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Chanakya in You is the charming, lighthearted yet profound tale of a man inspired by his grandfather to seek the wisdom of the Arthashastra. Journey with a modern-day disciple of Chanakya as he goes from being an aimless youth to the richest man in the world, inspiring a whole nation to take up.

Jun 20, Pratikhya Das rated it it was ok Was hoping to have some more insight on chanakya niti but was disappointed with the over positivity shown in the book. Kautilya is another name of Chanakya. He shared some quotes of Chanakya in some chapters. I was impressed by how the book is written. It was like the author is talking to me. There are many characters but he never shared details about them. Chairman, wife, Doctor, parents, children, teacher, etc This book speaks about his journey not entirely his journey , at the end of the book, he acknowledges that some parts of the story are about his life, and others are from the people he knows. The Arthashastra made him the richest man in India, A question that haunts every man is What do you do? As soon a person finishes the studies, one starts looking for a job so that one can reply confidently when confronted with the question. I gained many insights. His writing is simple, practical and to the point. It was a quick read. I recommend this book for freshers or those seeking some direction in life. Everyday the boy asks his grandfather about Chanakya. And from this point, his life changes. I liked the book. There are so many takeaways in this book that you can apply in your life. Like, if you are a mother or a father then the following nugget from the book will be helpful for you. Give your children values first then valuables. Go ahead and read this book Such a beautiful narration of his life experience, livelihood, Gurukul Guru-Shishya model of education and spiritual guidance. Radhakrishnan has propelled the basics of Arthashashtra through the narration of Actually, this book is an autobiography of Dr. Radhakrishnan has propelled the basics of Arthashashtra through the narration of his own life story. A good read but a misleading title. The book is grasping at initial stages with Gurukul concept and all. However, it turns like happy happy Hindi movie where Hero does excellent everywhere without any hurdles and that too since he has great kundali. Author could have shown his struggle and how he overcame it by using Chanakya Arthashastra. Author has written it as his first attempt fiction novel. I look forward to read other books written I found author very effective with use of easy English and small length chapter of pages. I look forward to read other books written by him. I had an astounding experience with this book and i can say that i have gained a lot while reading this book. Will read it again not just once or twice but again and again just to get each and every word etched into my mind.

Chapter 2 : Chanakya Arthashastra PDF in Hindi, English, Sanskrit - All About Bharat

Chanakya In You book cover. India is one of those rare countries whose spiritual heritage is as significant as its historical one. With leaders and thinkers as great as Swami Vivekananda, Ramakrishna Paramhansa, Mahatma Gandhi and Chanakya, 'Hindustan' is a delight for a learner's mind.

October 18, Author: He also has an MA in Sanskrit. He is the recipient of the Sardar Patel International Award in Chanakya in You is an interesting book authored by Mr. It details his journey from being a lazy and aimless idler to a wealthy businessman. The youth is inspired by his grandfather to follow in the footsteps of Chanakya, the great kingmaker of yesteryear. He seeks guidance from the Arthashastra, authored by Chanakya, to become the richest man in the world. The protagonist of the story is the modern day disciple of Chanakya. He motivates the entire nation to learn Sanskrit and study the Indian classics and literature, and use those principles for attaining success in business endeavors. The book is divided into fifty-nine chapters. All the chapters are small and easy-to-follow. The story flows neatly from one chapter to another, and piques the interest of the readers. The readers are transported to another world, where they can enlighten themselves about the principles of the Arthashastra. The first chapter of the book offers an introduction to the protagonist, his relation with his grandfather and what motivated him to take up the study of the Arthashastra. The next few chapters give us an insight into the ancient history of India along with a brief biography of Chanakya and how he strove to be an effective kingmaker. The story slowly picks up pace when the readers are introduced to the Arthashastra in the fourth chapter. It explores on how the study of the Bhagvad Gita serves as a perfect basis for the study of the Arthashastra. The book contains an effective explanation about the significance of various Indian rituals in a simple manner so that the present generation can grasp the logic behind those rituals. The tips given by the teacher are an excellent way to learn time management skills at the time of picking up the right books to suit your taste. It teaches the reader how to transition from a reader of the book to a speaker on the book. The twentieth chapter of the novel talks about the ideal pattern of study to understand each and every concept clearly and the need to study different versions of the same topic in order to form a personal opinion about it. The novel also provides the reader with valuable financial acumen, while stressing on the liberating power of money. The characters in the story are nameless, thus effectively involving the reader as a part of the storyline. Everyone and anyone who reads books can empathize with the situations and characters presented in the novel. The book is written in plain English without any gobbledeygook. It is suitable for readers across all age groups. The book makes you ponder on the richness of our ancient literature and its applicability to modern times. The softcover edition of the book has pages, with a short biography of the author Radhakrishnan Pillai at the end. Chanakya in You warrants a 3. The books gives valuable insight into the principles of the Arthashastra and forces the reader to give their modern applicability a thought.

