Narada has devoted seventy four verses to develop the legal procedure code, in which he has discussed the duties and rights of the king. There are certain differences that we find in the status of the king propagated by Manu and Yajñavalkya and Narada. One finds the concepts regarding king much contracted in Narada. The gigantic God figure of the king is more or less cut to its size by Narada. Narada, while writing the law, strictly sticks to the subject he is discussing. His starting is sort of curt one, but he does not leave the topic without introduction.

In the beginning only he explains the necessity of law and king. When mortals stray from the path of duty due to selfishness, then the law suits are introduced, and king has been appointed to decide the law suits. The king is 'appointed' to decide law suits, as judge and it is one of his duties. It has been stressed upon that king himself should dispense justice. The king who is intent upon doing his duty, should test all sorts of evidence carefully before the verdict.

Basically, Narada seems to looks upon the king as the head of justice, authority to enforce law and order and
inflict punishment on those who swerve from the path of duty. King cannot escape from the sin of wrong justice, nor his assessors. Narada does not seem to be much interested in prescribing privileges of the king, but is intent upon describing the duties of a king, for king's own well being and of his subjects. A king should not accept any complaint as apparently correct and immediately rush to punish the defendant. He should examine the plaint and get to the bottom of the truth. Some scholars express the view that Narada is only concerned about the legal procedure or justice being dispensed according to law, but not moral enough to stress upon finding the truth. Apparently it may sound correct, because Narada does not talk about anything else but the core subject i.e., law. His language also is legal language and as mentioned above he is also very much concerned about finding out truth and Narada has said it in so many words.

The king gains fame, merit and esteem, if he passes just sentences. The king must be equitable towards all beings while he is acting as the judge and should discard all selfish interests. A king should refer to existing law texts, adhere to the opinion of his chief judge and then try the cases with great care. He must define the relation of the case in hand to the system of law and then confirm that under which the title of the case comes. At the same time, while following all this procedure, the king is not allowed to violate the sacred law. So he will have to be careful in trying the plaints.
Narada has used simile of a hunter who hunts the deer in the thickets by the trace of drops of blood, in the same way king should hunt for the truth and justice.\textsuperscript{11}

Narada does not want the king to become a rebellion against the sacred law and the dictates of the prudence. Where the sacred law\textsuperscript{12} and the dictates of prudence\textsuperscript{13} clash, there the king should follow sacred law. This instance shows that Narada's king does not seem to be an autocrat, but one who is governed by the law texts, sacred law, dictates of prudence and opinions of judges and learned men. Narada does not seem to follow Manu. Manu exactly considers the king as divinity. Narada's king is not above law and sin.

Narada is well aquainted with the human nature and it's follies. He does not seem to hold the king as a perfect being. So Narada says that king may mean any king who is intent upon doing his duty, must be anxious to discover what is right and what is wrong, because there is a variety of dispositions among mankind. King's duties include exclusively the protection of subjects, honouring aged and wise, the trial of law suits and to make each caste abide by their duties.\textsuperscript{14} He should show honour to Brāhmanas. King becomes the lord of the subjects because he has purchased his subject by practising austerities, so king's order must be obeyed.\textsuperscript{15} He should make Brāhmanas, Kṣatriyas, Vaiśyas and Śudras to take to their own trades and if they swerve from the path of duty,
king should punish them heavily for the stability of society and for the fear of chaos\(^\text{16}\). He should show favour to virtuous people and oppress the wicked. This is king's duty\(^\text{17}\). Gifts from Brāhmaṇa should not be accepted by the king\(^\text{18}\). A king should not promote litigation between persons not having any quarrel\(^\text{19}\). If a king does not punish a thief and pardons the thief, then the thief is freed from his offence, but his offence falls on the king\(^\text{20}\).

The list of king's duties is very long. Narada seems to have imposed many more duties, but privileges are not abundant as prescribed by Manu.

Rights of the King

Rights and priviledges of the king are discussed in the eighteenth title of law, which Narada calls Prakīrnaka. This title of law specifically describes those law suits which are decided by the king\(^\text{21}\). Such law suits comprise of transgressions of king's commandments and obedience towards his injunctions, grants of towns, division of the constituent elements of a state, duties and the reverse of the heretics, followers of Veda, corporations and assemblages\(^\text{22}\), disputes between father and son, neglect of penances, abstraction of gifts made to worthy persons, the wrath of anchorites\(^\text{23}\), sinful confusions of caste, the rules regarding their means of subsistence and whatever is omitted in the
previous seventeen titles of law, is to be decided by the
king. This title can be precisely said to be a list of
duties and privileges of the king.

