CHAPTER – II

VIEWS OF ARTHASAstra AND MANUSMRTI
ON KINGLY CONCEPT

The Arthasastra, a magnum work of ‘Kautilya’ mainly deals with the code of conduct on political system and system of Administration that is recommended for the development of a state as public. Naturally, it represents a particular stage in the History of Indian Political thought. Various rules and regulations regarding political administration system and thought are found in this text. If we will collect all this materials together in a systematical order we can get a fairly detailed picture of Political Administration. According to Prof.Radhakrishna Choudhary, “Arthasastra has rightly been called as flower of Indian Political thought and state craft.” It gives a particular data about the common law and order of the country. The text Arthasastra came to our vision as a concrete work on ancient political science with the help of the former like Itihasa and Purana. Kautilya analysed the principles of politics and drew a general conclusion on it. Then Arthasastra considered as a chief science for the guidance of successful rulers and ministers.

Like Arthasastra, Manusmrti, a sacred text of the Sage ‘Manu’, possesses a noble role to construct the way of politics and political administrations. About the nature of a Ksatriya, Manusmrti says “The Ksatriya, the man of active temperament and who has physical prowess capacity for organisation and Management. His first and foremost duties to serve the other group of the state and to protect them from internal disorder,
injustice and external attack". Most probably kings were belongs to the family of Ksatriya. Being a Ksatriya, king had to maintain all these rules and regulations. So it is clear that, a King may be a Ksatriya or a Brahmin he has to abide the rules, what Arthasastra and Manusmriti are prescribing. In this chapter it is an attempt to highlight the King’s role and responsibilities which have been narrated by Kautilya and Manu in their texts.

I. The ‘King’ and its Derivation:-

The King is technically known as Raja or Rajan. The word is derived from the root ‘rat’ which means to rule, to control. The word ‘Raja’ has been cited many times in many texts from Vedic to Classical, but the derivations of that particular word and its meaning is different and varies to each other. The Mahabharata suggests the derivation of that word ‘Rajan’ (king) from the root ‘Ranj’ which means to be attached. The King was ‘Raja’ in real sense of the word because of the affection, which his subject bestowed upon him. The great poet Kalidasa also seems to support the views of Mahabharata and suggests the derivation of the word ‘Rajan’ from the root ‘ranj’. According to the great commentator Mallinatha, the word ‘Rajan’ is derived from the root ‘Raj’ to shine and has nothing to do with the root ‘Ranj’ to please, or it may perhaps have sprung from the root ‘Ranj’ since roots have several meaning in place to place. Scholar like Caritrabandhana says, that the etymology of the word ‘Rajan’ may be used or based on the Purana. So the later meaning of this term ‘Raja ’ (from which is derived latin Regalis) as one who looks to the welfare of his subjects seems to have been a subsequent accretion as the ideas began to evolve with greater emphasis on the well-being of the subjects. But this
concept has taken such in controvertible root in the Indian thought that on
the whole through out the Sanskrit and Prakrit Literature of the ancient and
the mediaeval times this very meaning is commended and upheld. Then the
Kings accepted this very meaning and acted accordingly.

II. The ‘King’ and its Origin:-

The King was rightly called as Raja because he always pleased his
subjects. Manu Says, “Only a King who is honest and true to his coronation
oath and follows the Sastras and rules with his colleagues could wield the
Danda, not who is despotic, greedy, and stupid.” So it is true that the king
has the divine right or power to rule. In the constituent part of the state, the
king comes to the first position in order of merit. He is always a public
individual dedicated to the service of the state as well as the people who
lived therein. Kautilya was a strong believer in this type of royal authority.
Not only Arthasastra and Manusmrti are given emphasis on this particular
point but in other texts also it has been clearly reflected. The Ksatriya will
be named as ‘राजा’ who pleases the people. A famous line occurs in
Mahabharata’s Santiparva-

