



***Shukraniti* : Strategy of War**

Presented by

Dr. Shakuntala Gawde

Head & Assistant Professor

Department of Sanskrit

University of Mumbai

www.shakuntalagawde.com

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Shukraniti

- Modern text on Polity
- Two parallel traditions of *Arthashastra* texts led by Angirasa and Bhrgu
- Kautilya mentions Ushanas and pays salutations in the beginning to Shukracharya.
- Mahabharata mentions about the niti of Ushanas.
- Vijnananeshvara, a commentator of Yajnavalkya Smriti mentions about the Arthashastra of Ushanas.
- Time period- 900 to 1200 CE (A. S. Altekar)

War

आबिभ्रतोः शत्रुभावमुभयोः संयतात्मनोः ।
अस्त्राद्यैः स्वार्थसिद्ध्यर्थं व्यापारो युध्दमुच्यते ॥

When two parties are inimical to each other and when they fight with weapons for fulfilling their own objective then it is called war.

❖ King should desire for war if well conversant with four means-

- *Sama* (conciliation), *dana* (gifts), *danda* (punishment), *bheda* (discord)
- Sixfold strategy including *sandhi* (treaty), *vigraha* (conflict) , *yana* (marching), *asana* (staying quiet), *dvaidhibhava* (dual policy), *samashraya* (seeking shelter) should desire for war otherwise there is great loss.
- War can be avoided and the king can resort to other means wisely having understood the situation.

When war necessary?

- Powerful enemy can be won by exhibition of extreme modesty
- Less powerful can be won by money and ordinary enemy can be won by war
- Enemy having equal power should be won by friendship,
- All enemies can be conquered by *bheda* (4.7.187)

उपायान् षड्गुणं मन्त्रं शत्रोः स्वस्यापि चिन्तयेत्।

धर्मयुद्धैः कूटयुद्धैर्हन्यादेव रिपुं सदा ॥ 4.7.353

Six fold policy

1. **Sandhi-** powerful enemy become friendly
2. **Vigraha-** subjugating the enemy
3. **Yana-** expedition for attainment of one's own objects and destruction of enemy's objects
4. **Asana-**sitting quietly for a while
5. **Ashraya-** refuge by which even the weak becomes powerful
6. **Dvaidhibhava-** stationing army in several regiments

Types of war

- **Sarvottama yuddha**- arrows are shot with utterance of *mantras*
- **Nalikastra yuddha**- causes great destruction of enemy
- **Shastra yuddha**-due to absence of cannons, fought with weapons like spear etc.
- **Bahuyuddha**-fought with a skill of striking enemy at crucial points with arm
- **Bahuyuddha** is of 8 types

वामपाणिकचोत्पीडा भूमौ निष्पेषणं बलात्।
मूर्ध्नि पादप्रहरणं जानुनोदरपीडनम्।
मालुराकारया मुष्ट्या कपोले दृढताडनम्॥
कर्णोणिपातोऽप्यसकृत्सर्वतस्तलताडनम्।
जालेन युध्दे भ्रमणं नियुध्दं स्मृतमष्टधा॥

First four applicable to kshatriya enemy, five applicable to lower kind of kshatriya enemy, six for Vaishya enemy, seven for Shudra enemy, 8 for having mixed class

