THE CONCEPT OF THE STATE

The state in ancient India was essentially a beneficent institution and not a necessary evil to be borne with. The king was no doubt called the master, but it was a settled law which people knew like the daily appearance of the sun that he was master of no subjects except the criminal. The Jātakas which deal with facts of everyday life put it in the following words, as a king's reply to the demand of his beautiful wife desirous of absolute subjugation of the subjects: "My good lady! to me the inhabitants of the realm are nobodies. I am not their master. I am master of only those who offend against the rules (laws) and do what is unlawful. For these reasons I am unable to give you mastery and rule over the whole realm."¹

In the times of the Rāmāyaṇa, the king was called Kṣatrya, Vānavēśa, Vāriśvali etc., but as a matter of fact he could not have the liberty to neglect his duty for it was considered as a great sin.²

The king was called 'Rājan' since he kept all the people contented.³ He was styled as 'Kṣatriya' because he protected the subjects from wounds and injuries.⁴ The Kautilyan state looks like an Authoritarian or a Police-state to a casual reader. But in fact it aimed at the exploitation of all possible resources for the benefit of the state and its citizens. It
regulated fully the life of the subjects as well as the king.\(^5\) Kaut\(\text{\textipa{\text{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\textipa{\texti
The Rāmāyaṇa has been the ideal of a welfare state in India. The description of the happy times Indian people had during Rāma's rule has been the basis of the ideal. The highlights of that period as also Vālmīki's concept of the welfare state can be best understood by scanning the picture of the state painted in the Rāmāyaṇa. The poet tells us that all the people were happy during Rāma's rule and followed their respective Dharma. Guided by Rāma's own conduct, they did not cause any injury to one another. The trees bore flowers and fruits in all seasons, the clouds rained on time and the touch of the wind brought happiness. No one saw death of a son. The women were always devoted to their husbands and free from diseases and illness. They had no fear caused by famine. There was no danger from wind and nobody drowned in water. Like the Kṛtyuga, there was also no calamity caused by fire. The wild animals also did not cause any harm. The world was without thieves and deceits.

The epic illustrates its views further when it paints the picture of the society having no king and says: "In the Janapada having no king the clouds do not rain heavenly waters on the earth, a handful of seeds are not scattered and women and sons do not remain obedient; riches and wives do not belong to anyone; besides other dangers, there is no truth in such a kingdom; people do not build sabhās, lay beautiful gardens or construct ala-houses; those who are inclined to perform sacrifices do not arrange for big Śāstras; the Utsavas and Samajās where
actors and dancers perform with joy and which are contributive to the nation's progress are not promoted; those involved in disputes do not get satisfactory decisions nor do those fond of stories get any contentment from the stories narrated to them by story-tellers; people do not go out on excursions to forests with their wives; the rich are not safe and the farmers cannot sleep leaving their doors open at night; the traders who go to far off places with lots of merchandise cannot travel safely; there is no Yogakṣema in a kingless state and the army do not face the enemy ———. 24

Thus, Valmīki's basic concept of a welfare state is that the state should engage itself in such activities as may contribute to the Yogakṣema of the citizens, 25 and Yogakṣema stands for acquisition and preservation of property or preserving the old and acquiring the new. 26 This is the concept which he wants the king to translate into action and achieve through the exercise of total discipline; 27 this is the ideal that the king according to Valmīki achieved by the judicious use of Daṇḍa for the cause of the masses, 28 by performing what was conducive to their prosperity and welfare in this world and hereafter. 29

Protection of Varṇāśrama-dharma, upholding the social order and enforcement of common laws were considered utmost important in ancient India. In Kautilya's view, "One's own special duty leads to heaven and to endless bliss. If it is
transgressed, the people would be exterminated through mixture of duties of castes). Therefore, the king should not allow the transgression of the duties of (different) beings as from ensuring adherence to (one's) special duty he finds joy after death as well as in this life. For example, people among whom bounds of Aryan rules of life are fixed, among whom the castes and stages of life are securely established and who are guided by the three Vedas prosper, do not perish. The same doctrine is put forth by others such as the Mahabharata, Kamandaka and Sukra. Therefore, the king was to ensure that the Dharma was observed, and if somebody swerved from it, he was to bring him back.

