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## The idea of state of Kautilya and its relevance

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### Abstract

The need for a state was not felt as long as the ancient Indian society was under joint ownership at the beginning of the Vedic period. Almost everywhere the ideal state and government were taken into account. He said that danda carried on the Yogaskhem of Anbhikshiki, Trayee and Barta. Proper application of these penalties will lead to improvement in religion, philosophy and economics in the society, which will enable them to gain unattainable goods, protect and preserve the acquired goods, and increase the investment in good deeds. I am trying to discuss the nature of the ancient Indian state, the "Saptangik Rajyam" state or the seven parts of the state, remembering the intricacies of epic, theology, ethics and especially economics. It is impossible to imagine a modern state without Janapada, Durgo, Kosh, Danda and Mitra or Suhrid. I will discuss this in detail. In addition to discussing its importance, I will try to analyze the modern views of various political scientists. I will also try to discuss in detail about the seven organs of the state and the additional enemies. Because I think the enemy has a role to play in the formation of the modern state.

**Keywords:** State, Yogaskhem, Anbhikshiki, Trayee, Barta, Janapada, Durgo, Kosh, Danda, Mitra Suhrid, Enemy

### Introduction

In the early stages people did not feel the need for state or state. From the time when people started living and producing permanently in a certain place, there was chaos in the society. Initially, human personal property was not created. As a result, he did not need protection. There was no anarchy in the society. The cause of this anarchy is attributed to the formation of private property and family. The evolution of history has led to improvements in production. As a result, surplus production has begun, and in tandem with this surplus production, change in society has become inevitable<sup>[1]</sup>. At the same time, many politicians have also mentioned the faults of human nature. In every society good people have been or are being harmed by these evil people, they are depriving others of their rights, their freedom is being curtailed, and even the freedom of other states can be ruined. In order to get rid of the above issues, people created rules and regulations and needed a ruler to maintain law and order - this is how the origin of the state began<sup>[2]</sup>.

The similar state of society has been cited by various ancient Indian theorists as the reason for the origin of the state, as Manu says, "Arajke hi lokehasmin sarbo bristite byatha. Raksharthamasya Sarvasya Rajanamasrijata Prabhu"<sup>[3]</sup>:... It is said here that if this world were to be without a king, then all would flee from it, being oppressed and restless for fear of the mighty from all sides, and that is why God created the king to save this world. Kautilya was not as aware of the origin of the state as he was of the organs of the state. According to him, the state was not created by God, the origin of the state came through the covenant. According to him, the society was in a state of chaos like the Hobbesian state of affairs. And to get rid of this condition, the king (Mana Vaibasvat) was chosen as the ruler and the king had to give 1/6 part of mustard, one tenth (1/10) of commodities, one part of gold, and 1/6 part of forest wealth. Instead of this revenue, the king would protect the people<sup>[4]</sup>. The Shantiparva of the Mahabharata also states that in prehistoric times there was no concept of kingdom or punishment in the world. As a result, anarchy was created in the course of time, Vedas and religions became extinct. In order to get rid of this condition, the king of the state was created<sup>[5]</sup>. According to him, the creation of private property creates inequality among the people and they get involved in mutual conflicts i.e. a state of anarchy arises. To put an end to this situation, they nominated a king from among themselves. This is how the king originated<sup>[6]</sup>.

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However, it is worth mentioning that almost all the states have mentioned the state of anarchy as the reason for the creation of the philosophical state.

There is no clear and precise definition of the state in ancient Indian thought. Prabir Kumar Dey and Sraboni Ghosh have mentioned in the context of the discussion "Bharatya Rashtra Chinta" that Kautilya had called a town with a certain population a 'state'. Many analysts have suggested that the true definition of a state cannot be found in ancient texts, especially in Arthashastra, Manusanghita and Mahabharata. They refer to the state as different organs or elements [7]. The doctrine we find in the context of Kautilya's state is known as 'Saptang'. Kautilya's earlier Smriti Yuga and later Kamandakiya Nitisara, Shukra Nitisara and the Tamil epic 'Kurul', Gautam Smriti etc. contain references to Saptanga Tattva. In the peace period of the Mahabharata, there is talk of seven organs with the state. In some texts, the eight limbs are mentioned, but we do not find any identification of the eighth limb. Although the nature of the state is discussed in various texts of ancient India, Kautilya's Saptanga theory is the most relevant, coherent, logical and thematic discussion on the nature of the state [8].

