

**Contribution Of Ancient Indian Literature To International Law
- A Case Study Of The Ramayana And The Mahabharata**

Dissertation Submitted to

Stella Maris College (Autonomous), Chennai

In partial fulfillment of the Degree of

Masters of Arts

In

International Studies

By

V.Sanjanaa

16/PISA/519



Department of International Studies

Stella Maris College (Autonomous), Chennai

Chennai 600086

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DECLARATION

I, **V.Sanjanaa**, declare that the dissertation “**Contribution Of Ancient Indian Literature To International Law- A Case Study Of The Ramayana And The Mahabharata**” is completed by me in partial fulfillment for the **Degree of Master of International Studies**. It is a record of the dissertation done by me during the year 2017-2018 and this dissertation has not formed the basis for any Degree, Diploma, Associateship, Fellowship or similar other titles.

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This is to certify that the dissertation “Contribution Of Ancient Indian Literature To International Law- A Case Study Of The Ramayana And The Mahabharata” is a record of the dissertation work done by V.Sanjanaa, a full time M.A. student in the Department of International Studies, Stella Maris College (Autonomous),Chennai-600086 during the academic year 2017-2018.

The subject on which the dissertation has been provided is original work and has not formed the basis for the award of Degree, Diploma, Associateship, Fellowship or similar other titles.

This dissertation represents entirely independent work on the part of the candidate but for the guidance given by me.

Date:

Place: Chennai

Signature

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CHAPTER I:

INTRODUCTION

India is one of the countries in the world which has a very long history and the existence of the country can be traced back to around 30,000 years ago. The region of South Asia, which now includes around eight countries has always been called the Indian subcontinent owing to the vastness of the Indian geography, the rivers, mountains and the presence of natural resources, varied culture and the existence of Indian civilisations, namely the Indus Valley civilisation, which has put India on the global map since the ancient times. The historicity of India has contributed to the world in terms of culture, religion, literature, arts and science. India is the birthplace of the religion Hinduism. Hinduism is the religion of the majority of the people in India and Nepal. It also exists between significant populations outside of the subcontinent and has over 900 million adherents worldwide. Unlike most other religions, Hinduism has no single founder, no single scripture, and no commonly agreed set of teachings.¹ The literature, teachings, mythology that are agreed to be Hindu texts today can roughly be traced back to the Vedic age around 1500 BCE. Indian literature, epics and mythology have contributed immensely to various factors that form an important part of the society in the current world. This study tries to trace the contributions of Indian epics to International Law. Indian works like Kautilya's *Arthashastra*, Laws of Manu, The Mahabharata and the Ramayana are great contributors to concepts of warfare, statehood, geography, also humanitarian principles. This study will focus on two texts- the Ramayana and the Mahabharata and their contribution to International Law under broad topics such as war, diplomacy, foreign relations, statehood and governance.

The concept of war is definitely not a new term or something that came up only during the 20th century. War has been a component which has existed since the ancient times and the mentions of war, the aftermath and the rules and forms of warfare form a major part of ancient Indian literature and has extensively been covered in the Ramayana and the Mahabharata. Hinduism, like most religions, believes that war is undesirable because it involves the killing of fellow human beings and hence should be avoided as a means of settling disputes. However, it does acknowledge that there

¹ "At a Glance- Hinduism". *BBC*, 29 September 2009, www.bbc.co.uk/religion/religions/hinduism/. Accessed on 11th December 2017

might be situations when it is better to wage war than to tolerate evil.²Hinduism and Indian literature have categorised war to be *Dharma Yuddha* (righteous war), and *Adharma Yuddha* (unrighteous war) which are major contributors to the terminologies ethical and unethical warfare. The usage of weapons of mass destruction has been debated and there have been instances when Lakshmana, Arjuna have refrained from using unconventional weapons as they felt it was *Adharma*.

Humanitarian principles, the treatment of prisoners of war, wounded soldiers are seen in these texts especially in the Ramayana, it is said that medicines and immediate care were given to the soldiers of the opposition as well and all were given the same respect at the time of death. Also there are versions of the Ramayana whereby Sita (when Hanuman meets Sita in *Ashokavanam*) tells about innocent men and women who were kept as prisoners by Ravana and that she wants Rama to free them.

Diplomacy, the importance of diplomacy and the treatment to be given to diplomats, mediators and foreign relations have been seen in ancient Indian literature. Hanuman, Krishna, Vibhishana have been great examples of Diplomats and mediators. The treatment given to such diplomats and people who respect another kingdom or land, are the earliest contributors to the respectful treatment that foreign ambassadors and representatives who represent another country get from the receiving State. In the Ramayana, the conflict escalates to war when Ravana the demon king disrespected Hanuman who comes to talk about peace. These texts term war as an ‘undesirable’ element and how maximum efforts are taken to avoid war as it causes destruction and is a major threat to humanity. Krishna from the epic Mahabharata plays a role of a mediator as he tries to explain the concept of *Dharma* and how the Pandavas deserve their share of the Kingdom of Kuru. When these mediations fail this lead to the famous ‘Kurukshetra war’. Also, Krishna offers to become the charioteer for Arjuna. Krishna promises that he won’t take up to arms in the battlefield and when Arjuna sees that the opposition in the war were his own relatives and he refused to fight them, Krishna explains how war becomes an inevitable element because of the nature of man, the meaning of war, life, responsibilities of man and this conversation between Krishna and Arjuna is the ‘Bhagavad Gita’ which is a contribution not only to literature or religion but to the concepts of philosophy, human life, ethics and warfare.

² Kumar, Manoj Sinha. “Hinduism and International humanitarian law”. *International Review of the Red Cross* Vol 87, No.858, June 2005, www.icrc.org/eng/assets/files/other/irrc_858_sinha.pdf. Accessed on 11th December 2017

Statehood and governance are other topics that can be discussed from these texts. In the Valmiki's Ramayana, Valmiki talks about '*Araajake dhanam*'³ which is basically the description of a anarchic state due to the death of Dasaratha and the problems a government and the people face if there is no one to take responsibility as a ruler to the state. These are problems that occur even in the present day International system and when there is a problem that occurs in a governance the immediate reaction turns out to be violence, which leads to terrorism as well.

This study tries to cover the various aspects like warfare, diplomacy and statehood which we were present in the ancient era but have great relevance in the present world.

The two texts which will be focused in this study are the Ramayana and Mahabharata.

RAMAYANA

It is one of the major Hindu epic poems. It is the story of Prince Ram of Ayodhya and his exile to the forest for a period of 14 years where he faces a lot of hurdles. During the exile his beautiful wife Sita is kidnapped by the Ravana the mighty king of Sri Lanka. This story or epic poem basically covers all aspects of life from affection, love, trust, valuer to all aspects of war and governance and the concept of *Dharma*.

The credits of writing this poem goes to Valmiki, though there are other versions by Tulsidas, *Kamban*, Indonesian version- *Kakawin* Ramayan, Jain, Buddhist versions etc. The Ramayana consists around 24000 verses divided into 7 *Kandas* or books.

MAHABHARATA

It is the one of the major Hindu epic poems. The author is said to be sage Vyasa. The story basically deals with the Kurukshetra war between cousins Pandavas and Kauravas who belong to the Kuru clan for the throne of Hastinapur. The war goes on for a period of eighteen days. The major highlight of this epic is the role played by Lord Krishna who initially played the role of a mediator and then chose to be on the side of the Pandavas. Krishna's oration to Arjuna in the battlefield about war and life is the famous '*Bhagavad Gita*' which is of great significance in present day life.

Mahabharata covers a variety of topics from Warfare, Diplomacy, Polyandry, Role of Women and Transgender, Science etc which can be highly related to the current day scenario.

It consists around 1,00,000 verses and is the longest poem written.

³ "Book II : Ayodhya Kanda - Chapter[Sarga] 67". *Valmiki Ramayan*, November2009 ,www.valmikiramayan.net/utf8/ayodhya/sarga67/ayodhya_67_frame.html .Accessed on 11th December 2017

SIGNIFICANCE

The significance of this study is to analyse the contributions made by ancient Indian literature to International law especially in fields like war, diplomacy and statehood. I chose this area of study as this field is more unexplored in terms of analysing the contributions made by Indian literature to the International arena and they are generally looked as books with religious importance or as stories. I am personally interested in learning about ancient Indian history and wanted to learn something more about it when I realised that a lot of discussions regarding diplomacy or governance which happens in the present world have been analysed and dealt with in the past. This study is to prove that the contributions made by Indian literature are substantial and have played an important role when it comes to framing laws and policies. The discussions of conventional and unconventional warfare, treatment of diplomats and prisoners of war are no new concepts to this world and have been highly discussed in the past. My study would try to show the contributions made in different fields especially - warfare, diplomacy and governance.

OBJECTIVES

1. To examine the influence of ancient Indian literature on International law, International Humanitarian laws and Laws of warfare.
2. To assess the contribution of ancient Indian literature to the fields of warfare, diplomacy and governance.
3. To explore the contributions of the Ramayana and Mahabharata to various aspects of International law.
4. To analyse the extent to which Indian texts have influenced International law making.
5. To establish the linkages between theory and practice in the fields of statehood and International administration.

CHAPTER II: LITERATURE REVIEW

BOOKS

VALMIKI's RAMAYANA translated by Arshia Sattar is the book which is a translation of India's greatest epic Ramayana in English so that it is available to the people in English. It talks about the life of the prince of Ayodhya, Rama and his different phases of life from being a safely guarded prince to one of the greatest warriors in the world.

The book makes the Ramayana available to audiences who cannot read and interpret the original sanskritic verses. Ramayana consists of 7 *Kandas* or books which basically describe the different phases of Lord Rama's life which are clearly explained in this book. This book will be of great importance to people who wish to read the Ramayana in detail but at the same time in an understandable way. The descriptions about different events are said to be translated accurately without distorting facts.