“Ranjatasca prajah sarvastena rajeti sabdyate” Mah-Santi-59-127

Again another verse of Santiparva7 says that pleasing the people is the
first and foremost duty and responsibility of the Kings. The great poet
Kalidasa was also aware of this essential duty of the King where as he has
described this particular idea in Raghuvamsa8.
The King being the soul of the body politic thus represents the state. In ancient India the theories about the origin of the state are really theories about the origin of Kingship. The discussion about the origin of Kingship is contained in the Brahmanas where the celestial sovereignty of the divine *Indra* is just a reflex of the earthly sovereignty of a human King. So the King should be considered as divine, because he has been formed out of the eternal essence of particles of Gods like *Indra, vayu, Yama, Surya, Agni, Varuna, candra, Kuvera*, as described by Manu –

*Indranilayamanarkanamagnesca varunasya ca*
*candrawitesayeoscaiva matra nirhurtya sasvatih*  
Manu-7-4

A King should not be treated as a mortal being. He is God in form of a mortal body. Again it is also true that, even an infant King is to be respected for he is a great deity in human form⁹.

The King, who has considered as the most important and constituent part of the state, was the nucleus of the whole part of the political system. Therefore he would have been an ideal to his subject so that every one could follow his character in order to achieve success in his day to day life. This exact idea has been cited in *Srimad Bhagavatgita* –

“*Yadyadacarati srsthatatadevetaro janah.*” Gita-

III. The King and his Quality:-

According to *Arthasastra* a King should be a noble one. These are the following qualities of a king, which have been clearly described in *Arthasastra*¹⁰.

1. The King should be born of a reputed family of godly origin.
2. He should possess of valour and see his duty with the help of aged persons.
3. He should be virtuous, truthful, grateful and free from contradictory nature.
4. He should have large aims, should be highly enthusiastic and not addicted to procrastination.
5. He should be more powerful to control his neighbouring Kings.
6. He should have resolute mind and should have an assembly of Ministers of no mean quality.
7. He should possess a taste for discipline.

Except these, the King also should possess other qualities. Enquiry, hearing perception, retention in memory, reflection, deliberation, inference, and steadfast adherence to conclusions are the intellectual qualities of the King. About the qualities of moral and self-possessions of King, Arthasastra says, A King should possess of a sharp intellect, strong memory, keen mind, energetic, powerful, trained in all kinds of arts, free from vice, capable of paying the coin by way of awarding punishment or rewards, possessed of dignity, capable of taking remedial measures against dangers, possessed of foresight, ready to avail himself in any place and time, clever enough to discern the causes necessitating the cessation of treaty or war with an enemy, lie in wait keeping treaties, obligation and pledges, avail himself of his enemies weak points, making jokes with no loss of dignity and secrecy, never brow-beating and casting laughty and stern looks, free from passion, anger, greed, obstinacy, fickleness, haste, taking to other with a smiling face and observing customs as thought by aged persons.
These are the qualities of a King, which have been narrated in
Arthasastra by Kautilya.

IV. The King and his relation to other Varna-s:-

चालुक्याण्य मष्ठि सूर्य गुणकर्मिकवभागशः is a famous saying of Bhagavatgita,
clarifying the origin of Varna-s. That is the fourfold social order which, is
only based on quality (Guna) and action (Karma).

In Ancient Vedic literature it can be observed several reference to the
origin of varna-s. These four varna-s i.e. Brahmana, Ksatriya, Vaisya, and
Sudra are said to have come from the mouth, arm, thigh and feet of the
creator respectively. The great Acaryas like Apastamba, Vasistha, Gautam,
Manu have established a unique code of conduct for everyone, living in the
society. Despite of the differences in Social status, condition and individual
reputation the four varna-s enjoyed a common code of conduct, barring some
fluctuations in their quality and quantity. The duty of a Brahma is to teach
Veda, protect the people for Ksatriya and trading for Vaisya, but there are
certain relaxation regarding the prescribed occupation of four Varna-s
during the time of distress and adversity. When a Brahmin has enable to
maintain himself by his own occupation, he may adopt the occupation of
Ksatriya and similarly may adopt the occupation of a Vaisya. A Vaisya who
is enable to subsist by his own occupation may adopt the occupation of a
Sudra.

