



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2017; 3(4): 38-43

© 2017 IJSR

www.anantaajournal.com

Received: 10-05-2017

Accepted: 11-06-2017

Amritava Das

Student (M.A.), Department of
Sanskrit, Calcutta University,
Kolkata, West Bengal, India

Political aspects in Kalidasa's works

Amritava Das

Introduction

Political thought is thought about the state, its structure, nature and its purpose. Its concern is in no way less than "the normal phenomena of human behavior in society. The purpose of political life is inextricably mixed up with the purpose of life itself. Political theory depends upon the conception of right and wrong and because it is basically a branch of ethical theory.

Political thought of ancient civilization has no value, that it is arid, bleak and barren or it is useless to the students of political thought. It is the distilled wisdom of the ages which one imbibes from its study. Even if it does not lead to the guarantee of assurance in the skill of knowledge about the past, it supplies at least prospect of protection against folly.

Indian polity even in early age did not discard democratic element through analogy to the modern parliamentary form. Coronation hymns of the Vedas carry reminiscence of recognition that kings are custodian of the sacred trust of the state for the common good peace and security of the people. The norms, beliefs and traditions of India's political thought have been carefully nourished in the school of artha, niti and dharmasastra and incidentally in the great epics, the Ramayana and the Mahabharata. Now I will approach the subject by a different route to catch at the glimpse of political thought through the vista of classical kavyas of Kalidasa. The heroes of the classical kavyas are mostly drawn from the ruling nobility. They represent in them the type of attributes of proper leadership and proper protection which are indispensable for the rulers of good state. In some of these writings we have prototypes of the just and also the efficient ruler. But in the realm of politics, justness and efficiency are not always necessary correlatives. Politics as a part of ethics is also made up of variables and in the last analysis, justified by exigency of circumstances. The delineation of characters, the movement of the themes and the turn of events in response to political stimuli of diverse grade and significance these are some of the notable features of political issues that we gather from the kavyas.

The ideals of Indian society upheld the needs of stable social order with prospect of diversity in unity, remarkable richness and interest not only for high intellectual development but also for sound and strong political organization. But in order to assess and appreciate the true nature of our Indian polity, we should not look upon it as detached from the organic whole of the social existence. Politics as a science of discipline has however attained singular importance in the hands of master mind Kautilya. The study of Indian polity and institutions is admittedly interesting, and scholars both Indian and western have made their valuable contributions to the field. But they have mostly relied upon the purely political treatises or dharmasastra texts in their attempts at representing the political theories of ancient India. I have however, approached the study of the subject in some of its matters of concepts and contents in the light of classical kavyas. We should also bear in mind that according to the Indian conventions the heroes of the classical kavyas are mostly chosen from the rank of nobility. Generally political rulers who are looked upon as the symbol of strength, vigour and equanimity and as the sacred trustee of security, peace and protection of the people. So many poets in the realm of Sanskrit literature seek to depict the idea of kingship in the character and conduct of rulers whom they delineate. The king's conduct appears to be the focus on which the poet bestows the attention. Both material and spiritual progress of society largely depend upon the right conduct of the king as the protector of the people. The ideal character of the king and the principles of kingship as delineated in the classical kavyas show the essential unity of ideas on kingship as handed down from the vedic to the epic period.

Correspondence

Amritava Das

Student (M.A.), Department of
Sanskrit, Calcutta University,
Kolkata, West Bengal, India

Political institutions, rules of their organization and their functions, as can be gleaned from the classical kavyas, more or less bear the resemblance of the traditions as worked out in the great epics., the Ramayana, the mahabahrata and the great works of manu and kautiliya. Poets depict some important aspects of political concepts in the light of these books. Some of these features are summed up below.

Ytowering dignity assigned to the king was only for the benefit of the people.

2) Chakaravarti king: the ideal of “chakravartin king” is a salient feature of ancient Hindu polity. The attainment of this status was regarded to be the sacred goal for an ambitious king.

