CHAPTER - VI

POLITICAL ASPECT OF THE KĀDAMBARĪ

An intimate study of the Kādambarī of Bāṇabhaṭṭa reveals the fact that the work contains many ideas of political aspect. Here, Kingship, its origin and the theory of the divinity of a king, the manifold duties of the king, importance and position of a prince in the family, qualities of a prince, coronation of the king-elect, the king and the ministers, administrative measures etc.

KINGSHIP, ITS ORIGIN AND THE THEORY OF THE DIVINITY OF THE KING

As for the political structure of ancient India, monarchy was the only system of public administration. Since the Rgvedic period, monarchy was the system of administration. The term rāja occurs frequently in the Rgveda. Some kings are mentioned by name, e.g. king Citra residing near the river Sarasvatī. As to the origin of kingship or institution of monarchy the Aitareyabrāhmana narrates the following anecdotes. Once the gods were defeated by the demons in every direction. At that time there was no king among the gods. Brooding over the cause of their defeat at the hands of the demons the gods came to the conclusion that as they did not have a king, the demons had been able to defeat them. Then, they consented unanimously to select a king and they succeeded in winning victory. The gods for the first time elected god Soma as their king. Elsewhere

1. citra id rājā rajakā idanyake yake sarasvatīmanu /
2. te devā abruvanmarājatayā vai no jayanti rājānāma karavāmahā iti tatheti /
te somaṁ rājānamakurvaṁste somena rajnā sarvā diśo jayan /

RV., 8.21.18
AB., 1.3.3.
stated that Indra was made their king by gods because he was the most illustrious and powerful among them and also the most senior. The parables prove the emergence of kingship by election at the time of emergency or national calamity. But the function of that king was more than that of a military commander. Generally speaking, in the matter of kingship, only the law of succession was followed. Dr. Ghosal states, "......we have concrete evidence of the general prevalence of hereditary monarchy as well as of the survival of dynastic government. During the present (i.e. later Vedic) period, but of elective monarchy, there is hardly any trace. In the latest Vedic period the hereditary principle is sufficiently established to make succession by primogeniture the moral rule." In his book *Rgvedic Culture*, Dr. A.C. Das observes, "......the earliest form of government was republican, of course, in a very crude and undeveloped form. This form of government did not succeed and last long, as the people frequently quarrelled among themselves, which led to bloodshed and mutual annihilation. Then the wisest among them thought and realised that they should all place themselves under one strong ruler or leader who would be able to govern them, maintain internal peace and order and protect them from outside aggression. And so they chose a king."  

It is noted in the *Kādambara* that the system of primogeniture was followed in the then Indian society. King Tārāpiḍa performed the coronation ceremony of his son Candrāpiḍa so that the prince would be able to rule the kingdom after his father king Tārāpiḍa. The conception of state came into being along with the evolution of:

3. TB., II. 2.7.2.
4. cf. IAB., pp. 85-86.
5. RVC., pp. 311-12.
6. sarvathā kalyāṇaiḥ pīṭā kriyāmanṣamanubhavatu bhavānnavayoṣuvarājyābhīṣekamanugatam / kulakramāgatāmudvaha pūrvapuruṣairūḍhām dhurām / Kād., p. 180
kingship. The state was called rājya. The word rājyatantra is mentioned in the Kādambarī which means the administration of a kingdom.

THE MANIFOLD DUTIES OF THE KING:

On the authority of the Manusāṁhitā the seven components of the state may be enumerated as follows: the king or the ministers, the fort, the sovereign, the treasury, the force and the political allies. Of these seven limbs of state the king is the first and most in importance. In ancient India, a king was treated as a divine personality. The king is described as the epitome of all divine energies out of which he is said to have been created. Manu says that a king is formed of the essential qualities of the eight gods, viz. Indra, Yama, Sūrya, Agni, Varuṇa, Candra and Kubera. Similarly, Bāṇabhaṭṭa also has compared the kings with different deities in his Kādambarī. Mention may be made in this context that king Sudraka is described as another form of Indra, Viśnu, Śiva, Karttikeya and Brahman. Such comparison speaks of the superior position or the divine origin of the king.

Bāṇabhaṭṭa has mentioned that a king should be enriched with four things—mūla, i.e. a king’s inherited territory; dīna, i.e. his army; kosa, i.e. his treasury and mandala, i.e. the circle of king’s near and distant neighbours. According to Kāmandaṇaka quota...
by Mallinātha the circle of a king's near and distant neighbours consists of twelve kings. They are - the central monarch, the five kings whose dominions are in the front and the four kings whose dominions are in the rear of his kingdom, the intermediate and the indifferent king.  

In the *Kādambarī*, Bāṇabhaṭṭa has mentioned the four principal vices of kings that spring from kāma, i.e. the love of pleasure, dyūta, i.e. gambling, parādārābhigamana, i.e. seducing others with mṛgayā, i.e. hunting and pāna, i.e. drinking.  