The Ramayana expresses the view that the subjects come to grief when they are not properly taken care of due to the king's negligence; when the king is unrighteous the people die before their time. It is further said that when the citizens do what is forbidden and there is no protection, there is the danger of (untimely) death: the king should, therefore, make the people abide by Dharma. If he does not do so, he earns a heinous sin, the epic warns.

In the times of the Ramayana, the king was always advised to look after the subjects in the righteous way, and the righteous way was that they should be made happy, contented and protected well while they followed the dictates of their respective Dharmas. The king, we are told, worked to achieve
this end, and because of the restraint the people were engaged in their jobs in accordance with the rules of Varṇapada and Āśrama. They were righteous and contented. The state saw to it that the Ṛtascarya of the subjects was performed without any hindrance and that the sacrifices they performed for their eternal welfare were not disturbed by the unruly elements. The episode of Visvāmitra tells us that the people had the right to ask the king to provide protection to their sacrifices and they were promptly obliged. Moreover, the state saw to it that nobody violated the rules of the Ṛtaspardha and promptly punished those who did not abide by it — a fact which is borne out by the Sambhāra episode in the epic. The state discouraged the non-believers because such people were considered as experts only in Ānarthta, i.e. assigning wrong meanings to what the scriptures said.

The state made the subjects follow the path demarcated by the noble ones and referred to as Śataspardha, Śatāntarṣā, and Lokavritta — or by the term Dharma only. If anybody went astray, he was properly punished by the king.

Every individual in the state was made to fulfil his duty (śvadharma) according to his castes and follow the rules prescribed for every stage of life, in addition to the observance of general laws.

For the spiritual benefit of the people the state in the times of the Rāmāyaṇa saw to it that there were a number
of temples in the state where they could go and earn religious merit. We are told that there were many temples in the capital of the Kosala country.

Kautālya advises the people to enjoy pleasures in such a way as may not conflict with the requirements of Dharma and Artha. He adds that, every one should enjoy the three goals of life in an equal degree since anyone of three pursued excessively harms not only the other two but itself, too.

The Rāmāyāna, it can be seen, does not prescribe a purely religious life for the masses. The noble way of life advised by it allows enjoyment of all the three aims in an equal degree and without allowing any to interfere with the others. Rāma, we read, advised Bharata to divide his time equally and enjoy Dharma, Artha and Kāma. Kautālya considers Artha more important than others, but not the Rāmāyāna which attributes more importance to Dharma than the other two. Besides the promotion and protection of Dharma, the state took up many a activity which contributed to the achievement of the other two aims.

The state was to protect the people against natural and man-made calamities. Among the natural calamities Kautālya enumerates fire, floods, diseases, famine, rats, wild animals, serpents and evil spirits. In the epic we are told that the subjects in the times of Rāma had no danger from fire, water,
wind, diseases or famine. The wild animals and serpents were also kept away from the inhabited areas so that they could not cause any harm to the citizens. The man-made calamities were checked by severe punishments, and the country was cleared of the Dasyus so that the people might sleep without locking their door i.e. without any fear of theft. Violence was curbed and thereby the masses were saved from injuries and the law of jungle. Protection of the citizens and their properties was so dear to the king that he would banish even his own son who happened to cause any injury to the people or harm their interests. The princes who dared cause any harm to the public were not spared and their punishment was equally severe.

Kautilya gives details of measures the state could undertake to fight against the natural calamities. The Rāmāyana also alludes to the activities of the state in this regard. We learn that the state performed sacrifices to end the spell of drought (Rampada's example) and, perhaps, other misfortunes by pleasing the gods who were believed to be governing the elements of nature. We hear of Vaiiyas also, which means that the state provided the services of physicians to treat the people, as is suggested in the Arthasastra also.