3) Sabha and samiti: these are said to be the most popular assemblies in Vedic period. In the days of classical Sanskrit kavyas these two popular assemblies became obsolete.

4) Learned Brahmana: in those days only a learned brahmana was thought fit to be the prime minister. The Brahmins were highly esteemed as the spiritual and temporal guide of king. the brahmana had some privileges. They secured respect from all classes. They have some special privileges. a king did not take taxes from them. The mutual co-operation between the brahmana and the ruling class in ancient times is a noteworthy feature of Hindu polity.

We will take up the important works of the kalidasa’s classical kavyas for a deep investigation of political concepts as indicated in them. we would take kalidasa’s two dramas named 1) abhijnana sakuntala 2) malavikagnimitra and one epic poem 1) raghuvansa.

Raghuvansa

Introduction

Raghuvansa Is the Greatest Epic Poem in Classical in Classical Sanskrit literature. The primary source of this epic poem is the valmiki’s Ramayana. After studying this epic we could notice political aspects scattered here and there. Mainly the poet described all these political features in the light of dharmastra and arthashastra.

Duties of a King

The divinity of the king has been enunciated by smriti writers like manu.

ईन्द्रनिलयमार्काणामनेश्च बरुणस्य च
चंद्रवितेशयोश्चैव मात्रा निहित्य शाश्वतीः
यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्मिता नृपः
तस्मादभिभवत्येष सर्वभूतानि तेजसा
वालोकपि नावोमन्तव्यौ मनुष्य इति भूमिपः
महती देवता ह्येषा नररूपेण तिष्ठति

(manusmriti vii act 4-5 and 7)

Smritis and puranas delineate the functional resemblance between the king and the deities. According to them king is a god incarnate but his function is similar to that of gods and kalidasa implemented this view in his works. He describes dasaratha as a king who by his riches, by keeping the wicked under control equalled yama kuvera and varuana respectively and by his splendor he resembled the sun.

समतया वसुवृष्टिविसर्जनेर्नियमतादसतां च नराधिपः

अनुनयो यमपुण्यजनेश्चरो सवरुणावरुणाग्रसं रुचा (raghu ix,6)

Hindu kingship was of the nature of trust, the trust being the trending of the country to prosperity and growth. this idea lies

in fifth act of raghuvansa. According to kalidasa a king is urged upon not to do anything from the standpoint of his own selfish interest we could notice it in Sri Ramachandra’s character.

Rama knew sita to be innocent and chaste yet he banished her for the sake of public opinion.

अवैभि चैनामनयेति किन्तु लोकापवादो बलावान्मतो मे

(raghu, xiv,40)

this instance bears another significant truth that to the king, public opinion is of greater weight and he should not ignore it. the poet delineates the qualities of ideal kings as described in the arthashastra and dharmastra.

Purity of Birth

with regard to kingship, emphasis has been laid on purity and pedigree of birth. It is also believed that birth rites if properly performed according to the scripture lend sanctity to the child born. kalidasa describes the solar kings were pure from birth.

सोहअमाजन्म – शुद्धानामाफलोदयकर्माणाम्

An ideal king should have pedigree of his birth to command respect from his subjects.

Strength and Skill

A king should be valorous. Kalidasa describes king dilipa as over stopping everyone in strength.

सर्वातिरिक्तसारेण सर्वतेजोभिभावना

(raghu 1,14)

The idea that the proper use of valour consists in its application to the removal of the fears of the distressed has been stressed in the poem. Kalidasa compares the prowess of king raghu with the brilliance of the sun and the prowess of dasaratha with that of the god himself.

Knowledge of Sastra and Control over Senses

Power of control over the senses is the greatest aspect of the nature of a king. a king can control senses by restraining himself from lust, anger, pride, arrogance and greed.

