

# UNIVERSAL HUMAN VALUES AT THE CORE OF ANCIENT GOVERNANCE TRADITIONS

Dr. Nibedita Banerjee\*

## Abstract

Universal human values have been central to the governance traditions of ancient civilizations, serving as the moral compass for leadership and administration. In ancient Indian philosophy, *Dharma* represents the moral and ethical framework that sustains order, harmony, and justice in society. It is not merely a religious or spiritual concept but a guiding principle for governance and societal well-being. In the context of good governance, *Dharma* emphasizes the ruler's duty to uphold justice, protect the weak, and ensure the welfare of all. It serves as a reminder that governance is not about power but about responsibility and service to the people. A dharmic approach to governance aligns with universal human values such as fairness, compassion, and truthfulness. It demands that leaders act with integrity, protect the rights of individuals, and work toward creating a society where every person can flourish. *Dharma* also calls for collective responsibility, urging citizens to contribute to societal harmony and hold their leaders accountable. By rooting governance in *Dharma*, the focus shifts to ensuring equality, promoting ethical conduct, and fostering a sense of unity and shared purpose. This principle remains timeless, offering a framework for leaders and societies to achieve peace, prosperity, and justice in alignment with universal human values. This article explores how ethical principles such as justice, compassion, equality, and righteousness were woven into the political frameworks of ancient societies. In India, texts like the *Rāmāyana* and *Mahābhārata* highlighted the importance of *Dharma* (righteousness) in governance, advocating for justice and welfare for

\*Fellow, Indian Institute of Advanced Study, Shimla, Himachal Pradesh 171005  
Email: [banerjee.nibedita101@gmail.com](mailto:banerjee.nibedita101@gmail.com)

all. *Dharma*, as described in texts like the *Manusmṛiti*<sup>1</sup> encompasses universal values such as *Ahiṃsā* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Śauca* (purity), and *Indriyanigraha* (control over the senses). These principles formed the moral backbone of ancient governance. By examining governance models from diverse cultural contexts, the article will illustrate how ancient civilizations prioritized universal human values to create stable and fair societies. This paper will primarily draw examples from three ancient texts—the *Arthaśāstra* and the epics *Rāmāyaṇa* and *Mahābhārata*. These texts will be analysed in three separate sections to support the arguments presented in the paper. One paragraph will be added before conclusion comparing the universal value system in ancient Indian governance systems with the universal value system of ancient Chinese governance systems.

**Keywords:** Governance, *Rāmāyaṇa*, *Mahābhārata*, *Arthaśāstra*, Human Values, *Bhagavad Gītā*.

## Methodology

The study would be qualitative, using interpretative and analytical methods to examine historical texts, governance models, and philosophical teachings from ancient civilizations.

## Objectives of the Study

1. To identify and analyse the universal human values embedded in the governance systems of ancient civilizations by examining historical texts, philosophical teachings, and administrative practices.
2. To explore the role of ethical principles in shaping governance models across different ancient cultures, including their impact on justice, equality, welfare, and leadership practices.
3. To draw connections between ancient governance traditions and contemporary leadership frameworks, highlighting the relevance and application of universal human values in modern governance systems.

## Introduction

“Human values can be understood as the conditions which determine and shape human culture and also is conditioned by it in order to gain universal acceptance” mentioned by Nicolai Hartmann (1967).

Universal acceptance of human values relies on foundational principles such as truthfulness, righteous conduct, love, peace, and non-violence, among others. These values serve as the cornerstones of a harmonious and inclusive society. To understand the concept of a 'Universal human Value' we must delve deeply into the essence of these values, which collectively align with the ancient principle of '*Dharma*'. *Dharma* represents the moral and ethical framework guiding human behaviour. It is not limited to religious connotations but symbolizes a comprehensive code of living that encompasses duties, rights, laws, virtues, and moral conduct. At its core, *Dharma* serves as a guiding light for individuals and societies, promoting a balanced, just, and peaceful coexistence. By aligning our actions with *Dharma*, we nurture the universal values that transcend cultural and personal boundaries, paving the way for unity and collective growth. Embracing these timeless principles helps us connect with the deeper roots of humanity, fostering a shared sense of purpose and mutual respect. Thus, the pursuit of universal human values is ultimately a journey back to the ethical and moral foundations that define our very existence. According to United Nations Economic and Social Commission for Asia and the Pacific or UNESCAP, good governance has eight major characteristics: participatory, consensus-oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law<sup>2</sup>.