### Hexagonal theory

"Swamya matya janapada durg kosh danda mitrani prakritaya:" [9]. Through this verse Kautilya mentions the seven organs of the state namely Swami, Amatya, Janapada, Durg, Kosh, Danda, Mitra. Among these, the Master, i.e. the king, is the lord of the Amatya, Janapada, Durg, Kosh and Danda-the lord of these five commodities. All these natures of the state are discussed below:

**Swami (King):** The most important of the seven elements of the state is the Swami or King. Monarchy was most prevalent in ancient India. Anarchy, its cessation of fishing, protection of the subjects and the need for monarchy and the king for the security of the state. This is why most of the scribes of ancient India considered the king or master to be the greatest part of the kingdom. According to Narendranath Bhattacharya's discussion on the 'Prachin Bharater Rashtra Tattwa', people of any race or caste could be kings and even women could take this path [10]. But Kautilya says exactly the opposite. He said that the king would be a high-caste dynasty and that it would be hereditary, that is, he was a supporter of dynastic and high-caste monarchies. Regarding the importance of the king, Kautilya said, "Raja Rajyamiti Prakritisankshepa:". That is, the kingdom and the king, in short, the nature of the kingdom [11]. The other nature or elements of the state revolve around the king. To show the importance of a king, Kautilya has mentioned or equated many aspects of being a good king. Such as - a) dual rule (joint rule by two kings) or dual rule of brothers or fathers and sons, vairajya Much more pleasurable than b) blind king, (one who does not know scriptural knowledge) more or less pleasing or more harmful than the common scriptural king (one who knows scriptural knowledge but does not act according to scriptural knowledge). Explaining this, Kautilya says that it is possible for the blind king to be made to do good by the nobles, but the ruling scripture will destroy the king and himself by doing wrong by accusing the king of being a 'sinner'. c) The new king is more harmful than the sick king. Because the new king believes that he has gained the kingdom by his own power, that is, an

arrogance works in him which is the cause of his destruction. d) A weak but high-born king is better than a strong but low-born king [12]. In view of the contemporary state and socio-economic conditions, Kautilya favored a strong dictatorial king or monarchy. Because there was no political unity in ancient India at that time and at the same time India was again being invaded by external enemies, the king was at the top of the whole state system and the source of all authority.

Kautilya emphasized the importance of education in making the king so powerful and also mentioned some of his virtues. The Smriti Shastra, Sanhita, Mahabharata, Ramayana and Jatakakahini also emphasize on the proper education of kings and princes. Future king means the princes, if educated in the right way, will be able to control the ripus like lust, anger, greed and he will also be able to control himself. According to Kautilya, a self-controlled king can never be bad. According to Kautilya, the ideal king or future king mentions four types of qualities, namely a. Avigamic gune (Qualities of inviting nature) b. Prajnagune (qualities of intellect), c. Utsaha gune (Qualities of enthusiasm) and d. Aatmasampada gune (Personal qualities). These attract a king's subjects which gives the king legitimacy. Also Ambikshiki (philosophy) for Kautilya princes; The Trayi (Rik, Sam, Yaju:) emphasizes the teaching of Barta (economics) and Dandanitya (science of politics).

Kautilya was very careful to protect the king. Advised the king to stay away from some Basana or guilt or danger. Kautilya introduced a political reality by advising the king to spy on his son and even renowned persons, and to refrain from evil deeds such as alcohol and other sensual abuses of the treasury and Dandanitya [13]. Kautilya spoke of giving the king vast powers as well as many responsibilities and duties which would be observed for the welfare of the people. The king's main duty is to protect and protect his subjects. "The happiness of the king is the happiness of the people, the interest of the king is the interest of the people; It is not in the interest of the king to do what he likes, but to do what is dear to the people [14]." The king will appoint staff in the most important office areas, arrange for the recruitment and training of military and civilian staff, outline politics and maintain social order based on caste as one of the main duties of the king. He provided more value to Artha (money) among Dharma, Artha and Kama. The administration is said to be governed by law. Other responsibilities include building bridges, irrigating, grazing for livestock, opening highways and mining, providing social security to the sick, the sick and the elderly, and imposing penalties on the king to prevent anarchy. Administering justice, penalizing and punishing offenders, emphasizing secular law, and recognizing reason as the source of state law [15].