In the second category of Varna theory i.e., Ksatriya and his duty and
responsibility is to protect the people and to give assurance to the people for
their better life. Most probably in Ancient age Kings belonged to the race of
Ksatriya. Their origin was somewhat different to others. They had maintained such power to rule over the country and taken the responsibility of a safety life for public. So here we shall make a discussion about the king and his relation to other category of Varna-s.

IV. a) Kingship and Priesthood :-

In Ancient age from the very early period, the relationship between King (Ksatra) and Brahmin are fixed. The Brahmin is spiritually supreme, but materially dependent; where as the King is materially the lord and self-dependant but spiritually he is dependent on his chaplain (purohita), who is essentially a Brahmin. The ManuSamhita\textsuperscript{15} clearly says that the Ksatriya without the Brahmin (i.e., force without intellect) and vice-versa can never thrive, acting in co-operation with each other they prosper in this world. In other word we can say that the Brahmans and Ksatriyas cannot prosper separately but only is close association. The Ksatra-Brahmana (i.e., King-Brahmin) relationship has also narrated in Brhadaranyakopanisad in this manner, “Therefore, nothing transcends the Ksatra, therefore the Brahmin sits below the Ksatriya at the royal consecration (राजयूग); he bestows this honour on the Ksatra. But the Brahmin is the womb of Ksatra; therefore, though he attains the highest status, he finally rests on the Brahmana, his own womb; if he (the King) hurts him (The Brahmin), he hurts his origin; in the same way as when attacking a superior, he is worsted”\textsuperscript{16}. So the Ksatra and the Brahman are complimentary to each other. The complex and characteristic relationship between kingship and priesthood are fundamental. The King is primarily the protector of people and things. He discharges this function with the help of chastisement or punishment. When Brahmin is the
standard of the world at that time, the King is the standard of the creatures. The Brahmin is to be declared as the root of sacred law and the King is its top\textsuperscript{17}. The King's power does not become authentic or complete until and unless it is bestowed by a priest through ritual performances.

IV. b) Kingship and other Varna-s:-

Not only king has relation with priest but he has also good contact with other Varna-s. Without the company of Vaisya and Sudra he could not conduct or perform his kingly duty. For the economical development of the state he must need a help of Vaisya. Stamped with signs of King's permits on their person, they (Vaisya) shall enter the village on business. Sudras are appointed as the slayer (Ghataka) at the King's court. At the time of emergency, King collects money as well as food from Vaisyas and Sudras in lieu of revenue\textsuperscript{18}. The traders (Vaisya) sell the royal goods and commodities in many places with fixed rate. They should pay the compensation to royal court in accordance with the loss\textsuperscript{19}.

So it is clear that without the help and assimilation of other Varna-s, the King and his administration could not be fulfilled.

V. The King and his duty and responsibility:-

By a metaphorical way of saying, we can say that the king should be a Philosopher-Statesman. It is only a righteous or perfect King who can be divine. He is not an idol to be worshipped, because, something worthy must be with him. In later, according to the need of the situation, the King and his power, function and position have changed. The power of the King during the early Vedic period was not very exhaustive. With the expansion of the
administrative machinery and territorial aspects of the state, King's power grew. He was expected to secure material prosperity and to fulfil certain duties and obligations. Then the Govt. was getting more and more complex in later Vedic age, due to the change of administration. But by the time of Kautilya, monarchy was the prevailing form and had become hereditary. The King should be an expert in economics and polity and he should well adept in drafting, accounts, diplomatic behaviours, military tactics. These are the characteristics of King, which has been clearly discussed in Arthasastra. Kautilya narrates about the foreign policy, peace, and war, which were determined by the King. The office of the king was created to protect the private property and goods. To prevent adultery, honour the wealthy and safeguard the poor were the chief duty of the King.