In ancient Indian thought, *Dharma* evolved from a varṇa-based ritual ethic to a universal moral ideal. In Vedic times, *Dharma* was tied to '*ṛta*' (cosmic order) and focused on performing rituals named as yajna, specific to one's varṇa (*svaDharma*). Texts like the *Manusmṛti* reinforced this varṇa-based framework, restricting *Dharma* to Āryans and excluding 'Mlecchas' (non-Āryans)<sup>3</sup>. However, with the rise of Buddhism, Jainism, and yoga traditions, *Dharma* shifted towards ethical virtues like non-violence (*Ahimsā*) and truth (*Satya*), forming *śādhāraṇa-Dharma* (universal duties). The *Dhammapāda* and Jain texts like the *Ācāraṅga Sūtra* emphasized principles applicable to all, transcending varṇa or jāti boundaries<sup>4</sup>. This universal ideal is also evident in Aśoka's inscriptions, which promote '*Dhamma*' as ethical conduct benefiting all beings such as promoting tolerance, ethical governance, and welfare for all, transcending social divisions. The *Mahābhārata* integrates both perspectives, presenting *svaDharma* in the context of one's role in society, as in the *Bhagavad Gītā*, while advocating universal values (*śādhāraṇa-Dharma*) in its *Śānti Parva*, presenting a holistic view of *Dharma* that balances social obligations with universal moral values. Thus, *Dharma* transformed

from a ritualistic, exclusionary concept to an inclusive moral ideal that influenced Indian philosophy and governance, including the principles enshrined in the Indian Constitution. This evolution highlights a shift from exclusivity in early *Dharmashāstra* literature to inclusivity, shaping a moral framework that continues to resonate in Indian philosophy and law.

A governance system refers to the framework of rules, practices, and processes by which organizations, institutions, or countries are directed and controlled. This system includes the mechanisms for making decisions, managing resources, and enforcing laws and regulations to ensure accountability, transparency, and responsiveness to stakeholders' needs. In a national context, governance involves the actions of government bodies, including legislatures, executives, and judiciaries, in overseeing and managing public affairs. Effective governance balances the power among these branches, maintains rule of law, and promotes the welfare of society, aiming to achieve fair and sustainable development.

In ancient governance traditions, *Dharma* formed the cornerstone of statecraft and leadership. The concept of '*Rāja Dharma*' the duty of rulers was pivotal in shaping ethical governance practices "राजामवश्यकर्तव्ये प्रजापालनादौ कर्मणिअथवा राज्ञः कर्तव्यं कर्म इति राजधर्मः". Rulers were expected to act as custodians of justice and stewards of their people's welfare, embodying values such as compassion, integrity, and selflessness.<sup>5</sup>

Governance was not seen as an exercise of power for personal gain but as a sacred responsibility to uphold the moral and ethical order. Leaders were accountable not only to their subjects but also to the divine principle of *Dharma*, which demanded fairness, truth, and equity in decision-making. Without it, chaos would prevail, and the vulnerable would suffer and fail to survive.

This approach to governance emphasized the welfare of all, fostering societal harmony by addressing the needs of the weak and marginalized. The moral obligation of rulers extended beyond ensuring material prosperity; it involved nurturing spiritual growth, maintaining peace, and balancing individual rights with societal duties. Kings and administrators were encouraged to govern with wisdom, guided by principles that aligned with the universal human values embedded in *Dharma*. Ethical texts and traditions, such as the *Arthasāstra* and epics like the *Rāmāyaṇa*, *Mahābhārata*, provided detailed guidelines on how leaders could integrate *Dharma* into statecraft to promote justice and social order.