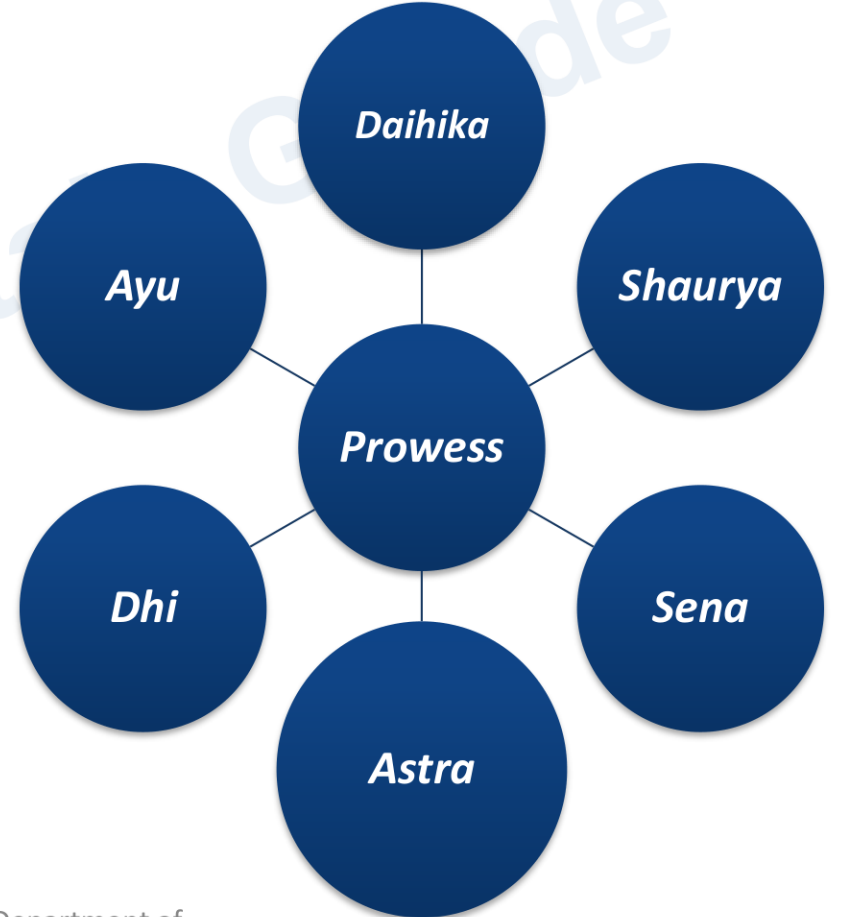
War is defined as good, medium and lower

- Good is fought with *astras* with charms.
- Medium is fought with guns
- Lower is fought with weapons
- Lowest is fought with arm (*bahuyuddha*)

Six types of powers

सैन्याद्विना नैव राज्यं न धनं न पराक्रमः।
बलिनो वशगाः सर्वे दुर्बलस्य च शत्रवः ॥

1. **Daihika bala** (bodily power) of army should be increased by exercise, *malla yuddha* and good diet.
2. **Shaurya bala** (valour) of army should be increased by hunting of tigers, practice with weapons, missiles and association with valorous people.
3. **Sena bala** (soldiers) by giving good wages.
4. **Astra bala** (missiles) by *tapas* (hard work) and practice
5. **Dhibalam** (intellect) by association of wise people
6. **Ayurbala** (life) by doing good *karmans*



Types of Army

स्वगम	• Goes independently on one's own feet
अन्यागम	• Goes with vehicle
मैत्र	• Army of allies
मौल	• Original, serving from foregatherers
साद्यस्क	• Newly recruited
कृतगुल्म	• Regiments formed by state
स्वयंगुल्म	• Regiments formed by themselves
दत्तास्त्र	• Receives arms by master
स्वशस्त्र	• Bring their own arms
शिक्षित	• Trained in Strategic arrangements
अशिक्षित	• Untrained troop in strategies

Order and Arrangement

- Selection of the favourable land
- Attacking sometimes from front and sometimes from sides
- War should be started with half of the army by Senapati
- War among ministers and their armies
- King when there is life threat

- Soldiers with guns and cannons should be in front
- Infantry should be behind
- Horse riders and elephant riders should be in the sides
- War should begin with such an enemy where already discord is made
- Different types of Vyuhas (Strategic arrangements are effective)

Season and land

Season:

Best season for war is Sharad (autumn), Hemant (pre-winter) and Shishir (winter).

Spring (Vasanta) is better and worst is summer.

Rainy season is also not recommended for war.

When such is the time, then one should think of **alliance**.

Land:

Excellent land is that where there are facilities of parade and exercise for ones own soldiers but here is none for the foe's army

Good where both parties get equal facility.

Worst where enemy's troops get ample ground for parade and exercise but one's troops get none of the facility.