The welfare concept of the Rāmāyana entailed the maximum good to the maximum number of people. That presupposed opportunities of employment for all. We are told by the Rāmāyana that all the people had enough to live happily by and
that there was no one poor or suffering,\textsuperscript{61} which shows that every one had profitable employment. The state must have played a role to help the people find suitable jobs. Moreover, the state ensured that every worker got the agreed wages and severely punished those who were found guilty of non-payment of dues, it being treated as a heinous sin and a hideous crime.\textsuperscript{62} Thus, the \textit{K\=am\=aya\=na}'s state like the state of \textit{Ka\=nt\=ilya}\textsuperscript{63} looked after the interest of the workers and created opportunities for all who needed work. It was a state which was the beneficent for all the four \textit{Varnas} without any discrimination.\textsuperscript{64}

The state was always engaged in the welfare of the agriculturists, cowherds and traders because it knew that the happiness and prosperity of the country depended on their occupation. The king of the \textit{K\=am\=aya\=na} like the king of \textit{Ka\=nt\=ilya}\textsuperscript{65} felt that total dependence on monsoon-rains was disastrous for agriculture; therefore he helped in creating irrigation facilities.\textsuperscript{66} We read that the state constructed water-reservoirs and wells for collecting water for the use of people.\textsuperscript{67} The state made sure that there were enough cattle to plough the fields.\textsuperscript{68} The agriculturists and the cowherds were protected and provided help when hit by misfortune,\textsuperscript{69} which is what \textit{Ka\=nt\=ilya} has also suggested.\textsuperscript{70} Their crops and cattle were protected from wild animals.\textsuperscript{70a} The epic tells us further that when the country passed through a severe and long drought-spell, the state took suitable measures to end it.\textsuperscript{71} For the welfare of the traders the state took upon itself the
responsibility for constructing and maintaining highways and their security against robbers so that the merchants could go to far off destinations with their valuable merchandises. Thus, the state promoted trade within the state and with other states. Kautilya suggests some measures to control the price line in the interest of both the traders and the consumers. The Rāmāyana’s king, it can be assumed, also looked after the welfare of them both.

The state in the times of the Rāmāyana offered to the people what is known as social insurance in the modern terminology. Kautilya in his Arthashastra has described this activity of the state for the maintenance of those who were unable to look after and support themselves. Vālmīki, who lived much earlier than Kautilya, enjoins the king to help the aged people, children and the learned Brāhmaṇas with money, and to treat them affectionately. The aged and ailing persons as also children and women were helped by the state with food and other requirements also. The king, we further read, ensured that there was no one in his state who was not properly cared for due to scarcity of material or lack of relations so that all were happy. The state established many alm-houses (Punyaghṛṇas) which tended to those who were helpless.

For the welfare of the people the state laid many gardens, parks, constructed tanks and places where water was provided to travellers. Men and women could go to these parks or have the bliss of solitude in the nearby forests. The state
constructed Sabhas also where people could gather and enjoy
dramas and music. The state, it seems, encouraged
the citizens to arrange social gatherings and enjoy themselves.
In these Utsavas and Samajnas the dancers and actors entertained
the audience by their accomplishments in the fields of
performing arts.

The state maintained the cleanliness of the cities and
villages which were settled according to plan. The roads and
streets were laid after set patterns and the markets were
established in a systematic way, perhaps, keeping in view the
utility of commodities and the areas. The houses were built
on both sides of the streets. The roads, we learn, were
properly swept and sprinkled with water to maintain good
sanitary conditions.

Moral welfare of the people was also the concern of the
state. The king punished those who tried to have illicit
sexual relations. We read that Vālī was punished by Rāma
particularly because he had established sexual relations with
his brother's wife, and therefore forsaken Gurudharma.
Similarly, disrespect towards elders and gurus was considered
an act of adharma and therefore punishable. Rāma, we are
told, was very anxious to know whether Bharata paid respects
to his elders, gurus and the accomplished Brāhmaṇas. The
sons and wives were expected to remain under the control of
their fathers and husbands respectively. The king himself
tried to set an example of morality by not disobeying his elders because it was considered as against Dharma and also because of the fear of the people. He believed that by not doing so he would be setting a bad precedent for the public who followed his example.91

The Arthasastra makes it obligatory for all the Dwijas to have education. In the Kautilyan state, teaching was conducted through learned Brāhmaṇas who were provided grants by the government to maintain the educational institutions of the age.92 In the Rāmāyana we learn that Brāhmaṇas learned in the Vedas were not only respected but also helped with money.93 The Āśramas which were the seats of education were accorded full protection by the state for it wanted the people to lead life in accordance with their duty prescribed by the scriptures. The hermitages had lots of students who received education from highly accomplished gurus. It is said in the Rāmāyana that there was no one in Ayodhya who was illiterate,94 which shows the adequacy of the teaching arrangement in the age of the Rāmāyana.