विद्याविनयहेतुरिन्द्रियर्जयः कामक्रोधलोभमानहर्षत्यागात्कार्यः

कृत्स्नं हि शास्त्रमिदमिन्द्रियजयः

(kautilya arthashastra, bk,1 ch.6)

the poet gives an estimate of king’s knowledge of the science. raghu’s function of discernment was sharpened by the knowledge of sastras. it served the internal vision for working into the subtle working of the state policy. As is already told, the knowledge of sastras also supplies guidance for the control of senses. the poet emphasizes this on many occasions. Kalidasa describes king dilipa as a king, not entrapped by the objects of the senses.

अनित्या शत्रवे वाला विप्रकृष्टाश्च ते यतः

अतः साअभ्यन्तरान्नित्यान्ष्ट पूर्वमज्यदृपून्

(Raghu VII Canto)

We find dasaratha too as a king who conquered his senses by meditation. As manu prescribes “after controlling the senses and the mind, and not afflicting his body by expedients one should achieve his described objects.

Trivarga

The end of worldly existence according to Hindu ideas are right conduct (dharma) worldly prosperity (artha) and enjoyments of material objects (kama) all thr three should be pursued equally. It has been prescribed by most of the smrtis and arthasastra works. kalidasa describes atithi, the grandson of rama, as maintaining a sense of equipoise in his attitude towards the threefold aims of life. None of these ends is ever in conflict in his undertakings. according to dharmasastra or according to manu dharma should be preferred if artha and Kama are in conflict with it.

धर्मार्थावुच्यते श्रेयः कामार्थे धर्म एव च
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः (manu ii,224)

these views are shared by kalidas in his raghuvansa, kalidas as a devotee of ideal traditions of the Ramayana and manu samhita, supports the dominance of dharma. he characterizes king dilipa as a king who gained wealth and gratified his desires thinking them as a part of dharma.

अप्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः (raghu I,15)

In other words, the entire code of duties on the part of the king is viewed as a subject matter of dharma and the requirement of artha and kama accordingly have to be subordinate to the claims of dharma.

Truthfulness

From very ancient times truth is exalted above everything else. What is important for us in the context of proposed study is the bearing of truth in king's life. Kalidasa considers it an essential trait of a king and accordingly has mentioned this not less than four times in the "raghuvamsa". Here it is essential to clear what is meant by truth (satya). In the enumeration of quality of truth, king should not indulge in too much talk

सत्याय मितभाषिनाम् (raghu I,7)

He should not speak untruth even in jest.

तथेति तस्यावितर्थं प्रतीतः (raghu.iv.26)

Though it is the general belief that in politics truth has little scope of application but kalidasa probably did not see an eye to eye to that view.

Righteousness

A king should be righteous himself and should avoid the company of unrighteous fellows. A righteous king is honoured by the people. this is the reason, why kautilya mentions it as a quality which ought to be possessed by a king.

We find in the raghuvamsa that king dilipa pursued righteousness in order to establish himself in this as well as in the next world. Even an enemy if righteous was his friend and even a friend, if wicked, was discarded by him.

Varnashramadharm

According to the norms of smrti a ksatriya king has to pass through successive stages of life mainly from brahmacharya to sanyasa, and the solar kings conform to the code of this behavior in respect of asrama dharma.

शैशवऽभ्यस्तविद्यानां यौवने विषयैषिणाम्
वाङ्मके मुनिवृत्तिनां योगेनान्ते तनुत्यजाम् (raghu.i,8)

According to manu the duty of a king to protect people observing the ashramadharm.

Impartiality

A king should be impartial. king AJA was so well known for this trait of his character. on his part there was hardly any indifference towards anyone. So every one from among his subjects thought himself to be his favorite.

अहमेव मतो महीपतेरिति सर्वः प्रकृतिष्वचिन्तयत्
उदधेरिव निम्नगाशतेष्वभवन्नास्य विमानना क्वचित् (raghu viii,8)

Charity

charity is a virtue which must be possessed by king. in rgveda. in the beginning of the raghuvamsait is told that, these kings amassed wealth for giving it away in charity.

त्यागाय संभुतार्थानां (raghu 1.7)

they showed consideration to the supplicants by gratifying their desires. a special trait of dilipa's charity was that, it was without any desire for praise.