Devdutt Pattanaik ' JAYA - AN ILLUSTRATED RETELLING OF THE MAHABHARATA ' is the book about the great epic Mahabharata. The author has tried to explain the huge poem of Mahabharata in simple words and has made it simple for people to understand. He has given the amalgamation of the different versions of the Mahabharata as told in different parts of India like Sanskritic version, regional and folk versions as well. Also the author has tried to use the datings of the Kurukshetra war based on astronomical data. In this book the author said about his writing as

**“Shaped by my own prejudices as well as the demands of the modern reader,
restructured for the sake of coherence and brevity, this retelling remains**

firmly rooted in my belief that:

Within infinite myth lies the External Truth

Who sees it all?

Varuna has but a thousand eyes Indra, a hundred

And I, only two”

The author has also tried to cover a lot of information about the various researches and efforts done by people to trace the locations or the places where the Mahabharata and the Kurukshetra war could have happened based on various inscriptions and regional tale. There are also mentions about the various culture and practices followed in different parts of India and their contribution to the

Mahabharata and the plot of the story like the mentions about the temple dedicated to Draupadi in Tamil Nadu etc.

TP Sreenivasan ‘ APPLIED DIPLOMACY’ is a work whereby the author tries to compare mythology and diplomacy and how they are two different streams having the influence of one another. This book is a compilation of essays dealing with diplomacy by connecting it with mythology. He takes seven characters of Indian mythology namely Hanuman, Vibhishana, Ashwatthama, Parasurama, Kripacharya, Mahabali and Vyasa and tries to like the basic characteristics and importance of these persons in mythology with situations faced by countries. For instance he calls Lord Hanuman as the “ *the first ever Indian ambassador* ” and refers to the epic Ramayana and says that Rama had described about how a diplomat should be and that “ *An ideal diplomat could not have been described better* ”. Also his comparisons made between Parasurama and weapons of war and peace adds a new dimension to the way war and weapons are looked at.

Deep K Datta-Ray ‘THE MAKING OF INDIAN DIPLOMACY-A CRITIQUE OF EUROCENTRISM’ is a work where the author traces the existence of the system of Indian diplomacy from the times of Mahabharata and tries to bring out the fact that diplomacy is not something which belongs to the colonisers. He tries to show that the concept of diplomacy in Indian history can be drawn from the ancient ages and how the influence of Mahabharata can be seen in the political relations between Nehru and Mahatma Gandhi. There is a whole chapter dedicated to Mahabharata and the author tries to prove the influence of Mahabharata and the diplomatic stands of Lord Krishna applied by our leaders. He says “ *The Mahabharata is estimated to be around 2500 years old, yet Indians deploy it instantaneously* ”.

Chitra Banerjee Divakaruni ‘ THE PALACE OF ILLUSIONS’ is a book which is a rendition of the epic Mahabharata from the eyes of the main female character from the epic Draupadi. It is different view point to the Mahabharata and explores the character of Draupadi more. It talks about her birth, her friendship with Lord Krishna, her marriage and it also explores her relationship with Karna which can be called as a totally different outlook and interpretation of the Mahabharata. This book is partly fictional though it has incorporated a lot of facts from the original version of Mahabharata. Plus this book, helps to understand the role played by women in those times as this and the author has done great research to interpret the storyline from the eyes of this woman. The book also tries to explore the concept of polygamy and the life of Draupadi spent with her five

husbands the Pandavas and she says that “ *Love comes like lightning, and disappears the same way. If you are lucky, it strikes you right. If not, you'll spend your life yearning for a man you can't have.*”

Devdutt Pattanaik ‘ SHIKHANDI: ÁND OTHER ‘QUEER’ TALES THEY DON’T TELL YOU’ is a book which concentrates about the LGBT (Lesbian,Gay,Bisexual,Transgender) community and stories from ancient civilisations and the major focus is on India. The major fact this book brings out is that the concept of LGBT has always existed in this world and it was definitely not a taboo in India then and that the Indian society was very much acceptable to this concept. The book brings clearly talks about how societies were not judgemental about the people involved in such relationships. It brings out the fact that transgenders were not subject to any humiliation and they were treated with all respect and the current age is only when the society has turned upside down.

The author quotes about transgenders that “ *the hijras, perhaps the most vocal manifestation of queerness in India, refuses to stay invisible. Ignored by the mainstream, often rejected by her own family, reduced to a joke in popular entertainment, she claps in the crowded streets demanding to be seen.*”

Brig K Kuldip Singh ‘INDIAN MILITARY THOUGHT KURUKSHETRA TO KARGIL AND FUTURE PERSPECTIVES’ is a book which attempts to define what constitutes India’s natural-born military mind. It talks about how the military strategies, warfare of India has evolved over the years how Indian empires have faced the external conquering armies, followed by a critical perspective of past ordeals, wars etc and how the Indian military has been underrated. The book focused on defining the nation’s prospective defence and development policy imperatives, for its emerging global role. It contributes immensely to the pride of Indian military by covering a wide range of archeological, historical, politico-military, sociocultural, and strategic and warfare issues, and how India has handled them over the years.

Naorem Sanajaoba ‘A MANUAL OF INTERNATIONAL HUMANITARIAN LAWS’

Is a book which focuses on humanitarian law from across the world and different treaties and laws framed by countries over different periods of time. The ICRC- International Committee on Red Cross, the Geneva conventions on civilian, prisoners of war etc and other such humanitarian laws

are discussed in this book. Also the author talks about the influence of ancient mythology and books as a source of customary law for the framing of these humanitarian laws.

ARTICLES

Raj Balkaran and A.Walter Dorn ‘ VIOLENCE IN THE VALMIKI RAMAYANA: JUST WAR CRITERIA IN AN ANCIENT INDIAN EPIC’ is an article published in the ‘Journal of the American Academy of Religion which talks about war and how war can be justified according to Hindu traditions especially by referring to the Ramayana. They try to explain about the just war criteria and the facts of *Dharma* based on which war can be fought and violence can be justified. They talk about observations made from the Ramayana which talk about the situations in which people resort to violence. Self defence is a major criteria for warfare and they pick up instances from the Ramayana to explain this fact, “ *By extension, self-preservation is a valid justification for the resort to violence. One must protect oneself against annihilation, especially in order to protect others. An example of this arises in a later episode, in which Hanuman, Rama’s staunch simian devotee, is captured in Lanka by Ramayana and his entourage. Hanuman cleverly cites self-defence as his justification for killing several of the demon-king’s warriors though his mission in Lanka is only one of reconnaissance*”.

Sri R. K. Dave ‘ INTERNATIONAL LAW IN ANCIENT INDIA’ is an article which talks about law in ancient India and the author tries to present to western thinkers the fact that India played a huge role when it comes to the contribution of law and order to the International system. He takes Indian texts like Ramayana, Mahabharata, *Arthashastra* as references to show the existence of the concept of law in ancient times in India which he says that these texts serve as an important source for customary law and they serve as one of the major contributors of International law.

He quoted in his work that “ *The existence of a highly developed International Law in ancient India is proved by two facts-first, that the post of ambassador was reserved for persons of the highest ability, and secondly the ambassadors enjoyed diplomatic immunity subject to certain reservations. In the Ramayana the principle of the inviolability of the life of an ambassador is affirmed*”.

Manoj Kumar Sinha ‘**HINDUISM AND INTERNATIONAL HUMANITARIAN LAW**’ is an article published in the ICRC journal ‘International Review of the Red Cross’. This article basically examines the relationship between hinduism, war and International humanitarian law. It deals with how war and humanitarian law principles are recognised in Hinduism which are explained through various texts from ancient times. The author takes into account various scripts of Hindu texts like the Bhagavad Gita, *Manusmriti*, Mahabharata, Ramayana etc.

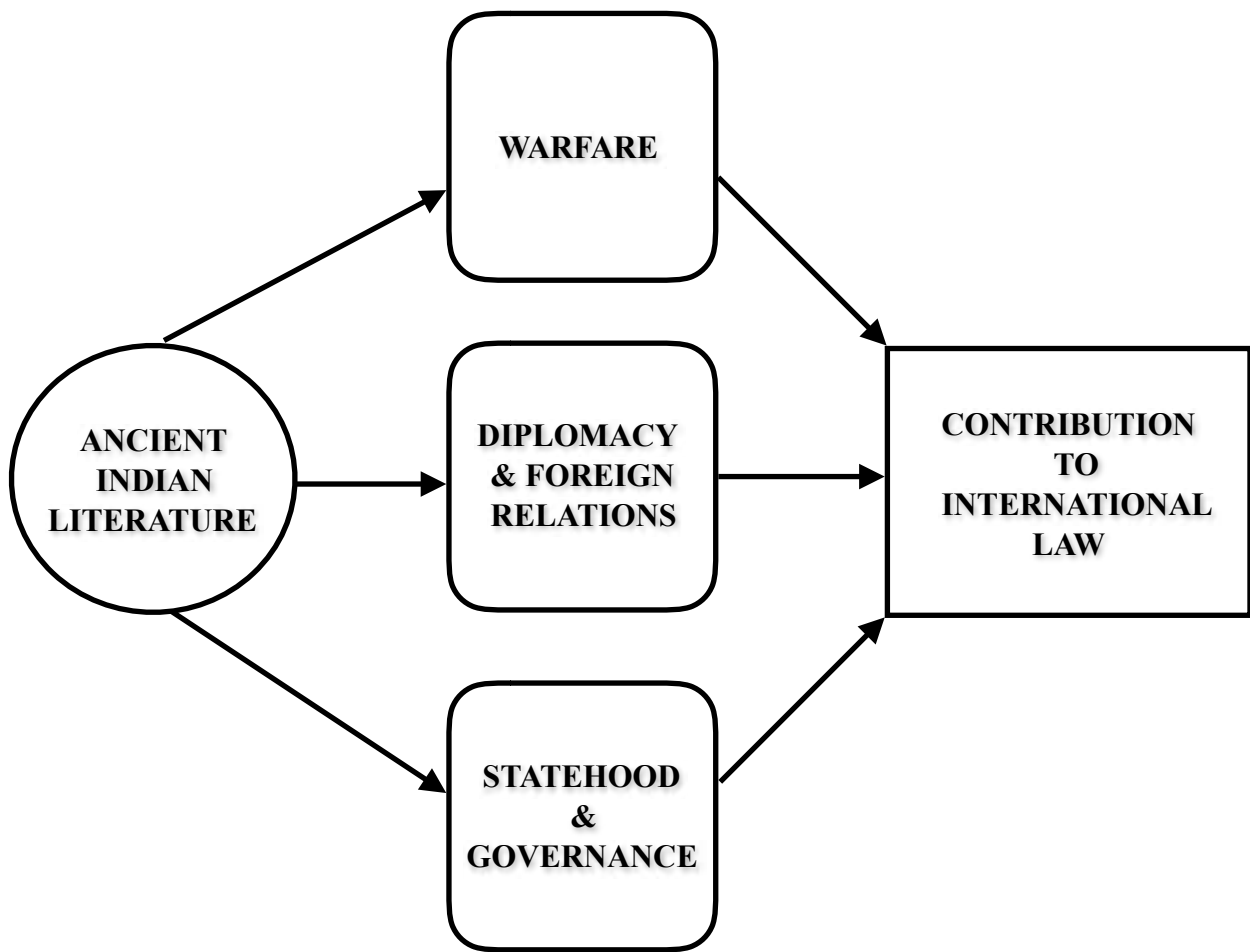
Maj Gen (Dr.) GD Bakshi, SM, VSM, (Retd) ‘**STRATEGY ,WAR AND WEAPONS IN THE MAHABHARATA**’ This article basically examines the history of wars fought in Indian and concentrates extensively on the Kurukshetra war and the diplomacy measure taken by Krishna to remove autocratic rulers from power. He also compares it western scholars and their perspectives on war. He also brings in the concept of democracy and how people like Lord Krishna spoke about in ancient times. He has also spoken about the different war formations and how Indian military has been extensively organised and successful in the past.