The state encouraged those who were engaged in fine-arts like music, dance and acting and those who brought out high quality literary works. In fact they were considered very important for the progress and prosperity of the state.95 Many artists were employed by the king in his palace and many were
helped financially. For instance, there were several artists in the Kekaya’s palace who entertained Bharata when he was haunted by a bad dream. In Ayodhya and Lanka, too, the palaces were always full of music artists, writers, actors and dancers. The financial help to the artists and writers is confirmed by the reference which depicts Rama saying that the two singers of the Ramayana be paid eighteen thousand gold-coins.

Kautilya advises ideal relationship between the king and his subjects and says, “whatever pleases his subjects, he shall consider good.” In the Ramayana we learn that the king had made himself one with his subjects. When the people were in trouble, he felt very bad. He felt happy like a father only when the people had festivals (Utsavas). He took part in the sacrifices, marriages and Samajis of the subjects and, thus, had a very close relationship with them. He enquired of the people about the welfare of their sons, wives, Agnis, servants and pupils. He asked the Brahmanas whether their pupils served them properly and the Kshatriyas whether their dependants served them wearing armours.

The subjects, too, had great expectations of the king. They wanted to have his complete protection and care to live happily. When Rama was sent into exile, the people desired to migrate to live with him because they thought that the kingship was being acquired for Bharata in an unrighteous way and, therefore, could not keep them happy. They were sure that
Rāma would take care of them better than his father and forefathers. The women of Ayodhya also told their husbands that Rāma and Sītā would work for their Ṛogakṣema.

The state in the times of the Rāmāyaṇa was completely devoted to people's welfare. The king kept a personal liaison with the people by going out on the streets daily in the first half of the day to apprise himself of the condition in the kingdom. He worked for the happiness and contentment of the subjects and did only what was dear and good for them. People's welfare was the ultimate goal of the state and its achievement was the success of the government. The income of the state was never spent only for the personal happiness of the king; it was spent for the benefit of the masses, mostly in the form of Pāka and on sacrifices which were expected to bring fortune. The king worked tirelessly for the prosperity of the public and desired that no one were poor in his kingdom. No citizen whether rich or poor was treated with partiality and no person was punished without proper trial. The king ensured that no innocent person was held guilty because that was considered fatal for the state. The king had to keep an ideal conduct himself as it was believed that faults of the king were the cause of people's sufferings. The Rāmāyaṇa tells us that the king's ideal was to remain the beloved of the people and that he would rather abandon his life than do what agitated the subjects or spread a scandal. He would
not spare even his own son if he were a source of trouble to the people.\textsuperscript{110} The king, the ancient Indians believed, was born for the sake of others, like a horse or goat.\textsuperscript{111} According to the epic, the kingdom and the king's life which resided in his heart were for the sake of the subjects.\textsuperscript{112}
2. Yo haredbalisahāgam ----- Rām. III. 5. 10.
6. Vidyāvināto rājā hiprajānāh vinaye rataḥ,
   Ananyam prthivī bhunkte sarvabhumāhite rataḥ.
   Arthaśāstra, I. 4.
9. Pitra hi sarvabhūtānām rājā bhavati dharmataḥ, Rām. VII. 3. 13
   Prabhūtaratnaṃ saṃśasādhi mātuḥ mātrarāṣṭraḥ
   Pitrāṃ samapitaya, Rām. II. 102. 31.
   Pitrāṃ bandhusā lokasya, Rām. V. 49. 4.
12. Yujñāṇaḥ svaniva praṇān prāṇāntasūtanāva, Rām. III. 5. 11
   Rām. II. 3. 13.
15. Raksāḥ hi dharmena sarve visayavāsinaḥ. Rām. II. 94. 41.
16. Prajanāḥ ’palanē dharma rājām yajñena sepriteh,
   Rām. VII. 74. 19.
17. Sarvaśa mūditaṃevaḥitasarvo dharmaṃparo/bhayet,
Rām. VI.116.86