In the *Manu* Manu also noted the same view.  

Bāṇabhaṭṭa has mentioned other pernicious activities of the kings through the advice of minister Śukanāsa to prince Candrapūj. They are as follows :— neglect to one's own wife, disregarding the advice of the preceptor, the habit of not chastising one's servants who are guilty, and to the addiction to dancing, to vocal and instrumental music, company of harlots, listening to some atrocious crimes, neglecting the insults, acting according to one's own will and not listening the words of others, showing disrespect to the deities, to consider the applause of the panegyrist as fame, rashness in action and inability to distinguish between good and bad etc. The author has observed that the administration of the kingdom becomes very dreadful on account of these.
the crooked and painful practices of the kings. These vices are said to be avoided by the king which is recorded in the Kādambari.

It is observed in the ancient polity that the kings tried their best to satisfy the subjects. For example, Rāmacandra did not hesitate to abandon his wife Sītā in order to please his people. In the Kādambarī too, Bāṇabhaṭṭa has described that king Tārāpiḍa removed all the grievances of his subjects. He also made his people happy from all sides. Due to his love for his subjects he, at intervals, appeared before the public. The subjects were also very loyal to their king. They followed the words of the king like an echo. The subjects respected their king Tārāpiḍa very much. They used to listen the good deeds of their king as one listens to congratulatory words, received them as the instructions of their preceptors, thought highly of them as one does of auspicious things, repeated them as one repeats mantras and never forgot them; one never forgets the holy texts. All these imply that a cordial relationship was maintained by king Tārāpiḍa and the subjects were highly satisfied with him. It is also enjoined in the Mahābhārata that the king must always keep in mind that he happens to be a king only for doing 

16. tadevāṁprāyaṇaṅkaṇḍaprakāśitākṣaṃcaśassāhaśasadānuśaṁ dāraṇe rājyaantātresmin. Ibid., p. 179.
17. Bhaṭṭa, p. 911.8-10
18. paribhṛtaprajāpīḍo rāja tārāpiḍo nāmābhūt / Kāṇ., p. 93
19. (a)........susthītaḥ prajāh kṛtvā.............../ Ibíd., p. 98
(b)........pramuditaprajasya hi.............../ Ibíd., p. 101
20. ........prajānurāgaḥetoścāntarāntarā darsanam dadeu........../ Ibíd.
21. ........pratisābdaka iva ājāvavacanaṁmangacchaṁ jano bhayāt / Ibíd., p. 169
22. tathā ca yasya diśtvṛddhīmiva sūṣāvopadesāṁmiva jagrāha maṅgalamiva bahu me mantramiva jājāpāgamavacanamiva na visasmāra caritaṁ janaṁ / Ibíd., 95
his duty, i.e. dharma and not for deriving pleasure alone. \(^{23}\) He also states that the body of the king is not meant for enjoyment of pleasures; it has to put with great troubles and worries while carrying out the royal duty of protecting the subjects and fulfilling the dharma. \(^{24}\)

**IMPORTANCE AND POSITION OF A PRINCE IN THE ROYAL FAMILY**

In ancient polity, a ruling king was expected to have progeny in the interest of political continuity. After the death of a king, his son naturally became the king of that country. Therefore, the birth of a child was very important so that the dynastic rule could never be discontinued. This system of monarchy was in vogue in the days of the *Kādambara* too. In this context, it may be noted that the ministers of king Śūdraka wanted that the king must have a son as he was childless \(^{25}\). King Tārāpīḍa also had no issue and for that he looked upon his kingdom as barren of any fruit. \(^{26}\)

The religious rites observed by queen Vilāsavatī to beget a son are also very interesting. The queen worshipped Brahmā, observed fast, slept on beds of pestles covered with green kuśa grass, went to temples of goddess Caṇḍikā, bathed sitting under cows and observed many such austere vows \(^{27}\). As a result, queen Vilāsavatī and king Tārāpīḍa were blessed with a son named Candrapīḍa. It led to:

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23. dharmāyā rājā bhavita na kāmakarāṇāyā tu

24. rajñām sarīragrahaṇā na bhogāya mahīpate / klesāya mahate prthvisvadharma paripālane //

25. . . . prathame vayasi vartamānasāyāpi rūpavatopi saṁtānārthibhirbhāmāyair apeksitasyam //

26. śūnyamiva me pratibhāti jagat / aphalamiva pasyāmi rājyam /

27. Ibid., pp. 108-109
continuity of the royal succession in the family.

QUALITIES OF A PRINCE:

It may be noted in the Kādambarī that king Tārapīḍa wanted his son to be conversant with all the branches of knowledge and that the king sent the prince to a school which was specially built for the prince\(^{28}\). The king appointed there teachers of every branch of knowledge\(^{29}\). In ten years of time, the prince became proficient in various branches of knowledge, \(^{30}\) which included the science of war, the various schools of political science, the knowledge of the use of the different weapons such as the bow, the quoit, the shield, the sword, etc. \(^{31}\). Thus, a prince was expected to learn polity and war-technique in particular in addition to other branches of knowledge.

