POLITICAL LIFE IN THE VISNU DHARMASŪTRA
Kingship

In the Viṣṇu Dharma Sūtra there is no mention of the election of the king nor of any elective body. Therefore, the obvious inference is that kingship was hereditary or was derived from victory. Normally, the King belonged to the Kṣatriya caste. But one Sūtra of the Viṣṇu Dharma Sūtra indicates the existence of Śūdra kings also, as it is said that a Sanātaka should not reside in the kingdom of a Śūdra king. 1

Character and Qualities

1. Virtues: The VDS lays down some virtues for a king. It is said in the VDS that a king should constantly show reverence to the gods to the Brāhmaṇas and should serve the aged persons. He should restrain his senses and should
perform his religious duties regularly. He should offer to the Brāhmaṇas gift of every kind. In regard to the virtues of the king, Manu adds more details. According to the Manusmṛti (M. IX, 303), a king should emulate energetic actions of Indra, Sūrya, Vāyu, Yama, Varuṇa, Chandra, Agni and Earth. It means that he should show the qualities of the deities. Manu further adds that a king should honour the learned Brāhmaṇas who are well versed in the three-fold sacred sciences, i.e., Vedās, and should follow their advice. The king should serve the aged and be humble in demeanour. Manu further states that the king should study the science of govt, and dialectics and should have the knowledge of the Supreme Soul.

Viṣṇu lays down that a king should wear a smiling face and beautiful appearance at the time of speaking to any one and he should not frown even upon the worst criminal sentenced to death.

ii. Vices to be avoided: The VDS advises a king to avoid the vices mentioned below: It is stated that a king should endeavour to control his senses, desist from hunting gambling, illicit relations with women and drinking, harshness in speech and action. Viṣṇu further adds that king should not grab the wealth of his subjects and should not squander his own wealth. He should not bestow largessess upon
unworthy persons like dancers, bards etc. In this connection Manu advises a king to shun the ten vices arising from love of pleasure, i.e. hunting, gambling, day-sleeping, harsh-speaking, illicit relation with women, drinking, dancing, singing, music and useless travelling and the eight fold set of vices produced by wrath, i.e., talebearing, violence, treachery, envy, slandering, grabbing of property, reviling and assault.

iii. Ideal conduct of the king: A very high ideal has been set by the VDS before a king. It states that if a king feels pleasure at the pleasure of his subjects and feels distress at the distress of his subjects, he obtains popularity in this world and gets highest place in heaven after death. The same idea has been given in the Kautilya Arthasastra as it proclaims: "In the happiness of the subjects lies the happiness of the king and in their welfare lies his welfare; the good of the king does not consist in what is pleasing to himself, but what is pleasing to the subjects constitutes his good. "For the popularity of a king, Viṣṇu states that if a king acts according to his duties prescribed in the Dharma-Śāstras his popularity spreads all over the world like a drop of oil in the water, even though he subsists by gleaning.
Security of the King

The VDS. lays down some guidelines for the security of a king. Viṣṇu states that the king should appoint some bodyguards for his own security and he should take due care for the safety of his persons. In order to dispel the effect of poison, the king should be conversant with incantations. He is also advised not to drink or eat anything until it is tasted by someone else who is trustworthy. In this context, Manu states that a king should partake of the food that is well examined and prepared by trustworthy servants, and he should take such food as is purified by sacred texts that destroy the effect of poison. Manu again advises the king to mix some medicines in the food that are antidotes against poison before taking it and to wear gems that work against poison. Only devoted and well-examined women were allowed to touch the king, while he is fanning or bathing, and only these women can apply perfumes, fans and water to the king's body. Manu further adds that the king should be careful about his vehicle, bed-seat, toilet and all ornaments. The Kautilya Arthasastra also has a long description about the personal safety of the king.

