if one soldier gets scared and starts running away, his associate soldiers, however courageous they may be, also join him in running away. (Shl 77) It is extremely difficult to stop and bring back to normalcy an army which is running away, just as it is to stop a massive flood of water or group of deer running away from fear.

(Shl 82-83) War has maximum *dosha*. The first major defect of war is loss of people's lives. Only fifty valorous soldiers who are skilled at gauging other's intents, are joyous, have no interest in women & such luxuries/sensual pleasures and who are determined can sometimes decimate an army. Even five or six or seven soldiers who are determined to fight till the end, sacrifice their lives and not retract from battlefield can decimate an army and gain victory.

(Shl 85) Mere large size of army does not always guarantee victory. Victory is always uncertain. Victory & defeat are dependent on *daiva*. Fate is the determining factor for victory or defeat. Whoever wins a war becomes fulfilled/successful.

Bhishma; Bhagavadgita; adhyaya 17 130, Shl 11 12

Bhishma to his army commanders: (Shl 11) It is considered an *adharma* for a *kshatriya* to sit at home and die of a disease. Dying in a war by a metallic weapon is dharma. This is the *sanatana dharma* for a *kshatriya*.

Drona; Samshaptakavadha; adhyaya 22

Dhritarashtra to Sanjaya: Most courageous/great warrior is one who even when the army is scattered & fragmented, comes back and faces the enemy and fights.

Drona; Jayadrathavadha; adhyaya 110

Yudhishtira to Satyaki: (Shl 79) It is my opinion that a huge army can trouble/harass even Mahendra...

Karna; adhyaya 3

Duryodhana to his warriors: (Shl 9) Soldiers who are fighting will generally be getting killed. For a warrior fighting in a war either there will be victory or death. What is strange about this? Or why should this be feared? Face the enemy and fight with courage and enthusiasm.

Shalya Parva; adhyaya 18

Shakuni to Duryodhana: Angry warriors generally do not obey the orders of the master. Therefore it is not right to get angry about them.

Shalya; Gada; adhyaya 58

Sri Krishna to Arjuna: In this matter there is an old *sholka* of Shukracharya. I will tell you that, listen. (Shl 15) You should be more afraid of those warriors who had run away from battle to save their lives, but return to fight. Because, they would have completely given up their love for life, they will concentrate their efforts in winning without bothering about losing their lives.

Shanti parva; Rajadharmanushasana; adhyaya 97

Bhishma to Yudhishtira: (Shl 14) The *tapas* of a warrior who withstands many injuries and difficulties during war grows in the same proportion.

Separating men from boys

(Shl 18) All warriors look alike. But when the time comes to fight in the battlefield, when enemy warriors are roaring from all four sides, you will notice the differences among them. (Shl 19) The valorous one will rush towards the enemy to attack. The coward will show his back to the enemy and run away. The coward will abandon the associates who are while in trouble are on the path of attaining *swarga* and will run away.

Shanti parva; Rajadharmanushasana; adhyaya 99

(Shl 11) All *kshatriyas* desire to attain *swarga-loka* through *dharma-yuddha*. That is why even angry ordinary soldiers create a chaos in the enemy lines. (Motivation) (Shl 12) A king should govern with dharma the country he wins. **Soldiers who are running away should not be chased too far.** (Shl 13) **If such chased soldiers get frustrated with saving their life and turn back to fight, they will hit back very hard.**

Shanti parva; Rajadharmanushasana; adhyaya 99

(Shl 17) Just as a son depends on father, the whole world depends on the might of a valorous person. That is why in all conditions a valorous man will be respected.

Assessing own side & the enemy

Sabha; Sabhakriya; Adhyaya 5

Narada's Questions to Yudhishtira on good governance

(Shl 58) Are you conquering the enemy kings if you come to know that they are addicted to women, gambling etc, but after duly assessing the triplet powers (of *mantra-kosha-bhritya shakti* or *prabhu-mantra -utsaha shakti*)

(Shl 59) Are you starting your battles with enemies after assessing the right time as well as favourable time (*daivabala*) with the help of experts in *shastras*?

Sabha; Sabhakriya; adhyaya 17

Sri Krishna to Arjuna: (Shl 2, 3) Yudhishtira! We do not know when death will come. We do not know if it will come in day time or night. **We have never heard that by not going to war man will become immortal.** Therefore death is anyway a certainty. There is no reason to fear that by going to war death will be imminent. No one needs to give up punishing the wicked and protecting the virtuous which are the duties of *swadharma*. **After duly examining *rajaneeti*, and time, place & circumstances, the enemy must be attacked.**

Virata; Goharana; adhyaya 29

Ways to win over enemies

Kripacharya to Duryodhana: Even if the enemy is not as strong as us they should not be ignored. We have to examine the strength of our army. We have to decide, in case of war, how many kings of other kingdoms would come to support us with their armies. We have to examine our military might & financial strength & formulate a policy. Accordingly we have to decide whether to go to war or compromise with them. Only if you have a strong military other kings will join you with the hope that you will win. You have to also think which of your friends are strong or weak & whom to approach with our initiatives. After assessing all factors, if your military strength is found to be not very good, it is better not to declare war on the enemy. Even if the military strength is good & army is well-organised, you must check through spies if the soldiers are happy or not. If they are unhappy every effort should be made to make them happy.

Behaviour with the enemy

Adi; Sambhava Parva; Adhyaya 140

Kanika neeti

(55) Oh king! Even if you are angry, you should not show it. It should not reflect in your speech also. You should continue talking with a smile. Do not blame/abuse others in anger.

(Shl 56) **Before & while destroying the enemy you must speak only pleasant words. After destroying the enemy you should grieve for him. Sometimes you may have to sing his praises & even cry.**

(Shl 60) When the enemy comes, he should be welcomed with open arms, treated very well, things he likes should be gifted, his full confidence should be won & then he should be destroyed. Like the poison tooth of a snake which kills immediately after bite, have a sharp & deadly weapon.

(Shl 81) **A clever king should not reveal to his well wishers or enemies his intentions. Only after completing the work started, others should come to know.**

(Shl 82) One should anticipate danger and as long as it has not occurred should act as if afraid of it. But when it happens, it should be faced without any fear & overcome.

(Shl 89) **When the king has to destroy the enemy, he should be like a barber's knife. Just as its blade, you should have an incisive heart, and without any mercy should cut off his head. Just as when folded the blade vanishes into its sheath, you should not show your real intentions. Just as a barber's knife is used only as needed, the king should accomplish the job after assessing the right time for it. Just as that knife shaves all the hairs without leaving a single one, the enemy should be completely destroyed along with his relatives, cousins, allies & friends.**

Destroy enemy completely

Adi; Sambhava Parva; Adhyaya 140
Kanika neeti

(Shl 9) **Once a decision is made to do a job it must be taken to its end & completed.** When a tiny thorn enters the leg the pain does not go till it is completely extracted. Similarly it is an important responsibility to completely destroy the enemy.

(Shl 18) There should be complete focus on achieving total destruction of enemy. But no one should know your intentions & plans. **Enemy's defects & weaknesses should be constantly monitored.** Always be anxious about the enemy, never become lazy under the assumption that he won't hurt. Until the enemy is completely destroyed there can be no peace or tranquillity.

Sabha; Anudyuta; Adhyaya 74
Destroy enemies at any cost

Dushasana to Dhritarashtra: (Shl 8) Brihaspati *neeti* itself has said that enemies should be destroyed by every possible method. Before those who are capable of causing ill-being do so, they should be eliminated whether by war or without it.

Shanti parva; Aapadharma; adhyaya 140
Kanika neeti

Kanika's preaching to king Shatrunjaya: (Shl 58) **If even small remnants are left of debt (*rina-shesha*), fire (*agni-shesha*) and enemy (*shatru-shesha*) over time they will keep growing again and again. Therefore there should be no remnants left for these.** (Shl 66) An intelligent king kills a soft natured king with soft approach. He will kill a cruel king also with softness. There is nothing that cannot be achieved with soft methods. Therefore soft approaches can be sharper than harsh approaches. If the enemy cannot be decimated completely should not start a war against him. That enemy whose head cannot be cut off should not be injured.

Ethics of fighting

Vana; Arjunabhigamana; adhyaya 18
Qualities/policies of a Vrishni fighter

Pradyumna to his charioteer: (Shl 13, 14) A person who fears fighting and turns back from battlefield, who kills someone who has fallen on the ground, who kills one who has come seeking refuge, who kills women, children and aged, who kills when the enemy is injured, lost his chariot or is without weapons, such a person is not yet born in Vrishni *vamsha*.

Vana; Arjunabhigamana; adhyaya 27

Draupadi: (Shl 37) *Kshatriyas* should display valour against enemies when needed & should forgive those who seek forgiveness & not the other way round.

Virata; Goharana; adhyaya 52

Bhishma: (Shl 13) In a war, I have so far never seen or heard any one side saying with certainty that they shall win. When a war begins, one side has to win & the other will be defeated. No war ends without a decision of victory & defeat. Therefore we have to either win or be defeated. There is no doubt about this. **At this juncture either we have to do what is right for war or what is right by dharma. We have to decide one or the other immediately.**

Udyoga; Prajaagara; adhyaya 33
Vidura Neeti

Vidura to Dhritarashtra: (Shl 61) The following two will penetrate the *Suryamandala* and attain higher lokas: One who after renouncing is dedicated to yoga and a warrior who dies fighting the enemy bravely.

(Shl 67) Getting a boon, a kingdom and a son—these always cause happiness. But releasing/setting free an enemy in trouble/difficulty is more than the combined happiness of these three.

(Shl 118) All misfortunes will stay away from that person who eats limited food & shares with those in his refuge, works hard & sleeps less and gives charity even to the enemy when he asks.

Udyoga; Ambopakhyana; adhyaya 193

Bhishma replying to Duryodhana: Against ordinary soldiers we should only fight in a straight & honest way. We should not fight with any kind of cheating. *Maaya-yuddha* should be done only with those who are *maayavis*. *Dharma-shaashtra* is clear in this matter.

Udyoga; Ambopakhyana; adhyaya 194

Arjuna on honest victory

Arjuna to Yudhishtira: ... **But whatever be the power of *mahaastras* possessed, ordinary people (soldiers) should not be killed by using them. Let us gain victory in a straight & honest way by using normal weapons.** (If this principle could be honoured in modern times there would be no Hiroshima or carpet bombing of civilian/military areas)

Bhishma; Jambookhandavinirmana; adhyaya 1

Rules of war (*yuddha dharma*)

Janamejaya!..Then the Kurus, Pandavas & Somakas met together at a place, discussed and formulated the rules relating to *yuddha-dharma*.

(Shl 27) After this war acceptable by dharma stops, there should be no hatred among the survivors. We should live with mutual love. No one should harbour a feeling of hatred towards the other as might have happened during the war. (One commentator of Mahabharatha has interpreted that this rule—*yuddhe nivrithe*--was applicable at the end of everyday when war was stopped, but publishers of this work in Kannada feel it is not strongly supported). (Shl 28) With someone who fights only with words, there should be only verbal duel. For no reason and at no time should the person who has walked out of the battlefield be killed. (Shl 29) A warrior on chariot (*rathika*) should fight a *rathika* only. In the same way, the warrior on elephant, warrior on horse and foot-soldier should fight only the corresponding type of warrior.

(This rule was followed only in the fore-noon of first day's war. After that it was thrown to the winds. On some subsequent days the war started in accordance with this rule, but very soon it was totally ignored and became 'free for all')

(Shl 30) The opponent should be chosen after evaluating the following--Is he my equal? Does he wish to fight with me? Is he enthused to fight me? Does he have enough might to fight me? Only after selecting a warrior as per these criteria and talking to him, he should be fought with. Weapons should not be used on the following: one who believing that there will be no war for some time now or thinking that no one will fight him is not ready to fight and one who is terrified/scared.

(Shl 31) When two warriors are fighting and one of them is weakening, a friend of the weakened soldier should not interfere and kill the opponent. Those who have surrendered or have withdrawn/turned away from war should not be killed. If a warrior has exhausted his weapons, he should not be killed. If a warrior is without armour (*kavacha*) he should not be killed.

(Shl 32) Weapons should not be used on the following and they should not be killed for any reason: caretakers of horses (another version says charioteers, but this does not appear valid) (**the word is *sootesu***), horses or elephants which pull the chariots, those who supply weapons (logistics team), those who blow the conch-shell & drums.

Bhishma; Bhishma vadha; adhyaya 52

Unique features of Arjuna – Bhishma battle

Sanjaya to Dhritarashtra (about the duel between Arjuna & Bhishma on second day of war): There was a special quality in both of them. Neither was angry about the other. Both knew how to appreciate greatness in war. Each would appreciate the great archery skills of the other. If one hit, the other always responded with a hit. In this way without any partiality or feeling of hatred they fought as equals.

Maharaja! When releasing arrows on each other they were doing *chhidranveshana* (searching for faults). They would logically think about it. Since both knew *mahaastras*, they would think which one will shake up the opponent. Which *astra* will be difficult to counter by the opponent? How can I trick the enemy? How to show my skill against the opponent?—these they would think before selecting & releasing an arrow. Without doing this analysis, i.e., without figuring out the vulnerability of the

opponent there was no possibility of victory to either of them. Therefore at every moment they were doing the *chhidranveshana* and fighting each other.

(Shl 61) Just as it is not possible to find sinful deeds in those who are devoted to the practice of dharma, in the same way it was not possible to see any defect in either of them in their war. Arjuna did not show any consideration that he was his grandfather nor did Bhishma towards Arjuna. Both fought with the clear intent to kill the other. But though killing was the firm intent, they did not use any approach against the principles of *yuddha-neeti*.

Bhishma; Bhishma vadha; adhyaya 95

Bhishma to Duryodhana: (Shl 11, 12) In all circumstances the king should try to protect himself. You should always fight with Dharmaraja only. According to *rajadharma* you can also fight with Bhima-Arjuna-Nakula-Sahadeva. Kings should always fight with kings. You should not fight the wicked Ghatotkacha directly. This is *rajadharma*.

Bhishma; Bhishmavadha; adhyaya 102

Sanjaya: (Shl 2, 5) Though the *guru* & *shishya* have mutual affection/love, in times of fighting in war Drona was not considering Arjuna as his dear one. Similarly, in keeping with *kshaatra-dharma* Arjuna also did not consider Drona as his guru. This is the nature of all *Kshatriyas*. *Maharaja!* In times of war *kshatriyas* do not let go anyone. They even fight with father or brother ignoring these constraining factors.

Bhishma; Bhishmavadha; adhyaya 107

Sri Krishna to Arjuna: (Shl 101, 102) "Whether very elderly or aged or of highest virtues, if he comes to kill you armed with weapons, he should be killed. Dhananjaya! This is the eternal & invariant dharma for *Kshatriyas*. He should fight the enemies but without malice. He should protect the virtuous and perform *yajnas*. All these are important *dharma*s of *Kshatriyas*."

Drona; Samshaptakavadha; adhyaya 32

Arjuna who was always reminding himself of *yuddha-dharma* never hurt a second time those who were falling from the chariots, who had fallen on the ground & were struggling/in agony and those who had turned away from war.

Adi; Sambhava; adhyaya 118

Right & wrong circumstances to kill enemy

Rishikumaras who had taken the form of deer to king Pandu: (Shl 16) Oh King! Even when the time has come to release the arrow on the enemy—if the enemy is in trouble/agony or he is not yet ready to fight—surely arrow is not to be released. Killing an enemy in war is acceptable & desirable. But with the evil intention of killing an enemy, no valorous man approaches him from behind and kills.

(Both these situations happen in Mahabharatha war later in respect of Karna & Abhimanyu)

Drona; Jayadrathavadha; adhyaya 148

Arjuna approached Karna angrily and said to him: "(Shl 9) Radheya! In a war the brave face two results. They are victory or defeat. These are uncertain even for Indra in a war.....

(Shl 12) Great and virtuous persons do not indulge in self-praise after defeating the enemy. They certainly do not speak bad words. They do not abuse others.

Drona; Ghatotkachavadha; adhyaya 162

Sri Krishna to Yudhishtira who was fighting Drona: (Shl 50) A king should fight only a king. Kings do not desire fight with someone who is not a king.

Drona; Dronavadha; adhyaya 189

Example of dharma in war

Sanjaya: (Shl 11) There the war was not based on *adharma* or objectionable methods. In that war *karni* (has sharp points back to back so that if extracted from the body, it pulls out the intestines) *naalika* (is very small and if enters the body it cannot be taken out), poisoned arrows and *astra* called *vastika* (that remains in the region under the navel when shot; it has a sharp tip part and a stick behind. When pulled out, the stick comes out but the sharp tip part remains embedded inside) were not being used under any circumstances. (Shl 12) In that *dharma yuddha* arrows like *soochi*, *kapisha*, or arrows made of bones from cow or elephant were not used. Arrows would not stick to each other.