In this regard, it may be mentioned that the demon king Hiranyakasipu sent prince Prahlāda to the residence of the preceptors Śaṅdamarka (two sons of Śukrācārya) to learn polity \(^{32}\). In the Rāmāyaṇa, it is mentioned that prince Rāmacandra learnt the art of missiles from his preceptor Viśvāmitra \(^{33}\).

CORONATION OF THE KING ELECT:

The young prince had to be consecrated to the office of the heir-apparent in the manner of a king. The office of the heir-apparent in the

\(^{28}\)  tārapīḍah ........ vidyāmandiramakārayat / 
\(^{29}\)  sarvavidyācāryānām ca samgrahे yatnamatimahāntamanvaśṭhit / 
\(^{30}\)  adhītāni śāstrāṇi/siksītāsakalā kalāh / ..........ayamatrabhavato dasāmo vatsa 
vidyāgrhamadhiyasataḥ / 
\(^{31}\)  dharmasāstre rājanītisu cāpa cakracarmakṛpāṇa...........sarveṣvāyudhaviśeṣeṣu . 
\(^{32}\)  Bhāg. P., VII 5.1-2 
\(^{33}\)  Rāmā., Bāla K., Ch. 27
apparent was one which was duly conferred on a prince after the performance of proper ceremonies. Bāṇabhaṭṭa has vividly described the coronation of the king elect Candrāpiḍa in the Kādambarī which is termed yauvarājyābhiṣeka 34. This ceremony is mentioned in the Atharvaveda and the different Brāhmaṇa texts. The abhiṣeka literally means ‘sprinkling’, as a main item of the ceremony consists in sprinkling the king with holy waters collected from different sacred rivers and seas 35.

In the Kādambarī, it is noted that, with a view to crown his son Candrāpiḍa as heir-apparent, king Tārāpiḍa ordered the attendants to collect together all the requisites36. In an auspicious day the head priest of the royal palace brought together all the auspicious things for the coronation ceremony of the prince. 37 Waters were collected from the holy places, from all the rivers and from all the oceans. According to the Vedic tradition also holy waters collected from seventeen different sources consisting of rivers, pools, wells, dewdrops, floodwater, rainwater, seas etc. were collected and mixed together in a vessel made of the wood of udāmbara tree (Ficus glomerata) and the king was sprinkled with the holy waters 39. In the Kādambarī too, it is noted that the water collected from all the holy places were mixed with the herbs and fruits, all the different clays, all the jewels and then made sanctified by the repetition of mantras 40. Afterwards, the king  

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34. Kād., P. 166
35. IAB., P. 99
36. rājā candrāpiḍasya yauvarājyābhiṣekam cikīrtṣuḥpratihāranupakaranambhārasangrahārthamādidesa / Kād., p.166
37. punyehani purodhāsā saripāditāsesarā jyābhiṣekamāngalam / Ibid, p.180
38. sarvebhyaṣāśīrthebhyah sarvābhoh nibhaya sarvebhyaśaḥ sāgarebhaya / Ibid., p. 181
39. IAB., p 100
40. samāhṛtena sarvāṣadhībhīḥ sarvaphalaiḥ sarvamṛdabhīḥ sarvaratnāśīca parigṛhtenānabāspajalāmisśreṇa mantrapūṭeṇa vārīṇā sutamabhhiṣeṣca / Kād., p. 181
of the prince was anointed with fragrant sandal paste. The consecration ceremony was regarded as a new birth of the king. Hence he was made to wear new garments. Candrapīḍa also wore a new pair of white silken garments. He wore a chaplet of newly-blossomed white flowers on Äśoka’s head and the ear-ornaments made of the blades of the dūrvā grass. The body of the prince had a sprinkling of the goroczana paint.

The priest tied a wrist thread on the hand of Candrapīḍa. He decorated himself with a long pearl necklace and a long garland of white flowers. After the consecration ceremony was over he was carried to the assembly-hall where he mounted the royal throne. Thus, the ceremony made Candrapīḍa the lord of the people.

An ambitious king proceeded soon after his succession to the throne on a world-conquest. The Kadambarī gives a full description of the world-conquest of Candrapīḍa who himself made the conquest leading his armies in person from province to province and country to country.