Ancient governance systems placed human values at the heart of

policymaking and administration. Laws and policies were designed not merely to enforce authority but to foster a sense of moral responsibility among both rulers and citizens. This integration of *Dharma* into governance ensured that power was tempered by responsibility, compassion, and a commitment to the collective good. Leadership was viewed as a form of service, where the ruler's foremost duty was to protect the rights and dignity of all individuals, irrespective of their status or background.

### Section-I

***Rāmāyaṇa*:** The concept of *Rāmarājya* as described in the *Rāmāyaṇa* embodies the essence of universal human values deeply ingrained in ancient governance traditions. Though there was no electoral system akin to modern democracy, public opinion was highly valued and given due consideration<sup>6</sup>.

Citizens of Ayodhyā enjoyed equality and access to opportunities for growth, regardless of social or economic status. In the eyes of the law, all individuals, whether rich or poor, royal or commoner were treated equally<sup>7</sup>. Socio-religious freedom was a hallmark, ensuring that everyone had the liberty to live and express themselves without fear or discrimination.

As Mahatma Gandhi said "...by *rāmarājya* i do not mean Hindu *rāj*. I mean by *rāmarājya* divine *rāj*, the kingdom of god. For me Rāma and Rahim are one and the same deity. I acknowledge no other god but the one god of truth and righteousness. Whether **Rāma of my imagination ever lived or not on this earth, the ancient ideal of *rāmarājya*** is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure. Even the dog is described by the poet to have received justice under *rāmarājya*"<sup>8</sup>. According to Mahatma Gandhi, *Sādhārāṇa-Dharma* referred to a universal set of ethical principles that transcended caste, creed, or religion, emphasizing truth (*satya*), non-violence (*ahimsā*), justice, and moral responsibility towards all living beings. Gandhi believed this shared *Dharma* was the foundation of a just and harmonious society, as embodied in his vision of *Rāmarājya*, where individuals live in accordance with these values for the collective good.

Rāma's governance was marked by his qualities as an ideal king: disciplined, obedient, dutiful, patient, dignified, and a man of his word. In the kingdom of Rāma, was no fear of fire, water, wind, disease, hunger and also theft<sup>9</sup>. His administration was guided by universal

human values, ensuring liberty, equality, rights, and duties for all<sup>10</sup>. The hallmarks of *Rāmarājya* included the assurance of progress for every individual, protection under the law, and the recognition that every person was an integral part of the government. No one was ignored or marginalized; justice was accessible to anyone whose rights were violated, liberty suppressed, or opportunities obstructed<sup>11</sup>.

Justice, the cornerstone of *Rāmarājya*, was considered the yardstick of democracy. In such a system, exploitation was eliminated, non-violence prevailed, and peace flourished. These conditions allowed every individual to pursue their life goals without hindrance. Governance in *Rāmāyaṇa* prioritized the appointment of ministers with courage, knowledge, strong will, and high emotional intelligence. Effective governance required a balance between confidentiality and consultation, with decisions entrusted to a competent and trustworthy core group of advisors<sup>12</sup>.

Economic policies under *Rāmarājya* reflected compassion and practicality. Taxes were moderate to prevent burdening citizens, and rulers focused on improving irrigation facilities to support agriculture rather than relying solely on rainfall<sup>13</sup>. Trade was safeguarded through a fear-free environment, and grievances were promptly addressed. Environmental conservation, including forest protection and livestock management, was also prioritized.

The vision of governance in the *Rāmāyaṇa*—“to provide the maximum happiness to the maximum number of people for the maximum period”<sup>14</sup>—was based on the principles of *Dharma*, emphasizing righteousness and moral values<sup>15</sup>. This ancient model of governance, rooted in universal human values, remains a timeless symbol of ethical leadership and good governance, offering guidance for addressing challenges in modern societies.

## Section-II

***Mahābhārata*:** Ancient Indian texts such as the *Mahābhārata* present governance systems deeply rooted in universal human values, with *Rāja Dharma* (the duty of kings), *Daṇḍanīti* (the science of punishment and governance), *Arthaśāstra*, *Rājyāśāstra*, and *Nītiśāstra* laying the foundation for ethical statecraft. Among these, *Daṇḍanīti* is most frequently mentioned, emphasizing governance based on justice and righteousness<sup>16</sup>.