त्यागे श्लाघाविपर्ययः (raghu, I, 22)

Another glaring example of charity has been set forth by the poet in canto iv. Raghu after conquering all the four quarters performs the visvsjit sacrifice and gives away all his wealth as dakshina.

The same is the case with aja the son of raghu. not only the wealth of aja, was useful for the benefit of others, but also his good qualities were for the benefit of others.

Judicial Functions of a King: A king was the supreme judge in ancient India. His decision in any case was deemed to be final. It is told about king aja that, the young king took his judgement seat to look into the affairs of the subjects.

नृपतिः प्रकृतिरवेक्षितुं व्यवहारासनमाददे युवा (raghu viii,18)

About atithi, it is stated he who had counselors for his associates and who was very vigilant personally looked anybody into the affairs of litigations between plaintiff and defendants. The violation of caste rules was deemed as an offense and the person violating it was strictly punished, as is clear from sambuka's instance. Sambuka was a sudra by caste, but he practiced penance with a desire to get heaven. This was considered to be a breach of caste discipline and accordingly he had to be punished at the hands of king rama.

Infliction of Punishment

The aim of punishment is to establish the security of the people. If the people committing offences are not to be punished. A topsy-turvy condition will prevail in society in order to avoid this and also to maintain security, Dilipa punished the criminals. A king should be just in inflicting punishments. For the king severe with rod, becomes source of terror; which one mild with rod is ignored. The king who is just in the use of his rod, is the right one. Raghu, like the southern wind, neither very cold, nor very hot, attracted the heart of all by just administration of punishment.

स हि सर्वस्य लोकस्य युक्तदण्डतया मनः
आददे नातिशीतोष्णौ नभस्वानिव दक्षिणः (raghu,iv,8)

Some Vices, Which A King Should Avoid

A group of four vices spring from lust (kama)

कामजस्तु मृगया द्यूतं स्त्रियः पनामिति चतुर्वर्गः

a) hunting b) women c) gambling d) drinking. king dasaratha was free from vices with ardent love for hunting, nor gambling, nor wine adorned with the reflection of the moon, nor the beloved in the prime of her youth, did draw aside him, who was straining after rise. According to kautilya, a group of three spring from anger.

कोपस्त्रिवर्गः वाक्पारुष्यमर्थदुषणं दण्डपारुष्यमिति
(kautilya arthasastra, bk.viii ch.3)

manu refers to eight kinds of vices springing from anger, but the above mentioned three are hold by him as most dangerous. Among them dasaratha was free from anger, and never uttered a hard word to anyone.

Taxation

The topic of taxation has been rarely touched by the poet in the whole epic poem, but whatever little has been told, is of much significance. It sheds a flood of light on the principle of taxation in ancient India.

In the opening verses raghuvamsa. The poet reflects that king dilipa received taxes, solely for the welfare of his subjects, as the sun sucks up water, to give it back thousand fold. A king should collect tax as the sun sucks up water from each corner of the earth so imperceptibility. Generally the rate of the tax in ancient India, was one sixth of the produce of the land. It was given to the king as a return for his act of protection. Dilipa acquiesces the fact before celestial cow nandini

षष्ठशमुर्व्या इव रक्षितायाः (रघु ii,66)

but it is said by manu that a king through dying of poverty should not receive taxes from brahmana, learned in Vedas.

प्रियमाणोऽप्याददीत न राजा श्रोत्रियात्मकम् (MANU,vii,133)

MINISTERS: Normally kings in ancient times, had a high regard for their ministers, and the latter in return, were loyal to them. They were like the friends of the king. Kalidas mentions "saciva" in canto iv.

सत्रान्ते सचिवसख (रघु).