THE KING AND MINISTERS:

In ancient Indian Polity, it is noticed that the kings always entrusted all business, internal or external to the ministers. A minister

41. ………vilāsavyā svayamāpādatalādāmodinā candrātapadhāvalena candana nuliptamūrtir ………. Ibid.
42. ………indudhavalam dukūlayugalaṁ vasānah……….. Ibid.
43. ………dūrvāpravālaracitakārnapūrō………………. Ibid.
44. ………gorocanācchuritadeho………………… Ibid.
45. ………purohitaratibaddhapratisara………………. Ibid.
46. ………hārenālīṅgitavaksahsthalah sitakusumagrathitabhirājanulambinibhirindukarakath bhirvaikaksakasragbhimirantaranicitasarītratayā………………. Ibid.
47. ……… sabhamandapamupagamya kāñcananamayaṁ śaśīva merusīṛgam candrāpidas simhāsanamāruṇāḥ / Ibid.
48. Ibid., pp. 182-93
was generally called *amatya, mantrin and saciva* in ancient India. The *Arthasastra* of Kautilya distinguishes between *mantrin* and *amatya*. According to the *Arthasastra*, the *amatya* should be well-versed in the arts and he may be the classmate of the king. But the mantrin must be endowed with all sorts of noble qualities. 49. Thus, Kautilya's *Arthasastra* shows that mantrins were regarded as of a higher grade than the amātya in general. Amarasimha says that the *amatya* who is *dhīṣaciva*, i.e. minister for counsel is called *mantrin* while amātyas other than *mantrin* are called *karmasaciva*, i.e. a minister for action or execution. 50. The commander-in-chief is also called *amatya* in *Manusanīhitā*.

Bāṇabhaṭṭa has used the terms *amatya, mantrin* as synonyms of minister in the *Kādambara* 52. He has elaborately described the qualities of the ministers in his work. It is noted in the *Kādambara* that king Śūdraka was surrounded by ministers of great wisdom, who were brought up in the service of the king on hereditary principle. Their minds were cleared of all doubts by the study of works on policy which they had thoroughly mastered. 55. It is worthy of notice that Bāṇabhaṭṭa has referred to Kumārapālita, the chief among the royal counsellors of king Śūdraka who was a Brāhmaṇa by caste. 56. He had thoroughly mastered the whole science of policy. 57. It is enjoined

49. **ASII. VIII.**
50. mantrī dhīṣacivo 'mātyo' nye karmasacivāstatah. /
51. amātye senāpatau /
52. .........mantrvinivesitarajyabhārasya ..........
53. ...........snigdhaiḥ prabuddhais ānāmātyaiḥ parivṛtaiḥ ...........
54. ...........anekakulakramāgataisakṛd ..........
55. ...........ālocaṇāntisāstranīrmaṇamalamanobhir ..........
56. ...........ānkhilamantrimaṇḍale pradhanānāmātyaiḥ kumārapālitanāmābraṇī ..........
57. ...........āśeṣaṇāntisākhapāragatam ..........

AK., Ksatriyavarga
Kullūkā on MS. 3.
Kād., p. 101
Ibid.
Ibid.
Ibid., p. 27
Ibid.
the scriptures on polity that the king must have at least one Brāhmaṇa minister and he occupies a status more important than all other ministers. Manu also enjoins that with the Brāhmaṇa minister a king should deliberate on the most important affairs which relate to the six measures of royal policy, viz. sandhi (alliance), vīgraха (war), yāna (marching) āśana (halting), dvaidhīhāva (dividing the army) and sāṁśṭhāna (seeking protection)⁵⁸.

The Kadambarī also states that king Tārāpiḍa had a minister named Śukanāsa who was a Brāhmaṇa by caste⁵⁹. His intellect had been highly refined by his having studied all the śāstras and the fine arts.⁶⁰ He was very proficient in the proper employment of all the rules of the science of politics⁶¹ and thereby he was able to take the responsibility of the government of the world⁶². Even in the time of emergency, with the power of his intellect he could handle the situation easily⁶³. Minister Śukanāsa was as if the abode of courage, the dwelling place of steadiness and the bridge which led people to the path of truth⁶⁴. Bāṇabhatta has described him as the teacher of merits and the instructor of the rules of good conduct⁶⁵. He brought about peace and declared war on various occasions⁶⁶. The minister paid attention to all the affairs and thus, he was the trusted counsellor of king Tārāpiḍa. The king sometimes entrusted all the business of his kingdom

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⁵⁸. sandhiṁca vīgraḥcaiva yānamāsanameva ca /  
    dvaidhīhāvam saṁśrayaṁca saḍguṇāṁścintayet, sadā /  
    MS., 7.160

⁵⁹. ..........amātyo brāhmaṇapah śukanāso nāmasit /  
    Kad., P.97

⁶⁰. ..........nītiśastraprayogakusalo ..........  
    Ibid., P.96

⁶¹. ..........bhuvanaṁyabhāranākumārdhāro ..........  
    Ibid.