They did not have foul smell. They were not crooked. (Shl 13) All the warriors desiring name, fame and *uttama lokas* from that *dharma yuddha* used only straight and clean arrows.

Drona; Narayanastramoksha; adhyaya 195

Ashwatthama to Duryodhana: (Shl 5, 6) *Maharaja!* When you participate in war either victory or defeat is certain. But the killing in a war has greater significance. No one feels sad if a warrior is killed in a just manner. *Dvijas* have understood this *dharma-rahasya*.

Karna; Adhyaya 90

Karna to Arjuna: (Shl 112) Decent warriors do not hit those whose hairs have become untied, who have turned away from war, who is a brahmana, who has surrendered with folded palms, who has relinquished weapons, who is begging for life, who has run out of arrows, who is without *kavacha* (armour) and who has lost weapons.

Shalya Parva; adhyaya 4

Kripa to Duryodhana: (Shl 8) There is no better way for a *kshatriya* than the *yuddha-dharma* they follow for their propitiousness. (Shl 9) For one who lives by *kshatriya dharma*, it becomes unavoidable to fight with sons, brothers, father, nephew, uncle, relatives etc. (Shl 10) It is considered a great dharma to either kill or be killed in a war. Running away is *adharma*. Those who wish to live according to *kshatriya dharma* adopt this cruel way of livelihood.

Shalya Parva; adhyaya 8

All the remaining warriors along with Duryodhana framed the following rules for war that day: (Shl 9) No warrior should fight singly with Pandavas for any reason. If anyone fights alone or moves out allowing someone to fight alone he will be subject to *panch-maha-pathaka* and *upa-pathaka*. (Sin, crime; five great sins and auxiliary sins)

Shalya; Gada; adhyaya 58

Killing by unjust means

Sri Krishna to Arjuna: There is much precedence of killing enemies in war by unjust means. (He quotes a few precedences...

... **Let him kill that deceitful Duryodhana with deceit itself.**

Shalya; Gada; adhyaya 61

Sri Krishna to remaining warriors on Pandava side: **Because, the enemy who is stronger than you and is much larger in number than you, should be killed/conquered by various tricks and deceitful ways.** Pandavas! This is not something new I have found. (Shl 68) **Devatas who killed asuras in the past had adopted such methods.** Many great persons have also followed this path. All follow this path.

Souptika parva; adhyaya 5

Kripa to Ashwatthama: (Shl 11-12) From the point of view of dharma killing those who are sleeping, who have put down their weapons, who have unhitched the horses from their chariots, who have surrendered saying 'I am yours', who have untied their hairs and who have lost their vehicles is not appreciated.

Souptika parva; adhyaya 6

Ashwatthama to himself: *Gurujana* (Elderly and knowledgeable) have been saying from ancient times that on the following weapons should not be used for any reason: cow, brahmana, king, woman, friend, mother, guru, aged person, boy, one who is immobile, is blind, is sleeping, is scared, who has just got up from bed, is drunk and intoxicated, is drunk excessively and is unable to care for himself and the lunatic.

Stree; Jalapradanika; adhyaya 14

Gandhari: **But Bhima behaved against dharma in the presence of Vasudeva.** ...He hit Duryodhana below the navel against the rules of war. This act of Bhima increased my anger. (Shl 21) **How can a warrior, even to save his life, break the rules of war made by dharmatmas and mahatmas?**

Shanti parva; Rajadharmanushasana; adhyaya 95

Right ways to fight a war

Yudhishtira questioned Bhishma: (Shl 6) If a *kshatriya* king has to fight another *kshatriya* king how should he fight?

(Extracts)

Bhishma said: (Shl 9) If the opponent starts a war with cheating or fraud, you should also fight with the same methods. If the opponent is fighting a war according to dharma, you should also do the same. (Shl 11) Poisoned arrows and arrow called *karni* should not be used in war. **You should not get angry with the enemy warrior who wants to kill you.** You should fight him back or revenge him according to *yuddha-dharma*. (Shl 12) **When two warriors are fighting, if one gets into serious trouble, the other should not kill him. You should never kill an opponent warrior who is weak and who has no children.** (Shl 13) You should not use weapons on the following: one whose weapon like sword etc is broken, who is in trouble, whose bow-string is cut and whose vehicles (elephant, horse etc) have been killed. **He should be given medical treatment in your country itself or he should be sent to his home.** (Shl 14) **Once his wounds heal, he should be allowed to go.** This is according to *sanatana-dharma*. Therefore, Swayambhu Manu has said that war should be fought following only dharma. (Shl 16) Starting a *dharma-yuddha* and then gaining victory by *adharma* is the approach of sinners. Great & noble persons wish to defeat the wicked by adhering to path of dharma. **It is better to die in a *dharma-yuddha* than gain victory in *adharma-yuddha*.**

Shanti parva; Rajadharmanushasana; adhyaya 96

Bhishma to Yudhishtira: (Shl 4) One should not again fight with a king who gets defeated along with his *chaturanga-bala*. The defeated king should be kept in captivity for one year but should be treated very well. This will be like rebirth for him. He becomes like a son to the victorious king. He can be released after one year. (Shl 8) If a brahmana intervenes between two sides that are ready to start a war with the intention of brokering a compromise, then the war should be stopped. It should not be continued.

(Shl 10, 11) A king who desires victory should not emulate a king who gains victory by transgressing the rules of dharma of war. **There is no greater gain than victory by the path of dharma.** (Shl 12) The victorious king should speak sweetly and distribute enjoyable goods and should please the enemy side by comforting them. This is the best *neeti* for a victorious king. (Shl 13) If they do not thus please the *anaryas* and treat them inappropriately and try to destroy them and drive them out of the country, later they will become enemies and will await their time.

Shanti parva; Rajadharmanushasana; adhyaya 100

(Shl 26) Those who are sleeping, who are suffering from thirst, who are exhausted and who are scattered should not be killed. (Shl 27, 28) Those who have kept aside their weapons, removed their armour and are travelling, when they are just roaming around, when they are drinking water or when eating their food should not be killed. Similarly, those who are highly scared, who are insane, who are badly injured, who are weak, who are sitting without any worries, who are engaged in some other works, who have come out to gather grass etc from various places, who are walking outside the camps and who are running for cover towards the camp should not be killed. (Shl 29) The guards at the doors of main doors of the king and ministers and leaders of social groups should not be killed.

Shanti parva; Rajadharmanushasana; adhyaya 102

Bhishma to Yudhishtira: (Shl 19) **Forgiveness comes in search of *sadhu-purushas*. It does not even go near the wicked.** I will tell you the pros and cons of both forgiveness and not having it. Listen. (Shl 30) **The fame of that king will grow who shows forgiveness towards the remaining members of enemy force after defeating them. Even if the victorious king has committed grievous offences towards the enemy, people will trust a forgiving king.** (Shl 31) In this matter opinion of Shambarasur is as follows: First agonise the enemy, weaken him and then show forgiveness towards him. Only then he will become subdued. **If you try to bend a stick without heating it sufficiently, it will again become straight.** (Shl 32) But *acharyas* do not agree with this because this is not an example of virtuous persons (*sadhu-purusha*). The defeated king should be treated like own son. You should not get angry with him. You should try to keep him under subordination without killing him.

Factors for victory in war

Sabha; Sabhakriya; Adhyaya 16

What brings victory?

Arjuna to Yudhishtira: (Shl 13) Aim, efforts and luck—these are constituents of victory. Though valour is a greater quality than others, if it is applied unwisely, it cannot bring victory. It is for this reason that even though the enemy may be valorous, blinded by the ego of his might, he fights without discrimination and loses his life.

Sabha; Sabhakriya; adhyaya 20

Factors for victory

Yudhishtira: (Shl 20) In the process of gaining victory valour, politeness/diplomacy & might -- all three succeed.

Bhishma; Bhagavadgita 21 146-149 12

Arjuna: Smaller army can also win

Yudhishtira feels somewhat depressed looking at the huge army of Kauravas and Bhishma leading it. He shares his concern with Arjuna. Arjuna responds & consoles his brother.

Arjuna: (Shl 7) Brother! There is no reason for you to feel depressed looking at their huge army. I will tell you how a minority can win over a bigger army even if they have highly intelligent, virtuous and valorous warriors. I will tell you, who are without jealousy, the reason for this. This secret is known to Narada. Bhishma & Drona also know this. When the war between *Devas* and *Asuras* was in progress, Brahma revealed this to Mahendra & other *Devatas* (*Asuras* were in majority & *Devas* were lesser in number).

(Shl 10-11) **Those desirous of victory cannot gain it by mere might & valour. But victory can be gained with the help of Truthfulness, kindness, steadfastness in dharma and efforts.** Give up completely *adharma*, greed, *moha* and *Ahankara* and fight with enthusiasm. **It is certain that victory belongs to that side which has dharma on its side** (*yatho dharmasthatho jayah*). Yudhishtira! We are followers of dharma. For this reason victory is ours. Moreover, there is another secret Narada has told. *Yathah Krishnah thatho jayah*. **Victory is guaranteed to that side which has Krishna with them.** (Shl 13) *Vijaya* (victory) is an attribute of Sri Krishna. Therefore victory follows Sri Krishna. Similarly *Vinaya* (modesty/humbleness) is the second characteristic of Sri Krishna.

(Shl 14) Brother! Govinda has infinite *tejas*. He remains *sthira-chittha* (Equanimous) in the midst of the most valorous enemies. He is himself the *sanatana Parama-purusha*. Therefore victory is assured to that side which has him with them. (Shl 15) Sri Krishna is the *Vikunta* who wears the invincible weapon (*chakrayudha*).....

(Shl 17) Brother! I do not see any reason for this depression (*vishada*). There is no reason for you to grieve. Sri Krishna who is the *Ishwara* for all three *lokas* is wishing victory for you.

Shanti parva; Rajadharmanushasana; adhyaya 102

Bhishma to Yudhishtira: (Shl 20) It is enough even if there are 50 soldiers who understand each other's strength and weaknesses, are joyous, are ready to sacrifice their lives and have a firm desire to win. They will be capable of destroying a huge army. (Shl 21) Even if five or six warriors of noble birth, respected by the king and having a firm desire to win fight in a well organised/co-ordinated manner, enemy can be defeated.

Ashramavasika parva; Ashramavasa; adhyaya 7

Dhritarashtra preaches to Yudhishtira

(Shl 7) A king who desires victory should gather following strengths: army, money, friends, forest, servants and architects/sculptors (**effectively builders/engineers of those days**). (Shl 8) Among these, strengths of friends and money have a special significance. The strength factors of sculptors and salaried army are same in my opinion. (Shl 9 – 13) The strength of spies and servants will generally be same. Since war takes place once in many years the king should know all these. A king has to face many kinds of dangers. He should be aware of all of them. I will tell about them individually. The problems due to dangers are many. They should be annulled by *sama*, *daan* etc methods.

Spies / Secrecy

Adi; Sambhava Parva; Adhyaya 140

Kanika neeti

(Shl 63) The obedience & loyalty of servants should be completely tested & only then they should be appointed as spies in own & other countries. (Shl 64-65) Spies should be present in gardens, leisure

centres, temples, pilgrim centres, wine-houses & main roads. The spies should have contact with all the *theerthas*. (In kings administration *Theertha* means: Main officials, prime minister, *rajapurohit* (Royal priest), prince, army chief, guards at the doors, one who links with *antahpura*, jail officials, king's personal body guards, treasurer, chief secretary, chief protector of the city, town planner/architect, judge, head of assembly, *dandadhyaksha* (Head of finance), protector of fort, chief of armoury, chief of guards at state borders & chief forest officer). Spies should be present in places where *yajna-yagas* are held, in well-river-mountain-forests and all places where people congregate.

(ShI 76) Whatever be the unexpected undesirable situation that occurs, the king should hold the consultations without jealousy & in secret. He should ensure that the consultations are not leaked out. He should get to know everything from the spies and after knowing should not show the effect it has made on the mind or his face. Spies of other countries will be capable of face-reading.

Strategies for attacking/destroying/gaining victory/Surviving

Kanika neeti

Adi; Sambhava Parva; Adhyaya 140

(ShI 8) When preparing to attack an enemy exercise care such that he does not become aware of it even to the slightest extent. The instant you realise there is weakness in the enemy attack & destroy him. **Just as a tortoise hides all its limbs, king should never reveal his inner thinking.**

(ShI 10) **Those who know *rajaneeti* say that executing the enemy & the harm-doers is the right thing to do. They praise such an approach.** You should watch the times when enemy with prowess is in trouble and at that time he should be annihilated without scruples. Even an expert in fighting can have times of danger. Wait for such times, attack & make him flee. **Do not show mercy when enemy is in trouble. Be focussed on his killing.**

(ShI 11) Never ignore because the enemy is weak. **It is only when he is weak that he should be destroyed.** A small spark with the help of wind can destroy a whole forest.

(ShI 12) (How to behave when in trouble) Sometimes you have to act as if blind. Your relatives & trusted persons may be humiliated in your presence. Act as if you have not seen it. If you try to take revenge at that time, you may not survive. Sometimes you have to act as if deaf. When you are in unfortunate circumstances many will rebuke & blame you. Behave as if you have not heard it. Just because you have a weapon, do not strike. **When you are weak, treat your weapons as blades of grass.** Deer in the forest wake up from sleep even if there is slight sound. Similarly, **those in danger should be very careful.**

(ShI 14) **There is no reason to fear a dead enemy, isn't it?** Take control of those who are unfriendly & who have harmed you even if by bribing their servants and kill them by poisoning.

(ShI 15) The enemy's city should be attacked and looted. By gaining control over his servants get to know all matters of the capital. Arrange for his best & close associates to humiliate him and thus discredit him. **Minister, nation, fort, treasury, weapons—these are the essential strengths of a king.** Destroy them completely. While doing so employ all techniques such as *saama*, *daan*, *bheda*, *danda*, *udbandhana*, *vishvahni* etc. either singly or together. Make the servants subservient to you by *annadaan*, *tambula*, *dhana* etc and use them to kill the enemy by poisoning etc. Thus you should destroy the *trivarga-panchvarga-saptavarga* of the enemy & uproot him completely. (ShI 16-17) Then it becomes very easy to destroy his officials & relatives. **Once the king is gone, those who subsist on his support will not remain. If the root of a big tree is pulled out, how can branches & leaves survive?**

(ShI 21) Do your work by assessing the right time. Overcome by anger do not try to destroy the enemy at the wrong time. Until the time is ripe, do not even indicate that you have enmity with the person. **Even if an enemy, you may have to carry him on your shoulder** (pamper him). **Be overly friendly with him. When the time comes, throw him down & destroy just as a pot is thrown on stone to break it into pieces**

(23) There is no specific rule to be followed about destroying the enemy. Any of the four methods of *saama*, *daan*, *bheda* and *danda* can be used. If any one method does not work, all of them can be

used. Do not feel discouraged if one technique does not work. Keep trying various techniques until enemy is destroyed.

(Shl 53) By resolute vow or by poisoning or by giving money or by black-magic the enemy should be destroyed. For no reason they should be neglected. When both sides are equally strong, when victory & defeat are uncertain, one who acts with diligence & cleverness wins.

(Shl 57) If you find that the enemy is much stronger than you, he must be pleased in various ways. As soon as he becomes weak or unfortunate/luckless, he should be destroyed.

(Shl 77) Wealth cannot be gained if you do not work like a fisherman. Just as a fisherman uses a worm on the hook to attract & catch the fish, you should enchant the enemy with polite & sweet talk. Wait for the right time, exploit the vulnerability of the enemy & capture him. Just as a fisherman cuts the captured fish, one desirous of wealth should be ready for cruel/violent acts to eliminate the enemy. Not doing so will not result in acquisition of wealth.

(Shl 78) **First fight with the enemy army & tire them out. Spread communicable diseases in the enemy army (GHV: Chemical/biological war!!). Then ensure that the enemy does not get water, food & grass.** If you block the supply of food & water from all four directions, the enemy's military might will decline sharply. **Just when the enemy is thinking that there will be no attack, there should be one final attack & enemy should be destroyed completely.**

(Shl 87) **Just as a spark can grow by joining other small fires, one who is not so strong can build relationships and grow strong. He, just as a spark can burn a whole pile of wood can decimate the might of enemy.**

Wilful hypocrisy as a strategy **Kanika neeti**

Adi; Sambhava Parva; Adhyaya 140

(Shl 19) For the destruction of the enemy many times different make-believes may have to be adopted. With proper assessment of time *agnihotra*, *yaga-yajna* should be performed. Saffron robes indicating renunciation should also be worn. Hair may have to be tied up in a *jata* & deerskin may have to be worn. All this should be done appropriately. These will gain confidence of people. While doing so, watch for the right opportunity, attack the enemy & destroy him just as a wolf would wait & pounce on sheep.

