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It is indeed our pleasure to inform you that your article titled "LEADERSHIP QUALITIES IN SANSKRIT LITERATURE"

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Sincerely Yours

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**LEADERSHIP QUALITIES IN SANSKRIT LITERATURE
SPECIAL REFERENCES FROM SHIVATATTVARATNAKARA**

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॥भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृतिस्तथा॥

“India is a land of knowledge where we can sense the greatness of advanced educational perfection through ages. India is a place where its language and culture is its soul and body.

“If wealth is lost nothing is lost, if health is lost something is lost, if character is lost everything is lost”. The importance of character is the main concept of education starting from the ancient times. Every literature explained the same concept in many ways for the better behavior of mankind.

पुमान्पुंमांसंपरिपातुविश्वतः”

May the man protect the other on every side. (Rig. 6.75.14)

Shivatattvaratnakara:

The text **Shivatattvaratnakara** was written by king Basava Bhoopala in 17th century. The text ‘**Shivatattvaratnakara**’ provides all information related to mankind, and it is an encyclopedia of Sanskrit literature. “**Shivatattva**” deals with sciences and some stories of ‘Keladi’ dynasty kings, and incarnations of lord Shiva. And to the interest of the readership this text is really an ocean (रत्नाकरः). This text “**Shivatattvaratnakara**” deals with many topics which start from traditional Vedas to modern sciences. There are good number of branches in Sanskrit literature provides knowledge almost in all fields.

Leadership Qualities in ‘Shivatattvaratnakara’

‘Shivatattvaratnakara’ speaks about the kings who are highly well known and skilled in almost every aspect. SIVATATTVA RATNAKARA makes a common man into a king. It is a guide to administrative skills. The importance of king can be seen in many books. The present text ‘SivatattvaRatnakara’ explains



many topics of administration which are very important to the present day society. Like:

1. Raajaguna
2. Raajaneeti
3. Karaadaana
4. Durgalakshana
5. Balavarnana
6. Shaktitraya
7. Chaturupaaya
8. Panchaanga
9. Shaadgunya
10. Saptanga

And other theories applied to royal administration.

Rajaguna [Characters of King]

The book 'shivattvaratnakara' is in the form of questioning and reasoning. In this book 'Basavabhoopala' teaches his son 'somasekhara' about rajaneeti? Firstly rajaneeti was explained in the context of 'chaudappanayaka' who explains the rajaneeti to "sadashivanayaka" in 4th taranga of 5th kallola page 328.

सद्धिस्सङ्गंप्रकुर्वीतवर्जयेद्दुष्टसङ्गतिम्।

असत्यंचपरद्रोहमगम्यागमनंतथा।।

असूयामन्यविद्वेषंआत्मनश्चस्तुतित्यजेत्।

दानानिबहुधादद्यात्ब्रूयाद्वाक्यंमनोहरम्।।

पूर्तानिकारयेच्चैवविप्रानपिचमानयेत्।

दीनानाथार्तबन्धूनांभृत्यानांचापिपोषणम्।

शरणागतरक्षाचकर्तव्यासर्वदानृपैः।।

एतेधर्मानृपालानांकर्तव्यत्वेनकीर्तिताः।'

The nature of king should be in a way which should be critical and inspiring. The slokas explains the nature of a leader, which shows a great impact on the society's growth.

One should maintain the association of good people, and should avoid the wicked, false hood, cheating nature and should quit going to places where he should not go. He should not be jealous, and should not hate others, should avoid self-appreciation, should donate well, speak pleasantly, should do charity (like annadanam, digging wells, construction of wells etc.), should respect scholars, should help weakened people, orphans and suffered people, should treat his workers well, should show hospitality towards guests, should protect people who



seek shelter etc. these are the ethics (धर्माः) explained essentially for the behavior of the king. Even Manusmriti speaks the same.ⁱⁱ Basavabhoopala speaks about the great points of characters to be maintained.

Nature of an Administrator

*उत्खातान्प्रतिरोपयन्कुसुमितान्चिन्वन्लघून्वर्धयन्
अत्युच्चान्नमयन्पृथुंश्चलघयन्विक्षेपयन्संहतन्।
वक्रान्कण्टकिनोबहिर्नियमयन्स्वारोपितान्पालयन्
मालाकारइवप्रयोगकुशलोराजाचिरंनन्दति।।ⁱⁱⁱ*

“King is like a gardener” as a gardener takes care of the garden with a great passion even king need to be like that. As a gardener removes the useless grows the useful, cuts the flowers gives way to the creepers, sprinkles water on the faded, cuts the stems, encourages to grow, sharpens the bunches of leaves and makes the garden beautiful so the king also, if he don't have passion towards the society, the impact of it can be seen on his continuity.

As a seed, which is tiny takes more effort to make a big tree. In the same way king should show lot of effort to develop it spread it and maintain it.^{iv} It is very difficult to be a king with these many conditions. That's the reason why Rama', etc kings are famous still, who have ruled for '11000' years (star-). Not only rama but also kings like dasaratha, raghu etc. in tretayuga. Chandravamsha kings in dwaparayuga also ruled earth for thousands and lakhs of years. As they maintained all the ethical values for the development of the kingdom, they sustained.