⁶². ..........mahatsvapičāryasaṁkatesvaviśannadhiḥ ..........  
    Ibid.

⁶³. ..........dhiṁa dhiṁaryasya sthānaṁ sthiteḥ satyasya ..........  
    Ibid

⁶⁴. ..........guruguṇānāmācārya ācāraṁ ..........  
    Ibid.

⁶⁵. ..........jarāsaṁdha iva ghaṭitasaṁdhiḥvigrahah ..........  
    Ibid., P 97
Sukanāsa as if he was his friend. He also carried out all the responsibility of the government without any trouble. The subsidiary princess too saluted him.

The above references reflect the high position of the minister who assisted the king in the affairs of the government. The king has been enjoined by all the writers on Hindu polity to act always with the advice of his ministers, Manu, Yajñavalkya and Kautilya agree on this point and thus Bāṇabhaṭṭa also has dwelt upon the activities of the ministers which prove beyond doubt the intimate relationship of the king and the minister.

ADMINISTRATIVE MEASURES

It is enjoined by the writers on Hindu polity that the king should resort to some administrative measures like the four expedients, espionage, defensive policies, punishment and judgement for smooth functioning of the state. These are all noted by Bāṇabhaṭṭa in his Kādambarī in course of his discussion to various matters.

FOUR EXPEDIENTS:

The four political expedients, viz. sāman, dāna, bheda and danda are enjoined for a ruler. A king can resort to any of these means of success against an enemy as demanded by the situation. sāman is to please the enemy with sweet words, dāna is to appease one’s enemy by giving gifts; bheda is sowing dissensions in an enemy’s party and thus winning him over to one’s side; danda is the attack.
assault, violence or the punishment. Mention may be made in the context that according to Manu, *sāman* and *danda* are the best or the means for a ruler. But the kings should then have recourse to the last one, i.e. *danda* if the enemies cannot be stopped by the three other expedients.

It is noted in the *Kādambarī* that minister Śukaśasa of king Tārāpiḍa was very expert in *sāman* and *danda*; he when necessary set up a conciliation and also declared war on various occasions. The condition of the kingdom of Tārāpiḍa was so peaceful that there was no need to apply *bheda* by the king. It is explained with a double entendre that there was *bheda*, i.e. perforation or cutting only of gems but there was no *bheda*, i.e. internal dissensions or treachery among the subjects. While explaining the passage *ratnopalānāṁ bhedaḥ* under the present context the Tattvprakāśikā comments, *bheda vai dhanaḥ vā na tu lokānāṁ bheda mitho virodhah*. Čandrakalavidyotinī states, *na tu janānāṁ bheda bhedanītiprayogaḥ vairītvāstvenāvaśyakatvābhāvāt*.

Again, it is stated in the *Kādambari* that only the aged one took the *danda* or a staff for leaning upon. People need not to pay *danda* or fine imposed as a punishment.

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73. *sāmādīnāṃpāyānāṁ catūrāmapi pandītāḥ/*  
   *sāmadaṇḍeṇau prasaṁśantī nityāṁ rāṣṭrābhīvṛddhaye* //  
   M.S. 7.109.

74. *yadi te tu na tiṣṭheyurupāyaḥ prathamaistribhiḥ/*  
   *dandaṇāva prasaḥyaitāṁ schanakairvasāmānayet* //  
   Ibid., 7.108

75. ..........jarāsandha iva ghatitasandhivigraha ..........  
   *ghatītou sandhiḥ sāma vigraho yuddham ca yena/*  
   Kād., P 97

76. ............ ratnopalānāṁ bheda ..........  
   TPC, 7, Ibid.

77. Ibid., P 96

78. Ibid., ed. by Sri Krisnamohan Sāstrī, p.175

79. *vayahparināmē vṛddhāvasthāyāneva daṇḍagrahaṇāṁ avalambanāya yaṣṭeṣgrahaṇāṁ/*  
   *tu dose daṇḍagrahaṇāṁ dravyadānādiddaṇḍāṅgikārāḥ dosābhāvāt*//  
   CV., Ibid., 7,175.
ESPIONAGE:

As in the modern days, the kings of the past too engaged spies to gather all the requisite information of their subjects as well as their subordinate kings. The spy was considered as the eyes of the king. The Bhagavata Purāṇa also states that a king is able to know the inner mind and outward behaviour as well of their subjects with the help of the spies. It is noted in the Kādambarī that Śukanāsa, Prime Minister of king Tārāpīḍa engaged thousands of spies all over the kingdom and those spies supplied all the information of the kingdom to the minister. Thus, the ruler could know each and every secret news by staying in his own place with the help of the spies.