Kingdom, Capital and Forts

The VDS. states that a king should set up his kingdom in a country, which abounds in water, trees and mountains,
open plains, which are fit for tending and increasing cattle and which are aboundening in all seasonal grains, so that the people can sustain their life easily. Viṣṇu adds that the country should be inhabited by a large number of Vaiśyas and Śudras. In this regard Manu says that country should be in open with dry climate, abounding in grains and inhabited by Āryans. It should not be affected by epidemic diseases. It adds that the country should be such that people may easily earn their life and vassals should be obedient. So the VDS. and the Manu Śrīti both have different opinion about the subjects of the state as the Viṣṇu requires that the kingdom should be peopled mostly by Vaiśyas and Śudras while Manu states that a country should be consisted mostly of Āryans. Manu further says "That country in which Śudras abound which is full of atheists and void of Dvijas is overwhelmed by disease and famine and perishes".

Regarding the residence of the king the Viṣṇu Dharma Śūtra mentions six types of forts and states that the king should live in one of them. These are:

1. **Dhanva Fort**
   A fort which is surrounded by deserts without water and shrubs

2. **Nṛi Fort**
   A fort which is protected by strong armed men

3. **Mahi Fort**
   A fort which is constructed with stone bricks or other material
4. **Vāri Fort**  
A fort surrounded by water or an island in the midst of water

5. **Vriksa Fort**  
A fort which is surrounded by trees, water, thicket of shrubs

6. **Giri Fort**  
A fort surrounded by mountains, rocky tracts and caves

The same idea is contained the Manu Smṛiti (VII, 70), the YS (I, 321), and Kaut. Manu (VII, 70) also prescribes six types of forts for the protection of the king, such as Dhanva, Mahi, Amba, Vṛksa, Nṛi and Giri. According to the Kaut., there are four types of forts, i.e., Audhaka, Parvata, Dhanva and Vanadurga. Kautilya says that out of these four fortifications the first two i.e., water and mountains fortifications, are best for the protection of the populous centres and the other two, i.e., desert and forest fortifications are helpful in the times of distress for the protection of the inhabitations in wilderness or foresters.

**Duties of the King**

1. **Protection**: The Viṣṇu Dharma Sūtra says that Protection of all beings is the bounden duty of the king. He should protect the life and property of the subjects. Viṣṇu states that the king should keep watch on the four Varnaś, i.e., Brahmaṇa, Kṣatriya, Vaiśya and Śūdra and four Āśramaś, i.e., Brahmacharya, Grihastha, Vānaprastha and Saṁnyāsa, for the performance of their several duties. It
adds that the king should see whether the people are observing the rules of their castes and stages of life.\textsuperscript{27} It is also laid down in this Sūtra that a person, who deviates from his duty, should be punished by the king.\textsuperscript{28} The king should protect the property of minors, those who afflicted with disease like blind, lame etc., without a guardian and of barren women having no guide. For the protection of the property, Viṣṇu adds that if the property of a citizen was stolen by the thieves, it was the duty of the king to recover it and return it to the owner to whatever caste he may belong. The VDS. further adds that if the king was unable to recover the stolen property, he was bound to pay its value to the owner from his own treasury.\textsuperscript{29} It is also stated in this Dharma Sūtra that a king should protect his own realm to the best of his strength whenever it has been attacked by his enemies.\textsuperscript{30} The VDS. states that there is no higher duty for military men than to sacrifice their life in the battlefield and that those, who are killed in protecting a cow, a Brāhmaṇa, king, a friend, their own property, their own wedded wife and their own life, enjoy Heaven after death as also those, who meet with death in preventing confusion of Varnas caused by adultery etc.\textsuperscript{31} The VDS. lays down that the Brāhmaṇas and the pious persons should not suffer from starvation in his kingdom. The king should provide livelihood to them and should think about the welfare of the people.\textsuperscript{32}
State Administration

The VDS. advises the king to appoint some departmental officials, Ministers, lords or village administrators. Purohita, Spies and Judges for the assistance of state administration.