(Shl 20) **Exhibition of purity & moral practices is a factor for attracting the people & wealth. Just as a stick with hook is bent at the end, one desirous of money should behave very politely in the world. By this politeness he can pull the people & their wealth.** A fruit on a branch can be plucked only by pulling down the branch with the hook. It cannot be obtained by a straight stick. Even if you shake the tree, the fruit may be crushed or damaged.

(Shl 58) Noble/moral practices only for show are a fine cover for the crimes committed. Just as black clouds hide a mountain, make-believe moral behaviour hides even great crimes.

Shanti parva; Rajadharmanushasana; adhyaya 102

Bhishma to Yudhishtira: (Shl 34) **Before a king strikes the enemy, he should be talking sweetly to him. Even while assaulting he should speak sweetly. After hitting him, he should show grief, should cry and show mercy on him.** (Shl 35) After assaulting the enemy, he should talk loudly thus so that the enemy can hear: "I am very sad that so many soldiers were killed by my army in this war. This is not at all acceptable to me. I was repeatedly telling them not to kill so fast and with such force. But they did not listen to me." (Shl 37) Everyone wants to save their lives. Therefore killing such people is not correct. It is very difficult to find people who do not run away from battlefield. We cannot find people with such integrity even after great search. The warrior on my side who killed such valorous warriors has done an unpleasant deed." While saying this openly, in confidence he should appreciate his warriors and reward them. (Shl 38) Similarly, he should express regret just as a guilty would to remaining soldiers about those who were killed on his side. To earn the affection and love of people he should raise both his hands and cry loudly. (Shl 39) **In this manner, the king should have soothing behaviour in all circumstances. He will be loved by people for having such behaviour.** (Shl 40) All people will trust such a king. After gaining the trust of people, the king can have close relations with all and enjoy the kingdom as he likes.

(Shl 41) **The king, who wishes to enjoy this earth, should not have any cheating or deceit and behave such that trust develops in him. He should protect the people in every way.**

Narada's Questions to Yudhishtira

Sabha; Sabhakriya; Adhyaya 5

(Shl 22) Take action after thoroughly assessing your strengths & weaknesses as well as enemy's strengths & weaknesses. If the enemy is stronger, make peace with him and undertake eight types of activities to strengthen the nation: (i) agriculture, (ii) trade, (iii) roads, (iv) bridges, (v) forts, (vi) capturing parrots (they eat up the grains), (vii) extracting minerals and (viii) finding & acquiring hidden treasures. **(These eight are not listed explicitly by Narada. Commentators have provided the list).** By these eight methods the king should try to build the wealth which brings victory. Are you doing so?

(Shl 60) Are you secretly sending plenty of money & precious jewellery to the commanders of the enemy in accordance with their ranks?

(Shl 62) Before deciding to wage a war on the enemy you should first exhaust the *saama*, *daan* & *bheda* approaches. Only when unsuccessful with these should a war be waged.

(Shl 65) The enemy should be destroyed without neglecting him when his kingdom is suffering from drought or is having harvesting season.

Duryodhana's statements

Sabha; Dyuta; adhyaya 55

(Shl 9) Experts in weapons say that anything which eliminates enemies whether by direct or indirect methods is a weapon and not just something which cuts.

(Shl 13) Indra promised not to commit breach of trust but cut off the head of Namuchi. He thought that it was the best opportunity to kill Namuchi. This approach to eliminate enemy has been in practice for generations and it has been accepted as *dharma*.

Vana; Aranya; adhyaya 6

Vidura: (Shl 19) If the defeated waits patiently, tolerates the troubles given by enemies and builds his strength gradually, he will eventually become capable of winning the world just as a small spark of fire grows with the help of wind and can burn down a whole forest.

Ways to defeat an enemy: Bhima

Vana; Arjunabhigamana; adhyaya 33

Bhima: (Shl 59) Meet enemy's officers, offer them plenty & variety of wealth, separate them from the enemy, find enemy's secrets through them & defeat the enemy.

(Shl 68) Intelligent persons will weaken the enemy by finding out who are friends among the enemy, will make a deal with them, will divide them and make them support our side. Then they will await the right time and capture the enemy or the kingdom. (Shl 69) Mighty do not go to war solely depending on military strength. They should also have *atma-shakti* (inner power). Only those with confidence & firmness of mind can fight. It is not possible to rule people by any other kind of effort or by praising others.

(Shl 70) Many times even the weak can join together and defeat the enemy just as several small bees join together and chase away the man who comes to steal their honey. (Shl 71) Like this you also have to defeat the enemy by some approach.

Ways to victory

Virata; Goharana; adhyaya 29

Kripacharya to Duryodhana: All four methods of *sama*, *daan*, *bheda* & *danda* should be tried to win over the enemy. Weak kings should be subjugated by force. Equals should be made friends with good words. Provide all facilities to soldiers & make sure their loyalty is unshakeable. One who has wealth & military might and uses the four methods appropriately will certainly enjoy victory. You must anticipate the danger and take suitable steps right now. By doing this you will not only win over enemies, you may also enjoy comforts for a long time.

Udyoga; Bhagavadhyana; adhyaya 82

Draupadi to Sri Krishna expressing her anguish & opinion: (Shl 13) Those enemies who cannot be brought around with *saama* & *daan* should be tackled by *danda* only if one desires to protect his life.

Virata; Goharana; adhyaya 49

Kripacharya: (Shl 2-4) There are several methods of fighting a war. There are *maya-yuddha* & *maya-vidya* that can be used. There are several tactics given in *shastras* for defeating the enemy. **But ancient scholars have opined that war is most sinful of all tactics.**

When attacking an enemy king, place (of war) & time (season etc) must be thoroughly analysed & then war declared. Such approach helps win a war. ... Scholars & wise men do not act simply according to their whims.

Vidura Neeti

Udyoga; Prajaagara; adhyaya 33

Vidura to Dhritarashtra: (Shl 106) He is a *dheera* who does not neglect even the weakest enemy, secretly studies the enemy and harbours friendship with them until the time is ripe, does not nurture enmity with the mighty kings, shows his valour when the opportunity arises & destroys the enemy.

Army formations when size is unequal

Bhishma; Bhagavadgita; adhyaya 19

Yudhishtira to Arjuna: (Shl 4-5) *Maharshi* Brihaspathi's advice regarding setting up of the *vyuha-prathivyuha* (formations & counter-formations of armies) when there is much imbalance in the size of the two armies is: (Shl 4) **If the enemy's army is less in size compared to ours, we should form *vyuha* of groups of soldiers & fight. If our army is smaller than the enemy's, the *vyuha* should be so as to spread out our soldiers widely.** (Shl 5) When lesser sized army fights a bigger sized army, *soochi-mukha-vyuha* should be arranged. We also have to do the same. Arjuna! Therefore recollecting Brihaspathi's advice, you also set up our *vyuha*.

Arjuna responds: Brother! What you have said is correct. But I will set up for you another invincible *vyuha*. I will set up a *vyuha* called '*Vajra*' which was designed by Indra himself. This *vyuha* will stand up like a storm/tornado. Just as a storm is unbearable, this *vyuha* will also be unbearable to the enemy. Bhima will be at the front of this *vyuha*.

General - Others

Karna; Adhyaya 90

Sri Krishna to Arjuna: (Shl 71) Even if enemy is extremely weak, scholars do not delay destroying them. This being so, what is there to say about a powerful enemy? When a powerful enemy is in serious trouble for whatever reason, a *pandita* kills him and attains dharma and success.

Shalya Parva; adhyaya 4

Kripa to Duryodhana: (Shl 43) Brihaspati's *neeti-shastra* says that when your might is less than or equal to that of enemy, you should find a way to compromise with the enemy. When you find you are stronger than him you should fight him.

Shanti parva; Rajadharmanushasana; adhyaya 105

Kalakavrikshiya to Kshemadarshi: (Shl 10) Then you should increase your friends. Consult confidentially with your ministers and penetrate the enemy with insiders. **You should follow the principle of breaking *bilva* fruit with *bilva* fruit** (a fruit which is like a cricket ball and has a very hard external shell but soft core).

Justification for evil deeds in war

Sauptika parva; adhyaya 1

Ashwatthama: (Shl 50) Ordinary people may condemn this as mean or heinous act. Sometimes it becomes the duty of those who practice *kshatriya-dharma* to do deeds that people say are objectionable and evil. There are many *shlokas* in this regard by those who were just and knew the essence of the matter. 'It is the duty to destroy the enemy who is careless at such times as when the army is quite exhausted, when it is all scattered, when they are about to depart somewhere and when they are just entering a place. An army which is under following conditions should be destroyed by a *kshatriya* who desires prosperity—army which is sleeping at midnight, which is bereft of a leader, in

which all the key warriors are dead and in which there is difference of opinion among its commanders.'

Organisation, movement and motivational methods

Shanti parva; Rajadharmanushasana; adhyaya 100

(Extracts)

Bhishma: (Shl 2) Yudhishtira! **It is the opinion of some that truth is the basis of *kshatra-dharma*. Some say it is based on logic (*yukti-vada*). Some others say it is based on *sadachara* (virtuous practices). Some others say that by taking appropriate action based on time & place using the four techniques of *sama-dana* etc dharma is established.**

(Shl 5) **Intelligence is of two types. One is straightforward thinking and another is crooked thinking. A king should know both these. He should not adopt crookedness by himself or as a first choice. But if others follow that path against him, then to oppose them he should also do the same.** (Shl 6) Generally those who are not friends (insiders and out siders) will use ways of dividing (*bheda*) and will cheat the king. The king should get to know these attempts and should destroy it just as he destroys the enemies.

(Shl 10) If the preparations for war are completed and the soldiers are ready to attack the enemy, marching the army on a *pournima* (full-moon day) of *chaitra maasa* (March-April) or *Margashirsha maasa* (November-December) is best suited. (Shl 11) At that time the earth will be rich with ripe plants. It will be time for harvesting. There will be enough water. It will be neither too cold nor too hot. Hence it is best suited.

(Shl 30) One who fragments and scatters the enemy army and puts together scattered army on his own side deserves to be treated with royal meals & drinks. The king should pay double wages to such persons. (Shl 31) Some in the army should be made leaders of 10 soldiers and some of 100. One who is very brave and not lazy should be made leader of a 1000. (Shl 32) Then the leaders of the army should be gathered at one place and the king should announce thus: "If there is any coward in this group, let him go back from here itself. Only those who are capable of killing the main/lead warriors of the enemy need to be here." (Shl 35) The following should be driven into the minds of the soldiers: "If you run away from the battlefield you will be subject to several blemishes. The gains of war will also be lost. There is not much chance of one who is running away from fear remaining alive. The enemies may kill those who are running away. Even if by chance you survive, life-long infamy will attach to you. People will talk very hurtfully and that will not let you live peacefully. There are this many blemishes in running away from battlefield." (Shl 37) Those who run away are truly the worst among men. Such people are useful only to increase the count of the army. They will gain neither here nor hereafter. (Shl 39) **I believe that for the person whose honour is destroyed by the enemy it will be impossible to withstand it and is a grief greater than death.** (Shl 40) Brave warriors! Understand that victory is the foundation of dharma and all pleasures. That debility/depression which causes weakening of mind for the enemy will cause great happiness to the brave. The cowards are afraid of death. The valorous invite it bravely. (Shl 46) The cowards should be encouraged with an effort to fight. Or they should be kept at the back of the army just to show the numerical strength of the army.

(Shl 47) If the size of the army on our side is less, arrangements should be such that they all fight together. If the size is large, they should be allowed to fight over a large area freely. When lesser army has to fight a bigger army the *vyuha* called *Soochi-mukha* should be deployed.

(Shl 48) **When fighting whether the state of our army is superior or inferior, whether speaking truth or lies, both hands should be lifted high and the soldiers should be addressed thus: "The enemies are broken. The enemy soldiers are running away. As we had expected soldiers of our friendly sides have also come to join us in the fight. Now we are on the path to victory. Hit the enemy fearlessly." As soon as the soldiers hear such bold and brave roar, the valorous soldiers will attack the enemy with a roar.**

Shanti parva; Rajadharmanushasana; adhyaya 102

Bhishma to Yudhishtira: (Shl 26) **The king should be speaking soothing words mixed with harsh words with the people of that (enemy) country. On the other hand if he behaves with cruelty and harshness with them, the people who are already agonised with war will join forces with**

the enemy. (Shl 27) **Spies should be sent to sow differences between the enemy and his friends.** If the king in the neighbouring country of the enemy is a mightier king than the enemy, it is better to make a compromise with that mighty king. (Shl 28) If a compromise is made with a very strong enemy's enemy, it causes trouble to the enemy. There can be no greater agony than that to him. You should organise such that the enemy is gripped in trouble from all sides and then he should be fought.

Ways to adopt with different types of enemies

Shanti parva; Rajadharmanushasana; adhyaya 103

Yudhishtira questioned: (Shl 1) Grandfather! How to behave initially with someone who has a great and mighty side? How to behave with an enemy who is soft? How to behave with an enemy who is sharp?

Bhishma replied: Yudhishtira! In this matter there is a conversation between Indra and Brihaspati. Once Indra bowed to Brihaspati and asked him: (Shl 4) *Acharya!* How shall I deal with my enemies while being alert? How to take them under control without necessarily having to uproot them all? (Shl 5) Victory gained by fight between two armies is of an ordinary type. (Victory is uncertain. Either side may win). My kingdom which is causing heartburn to my enemies should not be lost by me. What should I do for this to happen?

Brihaspati answered: (Shl 7) Indra! **A king should not desire to bring enemies under control through war. Only fools adopt anger and *akshama* (non-forgiveness).** (Shl 8) **A king who desires killing his enemy should ensure that the enemy doesn't get any scent of it. He should work by hiding anger, fear and joy in his mind.** (Shl 9) Even if you don't have trust in the enemy you should act as if you have. Always speak likeable words with him. Do not do anything which will displease him even a little bit.

(Shl 10, 11) **Stay away from dry and useless enmity** (Do not have enmity with anyone externally). **Do not strain your throat by quarrelling with others. Just as a hunter remains focussed in his work of imitating the sounds of birds to attract them and traps them, the king should trap the enemies with clever tricks. Then he should kill them.** (Shl 12) One who neglects his enemies every day cannot sleep peacefully at all. Just as the combination of bamboo and dry grass results in huge flame bursting with *chat-chat* sound, that wicked enemy will always be alert. (Shl 13) **There is no need to fight when victory can go to either side.** You should first instil trust in the enemy, bring him under control, bring him closer cleverly and gain the needed advantage (which could even be killing him). (Shl 14, 15) **Even if the enemy ignores or disrespects, an intelligent king should not accept defeat in his mind** (Even if ignored or humiliated act as if it has not been noticed to create false belief in the enemy. But do not become weak minded or feel defeated mentally. Bide your time and when the enemy makes his mistake, hit him hard). Hold consultations with intelligent ministers, decide on the course of action and when the enemy's position is changed, wait for right time and hit him. Send close aides and divide his army.

(Shl 16) **First have clear understanding of how to start the work, how to execute it, and how to complete it.** Discuss in confidence with ministers and decide on your duty. Find out the military strength of the enemy and then divide it. (Shl 17) The king should remain at a distance and engineer the divide through his spies. He should give bribes to the officers of enemy's army and encourage them to join his army. **Or by use of medicines he should spoil their minds.** But he himself should not have any direct external relations with the enemy. (Shl 18) **He should wait for the right time for killing the enemy. You may have to wait for a long period to get the right conditions. Such long patient wait itself may be a cause for the enemy to develop trust in you. Once conditions are favourable to you and unfavourable to the enemy, you should kill him without any hesitation.** (Shl 19) Do not start the attack on the enemy immediately. Attack only when it is clear that victory is certain. Till then do not use any weapons or poison on the enemy. Do not even hurt the enemy with harsh or cruel words. (Shl 20) As soon as right opportunity arises, kill the enemy, because, for one who desires to kill the enemy such an opportunity may not come again and again. (Shl 21) For one who is waiting for the right time, if such opportunity is missed, he may never get it again. (Shl 22) King should keep increasing his might with the consent of prominent people. Until favourable conditions form, he should increase his friends. He should not trouble the enemy. But when the conditions & opportunity are right, he should not hesitate to kill the enemy. (Shl 23) He should give up

kaama, *krodha* and *ahankara* and being alert should watch closely any cracks that may develop in the enemy.