Before going to discuss about the King's duties, at first it is better to know the scope and nature of the duty. To get an idea about the nature and scope of King's duty, we have to mark some points which are narrated by Prof.Balashastri Hardas in his text "Glimpse of the Vedic Nation". So it is necessary to remember for deep research.

1. The duties of an individual must be so well defined as to be easily understandable and acceptable not only to the individual himself but also to the other constituents of the society.

2. The duties of an individual must be clear in their nature and scope. The individual must clearly understand his distinct obligation and his determined place in his society, and then alone the individual will stand firm in the course of life to carry out his duties without any fear or expectations of favours.
3. Generally the duties must be consistent and correlative to the character and capacities of an individual.

4. The duties of an individual must become ascertained, either by birth or in the early childhood so as to enable the individual to become competent to perform these duties by the acquisition of necessary education and equipment of qualifications. If this is neglected there will be a lamentable situation of an individual being trained for one thing and forced to undertake quite inconsistent obligations.

5. In order that all the above conditions should be smoothly met, it is necessary that a consciousness is ingrained in the individual right from the start of his understanding that, this life is not meant merely for the enjoyment but also for the performance of duties for the common welfare of the society and the nation as a whole.

In this respect we shall discuss about the duties and responsibilities of King which occurs in Manusmrti and Arthasastra.

So the following points may be considered

1. A King should study the Vedas.

2. He should serve the Brahmins and the aged.

3. He should be humble in demeanour.

4. He should study the Science of Government.

5. He should endeavour to control his senses.

6. He should desist from hunting, gambling, over-sleeping, relation with other women, wine and dancing, violence, seizure of property of the people.

7. He should subject himself to strict self-discipline.
8. He should put the vision to carry on the nation’s affairs.
9. He should perform meditation and study of Vedas daily.

VI. The King and his Power:-

King’s power may be categorically divided into some major heads. They are
1) Executive
2) Judicial
3) Legislative, and
4) Administrative

In Ancient Age the whole administration was totally controlled by the power of King himself. He was the higher authority of various heads of the department. Regarding this aspect, both Kautilya and Manu narrated the power of King in a systematical order. Now we shall discuss the power of King one by one.

VI. 1. Executive Power of King:-

According to Manusastrā the executive should be the composition or based on three heads, such as

1) The King
2) The Cabinet
3) The Civil Service

The King was the higher authority, who centralized all the powers. He possessed such a right that was divine. So the Sage Manu subscribed it
as the divine right of King's theory\textsuperscript{21}. The King should consider himself subject to the rule of law that is Dharma. His main power is only a reflection of the Dharma Danda, the rod of Divine power\textsuperscript{22}. By the language of K.Motwani, Dharma is the real King, the male. All others are females, subordinate to it. It is the pledge of the four orders, it protects all, watches over them while they sleep. Gods, Monarchs, Men and Beasts are all subject to Dharma\textsuperscript{23}.

The second phase of the Executive is Cabinet, which deals with seven to eight ministers. These ministers are selected from well-tried family. They should be the in-charge of the department of war, peace, revenue, police and so on. The Chief Minister of this Cabinet should be a Brahmin. The King should consult with them and decide for taking any action.

The last part of the executive is the Civil Service. It is formed of officials who are well known about the Government policies. The officials should be wise, firm, honest, clever, brave and high-borned family\textsuperscript{24}. There is no number limitation of it. According to the requirements of the state the number will vary or different. They should collect the taxes and revenues from public. Sometime they should pay their individual visit to the different part of the state and keep a sharp vigil on their Administrative Services\textsuperscript{25}.