Basavabhoopala rises a new important point of 'administration'. That king should be with seven qualities, they are.

3.1 Seven Qualities Absorbed from Gods

इन्द्रस्यार्कस्यवायोश्चयमस्यवरुणस्यच।

चन्द्रस्यचपृथिव्याश्चनृपःसप्तगुणोभवेत्।।^v

- | | |
|------------------------------------|------------------------|
| 1. इन्द्रः indra: king of all gods | 2. अर्कः . the sun god |
| 3. वायुः. air | 4. यमः.: death |
| 5. वरुणः.: god of water | 6. चन्द्रः moon |
| 7. भूमिः.: earth | |

King should maintain the seven qualities of the above for the long lasting kingdom. This concept is taken from 'ManuSmriti' where the first line is same



but in the second line another quality is increased i.e. 'Agni'. Hence 8 qualities were explained by Manu.^{vi}

3.1.1. Indra

As Indra is considered as the god of rains, he gives rains for four months (as we call rainy season) in the same way, king should rain gifts or excuses, for the people to become good.

यथेन्द्रश्चतुरो मासान् वार्षिकानभिवर्षति।

एवं राष्ट्रं परीहारैरभिवर्षेज्जनाधिपः॥^{vii}

3.1.2. Sun

As the sun evaporates water from the earth for complete eight months^{ix} so the king should extract the work or tax from the people with his own hands, for improving the economical growth of kingdom. Even 'Manusmriti' speaks the same.

अष्टौ मासान्यथादित्यस्तोयं हरति रश्मिभिः।

एवं राष्ट्रात्करान् राजा हरेदादित्य सन्निभः॥^x

3.1.3. Yama

When time comes "yama" death will not consider anyone. Whether loved ones or relatives or enemies death will take them from the places where ever they are, in the same way king should not spare the people who commit mistakes whether they are relatives or any one. Then the faith on king will be everlasting.^{xi}

Even in the Text Manusmriti the same sloka seen with different wordings.^{xii}

यथा प्रियं वा द्वेष्यं वा प्राप्तकालं नियच्छति।

तथाहं दण्डयेद्राजा वृत्तं वैवस्वतं हि तत्॥ 5/6/13

3.1.4. Varuna

यथा धावन्ति नद्यस्तु सिन्धुमाकाङ्क्षया विना।

तथा नाकाङ्क्षते राजा वृत्तमेतत्तु वारुणम्॥^{xiii}

The water flow down wards without any reason or expectation, and flow towards ocean. So the king should do all the favors, or helps to the people without any reason or expectations. This type of behavior creates love and honor towards the king in the hearts of the people.^{xiv}

3.1.5. Moon

परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः।

एवं प्रकृतयो नित्यं हृष्यन्ति नृपतेर्गुणैः॥^{xv}



The full moon looks glorious with its moon light. In the same way king needs to be glorious, charm full with his characters and qualities which fills the hearts of the people with a lot of glow and respect. Same in ManuSmritis चान्द्रव्रतिको नृपः।^{xvi}

3.1.6. Earth

यथा सर्वाणि भूतानि धराधारयते समम्।

पौरजानपदान् सर्वास्तथा राजाऽपि धारयेत्।^{xvii}

As the earth bares every creature equally without any partiality, the earth king should show equality towards people with many religious and caste, rich or poor. The quality of maintaining equality makes the king to go to the hearts of the people.

3.1.7. Air

As the air enters in to everybody and go everywhere spread all over. Even the king needs to know everything happening in the society through the eyes of spy's.

प्रविश्य सर्वभूतानि यथा चरति मारुतः।

चारैरेव चरेद्राजा वृत्तमेतत्तु मारुतम्।^{xviii}

Here by, telling about the concepts of **indra** and **sun**, author explains a concept of nature by raining for four months and taking back by sun for eight months is not to cheat people but to maintain the balance of nature. In the same way king should give something when they ask but he should be able to take it back in time to give something again. Or else if there is outgo without income leads to the destruction of kingdom but not the development.^{xix}

3.2. Charecters Absorbed from Animals

The best point raised by the author. Basavabhoopala gives another point to learn from some of animals for the best administration.

सिंहादेकंबकादेकंविन्द्याच्चत्वारिकुक्कुटात्।

वायसात्पञ्चशिक्षेच्चशुनःषट्त्रीणिगर्दभात्।^{xx}

King should take few points or characters from few animals like lion, crane, cock, crow, dog and donkey. By learning the characteristics from nature of these animals, king can control or handle all the critical conditions of the kingdom they are.

3.2.1. Lion

अल्पं कार्यमनल्पं वा यो नरः कर्तुमिच्छति।



सर्वोद्योगेन तत्कुर्यात् सिंहादेकं प्रकीर्तितम्।। 5/6/18

(One character) one should have the character of 'industriousness' which makes all the works easy. Whether it is one work or many, it creates success. So a king should learn industriousness from lion.