Chapter 3 : Chanakya's Chant - Wikipedia

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After dethroning the Nandas, he installs Chandragupta as the new king. He served in the court of Chandragupta and Bindusara. It is not mentioned in Dipavamsa, the oldest of these chronicles. Vamsathappakasini also known as Mahvamsa Tika, a commentary on Mahavamsa provides some more details about the legend. Its author is unknown, and it is dated variously from 6th century CE to 13th century CE. He was well-versed in three Vedas and politics. He had canine teeth, which were believed to be a mark of royalty. His mother feared that he would neglect her after becoming a king. One day, the king Dhana Nanda organized an alms-giving ceremony for Brahmins. Chanakya went to Pupphapura Pushpapura to attend this ceremony. Disgusted by his ugly appearance, the king ordered him to be thrown out of the assembly. Chanakya then broke his sacred thread in anger, and cursed the king. With help of a signet ring given by the prince, Chanakya fled the palace through a secret door. There, he made million gold coins kahapana s using a secret technique that allowed him to turn 1 coin into 8 coins. After hiding this money, he started searching for a person worthy of replacing Dhana Nanda. The "robbers" were brought before Chandragupta, who ordered their limbs to be cut off, but then miraculously re-attached them. Chandragupta had been born in a royal family, but was brought up by a hunter after his father was killed by an usurper, and the devatas caused his mother to abandon him. Astonished by his miraculous powers, Chanakya paid gold coins to his foster-father, and took him away promising to teach him a trade. He gave each of them an amulet to be worn around the neck with a woolen thread. One day, he decided to test them. Pabbata failed to accomplish this task. Some time later, when Pabbata was sleeping, Chanakya challenged Chandragupta to complete the same task. For the next 7 years, Chanakya trained Chandragupta for royal duties. When Chandragupta became an adult, Chanakya dug up his hidden treasure of gold coins, and assembled an army. While wandering in disguise, the two men once listened to the conversation between a woman and her son. The child had eaten the middle of a cake, and thrown away the edges. The woman scolded him, saying that he was eating food like Chandragupta, who attacked the central part of the kingdom instead of conquering the border villages first. Chanakya and Chandragupta realized their mistake. They assembled a new army, and started conquering the border villages. Chanakya ordered a fisherman to find the place where Dhana Nanda had hidden his treasure. As soon as the fishermen informed Chanakya about its location, Chanakya had him killed. Chandragupta, who was not aware of this, once shared the food with his pregnant queen, who was seven days away from delivery. Chanakya arrived just as the queen ate the poisoned morsel. Realizing that she was going to die, Chanakya decided to save the unborn child. Over the next seven days, he placed the foetus in the belly of a goat freshly killed each day. So, he got Chandragupta to imprison Subandhu, whose son Tekicchakani escaped and became a Buddhist monk. According to him, Chanakya destroyed the nobles and kings of 16 towns and made Bindusara the master of all the territory between the eastern and the western seas Arabian Sea and the Bay of Bengal. The most well-known version of the Jain legend is contained in the Sthaviravali-Charita or Parishishta-Parvan, written by the 12th century writer Hemachandra. These legends are contained in the commentaries churnis and tikas on canonical texts such as Uttaradhyayana and Avashyaka Niryukti. His birthplace was the Chanaka village in Golla vishaya region. According to the monks, this was a sign that he would become a king in the future. The monks then prophesied that the baby would go on to become a power behind the throne. Her relatives mocked her for being married to a poor man. This motivated Chanakya to visit Pataliputra, and seek donations from the king Nanda, who was famous for his generosity towards Brahmins. A dasi servant girl courteously offered Chanakya the next seat, but Chanakya kept his kamandal water pot on it, while remaining seated on the throne. The servant then offered him four more seats, but each time, he kept his various items on the seats, refusing to budge from the throne. Finally, the annoyed servant kicked him off the throne. An enraged Chanakya then vowed to uproot Nanda and his entire establishment, like "a great wind uproots a tree".