Garima Tiwari ‘**TRACING INTERNATIONAL HUMANITARIAN LAW TO HINDUISM**’ This article basically which describes about war and the presence of humanitarian laws in ancient Indian literature. The author tries to draw parallels between the currently existing principles in International law and the ones that existed in ancient times. The author has tried to draw references from various books like Manusmriti, Mahabharata, Bhagavad Gita and other such ancient books. It talks about the right conduct of war and just war aspects. The humanitarian principles that existed in ancient laws have actually been adopted in contemporary humanitarian laws such as the Geneva conventions and protocols.

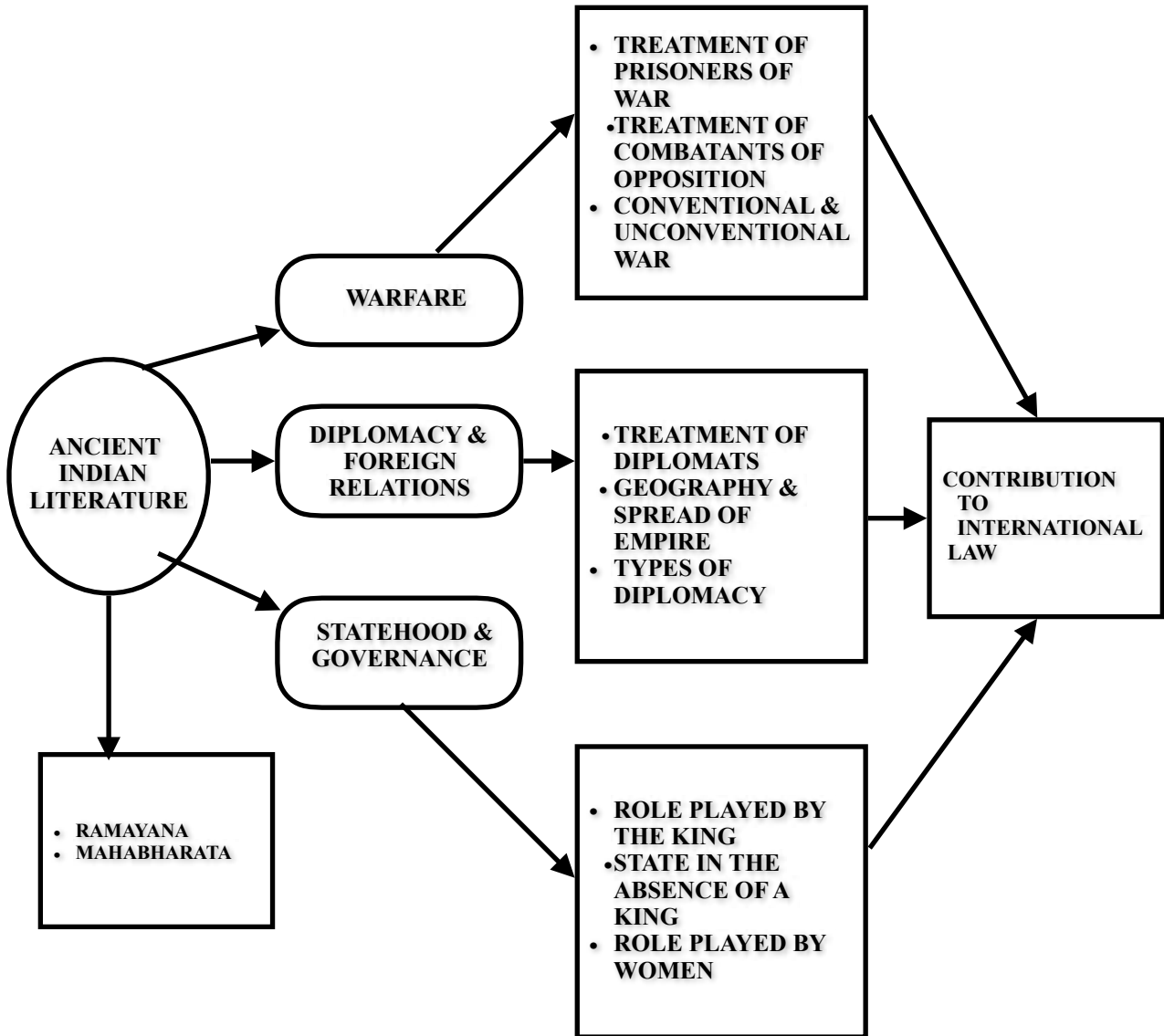
James Temperton ‘**NOW I AM BECOME DEATH, THE DESTROYER OF WORLDS’. THE STORY OF OPPENHEIMER'S INFAMOUS QUOTE**’ This article talks about the influence of Bhagavad Gita on Robert Oppenheimer, known as the father of atomic bomb and how he related to the Gita when he experienced the Trinity nuclear test and mentioned a quote from Gita “Now I am become Death, the destroyer of worlds” which he said ran through his mind when he saw the explosion. Also, the article focuses on how Oppenheimer was philosophically involved with Hinduism and the Bhagavad Gita and not religiously.

CHAPTER III:
RESEARCH METHODOLOGY

THEORETICAL MODEL



MEASUREMENT MODEL



HYPOTHESIS

1. The contribution made by ancient Indian literature to International law is substantial.
2. Ramayana and Mahabharata have contributed extensively to International Law of warfare, diplomacy and governance.

METHODS OF DATA COLLECTION:

In order to achieve the objective of the study it becomes necessary to collect data which are of primary and secondary in nature. The method of data collection used in this study is the secondary source which is collected from books, articles, journals etc.

METHODS OF ANALYSIS:

The method used in the research is Qualitative as it is non-statistical in nature. This method provides an in-depth knowledge and understanding about the concept. The method of analysis for this research is considered qualitative as Questionnaires are not issued and statistical report is not drawn.

CONCEPTS AND VARIABLES

1. **Ramayana**- Ancient India epic poem which traces the life of Prince Ram and his quest to save his wife Sita from the evil king Ravana.
2. **Mahabharata** - Ancient Indian epic poem which focuses on the battle of Kurukshetra fought by the Pandavas and Kauravas for the throne of Hastinapur.
3. **Arthashastra**- Ancient Indian treatise on statehood, warfare, economics, governance and military written by Kautilya or Chanakya who has the advisor of King Chandragupta Maurya
4. **Sanskrit**- It is an Old Indo-Aryan language in which the most of the ancient writings such as the Vedas, were composed .
5. **Dharma Yuddha**- It is a Sanskrit word where, *Dharma* means righteous and *Yuddha* means warfare, which is righteous warfare following all the rules of war.
6. **Bhagavad Gita**- It is a scripture which forms a part of Mahabharata. It is the advisory conversation between Lord Krishna and Arjuna in the battlefield.
7. **Vimana**- It has different meanings based on the context. In this dissertation it refers to ancient flying objects or aircrafts or chariots.
8. **Astra**- Sanskrit word referring to weapons presided by specific deities. In later times, all ancient weapons are referred to as Astras.
9. **Kurukshetra war**- The Kurukshetra war is described in the Mahabharata. It is a 18 day war between the Pandavas and Kauravas.
10. **Araajake dhanam**- It is a Sanskrit word which means ‘a ruler less land’. It has been referred in the Valmiki’s Ramayana.
11. **Adikavya**- In Sanskrit *Adi* means beginning and *Kavya* means poem. *Adikavya* means old poem or ancient poem.
12. **Duta**- It is a Sanskrit word which means messenger or a representative or a mediator.
13. **Vanara**- In Sanskrit it means ‘people who live in the forests’. Vaa-nara also means nara-like or human-like. Thus it is the animal that is man-like, or an ape and generally associated with monkeys.
14. **Vyuha**- In Sanskrit it means an array or grouping of troops. Generally it means to arrange or form.