**Amatya (Minister):** Due to the underdeveloped communication system in ancient India, it was not possible for the king to rule the state alone. So the king needed a royal assistant to perform his duties. Statehood was a prerequisite for good governance. There were various classes of royal servants like ministers and secretaries to help the king in his royal duties. Although there was little difference between them. The word 'minister' meant royal advisor, the word 'secretary' meant helper, the word 'amatya' meant personal secretary and the priest's job was to impart

Yajna and religious knowledge. These statesmen were called by different names at different times, such as a) In the age of Yajurveda Sanhita, Brahman and Upanishads, there was Ratnasabha (council of ratnins) to help the king, the status of Ratnasabha members was very high. During the Rajpeya Yajna, the king had to send gifts to the houses of all these members. b) In the age of Mahabharata, Arthashastra, Nitisar, there is a reference to the cabinet, but the number of state functionaries was different in different eras. It was generally considered to be based on the size of the state. Ten classes of ministers are mentioned in the Shukranity. The Mahabharata mentions eighteen Shatirthas, including 37 Amatyas and eight ministers. Although there is no mention of a minister in the Rikveda and Atharvaveda in a small country, it is known that there are three royal servants, namely Senani, Gramani and Purohit. There are 19 references to Kautilya's Arthshaastram, of which ministers (chiefs) and priests were high-ranking and 17 ministers were relatively low-ranking, and three more were mentioned [16].

According to Kautilya, kingdom or administration cannot be conducted alone. The task can be accomplished with the help of the king; Otherwise not. He gives an example, one chakra cannot revolve alone, one has to take the help of other chakras, and without the co-operation of the nobles, the monarchy alone is not possible [16]. In Arthshaastram, he spoke of three or four ministers, but not of Amatya. Kautilya has asked the king to act on the advice of the ministers. Since ministers are so important, Kautilya has spoken of four special tests for their appointment. A) Dharmaupadha (Religious allurement), b) Arthaupadha (Monetary allurement), c) Kamaupadha (Love allurement), And d) Vayaupadha (allurement under fear). The word 'upadha' here means to be tested by deception [18]. Kautilya has given a lot of importance to priests besides the importance of ministers, but the king will appoint a priest who is high-ranking, prosperous, well-educated in astrology and can benefit people by mantra. The king will follow the priest as the disciple follows the guru as the father follows the son and the servant follows the lord [19]. So it can be said that the role of priests in the governance of ancient India was in a very good place.

**Janapada (Population/Territory):** Janapada meant both the land and the inhabitants. The most important of the seven parts of this state of Kamandak Nitisar is Janapada or State (here Janapada is called State). - There will be abundant grain production, abundant mineral resources, grazing areas for livestock, abundant forest resources, water, sacred settlements, as well as many small artisans and merchants and large farmers living where all the people make a living. Yes, the state can be improved if we try to have such a town [20]. The fertility of the land will be such that even after meeting the needs of the people, the needs of the people of the neighboring states are met in times of crisis. Kautilya was like this about the inhabitants --- they would be skilled in agriculture, loyal to the king and virtuous. Most of the inhabitants will be productive class [21]. There were also plans for settlement. In the literal sense, the standard arrangement was such that half of the inhabitants of the whole town would be Shudras, meaning productive class, half of the Shudra class would be Vaishya, half of the Vaishya class would be Kshatriyas and half of the Kshatriyas would be Brahmin community or class [22]. One village consisting of one hundred to five hundred

families and the largest unit of the town consisting of 800 villages [23].

We have to protect and make every effort for the economic growth of the state, the people have to be hardworking and religious.

