Appendix

1. A Sovereign in Political Chronicle

The king should adhere to the dictates of Dharma to gain fame and popularity. He should follow Dharma as his ancestors followed. He should have great fear of bad reputation in all undertakings. Kings who lived in the past succeeded in this world and acquired the next with the help of Dharma. Beliving with a firm confidence that the practice of Dharma, the worship of God, the acquisition of the favour of saintly persons, the attainment of the welfare of all, and the prosperity of the dynasty of the kingdom should be uninterrupted and regulated. The king should earnestly settle grants according to their special religious merit on temples of God, places of pilgrimages, holy centres of religion, hermitage of saints and places of Samadhi. Along with this the daily abulation of water, worship, offerings, annual pilgrimages, and festivals should be performed. He should regulate these things by making frequent inquiries. By showing great devotion to Brahmans, Vaidikas, those versed in Sastras, those free from desire and worldly ties, those subsisting on alms but without begging, those living in fortress, those practicing austerity and holy men and providing for their maintenance of whatever they are, and satisfying them in all ways, he should acquire blessings for the increase of his welfare. Heretic opinions against Dharma should never be allowed to prevail. If any where any heresy were to rise then he should by making personal inquiry punish the guilty so that no one would follow that wicked path.

In the kingdom the organization of royal troops, of small and large forts, of cavalry and infantry, the removal of the afflictions of the people, the protection of the
people, the inquiry into the prevalence of Dharma and Adharms, timely charity, regular distributions of fixed salaries, timely taxation from the people, and the storing of acquired things. The king should make regular inquiry into the state income and expenditure, and a resolve to do great and small works according to their importance after knowing their past and with an eye to their future. He should dispense proper justice after considering justice and injustice of a thing, and determining its penalty according to Shastras. He should also look into the organization of means for removing the calamities of foreign invasion, receipt of news by appointing spies in all countries. The king should properly go into the alliance, and wage war and maintain neutrality to another state upon any particular occassion, as well as the determination of action according to it. He should protect the existing kingdom and make the acquisition of the new territory. A proper observation of important rules relating to female apartment and others should be maintained. The king should also take care of respect towards respectable men and the control of the low-minded persons, the gaining of the favour of the Gods and good brahmans devoted to Gods, are important for king’s image. The destruction of irreligious tendencies, the spreading of the duties of religions, the acquisitions of merit for the eternal world, and doing such other duties, are yet very sought out functions of a king.

Furthermore, the grant of land for the purpose of maintenance of Dharma is an act of eternal merit. But this gift of land should be made after seeing the place, the time, and fitness, and after inquiring according to Sastras, the grant should be made according to Dharma and Adharma. Grants of revenue free villages of land should be made at Paravas and other auspicious times or in great holy places.
for the protection of good brahmanas who are Srotris (well versed in sacred lore). After the grant is made, there should not be any desire to retake whatever may be the times of difficulty and even in case of danger to life. It should be made clear that even a sipful of water from whatever is granted should not be taken as a joke. The perils of those kings who are brave and afraid of sin of this nature are averted by God himself.


2. Ramdas's Teaching to Shivaji

Ramdas once categorically said to Shivaji, "Having accepted the duties of a king, you must guard Swarajya know ye, o king, that it is the duty of a ksatriya to protect Brahmins and to worship God. You are destined for extraordinary deeds of valour, and your fist duty is to release your country from the yoke of the Melechchas." Upon shivaji's question of the duties of king, Ramdas explained that the Ksatriya should take care of worldly affairs. He should appoint right persons on the right posts, and should be indiscriminate in his dealings with the people. He further said that belive and worship God firmly, and always protect poor brahmans to make your realm respectful. Once Shivaji went on to offer his kingdom to Ramdas and did it actually on 2nd of vaisakh 1677 by writing on a slip. But Ramdas quickly prevailed upon Shivaji to look after the kingdom.

Ramdas's Letter to Shivaji in 1694

In this first letter Ramdas states: "Holy places have been spoiled; the Brahmans have been corrupted and pulled
down from their honourable positions; the whole earth is as if shaken and Dharma is in danger. For the protection of the Gods, Dharma, Cows and Brahmans as if the providence has rekindled the spark in the heart. There is none in sight in this world who would protect our religion. If ‘Maharastra Dharma’ has survived, it is only because of you. You have already punished many wicked enemy of the Dharma; many have taken a fright; and many have come to your protection. Greetings to you, O Benevolent king Shivaji.... you must preserve your honour as the defender of the faith”.

[This is the main contents of the letter written by Ramdas to Shivaji. It is taken from Samartha Ramdas (Bombay, 1965), pp. 179-180.]

[Extracts from Pandit Kshama Row, Sri Ramdas Charitam (Bombay, 1953), Canto XI, nos. 31-34, 35-37-39-40.]

3. Shivaji’s Meeting with Tukaram

Despite many please made by Tukaram to Shivaji that it is pointless to meet me. Shivaji personally went over to Lohapur and presented him a plate full of gold coins. But Tukaram flatly refused to accept the present. He equally deliberated upon the duties of a Ksatriya to Shivaji. He said that a Ksatriya should do all the prescribed duties, after overcoming his enemies. He should also take care of brahmans and should be always at the service of God. You don’t need to live in the forest and should do your duty.

[Extracts from Pandita Kshama Row, Sri Tukaram Charitam (Bombay, 1950), Canto, VIII, nos. 15, 16, 18, 21, 23, 35, 36; pp. 47-52.]