The *Mahābhārata*, especially in its *Śānti Parva*, provides extensive discussions on governance, including the duties of rulers<sup>17</sup>, the administration of justice<sup>18</sup>, and the welfare of citizens<sup>19</sup>. A

significant dialogue between Bhīṣma and Yudhiṣṭhira highlights the responsibilities of a king to his subjects and the principles of ethical governance. The king, considered the servant of the people, is tasked with protecting the lives and property of all citizens while ensuring compassion and fairness across all sections of society. Governance, according to the text, must prioritize *Dharma*, righteousness—as its guiding principle<sup>20</sup>.

The *Mahābhārata* defines *Dharma* not as a religious doctrine but as a universal ethical standard aimed at uplifting all living beings. It states: “That which ensures the welfare of living beings is surely *Dharma*”<sup>21</sup>. The king’s role is not to indulge in luxury but to rule selflessly, adhering to *Dharma* and ensuring the well-being of his people.

The state, as described in the *Mahābhārata*, was central to society and responsible for the welfare of its people. Governance extended to all aspects of life, including law and order, taxation, military organization, and economic prosperity. The king, as the foremost figure in the state, played a pivotal role in maintaining justice, ethical conduct, and societal harmony. His success depended on truthfulness, ethical governance, and a commitment to public welfare<sup>22</sup>.

The *Śānti Parva* also elaborates on essential aspects of governance: the divine origin of kingship, virtues of an ideal ruler, recruitment of officials, revenue administration, and division of labour. The king was advised to appoint government officials carefully, ensuring they were competent, ethical, and loyal. Duties were assigned based on capability, avoiding inefficiency and confusion. The king was also expected to abide by ethical norms in taxation, ensuring that taxes were fair and did not burden citizens, particularly farmers and traders, who were vital to the economy<sup>23</sup>.

***Bhagavad Gītā*:** The *Viṣṇu Parva* of the *Mahābhārata*, particularly the section known as the *Bhagavad Gītā*, offers profound insights into universal values, particularly when applied to good governance and societal welfare. Key principles such as *Dharma*, *Loka saṅgraha*, and *Kauśalam* serve as foundational concepts that guide individual and collective actions, ensuring the progress and well-being of all. The *Bhagavad Gītā* emphasizes *Dharma* as the guiding principle for maintaining accountability across self, family, organizations, and society. This sense of responsibility ensures order and long-term progress. Leaders and individuals are encouraged to act righteously, adhering to their duties while upholding the fabric of society<sup>24</sup>. By following *Dharma*, governance becomes a tool for uplifting all



living beings, ensuring justice, harmony, and societal welfare. The concept of *Loka saṅgraha*, as outlined in the *Bhagavad Gītā*, calls for actions driven by the welfare of society as a whole. It encourages transparency and selflessness, urging individuals to prioritize enlightened collective interests over selfish motives. In governance, this principle translates to policies and decisions that benefit society at large. For corporate organizations, *Loka saṅgraha* implies aligning business practices with larger societal interests, fostering a sense of responsibility and service<sup>25</sup>. *Kauśalam* refers to skilful action—optimizing resources to achieve efficiency and sustainability. The *Bhagavad Gītā* advocates for the productive utilization of resources, balancing immediate needs with long-term benefits. In governance, this principle promotes sustainable development by ensuring that decisions consider environmental and social impacts, contributing to a just and equitable system<sup>26</sup>.

The governance model in the *Mahābhārata* emphasizes universal human values as the foundation of statecraft. The principles of *Dharma* guide rulers to act ethically and justly, ensuring fairness, prosperity, and the well-being of all. This ancient vision of governance highlights the timeless relevance of values such as righteousness, compassion, and justice, offering enduring lessons for modern societies.