18. Nityapuṣpa nityaphalāstaraḥ svakrambarasparam,
kalavari ca parjanyaḥ sukhasparśasca maṛutah.
Rām. VI.116.88

19. Na putramāraṃ kecid drakṣyaṃti puruṣah kvaṇita,
Nāryaścāvidhava nityaṃ bhaviṣyaṃti raktivraṭaḥ. Rām.I.1.72

20. Prasudito lokastuṣṭaḥ puṣṭaḥ sūdhārakāḥ,
Nirvāṇo arogyasṛcā durbhikṣabhayaṃvarjitaḥ. Rām.I.1.71

21. Na vātajaḥ bhayaṃ kīpaceṣu majjanti jantavah,
Na cagniṣaḥ bhayaṃ kīpaceṣu kṛtayeṣu tathā. Rām.I.1.73

22. Na paryadevaṃvidhavaḥ na ca vyālakteṣu bhayaṃ,
Na vyālakteṣu bhayaṃ vāpi Rāme rājyaṃ prasāsati.
Rām.VI.116.84.

23. Nirdśyurabhavalo kecannathā kaścidaspratātha,
Na ca sa vṛddhaḥ balanāṃ prakārṇaḥi kurvate.
Rām.VI. 116.85.

24. Rām.II. 61. 8-25.

25. Vide: Nāraṇaka janapade yogakṣemaṃ vartate,
Na cāyasaṇakaṃ sene. —— Rām.II.61.19.


27. Prajñāsukha sukham rājñāḥ praṣmtiḥ ca hitaḥ hitam,
Nātmapriya hitaṃ rājñāḥ praṣmtaṃ tu prayaḥ hitaṃ.
Arthaśāstra.I.18.


29. priyāḥ ca hitaḥ ca. Rām.II.1.12.
30. Svadharmaḥ svargāyānantyaya ca — Arthaśāstra, 1.2.
31. Yathādeśām yathākālamapi caiva yathābalaṁ,
   Anuśāyātprajā rāja dharmārthā taddhīte rataḥ.
   Mahābhārata, XII.39.2.
33. Śukra, I.67.
34. Rājodgairv*& Averynte — Rām. VII.94.12.
35. Yadā pureśayuktāṁ āmasa janā janapade ca,
   kurvate na ca rakṣāti tadakalakṛtāṁ bhayaṁ. Rām. VII.94.13
36. Brahmadānih kṣatriyaśivāγayāh svakarmanirataḥ sadā,
   Jitendriyairmahotsāhairvṛtamāryaśahavasāḥ. Rām. II.94.35
   Svakarmana pravartante tuṣṭāḥ svairava karmabhiḥ,
   Asenprajā dharmapara Rāme śasati nanvatah. Rām. VI.116.39
37. Nirvighnā vratacarya sa bhavīyati surakṣita, Rām. I.19.6
38. Vide: Nārājaka janapade yajñīśāla dvījātayaḥ, Rām. II.61.12
39A. Sarvasaṁ hi dharmātma varnāmā Kurute dayām,
   Caturṇiṁ hi vayasthaṁ tena te tamanvartate. Rām. II.15.11
41. Rām. II.94.32.
42. Rām. IV.18.18.
43. Rām. V.50.5.
44. dharmadākritate, Rām. IV.18.23.
46. Devasthānaiḥprapābhīṣca — Rām. II.94.37.
47. Dharmarthavirodhena kamaś seveta. Na niṣvilahā syāt. 
Samaśa va trivargaś anyonyanam bandhah. Eko hyatyāsevito 
dharmarthakamānāmatasmitān ca pīḍayati. Arthasastra, I.7.

48. Kaccidarthan vā dharmamartheṇa dharmena vā pūṇaḥ, 
Ubbau va priti labhena kāmena na baddhe. Rām.II.94.53.

49. Kaccidartham ca dharmam ca kamaḥ ca jayate vā vā, 
Vibhayya kāle kalajna sarvān Bharata sevase. Rām.II.94.9

Also see : Rām.IV.37. 20-21.


51. Rām.II.94. 53-54.

52. Mahābhārataḥ —agnipūdakṣaṃ vyāhirdhurthikṣaṃ mūpikā 
vyāleḥ sarpa rakṣaṃiti. Arthasastra, IV.3.

53. Rām.I.1.73.


55. Rām.VI.116.84; II.94.39.

56. Rām.VI.116.85; II.61.15.

57. Rām.VI.116.86.

57A. Rām.II.66. 37-38.