He also mentions that a minister must be versed in politics. It is told that Aja associated himself with ministers, proficient in politics. Ministers are pillars of the state. In times of calamity, it is difficult for a state to survive if the ministers do not cooperate. when the young king agnivarna was seriously ill and there was no hope of his life, his ministers proved themselves worthy of the situation by keeping the news secret. Following the arthasastra tradition the death of king agnivarna, who was without issue, was kept secret by the ministers, until they installed on the golden throne the pregnant queen of the late king.

The System of Espionsge

Spies are the eyes of the king. A king looks over the circle of kings through the eyes of his spies

स्वपरमण्डले कार्यकार्यविलोकोने पराश्वक्षुषि क्षितिपतीनाम्
(niti vakyamrta)

Through sleeping at fix hour, he was kept awake by spies, who had been sent without each other's, he was kept awake by spies, who had been sent without each other's knowledge among enemies, and also among his own partisans in the fourteenth canto of this poem we read that rama, who in accordance with the above rule, employed numerous spies, asked them about the popular talk, regarding his own conduct.

Diplomacy and War

War is a great horror, which causes the loss of men and money, so to avoid the horrors of war, it is advisable to take recourse to other expedients. The use of such expedient is generally expressed in terms of diplomacy. The Sanskrit term for diplomacy is naya. A king who understands the codes of diplomacy is sure to win the earth. Rama did install vibhisana on the royal throne of lanka, and thus won over him to his side. Admiring this the poet says political expedient applied at the right moments do bear the desired fruit.

तस्मै निशाचरैश्चर्यं प्रतिशुश्राव राघवः
काले खलु समरब्धाः फलं बध्नन्ति नीतयः (रघु xii,69)

these political expedients are four conciliation, gift, dissension and force athiti, who was conversant with this, adopted the quadruple method of statecraft and gained uninterrupted results. King dilipa too was famous for his power of tolerance and spirit of forgiveness, which is essential for a king being part of the expediency of conciliation.

Kinds of Kings Engaged In Warfare

According to kautilya there are three kinds of kings engaged in warfare. These are

- The righteous conqueror (dharma- vijayi)
- The greedy conqueror (labha- bijayi)
- The demonical conqueror (asva-vijayi)

describing the expedition conquest of king raghu, kalidas says "that king, who was conqueror to religious rites, seized the hoards and not the kingdom of the captured lord of the mount Mahendra, whom he then released.

गृहीतप्रतिमुक्तस्य स धर्मविजयी नृपः
श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम (रघु,iv,43)

We find in raghu a glimpse of kautilya's dharma vijayi ruler, raghu accepted the tributes in coins from the defeated kings, but never captured their territory, nor harassed their sons and wives.

The Seven Constituent Elements of The State Andmeasures of Foreign Policy

The seven constituent elements of a state have been mentioned by the poet in the very first canto of the work. Here, at one place, the king dilipa asked vasistha about the well being of his kingdom replies "the existence of property and happiness in the seven departments of my state, is a matter of all calamities divine as well as human

उपपन्नं ननु शिवं सप्तस्वङ्गेषु यस्य मे
देवीनां मानुषीणां च प्रतिहर्ता त्वमापदाम् (raghu, I,60)

The seven constituents of the state have been described by kautiliya as follows

1) the king, the minister, the country, the fortified city, the treasury, the army and the ally about the fifth element treasury, the poet indicate its significance in these words “by the possession of treasure, the king becomes an object for patronage of others just as the cloud with water in its interior is greeted by chataka bird.

कोशेनश्रयणीयत्वमिति तस्यार्थासंग्रहः
अम्बुगर्भो हि जीमूतश्चातकैरभिनन्दयते (raghu xvii,60)

kalidasa has reflected upon the element –ally “friends kept in low position are incapable of doing any favourable return promoted friends become disturbing. Hence by him (king atithi) those who were friendly disposed were kept in a middle position. The circle of constituent elements is the basis of the six measures of foreign policy mentioned below.

Peace, war, staying quiet, marching, seeking shelter and dual policy.

King aja employed all the six expedients and carefully watched their results. king atithi too was well conversant with the six expedients of foreign policy.