### Section-III

***Arthaśāstra*:** The *Arthaśāstra*, authored by Kauṭilya around 300 BCE, is a comprehensive guide to governance, deeply rooted in the framework of universal human values. Kauṭilya's vision integrates these values into statecraft, offering insights into balancing political power with moral responsibility. Kauṭilya, an influential thinker on governance from ancient India, outlined a comprehensive framework for the roles and responsibilities within a state, ranging from the king to various officials and even the citizens. He emphasized that the entire structure of governance and statecraft should be monitored by an alert and responsible public. Citizens bear a duty to ensure that the state functions in alignment with the principles of justice, law, and good governance. When the government fails to meet the expectations of the people or maintain a just and orderly society, capable individuals like Chandragupta in history have both the right and moral obligation to replace ineffective leadership and establish better governance.

Kauṭilya's *Arthaśāstra* addresses all facets of governance, including domestic and foreign policies, societal and governmental



organization, commerce, taxation, justice, and punishment. Its overarching goal is to create a framework for effective governance and societal harmony.

According to the *Arthaśāstra*, peace and order are the foundations of good governance, achievable through the collaboration of various elements within the community. The leader, or king, is pivotal in this system, as they bear ultimate responsibility for the state's condition. In Indian society, the leader's role is critical, and they are expected to embody virtues such as honesty and trustworthiness. Kauṭilya placed significant focus on integrity, particularly as corruption had deeply affected society during his era.

During a time dominated by monarchy, Kauṭilya introduced a groundbreaking concept by portraying the king as a steward of the state, obligated to place the well-being of his people above all else. The *Arthaśāstra* underscores the principle of *Yogakṣema* — ensuring the happiness, prosperity, and well-being of the people— as the ultimate aim of governance<sup>27</sup>. This aligns with the universal human value of *Loksaṃgraha*, or promoting collective welfare. Kauṭilya advised that rulers must act in ways that benefit their subjects, transcending personal preferences and maintaining an equitable and just administration<sup>28</sup>.

The text highlights the divine origins of kingship, where the king is endowed with qualities such as beauty, valour, restraint, and renunciation, derived from deities like the Moon, Sun, and Viṣṇu. Yet, this divine endorsement does not absolve the ruler from accountability. Kauṭilya emphasized the role of *Daṇḍa* (coercive authority), not as a means of oppression but as a tool for upholding *Dharma* and ensuring justice. A ruler must apply *Daṇḍa* impartially, even against his own kin, demonstrating the value of equality before the law<sup>29</sup>.

The *Arthaśāstra* equates governance with the management of resources, asserting that economic stability is both a means and an end of political governance. Kauṭilya viewed economic prosperity as essential for sustaining political power, with revenue taking precedence over military strength. Taxation, for instance, was to be fair and considerate of the payer's capacity, reflecting the universal human value of justice. In the *Arthaśāstra*, the concept of *Rāj Dharma* emphasizes that the king does not own the land but has a right to one-sixth (*ṣaṭbhāga*) of its produce, which can be seen as an early form of taxation. This right is not absolute; it is contingent upon the king fulfilling his duties to the people, particularly in terms of public welfare and infrastructure. The king is expected to invest

in the development of public goods, such as roads, canals, and ponds, which facilitate agricultural productivity and the well-being of the subjects. This aligns with the principle that the king's role is to serve the people and ensure their prosperity, rather than to accumulate wealth for personal gain<sup>30</sup>. The connection to the rule of law in the *Dharmashāstras* lies in the understanding that the king's authority is not arbitrary; it is grounded in *Dharma* (moral and legal duties). In the *Mānav Dharmashāstra*, there are clear prescriptions for how rulers should behave and the duties they owe to their subjects, including ensuring justice, protection, and well-being<sup>31</sup>. *Dharmashāstras* provide guidelines for rulers, they do not always create the institutional structures necessary to implement these laws effectively, which is where the *Arthaśāstra* bridges the gap. It not only codifies the duties of the king but also suggests the creation of systems for taxation, public infrastructure, and governance, which are essential for upholding the rule of law. Thus, the *Arthaśāstra* reinforces the *Dharmashāstras* vision of a just, lawful rule by providing practical guidelines for translating the ethical principles of *Dharma* into governance, ensuring the king's actions are regulated by law and focused on the welfare of the people.