58. Arthasastra, IV.3.

59. Rām.II.10.8.

60. Rām.I.1.71; VI.116.86.

61. Na dīnāḥ kṣiptasitāḥ vā vyathitopī vāpi kaścena, 
Rām.I.6.15.

62. Kāyitvā mahatkarma ——— Rām.II.69.16.

63. Arthasastra, II.14.

64. Rām.II.15.11.
67. Vide: Rām. II.74.9-10.
68. Rām. II.94.38.
69. Teṣām guptiprabharaṁ, —— Rām. II.94.41.
70. Durbhikṣe rājā bijabhaktopagrahaṁ kṛtvā/mugrahaṁ kuryāt.

Arthasastra, IV.3.

70A. Rām. II.94.39.
72. Vide: Rām. II.61.17.
73. Chaudhary, op.cit., p.246.
74. Ibid.
75. Kaccid vyḍhāmaśca bālaśca vaidyāṁ mahyāśca ṛgheva, Dānena manasa vācā trihiṁśaṁ bhubhūgas. Rām. II.94.51.
75A. Rājataṁ suvarṇaṁ ratnaṁmaṁtha vāsasāṁ, Aniśaṁ diyāmaṇṇāṁ mānataṁ samupadrāyate. Rām. VII.83.13
Also, Rām. I.13 and VI.116.
76. Rām. I.6.15.

We have already discussed in this Chapter above the arrangements for employment in the Rāṣṭrayaṅa.
77. Rām. II.61.11.
78. Sīktaśaṁsvarṣṭarathyaḥ hi tadaharvanmālino, Āśīdayodhyā nagari śaścchritagrahadrāvājā. Rām. II.5.17.
79. Prapābbhīṣaṁ tadāgaiscopeṣohitāḥ, Rām. II.94.37.
80. Nṛaraje janapade vāhanaiḥ sīghragamibhiḥ, Nāraṁ nīryantyaśpyāni nāribhiḥ sahaṅkāminḥ. Rām. II.61.15
81. Rām.II.61.11.
82. Prabhūtanaññadikāḥ sannyopādhitāḥ, Rām.II.94.38.
   Utsavāscā soma-jāscā vardhante Rāstravardhaneḥ.
   Rām.II.61.13.
85. Rām.II.74; II.7.2; VI.115. 4-6.
88. Jyeṣṭhō bhūtāḥ pitā caiva yaśca vidyām prayacchati,
   Trayaste pitro jñeyā dharma ca pathi vartinaḥ.
   Rām.IV.18.13.
89. Kaccidgurumāsa vṛddheṣasca —— Rām.II.94.52.
90. Vide: Nārāyaka pitāḥ putro bhūṛyā vā vartate vaṣe.
   Rām.II.61.19.
91. Rām.II.101.9.
93. Rām.II.94.51-52 and 46.
94. dharmātmano bhumārūtaḥ, Rām.I.6.6.
96. Vidyanti tathā sāntim —— Rām.II.63.4.
97. Rām.VII.85.13; Aṣṭodasa sahasraṇi ——
99. Vyasaṁeṣu mamsayenaḥ bhūṛam bhavati duḥkhitaḥ,
   Utsaveṣu ca sarvaṁ piteva paritūṣyaṁ. Rām.II.2.23.
100. Dēnayajavivāheṣu soma-jāṣu mahāsūca,
    Na drakṣyaṁmah punarjatudharmikām āmamantā. Rām.II.51.11
101. Putresvagnisw daresu —— Rām.II.2.26 ff.
102. Kaiṣyya yadi cedrajaṃ —— Rām.II.42.18.
103. Yathāṣāma tālitaḥ pītra yathāpurvaiḥ pītāmahaiḥ,
Tataḥ sukhatarasya sarve Rāme vatsyama rājani Rām.II.15.6.
104. Maṃśeṣaṃ Rāghavo/rənysa —— Rām.II.42.16
105. Kacciddarśayase nityaṃ —— Rām.II.94.43.
106. Vide Priyāni ca hitāni ca. Rām.II.40.7.
107. Yonimithyābhīṣastānaṃ —— Rām.II.94.50.
108. Rājadeśārvipedyante —— Rām.VII.64.12.
109. Apyahāṃ jīvitaṃ jahyaṃ —— Rām.VII.44.13.
112. Idam rājasa ca sakaleṣ jīvitaṃ ca hṛdi sthitam,
 Sarvavedad dvijārthaṃ me satyasmetad bhūvam vaiḥ.
Rām.VII.52.12.