Military organization

- **Proportion of different elements:**
- King should have his infantry four times the cavalry, bulls one fifth of his horse, camels one-eighth, elephants one fourth of the camels, chariots half of elephants and cannon twice the chariots

To illustrate-

- Army comprising 20,000 cavalry
- Infantry- 80,000
- Bulls- 4,000
- Camels- 2,5000
- Elephants-625
- Chariots-312
- Machines-625

King having the income of 1 lakh *mudras*-

- 100 soldiers in one batch with weapons
- 300 gun holders (*laghunalika*)
- 80 horses
- 1 chariot
- 2 with cannons (*brhannala*)
- 10 camels
- 10 elephants

- Greater number of *padatis* (foot soldiers)
- Medium number of horse riders

- Very smaller number of elephant riders. (4.7.21)



4. Caparisoned Horse and an Elephant

A well caparisoned horse and its rider being chased by a furious elephant.
(Maha Dist. Bilaspur 4th cent. A.D.)

Bheda (discord) in army

- There can be division in army due to harsh words, lessening wages, frightening them, constant travel and hard work (4.7.183)
- *Bheda* in one's own army is extremely harmful whereas *bheda* in enemy's army is extremely beneficial. So one should be careful that there should not be *bheda* in one's army.

यथा हि शत्रुसेनायाः भेदोऽवश्यं भवेत्तथा ।
कौटिल्येन प्रदानेन द्राक् कुर्यान्नृपतिः सदा ॥ IV.7.185

- one should try for creating *bheda* in enemy's army. (4.7.184) by adopting to *Kutaniti* (4.7.185).
- There is no other means than *bheda* to win over enemy.
- Creating discord in trained army of enemy is extremely useful.

Army while going for war

- King should not go for a war with less army even for small enemy.
- Wise king should never use the very raw recruits even though large in numbers. (4.7.177)
- *Maula sena* is always good to win. This army doesn't abandon king even when at the stake of life (4.7.182)

Weak army:

- Troop left by enemy and kept by giving wages.
- Troop which undertaken by creating discording enemy's army

Army of enemy and friend:

- Army of enemy which is won over should be kept separate. They should not be placed with one's own army. They may be employed in other works. It should be used first.
- Army of friend should be kept in the front, at the back or the wings.

Weapons described in *Shukraniti*:

1) *Astra* (missiles)

- That which is thrown by means of mantras, machines or fire

2) *Shastra* (weapon) is any other weapon like sword, dagger etc.

- *Astra* is of two types- *nalika* (gun etc) and *mantra* (4.7.192)
- *Astra* with *mantra* is very effective

अस्यते क्षिप्यते यत्तु मन्त्रयन्त्राग्निभिश्च तत्।
अस्त्रं तदन्यतः शस्त्रमसिकुन्तादिकं च यत्॥
अस्त्रं तु द्विविधं ज्ञेयं नालिकं मान्त्रिकं तथा ।

Gun and cannon

लघुनालिका (Gun)- cylindrical instrument

- kept by infantry and cavalry

Description of instrument: Having oblique and straight (perpendicular) hole at the origin, the length of 5 *vitastis* (2 cubits and a half), a sharp point both at the forefront and at origin, which can be used in marking an objective, which has fire produced by the pressure of a machine, contains stone and powder at the origin, has wooden handle at the top, has hole inside of the breadth of the middle finger, holds gunpowder in the interior and has a strong rod

बृहन्नालिका (Cannon)

- Throws long and wide iron balls
- Carried with cart
- Gives victory if properly used
- Shoots distant objects

Process of making gun powder

सुवर्चिलवणात्पञ्चपलानि गन्धकात् पलम्।
अन्तर्धूमविपक्वार्कस्नुहयाद्यङ्गारतः पलम् ॥
शुद्धात् संग्राहय संचूर्ण्य संमील्य प्रपुटेद्रसैः।
स्नुहयर्काणां रसोनस्य शोषयेदातपेन च ।
पिष्ट्वा शर्करवच्चैत् **अग्निचूर्णं** भवेत् खलु ॥

Salt- 5 parts

Sulphur- 1 part

Charcol- 1 part

Above mixture + juice of *Sunchi*, *arka* and *garlic*

Throwing Iron ball

नालास्रं शोधयेदादौ दद्यात्तत्राग्निचूर्णकम् ।
निवेशयेत्तद्दण्डेन नालमूले यथा दृढम् ॥
ततः सुगोलक दद्यात् ततः कर्णेऽग्निचूर्णकम् ।
कर्णचूर्णाग्निदानेन गोलं लक्ष्ये निपातयेत् ॥ IV.9.10