(Shl 24) Softness, pride or arrogance, carelessness, deceptions used by the enemy—these will destroy an inefficient king. (Shl 25) The king should destroy these qualities in himself and should counter the deceptions of the enemy with his own. Then he will be capable of attacking the enemy without much thought. (Shl 26) **Whatever secret actions can be executed alone by him should be done personally by him (king). Even ministers sometimes discuss secret matters among themselves.** (Shl 27) That which he cannot do alone, he should discuss with others. If the enemy is unseen, *brahma-danda* should be used against them (black-magic methods). If the enemy is seen, he should be attacked with full army. (Shl 28) King should first use divide and rule principle (*bhedopaya*). He should engineer differences between the enemy and his associates/followers. When the time is ripe use *danda-neeti* on different enemies at different times quietly. (Shl 29) **If it is found that the enemy is very much stronger, times are more favourable to him and one's own defeat is certain, then you may have to surrender to the enemy.** When the enemy is careless, you should be very alert and make an effort to find a way to kill the enemy. (Shl 30) If the king realises that the enemy is considerably mightier, he may have to serve the enemy by prostrating to him, giving him plenty of money and by speaking sweet words. By such behaviour he should ensure that the enemy does not get any suspicion about him. (Shl 31) If the enemy gets a suspicion, he just should not stay in such place. He should completely give up his company. He should not have any trust in such people. Rejected enemies will be very alert to take revenge.

(Shl 32) **There is no task harder than keeping control on people with expertise in different kinds of affairs.** (Shl 33) When such a situation arises, the king should discern by his intelligence who is a friend and who is a foe.

(Shl 36) Just as rushing waters of a river erode both banks continuously, a careless king's kingdom will be eroded by powerful enemies who will be present everywhere. (Shl 37) **A King should not attack several enemies at the same time.** He should take control of one with *samopaya*, another with *bhedopaya*, yet another by *danopaya*, and another by *dandopaya* etc. In this manner he should take control one by one and should act with expertise with others. **Even if very mighty, an intelligent person should not go to war against all simultaneously.** (Shl 38, 39) When the king has large military force having elephant, horse and chariot divisions, when it has innumerable foot soldiers, when all the six components (elephant, horse, chariot, foot soldier, treasury and rich *vysyas*) are in love with the king, when the king feels that it is right time to gain from the enemies, at that time he should destroy the enemy.

(Shl 40) *Samopaya* is also not best suited for the enemy. **Secretly executed *danda-neeti* is the best.** Softness is of no use with enemy. Attacking them directly is also not of much use. It is not right to destroy the crops in the enemy land. It is also not right to poison their water sources. **Destroying the enemy secretly is the best approach.** (Shl 41) **The king should use trusted servants to create differences among people by using crooked ways. He should deploy his trusted persons in each town and the capital and see that differences arise between the king and his citizens as well as between the king, ministers and army commanders.** He may also have to do the sinful deed of getting the king killed secretly. But this should not be done at the cost of own fame. While retaining his fame, he should make this happen by creating quarrels.

(Shl 43) Intelligent kings give plenty of money secretly to their trusted persons and make them loudly announce that such and such ministers were quite wicked, were going to another king and that all their wealth and assets have been confiscated for their offence and the minister banished to other countries. Such banished ministers should act with the enemy king as if there was genuine quarrel with the previous king and gather all secrets from the enemy king and inform their master (previous king). (King should follow such tricks to defeat an enemy without waging war). (Shl 44) Similarly, he should deploy scholars who are experts in black-magic methods, who are also good in narrating stories from great works, who are attractively dressed and by sending them to the enemy kingdom should implement black-magic on the enemy.

How the weak should fight the mighty
Shanti parva; Aapadharma; adhyaya 154-157

Yudhishtira asked: Grandfather! An enemy will be very mighty. Will be having close relations. Will be efficient in both doing beneficence and in hurting people. Will be quite active every day. Another will be efficient only in self-praise. He will have no essential strength. He will be weak. Even in the eyes of the world he will be small. But this trivial person says unworthy things about the mighty and causes hatred.

If the mighty enemy wishes to attack and destroy that weak person, how should that weak person behave with the mighty enemy?

Bhishma replies with the story of a *shalmali* tree (Silk cotton tree: the weak) taking on the god of wind (the mighty). (Some shlokas only are given here. The entire story is not translated).

(Shl 12) One who is mighty due to intelligence will be considered actually mighty. Mere physical might is not considered real might. (**Adhyaya 156**)

(Shl 9) Therefore a weak person should not invite enmity with the mighty. If he does so, he will lose everything and grieve the loss. (Shl 10) *Mahatmas* do not display enmity towards those who have hurt them. But they will show their might gradually. (Shl 11) **A wicked person should not buy enmity with an intelligent person. Because, just as fire that has entered grass spreads everywhere, the intelligence of an intelligent man reaches everywhere.** (Shl 12) There is nothing to equal intelligence in human beings. Similarly there will be none who can equal a mighty person. (Shl 13) It is for this reason that one should tolerate unfavourable acts done by a boy, a stupid, a blind, a deaf and one with higher physical might. (**Adhyaya 157**)

Use of Addictions as a weapon

Shanti parva; Rajadharmanushasana; adhyaya 105

Kalakavrikshiya to Kshemadarshi: (Shl 11, 12, 13) Make a compromise with the enemy's enemy and destroy your enemy's might. If that is not possible there is another approach. There are many things which are difficult to get. Women, beautiful bedcovers, most comfortable soft mattresses, wonderful thrones, exquisite palanquins, luxurious buildings, birds, perfumes (herbal), liquids/juices, variety of fragrances etc. Make sure that the enemy is attracted to these. **Let your enemy get addicted to and be destroyed soon.** (Shl 14) You must arrange for all these items to become available to the enemy and see that he gets addicted to them. You must act as if a friend and even tell him sometimes that he should not get addicted to these. This should be done carefully according to the circumstances so that the enemy does not suspect you. If it appears to you that it is not right to help him get away from addictions, keep quiet. Ignore it. A king who wants to practice a good *neeti* should make sure that under no conditions his secret plans and consultations become known to the enemy.

Misleading the enemy

Shanti parva; Rajadharmanushasana; adhyaya 105

Kalakavrikshiya to Kshemadarshi: (Shl 15) After gaining the trust of the intelligent and wise, while acting like a friend you should mislead him by saying the bad things as good and good things as bad just as saying that the crow is white and lead him into destructive actions. (Shl 16) In this manner by acting as a friend with the enemy, you should keep giving him suggestions. **You should pressurise him to start major projects which cannot be completed. If the king does not complete the projects he takes up, he will lose respect of citizens.** Depending on the situation you should encourage him to develop enmity with and to go to war with mighty enemies.

Causing the treasury to become empty

Shanti parva; Rajadharmanushasana; adhyaya 105

Kalakavrikshiya to Kshemadarshi: (Shl 17) You should suggest to him to develop several large gardens fit for a king to enjoy. Suggest to him to decorate the palace with several expensive luxury beds, gem studded thrones etc. **Overall your strategy should be to empty his coffers on these expensive luxury items.** (Shl 18) Profusely praise the brahmanas of the kingdom and through them make the king perform several major *yajnas*. **Under the pretext of *yajna* and *daan* the brahmanas will gobble up his wealth like wolves.** The brahmanas will be grateful to you for having created such opportunity for them and will help you when needed. (Shl 19) A person who earns lot of *punya* will certainly attain *sadgati*. He will also get a special place in *swarga*. (Shl 20) **Whether the king indulges in acts of *dharma* or *adharma*, the end result is that his treasury will get emptied.** Once this happens, he can be controlled by the enemies. (Shl 21) You should see that the treasury is emptied for *swarga* etc fruits or for gains like victory. The enemies of the enemy will rejoice at this.

You should suggest to him to perform only *yajnas* etc for gaining victory (*daiva* related acts) and not that he should increase strength of his army (and not man related acts).

Other tricks

Shanti parva; Rajadharmanushasana; adhyaya 105

Kalakavrikshiya to Kshemadarshi: (Shl 23, 24) Your desire will be fulfilled with these tricks. Once the enemy loses all his wealth through major *yajnas* like *Vishvajid-yaaga*, you should continue to act like a friend and narrate to him the story of a *mahatma* who is in trouble. Along with this, in passing, you should mention that there is a *yogi* who knows *yoga-dharma* and is spiritual thinker. In that state of mind, with the preaching of the *yogi*, the enemy king may even relinquish the kingdom. In case the king does not get influenced by this, then also you need not lose hope. Through your close helpers use the proven medicine called *sarva-shatru-vinashaka* and kill all the elephants, horses and foot soldiers of the enemy.

(Shl 25) **If the person is determined to fulfil his desires and has the attitude to go against dharma, there are many more ways of deceit designed by scholars. You can use any of those also if you wish.**

Adhyaya 106

Kosala raja said: (Shl 1) I do not wish to live practicing deceit and hypocrisy. Even if I can gain great wealth through *adharma* I am not interested in it. (Shl 2) I have given up all such wicked qualities long back. Tell me that manner of living by which no one doubts my character and benefits everyone. (Shl 3) Since I desire to walk the path of kindness and dharma, I do not wish to follow the path of deceit you have described. It is not even worthy of a *jnani* like you to preach such practices of *adharma*.

Kalakavrikshiya said: Prince! You are talking in line with to your richness of character. You have a *dharmic* nature. You have also understood many things with your intelligence. (Shl 18) No one can always have only victory or only defeat. Just as a king wins over others and enjoys their wealth, he should also share his wealth with others. (Shl 19) You must find victory and defeat in yourself. Those who loot others wealth without leaving anything behind, will also have the fear of being looted totally.

(He then organises a meeting with king of Videha and introduces them to each other. He orders the king of Videha to accept him as an honourable partner as he has tested him and found to be of impeccable character. The King of Videha takes him home with honour and performs his marriage with his daughter).

Using tricks & deceit

Shalya; Gada; adhyaya 31

Sri Krishna to Yudhishtira: "(Shl 5) Yudhishtira! Overcome this *maya* of Duryodhana with *maya* itself. **Mayavis** (those who use *maya*) **should be killed using maya only**. (Shl 6) By applying *maya-vidya* in water, by using several clever tricks & actions, kill this Duryodhana now itself. There are several precedents for killing *mayavis* with *maya* itself. (Sri Krishna then lists several precedents). ..You should also display your valour by using clever tricks and actions. ...(Shl 14) **It is a powerful way to use a few tricks as appropriate to the times and needs, and act**. There is no other way to fulfil the task. *Daitya-danava-rakshasas* were killed only by clever tricks. In this instance you also should use clever ways."

Shalya; Gada; adhyaya 61

Sri Krishna to remaining warriors on Pandava side: **Because, the enemy is stronger than you and is much larger in number than you, he should be killed/conquered by various tricks and deceitful ways**. Pandavas! This is not something new I have found. (Shl 68) **Devatas who killed asuras in the past had adopted such methods**. Many great persons have also followed this path. All follow this path.

What to do in times of danger?

Shanti parva; Aapadharma; adhyaya 131

Yudhishtira questioned: (Shl 1, 2, 3) Grandfather! What work is remaining to be done by the king whose treasury and army are weakened, who is lazy, who fearing the loss of relatives does not wish to go out and fight, who suspects the character & integrity of ministers, whose secret consultations have all leaked out to citizens, where enemies have divided parts of his kingdom and taken control,

who has no esteemed friends, whose ministers have been bought by the enemy, who is under attack by enemy's army, who is weak and hence worried due to the attack of enemy? By doing what can he wriggle out of the danger?

Bhishma replied: (Shl 4) King Yudhishtira! If the king who is attacking is an outsider and is knowledgeable about *dharmartha*, clean in his practices and thoughts, then you should quickly make a compromise with him. If the villages and towns that were under the control of his ancestors have been taken over by a local enemy, then attempt should be made to talk to him sweetly and to take back control. (Shl 5) If the king who has attacked with the intent to win is not *dharmaic*, is mighty and has wicked intentions, you should attempt a compromise even if by conceding a few villages to him. (Shl 6) Or you should quit from the capital. By giving money to the enemy king also you can try to avoid the danger. **If a person who has qualities worthy of being a king somehow survives he can always regain his wealth.** (Shl 7) If by relinquishing treasury and army it is possible to escape from danger, which king who knows *dharmartha* will give up his life? (Shl 8) When an enemy attacks, first the king should make arrangements for protecting the women in *antahpura*. In case he is unable to do this, he should give up kindness towards relatives and money. He should give up attachments completely. What is the use of feeling merciful on those who have been captured by the enemy? If you try to do that, you may also be captured by the enemy. **As far as possible he can relinquish everything. But he should not get captured by the enemy.**

Yudhishtira questioned: Grandfather! If all the ministers are angry with the king, if the country and the fort are being troubled by the enemy, if treasury has diminished, if all secrets have become public what is left for the king to do?

Bhishma replied: (Shl 10) At that time the king should either quickly enter into a compromise with the enemy or he should fight valiantly and push him back. If he dies in such a *dharmayuddha* he will any way gain *punya*. (Shl 13) A weak king, in order to earn the trust of enemy should earn the love of all people on the enemy's side and show humbleness and politeness. He should try to stop the war cleverly. (Commentary: Should do so even if by taking oath etc such that the enemy does not suspect it to be cheating. He should not fight obstinately). (Shl 14) Or should talk to the ministers and commanders of the enemy sweetly and while pleasing them, should try to escape from the fort quickly. After some time, should consult wise people and try to regain the lost kingdom and wealth.

Dhritarashtra preaches to Yudhishtira

Ashramavasika parva; Ashramavasa; adhyaya 6

Bharatanandana! You must identify groups of kings who are either neutral or are mediators in respect of you and your enemies. You should know in advance the dangers possible through six kinds of *aatayis* (one who is trying to kill; who kills by using fire, poison or weapons; and one who snatches your land, money and wife) and four types of dangers through enemies. You should know who your friend and your enemy's friend is. Enemies concentrate heavily on your ministers, different types of forts and army. Therefore king should always be careful in respect of their protection. The above twelve are subject matters for the king.

According to experts in *neeti shastras*, the 60 relating primarily to ministers and above said twelve *rajakas* constitute *mandala*. The application of six methods of *sandhi*, *vigraha* etc will be under the control of this *mandala*. King should always be aware of the status about his own prosperity & decay and that of enemy. First he should know about the 72 factors (due to enemy: 4; *aatayis*: 6; friend, friend of enemy: 2; Agriculture etc: 8; *asandheya karmas*: 8; blemishes like atheism etc: 14; *tirthas* like *mantras* etc: 18). Then he should use the six techniques of *sandhi*, *vigraha*, *yaana*, *asana*, *dvaiddhava* and *samashraya* suitably.

At that time when own side is strong and enemy side is weak, the king should wilfully fight with the enemy and conquer him. At that time when enemy is strong and own side is weak the intelligent but weak king should make a suitable compromise with the enemy.

A king should always keep gathering huge amounts of money. Whenever the king has become capable of attacking and defeating the enemy, he should do so immediately. At that time he should ensure that all his people are obedient to him and should not divide the positions of commanders of the army. In case he is defeated, he should make a compromise by giving land with low yield, gold mixed with brass & copper, weak friend and army. In case the result go against the enemy (& he gets

defeated) and he desires compromise, an expert in compromise should ask him to mortgage money, gold, army along with the prince himself. It is not beneficial at such times to behave softly. If any danger ensues, one who knows various methods should also be ready to liquidate the prince.

He should find out if the *prakritis* of enemy have weakened (ministers, friends, treasury, nation, fort, army and citizens). After finding this out, a mighty king should start all activities simultaneously towards uprooting the enemy. He should create variety of troubles to the enemy. He should slow down his pace. He should destroy his treasury. **A king who wishes to protect his kingdom should make every effort to destroy the enemy. But a king who wishes prosperity to his kingdom should never cause harm/violence/trouble to subordinate kings who surrender to him.** A king who wishes to conquer the world should never trouble the subordinate kings.

He should discuss with ministers and find ways of creating divide in the enemy's army. He should always gather *satpurushas* around him. He should always suppress sinners. **A mighty king should never chase a weaker king. In case a mighty king comes chasing a weaker king, the weaker king should adopt *vaitasi vritti*** (The long grass which grows on the river banks bends when the floods come. Therefore it does not get washed away. Once floods have receded it again straightens up). He should try to make him go back with *sama*, *daan* etc methods. In case he does not succeed in this, he should join along with his ministers, treasury, citizens, army/police, his friends & fans and fight the mighty. In case it becomes impossible to push back the mighty enemy or defeat him, at least he will get *Swarga* by dying while fighting.

Ashramavasika parva; Ashramavasa; adhyaya 7

Dhritarashtra: (Shl 1-6) Great among kings! In matters of *sandhi* & *vigraha* (compromise & fight) also you should act after careful consideration. When enemy is strong you should make a compromise with him. If weak you should fight him. *Sandhi* & *vigraha* have two reasons, consist of many methods and are of many types. After understanding your *dvaividhya* (strengths & weaknesses), if the enemy is found to be stronger you should respect him. You should consider an enemy having well fed, happy and strong army as mighty.

When you go to show your respects to the enemy he will impose strong conditions on you. Running away may be a wise choice when fight becomes inevitable.