So, he started searching for a person worthy of being a king. While wandering, he did a favour for the pregnant daughter of a village chief, on the condition that her child would belong to him. Chandragupta was born to this lady. When Chandragupta grew up, Chanakya came to his village and saw him playing "king" among a group of boys. To test him, Chanakya asked him for a donation. The boy told Chanakya to take the cows nearby, declaring that nobody would disobey his order. This display of power convinced Chanakya that Chandragupta was the one worthy of being a king. He assembled an army using the wealth he had acquired through alchemy dhatuvada-visaradan. The army suffered a severe defeat, forcing Chanakya and Chandragupta to flee the battlefield. They reached a lake while being pursued by an enemy officer. Chanakya asked Chandragupta to jump into the lake, and disguised himself as a meditating ascetic. Chanakya pointed at the lake. As the soldier removed his armour to jump into the lake, Chanakya took his sword and killed him. When Chandragupta came out of the water, Chanakya asked him, "What went through your mind, when I disclosed your location to the enemy? This convinced Chanakya that Chandragupta would remain under his influence even after becoming the king. On another occasion, Chanakya similarly escaped the enemy by chasing away a washerman, and disguising himself as one. Once, he cut open the belly of a Brahmin who had just eaten food, and took out the food to feed a hungry Chandragupta. The child had burnt his finger by putting it in the middle of a bowl of hot gruel. The woman told her son that by not starting from the cooler edges, he was being foolish like Chanakya, who attacked the capital before conquering the bordering regions. Chanakya realized his mistake, and made a new plan to defeat Nanda. One particular town offered a strong resistance. As soon as the superstitious defenders removed the idols from the temple, Chanakya ordered his army to end the siege. Finally, they captured Pataliputra and Chandragupta became the king. They allowed the king Nanda to go into exile, with all the goods he could take on a cart. As Nanda and his family were leaving the city on a cart, his daughter saw Chandragupta, and fell in love with the new king. She chose him as her husband by svayamvara tradition. Chanakya approved the marriage, and Parvataka collapsed when he touched the girl during the wedding. Chanakya asked Chandragupta not to call a physician. Chanakya learned about a weaver who would burn any part of his house infested with cockroaches. Chanakya assigned the responsibility of crushing the rebels to this weaver. Soon, the kingdom was free of insurgents. Chanakya also burned a village that had refused him food in the past. He filled the royal treasury by inviting rich merchants to his home, getting them drunk and gambling with a loaded dice. Chanakya sensed their presence by covering the palace floor with a powder, and tracing their footprints. Chanakya complained about the young monks behavior to the head monk Acharya Susthita. The Acharya blamed people for not being charitable towards monks, so Chanakya started giving generous alms to the monks. Chanakya decided to prove to him that these men were not worthy of his patronage. After seeing this, Chandragupta appointed the Jain monks as his spiritual counsellors. The king, unaware of this, once shared his food with Queen Durdhara. Chanakya entered the room at the instant she died. The baby, who had been touched by a drop "bindu" of the poison, was named Bindusara. However, Subandhu wanted to become a higher minister and grew jealous of Chanakya. So, he told Bindusara that Chanakya was responsible for the death of his mother. Bindusara confirmed the allegations with the nurses, who told him that Chanakya had cut open the belly of his mother. An enraged Bindusara started hating Chanakya. As a result, Chanakya, who had grown very old by this time, retired and decided to starve himself to death. Meanwhile, Bindusara came to know about the detailed circumstances of his birth, and implored Chanakya to resume his ministerial duties. After failing to pacify Chanakya, the emperor ordered Subandhu to convince Chanakya to give up his suicide plan. Subandhu, while pretending to appease Chanakya, burned him to death. Chanakya had anticipated this, and before retiring, he had set up a cursed trap for Subandhu. He had left behind a chest with a hundred locks.