Some important executive powers of King are as follows:-

i. The King has to protect his Kingdom against eight types of natural calamities like fire, flood, disease, famine, rats, wild animals, serpents, and evil spirit (demon)\textsuperscript{26}.

ii. He has to establish peace in the Country by the removal of disturbing elements.
iii. He has to protect the Country against thirteen kinds of criminals\(^{27}\).

iv. He has to provide relief to the poor.

v. He has to take some measure steps at the time of emergency.

vi. He has to appoint Ministers and Military personnel with consultation of "Mantriparisadas" (Council of Ministers).

vii. He has to keep the powers of finance and the army under his control.

viii. He has to keep an eye on the revenue and expenditure of the country.

ix. He has to conduct the foreign policy and inter-state relationship.

x. He has to give plan for the movement of Military.

xi. He has to give concentration for the promotion of public welfare and happiness.

xii. He has to maintain a regular schedule of daily routine like the work of morning, afternoon, and night\(^ {28}\).

xiii. He has to counsel with Ministers, Ambassadors, and Spies about the external affairs of the State.

xiv. He has to inspect the army and the war implements.

VI. 2. Judicial Power of King:-

The King is the head of the judicial system but he is not the fountain of law. He should give an appointment to a Brahmin, who is well-versed in law. That Brahmin should assist and help him in the administration of Judiciary. The ultimate power of controlling Judges is entirely deposited in
the hand of King. The King could not form any law, though he could modify the law.

These are the judicial power of King, which are given below.

i) The King has to control all the Judicial power of the State
ii) He is the Administrator of Law.
iii) He has to give appointment to the Judge and a bench of Judges\(^{29}\).
iv) He has the power to alter or change the law and order.
v) He can introduce the customary law.
vi) He has to issue an ordinance or regulation by the force of law.
vii) He has to centralize the Judicial Administration under his guidance.
viii) He can not be cited as a witness in the court of law.

These are the judicial power of King, which has been highlighted in the text of *Manusmrti* and *Arthasastra*.

VI. 3. Legislative Power of King:-

It is the third aspect of the King’s power, where the Government is the Legislature, the Law making body. Its main and ultimate aim is to interpret the law and to introduce or initiate new legislation. The Legislature should be formed of ten learned or wise men who have better knowledge about *Vedas, Mimamsa, Nirukta* and *Dharmasastra*. They are able to show the proofs with supporting their arguments\(^{30}\). Kautilya does not conceive that the King as a prime law maker or law giver, his first duty is to administer the law. The King’s power is primary judicial rather than legislative. The King
may be taken to possess the vast quasi-legislative functions. Some of the legislative powers and functions of King are given below.

i) King is the supreme of Legislature.
ii) King has to control the whole Legislative Power.
iii) All members of Legislature should be appointed by the King.
iv) He can change the Law and Order and initiate new Legislation.
v) He can make ordinances or regulations by the utilisation of Law.

Most probably King’s Judicial and Legislative Power are little bit similar to each other. So these are the Legislative power of King which has been narrated in *Arthasastra* and *Manusmriti*.

VI. 4. Administrative Power of King:-

Already we have mentioned that the King is the higher authority of the State, and he appoints the Ministers and other officials by his administrative power. He also exercises his power, law and order in every movement and control over them. He always keeps contact or correspondence with the assembly of Ministers in form of written materials. From the whole day eighth part of the time is reserved for Kings discussion with his ministers. Some of the administrative powers, which are discussed in Kautilya’s *Arthasastra*, are given below:-

i) King has to give appointment to the high priest.
ii) His financial powers are final and exclusive.
iii) He has to check the accounts of receipts and expenditure.
iv) He has to appoint the controller-general, whose duties are multifarious.

v) He is the supreme commander of the Army.

vi) He has to patronize the wise and learned men and provide land for them.

vii) He has to construct hospitals for public.

viii) He has to take other measures welfare steps for the development of state as well as people.

ix) He has to regulate the living condition of man.

x) He has to maintain the life of poor, widow, the orphan, and the sick by providing them land and wealth.

xi) He has to give more emphasis on agriculture and Industry.

xii) He has to protect the life of hermits, srotriyas and students in pursuit of knowledge.

xiii) He has to give importance for employment of spy.