M. R. Kale opines that one of the signs of the true statemanship is the employment of a great number of trustworthy spies in acquiring by their means the knowledge of the secret doings of foreign nations. The spies play an important part in politics and are regarded by the Indian writers on Politics as the very eyes of the king. Mention may be made in this context that the epics, the Purāṇas and the Śāstras discuss in detail the functions of the spies.

80. (a) cāracakṣuḥmahīpatiḥ / MS., 9.256
(b) tadukaṁ nītivākyāṁte - svaparāmaṇḍalakāryākāryavilokane cārāścaḥ
dhistipatīnāṁ, iti /
as quoted in the TPC., Kād., p. 97
81. antarbahisca bhūtānāṁ paśyān karmāṇi cāraṇaiḥ /
Bhag. P., 4.16.12
82. yasya cānekaśāparuṣasahasrasaṁcārānicite caturudadhivalaye prakṣepapramāṇaṁ
dharati tāne bhavana ivāviditamaharahaḥ samucchvasitamapi rājñāṁ nāsit /
Kād., p. 97
83. Ibid., Notes, p. 81
84. (a) Rāma., Aranya K. 33. 10
(b) Mār. P., 129.29-33
(c) MS., 7.63-66 ; YS., 1.1.338
DEFENCE:

In ancient India, adequate measures for defending the king and the territory were evolved. Fortresses, walls and moats were some common measures of defence in India since very ancient times. In the Kādambarī also some reference of defensive measures are noted.

The capital city Ujjayinī was surrounded by an encircling moat, full of water, so deep as to reach the bottom of the earth. It was also protected by high sky-touching ramparts. The ramparts and moats served as great barriers against the efforts of an invading army in those days. It may be noted that the entrance of the royal palace was always guarded by gate-keepers. The doorkeepers always guarded the doors of the royal palace with staffs in their hands. It was difficult for an unauthorized person to enter the royal palace. The royal serglio, laid within a secluded part of the palace was guarded by the chamberlains. The older he grew, the more qualified he became for his office and that is why he was not let off even in his old age which evidently traced in the Kādambarī.

Not only the capital and the royal palace but the king were also protected by bodyguards. Mention may be made in this context that king Tārāpiḍa was surrounded on all sides by guards who

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85. dvitīyaprthivīṣāṁkayā ca jalanidhiveva rasātalagambhīreṇa jalaparikāhaṇa ca jalanidhiveva raśatalagambhīreṇa jala-parivṛtā ibid., p.84
86. gaganaparisa rolkieśikhamālān kailāsagiriṇeva sudhāsitena prākarama pāga parigata ibid.
87. toraṇstambhanīṣānāirdvārapālai - ranujhitadvāradesām ibid., p.141
88. dvāravasthitadandapāṇipraṇihāragaṇam ibid., p.146
89. mahādvāramapi duṣpravesām ibid., p.152
90. kaṅcukibhiradhiṣṭhitena samupetābhityantarāṁ ibid., p 146
91. palitapāṇḍuramaubhirā dhārāmayairiva maryadāmayairiva māṅgalaṃayairiva gaṃbhirakṛtibhibhiv svabhāvadhirairuṣṇi-bhirvayaḥpānāme p jara.-tsiḥhairīvāparītvik tasattvāstambhaih kaṅcukibhibhiv ibid., pp. 145-46
in their hands.² Those guards were clad in black steel chain armour. They were appointed hereditary servants of the king who were born into noble families.⁴

The princes were also followed by a big army for their protection when necessary. It may be noted that prince Candrāpiḍa went for hunting being accompanied by a large number of elephants, horse and foot soldiers.⁵

Thus various measures were taken by the kings for their self-protection and to defend their territory in the seventh century A.D. which is noticeable in the present day society also, though in different ways.

**WEAPONS AND MISSILES USED:**

Various types of missiles and weapons were used in the warfare from very ancient times. In the Sātarudriya hymn of the Vājasaneyisamhitā, various weapons of war are mentioned. God Rudra is described as possessing thousands of weapons.⁶ The people of the primitive age used some weapons for self-defence which were turned into different shapes in the course of time. The different types of weapons and missiles are noted herewith on the strength of the Kadamba text.

*Kaukseyaka* (a sword, scimitar): It was generally made of iron. It is noted in the Kadamba text.

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² anavaratasāstragrahanasyāmīkālīdhakaratatalaih...sarvataḥ sariraraksadhi kāranyuktaih puruṣaiḥ parivṛtam /

³ sitalohajalakavṛtsarāvīr /

⁴ kulakramāgatairudāttān vayairanuraktaṁ mahāprāṇatayītikārakaśatayā... /

⁵ pitrābhinaṃgavāya kautukāvakraśyā māṇahṛdayo...bahugajaturagapadātiparū to vanam yayū /

⁶ sahasrāṇi sahasraśā bāhvoṣtaḥ hetayah /

VS., 16.53
in the *Kādambarī* that in the palace of king Śūdraka, female doorkeepers attached a sword hanging on their left side.  