15. **Vedas**-The Vedas contain hymns, incantations, and rituals from ancient India. There are four *Vedas, the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda*
16. **Sarga** - Sanskrit word which means a section, chapter, book, canto
17. **Parva**- Sanskrit word which means a section or division especially in terms of books.
18. **Sangam period**- It is the period in history of ancient Tamil Nadu and Kerala spanning from c. 3rd century BC to c. 3rd century AD. It is named after the famous *Sangam* academies of poets and scholars centred in the city of Madurai.
19. **Swayamvar**- It is a Sanskrit word. It was a practice followed in ancient India where by girls when they attain their marriageable age, choose their husband from a list of suitors. It was especially done in royal families.
20. **Rajya**- It is a Sanskrit word which means kingdom,/state/ government

CHAPTER IV:
ANCIENT INDIAN LITERATURE
CASE STUDY-RAMAYANA AND MAHABHARATA

This study tries to focus on the contribution of ancient Indian literature to International law and concepts like warfare, diplomacy, statehood and governance. Ancient Indian works would include the four major Vedas- *Rig*, *Yajur*, *Sama* and *Atharva*; The laws of Manu, Kautilya's *Arthashastra*, Upanishads, the works of *Sangam* literature and works of Indian mythology- Ramayana and Mahabharata. This study will specifically focus on Ramayana and Mahabharata and their contribution to International law. Ancient Indian literature are associated highly with the history and the presence of India and its civilisation since the early ages. Major works are-

Kautilya's Arthashastra is one such work which is basically an ancient Indian treatise on statehood, economics, governance, warfare etc. It is dated to be between the 2nd century BCE and 3rd century BCE. It consists of 15 books. Written by Kautilya also known as Chanakya was an economist, jurist, teacher, philosopher and the Chief advisor and Prime minister to King Chandragupta Maurya the first ruler of the Maurya dynasty in India. He was the main reason for the fall of the Magadha dynasty and the coming up of the Maurya dynasty. He was nicknamed the Machiavelli of India. His political treatise focuses on various factors including controversial topics like political assassinations, secret agreements and this treatise is of great relevance and importance even in the 21st century. The book even talks about the daily routine of a ruler and how a ruler should structure his activities. Kautilya also talk about the state of anarchy which is generally referred as '*Matsya Nyaya*' and how people instal a king to bring orderliness in a state and at the same time talks about another situation where the king is installed by a divine power.⁴ The *Arthashastra* talks about seven components of the state: The king, the ministers, the country (population, geography and natural resources), fortification, treasury, army, and allies.⁵ It talks about the different type of foreign policies involved like peace, war, neutrality, diplomacy and other such related factors. In the book 'Choices: Inside the Making of Indian Foreign Policy' by

⁴ Gautam P. K. "One Hundred Years of Kautilya's Arthashastra" *IDSIA Monograph Series*, No. 20, July 2013, www.idsa.in/system/files/monograph20.pdf. Accessed on 28th January 2018

⁵ Violatti, Christian. "Arthashastra." *Ancient History*, 06 April 2014, www.ancient.eu/Arthashastra/. Accessed on 28th January 2018

Shivshankar Menon, who served as the National Security Adviser to India spoke about the relevance of *Arthashastra* in the 21st century and how it served as a guide for the formulating various foreign policies of India.⁶ *Arthashastra* also talks about how political governance is needed if a State has to achieve economic governance how these factors are complimentary.

The Manusmirti or *Manusmruti* commonly referred as the Laws of Manu is an ancient Indian text written about the *Dharma* or laws of the Hindu religion. It was one of the first few texts to be translated from Sanskrit to English. It serves a huge contribution to the formulation of laws in India and it basically contains the oration of Manu about *Dharma*, laws, duties, rights to Bhrgu a sage who is considered to be one of the ‘*Saptarishi*’ or the great seven sages in India. The texts are written in Sanskrit and is dated to be around the 2nd century BCE. It talks about the caste system the justification to it, the duties of a king and also talks about rights and duties of an individual like marriage, diet and food the means of purification etc. The book has around 12 chapters and 2694 stanzas.⁷ This book has religious significance and at the same time can be taken as the major and initial source of law as Manu is considered to be the son of Lord Brahma who in Hindu mythology is the god of life or the creator of human life. The *Manusmriti* deals with concept of ‘Karma’ which is basically the concept of a boomerang(if one throws it it will come back to them) that is good deeds will bring back goodness and bad deeds will bring sorrow and trouble. The British when they ruled India were said to have used the *Manusmriti* as the basic law to sort of certain domestic issues like disputes in family, marriage etc. The major criticism to this work that it somehow justified the caste system.

Tamil literature is said to be one of the oldest in India. The *Sangam* period is highly attributed to the contribution of the *Sangam* Tamil literature. Tamil is said to be one of the oldest languages in India and in the world. The *Sangam* period is said to be around 300BCE and it brought in a lot works related to concepts of love, war, values and religion. The major work of the *Sangam* period is the ‘*Tholkappiyam*’ which is about grammar and the different dialects of Tamil language. The third wave of the *Sangam* age saw a major work called the ‘*Thirukkural*’ by Thiruvallur which is a set of 1330 couplets dealing with a lot of values and virtues for individuals and the society. Today *Thirukkural* has been translated into different languages and is read world wide. The religious wave

⁶ Menon, Shivshankar, *Choices: Inside the Making of Indian Foreign Policy*, Penguin Random House India 2016

⁷ “Manu-smriti”. *Encyclopædia Britannica*, February 04.2015, www.britannica.com/topic/Manu-smriti .Accessed on 29th January 2018

swept Tamil literature and religious literary works by the *Alvars* (followers of Lord Vishnu) and *Nayanmars* (followers of Lord Shiva). Later came the narrative epics like *Silapathikaram*, *Manimekalai* etc and these works spoke about the life and kingdoms during the ancient times.

Skanda Purana is a Sanskrit work which contains around 81000 verses and said to be one of the major literature of the *Shaivite* or the followers of Lord Shiva. It is based on Skanda, the son of Lord Shiva and goddess Parvathi. It talks about theology, the way to deal with evil, values and virtues.

There are many other such works which have been there since ancient times and are still widely read and translated. As mentioned earlier the major focus of this study is on the Ramayana and Mahabharata.

RAMAYANA

Ramayana is one of the two major Indian epics the other being Mahabharata. Ramayana is the story of valiant prince Rama and his various phases of life. It is basically the story between good and evil. Rama is banished to the forest for 14 years and there his beautiful wife Sita is kidnapped by the Demon king Ravana. Rama defeats Ravana and brings back Sita and goes to become the King of Ayodhya. The original or initial version of the Ramayana is attributed to sage Valmiki, and is famously referred to as the 'Valmiki's Ramayana'. The Valmiki Ramayana consists around 24000 verses divided into 7 *Kandas* or books and is the second largest Sanskrit verse.

Later other versions and different interpretations came up namely Kamban's '*Kamba Ramyanam*' or '*Ramavatharam*' which was the Tamil version, Buddhist and Jain version, Telugu version known as Ranganatha Ramayanam, Tulsidas's *Ramacharitanamas* etc. Not only are there Indian versions but Ramayana is still widely told in countries like Indonesia called *Kakawin Ramayan*, Thailand known as the *Ramakien* and it is also famous in places like Nepal, Laos, Cambodia, Myanmar, Philippines and the Malaysian version, the *Hikayat Seri Rama* speaks of both Hindu and Islamic mythology elements present like Dasaratha is seen as the great-grandson of the Prophet Adam and the demon king Ravana received boons from Allah instead of Brahma.

Rama belonged to the Ishvaku dynasty. Rama and his clan were also known as the descendants of the Solar dynasty which is known as '*Suryavamsa*'. Dasaratha was the king of Ayodhya the capital of the Kosala Kingdom. He was a valiant king and had a huge empire under his reign. He was the father of Rama. Rama and his endeavours in destroying evil forces as guided by Sage Vishwamitra, leads him to the *Swayamvar* in the kingdom of Mithila (today Bihar and parts of Nepal) where he

breaks the famous Bow of lord Shiva and wins the hand of Princess Sita and her sisters are married to brothers of Rama respectively. Rama is sent on exile to the forest for a period of fourteen years as per the wishes of queen Kaikeyi. After a few years in the forest ,Rama moves southward and certain events lead to the kidnap of Sita by Demon King Ravana of Lanka (today Sri Lanka) which basically is the main reason for the war. Rama's search for Sita leads him to the *Vanara* or Monkey king Sugriva and his chief Hanuman. With the help of Rama and Lakshmana , Sugriva gets his kingdom back from his brother Vaali who is killed by Rama. In return Sugriva sends out troops to all the four directions to search for Sita. The troop that leads to the southern direction led by Vaali's son Angad and Hanuman, meet Sampati a vulture who was the elder brother of Jatayu who was a friend of Rama in the forest and had also given up his life trying to save Sita from the clutches of Ravana. Sampati tells them that Sita was taken to Lanka and across the ocean. Hanuman takes a leap and crosses the ocean and reaches Lanka to find Sita. Hanuman finds Sita in *Ashokavanam* and approaches Sita and shows her the ring Rama had given as a proof or a sign of good faith representing the fact that he was a messenger of Rama. Hanuman offers to carry Sita back, but she refused to go with him and that it was the rightful duty of Rama to fight Ravana to take her back and it was not *Dharma* to leave with him as then there would be no difference between Ravana and Rama. Hanuman allows himself to be arrested to meet Ravana and represents himself as a messenger or a diplomat talking peace. When Ravana refuses and ill treats Hanuman, he warns him of war and leaves. The *Yuddha Kanda* deals with the Ramayan War. Rama is supported by his allies Sugriva and his Monkey army against Ravana. A bridge is built of stones to cross the southern coast of Bharat (India) to reach Lanka. This chapter sees the shift of Ravana's brother Vibhishana to Rama's side as he felt what Ravana did was against *Dharma* or unrighteous. Rama wins the war, kills Ravana and Vibhishana is made the king of Lanka. He asks Sita to undergo '*Agni pariksha*' or a test of chastity as she had lived in another man's place. The fire lifts her up and places her next to Rama proving everyone that she was pure. Rama and Sita along with Lakshmana and others return to Ayodhya in the famous '*Pushpaka Vimana*'. This forms the basic summary of the story.

It can be observed that Ramayana has various elements involved from governance, diplomacy, foreign relations and most importantly war.⁸

Ramayana has seen various editions and has been the favourite story for stage plays and street theatre. The recent adaptations of Ramayana are in the form of movies and tele serials. Ramayana is now being explored in various interpretations like Ram Chandra Series by Amish Tripathi a novel

⁸ Valmiki. *Ramayana*. Translated by Arshia Sattar, Penguin Random House India ,2016.

called Asura: Tale of the Vanquished by Anand Neelakantan, Devdutt Pattanaik, has released three different retellings of Ramayana titled Sita, The Book Of Ram and Hanuman's Ramayan.