Except these, there are other functions and powers of king, which has been narrated in Manusamhita. These functions and powers should be attended by a King, such as, collection of Revenue, disbursement of the revenue in the shape of salaries to state officials, restraint or control on ministers and officials in affairs of the state, declarations of injunctions in respect of hostile acts done by the King’s servants, supervision of the administration of Justice, infliction of punishment and the institution of purificatory rites for expiating the sin, construction of roads, caravans and bridges, the building of forts, repairing forts and other public building, capture of elephants, construction of barracks for soldiers and clearing of forest.
So these are the Executive, Judiciary, Legislative and Administrative power of King, which are discussed in Arthasastra and Manusmrti.

VII. Daily Routine of the King:-

A wise ruler should have a regular schedule of daily routine. He has to perform his duty as accordingly. So Arthasastra says, the King should divide the day and night into eight parts each by means of Nilikas, or by the measure of the shadow. Now we shall elaborate the same as follows:-

**The eight parts of the day:-**

i) In the first part of the day King should listen the measures, which are to be taken for defence and accounts of income and expenditure.

ii) During the second part, he should look into the affairs of the citizen and country people.

iii) During the third part, he should take bath and meals and devote himself to study

iv) During the fourth part, he should receive the tax and revenue in cash and assign tasks to heads of the departments.

v) During the fifth part, he should consult the council Ministers by sending letters and acquaint himself with secret information brought in by spies.

vi) During the sixth part, he should engage in recreation at his pleasure or hold consultations.

vii) During the seventh part, he should review elephants, horses, chariots, and troops.
viii) During the eighth part of the day, he should deliberate on military plans with the commander-in-chief. At the end of the day, he should worship the evening twilight.

The eight parts of the night:-

i) During the first part of the night, he should take interview from secret agents.

ii) During the second part, he should take a bath and meals and engage in study.

iii) During the third part, he should go to bed to strains of musical instruments.

iv) During the fourth and fifth part, he should take deep sleep.

v) During the sixth part, he should awaken to the sound of musical instrument and ponder over the teaching of the science of politics, as well as over the work to be done.

vi) During the seventh part of the night, he should receive blessings from priests and preceptors and revered chaplain and see his physician, chief cook, and astrologer. Then he should proceed to the assembly hall.

Further more, Arthasastra\textsuperscript{33} also says, The King should divide the day and night into different parts in conformity with his capacity and convenience and then he should carry out his tasks.

Like Arthasastra, Manusmriti\textsuperscript{34} also declares the daily routine of King as follows.
(A) In Morning Time:-

i) The King should take bath, do meditation and engage in study and worship.

ii) He should involve with justice, and disposing of public complaints.

iii) He should consult with ministers.

iv) He should consult with ambassadors and spies about the external affairs of the State.

v) He should consult with the commander-in-chief regarding military affairs.

(B) In Afternoon and Night Time:-

i) He should make some exercise, take bath and rest and attach with home affairs.

ii) He should inspect the army and war implements.

iii) He should take his evening prayers.

iv) He should consult with the Secret Service Department.

v) He should engage with music and take retirement to rest.

After a deep study of Manusmrti, we can say that the King may be considered very much as the President of a Modern Republic, with the difference that he is to be a man of culture and Spiritual Sensitiveness.

VIII. King with relation to Social Justice and Rajadharma:-

The Ancient Indian Society never accepted the dictatorial powers and atrocities of its ruler. He was always under the control of the great Rsís and
his Cabinet (*Mantriparisa*da). At that time also he was the highest authority pertaining to the social justice. Our great *Maharshi* had studied the human psychology and knew the faults or weakness of the King. Being a man, the King could not favour the plaintiff or the defendant. By the way he could not do injustice. Therefore our law giver (*Dharmasasthrin*) strictly advised that the King, while hearing the litigation or giving his decision, he must be assisted by the scholarly *Brahmanas* or *Sastravitt* or any leaned advocate for this purpose\(^{35}\). It has been considered as a great Sin, if a real criminal is acquitted or, the King, due to his own negligence punishes an innocent person.