King is the fountain head of court of justice. He
has authority to punish. Here Narada seems to have followed
Manu. According to Manu king is divinity and has supreme
power to punish. His word is law. The king, who is declared
to be above law, has authority to decide law suits and punish.
He has many more powers as king. He has power to select and
appoint the assessors (Sabhyāh) or members of the court.
King is expected to see that the selected men are of tried
integrity, honourable and learned as well as well versed in
law.

As Narada advocates the appointment of the members in
the court of law, he seems to have accepted the supremacy of
the king. When a wrong verdict has been passed, the assessors
of the court must pay fine, because nobody can act as a judge
except king without incurring the risk of being punished.
King is not subject to punishment. Asahāya observes that
where an unjust sentence has been passed the blame attaches
to the assessors of the court. Therefore, they have to pay
the fine. Though the physical fine is ordained for the
assessors, the sin of wrong judgements goes to the king, the
offender, the assessors and witnesses. So Narada, though
he puts the king above mortal punishment, he does not put him
above sin. It is already stated that king is above any
corporeal or capital punishment. Here king is supposed to be above law of court but not above the sin and the punishments in the world hereafter.

King's edict (śāsana) overrules the customs and even various laws made by king himself, for the sake of establishing order. Nārada has compared an alert and dutiful king as to Indra. A king roams on the Earth with thousand eyes, i.e., his spies alertly watch the progress and keep an eye on enemy's activities.

One is not permitted to rebuke or advice a king, unless the swerves from the right path. Whatever sentence is passed by the king, whether just or unjust is the law and settles the law between two litigant parties. Here, Indian MSS say that intelligence is the glory of kings, but Nepalese Ms. says that 'Royal edict' is the glory of kings. According to the reference it fits better.

King has right to claim sixth part of the produce of agriculture as the royal revenue. This is a sort of fee, to the king, who protects his subjects with his might. This law was already propagated by Manu.

In this later part of the treatise, we find many places, where Nārada has glorified the king, deified the king, bestowed abundant power on him. Definitely it is not Nārada who has done it. Here Nārada has plainly quoted Manu. Apparently such statements in Nārada may sound contradictory to his own
logical thoughts and liberal views. Some views of Manu quoted by Nārada are as follows: King is compared with Agni when he is ardent in wrath, he is like Indra when he attacks his foes, when he appears with a cheerful countenance he is compared with moon, when he is seated on the throne of justice with full majesty he is called Yama. This deitification is more or less similar to Manu. It is hardly found in Nārada as original.

Still there are some points, which can be noted for their controversy to Nārada’s own statements viz., Nārada does not treat a king as deity but he says that all types of gains acquired by a king become pure in his hands, and king is compared to a blazing fire where gold acquires purity, Mortals cannot live if they transgress his commands. Whatever a king does is right and that is a settled rule, because protection of the world is entrusted to him. As a husband, may be a feeble person, he must be constantly worshipped by his wife, in the same way, a ruler may be of no worth, but he must be worshipped by his subjects. These instances show an inclination of the writer of depicting king as supreme power or something far distant and arrogant than human being. At one place Nārada says that king cannot be inferior to deity, as it is through his word that an offender may become innocent and innocent may become an offender. This apparently may sound as an autocratic view, but it is a known fact whether it is democracy, autocracy or aristocracy, that if the rulers
want to release an offender, they can allow him to go blameless and if they want an innocent out of their way, they have all the government machinery at their disposal to do so. Then the power of rulers cannot be counted less than that of God, who takes life at will and who can gift it at will.

Nārada has counted king in the eight sacred objects of the world, i.e., a Brāhmaṇa, a cow, fire, gold, clarified butter, the sun, the waters, and a king⁴⁵, so king should be worshipped so that one’s existence may be prolonged⁴⁶.