**Krpaṇa** (a sword): It was generally made of iron and used almost in all wars and battles. The use of *krpaṇa* may be noted in the days of Bāṇabhāṭṭa also.

**Gadā** (mace): The use of gadā is recorded in the *Kādambarī* too. It was made of iron with a heavy head. According to a general rule, it is to be used on enemy from the waist onwards. The *gadā* of Bhīma is well known to all. The use of this weapon is found since the age of *Rāmāyāṇa*.

**Cāpa** (a bow): Bāṇabhāṭṭa has mentioned in the *Kādambarī* that prince Candrāpīḍa gained proficiency in the use of this weapon. The use of this weapon is noted in the *Venīsaṁhāra* and other works of Sanskrit literature.

**Cakra** (cycle, discus): Lord Viṣṇu is always mentioned as the holder of the *cakra*. This weapon was used in the Ṛgvedic period also. The use of *cakra* is recorded in the *Kādambarī* too.

**Carma** (shield or armour): It was made of leather, wood or metal which was used by the warriors in the battlefield or on some other occasions.

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97. ............ vāmapārśvāvalambinā kaukseyakeṇa ..........  Kād., p. 16
98. (a)......krpaṇenākṛṣyamāṇā ..........  Ibid., p. 12
    (b)......krpaṇa .......... sarvesvāyudhaviśeṣeṣu ..........  Ibid., p. 126
99. ......gadāprabhṛtisu sarvesvāyudhaviśeṣeṣu ..........  Ibid.
100. bhallaisaṁyairgadābhiscā sakti-tomarasāyakaḥ /
     apabiddhaiscāpi rathaistathā śāṃgānau kairhayaiḥ //
     *Rāma.* Yuddha K., 4.1
101. ......cāpa..........prabhṛtisu sarvesvāyudhaviśeṣeṣu..........  Kād., p.126
102. tāte cāpadvitiye vahati raṇadhurām ko bhayasyāvakāsāh /
     Vem., 3.7
103. tigmamayudhan marutānmaniker kasta indra prati vajram dadharsa /
     anāyudhāso asura adevācakrena tāṇi apa vapa rjiṣin //  RV., 8.96.9
104. ......cakra..........prabhṛtisu sarvesvāyudhaviśeṣeṣu..........  Kād., P 126
by way of covering the body as protection against blows or missiles. Banabhaṭṭa has mentioned this armour in his Kādambarī 106.

Tomara (bludgeon): It is a club made of iron or wood but with an iron head 107. It is mentioned in the Kādambarī also. 108

Parasū (an axe): Parasūrāma is associated with a parasū and is same as kūṭhāra. The Rgveda also refers to this weapon 109. It was used to chop firewoods and in battles as well. The use of this weapon is noted in the days of Kādambarī also. 110

Sakti (a kind of spear): The great epic Rāmāyaṇa mentions this missile. 111 It was used mostly in the battle. Kālidāsa has described this weapon as yugāntadhanaṇapratimaṃ means sakti resembled the fire that consumed world at the end of an aeon 112. Sakti was the topmost powerful weapon among all the weapons what Kālidāsa has mentioned in his work Kādambarī 113. Banabhaṭṭa has mentioned the sakti in his work Kādambarī 114.

It may be noted in the Kādambarī that there were the weapons:

105. SKD., Part-II, p. 436
106. ....carma.....prabhṛtiṣu sarvesvāyudhaviśeṣeṣu...... Kād., P 126
107. SKD., Part-II, p.650
108. ..........tomara.......... prabhṛtiṣu sarvesvāyudhaviśeṣeṣu ...... Kād., p. 126
109. (a) sa hi puru cidojasā virukmatā didyāno bhavati druha pitarah parasūrāna druhamūrtara viļju cidyasya samṛṭiḥ srūvadvaneva yatsthiram / nissahamāno yamate nāyate
    dhānvasahā nāyate //
    RV, I. 127.3

(b) indro yātūnāmabhavat parāsāro havirvānadhīnāmaḥbhīyāvīvāsataṁ /
    abhīdu sākraḥ parasāryathā vanaṁ pātreva bhhindantsata eti rakṣasah //
    Ibid., 7.104.21
110. parasū........prabhṛtiṣu sarvesvāyudhaviśeṣeṣu .......... Kād., p 126
111. Rāmā., Yuddha K. 43. 43.
112. Kumāra., 17.49
113. uddyotitāmbardigantaramamsūjālaiḥ saktiḥ papāta hṛdi tasya mahāsurasya/
    harṣasrubhīḥ saha samastadigisvarāṇaṁ sokoṣṇabāṣpasālaiḥ saha dānavaṁām //
    Ibid., 17.50.
114. ..........sakti........prabhṛtiṣu sarvesvāyudhaviśeṣeṣu...... Kād., p 126
chambers in the palace of king Tārāpīḍa which were exceedingly deep, containing within them heaps of terrible black weapons. It is also described that the palace of king Tārāpīḍa appeared fierce on account of the accumulated heaps of armour, arrows and circular weapons. It is observed in the Kādambarī that though there is no reference to any warfare in the Kādambarī, yet the king stated to have stored heaps of weapons for his safety during the epoch when Bāṇabhaṭṭa lived.