So the social justice and *Rajadharma* came face to face in their practical aspect. For a sincere King, to perform his royal duty (*Rajadharma*) it was just like to walk on the edge of the sword. That is why, such type of rules and regulations had been framed by *Acaryas* that the King could never be an autocrat. *Rajadharma*, comprises compassion for all creatures, knowledge of ways of the world and relieving the distressed and the oppressed. It is not the exaggerated importance of the King providing a sacred basic for the autocratic power of the King. This *Rajadharma* makes the King a *Dharma* - making him subservient to the interests and for the good of all\(^{36}\). The royal duties (*Rajadharma*) practiced by them, consisted of alms giving, morality, liberality, straight forwardness, refraining from anger and from injury, forbearance, and refraining from confrontation\(^{37}\).

**IX. King and Ritual Performances:**

Ritual performances and sacrificial functions play a vital role so far as the King’s Administration is concerned. It was a common practice in those
days that a King, an Emperor and Head of the Institution of the Spiritual Leadership, had to perform a sacrifice while ascending the Throne when they assumed their official positions. This sacrifice was known as the Rajasuya. It was an indispensable sacrifice for a Prince assuming Kingship. Our previous sacred text, i.e., Satapatha Brahmana states that, the Rajasuya is only meant for the Kings, only performing this sacrifice one becomes a King\textsuperscript{38}.

The royal consecration (Rajasuya) represents a special type of sacrifice and it consists of a series of Ekahas (one-day Soma Sacrifice). Some specific rules and regulations are to be maintained. It has the usual Diksa (dedicated to a particular object) and Upasada (Certain rules and guidelines for sacrifice). It proceeded by a long series of preparatory rites. The great nobles and other dignitaries of the King play an important part. It has conducted by the priest (Purohita). A large number of people are present to hear the announcement of the sovereign. Mainly the Rajasuya sacrifice based on three chief rites such as :-

i) The ritual of sacrificial fire and offerings of oblations.

ii) The consecration (Abhiseka) with sacred waters.

iii) The oath taking with assuming of the Kingship.

Then another sacrifice is known as Vajapeya. When a Guru was appointed as the guide and philosopher of a King, then he has to perform the Vajapeya Sacrifice. This sacrifice is not meant for any individual merit but for the collective bliss of the society. To say more explicitly that, the object and the foremost aim of this sacrifice is to invoke the favours of Gods for
making the Kingdom rich in food and means of livelihood for the people of
the State. The Purohita is also connected with this sacrifice.

Again another Sacrifice technically known as “Sarvamedha” was to
be performed by a King after his conquest of all the Kingdoms before being
recognised as a sovereign ruler or an emperor.

The Horse-sacrifice (Asvamedha) is another type of rite, which is
lasting for several days. This is performed by the King alone to enhance his
Kingdom. It should take place on full moon of the month of ‘Caitra’. For
this sacrifice, Mahabharata\(^\text{39}\) says, “The King’s Charioteer and other experts
of the ‘Horse-Science’ will choose a very swift and pure horse”. Then the
performance will start. After propitiating sacrifice, the horse is allowed to
set free. On the successful return of the Horse the Chief (Sthapatis) and
others declare the order of sacrifice to the King. The Asvamedha is the
“King of Sacrifice” which involved lot of show and grand procession.

The King Coronation (Rajabhiseka) is another performance of King as
well as the Kingdom. At the end or last part of his life King should hand
over the kingly duty to his son and take retirement from the administration
and lead the life of an ascetic. This type of function will be celebrated in
royal palace, by the help of ‘Kulapurohita’ and other ‘Parisadavarga’.

So it is clear that, after the coronation of the infant King, the King has
been taken as the life of a hermit that is technically known as
“Sanyasasrama”. In Ancient age, we hear that, it was a regular practice of
King, where as Sanyasasrama was open for all three varna-s.