At many places Nārada has followed Manu, rather quoted him. Nārada’s own ideas about the king are logical. He understands human nature, it’s follies, merits and other various aspects. He has not ignored the human being inside the aura of the king. To him the king is mortal enough. Nārada keeps aside the king, when he states that ‘the law in the existing law book, the dictates of prudence and the sacred law are respectively stronger than the previous one’ while deciding a law suit⁴⁷. Here one can see that king’s order or edict is completely excluded. Nārada, like Yājñavalkya is much bold in expression.
1. "कृप्ति च व्यवहारणी राजा दण्डित: त्मू: ।"
   - Mr. Matr. I, 2.
2. किम् दु: राजा विसेदेण तवायमनुक्त: ।
   मनुयपितोपप्रविवात: परीहा: ताहवतावधुत: ।
   पुत्राः सन्ति ये लोभात: प्रदुष: साहवमन्या ।
   सन्ति चान्ते दुरात्मान: कृतलेखक्तो जना: ।
   अतः परीहायूमभीम्महाराजा विसेदेष: ।
   लेखायारणेन लिखित्त: ताहवारणेन ताक्षिण: ।
   - Mr. Matr. I, 68 - 70.
4. Mr. Matr. III. 12.
5. तत: विकटं दल राजा महाद्धाराय: ।
   मूलैव प्रफल्क तर्पु: यत: त्रिघ: ।
   - Mr. Matr. I, 31.
7. कृष्णोद्धार स्तो राजो व्यवहारानु कुलात्मन: ।
   सम्बन्धित: गुणा: सत्य सप्तवर्तेनाविरिष्कम: ।
   - Mr. Matr. I, 32.
8. न्यायस्य पुरस्कृत्य पुराङ्गेश्वर्याक्षेते तिथिः ।
   समाधितमति: परवेश्व व्यवहारनुस्मात: ।
   - Mr. Matr. I, 35.
9. आगम: पुष्पां कार्योऽवहारस्य तत: ।
   चिकित्सा निर्मितश्रेष्ठ दर्शी व्यवस्थापिधिम् ।
   - Mr. Matr. I, 36.
10. धर्मसारार्थसारस्त्रायमविशेषण यतंत।
लौकिकानों निष्पूण व्यवहारगति नैति।
- Nr. Mātr. I, 70.
11. यथा मूलत्व विद्धेश व्याधो मूलत्व नैति।
केश शौचसाधन तथा धर्मपद नैति।
12. यक विपुलित: स्थाध्यायसारस्त्रयोंः।
अन्यायरूपकारस्त्री धर्मसारस्त्रोकस्मचरत्।
14. तत्यः धर्मः पृजार्कः वूढ़भावोपसेवनम्।
दसर्त्व व्यवहारस्त्रायम् उत्तराः च स्वक्षमस्।
- Nr. XVIII, 33.
15. तपःकीता प्रजा राजा प्रसुप्रासः ततो नृपः।
तत्तस्तद्वतिष्ठ्य वातार्क वासः तदाश्रयः।
- Nr. XVIII, 25.
16. ब्राह्मणोऽवधानेन इत्यादिः।
वा महाबनिवारसिद्धि इत्यादिः।
तपस्यां ज्ञानातू वैशालयुः पूजा: तस्मि विशेषायः।
राजानान् चेन्नाकरिष्यनुजानां दण्डार्थार्थः।
- Nr. XVIII, 15, 16, And See also Manu. VII, 21,24.
17. सतामुखोऽनिवृत्त अलताः विशेषस्तथा।
एव धर्मः स्मृत्ते राजामकोचाचामिन्दिनात्।
- Nr. XVIII, 17.
18. अधिनायं भुतिभवायचं देवत्यायचं महास्वात्माम्।
श्रेयान्नारितुः राजां लेखाः व्रतमण्डुतः।
- Nr. XVIII, 41.

20. शासनादः विवेकादः लेने मुख्यतः कित्वा इत्यादि। आश्चर्यातु तद्वरणा लेनाश्चायानोतिक कित्वा इत्यादि।
   - Nr. Chaura. 49.

21. पुराणम् पुनःयो व्यवहारो न्यायाध्य:।
   राजानामाप्रथमीवतत्तुकरणं तत्था।
   - Nr. XVIII, 1.

22. पुरुषोदानं तन्मेयः प्रेमनां तैम च।
   पाणिण्डश्रेयोणीयमाणीपर्यः।
   - Nr. XVIII, 2.

23. पितामुखविवादादः पुर्णिष्ठन्तत्त्वातिकम्।
   पुर्णिष्ठकविलोकनं कष्प आश्चर्यासाधिति।
   - Nr. XVIII, 3.