An intelligent king should stay away from the enemy and yet create many troubles for him. He should tempt him with many bad habits (like hunting, gambling, womanising etc). He should create a divide in his *prakriti*. He should agonise him in many ways. He should create fear in him. He should cause his army to weaken when he is fighting others. An expert king before proceeding on war should evaluate three strengths about himself and the enemy. These are enthusiasm power, lordship power and consultation power (*utsaha shakti*, *prabhu shakti* & *mantra shakti*). The king who is rich in all three can consider going to war. If these are lacking he should not go to war.

After evaluating the strength of the army, favourableness of time & place a king can proceed on war with an experienced army. A king who is dedicated to his prosperity, if he is not weak and has strong & happy army can go to war even in an unsuitable season. (Shl 14) For destroying an enemy a king should let flow the river which has quivers as rocks, horses and chariots as its floods, flags as its trees on the banks and foot soldiers and elephant regiments as the mire in it.

At the time of war using one's intelligence you should choose formations like *Shakata vyuha*, *Padma vyuha*, *Vajra vyuha* etc. The methods of setting up these have been described in the *neeti shastra* of Shukracharya. After finding out about own army's strength and strength of enemy's army through spies, war can be started either on own territory or enemy's territory. King should make the soldiers happy by rewarding them. He should recruit strong men to the army. After assessing the strengths & weaknesses, the king can decide to either make a compromise or go to war.

A king should guard his own body in every possible way. It is the duty of king to attain happiness in this world or other world only through this body. That king who understands all this and acts in accordance with it and governs the people with dharma will go to *Swarga* after death.

War is not the best option

Bhishma; Jambookhandavinirmana; adhyaya 3

Vyasa *Maharshi* to Dhritarashtra: (Shl 81) The victory achieved by *sama* & *daan* approaches is the best. Victory gained by *bheda* method is of medium class. Gaining victory through war which results in killing of people is the worst method.

Udyoga; Bhagavadyana; adhyaya 129

Gandhari advising Duryodhana

(Shl 40) Waging a war is not an auspicious/beneficial thing to do. When it does not result in achieving *dharma* & *artha*, how can it result in happiness? Whether you win or lose a war, there is no happiness. There is not even a guarantee that victory is assured. Victory is uncertain & impermanent. As there are so many defects in a war do not think of it.

Udyoga; Sanjayayana; Adhyaya 25

Sanjaya addressing Pandavas & their allies & conveying on behalf of Dhritarashtra: If everything is completely destroyed, victory and defeat become equivalent.

Bhishma; Bahavadgita; adhyaya 14

Dhritarashtra to Sanjaya: To tell the truth, this war is also a game of gambling (*dyuta*).....In this *dyuta* of war, only life can be put as stakes.

Bhishma; Jambookhandavinirmana; adhyaya 3

Vyasa on need to avoid war

Vyasa *maharshi* to Dhritarashtra: (Shl 51-53) Dhritarashtra! What you said is true. Time (*kaal*) destroys this world (It is all controlled by *daiva*). There is no doubt in this matter. This same Time that destroys the worlds again recreates it. Nothing stays here permanently. This fact is as you said. **But man should always follow the path of dharma.** From this point of view I am suggesting to you. Show the path of dharma to your nephews (*jnathi*) Pandavas, your children Kauravas, and to friends & relatives. **You are capable of avoiding the calamity that is facing us.** Keep aside the fact that people who die fighting in a war will get *veera-swarga*. Killing of *jnathis* is a very heinous act. Therefore do not indulge in an act which is very unpleasant (*apriya*) to me.

(Shl 54+) *Maharaja!* It appears your son is born as a personification of the Time you spoke about. **To the best of my knowledge, there is no praise of killing in Vedas. No one will benefit by this unreasonable killing.** *Kula-dharma* is like your body. Those who destroy the *kula-dharma*, destroy themselves. **Dharma will kill those who kill it.** For a long time you have been walking the path of *adharma*/injustice. But even the worst person tries to correct himself in times of danger. But though such times of danger have arrived you are not making an effort. This kingdom has not become available to you for the purpose of destroying all these kings. Dharma has completely lapsed in you. This is not worthy of you. Show the path of dharma to your children. What do you have to gain from this kingdom? You are accumulating a huge pile of sins (*paap*) on your head due to your greed of kingdom. **Dying in war is not the only way to attain swarga. It is possible to attain swarga permanently by living with fame and by following dharma.** Let Pandavas get their share of the kingdom. Let your children make a compromise with them & live peacefully.

Drona; Jayadrathavadha; Adhyaya 137

War is unkind

Among the seven dead was Vikarna also. Realising this Bhima, grieving for him, said: "Vikarna! You were very dear to us. I should not have killed you. But I had taken a vow to kill all the children of Dhritarashtra in the war. It became necessary to kill you in order to fulfil that vow. Even though you had especial love for us, you came to fight me in view of *kshaatra* dharma. Therefore you were killed. ***Yuddha-dharma* hi *nishturah*. This dharma of war is surely very unkind.** (Shl 35) Vikarna! You are not the only proof to say that the *yuddha-dharma* is unkind. Bhishma, who was interested in the welfare of all of us, who was very wise & intelligent, who was like Brihaspati on earth, is lying in the battlefield, justly or unjustly, waiting to die. **Therefore war is very unkind.**"

Shanti parva; Rajadharmanushasana; adhyaya 102

Bhishma to Yudhishtira: (Shl 22) **If it is possible to settle the issue by compromise, war should not even be thought of.** First compromise should be tried by *sama* method. Then *bheda* approach should be tried. Then *daan* approach should be attempted. You should be ready to give a lot of

money. If he does not agree for that also, then, as a last resort, war should be started. (Shl 25) If war becomes imminent, all beings grieve.

Udyoga; Bhagavadyana; Adhyaya 72

Yudhishtira on utter futility of war

(Shl 46) This war that **kshatriyas** have to wage is indeed very sinful. But we are born in that **kula**. Even though it has many **adharma karmas** we cannot disown it. Having been born as a **kshatriya** we cannot adopt any other profession. Adopting other professions is highly objectionable. (Shl 47) Each **varna** has similarly some defect. **Shudra** has to take up serving. **Vysyas** have to be in trading. **We as kshatriyas kill enemies in a war for our livelihood**. Brahmana takes up a begging bowl (*bhiksha patra*). (Shl 48) One **kshatriya** kills another **kshatriya**. Big fish eats small fish. A dog attacks another dog. Look at the peculiarity of this dharma.

(Shl 49, 50) **Kali** is always active in a war. Therefore many are killed in a war. **I depend only on morals & dharma for war. Victory & defeat are left to destiny**. For no living being on earth, birth or death happens according to its desire. The regulator for these is a different power. He can only fight but the result is controlled by someone else. Similarly, happiness & grief are also not controlled by us. **For every being the times of happiness & grief are determined by daiva**. He enjoys or suffers according to it. Neither happiness nor grief comes outside of the predetermined time cycles.

Just because there is a bigger army it cannot be said that they will win. (Shl 51) At times a single warrior may kill several others. One warrior is killed jointly by many others. Someone reputed as very mighty & valorous is killed by a timid person. Someone very famous is killed by someone unknown). (Shl 52) Victory to one side & defeat to the other is decided only at the end. **So far I have never seen both sides losing or winning**. We have seen that irrespective of which side wins, both sides face decline. Even when one of the sides runs away out of fear, loss of property & lives occurs.

(Shl 53) Hrishiksha! In my opinion war is sinful under all circumstances. **Will the one who tries to kill be sure he will not be killed by others? For one who dies in war victory or defeat are the same**. (Shl 54) Krishna! I do not consider defeat as better than death (The two are equal). The defeated lives as if dead. Even such victory is not something great. Victory generally comes after huge loss of property & lives. **Except for the fame that victory brings, everything is destroyed even for the victor**. Most of his near & dear ones may sacrifice their lives for it. Therefore I do not see much difference between victory & defeat. (Shl 55) Even though some enemy soldiers do not kill the victor, they kill the children & dear ones of the victor in his sight. Finally even if he wins due to luck, he loses a lot of wealth & people and thus is weakened. Having lost children, brothers etc in the war even the victor feels disgusted in all matters.

(Shl 56, 57) Generally those who are valorous, who have a sense of shame, who are great, and who are kind get killed in a war. Those who are **adharmis** survive. One who killed the enemies also will not be peaceful. Regret bothers him all life. (Shl 58) Chasing enemy who is running away from war is sinful. But if it is not done, what are the consequences? Remnant enemy force survives. That force will try to increase its strength & will try to kill the victors. **As long as there is remnant force of enemy, hatred does not end. The defeated are constantly scheming to destroy the victor**. (Shl 59) Neither the victor can be happy nor the defeated. **Victory creates new enemies**. Many naturally become jealous of the victor. That jealousy over time becomes hatred. Therefore gaining victory in the present does not permit the victor to live peacefully. To the defeated that very fact becomes highly agonising. **Therefore for the one who relinquishes both victory & defeat, who does not fight with anyone for any reason, there will be no worries**. But in a war, for both the victor & defeated, there can be no peace even in dreams.

(Shl 60) Anyone who has developed hatred with someone sleeps a very disturbed sleep just like a person in whose house a cobra has taken shelter. (Shl 61) This would imply that if you destroy the enemy completely, you can sleep peacefully. But that also will not bring peace of mind. One who destroys everyone on the enemy's side will lose fame. By killing the children, the aged etc on the enemy's side he cannot gain fame. He earns permanent infamy for having done so. (Shl 62) **Hatred does not get doused with the elapsing of time either. Hatred cannot be assumed to have vanished just because there has been no action or reaction for a long time. If there is even one person willing to listen in a kula, there will be hundred others who will tell the old stories with several embellishments** (This will stoke the dying fires again). (Shl 63) **Hatred cannot neutralise hatred. Just as havis makes the fire stronger, hatred only inflames hatred**. (Shl 64) If you

attempt to tackle hatred with hatred, any one side has to get destroyed. There can be no peace. For those trying to find the weaknesses in an enemy, the defect of wanting to tackle hatred with hatred will constantly be present.

(Shl 65) The feeling of grief of a man is very strong. It continuously troubles the heart. There can be no peace as long as it persists. **Peace can be attained only by renouncing such a thought (hatred) or by dying** (Mere thinking or believing that there is an enemy is the cause of constant grief & worries). (Shl 66) Or it may happen by completely uprooting & destroying the enemy. But such an act would be considered merciless & cruel. (Shl 67) Can peace be achieved by renouncing the kingdom? It cannot be said so. Doing so would be akin to inviting our own death. It cannot be assumed that enemies will forget us & live without concerns. **There will be a lingering suspicion in their minds. They would be thinking that the enemy may wait for the right time & destroy them.** We, at the least, will become paupers if we renounce our kingdom. Even if alive, we will practically be dead. (Shl 68) Madhava! Therefore I do not wish to renounce the kingdom. Neither do I wish to wage a war which will annihilate our *kula*. **If we can be gentle & achieve peace it would be the best way out.**

(Shl 69) We do not want to start a war. We will make every effort to get what we desire by using methods of *saama*, *daan* & *bheda*. If these approaches fail, war will be inevitable. Then we will have no choice but to display our valour. (Shl 70) **If our efforts at peace fail, the consequences will be terrible. Pandits compare such situation to the fight of dogs.** (Shl 71) First they wag their tails. Next moment a dog starts growling. The other dog growls more loudly. Then they come closer. Then they bare their teeth. Soon they start barking loudly. Then one dog pounces on the other & then full fledged fight starts. (Shl 72) The stronger of the two dogs will bite the other & make it run away and take the piece of meat. Same thing happens with humans.

(Shl 73) **The following way of co-existence of the strong & the weak appears appropriate to me. The strong should ignore the weak. They should not oppose them. They should not hate them. On the other hand the weak should be polite. If they have no valour, they should not attempt to display it even for the sake of falsely showing off or for faking.**

Wisdom

Kanika neeti

Adi; Sambhava Parva; Adhyaya 140

(Shl 75) **One who sleeps without worries after making a compromise with the enemy is like one who sleeps on the tree branch & falls down suddenly.**

(Shl 80) (One who desires wealth & fame) should always be engaged in accumulating friends & wealth. At the same time he should always be battle-ready. Whatever be the obstacles faced, he should not get disheartened if the efforts fail. Should continue to put in efforts with the confidence that victory shall come in the future.

(Shl 86) Do not ignore an enemy because he is a boy. Eventually that boy's influence may become wide spread like the roots of *taalavriskha*. Just a spark in forest can burn the whole forest in due course the boy-enemy may become powerful enough & destroy you.

(Shl 90) Oh king! It is better for you to treat Pandavas & others in fair manner (as per *rajaneeti*). But do not act in a way which would lead you to grief or difficulty later. You are certainly endowed with all great qualities & prosperity. You are not lacking in anything now. Protect yourself from Pandavas. It is true that your brother's children are more valorous than yours. **You must formulate your strategy so that anything you do now should not result in your having to repent later.**

Duryodhana's statements

Sabha; Dyuta; adhyaya 55

(Shl 8) Just as a clever charioteer drives the chariot in all directions all methods should be used to snatch the wealth of enemies.

(Shl 10) It is not possible to document the qualities/signs of a friend or a foe. There are no alphabets for it. Whoever causes agony to the other becomes an enemy.

(Shl 15) No one becomes an enemy of the other by birth. When any two have same tendencies they become enemies. (He is referring to competition among similarly enabled persons leading to enmity; not perhaps birds of the same feather flocking together)

(Shl 16) Just as a disease overtakes a man if not treated regularly, if an enemy who is growing is ignored he will uproot us soon.

(Shl 17) If the enemy is ignored as being insignificant, over a period of time he will annihilate our *vamsha* itself just as termites if ignored can eventually destroy a whole tree.

Dhritarashtra's good advice

Sabha; Dyuta; adhyaya 56

(Shl 11, 12) Son! I do not think it is right to have enmity with mighty. Enmity corrupts mutual understanding. The enmity in the mind is like a sharp weapon not made of steel. Duryodhana! You are thinking that that reason due to which destructive war will become inevitable and will be the root cause of quarrel is actually wealth-bringing and auspicious. Once enmity takes its root for any reason, it becomes capable of generating sharp swords and sharp edged arrows. But you will have to repent for your misdeeds later, because words of *adharma* and acts of *adharma* will never lead to good tidings in future.

Dhritarashtra preaches to Yudhishtira

Ashramavasika parva; Ashramavasa; adhyaya 7

A king should guard his own body in every possible way. It is the duty of king to attain happiness in this world or other world only through this body. That king who understands all this and acts in accordance with it and governs the people with dharma will go to *Swarga* after death.

To attain happiness both here and in the hereafter you should be always interested in welfare of the citizens.

Gandhari's advice to Duryodhana

Udyoga; Bhagavadgita; adhyaya 129

(Shl 24) *Kaama* & *krodha* are two powerful enemies of man. They make the man devoid of the four *purusharthas*. The king who wins these two enemies becomes capable of winning the world. (Shl 28) One who tries to exercise control over his ministers before conquering his own *indriyas*, or attempts to conquer enemies before gaining control on his ministers, such an *ajitendriya* will suffer loss of both kingdom & life. (Shl 29) Man should always realise first that he is his own enemy (*kaama-krodha* as enemies reside within). Five uncontrolled *indriyas* should be treated as five enemies. After gaining victory over the six enemies viz *kaama*, *krodha* etc (*shadripu*) and the five *indriyas* he becomes his own friend. After winning over oneself, ministers & enemies should be attempted to be won. Such an effort will surely not fail.

Bending like the cane before the mighty

Shanti parva; Rajadharmanushasana; adhyaya 113

Yudhishtira asked Bhishma: (Shl 1) If a king has a weak kingdom and does not have a strong army or treasury, how should he behave with a king mightier than him in all respects?

Bhishma replied: People quote a conversation between rivers and ocean in this matter. Once the ocean, the refuge of *daityas*, the lord of the rivers, asked the rivers to clarify a doubt he had: (Shl 4) Oh rivers! I have seen that when you flow many times you uproot big trees along with their branches and bring it in your waters. But even though there are many bamboo trees on your banks, you never bring them. (Shl 5) The bamboo trees have no bulk. They do not have the strength to withstand the fury of floods. They also grow on your banks. **Are you not bringing them by considering them worthy of being ignored or have they done some benefits to you?** Why is it that they do not come in your floods? I want to know answer to this.

Then the river Ganga said the following to the ocean. (Shl 8) The trees stand in their places firmly. They do not bow to the fury of floods. Even at the time of floods, they stand erect. Because they act defiantly with us, they lose their places and have to come in our waters. But the bamboo trees are not like that. (Shl 9) These trees bend and bow to us when the flood starts. They do not stand opposing

our flow and show their bravery. But the trees do not do so. Once the flood recedes, the bamboo trees return to their posture occupying their position. (Shl 10) **The bamboo trees know the time and circumstance. They have learnt to act according to the needs of time.** Moreover they submit to our control. **They do not have arrogance.** They bend in the direction of our flow. **They do not oppose our flow. Therefore the bamboo trees which have no ego do not come with us.** (Shl 11) Those small plants, small trees, bushes etc which bend with the force of wind and water and stand back once these recede do not get defeated or destroyed. “

(Shl 12) Yudhishtira! **In the same way the king who does not bow his head before a mightier king who is capable of capturing or destroying the enemy, will be destroyed soon.** (Shl 13) The intelligent and wise king who acts suitably after assessing his own and enemy's strength will not be defeated. (Shl 14) In this way when a king comes to know that the enemy is much stronger than him, he should adopt *vaitasi-vritti* (always bow your head before him). This is the characteristic of an intelligent man.