स गुणानां बलानां च षण्णां षण्मुखविक्रमः
बभूव विनियोगज्ञः साधनीयेषु वस्तुषु (रघु xvii,67)

A king should be neither harsh nor too mild in the circle. King dasaratha was aware of it. He was kind hearted to those who did not transgress his command, but was iron hearted to those who were hostile towards him.

the third among the six expedients of foreign policy is yana which means marching. one should march upon the opponent if he finds himself stronger than him (enemy) if otherwise, he should remain quiet should adopt the fourth policy asana. In the other words expedition should be made against those who are likely to be overcome by the conqueror king. Atithi followed this rule. The enemy should be struck down at his weak points. This idea has been stressed upon in our smrti and niti books. Satrugna attacked the demon Lavana when he found him without spear commenting on this the poet says “success is in front of those who strike at the weak points.” The goddess of wealth may depart through any loophole. So one should be ever alert to avoid any loophole in this kingdom. Atithi while assailing his opponents at their weak points, concealed his own loopholes.

Aking should try to win the circle of kings. Dasaratha, having won the circle of the ruler, got the central position among them.

Abhijnana Sakuntalam King Compared to a Sage

The Abhijnanasakuntalam is the sublime love drama of kalidasa. The poet has thrown a flood of light on the kingly duties in extolling Dusyanta as a king.

The sacred duty of the king is focused by an appellation “rajarsi”. In the second act of this drama a hermit compares the king to a rishi (sage). he reflects that a king like a sage takes his residence in an Asrama which is open to all for enjoyment. He practices penance everyday by rendering protection to the people like a sage, he too has control over

his senses and gets the designation of rishi only preceded by the word “rajan”.

अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
रक्षायोगादयमपि तपः प्रत्यहं सञ्चिनोति
अस्यापि द्यां स्पृशति वशिनश्चारणद्वङ्गीतः
पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपुर्वः
(abhijnana sakuntalam 2nd act 14th shloka)

Some Sacred Duties of Aking

A king is to administer security to life and property. It was also an important duty entrusted to aking that he should be the fostering of of virtuous rites and observances. This is indicated in Act I where dusyanta indirectly suggests his identity by saying that he has been employed in the department of religion by the pauarava king and that he has come to the holy forest to enquire whether the religious rites are going on unimpaired.

A king should not neglect his daily duties even though his mind is afflicted with distressing thoughts in private life. Dusyanta illustrates this by his conduct. He does not neglect to examine the legal disputes of the citizens even in the state when his mind is upset by grief of repentance for sakuntala’s repudiation by him. He orders his minister to send to him petition papers of the complaints to his private chamber for disposal.

यत् प्रत्यवेक्षितं पौरकार्यमार्येण तत् पत्रमारोप्य दीयतामिति
(abhi, vi act)

The king dusyanta’s role as a judge indicates an elevating trait of his unselfish character Dusyanta refused to take the property of a childless merchant died in ship wreck and he declared the inheritor of the property would be the child in the womb of that merchant’s pregnant wife.

प्रतीहरी – देव इदानीमेव साकेतस्य श्रेष्ठिनो दुहिता निर्वृत्तपुंसवना
जायास्य श्रूयते
राजा – ननु गर्भः पित्रयं रिक्थ्यमर्हति, गच्छ, एवममात्यं ब्रूहि
(abhijnana sakuntalam vi act)

This is an instance where the king himself takes initiative and does not ask anyone to fight out the case. It is the striking contrast to the modern business of the court which takes no part by its own initiative in enquiring about civil claims.

King as the reliever of troubles

In the first act of this drama an anchorite reminds king dusyanta about his sacred duty to protect his subjects. He prohibits him from killing the stag of the hermitage and tells that the weapon of the king should be utilized to protect the distressed and not to harass the innocent

आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि
(abhijnana sakuntalam act ii)

The same has been repeated by priyamvada in the third act. she reminds dusyanta that it is the duty of a king to relieve the troubles of the distressed who reside in his kingdom.