- Cleaning the instrument
- Gunpowder should be put in
- It is to be placed at the origin of the instrument
- Ball has to be introduced
- Gunpowder at the ear
- Fire to applied to the gunpowder
- Ball is projected towards the objective

Other weapons

- **बाणः** -arrow (2 cubits in length) shotting at specific objective
- **गदा**- octagonal in shape, strong handle and high up to the breast
- **पट्टिश**- as long as human body, has sharp edges on both sides and a handle
- **खड्गः** -dagger of four cubits, has a rod as the handle and edge like razor
- **कुन्तः** -ten cubits flat and has handle like *sanku* or stick
- **चक्रम्** – wheel of six cubits circumference, razor like edge
- **पाशः** -rod of three cubits length with sharp needles, iron rope
- **कवचम्** – armour for protection of upper body
- **शिरस्त्राणम्**- helmet, covering head
- **करजम्**- strong arm made of iron having keen edge (like *vaghanakha*)

Vyuha- ***strategic arrangement of troops***

- Deployment of troops in formations:
- *Makara, shyena, suchimukha, shakata, vajra, sarvatobhadra, cakravyuha, vyalavyuha, kraunchavyuha* etc are mentioned to be adopted by troops at appropriate places.
- While marching from river, mountain, forests
- At the time of actual war- offensive and defensive array
- **Makara-** threat from front
- **Shyena or Sucimukha-** threat from two sides
- **Vajra-**threat from rear
- **Sarvatobhadra, cakra or Vyala-** threat from all sides

Sarvatobhadra

- Defensive battle array
- Heavy deployment of forces from all sides
- Was formed by Kaurvas on 1st, 9th and 18th day of war
- Very strong centre supported by behind and powerful wings
- Left wing was held by Krupacharya and right by Krtavarman

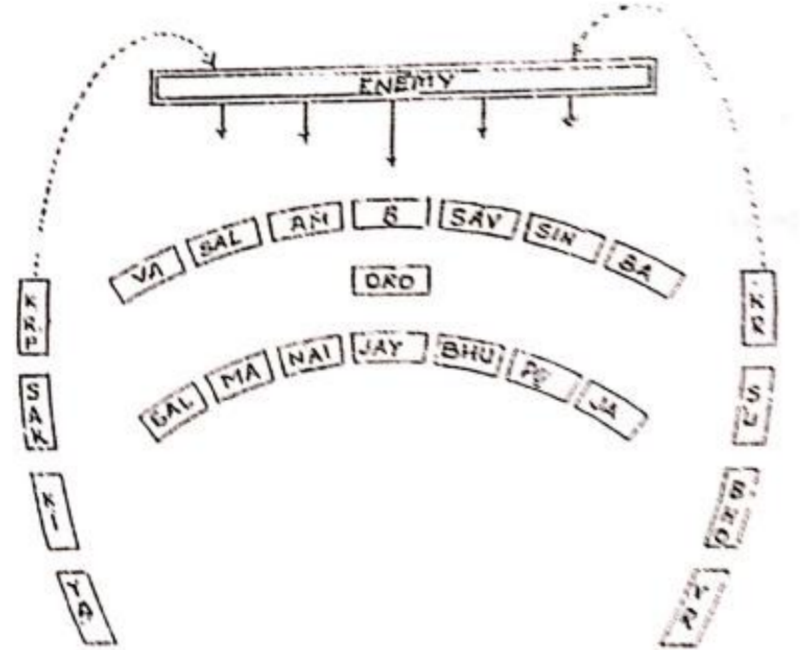


Fig. 7: Sarvatobhadra Array

Makara array

- Offensive array having great destructive power
- 5th, 6th and 16th day of Mahabharata war
- Wings meant to foil enemy