Others-General

Sabha; Sabhakriya; Adhyaya 5

Narada to Yudhishtira: (Shl 61) You should first win over yourself, meaning you should become a *jitendriya*. Only then you can win over those who are not *jitendriyas* & are intoxicated.

Sabha; Sabhakriya; Adhyaya 15

Bhima to Yudhishtira: (Shl 11, 12) If one who has not made any efforts, who is weak and has no support from others, wages war on a mighty enemy, he will be destroyed at the hands of the enemy just as an anthill. But we have heard that sometimes even if weak, but alert and uses appropriate method (four approaches of *saama, daan, bheda, danda*), he can gain victory.

Sri Krishna to Arjuna: (Shl 14) An immature person (one with the immature curiosity of a boy) will not assess what will be the consequence and tries to fulfil his desires. But an enemy who is selfish & immature does not become worthy of being forgiven for being immature or for not being knowledgeable/aware. Therefore every act should be done after thinking through.

Sabha; Sabhakriya; adhyaya 17

Sri Krishna to Arjuna: (Shl 2, 3) Yudhishtira! We do not know when death will come. We do not know if it will come in day time or night. **We have never heard that by not going to war man will become immortal.** Therefore death is anyway a certainty. There is no reason to fear that by going to war death will be imminent. No one needs to give up punishing the wicked and protecting the virtuous which are the duties of *swadharma*. **After duly examining *rajaneeti*, and time, place & circumstances, the enemy must be attacked.**

Udyoga; Bhagavadyana; adhyaya 96

(Shl 10) Eight types of *mahaastras*: Kakudeepa, Shuka, Naaka, Akshisantarjana, Santaana, Nartaka, Ghora and Asyamodaka. Whoever is subjected to these *mahaastras* dies. **Similarly there are eight enemies within a man. One who is controlled by them is destroyed. These are: *Kaama, Krodha, Lobha, Moha, Mada, Maana, Matsarya* and *Ahankara*.**

Karna; adhyaya 64

..Arjuna: (Shl 64) If man is alive he can taste victory or defeat in a war. If he dies, everything is lost. Therefore how can a dead man know victory?

Shanti parva; Rajadharmanushasana; adhyaya 82

(Shl 57) .. Just as one has to be scared of an angry serpent which has lost its tail, one should fear an enemy with an evil mind.

Shanti parva; Rajadharmanushasana; adhyaya 102

Bhishma to Yudhishtira: (Shl 16) **Even after organising the entire *chaturanga-bala* on one side, you should try for a compromise with the enemy according to *sama-neeti*. War should be started only after such compromise breaks down.** (Shl 17) Achieving victory through war is an inferior method. It is arguable if victory in war is an accident or god's will. It is impossible to predict surely beforehand that only this side will win. (Shl 18) Just as the flood of water cannot be stopped, scared animals which are running away cannot be stopped, it is impossible to stop the soldiers of a

fragmented/broken army from running away. It cannot be said that victory is assured just because the army is bigger. (Shl 19) **A large army is like a group of deer. In such a group if the animal in front starts running, others will also start running without any discriminative thinking.** Similarly, however strong an army may be, if one soldier in the middle of the formation starts running for any reason, others will also start running without bothering to find out the reason. Just by a rumour that the army has been broken, entire army can get scattered. Even scholars will not be able to hold back such a running army.

Ashwamedhika parva; Ashwamedha; adhyaya 9

Brihaspati: Prosperity of enemies causes grief. (*dukham sapatneshu samrddha bhava*).

Illustrative Episodes/stories

These episodes bring out comprehensively & quite impressively many of the concepts & principles described above.

Vidulopakhya (Episode of Vidula)

Udyoga; Bhagavadyana; Adhyaya 133-136

Comprehensive & inspiring speech by Vidula to her just defeated son Sanjaya

(Shl 11) Just as an eagle flying in the sky can find out clearly what is on the ground, you should also be moving around near the enemy without his knowledge and find out his strengths & defects.

(Shl 14) **Even if for a moment burn bright like the dry twig of *tumbe* plant. Do not be enveloped in blemish like the small fire (*tushagni*) with lot of smoke which burns for long.** (Shl 15) It is better to burn brightly for a few moments than to have fire within forever & only emit smoke. Similarly, instead of your being merely alive, it is better to go to the battlefield and fight with full vigour, valour & might for a short time & die. **Let not a soft-hearted, cowardly donkey like you be born to any king.** (Shl 16) A *kshatriya* will fulfil his obligation to his dharma only if he goes to the battlefield & fights to his last breath with his full might. Such a person does not have to suffer self-deprecation.

(Shl 17) **A *pandita* does not grieve whether or not his ambitions are fulfilled. Nor does he feel elated if successful. He keeps on doing his work without laziness or procrastination. He pays attention only to his duty and not to his life or wealth.**

(Shl 20) One who is falling or sinking should not do so alone. He should drag the enemy's knees also with him. **Along with own destruction he must try to destroy the enemy also.** When doing so even if you are totally destroyed there is no need to regret. Just as the good breed of horse *Ajaaneya* keeps going & pulling the burden without getting tired irrespective of distance travelled or weight loaded, you should voluntarily accept the burden of war on you and achieve greatness.

(Shl 22) **That person whose great achievements humanity does not talk about, or who does no wonderful deeds worthy of praise by humanity, only contributes to increasing the population count.** Such a person is neither man nor woman; this is my firm opinion. (Shl 23) Once born as man (human being) fame in some form should be achieved. It could be as a very generous/charitable person (*daansheela*), or as *tapasvi* or as a truthful person or as a learned person or as master of all *shastras*. Or at least people should say he has built huge wealth. **If none of these are achieved and the person only contributes to the count of population, he is like the excretions of his mother and not a son.** (Shl 24) I call only such person a *purusha*. Only that person is a *Purusha* who defeats others in debates with his knowledge of *shastras*, or performs *tapas* and attains greater *siddhis* than others, or earns more wealth than neighbours & relatives and becomes known as rich, or defeats his enemies with immense valour and by doing some great deed becomes very famous.

(Shl 32) **Only that *kshatriya* who has anger in his heart, and who has no forgiveness towards his enemies, can be called a *purusha*. One who in spite of being a *kshatriya* has no anger and is given to forgiving is neither a man nor a woman.** (Shl 34) Being content with small things, kindness, unemployment and fear cause defeat (Make one a defeatist). Throw out these defects from your heart. After this, the heart will automatically become strong as steel. With such a heart regain your kingdom. (Shl 35) The etymology of *purusha* conveys, 'opposes/takes on the enemy' and 'withstands the might of enemy'. ***Vidwans* say that it is a waste to call someone who always lives dependent on others as *purusha*.**

(Shl 40) May our enemies attain the *lokas* that are attained by those who have the habit of procrastination ('who say, what is the hurry? It can be done tomorrow') and cowards (who sit worried wondering what to do now'). Let the *lokas* attained by those who are honoured everywhere, who are *punyatmas* be attained by our well-wishers. (Shl 43) The life of that king is worth living to whom all beings go for refuge, just as those desirous of fruits go to a tree full of ripe fruits. (Shl 45) That person who lives a great life by virtue of his valour & might will attain fame in this world & good *lokas* after death.

(Adhyaya 134, Shl 39) You should constantly try for victory. You should never surrender. Doing this is *paurusha*. **A warrior may die at an unanticipated time, but should not bow to the enemy.**

Adhyaya 135

.....In this situation if I do not advice you, do not give suggestions in the interest of dharma & *artha*, my affection towards you will be called the affection of a donkey. Just as the affection of a she-donkey, it will be without capability and without reasons. (Shl 27) In all tasks (works) we do, the *phalas* (fruits/results) can be permanent or transient. You may get the desired results or you may not. That person who has fully grasped the transient nature of fruits of labour, will always be engaged in work. (Shl 28) That wise man who knows beforehand that whatever he does may not necessarily yield results, should still think carefully/intelligently and devise solutions to weaken the enemy and to overcome one's own grief of decline (even if luck is not guaranteed to be in favour, careful thinking, planning & efforts should not be stopped). (Shl 29) **He should proceed with the resolve that, 'The work I start shall succeed', and should put in all efforts with enthusiasm and without any doubts in the mind.**

(Shl 35) Your dealings with the kings with whom you wish to establish friendship by way of *saama-daan-bheda* should be as follows: In the beginning give them a place of prominence and thus honour them. After completing your morning religious rituals meet them and talk to them sweetly. By doing so, they will do well to you and will eventually elect you as the leader. (Shl 36) When your enemy comes to know through his spies that you are making preparations for war to win at any cost, he will be anxious/will be disturbed, just as one would be afraid of a snake which has entered the house. (Shl 37) When your enemy starts feeling that 'my enemy has become very strong', 'I cannot keep him under control', then you should give him an opportunity through trusted messengers to make a compromise using methods of *saama-daan*. Finally, even an invincible enemy can come under your control. (Shl 38) Once you make a compromise with the enemy, you will get time & opportunity for taking further actions. It gives more opportunity to increase wealth. **You should become rich by earning money whenever opportunity presents itself. A rich king is served by many friends and many seek refuge in him. Wealth has a lot of influence in human life.** (Shl 39) My child! **Relatives forsake a man without money. No one trusts a man without money. People feel disgusted when they see such a person.** (Shl 40) The king who makes friends with enemy's enemy, seeks his help, gains his trust, can regain lost kingdom. This becomes a possibility and will no more be impossibility.

Adhyaya 136

(Shl 1) **A king should never feel scared, whatever be the danger. Even if afraid, he should not show it.** (Shl 2) If others come to know that the king is scared, they all will also be scared. People, army, ministers—all these will think against/not in favour of the king about the future happenings. (Shl 3) Some will abandon the king and go to the enemy. Some will abandon the kingdom itself. Some who were humiliated by the king on earlier occasions will consider it as the best time & try to assault him also. (Shl 4) **But only the most good-hearted/sympathetic (*suhrid*) will not abandon the king and will be serving him.** They will be wishing well for the king everyday even though weakened just as a calf will remain with the tied up mother cow. (Shl 5) Good-hearted & sympathetic people will be grieving with the king when he is in danger/trouble. Do you have such *suhrids* with you? Have you honoured/felicitated them on earlier occasions? (Shl 6) **Do not ever separate yourself from the *suhrids* who have pride in you and think that, 'This kingdom is ours; we should save it; we should lift up the king who is mired in danger/difficulty'. Let not such *suhrids* abandon you.**

Yudhishtira's excellent gesture before commencing war

Bhishma; Bhishmavadha; Adhyaya 43

(Actually it also turned out to be a master strategy, though Yudhishtira might have done it out of genuine respect for all of them. It also appreciable & notable that he used the occasion for this strategy. He was not as 'dumb' as he is made out to be).

(Sanjaya to Dhritarashtra reporting the events soon after Bhagavadgita by Sri Krishna was completed).

Maharaja! At that time a strange thing happened. Yudhishtira saw that both armies were marching towards each other like the massive waves of an ocean. Next moment he removed his armour. He put down on the chariot all the weapons he was ready with. He put down the bows and arrows. He got down from the chariot and with folded hands (*respectful & submissive gesture*) & bare foot started walking straight towards Bhishma (*It should be noted that in the formation Bhishma was surrounded by many great warriors for his protection*). **He started walking silently towards the enemy army. Seeing his elder brother walking thus, Arjuna also stepped down from his chariot and started walking with him. Seeing Arjuna do so, his charioteer Bhagawan Vasudeva also stepped down from the chariot and followed Arjuna & Yudhishtira.** In the same way many other great warrior kings who were followers of Yudhishtira got down and started walking behind him. Arjuna went near Yudhishtira and asked him, '*Maharaja!* What are you thinking? You are going without all of us. You are going eastward towards the enemy army in barefoot. What is the reason for this?

Soon after Arjuna, Bhima questioned Yudhishtira, '*Rajendra!* Where are you going without your armour and weapons and without even telling any of us? Yudhishtira did not respond to Bhima and kept going forward with folded hands. Then Nakula questioned him with some fear. But Yudhishtira did not answer. Then Sahadeva asked him the reason. But Yudhishtira with full control on his speech kept walking forward silently. Then Bhagawan Vasudeva said with a smile, "I know the intention of Yudhishtira. This brother of yours is going there to get the permission of Bhishma, Drona, Kripa, Shalya and such other elders before starting the war. **The reason is just this. It is an ancient tradition. Whoever fights respectable persons will be subjected to their anger & curse. Therefore it is considered a good tradition to take their permission before fighting them. I also agree with this view.** (Shl 24) According to *shastras*, one who fights respectable persons after obtaining their permission gains victory".

While Yudhishtira was walking thus, all the people were watching him without batting an eyelid. In some parts of the army there was a commotion. Some were waiting silently. Soldiers of Duryodhana, seeing him coming towards them, spoke in whispers among themselves: "Certainly this Yudhishtira is a blot on his *vamsha*. He appears to be scared for the war. He is coming with his brothers to surrender."....Another gave his opinion about Yudhishtira's birth itself: "It is now clear that he is not born in the family of famous *Kshatriyas*. Because, being a weakling, he is scared at the time of war, it proves it. No great warrior comes to the enemy to surrender just before the war begins." Duryodhana's soldiers speaking thus among themselves, praised Duryodhana for having won the war without ever fighting. With a joyous mood and overflowing happiness, they threw their *anga-vastras* in the air.....

Dhritarashtra! It became a puzzle to both armies. They were wondering and also suspicious of what Yudhishtira will tell Bhishma at this juncture. Not caring for any of these, Yudhishtira accompanied by his brothers & Sri Krishna walked into the heavily armed army of the enemy and went straight to Bhishma. **He touched both feet of Bhishma with his palms and said politely to Bhishma:** "(Shl 37) *Oh invincible! I pray for your permission. We have to fight with you and hence please give your permission to do so. Grandfather! Bless us that we may win the war we are waging against you.*"

Hearing the polite words of Yudhishtira, Bhishma was overjoyed. He said, "(Shl 38) *Bharatha-kulanandana!* If you had not come to me like this to seek my permission, I would have cursed you to suffer defeat in this war." (Shl 39) Child! Pandava! I am very pleased with you. Fight with me. Achieve victory. Not just this. **If you have any other desire in your heart, seek that also.** (Shl 40) **Whatever boon you want from me, ask it. In this situation you will have no defeat.** (Shl 41) **Every man is a slave to money, but money does not stay with any as a slave. This is the truth.** Yudhishtira! **I am bound by this money to the Kauravas. By having given me money, they have tied me to their side.** (Shl 42) For this reason I am talking to you today like a eunuch. **Even though you are a dharmishta I have lost the freedom to come & join your side.** The children of Dhritarashtra are

caring for me with this money. Therefore do not ask me to come to your side. That I cannot do. Because all my needs of living are provided by Kauravas, I am forced to fight on their side. Therefore, tell me what else do you desire?"

Yudhishtira replied, "Always be my well-wisher. **Give us suggestions that benefit us.** You can stay on Duryodhana's side and fight him. I beg only this boon from you."

Bhishma said, "Kurunandana! In what way can I help you?! In what way can I cause benefit to you? What do you like to tell me in this matter?"

So Yudhishtira said, " (Shl 45) Grandfather! You are invincible. You have not been defeated by any one so far. To win this war, it is essential to defeat you. Therefore how can we defeat you? If you wish my prosperity & success, give me a suggestion in this matter."

Bhishma said, "Yudhishtira, what you have said is true. I have not seen any warrior who can defeat me when I am fighting on the battlefield. Let alone humans, even if Indra himself comes also, he cannot defeat me."

Yudhishtira: "Grandfather! I bow to you. It is for that reason only that I am asking you and pray to you. **Tell me the way in which you can be killed in a war. You only have to reveal this secret to us.**"

Bhishma: "I have so far not found out who can defeat me in a war. Moreover, time for my death is not yet ripe. Come to me again later to know the secret of bringing death upon me."

Sanjaya: "*Maharaja!* Yudhishtira again bowed to Bhishma, touched his feet and even as all were seeing, went to Drona along with his brothers.

Yudhishtira to Drona: "(Shl 52) Bhagawan! I will fight you for unavoidable reasons but without any hatred and with a pure heart. Kindly permit me to do so. Armed with your kind permission, tell me how I can defeat the enemy."