**Durga:** In the Manusanghita, the Durga or fort means pur, meaning the king's abode was called pur. Here Pur or Rajdhani was more important than the state or Janapada [24]. Manusanghita mentions 6 types of forts namely Dhandurga, Mahidurga, Jaldurga, Vrikshadurga, Nru Durga, Giridurga. Of all these forts, the king's fort is the best in times of crisis. Mentioning the necessity of the fort, Manu said that one warrior is capable of defeating hundreds of warriors from behind the fort. Therefore, it is necessary to build a fort for the security of the king, especially the kingdom [25]. In the Kamandakanity mentions five types of forts namely Giridurga, Jaldurga, Marudurga, Ushardurga, Bondurga. There is talk of setting up a city within the fort where there will be plenty of water, grain, and wealth. The water fort is said to be suitable for the king because one can easily get out of this fort. Kautilya, in his State Security Management, said that forts should be built in the center of the state and around the state. Kautilya speaks of four types namely hill forts, water forts, desert forts and forest forts. Among these, desert forts and forest forts provided shelter to the king in case of emergency. He has given the rules of what each fort will look like, meaning that people of all professions can stay in these forts. Of these, the artisans have been given more importance because the people of that profession were needed more to defend the capital. Kautilya's remarkable architectural and technological prowess in the management of the fort is what elevates Kautilya to a high position, so it can be said that in ancient times the power of the king depended on the power of the fort [26].

**Kosh (Treasury):** The Treasury is the foundation of the state, so the most important element of the state is the Treasury because all the functions of the state depend on money. This view is supported by Manu and Kautilya. The main source of Treasury is Rajkar. Kautilya mentions that the treasury will be acquired through the previous kings or in a just manner. It is said that 1/6 of the grain produced, one-tenth of the revenue of the product will be collected. However, in times of crisis, some increase is said to be one-third or one-fourth. The treasury will be full of gold, silver, gems and cash so that there is no difficulty in times of crisis in the state, i.e. all the dangers of the state can be overcome. According to Kautilya, the king will collect all the wealth in a fair and lawful manner [27, 28]. Kautilya was very careful about protecting the treasury. He said that a number of warehouses and granaries would be set up to store the collected goods. The goods would be protected by a royal official who was called 'Sannidhya' and a 'collector' who would ascend properly to collect the revenue. In addition to calculating the income and expenditure of the Treasury, if the treasury needs to increase, it will show less income by showing more expenditure. In addition, some common ways to increase the treasury are cautious, such as increasing the area of the state, increasing respect for human work or profession, recovering stolen goods and fines as punishment for thieves, increasing production in agriculture, increasing grain production, etc. [29]. The Kamandakanity Treasury for special attention to be paid to the treasury. Do not spend



more than what the king will earn here. Moreover, the king will inquire about the treasury every day. The kings are said to be the source of 7 things such as agriculture, construction of trade roads, reservoirs, mines, forest products, forts, bridges and colonization of deserts will increase. Therefore, in terms of importance, the Treasury is intimately involved with every organ of the state, not only involved but also dependent<sup>[30]</sup>.

**Danda (Army):** Danda is one of the elements of the state. It usually refers to the power of Danda or repression. Another meaning of Danda is to 'hold'. When Danda is associated with the work of saving people or as a symbol of justice to save the world, Danda means to hold. Kautilya never supported unlimited coercion. He wanted proper Danda. But the Danda will be successful. The standard state requires the application of penalties; Otherwise, anarchy arises again and the people suffer as a result of the strict application of punishment. The king's rule was weakened by light application. That is why Kautilya says that the people are happy and prosperous as a result of the application of proper punishment<sup>[31]</sup>.

Danda or Punishment is compared to a special aspect of the sovereign power of the state. The main aspect of this sentence was the army. In Arthshastra, Kautilya speaks of four types of soldiers: hereditary, mercenary, wild-tribe, infantry made up of professional soldiers, cavalry, elephant cavalry, and chariot cavalry. In the period of peace in the Mahabharata, we find the word of eightfold force or Danda - elephant, horse, chariot, infantry, naval, bishti (non-worker), native and mercenary army<sup>[32]</sup>. Arthshastra describes what weapons the army will use. According to Kautilya, the ideal army will be strong, loyal, tolerant and skilled in martial arts. This skill of the army enhances the power of the king.