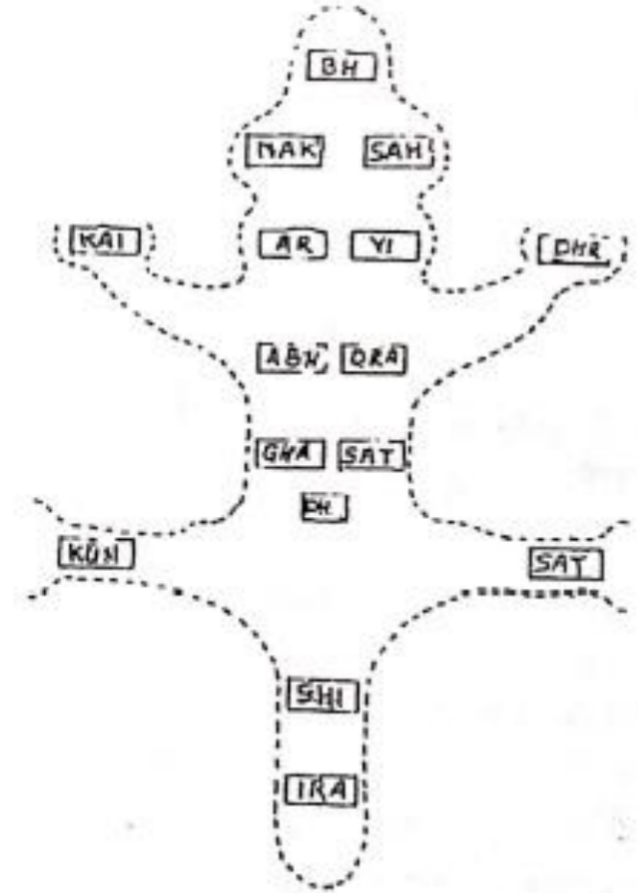


Fig. 13: *Makara* Array

Vyala array

- Offensive array
- Squeeze the rival army in fold
- Penetrating in opposite army through the gaps
- Kauravas formed this on 4th day of the war
- Pandavas formed *Ardharchandra* vyuha and were successful

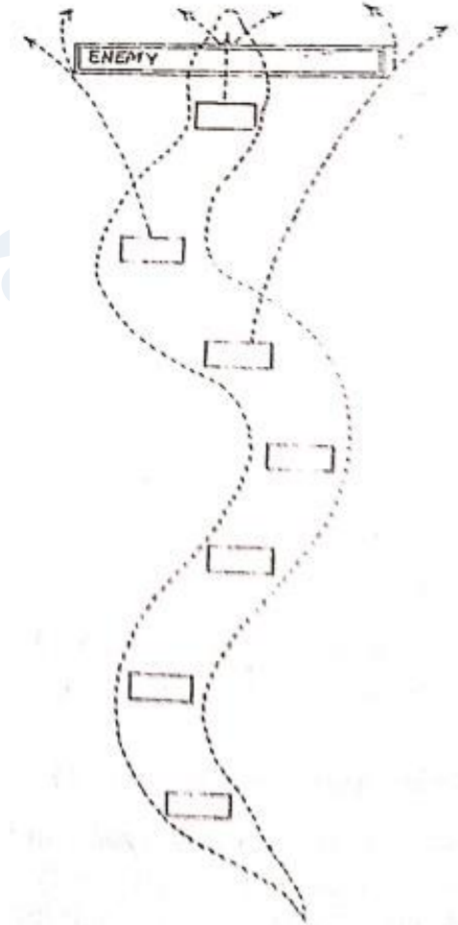


Fig. 12: Vyala Array

Krauncha array

- Offensive array
- Formed by Kauravas on 6th day of the war
- Drona positioned himself in the beak
- Pandava army led by Makara vyuha was successful in breaking this array