1. Departmental Officials

It is laid down in the VDS that the king should appoint some efficient officials to look after various departments of the state such as mines, taxation, custom, elephant and forest. Visṇu states that officials relating to different departments should have requisite qualities. For instance, the VDS. lays down that in the matter of financial business like examining of gold and other precious metals, a king should appoint skilled persons. For fighting in battle field and for rigorous acts, he should appoint brave men and stern men respectively. Visṇu says that the king should appoint eunuchs for the protection of his wives. Manu (VII, 62-81) and Yājñavalkya (I, 322) have the same idea. Manu (VII, 62) says that the king should employ the brave, skillful, high born and honest officials for the collection of mines, manufactures and store houses, and the timid in the interior of his palace. In this regard, Kautilya says that a king should appoint supervisors for state administration who are skillful, honest and expert and are efficient in the matter of income and expenditure.
2. Ministers

According to the VDS, a king should appoint ministers for the assistance and advice of all his affairs, because it is impossible for a king to rule over kingdom without the co-operation and guidance of honest and loyal ministers. Viṣṇu prescribes some qualities of ministers. It states that ministers should be honest, fearless, attentive and efficient in their work. The VDS is silent about the number of ministers, whereas according to the Manu Śmṛiti a king should appoint seven or eight ministers.

3. Local Administration

The VDS lays down that the whole state was divided into small units of villages, i.e., one village, ten villages, hundred villages and a district. It was the duty of the king to appoint chiefs over each unit of village, mentioned above, to look after the administration and to maintain law and order in the society. This Dharma Śūtra adds that if any offence has been committed in the villages, it was the duty of the village administrator to suppress the evil and to give proper punishment to the offenders. The VDS further adds that if the administrator of the unit of one village is unable to tackle the problem, the case will be forwarded by him to the administrator of ten villages and at his inability the case will again be forwarded to the administrator of hundred villages.
by the administrator of ten villages and so on; like this, each succeeding administrator is superior to the preceding one in regard to powers and positions. Thus, it is clear that the VDS. has an idea of various levels of administrations. The same theory of administration is prescribed by the Manu Smriti (VII, 115 - 116) except increasing the sub-division of twenty villages and it uses the term one thousand villages in place of one district of the VDS.

4. Purohita

A Purohita has his own importance in religious and political matters in the Dharmasūtras. The VDS. mentions some qualities of the Purohita. It states that the king should appoint a person as a purohita who is conversant with four Vedas, Epics, the institutes of sacred laws, the science of practical life and persistent in the practice of austerities. He must be of noble family and should not be deficient in any limb. The same view is found in the Apst. DS. (II, 5, 10, 14). The BDS (I, 10, 18, 7, 8) and the Gaut. DS. (XI, 12). The Gaut. DS states that a Purohita should be a learned and eloquent Brahmāna of noble family, handsome appearance, suitable age, virtuous disposition, high character and a man of austere habits. This Dharmasūtra further adds that the king should always follow the instructions given by his Purohita in the performance of religious duties. Manu and
Yājñavalkya also speak of about the qualifications of the royal priest. According to the Manu Smṛiti the king should appoint a domestic priest, i.e.'Purohita' and an officiating priest, i.e., 'Ṛtvija' for the performance of his domestic rites and for Śrauta sacrifices respectively. Yājñavalkya (I, 313-14 ) expects that a Purohita should be a master in the science of astronomy, well-versed in the theory of punishment and expert in the Atharvāngiras. It also states that the king should also choose an officiating priest for the performance of Śrauta and Smart ceremonies. The Kautilya Arthasastra lays great stress on the employment of a Purohita as compare to other Dharmaśāstras. Kautilya advises the king to respect the priest very highly. The Kautilya Arthasastra adds that the king should follow the Purohita in the same way as a student follows his teacher, a son follows his father and a servant follows his master. It is also laid down in the VDS that the king should listen to the advice of his astrologers in all his affairs.

5. Spies

It is laid down in the VDS that a king should appoint spies for his own kingdom to know the secrets of his state and for his foe's realm to maintain foreign relations. In the matter of foreign policies, spies play a very important role. They have the key of peace and war in their hand.
Visṇu states that the king should know about the persons or office-bearers appointed by him in various departments, about their character, deeds and conduct through his spies. After ascertaining the proper information from his spies he should honour the righteous persons and should punish the ill-disposed persons. So far as the qualifications of the spies are concerned, the VDS does not go in detail, whereas Manu (VII, 122, 184), Yājñavalkya (I, 330, 338) and the Kaut. have a long description about their functions, qualifications and role in the administration.