**Mitra (Friend / Ally):** The last limb Mitra or Ally of the seven limbs is a very important element for the protection of the kingdom. Scholars have spoken of various allies or friends. In the Mahabharata Shantiparva we find mention of four types of allies namely Samarth, Bhajman or Loyal, Relative and Artificial. Of these, loyal and relative allies are the best. However, in the peace period of the Mahabharata, Bhishma says that there is no permanent ally or non-ally in politics, everything is relative. It depends on the space-time-pot<sup>[33]</sup>. There are also four types of allies known in Kamandaka Nitisara, namely, putra-putradi, i.e. ally at birth, ally by marriage, hereditary ally, ally who saves from various dangers. Signs of a friend in love with a friend<sup>[34]</sup>. According to Kautilya, there are four types of allies. Hereditary ally, unconditional ally, non-discriminatory and great ally. Inter-state relations tie depends on all these. In order to measure the power of a state, it is necessary to measure the power of the state as well as the power of the ally. In this context, Kautilya has come up with a number of concepts, such as Mandal Theory, shadshunya Theory, Three Types of State, Four Ways and Diplomatic Institutions. It is through these ideas that the real political reality of Kautilya is identified<sup>[35]</sup>.

#### Evaluation and Current Relevance / Discussion

a. How much is clear from these discussions a) Ancient Indian state thinkers have almost all blamed pre-state anarchy on the origin of the state. Kautilya has said the same thing. According to Kautilya, the state was not

created by God, but the state originated through a special condition. For this the people had to pay a tax to the state which can be seen even today. Kautilya was very much aware of the state of chaos or anarchy (fish-like condition) of the state among the ancient Indian statesmen. For this reason, he always wanted to form a strong state. To him the king excelled as the bearer of sovereignty, in which he gained allegiance so that the internal affairs of the state were disciplined and at the same time they got good governance. Introducing a coherent politics for the sake of reality. Even today, this state theory is very relevant. Even today we follow this theory of Kautilya.

- b. Although the king was at the top of the whole state system and the source of all authority, he was responsible and accountable to the people, that is, the power of the king was controlled with many restrictions. In this context, it can be said that both the king and the subjects insist on more duties than rights which are tools of social welfare. The religion of both the king and the subjects depends on the duty.
- c. At present we see that in order to establish good governance, it is necessary to bring welfare to the citizens of the country. At the heart of this good governance is the responsibility and duty of the state or the king and the administrative department to meet all the needs of the common people. The administration was always aware of various strategies to maintain transparency and dynamism, which were essential for good governance and the king had to be held accountable for the work of the departments. From this it is clear that Kautilya is very skilled in establishing good governance.
- d. The seeds of the welfare state that we find in modern state thought are contained in Kautilya's state theory or Saptanga theory. According to modern political scientists, the two main aspects of a welfare state are social work and social security work which are found in the state theory of Kautilya. In this context, it can be said that Kautilya developed a beautiful economic policy theory for the management of the state system. It was the king's duty to secure the market system. At the same time, one of the duties was to provide welfare to the people. For example, it is the duty of the state to provide money or materials to the elderly, infirm, orphaned children, widows and widowers. At present this issue has spread all over India and the world.
- e. Kautilya created his politics completely secular. In ancient India, the secular character of this state bears the hallmark of modernity. Although Kautilya had a prominent role as a political priest and was merely a consultant, the main role of the state was played by the king. Even today, almost 75 years after India's independence, the way in which secular politics is conducted is extremely endangered as an Indian nation, so one of the tools to get rid of it is to separate religion from secular politics. Kautilya has been able to do this work in a skillful way for a long time which carries the identity of modernity.
- f. Kautilya has beautifully explained the need for huge skilled staff or bureaucracy to run various aspects of the state. Although there are differences in the external field, the bureaucracy is not materially different from the current bureaucracy, that is, the bureaucracy he is

talking about can still be noticed. He spoke in support of eligibility instead of caste-based consideration in recruiting bureaucrats. From that point of view, it can be said that Kautilya was very pragmatic.

- g. In his description of Kautilya Mitra and Amitra, he has beautifully highlighted the issue of international relations. At present there is talk of international recognition as one of the elements of the state. However, he puts a lot of emphasis on Amitra, so it would not be an exaggeration to call it (Amitra's) eighth element.

### Conclusion

In conclusion, it can be said that territory, military power, skilled bureaucrats, well-planned economy, close powerful allies, etc., are prerequisites for the success of any state in the modern age. Kautilya's 'Saptanga theory' is of modern quality. Many instructive issues are still awaiting implementation from the state administration described by Kautilya. We can call his state system as benevolent, dutiful, secular and good governance. I think there is a need for a lot of research on such an efficient system of governance or state thinking in ancient India.

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