The major elements that can be discussed from this text are warfare, role played by a king, humanitarian law, role of women, forming of pact, diplomatic and foreign relations.

MAHABHARATA

Mahabharata is a major Indian epic and is one of the *Adikavya* or ancient epic after Ramayana. It focuses on the Kurukshetra war between cousins, the Pandavas and Kauravas who belong to the Kuru clan. It was written by Sage Vyasa who narrated the events to Lord Ganesha who wrote it down. The Mahabharata consists around 1,00,000 verses and it is the longest written poem. The war is fought for the throne of Hastinapur. The war goes on for a period of eighteen days. The major highlight of this epic is the role played by Lord Krishna played the role of a mediator between the Pandavas and Kauravas and when he eventually decides to be on the side of the Pandavas. His sister Subhadra was married to Arjuna who was one of the five Pandavas. The Mahabharata basically started off with the king Shantanu who was married to the Goddess Ganga and they had a son Bhishma who took the vow of celibacy. He fought on the side of the Kauravas during the war.

Mahabharata has different versions as well. Generally in the southern part of India it is narrated mostly in terms of Drama, especially in Tamil Nadu the story can be largely played as the '*Therukoothu*' or street theatre performances. Also there are a lot of folktales attached to the Mahabharata. A great example for this can be the adaptation of a famous folktale in Andhra Pradesh called the *Sasirekha Parinayam* into a movie called the '*Maya Bazaar*' and it is important to note that this tale does not form a part of the Mahabharata.⁹ There are Jain versions as well. In Indonesia, there is a version of the text called the *Kakawin Bhāratayuddha*, though there are certain changes like Draupadi is married only to Yudhishtira. Mahabharata has been translated into different languages like there is a Persian translation called the *Razmnameh* which came up during King Akbar's reign in India, English translations and even in India condensed and abridged versions of the Mahabharata have been written by authors such as RK Narayan, CR Rajagopalachari etc . In the recent times especially during the 1990's and 2000's different people have come up with different interpretations and case studies of particular characters from the Mahabharata like the '*The Palace of Illusions*' by Chitra Banerjee Divakaruni which basically narrates the story of Mahabharata from

⁹ Sona, Chinnu. "how ghatothkach helped in shashirekha parinayam".*Speaking Tree* February 22,2014, www.speakingtree.in/allslides/how-ghatothkach-helped-in-shashirekha-parinayam/104920. Accessed on 3rd February 2018

the eyes of Draupadi and recently writers like Devdutt Pattanaik are concentrating more on this Indian epic. Also Mahabharata has been adapted in to Tele serials as well.

As the story goes on, Yudhishtira son of Pandu and Kunti is crowned prince of Hastinapur and this did not satisfy Dhritarashtra and his sons. The *Lakshagraha* or the House of lac is built by the Kauravas as a gift to the Pandavas to kill them by setting it on fire, but the Pandavas escape. Later when the Pandavas get to know about the *Swayamvar* happening at the kingdom of Panchala and they go there. Arjuna wins the hand of the princess of Panchala and daughter of king Drupad, Draupadi. They move back to Hastinapur and shift to a palace specially built for them called the Indraprastha and they invite their Kaurava cousins to Indraprastha. Duryodhana walks round the palace, and mistakes a glossy floor for water and does not step on it. After being told of his error, he sees a pond, and thinking it is not water, he falls into it. Draupadi and the Pandava brothers laugh at him. Enraged by the insult, and jealous at seeing the wealth of the Pandavas, Duryodhana decides to host a dice-game at Shakuni's suggestion. The Pandavas lose everything in the game of dice, Draupadi is insulted and disrobed in front of everybody in the court and her dignity is saved by Krishna and his spiritual powers and they are exiled from the kingdom for thirteen years. After the exile, still the conflict for the throne remains leading to the battles of Kurukshetra. Krishna was the cousin of both parties, but he was a friend and advisor to the Pandavas, became the brother-in-law of Arjuna, and served as Arjuna's mentor and charioteer in the Great War. Krishna also plays the role of a diplomat and tries to bring peace between the cousins and negotiates terms with Duryodhana who fails to listen. The Bhagavad Gita is the oration by Krishna to Arjuna in the battle field when Arjuna refuses to fight against his own cousin brothers . Krishna suggests that war has to be fought in certain situations and that it was the innate characteristic to be selfish. This Bhagavad Gita is of huge importance as it is a verse on its own and talks about the reality of life. Krishna promises not to take up any weapons during the course of the war, but he tries to attack Bhishma when he saw that Arjuna could not defeat him but is stopped by Arjuna. The war goes on for a period of eighteen days and it was a brutal war which brought out the true nature of mankind. It is said that the war marks the transition of the earth to Kaliyuga which will be the last stage of the world and all the evil and bitter qualities of human beings will be exposed. At the end of the battle, only the Pandavas, Satyaki, Kripa, Ashwatthama, Kritavarma, Yuyutsu and Krishna survive the gruesome battle and the Pandavas win the war and Yudhishtira is crowned prince of Hastinapur. The end of the great book tells that after years of ruling, they leave to heaven leaving Arjuna's grandson Parikshit as the king.

The contribution made by this epic is immense and it can be seen in fields like science, medicine, warfare, diplomacy, foreign policies, governance etc.

This study will focus on three major contributions which are attributed to International law- Warfare, Diplomacy & Foreign relations and Statehood & Governance .

WARFARE

When it comes to warfare, a major part of Ramayana especially the *Yuddha Kanda* focuses on war. It talks about ethical and unethical practices used in war as well. For instance Indrajit son of Ravana was an excellent warrior and he was the holder of the mighty weapon ‘ *Brahmastra*’ for which a counter weapon cannot be used. Indrajit used this weapon against Hanuman but he survived because of a boon. Also this *Brahmastra* has been referred to as a Weapon of mass destruction and something similar to an atom bomb. J. Robert Oppenheimer known as the father of Atom bomb during the Trinity test in the 1940’s spoke about his influence of the Bhagavad Gita and made references to the Krishna’s speech to Arjuna about the light produced by thousand suns which he referred to as the time of explosion of the atom bomb and how one cannot see through it.¹⁰ Also the aftermath of the usage of such weapons which are referred to be as nuclear explosions today is also discussed both in the Ramayana and Mahabharata. “It was a weapon so powerful that it could destroy the earth in an instant A great soaring sound in smoke and flames And on its sits death...”- The Ramayana as translated by N.Dutt in 1891.¹¹

Both the epics talk about flying chariots and aerial warfare and these flying chariots were referred to as ‘*Vimanas*’.

Rama was a follower of ethical warfare and he made sure that good treatment was given to the prisoners of war. Rama suggests that combatants from both the party should be given medical assistance and should be given the same respect at death as well. Also, Rama makes all efforts to avoid war by sending representatives to Ravana as he felt war could be avoided if Ravana had treated the diplomats with dignity and had freed his wife and the other prisoners who were held up in Lanka. Mahabharata tries to focus on the theme ‘Just war’ or *Dharma Yuddha*, though the Kurukshetra war deviates several times from the conventional warfare. For example, Ashwatthama the son of Drona the Guru or the teacher of Pandavas disturbed by the death of his father and not

¹⁰ Neelakantan, Shailaja. “When the father of the atomic bomb quoted the Bhagwad Gita”. *The Times of India*, May 27, 2016, www.timesofindia.indiatimes.com/india/When-Oppenheimer-the-father-of-the-atomic-bomb-quoted-the-Bhagwad-Gita/articleshow/52465022.cms . Accessed on 31st January 2018

¹¹ Ramsey, Syed , *Tools of war: History of weapons in Ancient times* , Alpha Editions, India 2016

having a victorious day at the battle day kills a lot of warriors and the sons of Pandavas at night in the Pandava camp which was against their law as no attacks were supposed to be made after the sunsets.

DIPLOMACY and FOREIGN RELATIONS

Diplomacy has been the central theme of these two epics. Hanuman, Vibhishana are great examples of diplomats and peace makers when it comes to the Ramayana and Krishna plays a central role when it comes to diplomacy in the Mahabharata. The roots of how a diplomat should be treated are definitely from these texts. Hanuman is referred as one of the first diplomats who was sent to talk about peace from India to Sri Lanka. Hanuman is not treated properly by Ravana and the respect that the diplomat should get was not given even though Vibhishana warns him to give. Hanuman very clearly talks about the needs of Lord Rama and how it was unrighteous of Ravana to capture Sita in the absence of Rama and that he had to return her so as to prevent war. He also mentions that war and loss of lives can be avoided if Ravana returned Sita and apologised for his unlawful deeds. Similarly the other diplomatic treatment can be seen when Vibhishana the brother of Ravana is unable to convince his brother about returning Sita back and avoiding war, he leaves Lanka to join the camp of Rama. There, Sugriva and Lakshmana are furious and they want to attack Vibhishana but they are stopped by Rama who says that a mediator or diplomat should be treated with respect and that their voice should be heard. Krishna plays the role of a mediator and diplomat when it comes to the epic Mahabharata and he tries to play the role of a peace maker between the cousins. He talks about the need for Pandavas to get the rightful share of the kingdom.

Geography is another important factor and it can be observed that kingdoms of the Kosala empire was spread across today's North India and Nepal. Also, Kaikeyi one of the wives of Dasaratha who was the major reason for Rama's exile in the forest, was from the Kingdom of Kekeya which was a part of the Mesopotamian civilisation and near the Caspian sea, and spread across today's Pakistan, Afghanistan as well.¹² Their description of Geography is also immense and in Ramayana the troops of Sugriva are sent to all the four directions and the troop that went Northwards return back to Sugriva and say that they went till the place where the Sun does not touch the ground which basically refers to the Arctic.¹³

¹² "Kekeya Kingdom". *Revolvy*, www.revolvy.com/main/index.php?s=Kekeya%20Kingdom .Accessed on 31st January 2018

¹³ "Book IV : Kishkindha Kanda - Chapter[Sarga] 43". *Valmiki Ramayan*, November 2009 , www.valmikiramayan.net/utf8/kish/sarga43/kishkindha_43_frame.htm .Accessed on 3rd February 2018

STATEHOOD AND GOVERNANCE

Governance was more or less done by the King and his council of ministers. Alliances were formed with other big kingdoms or smaller kingdoms. The role played by the king was very important and the concept of anarchy was spoken about in ancient times and it was felt in the absence of a king or in the absence of a strong governance. ‘*Ram Rajya*’ is referred to a state of governance where the needs of people are met and there is a righteous and a democratic rule led by the Lord Ram. This has been referred by leaders like Gandhi and how a government should be led by principles and an ideal state of government where equality and justice prevailed.¹⁴

The situation of a state in the absence of a king has been described in detail in the Ramayana and the state of ‘*Araajake dhanam*’ has been described in the Valmiki Ramayana which is basically an anarchic state in the kingdom as it occurs by the death of king Dasaratha and due to the absence of leader.