These are the prominent and main ritual performances, which has
been conducted by the Ancient Kings.
NOTES AND REFERENCES

1. Radhakrishna Choudhary - Kautilya's Political ideas and institution, P.7
2. Manu Dharma Sastra. P.131
3. Mahabharata 12,29-31
4. a) यथा प्रहलादनाच्या प्रतापस्य स्वयं राजा प्रकृतिरुपानात्। | Raghuvamsa IV-12
   b) तस्मिनिवधानातिस्य विधातुष्क कन्यामये नेत्रशैतलकशे।
       निपितुर्नां कर्णीरन्न्य दंडे झिल्लि केवलमानेण्यु। | Raghuvamsa VI-11
5. C.Panduranga Bhatta - The Influence of the Mahabharata on Kalidasa
   P.261.
6. Radhakrishna Choudhary - Kautilya's Political ideas and institution, P.90
7. लोकार्जनेवात राजाः धर्मसंपन्न वनात्ती। | Maha- Santi 56-11
8. क्षत्रियः प्रायः मृत्युः क्षत्रियः श्रवणे शुष्को रूढः।
   राज्येन किं तत्कर्षितगृऽहः प्राणेषुयुक्तमलोकस्वर्गः। | Raghuvamsa II-53
9. नालोपित नावनस्थवये भूम्य इति धूमिप।
   महत्वदेववज्या नरस्येन तिष्ठति। | Manu Smriti 7-8
10. Artha sastra 6.1.2.
11. Ibid 6.1.3
12. Ibid 6.1.5
13. ब्राह्मणोऽसूत्रां सुमं आसीत साहू राजन्य कृत।
    उत्तर तद्भवै स्वयं पद्यां शुद्धोजातां। | Rg. Veda - Purusasukta
14. वैश्योऽसूत्रयांवमेण शुद्धीकरणे वर्त्तवेत।
    अनापर्यायांः निवर्तत च शक्तिमान। | Manu Smriti - 10-98
15. नारस्मप्रत्यायोऽति नारस्म ब्रह्म वर्धते।
16. Bruhadaranyaka Upanisad 1.4.11
17. धर्मस्य ब्रह्मणो मूलम् अग्नि राजन्य उच्यते | Manu 11-83
18. याज्ञाध्यापणे नित्यं कियते संस्कृतात्त्वनाम।
प्रतिगहस्तु कियते शूश्राद्वपन्यन्वितजनन। | Manu Smriti 10-120
19. Artha Sastra 2.16-34-8
20. Balashastri Hardas - Glimpse of the Vedic Nation P.428
21. K. Motwani - Manu Dharma Sastra P.137
22. Manu samhita VII-14-18
23. K. Motwani - Manu Dharma Sastra P.139
24. Manusamhita VII, 54-59
25. मोहाद्राज्ञ त्वसारां यथ कर्मयथं विन्ययं | सो सिद्धिर्दशते राज्यान्धिनिविषाशच सवन्धच | Manu Smriti VII-122
26. Artha sastra - 4.3-78-1
27. Ibid - 4.4-79-23
29. यव यवं यमस्तु दुःखितान्वयं कार्यदर्शनम्।
तदा नियुक्तान्विषां ब्रह्मणां कार्यदर्शने। | Manu Smriti - VIII-9
30. Ibid - XII, 108-111
31. कृत्व चार्ध्वर्षं कर्म पवत्वगमं च तत्तत॥
अनुरागार्गं च प्रदार्गं मण्डलस्य च। | Manu Smriti - VII - 154
32. नलिकाभिराहिवन्य साति च विभेदत। छायायमाणे च त्रिपरवं पौर्णं चतुरंगुला चचच्चाया
मध्यान्वं इति चलवारं पूर्वं दिवसस्त्राप्यामां। | Artha Sastra - 19.16.6
33. Ibid - 19.16.25
34. Manu smrti VII, 145-226
35. राजा प्राज्विवको ब्राह्मणो वा शास्त्रविविद्विति। Gautamadharma sutra - 2.4.26.2
36. राजवृत्त महाराज श्रुण्याविविद्वितोगिलं।
 यक्षर वर्तिवेनादी पार्थिवप्रकृतेन वा। | Mahabharat XII.69.3
38. राज एव राजसूयम्। राजा वै राजसूयवेष्टज्ज्वल भवति। | Satapatha Brahmana 5-1-1-12
39. Mahabharata - 14.78.17