6. Judges (Judicial Administration)

The VDS. states that in the matter of judicial administration the king should appoint judges. Visṇu explains some qualifications for a judge. According to this Dharma Sūtra a judge should be a man of noble family, a person who has performed all his ceremonies such as Upanayana, Marriage etc., eager in keeping religious vows, and he should be impartial towards friends and foes. The VDS. adds that a judge should not be corrupted by litigants, by lustful desires or by wrath or by avarice. This Sutra lays down that the king should appoint a trustworthy Brahmaṇa for judicial matters and in the company of well-instructed Brahmaṇas, he should consult different causes of the state administration. Manu (VIII, 9-11) also states that a king should appoint a Brahmaṇa well-
versed in law, who should assist him in the administration of justice and this legal advisor and three other Brāhmanas who are versed in Vedas, constitute a full bench of judges. Viṣṇu further explains that a king should grant protection to his subjects by punishing the guilty through impartial administration of justice. The VDS states that a king should inflict punishment according to the nature of offences committed by the offenders. It states that first of all, the king should make his mind clear about the offences i.e., whether it is intentional or unintentional or whether it is committed for the first time or repeated, and then after fully ascertaining, the nature of the crimes and criminals, either personally or through his subordinates, he should punish the guilty persons. Viṣṇu further adds that if an offence has been repeated by the offender the king should not forgive him. 48

The prosperity of the state and subjects also depends upon the judgement of the king and his impartial decisions as stated by Viṣṇu that in a country where the king inflicts punishment with black hue and red-eye and according to impartial justice, people in that country lead a prosperous life. 49 This Dharma Sūtra also prescribes the treatment of the king towards the people of different kinds. In this connection Viṣṇu lays down the following code of conduct:

"A King should act with justice in his own domain, should chastize with his enemies with rigour and
should be sincere with his affectionate friends and should be lenient with the Brāhmaṇas."

Land Grant

The VDS prescribes the following procedure with regard to the grant of land to the Brāhmaṇas. Viṣṇu states that a king should give a landgrant to the Brāhmaṇas, containing the names of his three immediate ancestors, i.e., father, grandfather and great-grandfather for the information to the other rulers and the extent of land and an imprecation against him, who should misappropriate the donation. Viṣṇu adds that this landgrant document should be written either on a piece of cloth or a copper plate and must be signed by the king with his own seal. In this regard the VDS states that a king should not snatch the landed property donated by his predecessors to the Brāhmaṇas.

Taxation

A king was entitled to impose taxes for the protection of his subjects. Like other Dharmāśtras, the VDS also lays down certain principles of taxation. Viṣṇu states that the State has its own share in all the production as it is entitled to a sixth part of all the gross produce of land such as grain and other seeds. The king may take a sixth part of flesh, honey, clarified butter, herbs, perfumes,
flowers, roots, fruits, liquids and condiments, wood leaves, skins, earthen-pots, stone-vessels and any thing made of split bamboo. This Dharma Sutra awards to the king a tenth part of the articles sold within the country and a twentieth part of the commodities, which are disposed of in foreign countries. The VDS. further adds that those who violate these rules or the toll-house, their whole property shall be confiscated by the king. The same idea is found in the Manu Smriti (VIII, 398-400) and the Yājñavalkya Smriti (II, 261-62). According to the VDS, a sixth part both of the virtuous deeds and of iniquitous acts, committed by the subjects goes to the king. But according to Yājñavalkya, half of the sins committed by the subjects goes to the king. It is also laid down in the VDS. that artisans, manual labourer and Sudras should work for the king once in a month.