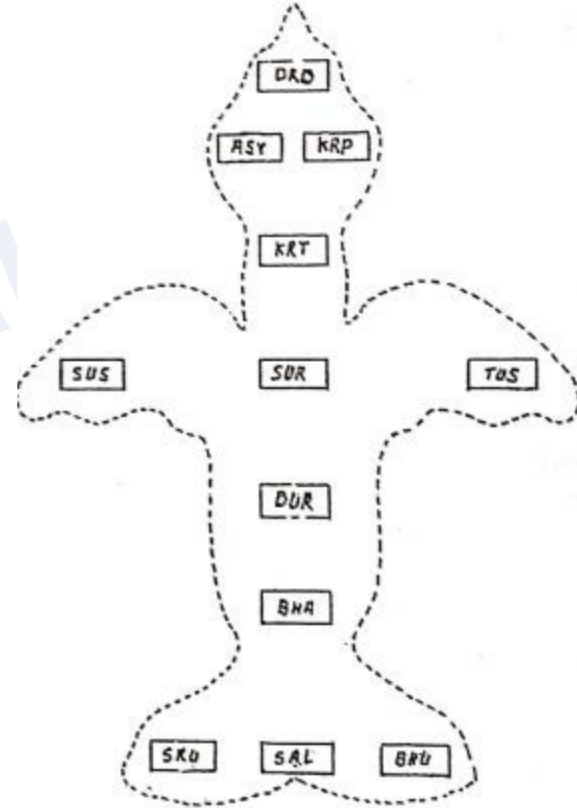


Fig. 14: *Krauncha* Array

Shyena vyuha

- Offensive array
- Meant for penetrating into the forces of enemy
- Formed by Pandavas 5th day of the war
- Bhima positioned himself in the beak
- Shikhandin and Dhrushtadyumna – eyes
- Satyaki-head
- Arjuna- neck
- Abhimanyu and Draupadeyas- back
- Nakul, Sahadeva and Yudhishtira at the rear

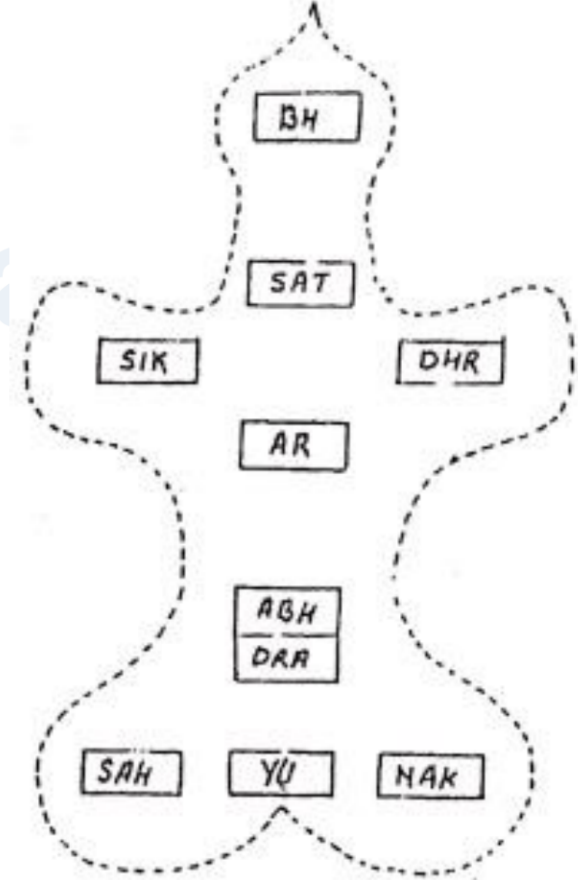


Fig. 15: Shyena Array

Suchimukha vyuha

- Offensive array
- Seeking penetration in opposite forces
- Dronacharya used this array to protect Jayadratha from the reach of Arjuna