Drona replies in an identical way to Bhishma that he might have cursed him etc. He also repeats the same shloka (No. 41) and expresses his inability to fight on his side, but blesses him with victory. He also says, "*(yatho dharmastatah krishno yathah krishnah thatho jayah)* Yudhishtira! **Sri Krishna can be found wherever there is dharma. Krishna & dharma cannot exist separately. Similarly victory. It will be on the side of Sri Krishna. Therefore go without any worries.** Fight the war. If needed, ask me again. What other matter do you wish to talk to me? I will answer your questions."

Yudhishtira: "Oh best of brahmana! I will ask you a question that has arisen in my mind. Please answer. You are invincible in a war. You have not tasted defeat all your life. How can I defeat you in this war? Please tell me this secret."

Drona: "What you say is true. As long as I am fighting in the battle field you cannot win over me. Therefore along with your brothers try for my defeat at the earliest."

Yudhishtira: "*Acharya!* It is not something which can happen with our efforts. Therefore you only have to tell us the way to kill you. I bow to you. I prostrate to you and ask for this secret."

"True, Yudhishtira! It is not possible to kill me when I am fighting seated on the chariot and with all my weapons. But the time for my killing is approaching. I should be sitting in life-long *prayopaveshavrat*. I should have put down all my weapons and should not be conscious meaning my consciousness should be merged in Paramatma. Only at that time I can be killed. This is the truth and told you the same."

"But you may ask, 'when will you relinquish your weapons?'. (Shl 66) **When I hear a very unpleasant matter from a very trusted person, I will immediately relinquish my weapons.** This is the truth and told you that."

Then Yudhishtira bowed to him and went to Kripacharya. **Essentially the same sequence of talk happens with him too.** Then he goes to Shalya (His mother Madri's brother) and repeats the

sequence. Then upon the insistence of Shalya to ask for something more than his blessings, Yudhishtira asks him, “(Shl 86) **Please again grant me the same boon you had given when preparations for this war were still progressing. According to that, in the war you have to cause *tejo-vadha* (deprecate him) of *sootha-puthra* Karna.**” Shalya promises that he will do it.

After all this, Yudhishtira along with his brothers, exited from the army formations of Duryodhana.

Sanjaya: “Maharaja! But Vasudeva alone went to meet Karna. With the intention of protecting the interests of Pandavas, he told him, “(Shl 90) Karna! I heard that out of hatred for Bhishma you have declared that you will not fight till Bhishma dies. Till Bhishma dies, can you not come to our side? (Shl 91) After his death, if you still feel like helping Duryodhana, you can go back to his side”.

(Shl 92) Karna said, “Keshava! Understand clearly that I am a well-wisher of Duryodhana. I have even pledged my life to him. I will never do any thing that is not palatable to Duryodhana.”

Then without saying anything more, Sri Krishna joined Yudhishtira and returned to his side.

(This is a wonderful example of implementing ‘No harm in trying’ policy by Sri Krishna. It certainly will generate a smile or a hearty laugh in us!! It is also an interesting exercise just to imagine what could have happened if Karna had agreed!!)

Then Yudhishtira stood up in the midst of his army and declared loudly: “If any brave warrior wants to relinquish the enemy’s side and join us, I will welcome him gladly.”

Sanjaya: Hearing this, your son Yuyutsu, looking towards Pandavas said to Yudhishtira: “(Shl 96) The one without sins! If you are willing to make me a part of your army, I am ready to fight the children of Dhritarashtra on your behalf.”

Yudhishtira: “Yuyutsu! I accept you. Come to our side right now. Let us all join together and fight your foolish brothers.Seeing that you have decided to come to our side, it would appear that Dhritarashtra’s *vamsha* will grow only because of you and only you will remain to perform the death ceremonies for him (implying that all other sons of Dhritarashtra will be killed). ...”

Yuyutsu hearing the welcoming words of Yudhishtira, abandoned all his children, and joined Yudhishtira’s force.

All the Pandavas again wore/tied their armours etc and became battle ready.

...All the kings present there started praising Pandavas seeing the honour they received for their virtuous character of showing regard for the respectable. They were talking to each other about the courtesy, kindness, habit of never lacking in practice of right traditions, kindness towards the relatives etc of Pandavas. Words of praise ‘Sadhu! Sadhu!’ resounded from all four directions...The *mlecchas* and *aryas* who had come there had heard of the great stories of Pandavas virtuosity; now having seen their greatness they choked with emotion and had tears in their eyes and cried openly.

Use of *sama*, *daana*, *bheda*, *danda* approaches

Adi; Sambhava Parva; Adhyaya 140

Dhritarashtra asked Kanika to educate him on how to use the *saama*, *daan*, *bheda*, *danda* methods to destroy enemies.

(943-947) **Kanika illustrates by narrating a story:**

A fox known to be an expert on *neeti shaastra* while roaming around with a tiger, rat, wolf & mongoose saw a well-fed deer. Because the deer could run very fast, they were not able to catch the deer. But they somehow wanted to kill & eat it. So they all sat down for mutual consultations. The fox started talking: “Oh tiger! Today you cannot kill that deer however much you may try. It will not be possible to kill this young (in its adulthood), strong, fast & intelligent deer. Therefore we have to kill it by some trick. I will suggest the trick. You all have to implement it. Let the rat bite its leg when it is sleeping. Then deer cannot run fast. Then you can easily capture the deer. Then we will all join & eat the meat. Is this acceptable?”

The rat did as suggested by fox. Then tiger caught the deer. The fox came & said “friends, this is a happy day for us. We have got good food. I will wait here & protect this. All of you can go & have a bath & come back.” Accordingly they all rushed to the river. The fox sat thinking its next move. The tiger returned first. It questioned the fox which was lost in thought. “Oh fox! Why are you grieving? You are very wise; very clever. So what is the reason for your grief? Can’t you enjoy & be happy eating the deer flesh. Tell me the reason for your grief without any hesitation.” “Shall I tell?” asked the fox. “Sure” said the tiger.

Fox said, “How can I tell you that this insignificant rat rebuked you? But since you are forcing me, I will tell you. The rat said ‘condemnations to the strength of tiger’ & said that the deer was killed by him. It said haughtily that ‘the tiger will satisfy its hunger today from the food I have provided by my courage & valour’. Therefore I have decided not to eat this deer as he humiliated my good friend with haughtiness & arrogance.”

Tiger said, “I see! Is that what the rat said? Now my eyes have opened. Henceforth I will get my food with my own might & effort and will not depend on any other animal. I will also not eat this deer which we have got with the help of a rat.” And it walked away.

Then the rat came. Fox made the rat sit by its side & spoke to it with affection. “Dear rat! May you be blessed! I will not eat this dead deer!” “Why, Dear Fox”. “Amongst us, doesn’t the mongoose have best expertise in examining for poison? The mongoose smelled the deer and has said, “tiger’s poison has spread in deer’s body & so I do not want to eat it. If you permit, I will eat up the rat.” Hearing this, the rat, shaking with fear ran & hid itself in its hole.

Then the wolf came. The fox went a few steps forward towards the wolf & said, “The tiger is very angry with you. It will not do any good to you. It has gone to bring the tigress. You may do as you think fit. I am just warning you as a friend.” The wolf ran away without waiting any further.

At last the mongoose came back. As soon as it came the fox adopted a fearsome posture & shouting in a harsh voice said, “you mongoose! I have driven away the tiger, rat & wolf with my might & courage. If you have any desire to eat the deer, come fight with me & after defeating me you can have the deer.” The mongoose’s heart started racing. “If you have defeated all the others, your might is greater than theirs. So I will not fight you ever.” So saying it ran away.

Then the fox ate the deer happily.

(Shl 50-51) Kings will be happy by adopting this *neeti*. By scaring the weak, taking refuge with folded hands in one who is mightier, giving money to the greedy, showing more courage & valour with less mighty & equals, one can defeat the enemies (competitors) and achieve benefit for oneself.

Story of mouse and cat: King’s duty when under attack by enemies **Shanti parva; Aapadharma; Adhyaya 138**

Yudhishtira said: If a king who is knowledgeable in *dharma-artha* and who knows *dharma-shaastras* quite well is surrounded by enemies, by taking what approach will he not get confused? (Shl 5) Many enemies and robbers who were earlier defeated by that king will be trying to destroy that king when he is in serious trouble and alone. (Shl 6) Mighty kings will be inviting a weak king for a war from all sides. How can a weak, single king face them all? (Shl 7) How can a king maintain control over both enemies and friends? How should he behave between the enemies and friends? (Shl 8) If someone who was earlier considered a friend by his characteristics becomes an enemy how should the king behave with him so as to be happy? (Shl 9) With what kind of person should he go to war? With whom should he make a compromise? Even if mighty, if surrounded by many enemies, what should he do? (Shl 10) When caught in such a precarious situation, what he should do becomes more important than everything else. None other than you can tell me about this. Therefore educate me completely in this matter.

Bhishma said: Listen. (Shl 13) Depending on the abilities to take certain actions sometimes enemies also become friends. Friends become enemies with hatred. Therefore manner of dealing with friends and enemies is always variable. (Shl 14) Therefore what to do and not to do have to be decided after

suitably taking into account the time and place. When making such decisions, one will have to trust and make compromise with a few and fight with a few others. (Shl 15) Learned people who desire mutual welfare should decide on the action and make a compromise. Under some circumstances, you have to make a compromise with enemies also. Saving own life is the prime duty for a king. (Shl 16) A fool who stubbornly never makes compromise with enemies will not achieve great success. (Shl 17) One who realises that his own interests will be fulfilled and makes compromise with enemies also, and does not mind buying opposition with friends, will achieve great results.

In this matter scholars cite the story & conversation between a mouse and cat which were living in a huge tree. Listen. (Some parts abridged/omitted).

There was a huge banyan tree in a forest. In it lived a very wise and intelligent mouse called 'Palita' which had made a multiple entry rat hole. A cat called 'Lomasha' also lived on a branch of that tree and lived happily by eating many birds which lived there. There was a *chandala* who lived in the forest and every evening he would spread his net under the tree to catch animals and birds. He would return in the morning and take away the animals that were caught in the net. One day, the cat Lomasha, though it was very careful got caught in the net. The mouse Palita, realising that its enemy was caught, started moving around freely. After some time it sighted a piece of meat on the net. It went there and started eating it. It was smiling to itself at the fate of its enemy cat. But when it looked in other directions after eating the meat it saw a mongoose named Harina waiting below to eat it. It also saw an owl named Chandraka waiting on a branch to gobble it up. It was now potential food for both of them. Seeing this terrible situation it started thinking: ..(Shl 36) Even those in serious danger and on the brink of destruction should try to save their life. (Shl 38) It is not right for someone like me to become confused and scared. **As long as my intelligence works I will try to save my life by trying give and take policy.** 8Shl 39) One who is intelligent, wise and knows *neeti-shaastra* does not sink even in most difficult situation. Therefore I will try to escape from this. (Shl 40) At this time I have no choice but to seek the help of cat. Though it is my bitter enemy, at this time it is also in danger. Through me it can get a great benefit. ..(Shl 45) Because the cat is in serious trouble it may agree to a compromise with me. **Experts in *neeti-shaastra* say that when you wish to save your life, even if a mighty enemy is nearby, you should make compromise with him.** (Shl 46) **At certain times, an intelligent enemy is better than a foolish friend.** My life and death now depend on this cat. (Shl 47) Now I will propose a solution to save its life. Though he may be enemy, due to my company it may be able to take a wise decision.

Having thought so, it addressed the cat and said in soothing words: (Shl 50) Oh cat! **I am speaking to you with a friendly attitude.** Even though in trouble you are still alive, isn't it? I also desire that you should live, because, in this we both have the same benefit. (Shl 51) Do not be afraid. If you will not kill me then I can save you from this danger and save myself too. (Shl 54) See cat! The mongoose and owl are waiting to eat me up. I will be all right as long as they don't attack me. (Shl 56) **It is said that even walking seven steps with virtuous people causes their friendship.** We have both been living in this tree for a long time. Therefore a learned one like you are my friend. I will therefore do the duty expected of a friend. Therefore now you have no fear. (Shl 57) You cannot escape on your own. If you will not kill me, I will cut the net and release you. (Shl 59) **Wise people do not appreciate one in whom no one has trust and one who does not trust any one, because, such people will always be worried.** (Shl 60) Therefore at this time let us trust each other. Let our friendship grow. Our release from this captivity has to happen right now. **Scholars do not appreciate things done after right time has passed.** I will rescue you from trouble. You can also rescue me. Then it looked at the cat.

Having heard wise and logical talk of the mouse the cat started to speak. It praised the idea of mouse with a soft attitude: (Shl 68) I thank you for wishing to help me save my life. If you think your act will bring auspiciousness to both, do it right now. Do not think anything else. (Shl 69) **I am in serious danger. You are also in even more serious danger. Let there be a compromise between the two of us stuck in danger.** (Shl 70) Once I am out of this danger your beneficence will not be a waste. I will certainly repay it. (Shl 71) I have given up all sense of honour and pride. I am now your devotee and student. I will do only that which is in your interest. I am under your control and whatever you order. I have now surrendered to you completely.

The mouse said: (Shl 73) Lomasha! There is nothing surprising in an intelligent person like you speaking so generously. I will tell you whatever is in the interest of both of us. 8Shl 74) I am very

scared of this mongoose. I will enter this net just near you. At that time you should not kill me. If you protect me only then I can save your life. Save me also from this owl on the tree.

The cat thought about all this and said to the mouse: (Shl 78) Oh wise one! Come quickly! You are dear to me like my life itself. Perhaps only by your act I can save my life now. (Shl 80) As soon as I am freed I along with my relatives will do whatever is beneficial to you. (Shl 82) **Even if the beneficiary does return the good deeds of the benefactor, he will never shine as much as the benefactor. Beneficence done in return can never be equal to the beneficence done first.** The first one would have done beneficence without any reason. Therefore beneficence done in return is never of the same value.

Thus, the mouse having accomplished its interest trusted the cat and entered in the middle of its shoulders. The mouse hugged the chest of cat and stayed there. Seeing this, the mongoose and owl lost hopes. They could not attack either of them as they had entered into a compromise. Disappointed, they returned to their places. Then the mouse came out of its hiding and anticipating the arrival of the *chandala* (hunter) it started to slowly cut the threads of the net. The cat wanted to be freed quickly. But the mouse was in no hurry. Seeing this, the cat prompted the mouse and said: (Shl 92) Why are you not cutting quickly? Are you humiliating me thinking you are saved? Cut all threads before the hunter comes. The mouse replied: (Shl 94) Be quiet. Do not hurry me. There is no need to be concerned. I know timing quite well. I will make sure that I am not too late. (Shl 95) **Work started at wrong time is of no use to the doer. But if the same task is started in a timely manner it can bring great benefits.** (Shl 96) If I free you before the time is right, I have fear from you also. Therefore, please be patient. (Shl 97) When I see that *chanadala* coming and when we both have same degree of fear I will completely free you from this net. (Shl 98) Freed at that time, you will rush to the top of the tree to save your life. (Shl 99) Then I will also quickly enter my hole. The cat thought about it and said: (Shl 100-103) Oh wise one! **Satpurushas always do the tasks of their friends with love.** They do not do like you. Just as I quickly helped you, you should also do the same to me. Do such things we are both saved. (Shl 105) If I have hurt you in the past, please forget it. I apologise for it. Be pleased with me.

The wise mouse said: (Shl 107) Of Cat! I have heard all that you said in your selfish interest. In the same way you have heard what I said in my interest. (Shl 108) **That friendship which was formed with a scared animal and that which has been formed when I was myself scared should be protected like the hand of a snake charmer** (which keeps moving in front of its hood to protect itself. The snake will also be afraid of a constantly moving hand. Both will thus be careful about each other). (Shl 109) **One who makes a compromise with someone mighty and becomes careless about his own protection, the compromise will not serve the purpose just as food that remains undigested.** (Shl 110) **No one is anyone's friend or foe. Some become friends and some enemies due to selfish interests. Whether for friendship or enmity, selfishness is the main reason. Just as tamed elephants are used to capture wild elephants, interests are bound by other interests** (*arthair arthah nibadhyante*). (Shl 111) **Once the job is done, no one cares for the one who did the job. Therefore all tasks should be done with some remainder.** (Shl 112) When the hunter comes here you will run out of fear to save yourself. You will not have the energy to catch me. (Shl 113) I have already cut most of the threads binding you. I have just left one strand. I will cut that also. Be calm. Do not worry.

Finally at day break the hunter came there. Soon the mouse cut the last strand. The cat ran up the tree. The mouse went into its hole. After some time, when the hunter had left, the cat said to the rat: (Shl 126) You ran away very quickly into your hole. You have not spoken to me since then. I hope you are not suspicious of me? (Shl 127) This is the time for us to enjoy the fruits of our great friendship. But why are you not even coming near me? (Shl 128) **That wicked minded person who after making friends with many does not stay with that relationship will not get any friends later when in trouble.** (Shl 130) All my friends and relatives will treat you like a guru. (Shl 131) I will also honour you along with your friends and relatives. Which grateful person will not honour the one who saved his life? (Shl 132) You be the lord and master of my body and home. You be the owner of all my wealth. I will distribute my wealth according to your instructions. I will act as you order me to. (Shl 132) You have no fear from me. I am saying this with my life on pledge.