Other Sources of Income

According to the VDS, treasure-trove was also an source of state income. It states that if a treasure-trove was found by the king, he should give one half of it to the Brāhmaṇa and should deposit the other half in his own treasury. But if the treasure-trove was discovered by a Brāhmaṇa then the finder could keep the whole of it. Manu (VIII, 37-38), Yājñavalkya (II, 34-35) and Gautama (X, 43-44) also
prescribe the same rule. Viṣṇu states that if a Treasure-trove is discovered by members of any other castes it is distributed among the king, the discoverer and the Brāhmaṇas in different proportions. But, we don't have this type of distribution in the other Dharmaśāstra. According to the VDS, fines were also a source of state income, as it states that the debtor has to pay one tenth of the debt as a fine to the king and if a creditor sues before the king and fully proves his demand the twentieth part of the sum shall be charged from the creditor as court fee. It further adds that the whole production of mines goes to the king. Viṣṇu lays down that the property of a person, except a Brāhmaṇa, who dies heirless goes to the king, but in the case of a Brāhmaṇa, it is distributed among the learned Brāhmaṇas. The same idea is found in the Apast. DS-(II, 6, 14, 5), and the Vas. DS. (XVII, 83-84). It is also laid down in the VDS that the Brāhmaṇas are exempted from taxes as they pay one sixth of their noble deeds in the form of taxes to the king for their protection.

The Constituent Elements of the State

The VDS and some other authorities on the subject enumerate that the state is constituted by seven elements, namely - the monarch, the council of ministers, the fort, the treasury, the army, the subjects along with the
territory and the allies. These seven constituent elements are called Angas or Prakritis. The VDS. (III, 33) and the Kaut. (VI, 1,1) employ the term "Prakriyatayah" to denote these seven constituent elements of the state, whereas, Manu (IX, 294) and Yājñavalkya (I, 353) use the term 'Augas' (organs) to signify these elements. The above-mentioned authorities differ in regard to the order and nomenclature of these seven constituent elements of the state. For instance, the VDS. and the Manu Smṛiti use the term 'Rastra' whereas the Kaut. and the Yājñavalkya, Smṛiti employ the term "Janapada" and "Jana" respectively to denote the same sense. The VDS, the Kaut. and Yājñavalkya use the term "Durga" to denote "fort" but the term "pura" is used in the Manu Smṛiti in the same sense. So far as the order of these constituent elements is concerned, the VDS. and Manu have different sequence than that of the Yājñavalkya Smṛiti and the Kaut., as it is clear from the quotations given below in the references. It can be said that the sequence of these elements is compulsory for the reason that some authorities like the Kaut. (VIII, 1, 5) and the Manu Smṛiti (IX, 295), expressly state that when calamities befall or deterioration sets in then, each preceding element is more important than the following one for the survival of the state. But we don't have this type of idea in the Viṣṇu Dharma Sūtra. It is also laid down in
Relationship with other Kings

1. Peace and War

Peace and War are the two main headings under which the subject of inter-state relations can be studied. It is stated in the Viṣṇu Dharma Sūtra that a king should pay proper attention, either through his spies or himself to the actions and policies of his neighbouring princes and should try to maintain a balance of power as far as possible.

2. Four ways of Diplomacy

The VDS. explains that a king should adopt four different types of tactics, namely conciliation, division (division of opposing forces), appeasement by offering presents and resort to force, in dealing with his allies neutral kings, and buffer states in accordance with requirement of the situation. In this context Manu (VII, 158-161) and Yājñavalkya (I, 346) also have the same idea. Manu is of the view that among the four modes of getting success over an enemy, the use of force should be the last resort to solve any problem. It adds that first of all, a king should try the first three expedients, i.e. conciliatory, division, and appeasement by offering present either
separately or together, for obtaining success over his enemy and if they are found in effective only then he should adopt the last method, i.e. the use of force, because victory in war is uncertain according to the observation of the wise. Manu also recommends the negotiation and the force of Arms for the prosperity of the kingdom.

3. Six Stratagems in War

Viṣṇu says that a king should resort any of the following six stratagems, namely, truce, war, marching, encamping, alliance with more powerful kings and duplicity. Manu (VII, 160) and Yājñavalkya (I, 347) also lay down the same policy. Viṣṇu does not go into details about the employment of these six stratagems whereas the Kaut. has devoted one full chapter (i.e. VII, 1.) to the subject.

4. The Time of Marching Towards Enemies Kingdom

The VDS. mentions the proper time for marching towards enemy's kingdom. It states that a king should undertake his march towards the enemy's kingdom in the month of Chaitra, and Margasirsha, because in these months fodder and grains are abundant and roads are dry. Viṣṇu further adds that a king should invade his enemy's kingdom at the time when the enemy is weak and some calamity has befallen him. Manu (VII, 182, 183) and Yājñavalkya (I, 348) also hold the
same views.