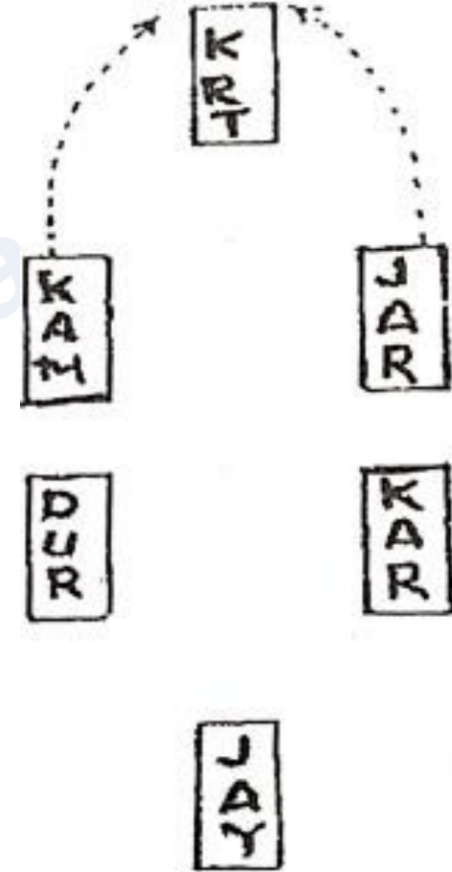


Fig. 16: *Sūcīmukha* Array

Shakata and cakra array

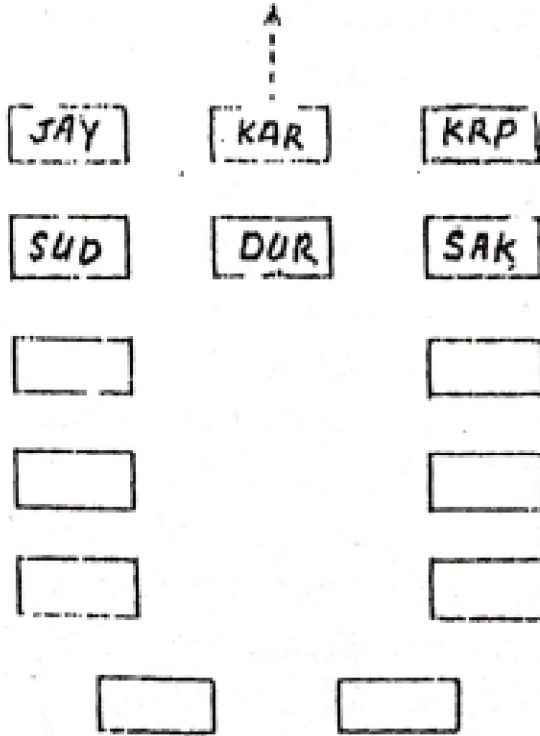


Fig. 19: *Śakata* Array

- Strong on the wings and rear

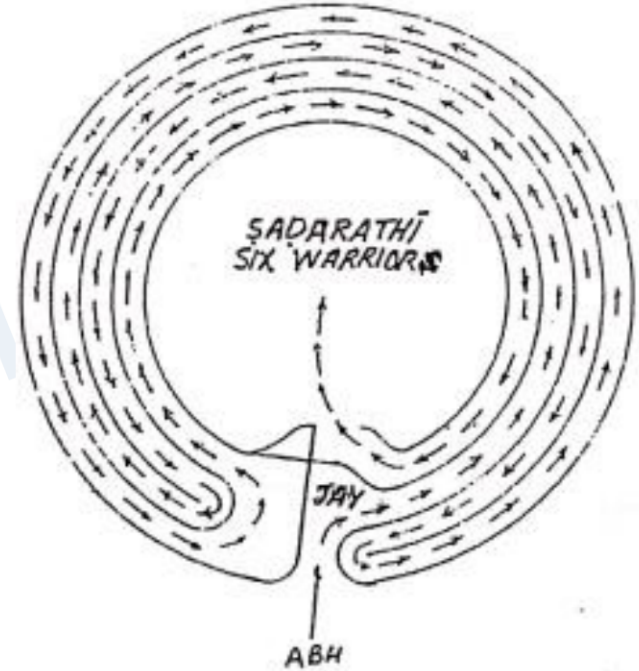


Fig. 20: *Cakra* Array (Imaginary)

- Circular formation of forces
- Open at one point only

Symbolism

- Symbolism (*sanketa*) which are associated with certain actions.
- Soldiers should be aware of sounds of musical instruments along with their secret meanings.
- This should not be known by the army of the enemy.
- **Actions-** getting together, spread, moving, contracting, going, running, going away, going in front, standing, rolling, returning, forming circle like lotus having eight petals, shooting an arrow, using *shastra-astra*, hiding oneself, forming *vyuhas*, going two/three/four soldiers together in a row etc.