Women played an important role, and princesses had a say in their marriage and a *Swayamwar* was performed for the princesses to choose their husband. The Bill or Act passed in parliaments that has to be done in the stipulated time today was a concept derived from the Ramayana with the concept of ‘*Sugrivajne*’ which is known as the pledge of Sugriva for helping Rama to find Sita.¹⁵ When he delays the process, Lakshmana was preparing to launch an attack on Sugriva when Hanuman and Tara interrupt and advise Sugriva to arrange the process of search immediately. This incident also brings out the role played by women and the kind of freedom they had at that time. From the Ramayana an important and brilliant woman was Tara the wife of Vali (Sugriva’s brother) who is later on the death of Vali become the empress of Sugriva’s court. She’s the one who warns Vali to not fight Sugriva and allow him back into the kingdom as he had the support of Rama. Also she serves as the chief advisor to Sugriva and insists that he stops spending his time carousing and help Rama by fulfilling his promise of helping Rama to find Sita. Also widow remarriage was not a taboo then and women like Tara, Mandodari who was the wife of Ravana after the death of their husbands were married to their brothers in some versions of the texts and some theories suggest that marriage to the reigning queen after the king’s death was compulsory and mutual.

¹⁴ Khosla, Sadhavi. “Mahatma Gandhi’s Ram Rajya vs RSS’s Ram Rajya”. *National Herald India*, June 29th 2017, www.nationalheraldindia.com/opinion/mahatma-gandhis-ram-rajya-vs-rss-ram-rajya-hindu-state-polarising-votebank-bjp-congress .Accessed on 4th February 2018

¹⁵ Anupama. “An Introduction to Yakshagana -Part II”. *Strings of heritage*, September 11th 2017, www.stringsofheritage.com/category/art-the-artist/an-introduction-to-yakshagana-part-ii/. Accessed on 4th February 2018

Transgenders and the concept of homosexuality was not a taboo then and a great example would be Shikandi- born as a woman, raised as a man and was eventually married to a woman as well. Shikandi was a warrior and fought on behalf of the Pandavas and the sole enemy to Shikandi was Bhishma.

Vidura is the brother of King Dhritarashtra and he served as the chief advisor and prime minister of Hastinapur. He always spoke about the *Dharma*. The formal dialogue between Vidura and Dhritarashtra is known as '*Vidura-neethi*' which is basically Vidura's Statecraft and is considered to be the predecessor of the famous Indian book of *Arthashastra* and this appears in the *Udyoga Parva* of the Mahabharata. He had spoken about the role of a king to his kingdom people, the rights of women and the need to protect them and that is the reason for his anger towards the Kauravas as they had humiliated and disrobed Draupadi in the court. The text which consists around 500 shlokas basically talks about the phenomena of 'right conduct'.¹⁶

¹⁶ Bharateeya. "Vidura Niti Snaskrit Text With English Translation". *Sanskrit ebooks*, May 12th. 2009, www.sanskritebooks.org/2009/05/vidura-niti-snaskrit-text-with-english-translation/ .Accessed on 12th February 2018

CHAPTER V :

WARFARE

When it comes to ancient Indian epics warfare has always been a widely discussed concept. Warfare, weapons used, the rules of warfare have all played an important role in ancient India which has reflected in the literature. Also there have been situations where war has been justified and war has tried to be avoided as well. The *Dharma Sastras* and epics spoke about two kinds of war: *Dharma Yuddha* (righteous war), and *Adharma Yuddha* or *Kutta Yuddha*(unrighteous war). The concept of *Dharma* has always played an important role when it comes to warfare. *Dharma* means ‘righteousness’ which has always been an important factor when it comes to war that, war should be fought with conventional weapons and by following the rules predefined for that particular war. The Hindu science of warfare values both *niti* and *saurya* i.e. ethical principles and valour and *Dharma Yuddha* is carried on the principles of *Ksattradharm* or the law of Kings and Warriors.¹⁷ Conventional, unconventional warfare and nuclear warfare that are discussed in the present day world are said to be present in ancient times.

It is important to discuss the rules of warfare that was followed in the Ramayana and Mahabharata. Firstly, it is important to analyse reasons based on which kingdoms go to war with each other. There are **several reasons** discussed based on which kings wage war against each other-¹⁸

1. Appropriation of other’s property
2. Appropriation of Wife
3. Raping of women
4. Harassment of the citizens by Unjust King
5. Apart from this the appropriation Cattle is also a ground for War as Cattle represent the Wealth of a King
6. the desire to secure imperial power, either through aggression or through the permitted modes of the *Ashwamedha* or *Vajapeya* (special kinds of sacrifices);
7. self-preservation; the maintenance of the balance of power;
8. the prevention by a monarch of the oppression of his people.

¹⁷ Arora, Gaurav. “International Humanitarian Law and concept of Hinduism”. *ZENITH: International Journal of Multidisciplinary Research*, Vol.2 Issue 2, February 2012, www.zenithresearch.org.in/images/stories/pdf/2012/Feb/ZIJMR/36_ZEN_VOL2ISSUE2_FEB12.pdf. Accessed on 1st March 2018.

¹⁸Ramanan50 [Ramani]. “Mahabharata Battle, Rules of war” *Wordpress*, 23 December 2012, www.ramanan50.wordpress.com/2012/12/23/mahabharata-battle-rules-of-war/.html. Accessed on 1st March 2018

9. Before the Declaration of War an Emissary is to be sent for negotiations or Warning.
10. Mutually agreed date of engagement is to be fixed for the war

As mentioned earlier righteous war was considered important and Krishna in Bhagavad Gita mentioned that -

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ 31॥

Translation-Besides, considering your duty as a warrior, you should not waver. Indeed, for a warrior, there is no better engagement than fighting for upholding of righteousness.¹⁹

The major reason that Krishna gives for war is based on the ‘duty’ of a king, and basically there are no rights for humans and every aspect is earned in return for the duties performed. In *Dharma Yuddha* (righteous war) the warrior is morally obliged to do his duty without thought of a possible reward (*karmanyevadhikaraste, ma phaleshu kadachan*).²⁰

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

Translation -You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.²¹ It is basically the advice which Krishna gave to Arjuna.

¹⁹ Mukundananda, Swami. “Bhagavad Gita: Chapter 2, Verse 31”. *Holy Bhagavad Gita*, 2014, www.holy-bhagavad-gita.org/chapter/2/verse/31. Accessed on 7th March 2018

²⁰Kumar, Manoj Sinha. “Hinduism and International humanitarian law”. *International Review of the Red Cross* Vol 87, No.858, June 2005, www.icrc.org/eng/assets/files/other/irrc_858_sinha.pdf. Accessed 11th December 2017

²¹ Chopra, Sanjay. “Bhagwat Gita: Chapter Two verse 47”. *Gita blog*, August 3rd, 2014, www.gitablog.com/2014/08/karmanyevadhikaraste-maa-phaleshu.html. Accessed on 1st March 2018

Like mentioned in the preconditions based on which a war can happen, it can be observed that war started when, Ravana kidnapped Sita who was Rama's wife and refused to return her back to Rama. Also, when peace negotiations were initiated on behalf of Rama but Ravana refused to accept it which lead to war and the destruction of the kingdom of Lanka. But war was justified on this basis of *Dharma* that Ravana had committed a sin by abducting another man's wife which was considered to be unrighteous.

In the present day world it can be observed how these principles observed in the ancient times have been adopted and given as reasons to justify war. For example the condition for war given as the 'desire to secure imperial power, either through aggression' was observed in the colonial period where the imperial powers came as businessmen and took over countries and they fought wars with the natives to vest their full control over the occupied regions. This was seen in the 20th century as well with the battles of Manchuria, or the first Gulf war when Iraq annexed Kuwait for the oil resources and Iraq had to face the UN coalition forces and the Gulf war was justified by USA and the coalition forces as a need to save the other neighbouring forces from the invading power Iraq. So these examples show how the justification of war and the reasons for countries to enter into war have continued to be more or less on similar issues which has widely been discussed in these epics thousands of years ago. Another reason for warfare given is imperialism which can be observed during the period between 17th-20th centuries where many wars were fought by the natives against the colonising powers like the American war of independence 1776, Indian rebellion 1857 etc.

The next would be the rules and regulations set for warfare. Both the Ramayana and Mahabharata focused on ethical warfare though there were unethical elements involved. The general rules laid down for war are more discussed in the Mahabharata with the Kurukshetra war which have been discussed below. More or less these were the ones that formed a part of the war in Ramayana as well because they are the general principles of *Dharma Yuddha*.

Rules of Warfare²²-

1. Fighting must begin no earlier than sunrise and end exactly at sunset.
2. Multiple warriors may not attack a single warrior.
3. Two warriors may duel, or engage in prolonged personal combat, only if they carry the same weapons and they are on the same mount (no mount, a horse, an elephant, or a chariot).
4. No warrior may kill or injure a warrior who has surrendered.