After listening to the cat patiently, the mouse replied: (Shl 137) **It is important to know who is friend and who is foe. This is a very subtle matter.** (Shl 138) **Sometimes friends will be in the form**

of enemies. Enemies will be in the form of friends. For some reason depending on time and place they would have formed a friendship. But under control of *kaama-krodha* they forget this. (Shl 139) **No one will eternally be a friend or a foe. According to their capabilities people become mutual friends or enemies.** (Shl 140) One who thinks that as long as the other person is alive he will be useful for his interests, and as soon as he dies it will result in harm to his interests, will treat him as a friend. Until harm is seen to his interests, he will be considered a great friend. As soon as it is realised that he may harm his interests, the friendship is lost. **Therefore friendship is based only on welfare of oneself.** (Shl 142) **Due to the variations in time, friend becomes enemy and enemy a friend, because, selfishness is very powerful.** (Shl 143) **It should be understood that the mind of one who trusts friends or does not trust enemies without carefully taking into consideration selfish interests and tries to look upon with love on either of them is changeable.** (Shl 144) You should not have any trust on one who does not deserve it. **Even on someone trustworthy you should not have too much trust.** Because the danger that comes from trust can destroy you completely. (Commentary: If you trust someone too much and share all info about you with him and some day if the relationship sours he may use that info to harm you). (Shl 145) Even father, mother, son, uncle, nephew and relatives are all relationships due to selfishness. (Shl 146) **Even if a much loved son falls badly, he will be rejected by parents. People are always interested in self-protection.**

Look at the essence of selfishness. (Shl 147) We both had same discrimination. We helped each other to save ourselves. Now I don't have to do anything for you. You also need not do any thing for me. In spite of this you are looking for the enemy who helped you. I think this is surely a search for your happiness (eating me). (Shl 148) Earlier you came down from the tree at this place only (near its hole!). But before you came down, the net had been set up. You did not realise it due to your haste for the tongue. (Shl 149) **An animal with an unsteady mind which cannot take care of its own welfare, how can it help others? Therefore persons with unsteady mind spoil everything.** (Shl 150, 151) There is a reason for your now saying sweetly that 'you are my most dear friend'. I will tell you all that in detail. Listen. **Only when there is a reason, someone becomes dear to the other. Only when there is a reason, someone is hated by another.**

(Shl 152) **This world looks at benefits. It does not do any thing if there is no benefit to one.** Therefore no one becomes dear to the other without reasons. If brothers love each other there is selfishness or some benefit behind it. Even if married couples are in love with each other, there is selfishness or some benefit behind it. **In this world no where do we see love without a reason.** (Shl 153) Even though brothers or married couples quarrel with each other for reasons of selfishness, among them there will also be natural love. Such mutual and strong love does not exist among others. **Though friendship is founded on love, the kind of natural love between brothers and married couples does not exist between two friends.** (Shl 154) By giving very generous donations the giver becomes much liked by the taker. By talking very sweetly the speaker becomes dear to the listener. One who does *homa, mantra, japa* etc for other's accomplishment becomes loved by the one who achieves success. (Shl 155) **Our friendship, which was born under certain circumstances, existed till our purposes were fulfilled. Once the conditions under which love occurred vanishes, the feeling also goes back. Since our love is not natural love as between brothers and couples, the friendship which was born for selfish reasons has dried up once the purpose was served. It cannot sustain eternally.** (Shl 156) I also know why I am loved by you so much. There is no reason for it other than to eat me up.

(Shl 157, 158) **Time alters the reasons. Selfishness follows such reasons. Selfishness creates new reasons according to time** (circumstances). A wise man knows quite well that reasons change with time. I am a *pandit*. So it is not appropriate for you to speak with me like this. (Shl 159) Now you are fully capable. You have no danger. The friendship that you are now feigning does not fit with the times. The reason for this is your selfish intent (eating me). **I also know about selfishness and know how to protect myself. I will never get confused or deluded about self-protection.** I know very well when to make a compromise or separate (*sandhi, vighraha*) and with whom... (Shl 162) You are my enemy by *jaati*. You developed friendship with me temporarily because of my intelligence. Your nature has again made you my enemy. (Shl 166) I am your food. You are the enjoyer. You are strong. **There can never be compromise between unequal partners.** (Shl 168, 169) You were caught in the net when coming down in search of food. Having been freed, now you are hungry. All your moral and sweet words are aimed at eating me. I know this is your time of eating. (Shl 171) Why would your loving wife and sons not eat me happily? (Shl 172) Therefore I will surely not meet up with

you. The reason which brought us together has now expired. If you really want to remember my beneficence to you, you can wish me welfare heartily. (Shl 174, 175) Lomahsa! May auspicious things happen to you! Even if you are away from me, I will be afraid of you. Even if you are trusted and careful I will go away from here. This is my duty at this juncture. Moreover, **weak being near the mighty is never appreciated.** (Shl 177) **Even if the mighty and sinful looks calm, one should be afraid of him.** If you really have friendship towards me, tell me anything I can do for you other than coming near you. (Shl 178) I will give everything I have as you desire. But I will not give up my life. **Even children can be relinquished to save own life. Even Kingdom, gems and money can be given up. Even at the cost of giving up everything one should save his life.** (Shl 179) **If you are alive, you can get back everything lost.** We have both heard and seen such cases. (Shl 181) Those who are committed to self-protection, who examine thoroughly before undertaking a work, will not face dangers which may occur due to their defects. (Shl 182) That weak man who understands the qualities and nature of powerful enemies, their thoughts are guided by *shastra-jnana* and their thinking does not get swayed by anything.

Yudhishtira! Thus having been clearly rejected by the mouse Palita, the cat Lomasha felt ashamed and said: (Shl 183) Palita! I will swear on truth! **Treachery against friends is highly blameworthy.** (Shl 184) You have stated the essence of *neeti* very well. But thinking of me in a different way does not befit you. (Shl 187, 188) This friendship in me was generated by you by your giving me life. I know dharma; I know the value of virtue. **I particularly repeatedly remember the beneficence done by others.** I love friends. I am particularly your devotee as you saved my life. Therefore it befits you to behave with me as a friend. (Shl 189) Even if you ask me to give up my life I will do so without another word along with my relatives. Therefore do not doubt me.

The mouse was not elated with these words. It said in a solemn voice: (Shl 192) Lomasha! You are surely virtuous. I have heard so about you. **But I will not trust you. I will not submit myself to you even with your grand praises and any wealth you may offer. Wise men do not submit to the enemy without extraordinary reasons.** Listen to a *shloka* by Shukracharya in this matter. (Shl 193) When both you and the enemy are facing a common danger, the weaker person should make a compromise with the stronger and behave very carefully. Should fulfil the objective cleverly. **But after accomplishing the task, he should not trust the powerful enemy...** (Shl 196) **The essence of neeti-shastra is that it is best not to trust others.** (Shl 197) **Those who do not trust others will not be killed by enemies even if they are weak. Those who trust others, even if strong will be killed by even the weak.** (Shl 198) Lomasha! I have to protect myself from likes of you all the time. You also protect yourself from your enemy the hunter.

As soon as the cat heard of hunter, it got scared and ran up the tree branches. Then the wise mouse left the hole in which it was living and found another abode.

Summarising, Bhishma said: ..(Shl 206) **Therefore even if scared you should act as if not scared. Should act as if trusting even if not trusting. In this way one who is careful will not deviate from his path. If he were to deviate, he will be destroyed.** (Shl 207) At times you may have to make a compromise with the enemy. You may have to fight with friends. ..(Shl 209) You should act as if scared with a mighty enemy. You should also make a compromise with him while acting so. Due to fear, an alert and active mind is created. (Shl 210) One who feels the fear before such situations come, will not have fear (Will anticipate and prepare to overcome it). One who does not feel scared due to trust on others will face great dangers (does not think ahead and hence does not worry and plan about possible danger). (Shl 211) **You should not give any suggestions or advice to one who considers himself as very intelligent and always acts without fear. Because, voluntarily he will not listen to suggestions from others; and because he does not anticipate the future dangers, he will reject suggestions given voluntarily by well-wishers. It is better to know possible dangers rather than not know them, because, out of fear of danger he will approach persons who may suggest remedies.** (Shl 212) **Therefore an intelligent man should act as if unafraid even if he is afraid. Even if he does not trust internally, externally he should act as if he trusts very much. However serious may be the situation or difficulty to be faced, he should not practice lies.**

Extracts from Illustrative story of sparrow and king
Shanti parva; Aapadharma; Adhyaya 139

Poojani the bird to the king: (Shl 25) *Maharaja!* **Scholars do not appreciate being under the refuge of someone you have harmed. It is better for the offender to go away.** (Shl 26) Once enmity starts with someone, the enemy should not be trusted even if he is saying soothing words. **Enmity born of mutual harm will not get doused. The fool who is carried away by the soothing words will soon be captured.** (Shl 27) The fire of anger thus born will burn the children and grandchildren also. Once children and grandchildren are destroyed you don't even get *para-loka*. (Shl 28) It is better for those with mutual enmity not to trust each other; particularly with those who have committed treachery. ... (Shl 31) It does not look right to have compromise between mutual bitter enemies.

(Shl 32) **Even if honour and donations are given to someone whom you have harmed, his mind will be filled with distrust.** He will be thinking that all these may be merely a show-off. **Even though it might have been said that the offence has been forgiven, the mind of the offender will not be calm.** Honour, gifts etc unnerve the weak. (Shl 33) **A person with virtue should reject such place where he first enjoyed respect and then was humiliated.** Even if the enemy who humiliated himself honours, the humiliated should not continue there.

Brahmadutta again spoke soothingly to Poojani and said: (Shl 35) **If one who has been offended, offends in return, it is as if the first offence was not committed (squared up).** By doing so, the first offender is freed of the debt.

Poojani said: (Shl 36) *Maharaja!* What you are saying is based only on logic but not on natural experiences. **Friendship never happens again between the offender and the offended. The hearts of the offender and offended know this quite well.** Therefore coming together of the two is certainly not possible.

Brahmadutta replied: (Shl 37) Poojani! According to me the offender and the offended will certainly become friends again. Because, when the offended takes revenge his enmity is doused. Since the offender is punished immediately, he need not experience the fruits of his sins again. For these reasons the two can again form friendship.

Poojani replied: (Shl 38) *Maharaja!* **The enmity once born in the heart does not leave it as you are saying.** It is not that easy to give it up. You should not trust the enemy thinking that I have been consoled by him. It is only by so trusting that he will be killed. Therefore it is better for me not to see you again. (Shl 39) **Just as the wild elephants are captured using tamed elephants, it is possible to bring under control people with sweet words when not possible with sharp weapons.**

The king replied: (Shl 40) Friendship grows with continued company with each other. Just as friendship grows in due course even between dogs and *shvapacha* (one who eats dog meat), it can happen even among murderers. (Shl 41) **The enmity between us can get softened if we continue to live together. The enmity in our hearts will change to friendship.** Just as water does not stay on lotus leaf, this enmity will not stay forever in our hearts.

The sparrow said: (Shl 42) *Maharaja!* **Enmity is born due to five reasons:** *Panditas* know about this. 1) Because of woman (Example: Krishna-Shishupala) 2) Due to house or land (example: Pandavas & Kauravas) 3) due to harsh words/speech (example: Drona-Drupada) 4) due to *jaati* –birth related (Example; cat and mouse) 5) due to offences (example: this story). (Shl 43) One who has given to charity or has done beneficence should not be killed whether directly or indirectly. Particularly, a *kshatriya* should not inflict violence on someone who has done beneficence to him. Action should be taken only after examining the gravity of the offence. (Shl 44) **Once enmity takes birth, you should not trust even if he was a cordial friend earlier. Just as fire is always dormant in firewood, enmity will be dormant in the heart.** (Shl 45) Just as the fire in the ocean never gets doused, the fire of anger is not doused by money or valour or consoling or knowledge of *shastras*. (Shl 46) **The fire of enmity will not rest unless it burns at least one. In the same way, the karma born of offence will not find peace until one is destroyed.** (Shl 47) Even if the offended receives money, honour etc from the offender, he should not treat him as friend. The felicitations will merely for showing-off. The offended will in reality be an enemy. Therefore he should not be trusted. Moreover, **the offence committed will be causing constant fear in the weak.** (Shl 48) So far you have not committed any offence towards me. I had also not done any. That is why I lived here. But now I cannot trust you.

Brahmadutta said: (Shl 49) Poojani! **It is 'time' that does everything.** Varieties of actions are all initiated by time. These two events have also occurred due to influence of time. When everything happens due to influence of time, who can commit offence against whom? (Shl 50) Birth and death always go together. Again time is the cause of these. All living beings die with time as the pretext (*nimitta*). (Shl 51) Sometimes people die in groups. At some other time they die singly. Many do not die for a long time. Just as fire gradually burns the firewood it is time that gradually kills all living beings. (Shl 52) In these mutual offences, I am not responsible for harm done to you and you are not responsible for harm to me. **Time keeps bringing happiness or sadness to all.** (Shl 53) Let us realise that whatever happened was due to influence of time and live like friends as before. You will not be subjected to any violence under my refuge. I have forgiven your offence and you can forgive mine.

Poojani said: (Shl 54) *Maharaja!* If as you say, time is responsible for everything, then there should have been no enmity at all. If a relative is killed, why do others revenge it? They could keep quiet thinking all this happened due to promptings of time. But it does not happen so. They will have no peace till the killer is avenged. **They may themselves be destroyed in the act of revenging, but they will stop taking revenge.** (Shl 55) If it were true that, 'death happens due to time. All experience happiness and grief due to time. Birth and death is only the influence of time' then why did *devatas* and *asuras* fight each other fiercely in the past? (Shl 56) Why do doctors wish to treat the sick? They could have kept quiet saying that diseases have come according to 'time'. There was no need for doctors. **If everything is brought about by time, what is the use of medicines?** (Shl 57) If time is responsible for everything then why do people weep bitterly out of grief? **If 'time' is responsible for all the karmas done by all living beings, why should there be dharma in the form of dos & don'ts and a rule that it should be followed?** (Shl 58) Oh king! **It is not just in the nature of living beings to not punish offences thinking that everything is influenced by time.**

Your young son killed my baby. I made your son blind which is as good as being dead. In return you have to kill me and you will. **This kind of reaction is built in the nature of animals.** (Shl 60) Men desire birds either to play with them or to eat. There is no third reason to make friends with them. (Shl 61) **Those who desire salvation adopt methods of attaining *moksha* to escape from the bondage of death and *samsara*. Wise men who know Vedas say that it is possible to bear the grief arising from birth and death.** (Shl 62) Life is precious for all. Children are loved very much by all. All fear grief. All desire happiness. ... (Shl 67) The offence you have done to me and what I have done to you cannot be forgotten even after 100 years. **Our mutual offences are of a kind that cannot be rectified or forgotten.** (Shl 68) Because of the nature of our mutual offences, it is impossible for us to make a compromise or live together. Every time you see that your son is blind because of me your enmity will be renewed. (Shl 69) **The efforts towards developing love towards an enemy even after having cause for enmity till death, is an utter waste.** Just as it is impossible to join together a broken earthen pot, cracked friendship cannot be mended. (Shl 70) **It has been stated with certainty in *neeti-shastras* that trusting an enemy will lead to grief.** Shukracharya has stated two *shlokas* in this connection: (Shl 71) Just as those who try to get the bee-hive at the top of the tree ignoring the grass covered deep ditch below the tree, those who show faith in the truthful or false statements of the enemy will be destroyed. (Shl 72) **In that family in which such enmity is born which keeps fanning grief will not be doused for any reason. Because, there will always be someone to narrate the causes of the grief and there will be men who can and want to take revenge.** (Shl 73) People of wicked nature will hide the enmity in their hearts and will console with sweet words. But as soon as they find the right opportunity they will destroy him just as an earthen pot is smashed on stone. (Shl 74) **Once having harmed someone you should never trust him.** If you do trust, you will face grief.

Brahmadutta again said: (Shl 75) Poojani! One who does not trust anything cannot accomplish any thing in this world. He will not want to do anything. (Commentators: To do anything trust is needed. There should be trust in the work to be done, in people & in self. If there is no trust in people, the work cannot be accomplished). If you always imagine fear from the same source you will be as if dead.

Poojani said: ... (Shl 92) *Maharaja!* I have behaved dishonourably in respect of your son. Therefore I have no enthusiasm to stay here and will go away. .. (Shl 95) Friendship cannot be sustained for long with wicked friends as it will always be changing. One who has wicked relatives will face humiliation once his resources decline or change for the worse.

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