सम्मीलनं प्रसरणं परिभ्रमणमेव च ।
आकुञ्चनं तथा यानं प्रयाणमपयानकम् ॥
पर्यायेण च सामुख्यं समुत्थानं च लुण्ठनम् ।
संस्थानं चाष्टदलवच्चक्रवद् गालतुल्यकम् ॥

Strategies

- Creating discord in enemy
- Army of the enemy should be divided by offering artificial gold
- Find opportunity when tired soldiers are sleeping
- Protecting friends of enemy
- Commencing and withdrawing military operations all of a sudden, attacking like robbers
- Keeping subjects satisfied after winning over the enemy
- Changing all officers when the kingdom is won

Sandhi (alliance)

- When the king is attacked by powerful enemy
- Unable to counteract by any other means
- Best way to form alliance is by giving gifts
- War cannot be avoided without gifts
- Gifts vary according to the power of enemy

शत्रोर्बलानुसारेण उपहारं प्रकल्पयेत्।
सेवां वाऽपि च स्वीकुर्याद्दात् कन्यां भुवं धनम् ॥ IV.7.240

Vigraha

- When pervaded by calamities and one wants to prosper the *vigraha* is useful
- One should fight with a king deprived of allies, addicted to habits, snatching the wealth of subjects, army having discord
- One should fight with powerful king

Yana

1. **विगृह्ययान**-expedition on enemy citing some reason of war
2. **संधाययान**-expedition after creating alliance with enemy located in rear
3. **सम्भूययान**-expedition after accumulating all samānta kings
4. **प्रसङ्गयान**-when going for a war but in a way expedition on another king due to situation
5. **उपेक्षायान**-when fighting having ignored the bad state of enemy

Asana

- Resorting to the place from where enemy can be shot
- Resorting to one place and not allowing food etc to be reached to opposite party
- **सन्धाय आसन-**when both the kings tired of fighting, resort to their own places having formed alliance

यन्त्रास्त्रैः शत्रुसेनायाः भेदो येभ्यः प्रजायते।
स्थलेभ्यस्तेषु सन्तिष्ठेत् ससैन्यो ह्यासनं हि तत् ॥

Samashraya

- When king facing decline due to powerful king then should resort to powerful king
- Resorting to powerful fort

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Dvaidhibhava

- When there is no means of rescue
- King should keep an eye on two places
- One act just for showing
- Another act in reality

द्वैधीभावेन वर्तेत काकाक्षिवदलक्षितम् ।

Ethics of war:

- one should not run away from war at any circumstances.

युध्दमुत्सृज्य यो याति स देवैर्हन्यते भृशम् ।

- Dying in war is considered meritorious. People should not lament on the death of the valorous person.
- One should protect oneself even by killing Brahmana or guru who is inimical.
- There is no sin involved in killing child who comes with weapon.
- One should not return the person of enemy though surrenders.

Morals in attacking

- Foot soldiers by guns, swords etc
- Horsemen and elephant riders by arrows
- Elephant by elephant
- Horse by horse
- Chariot by chariot
- Infantry by infantry
- One by one
- Weapon by weapon
- Missile by missile

Dharma-Yuddha

- Following should not be killed

- Standing on the ground
- Impotent
- One with folded hands
- Hair dishevelled
- Seated
- Who says 'I am yours'
- Sleeping
- Not wearing dress-code
- Nude (unarmed)
- Without weapon

- Not involved in war/fighting or fighting with others
- Who is drinking water
- Who is having food
- Involved in other works and not in war
- Terrified
- One who retreats
- The old man
- Child
- Woman
- Only king

धर्मयुद्धे तु कूटे वै न सन्ति नियमा अमी ।
न युद्धं कूटसदृशं नाशनं बलवद्रिपो ॥ IV.7.362

Kuta-yuddha

- All the rules of morality applicable in *dharmayuddha*
- ***Kutayuddha*** is the best for destroying enemy
- Even Rama, Krishna and other gods have adopted *kuta* means in case of Vali, Yavana and Namuci
- One should keep on finding faults of enemy by keeping sweet behaviour, creating confidence in enemy's mind but should kill enemy when there is right opportunity
 - Sweet smiling face
 - Soft words
 - Confession of guilt
 - Service
 - Gifts
 - Humiliation
 - Praise
 - oaths

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