²² "Hinduism and the ethics of war".Sanskriti magazine, February 5th 2015, www.sanskritimagazine.com/indian-religions/hinduism/hinduism-code-ethics-war/.Accessed on 1st March 2018

5. One who surrenders becomes a prisoner of war and will then be subject to the protections of a prisoner of war.
6. No warrior may kill or injure an unarmed warrior.
7. No warrior may kill or injure an unconscious warrior.
8. No warrior may kill or injure a person or animal not taking part in the war.
9. No warrior may kill or injure a warrior whose back is turned away.
10. No warrior may strike an animal not considered a direct threat.
11. The rules specific to each weapon must be followed. For example, it is prohibited to strike below the waist in mace warfare
12. Warriors may not engage in any 'unfair' warfare whatsoever.
13. The lives of women, prisoners of war, and farmers are sacred.
14. Pillaging the land is forbidden.
15. Respect to the dead

The above list does not only talk about basic warfare but also other details like treatment of prisoners of warfare, civilians, women and other such factors. Based on this the comparison can be made with the Geneva conventions which came up only in the 19th century but these issues have been dealt much before that. So the contributions made by these epics are immense to the Geneva conventions as well. For instance, the 'Geneva Convention III Relative to the treatment of Prisoners of War' talks about the treatment to be given to combatants who are taken as prisoners of war and the rights they are eligible to. The Ramayana gave huge importance to treatment of Prisoners of warfare and Rama made sure that the prisoners of war of Ravana who were detained by him from his previous wars were also released when they won the war. Also the principle of humanitarianism was clearly followed by Rama and he made sure that medical treatment was given to the combatants of the opposition forces as well. This can be said as a contribution to the 'Geneva convention (I) For the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field' which discussed about treatment to all the combatants irrespective of the party which they belong to.

मरणान्तानि चैराणि निर्वृत्तं नः प्रयोजनम् |

क्रियतामस्य संस्कारो ममाप्येष यथा तव || ६-१०९-२५

Translation - Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine, as yours.²³

The above text is from the Ramayan which basically talks about respect for the dead and how it is important to give the dead a proper burial irrespective of the party they belong to which has been adopted in the ICRC's Rule number 113²⁴ which talks about how dead bodies cannot be mutilated and proper burial should be given.

The main reason for the Ramayana war to occur was the abduction of Sita wife of Rama by Ravana which led to the war. This verse basically is said by Angad to Ravana when he refuses to let go of Sita and tries to hurt Angad who comes as a messenger for peace. So the war gets materialised.

In the *Shanti Parva* of the Mahabharata, it is mentioned: This means to kill someone not in combat; to rape a woman, or misbehave with her; ingratitude; to rob one devoted to learning and knowledge; to deprive another of all he has – these are considered very low acts even among robbers,²⁵ which refers to the basic rules of law on not to rape women. Such acts have been condemned in recent years as well as rape and sexual abuse is used as a tool of war in cases of genocide. The ethnic cleansing and genocide in places like Darfur, witnessed a lot of crime against women and children. It can be observed that epics like these have contributed in forming conventions like the 'Geneva Convention (IV) relative to the Protection of Civilian Persons in Time of War 1949', and the article 27 of the convention states that "Women shall be especially protected against any attack on their honour, in particular against rape, enforced prostitution, or any form of indecent assault."²⁶

RANKS IN ARMY

The ranks given to soldiers in Mahabharata or basically during wars in ancient times were not just based on skill or mastery of a weapon. It also includes knowledge of battle formations, strategic skill set, tactical knowledge, past experience, ability to crack "battle traps" and so on. Similarly today in the Indian army such a system or hierarchy exists. Below are the hierarchies of both the armies from ancient military and the present military (Figure 1). The position of a *Maharathi*, *Atirathi* and *Rathi* was determined by the commander in chief and as per the merit of the general, the position was given. A *Maharathi* or general simply could not choose his opponent as per his

²³ "Book VI : Yuddha Kanda-Chapter [Sarga] 109". *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/kish/sarga43/kishkindha_43_frame.htm. Accessed on 7th March 2018.

²⁴ "Rule No.113". ICRC, Customary IHL Database, *ICRC*, www.ihl-databases.icrc.org/customary-ihl/eng/docs/v1_rul_rule113. Accessed on 7th March 2018

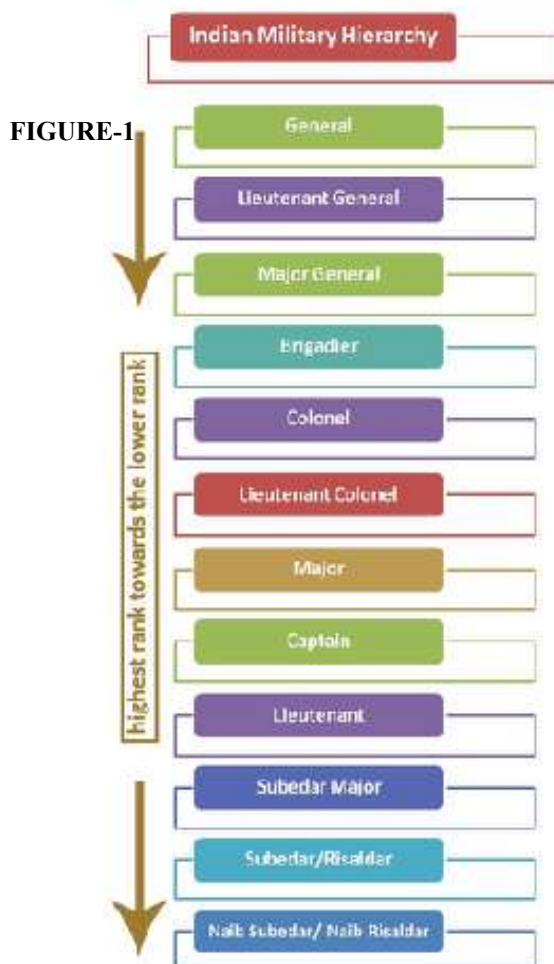
²⁵ Tiwari, Garima. "Tracing International Humanitarian Law to Hinduism". *A Contrario ICL*, 27th February 2013, www.acontrarioicl.com/2013/02/27/tracing-international-humanitarian-law-to-hinduism/. Accessed on 7th March 2018

²⁶ "Treaties, States Parties and Commentaries". ICRC, Customary IHL Database, *ICRC*, www.ihl-databases.icrc.org/ihl/385ec082b509e76c41256739003e636d/6756482d86146898c125641e004aa3c5. Accessed on 7th March 2018

wish, everybody had a fixed target and task that had to be catered to.²⁷This is similar to the situation in the Indian army as well and the observation here is that both hierarchical systems had a vertical arrangement and the communication has to flow the in the same way.

This is the hierarchical system followed in Mahabharata-

- *Padatik*- Infantrymen.
- *Ashvarohi* – Horseman. One *Ashvarohi* = 12 Infantrymen.
- *Gaja* – Soldier on an Elephant. One *Gaja* = 12 *Ashvarohi*.
- *ArdhaRathi* – A soldier on a chariot who is considered equal to one *Gaja*.
- **Rathi**- A warrior who is considered equal to 12 *Ardharathis*
- *AtiRathi* – A warrior who is considered equal to 12 *Rathis*
- *Maharathi* – A warrior who is considered equal to 12 *Atirathis*
- *Ati-Maharathi* – A warrior who is considered equal to 12 *Maharathis*.
- *Mahamaharathis* – A warrior who is considered equal to 24 *Ati-Maharathis*.



SOURCE: www.hierarchystructure.com



FIGURE-2

SOURCE: www.hierarchystructure.com

²⁷ “Ranks And Hierarchies of Soldiers in Mahabharata War”. *Lonely Philosopher*, www.lonelyphilosopher.com/ranks-and-hierarchies-of-soldiers-in-mahabharata-war/ Accessed on 18th March 2018

Figure 2 shows the Indian military organisation which is basically divided based on the four directions. This too was a practice followed in ancient times and to highlight this fact an incident from Ramayana can be taken to explain this. The search for Sita as promised by Sugriva to Rama was done with the help of the *Vanara* army and the army was divided into four troops sent to all the four directions, each having their commander or leader who headed that particular division. Also, from the Valmiki's Ramayana it was clear that the *Vanaras* were sent outside the Indian continent as well which shows the existence of possible foreign relations and geographical familiarity.

तत्र सीताम् च वैदेहीम् निलयम् रावणस्य च ॥ ४-४०-१९
मार्गध्वम् गिरि दुर्गेषु वनेषु च नदीषु च ।

Translation- “There in the East, the forests, mountains and impassable places shall be searched for the princess from Videha kingdom, namely Seetha, and even for the residency of Ravana.” The eastside is not the east-side of Kishkindha, but to the East of Jamb dviipa 'Indian subcontinent... inclusive of South-East Asia...' The meridian of the Saraswati Triveni - the confluence of rivers Ila, Bharati, and Saraswati - is still the prime meridian for Indian astronomers. The first observatory Ujjain Observatory is on this meridian. Taking Ujjain, the place where one ancient river flowed circuitously in Central India, named Sharavati, as the centre of the country, the ancient astronomers have decided the quarters. So, Sugreeva said about the absolute east of India but not about the east of his small kingdom.²⁸

²⁸ Book IV : Kishkindha Kanda - Chapter[Sarga] 50". *Valmiki Ramayan*, November2009 , www.valmikiramayan.net/utf8/kish/sarga50/kishkindha_50_frame.htm .Accessed on 13th March 2018

Figure-3



SOURCE: Ancient Indian weapons, www.kitrend.com

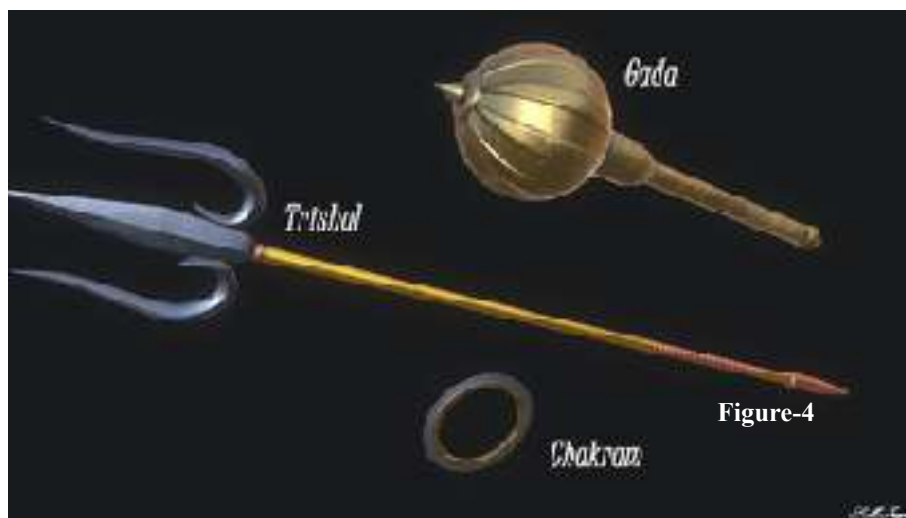
Weapons of Mass destruction is another widely discussed topic in the ancient literature. It is important to discuss the types of weapons used in warfare and how they are similar to the present day weapons.