25. राजा तु धार्मिकम् सम्बन्धभुः नियुण्यातुः पुरुषोक्तिः।
   व्यवहारयुः वोऽहै ये शक्ति: सद्गंभरं।

26. थार्थिवासकृति: कृत्या: सत्यवादिनः।

27. लोकस्तवम् दायवल्ल्यावल्यायो च पुराणिती।
   ब्राह्मणाय राजाचर तोऽदृढ़े विनियो: जगत्।
   - Nr. XV, XVI, 20.

28. अपुललिङ्गेऽद्भवं: सम्भानामुपरि चरति। ततः सम्भवापि तौ दण्डः प्राप्त्वः।

29. दुःखेऽद्बुल्ल्या तु सम्भार्त्ते दण्डमाप्त्यथ:।
   न हि जानुं विना दण्डः विनियोगमितदत्ते।
30. पादोऽधिसूचनाय कतरसः पादः तादिष्मृत्ताति ।
पादः समासः स्वान् पादो राजा सृजनामृताति ।
- Nr. Matr. III, 12.


32. विशेषः पृथिवीपालण्याय: कृता: ।
वातायणमः सत्तहृण्य राजशोभनम् ।
- Nr. XVIII, 24., Nepalese Ms. has omitted verses 24, 25.

33. राजेति तत्वरूपेण कृतैः तात्त्वकम् तदथात्त्वकम् ।
न तत्वाणातिकृत्य सत्त्वेः तत्त्वोद्भवन प्रजा: क्षतिः ।
- Nr. XVIII, 20.

34. अनिदेश्यावनन्दीः च राजा श्रमण एव च ।
दीप्तित्वाचृच्छित्वाच्च यदि न स्यात्योद्घुत: ।
- Nr. XVIII, 12.

35. पुज्या तेजः पारिधियानाः सा च वाचि पुतिचित्ताः ।
ते यदू भृगुवत्सलमुः त च भृगोऽप्यदारिणाम् ।
- Nr. XVIII, 19.

36. अनुप्रकाराद्विचित्राद् भृगोऽप्रकाराद्विचित्राद् ।
बलाः स तत्व्य चविष्ठाः प्रजापालनेतनम् ।
- Nr. XVIII, 48.


38. कारणादनिमित्तं वा यदा कृष्टं नात: ।
प्रजा दहिति मुष्यन्तर्दास्तिनामिनौ यथा: ।
यदा तेजः समालम्ब्य विज्जिते सुसधायुधः: ।
अभियाति परानाराजा तदन्तः स उदासौ: ।
विगतवर्धित्यायो दृष्टस्य यदा नृष्यः: ।
प्रजानां दर्शन प्रति सोम तथैव च ।
- Nr. XVIII, 28-30
- Manu. IX, 307, 304, 309, 310.
39. शूरीनामधुशीनाः च दैनिनातो यथाजोमयम् ।
सुधेर तमचां गायती तदमालो धनाशमः ॥
- Nr. XVIII, 45。

40. यथा क्वचातृः स्वरूप विद्विषेष मुद्धायायति काव्यम् ।
सः धनागमः तथा मुद्धायायिनं राजसु ॥
- Nr. XVIII, 46。

41. Nr. XVIII, 20。

42. रक्षाधिकारार्दिकीश्वरदृश्या मृत्युनुक्षंदर्शनात् ।
यदैव कृती राज्यं तल्पणामाणिति राज्यातः ॥
- Nr. XVIII, 21。

43. निशेषीति यथा श्रीराजः पूज्यं यथा पृथ्वीं ।
पृथ्विनां विगुणोंकेरद्वार पूज्यं यथा पृथ्वार्थ: ॥
- Nr. XVIII, 22。

44. अमरकृष्णचन्द्र पति शुभवं मानव: ।
सुभाषिकायुधः सम्यक् कर्मणि राजसु न देवतम् ॥
- Nr. XVIII, 52。

45. लक्ष्मीनाथसुन्ता मात्रायुधी ब्राह्मणोऽसु गौंडः।
हिरण्य सर्वस्वादित्व आपो राजा तद्भाषयः ॥
- Nr. XVIII, 54。

46. स्ताविनि सत्तत् प्रशेतु नमस्तदेशित स्वयम् ।
पुरुषक्षणम् च कृपात्व यथात्पाहः पुरुषं ॥
- Nr. XVIII, 55。

47. धर्मास्त्राविरोधे तु मुक्तिकृतोऽविधं स्मृत: ।
व्यवहारो न ह बलवानुर्ध्वतेनाविरोधे ॥
- Nr. Mātr. I, 39, 40。