5. Rules Relating to Conquered Territory

The VDS. lays down some rules in regard to the treatment to be meted out to vanquished king and his kingdom. It states that the king should not abolish the laws and customs of the country of his foe after conquering it. The VDS. further advises the king that he should not extirpate the royal race of that country, but invest with royal dignity a prince of the race of that country. In this regard Viṣṇu adds that old dynasty could be abolished only if it is of ignoble descent. Manu (VII, 202) and Yājñavalkya (I, 343) also have the same idea about the treatment to be meted out to the conquered kingdom. It is also laid down in this Dharma Sūtra that a king should not demolish the original doors or main gates, or forts built by the vanquish king and his predecessors.
NOTES AND REFERENCES

1. न युद्ध राज्ये निमित्तः || VDS. LXXI, 64.
2. देवश्राहणाःतत्तमेव पुर्णस्वे, युद्धस्थायी भैन्दुः प्रभावान्तः च ||
VDS.III, 76,77,78.

3. VDS.III, 84.
4. Manu - VII, 37,82.
5. Manu - VII, 43.
6. VDS. III,89-90.
7. VDS. III,50-51.
8. VDS. III,52.
9. VDS. III,54.
11. प्रजातन्त्रस्वे कृष्णी राजा यदृछ तदस्य दुःखिता: ||
    ह कृितििुकाति लोकेष्वरििव स्वर्ग महीयते ||
VDS. III,98.
12. प्रजातन्त्रस्वे कृष्णे राजा: प्रजानां च महते मित्यः ||
    नात्माप्रियेश हितं राजः: प्रजानां तु प्रियं मित्यः ||
Kaut. I, 19, 34.
13. स्वः दुःस्वः नुप्ते: शिलोहेषाऽधि बीवति: ||
    मिस्तियथि यस्मिन्नः लोके तेलविन्दुरिवर्तमानसि ||
VDS.III.97.
14. VDS.III,85.
15. VDS.III,87.
16. नापरीपलितमुखिमव्यालः || VDS.III,88.
17. तत्तात्ममूल: कालशरीराय: परिधारणः।
   तुपरी किश्मामनाष्मवान्न्यन्तैरिविशापः।
   Manu VII, 217।

18. Manu VII, 218-220।


20. राजा न जानिले पशुपन्य सर्योतेऽं मेधाप्रेयतः।
   VDS. III, 4।

21. वैश्युयुक्त: प्रायः च।
   VDS. III, 5।

22. जानि: ले सर्योत्पन्नाय ग्राममनादिलम।
   रम्यावन्तसामन्तं स्वाजीव्यं मेधाप्रेयतेऽ।
   Manu, VII, 69।

23. यमनाथे भुतमुखिष्ठ: नामितः का कान्तमदिलम।
   विनाशयत्वाः तत्कृतस्थं हर्षिश्चत्वाभिधिको दिलम।
   Manu, VIII, 22।

24. यज्ञविद्येऽविद्य वृंद मिर्गि गृहाणामन्यतं हर्षिश्चत्वयेत।
   VDS. III, 6।

25. Kaut. II, 3, 1-2।

26. VDS. III, 2।

27. VDS. III, 3: कर्णाश्माणाः स्वेतरस्थायाः।

28. स्वायम्भावलन् नादुः यानामानितः राजामुृ।
   VDS. III, 94।

29. वातानाथ्यथुर्गेनानि राजा परिषापलव।
   चोरां धनावालयं सर्वेष च सर्वावषय: व्यात्।
   अन्तवाय्य च वर्षोग्यं व्यात्।
   VDS. III, 65-67।

30. VDS. III, 43।

31. VDS. III, 44-46।
32. न वातास विषयो माद्य: कौतोकेव वसीदेत ॥
न वान्योछिं सकृमिवः ॥

VDS. III, 79, 80.

33. VDS. III, 16.

34. परिवृत्तानु धर्मकारिणः निपुषाधिकारिणः । शुद्धानु सृष्टाम कर्मवः ॥
ञान्येनुः । अन्नानुः ॥

VDS. III, 17-21.