Good governance, according to Kauṭilya, depended on principles of transparency, accountability, and ethical conduct. He proposed built-in checks and balances to prevent malpractices and corruption. The king was advised to appoint competent, ethical, and loyal officials, with duties assigned based on capability and merit. Overlapping responsibilities were to be avoided, ensuring an efficient administrative structure. These principles resonate with modern ideas of human resource management and organizational ethics<sup>32</sup>.

Kauṭilya's philosophy also stressed the importance of education and training, viewing them as crucial for instilling discipline and enhancing human capital. Investment in higher education was seen as a key driver of societal progress, reflecting a long-term vision rooted in universal values<sup>33</sup>.

In essence, the *Arthaśāstra* embodies the integration of universal human values into ancient governance traditions. It promotes a model of leadership where rulers are responsive, responsible, and committed to the collective welfare. Kauṭilya's emphasis on *Dharma*, equity, and the moral obligation of rulers to serve their people continues to offer timeless lessons for governance in modern societies.

## Findings

The findings from ancient Indian texts such as the *Rāmāyaṇa*, *Mahābhārata*, and *Arthaśāstra* reflect profound insights into governance, leadership, and societal harmony. These texts emphasize the integration of universal human values—truth, righteousness, compassion, peace, and justice—into the structure and functioning of governance. Below are the key findings derived from these texts:

1. Universal Human Values as the Core of Governance
2. Ruler's Role as a Servant of the People
3. Integration of Ethical and Practical Governance
4. Good Governance Ensures Societal Harmony
6. Promotion of Welfare State Principles
7. Sustainability and Resource Management
8. Education and Training as Pillars of Progress
9. Justice as the Yardstick of Good Governance

## Comparison Between India and China Valuing Universal Human Ethics

Ancient Indian governance, with its separation of *Dharma* from royal authority, reflected a commitment to universal human values such as justice, equality, and moral responsibility. In India, the *Dharma* is independent of the king's will, emphasizing that law is rooted in divine and eternal principles, not merely royal decrees. This system granted Brahmins the role of interpreting *Dharma*, ensuring that law was aligned with ethical values such as non-violence (*ahimsā*), truth (*satya*), and fairness, acting as a check on royal power. In contrast, China's imperial system, grounded in Confucian ideals, centred around the emperor as both the enactor and interpreter of law. The Mandate of Heaven in Confucian thought justified the emperor's absolute authority, which was seen as vital to maintaining harmony and order. While Confucianism promoted moral virtues like benevolence (*ren*) and righteousness (*yi*), these were applied within a rigid hierarchical structure, where the emperor's authority was supreme. Thus, while both India and China valued universal human ethics, India's governance emphasized a decentralized, ethical law system that transcended the king's power, unlike China's autocratic approach, where law was subordinated to the emperor's will.

## Conclusion

The overarching finding from these ancient texts is that governance must be deeply rooted in universal human values. Ethical leadership, justice, and the welfare of the people form the foundation of a prosperous and harmonious society. These principles provide timeless lessons for contemporary governance, emphasizing that true leadership lies in service, accountability, and adherence to moral values. The relevance of these ancient principles is not confined to history. In a world grappling with issues of inequality, environmental degradation, and social discord, the values of *Dharma* offer timeless guidance. They remind us that true governance is rooted in service, justice, and moral integrity. By embracing these principles, modern leaders can work toward building inclusive and sustainable societies, where power is exercised responsibly, and decisions are made with the welfare of all in mind.

Thus, the concept of *Dharma* as the guiding force in governance underscores the enduring importance of universal human values. It serves as a beacon for ethical leadership, inspiring societies to strive for harmony, equity, and the greater good.