3.2.2. Crane

इन्द्रियाणि च संयम्य बकवत्पण्डितो जनः।

देशकालोपपन्नानि सर्वकार्याणि साधयेत्।।5/6/19

Crane is a bird which is cunning for its food but it controls all the senses for the very fast moving fish in the water in the same way scholar should control all the senses to achieve success. King should learn the characters of control from the bird "crane".

3.2.3. Cock/Rooster:

प्रागुत्थानं च युद्धं च संविभागश्च बन्धुषु।

स्त्रियमाक्रम्यभोगश्च विन्द्याच्चत्वारि कुक्कुटात्।। 5/6/20

Cock even it is a bird but it has a great talent of sleeping less, getting up early, it will be ready for ever to fight, it will share all equally to its family and attracts the feminine. King should learn these four qualities from the cock i.e.

1. Early to rise,
2. War
3. Equality
4. Attracting nature.

3.2.4. Crow:

गूढमैथुन दूराक्षेकाले चालयसङ्ग्रहः।

अप्रमादोऽप्यनालस्यं पञ्च शिक्षेचेच वायसात्।।5/6/21

(Five natural qualities) even though crow is a bird of hatred, it has many talents. It will be respected by the Brahmins in the ceremonies of their fore-fathers. Crow will do 1.sex in secret 2.can see far distance 3.to reach home in time 4. Always is being alert 5.will never show laziness. These five important things are to be maintained by the king, looking at the crow.

3.2.5. Dog

बद्धाशी चाल्पसन्तोषी सुनिद्रः सुप्रबोधकः।

स्वामिभक्तश्च शूरश्च षडेते च शुने गुणाः।। 5/6/22

(Six characters) we know the greatest quality of the dog is to be faithful. But basava is giving more characters of dog. They are 1.eating more 2.being happy even for the little 3.sleeps deeply even for the short time 4.gets up easily 5.devotion towards owner 6. Braveness.



All these characters are best to maintain by a leader to reach every ones heart easily. Hence king should learn these six characters from dog.

3.2.6. Donkey

सुश्रान्तोऽपि वहेद्भारं शीतोष्णे च न विन्दति।

सन्तुष्टश्च भवेन्नित्यं खरय्यैते त्रयो गुयोगुणाः॥

(Three characters) we all see donkey as a carrier of goods but it is also called as responsibilities which everyone bares. 1. Even if it is tired it will bare weight 2. either it is hot or cold it will not bother it just works 3. Satisfies with what it gets. These are the three important things to be maintained by the king for the better maintenance or management in the administration of the kingdom. If a king maintains all the above 20 characters, his name will spread all over and will become inspirable to the other kings.

Basava concludes the qualities of a king telling a point that “a king should think like a crane in economic issues, should be courageous like lion, and should use all the characters for the protection of people and to maintain peace in the kingdom. Otherwise the king will not be respected and he will lose everything name, fame and the family”.

एताँश्च विंशति गुणान्यस्तु प्राप्नोति पण्डितः।

लभते सर्वतः कीर्तिं सौख्यं सौभाग्यमेव च॥

बकवच्चिन्तयेदर्थान् सिंहवच्चपराक्रमेत्।

वृकवच्चावलुम्पेत शशवच्चविनिष्पतेत्॥

जिघांसिनः पराक्रामाः परस्वादायिनः शठाः।

रक्षांस्यधिकृता नाम तेभ्यो रक्षेदिमाः प्रजाः॥

हस्ते हस्तं परिमृषेद्भिद्येरन् सर्वसेतवः।

भयार्तं विद्रवेत्सर्वं यदिरादा न पालयेत्॥

ऊधश्छिनत्ति यो धेन्वाः क्षीरार्थी नाप्नुयात्फलम्।

एवं राष्ट्रमयोगेन पीडयन्नाभिवर्धते॥

ⁱ Shi-Ta-Ra5/4/49-52

ⁱⁱ M.S chapter 7, page 203



- iii Shi-Ta-Ra 5/6/8
- iv Shi-Ta-Ra 5-6-1/8
- v Shi-Ta-Ra 5/6/9
- vi Manusmriti page 328 sloka 303
- vii Shi-Ta-Ra5/6/10
- viii Manusmriti 9/304 page 328
- ix Shi-Ta-Ra- 5/6/11
- x Manusmriti – page 328 9/305
- xi Shi-Ta-Ra 5/6/13
- xii Manusmriti 307 page 328
- xiii Shi-Ta-Ra5/6/14
- xiv Manusmriti –page 329 sloka 308
- xv Shi-Ta-Ra5/6/15
- xvi Manusmriti page 329 sloka 309
- xvii Shi-Ta-Ra5/6/16
- xviii Shi-Ta-Ra5/6/12
- xix ManuSmriti page 328/sloka 306
- xx Shi-Ta-Ra5-6-17