36. VDS. III, 71.

37. मोलाष्ट्रविदः गृहान्तल्लघ्नानुकृतंदर्शन्नृः ।
सत्यान्त्रत्व गाढ्यो वा पुस्त कौतिकान्तः ॥

Manu, VII, 54.

38. तत्राध्याय स्वस्तमाध्यायः कुमारः ॥
दाताध्यायः । शाखाध्यायः । शेषाध्यायः ॥

VDS. III, 7-10.


40. वेदचित्ताध्यायः व्यक्तिगतः कृत्यान्त्रकृतः । कपिलानां गङ्गेभिः व यथाच ॥

VDS. III, 70.

41. Manu VII, 78.

42. Kaut. I, 9, 9-10.

43. राजा व सैन्यारुप: सावितराधीनः: स्यातुः ॥

VDS. III, 75.

44. सं राज्यपरार्थः: योगेः वाराङ्कः: स्यातुः ॥

VDS. III, 35.

45. VDS. III, 36, 37.

46. VDS. III, 74.

47. व्यवहारशास्त्रे ग्राह्मणे वानियः: स्यातुः ॥

VDS. III, 73.
48. VDS.III,91-93.

49. विनम्र मायो लोहिताङ्को दस्यावैरति निर्मितः।  
   प्रजास्तत्व विकार्यन्ते नेतापेतू साधुग्रामति।।

VDS.III,95.

50. स्वराष्ट्र न्यायविदः स्वाद भुज्यवर्धन ग्रहः।  
   सुदृढ़विविदम् सिन्धेशु भ्रामणेऽभ्रामणेऽविदितः।।

VDS.III,96.

51. VDS.III,82,83.
52. VDS.III,22-25.
53. VDS.III,29-30.
54. VDS.III,31.

55. राजाच्य ग्राहांचः सुभूतहुः ग्रेवः अष्टदशाशः।  

VDS. III,28.

56. राज्यामानः कुप्तमिति परिपूर्णाष्ट्री-यक्तिपतिक्रमे प्रजाः।  
   तस्मातलु नृष्ठकर्षः परम् गृहायः करारः।।

YS.I,337.

57. यिल्लनः कर्मविन्यास मातृकेन् राजः कर्म कुर्यः।।

VDS.III,32.

58. निन्दः लक्ष्यान्तर्दर्श्यामानेऽयोऽभ्रामणाः।  
   दितियमायः कोऽत्र प्रतेर्स्वः।।

VDS.III,56,57.

59. VDS.III,58.
60. VDS.III,59-61.

61. उत्तमक्षेत्रे देवराजविविद्यात् तद्विविद्यात्योऽभ्रामणाः।  
   राजां धनराजांगसामितः  

VDS.VI,20,21.

62. VDS. III,55.
63. VDS. X, 13.
64. VDS. III, 26-27.
65. स्वाम्यमात्र दुर्गीश्चंद्र राज्यमित्राणि प्रकृत: ॥

VDS. III, 33.

66. स्वाम्यमात्र जनवर्धनाद्वर्गीश्चंद्रमित्राणि प्रकृत: ॥

Kaut. VI, 1, 1.

स्वाम्यमात्रार्थ राज्यमित्राणं प्रकृत: ॥

Manu. IX, 294.

मित्राणिः: प्रकृत: राज्यं सप्ताङ्गं सूचये ॥

YS. I, 353.

67. VDS. III, 34.
68. श्रूतिमित्रार्थां साधयेषु साम मेधानद्यन्दुत्तं सङ्कः यथाऽत्तरं प्रकृत: ॥

VDS. III, 38.

69. Manu VII, 159.
70. Manu VII, 109.
71. सत्यं विगृह्यात्मश्चरत्सच्च भवायथं यथाऽत्तरं प्रकृत: ॥

VDS. III, 39.
72. त्वेहि मार्गशीर्षां वा यात्रां यथाऽत्तरं परस्तव व्यस्तने वा ॥

VDS. III, 40, 41.

73. VDS. III, 42.
74. VDS. III, 47, 48.
75. VDS. III, 53.