## Notes

1. अहिंसा सत्यं अस्तेयं शौचं इन्द्रियनिग्रहः ।  
एतं सामासिकं धर्मं चातुर्वर्ण्यं ब्रवीन्मनुः ॥ - *Manusmṛiti* 10.63
2. <http://www.unescap.org>
3. शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।  
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥  
पौण्ड्रकाश्चौड्रविडाः काम्बोजा यवनाः शकाः ।  
पारदापहलवाश्चीनाः किराता दरदाः खशाः ॥  
मुखबाहूरुपज्जानां या लोके जातयो बहिः ।  
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः ॥- *Manusmṛiti* 10.43-45
4. “सर्वेभ्यः प्राणिभ्यः न हानिं कर्तव्या न बाधां न दास्यां न यात्यां न च म्रियते। एषा धर्ममार्गा  
सत्सङ्गता सिद्ध्यया धर्ममूलिनि।”- *Ācāraṅga Sūtra* 1.1.1.3
5. “प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम्।  
नात्मप्रियम् हितम् राज्ञः प्रजानां तु प्रियम् हितम्॥”- *Arthaśāstram* 1/19
6. “तस्य धर्मार्थविदुषो भावमाजाय सर्वशः।  
ब्राह्मणा जनमुख्याश्च पौरजानपदैः सह॥  
समेत्य मन्त्रयित्वा तु समतागतबुद्धयः।  
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपम्॥ *Rāmāyaṇa* 2.2.19-20
7. स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातस्समाहिताः।  
सर्वान् देवान् नमस्यन्ति रामस्यार्थं यशस्विनः॥ *Rāmāyaṇa* 2.2.52
8. Mind of Mahatma Gandhi, Chapter 67
9. न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।  
न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ *Rāmāyaṇa* 1.1.92
10. ‘प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया’ *Rāmāyaṇa* 1.1.20

11. “सङ्ग्रामात्पुनरागम्य कुञ्जरेण रथेन वा।  
पौरान् स्वजनवन्नित्यं कुशलं परिपृच्छति॥  
पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च।  
निखिलेनानुपूर्व्याच्च पितापुत्रानिवोरसान्॥”- *Rāmāyaṇa* 2.2.37-38
12. “यदिदं मेऽनुरूपार्थं मया साधु सुमन्त्रितम्।  
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम्॥”- *Rāmāyaṇa* 2.2.15
13. प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।  
सहस्रगुणमुत्सष्टुमादत्ते हि रसं रविः ॥ - *Raghuvaṃśam* 1.18
14. प्रहृष्टमुदितोलोकस्तुष्टः पुष्टस्सुधार्मिकः।  
निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ *Rāmāyaṇa* 1.1.90
15. ‘त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत्’- *Rāmāyaṇa* 1.1.36
16. “असंमोहाय मर्त्यानामर्थसंरक्षणाय च।  
मर्यादा स्थापिता लोके दण्डसंज्ञा विशांपते॥”- *Mahābhārata* 12.15.10
17. ब्राह्मणानां महाराज चेष्टा संसिद्धिकारिका।  
क्षत्रियाणां तु वक्ष्यामि तवापि विदितं पुनः॥  
यजो विद्या समुत्थानमसंतोषः श्रियं प्रति।  
दण्डधारणमुग्रत्वं प्रजानां परिपालनम्॥  
वेदज्ञानं तथा कृत्स्नं तपः सुचरितं तथा।  
द्रविणोपार्जनं भूरि पात्रे च प्रतिपादनम्॥ *Mahābhārata* 12.23.9-11
18. लोक-रञ्जनम् एव अत्र राज्ञाम् धर्मः सनातनः ।  
सत्यस्य रक्षणम् च एव व्यवहारस्य च आर्जवम् ॥ *Mahābhārata* 12.57.11
19. बलिषष्ठेन शुल्केन दण्डेनाथापराधिनाम्।  
शास्त्रानीतेन लिप्सेथा वेतनेन धनागमम्॥ - *Mahābhārata* 12.71.10
20. सुप्रसन्नस्तु भावेन योगेन च नराधिप।  
धर्मं पुरुषशार्दूल प्राप्स्यसे पालने रतः॥- *Mahābhārata* 12.65.33
21. तादृशोऽयमनुप्रश्नो यत्र धर्मः सुदुर्विदः।  
दुष्कारं चापि संख्यातुं तर्कणात्र व्यवस्यति॥- *Mahābhārata* 12-109-9  
प्रभवार्थाय भूतानां धर्मप्रवचनं कृतम्।  
यः स्यात्प्रभवसंयुक्तः स धर्म इति निश्चयः॥- *Mahābhārata* 12-109-10  
अहिंसा सत्यमक्रोधस्तपो दानं दमो मतिः।  
अनसूयाऽप्यसामर्थ्यमनीर्ष्या शीलमेव च। - *Mahābhārata* 12.109.11
22. राजमूलो महाप्राज्ञ धर्मो लोकस्य लक्ष्यते।  
प्रजा राजभयादेव न खादन्ति परस्परम्॥ *Mahābhārata* 12.68.8
23. “दापयित्वा करं धर्म्यं राष्ट्रं नीत्या यथाविधि।  
तथैतं कल्पयेद्वाजा योगक्षेममतन्द्रितः॥ *Mahābhārata* 12.71.11
24. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ *Bhagavad Gītā* 2.47
25. तदबुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिधूतकल्मषाः ॥ *Bhagavad Gītā* 5.17
26. अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्तिं मरणदतिरिच्यते ॥ *Bhagavad Gītā* 2.34
27. प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम्।  
नात्मप्रियं प्रियं राज्ञः प्रजानां तु प्रियं प्रियम्॥ - *Arthaśāstram* 1.19
28. अर्थ एव प्रधान इति कौटिल्यः, अर्थमूलौ हि धर्मकामाविति॥- *Arthaśāstram* 7 Sec 3
29. अप्रणीतो हि मात्स्यन्यायमुद्गावयति। बलीयानबलं हि ग्रासते दण्डधराभावे। तेन गुप्तः  
प्रभवतीति॥-*Arthaśāstram*.1.4.1
30. “राजस्य कर्मणि यथाशास्त्रं राजा च भागभाजी भवति॥”-*Arthaśāstram* 2.18
31. “न्यायं च धर्मं च प्रतिज्ञाय राजा प्रजां समाहितः॥”- *Manusmṛiti* 7.4
32. एवं वश्येन्द्रियः परस्त्रीद्रव्यहिंसाश्च वर्जयेत् स्वप्नं लौल्यमनृत- मुद्धतवेषत्वमनर्थसंयोगं च,  
अधर्मसंयुक्तमनर्थसंयुक्तं च व्यवहारम् - *Arthaśāstram* 7.5