Chapter 4 : Chanakya Neeti (Audiobook) by Chanakya | theinnatdunvilla.com

As you read the book you are on a journey with Pillai and he leaves you intrigued as well. It is upto you - like all things - whether you embark on a journey to discover the Chanakya in you. Read this book if India, her rich history and her legends interest you.

These books are currently out of copyright in India as per the Indian Copyright Act Please check copyright law within your country before downloading the books. In case of any issues send us an email. To an ordinary Sanskrit Pandit in India the phrase connotes no special significance. It is always taken for granted that such works, where expressions like "Iti Kautilya;" "Iti Baudhayana;" etc. The attribution to schools will not find favour with an orthodox Pandit. Not that we do not accept any school as such. But it is more reasonable to assume that originally a certain Jaimini or Badarayana flourished and propounded certain doctrines which were accepted and followed by their devoted disciples. To-day while one Hindu follows Apastamba his neighbor follows Baudhayana. This means that the former belongs to the Apastamba school while the latter is of the Baudhayana school. What is the underlying idea? Originally when Apastamba propounded his theory it appealed to certain members of the community. They followed them and then their descendants. Thus the school automatically came into being. But it may be asked, how could we explain the peculiar use of "Iti Kautilya," "Iti Baudhayana. The answer is simple. In India literature is broadly classified into two heads, the sutra and the beeja. The sutra is an original work composed by master minds on a certain subject or subjects. It may be philosophy, theology. The sutras in themselves are a strenuous reading and especially so, when they deal with abstruse and technical sciences. It was not possible for all persons to grasp them. Hence interpreters came into being. Their works were bhashyas or interpretations of the sutras in popular style. The sutrakaras generally-there are also exceptions,used the phrase "Iti Baudhayana. On the other hand a bhashyakara could not speak with such definiteness. For, oftentimes, more than one interpretation may be placed upon a certain phrase or passage. It depends to a large extent on the ingenuity of the writer. Some interpretations might be ingenious but could not win general approval. Therefore, the bhaskaras are justified in omitting their names. In the light of this can we still maintain that Iti Kautilya is a serious argument against the authenticity of the work? We cannot follow Prof. This science has been composed by Kautilya, easily understandable, correct in the exposition of truth and in the use of words, and all free from errors. Meyer in his translation of the Arthashastra furnishes a convincing reply. A later writer who wanted to palm off his own lubrication of that of his school on the name of the famous statesman, would surely have faltered somewhere. From this view-point the higher criticism must acknowledge the authenticity of the Kautilya. There has been a war of words about the name Kautilya. Some manuscripts contain the word Kautilya while others Kautalya. It is asked whether a minister would style himself Kautilya meaning "Mr. Crooked" or "Crookedness personified". Granting that it is Kautilya, such nicknames are not uncommon in ancient India. Mention may be made of a few; Vatavyadhi the wind-diseased is no other than Uddhava, a relative of Krishna according to the Puranas. Kaunapadanta the teeth of the Rakshasas is identified with Indra, the God of Heaven. To advance such feeble arguments with regard to the name of the author, demonstrates their weakness in all nakedness. There is, however, another reading Kautalya which may be adopted with advantage and which may silence all controversy so far as this particular topic goes. Not only is there the authority of the manuscripts for this but also there is inscriptional evidence besides lexicographical. Ganapati Sastri says that the term Kautilya is certainly a misnomer. For, neither the term Kautilya nor its root Kutila as explained in the Nighantas Gotra and crooked. On the other hand the word Kutala is mentioned by Kesavasvamin in his NiHarthar savasamkepa as meaning both Gotra and an ornament. It is then obvious that the name is derived from the root Kutala. If it is granted that the patronymic is Kutala then we cannot grammatically derive Kautilya but only Kautalya. Secondly, there is the testimony which bears to the fact that all the manuscripts of the text and the commentaries relating to the same invariably contain the expression Kautalya and not Kautilya. It is difficult to understand how Indian and European scholars have failed to notice this in handling the manuscripts when editing and publishing them. Evidently Jolly discarded the correct reading Kautalya. It may be that in his opinion it was a wrong reading.