आपन्नस्य विषयवासिनो जनस्य आर्तिहरेण राज्ञा भवितव्यम् इति एषो
वो धर्मः
(abhijnana sakuntala iii act)

Taxation

The hermits in ancient india were exempted from the payment of tax. It was the common belief that one sixth part of their merit earned from penance went to the king. The spiritual benefit was lasting and imperishable in comparison to king's material gains which he secured as tax from the common folk. The king dusyanta gives voice to this conviction.

यदुत्तिष्ठति वर्णेभ्यो नृपाणां क्षयि तत्फलम्
तपःषड्भागमक्षय्यं ददत्यारण्यका हि नः

(abhijnana sakuntam act ii)

Malavikagnimitram

Introduction

The plot of the drama is skillfully woven round a historical personage king agnimitra and the vidarbha princess malavika. The drama is chiefly concerned with this love episode.

There is some political issue tackled with by the king with necessary wisdom.

How A Neighbour King Should Be Behaved

At the very outset of the play we read that king agnimitra wants to know from his minister Vahatava the opinion of the vidarbha king about the question of releasing Madhavasena from his captivity under him. At this, the minister reads out his opinion set forth in a letter that vidarbha king can release Madhavasena only when Agnimitra will set free his brother in law, the mauryan minister who was held captive by Agnimitra as the Vidarbha king was neighbor king. such enemy deserves to be kept under control by defeat in war. Agnimitra accordingly passes his order to start an expedition against him. He gives such order at an exciting moment. But at the second thought he realized the wed of scrutinizing the pros and cons of his measures by deliberations with his minister.

The wise minister enlightens Agnimitra about the vulnerable position of the vidrabha king as according to sastra:

“An enemy who has recently established himself in his kingdom and therefore has not taken root in the hearts of his subject, is easy to extirpate like a tree, weak because of being newly planted.” Considering all these aspects Agnimitra adhered to his decision to wage war against his natural enemy.

This behaviour on the part of the king Agnimitra seems to be politically sound and serviceable.

Division of the Country between Two Claimants

Agnimitra's decision to divide the kingdom of vidarbha between two claimants 1) yajnasena and 2) Madhavasena on a principle of settlement to avoid mutual hostility seems to be a wise political move. His decision is cordially approved by the council of his minister s for, in it, they find the far sightedness of the king in the political matters. They observe that the two kings yajnasena and Madhavasena enjoying the royal fortune equally between them will not be mutually at strife with each other, but, on the other hand, will abide by the orders of the overloading emperor in mutual restraint as the pair of horses yoked in a chariot, being mutually restrained, follow the desire of the charioteer.

द्विधा विभक्त श्रियमुद्रहन्तो धुरं रथाश्चाविव संग्रहीतुः
तो स्थास्यतस्ते नृपतेनिर्देशे परस्परावग्रहनिर्विकारौ

(malavikagnimitram act v)

Bibliography

Original Texts

1. Abhijnana sakuntalam
2. Malavikagnimitram
3. Raghuvansam
4. Manu – samhita
5. Niti-vakyamrta
6. Kautilya arthasastra

Modern Works

1. Aiyangar, kv.rangaswamin (some aspects of ancient Indian polity)
2. Altekar, A.S (state and government in ancient india)
3. Banerjee, Narayana candra (Ancient hindu polity)
4. Basu, jogiraj (India of the age of the Brahmans)
5. Bhatta, Jivananda (Indian polity)
6. Gopinath kaviraj (Aspects of Indian thought)
7. Haughton, G.C (manu samhita)
8. Jha, ganganath (manu samhita notes (part iii))
9. Shamashastry (kautilya artha sastra)
10. Mukherjee, R.k (local government in ancient india)
11. Saletore, Bhaskarananda (Ancient Indian political thought and institutions)
12. Sharma, R.S (Aspects of political ideas and institutions in ancient india)
13. SMITH, VINCENT (Ancient India)
14. Verma, Vishvanath Prasad (studies of political thought and its metaphysical foundations)