33. विद्याविनयहेतुरिन्द्रियजयः कामक्रोधलोभमानमदहर्षत्यागात् कार्यः । कर्णत्वगक्षिजिह्वाघ्राणेन्द्रियाणां शब्दस्पर्शरूपरसगन्धेष्वविप्रतिपत्तिरिन्द्रियजयः शास्त्रार्थानुष्ठानं वा। कृत्स्नं हि शास्त्रमिदमिन्द्रियजयः ॥- *Arthaśāstram* 6.3

### Bibliography

- GP Dwivedi : GP Dwivedi : Manu Smrit Hindi - Free Download, Borrow, and Streaming : Internet Archive.” *Internet Archive*, 27 Aug. 2010, [archive.org/details/ManuSmritHindi-GpDwivedi/page/n163/mode/2up](https://archive.org/details/ManuSmritHindi-GpDwivedi/page/n163/mode/2up).
- Kalidasa : with the commentary (the Samjivani) of Mallinatha ; Cantos I-X :The Raghuvamsa edited with a literal English translation, copious notes in Sanskrit and English, and various readings &c. &c. by M.R. Kale : Klidsa : Free Download, Borrow, and Streaming : Internet Archive.” *Internet Archive*, 1922, [archive.org/details/raghuvamsaofkali00kliduoft](https://archive.org/details/raghuvamsaofkali00kliduoft).
- Mind of Mahatma Gandhi: Complete Book Online. (n.d). <https://www.mkgandhi.org/momgandhi/main.php>
- Shamasastri, R. (2020). Kautilya's Arthashastra. <http://library.bjp.org/jspui/bitstream/123456789/80/1/R.%20Shamasastri-Kautilya%27s%20Arthashastra%20%20%20%281915%29.pdf> Tripathi, S. K. (1986). महाभारत. In राजकमल प्रकाशन *eBooks*. <http://ci.nii.ac.jp/ncid/BA48751753>
- Vālmīki, & Griffith, R. T. H. (2013). *The Ramayana of Valmiki*. <https://ci.nii.ac.jp/ncid/BA57202257>