become a god, become one with God, become the ineffable
brahman. Obviously this shows that the ancient Indians have
answered the question what were we before birth and what are
we after death in a particular way and planned their life
accordingly. Hence we see, for them, welfare is not merely
welfare confined to this world, but welfare that is related to
hereafter also. This they expected to achieve by adhering to
principles of dharma strictly. Dharma is a way of life and
the state has to preserve it. Thus the state of ancient India
is "dharma rajya" and not a welfare state. The problems that
industrialization has posed us cannot be seen in the remote
past when there was no such industrialization. In the like
manner, the solutions we have found for these problems cannot
be expected from the ideals of ancient India. Hence it will
be wrong to see the exact archetypes of modern concepts in that
society. The presence of certain identical ideas in these two
institutions - ancient Indian state and welfare state - cannot
be an evidence to modernity of tradition.

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