PUNISHMENT AND JUDGEMENT:

From the very ancient time, trials and punishment are found closely associated along with the administration. In addition to the Vedic literature, both the great epics, the Purāṇas and the Śruti texts sanction kingly punishment for the wrong doers. Though Bāṇabhaṭṭa has not exhaustively described the mode of punishment in the Kādambarī, yet, he has referred to some of them in his work. Such ordeals like imprisonment (bāṇḍhanasthiti), passing through water (vāripravesa), holding fire on the hand (agnidhārana) etc., are found mentioned in the Kādambarī. For establishing one’s innocence one had to swallow poison (viṣaśuddhi) and to weigh in the balance (tulārohaṇa). Weighing in the balance is meant for ascertaining one’s merits and demerits. After his expiry, a man is weighed in the balance in the next world and this is a very

115. ... antargatāyudhanivahābhir........ pātalaguhābhivātigambhirābhirāyudha-sālābhirupetam......
116. ........ bhāratasamaramivā kṛtvavarmaśilimukhacakrasambharabhīṣanam......
117. Ibid., p. 95
118. Ibid.
119. Ibid.
120. Ibid.
121. Ibid.
ancient belief common to both the Vedic religion and Zoroastrianism of ancient Persia.\textsuperscript{122} It was believed that if his merits outweighed his sins, the departed spirit entered the world of heaven and shared the immorality of the gods; if the sin outweighed the merits, the departed spirit was sent to the nether world.\textsuperscript{123} The \textit{Satapathabrāhmana} clearly refers to the weighing of merits and sins in the balance.\textsuperscript{123} In the Zend Avesta of the Zoroastrian religion, this balance and the weighing of the virtue and vice of the departed spirit have been vividly described.\textsuperscript{124} Thus, in Bāṇabhaṭṭa's society this ordeal was in the minds of the people which is traced in the \textit{Kādambarī}. It may be noted in this context that in the royal residence of king Tārāpiḍa high personages administering justice were seated in the halls of justice. Those judges looked as if they were dharma himself in that form.\textsuperscript{125} It is mentioned that in the court of king Tārāpiḍa thousands of royal orders were being written down by the judicial clerks or the scribes. Those judicial clerks knew the names of all the villages and cities of the kingdom. They looked upon the whole world as practically one house. Those judicial clerks also wrote down all sorts of transactions taking place in the world.\textsuperscript{126} The author has compared the court with the town of Yama, the king of justice. It is believed that in the abode of king Yama, Citragupta records the good and bad deeds of men and Yama deals out punishment.\textsuperscript{127} The comments

\textsuperscript{122} cf. IAB., p. 234
\textsuperscript{123} SB., 11.2.7.33
\textsuperscript{124} cf. IAB., p.234
\textsuperscript{125} \dots\dots\dots\dots\textit{adhikaraṇamandapagatiasāryaveśairatyuccavetrasanopaviṣṭairdharmama}
irivadharmādhiṁbhīṁmahāpuṣairuṣairadhitiṁ\textit{tīt}. \textit{Kād.}, p.143
\textsuperscript{126} \dots\dots\dots\textit{adhigatasakalagrāmanagaranāṁabhīrekhabhamamivajagadakhilamāloka}
bhīrimālīkhasakalabhuhanavīyapāratayā\textit{vī}. \textit{Ibid.}
\textsuperscript{127} \dots\dots\dots\textit{dharmarājanagavatikaramiva darsayadbhiradhikaṇalekhakā}
līkhyamānaśasanahasram\textit{m}. \textit{Ibid.}
Bhanucandra remarks that the judicial clerks in the court of Kora-Tarapida, were even superior to Citragupta of the domain of Yama.

Thus, the above discussion reflects that the Kadambari contains many information on the aspect of Hindu polity as viewed in the Vedas, epics and Puranas and the works of Manu, Kauṭilya Yajñavalkya etc.

128. dharmarājo yamastasya nagaraṁ saṁyamanīti khyātaṁ tasmādvyātikaramatiśayam darśayadbhiḥ / etena citraguptalikhitotkṛṣṭalipikaraṇaḥ yamanagarāpekṣayāṁvibhāgaṁ sātisayatvaṁ sūcitam // iti tu bhānu //

TPC., Ibid.