That Kautalya is the correct reading is attested to by another literary evidence. Last but not the least is the invaluable inscriptional evidence supplied to us by D. It records that Vastupala the famous Jain minister of the Vaghela king who built a temple of Gajesvara in as equated to Kautalya in statesmanship. This inscription is valuable to us in more than one respect. Not only does it show that the name Kautilya is the misspelling of the name Kautalya but also it bears witness to the fact that Kautalya is acknowledged to be a statesman and not at as Gotra and crooked. On the other hand the word Kutala is mentioned by Kesavasvamin. It silences two important arguments in regard to the name of the author and the authenticity of the work. But it may be asked why the name Kautilya also sticks on in some Indian literature. Only one explanation can be offered and that is due to the ingenuity with which Visakhadatta invested his character Kautilya in his famous play Judrartikmsa. For the purpose of his play he perhaps drew from his imagination a name which being a twisting of the original name answered his purpose well. Kautalya is known not by one or two names, but by a number of names. These are Vatsyayana, Kautalya. Dramila, Yami, Vishnugupta, Angula. The Vajjayanti of Yadavaprakasa cir A. The same value should be attached to the other interpretation of Visakhadatta in regard to the name Kautilya: Because he had perverted and crooked views, people called him Kautilya though his name was really Kautalya. To add to this is the fact that Kamandaka speaks of him in a term of great respect generally used when speaking of sages. Kamandaka adds that he belonged to an eminent family and was a past master of all the four Vedas, who, by force of intelligence and skill. Kamandaka does not stop there but concludes that section by saying that it was the same politician who was the author of the well-known Arthashastra, the very cream of political science. Vatsyayana is the author of the extant Kamasutra. There is another Vatsyayana the commentator of the Natayashastra of Gautama. Both the Vatsyayanas may be the same as Prof. Rangaswami Aiyangar seems to think. But the really interesting feature is the identification of Kautalya with Vatsyayana. His aim, even according to the Arthashastra. It extended beyond and looked to the common good and welfare of the citizens at large. These are indeed the primary functions even of the modern state in spite of all our vaunted constitutional progress. This narrow outlook on politics did not appeal to a versatile man like that of Kautalya. He wanted the state to rest on an economic foundation. His aim was the ultimate realisation by the people of the state of the four objects of human existence. If this were his policy, it may not be far wrong to state that he could have been the author of a Dharmashastra, Arthashastra, Kamashastra. There is therefore some justification for the assumption that Kautalya was no other than Vatsyayana. The following coincidences endorse the statement: Vatsyayana like Kautalya seems to have composed aphorisms and comments. As against these remarkable coincidences, the differences are only few and far between. Even here the Arthashastra is a practical manual of administration and hence must formulate regulations of a comprehensive character. It does not mean a recommendation or acceptance of the principle. The Kamasutra discusses the question from an entirely different aspect. It is indeed difficult to explain why Kautalya has been known by so many names. One explanation is that due to his popularity as well as his rare skill and policy, different people endowed him with different titles. Mallanaga is another name. This seems to fit in especially in view of the fact that Sakara, in the first Act of JIrcchakatika. It may be again that Nanda is the name of a country and perhaps Kautalya is a native of that Nanda country. He was styled an elephant among the Nandas who were the people of the Nanda country. If this interpretation be established Dramila may not mean a native of Dramila or Tamil country as is rendered by the V acaspatsa of Taranatha.

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