Examples of such weapons

1. **Brahmasira** (Brahma's head)- this is the most powerful divine weapon. In Mahabharata, it was used by Ashwatthama to destroy the future generation of Pandavas after they had conquered the Kauravas. Arjuna also had the knowledge of this weapon and counteracted when Ashwatthama used it. This was not used in Ramayana.
2. **Brahmastra** - Another mighty weapon of Lord Brahma used in both Ramayana and Mahabharata. Arjuna, Karna, Drona, Bhishma, Ashwatthama, Bhima, Satyaki, Yudhishtira, Drishtadyumna had the knowledge of this weapon in Mahabharata. In Ramayana Rama, Ravana, Indrajit (Son of Ravana), and Lakshmanan had knowledge of this weapon.
3. **Narayana Astra** - this weapon belongs to Lord Vishnu. In Mahabharata, it was used by Ashwatthama against Pandavas when he came to know that his father Dronacharya had been killed by them. In Ramayana it was used by Indrajit against Lakshmana. One peculiar nature of this weapon is that the weapon's force would increase several times with the resistance offered to it. The target should not even think of counteracting the weapon. The only way to escape is the total surrender which was effectively done by Pandavas and Lakshmana to escape the wrath of this weapon.

4. **Pashupata Astra** - This is another powerful weapon graced by Lord Shiva. In Mahabharata it was used by Arjuna against Jayadaratha and also in *Indraloka* to fight against the enemies of his father Indra. In Ramayana it was used by Lakshmana against Indrajit.
5. **Naga Pashaa** - This weapon belongs to *Nagas*, it is a deadly weapon capable of binding the target in coils of thousands of venomous snakes. It was effectively used by Indrajit in Ramayana to bind both the mighty Rama and Lakshmana. They were revived from this weapon with the help of Garuda.
6. **Naga Astra** - Another powerful weapon pertaining to *Nagas* was used in Mahabharata by Karna against Arjuna. However, Arjuna was saved from this weapon by the tact of Lord Krishna who pressed the entire chariot into the ground by a few inches to save Arjuna. Karna did not use the weapon second time since he had earlier promised his mother Kunti that he would use it once only against Arjuna.
7. **Sakthi Astra** - this powerful weapon belongs to Indra and it was granted to Karna in return for his magnanimous gift of giving away his mail (shield on the chest) and ear rings to Indra. However Indra had told him that it can be used only once and Karna was planning to use it against Arjuna. But Karna faced a situation where he had to use it against Ghatotkacha to save the army of Duryodhana from mass destruction.
8. **Agneya Astra** - this weapon belonging to Agni is capable of discharging huge inexhaustible flames that cannot be quenched by normal means. Used in both Mahabharata and Ramayana by great warriors (*Maharathis*)
9. **Varuna Astra** - this weapon belongs to Varuna and this would release huge volumes of water and generally used to counter the *Agneya Astra*.
10. **Vayu Astra** - this weapon pertains to Vayu and is capable of unleashing very high speed gale winds against the armies.
11. **BhargvAstra** - Parasurama is the lord of this weapon and it is almost equivalent to BrahmaAstra in its power. It was given by Parasurama to Karna in Mahabharata. Unfortunately Karna could not invoke this weapon when he was in dire need due to a curse given by Parasurama.
12. **Aindra Astra** - this weapon of Indra is capable of showering arrows from the sky and used by Arjuna and Bhishma frequently in Mahabharata war.
13. **Mohini Astra** - this weapon belongs to Mohini, one of the avatars of Lord Vishnu. This is capable of creating illusion in the vicinity of usage. This was used by Indrajit in Ramayana and by Arjuna in Mahabharata.

14. **Sudharshan Chakra** - this is the most revered weapon of Lord Vishnu, it was used in Mahabharata by Lord Krishna to kill Sisupala and also in the Kurukshetra war where He hid the sun with this *chakra* there by creating an illusion of sun set during Jayadratha's killing.²⁹
15. **Gada** - *Gada* is a form of Indian mace which is mainly a blunt weapon that contains a heavy top on one end of the handle to deliver powerful blows and crush the enemy. The head of a *Gada* is radially symmetric therefore the blow is delivered just as effectively with any of the sides of the top head. The strong heavy handle is usually made of metal or wood and the head is constructed of stone, iron, bronze, steel or copper. The usage *Gada* is mentioned in the ancient Indian Sanskrit epics the Ramayana and the Mahabharata. *Trishul* is also another famous weapon used in ancient times and Lord Shiva is generally depicted to be holding a *Trishul* and Lord Vishnu is depicted to be holding a *Gada* and a *Chakra* and this *Chakra* has been said to have used by Lord Krishna as well. Figure 4 shows how a *Gada*, *Trishul* and *Chakra* would look.



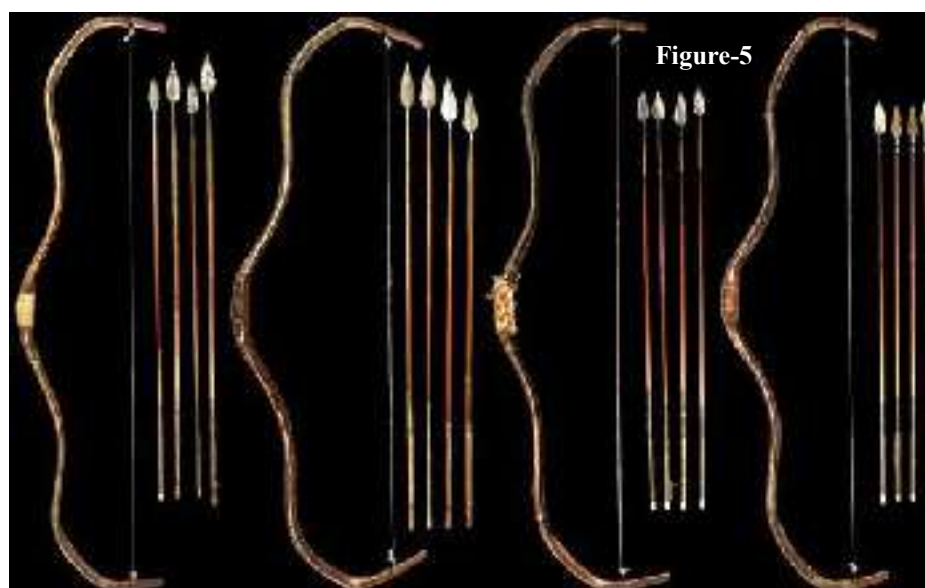
SOURCE: www.assetstoreunity.com

The bow was the dominate weapon of the military of ancient India, but Vedic era warriors also employed slings and javelins as ranged weapons. Rama was always depicted using bow. Figure 5 depicts bows and arrows.

Sword, axes and spears were used in close combat. However as the many warring kingdoms struggled for greater control a vast array of weapons and tactics developed, including the world's

²⁹ Kumar, Kamesh. "Divine Weapons used in Ramayana and Mahabharata". *Blogspot*, 19th November 2015, www.kameshgd.blogspot.in/2015/11/divine-weapons-used-in-ramayana-and.html. Accessed on 1st March 2018

first use of war elephants. The Mahabharata mentions the use of the *Pasa*, a triangular noose weapon made of rope and iron balls for weight that was used for strangling opponents.³⁰



SOURCE: www.assetstoreunity.com

The Ramayana in the course of war talks about an ultra-destructive weapon became available to Lakshmana, the younger brother of Rama, which could destroy the entire enemy race, including those who could not bear arms but Rama refuses to use it claiming that it was unethical. But Indrajit, the son of Ravana uses the *Brahmastra* against Hanuman. These incidents can be related to frameworks that exist on the control of usage of certain weapons of mass destruction like Nuclear proliferation treaty 1968, SALT treaties etc.

India's nuclear doctrine which came up in 2003 can be said to have derived from the early principles of war as, one of the major rule is 'Two warriors may duel, or engage in prolonged personal combat, only if they carry the same weapons and they are on the same mount'. This is followed by India as the nuclear doctrine as the main point of the doctrine is "non-use of nuclear weapons against non-nuclear weapon states."³¹

There are a lot similarities that are drawn between the *Brahmastra* and nuclear weapons and it has been referred to as a Weapon of mass destruction and something similar to an atom bomb. J. Robert Oppenheimer known as the father of Atom bomb has referred to the Bhagavad Gita in the 1940's

³⁰ "The Military of Ancient India" .*Ancient Military*, 2012, www.ancientmilitary.com/ancient-india-military.html. Accessed on 1st March 2018

³¹ Gogna, Sanjana. "Pakistan's Nuclear Weapons and the Indian Nuclear Doctrine". *IDS*, 11th September 2017, www.idsa.in/idsacomments/pakistan-nuclear-weapons-and-the-indian-nuclear-doctrine_sgogna_110917 . Accessed on 8th March 2018

spoke about his influence of the Bhagavad Gita and made references to the Krishna's speech. Oppenheimer was very much interested in Sanskrit and Sanskritic texts and has made references to Krishna's speech to Arjuna about the light produced by thousand suns which he said "If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendour of the mighty one,"³² was referred to as the time of explosion of the atom bomb and how one cannot see through the explosion. Below is the verse from Bhagavad Gita which was referred by him.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता |
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः || 12||

Translation - If a thousand suns were to blaze forth together in the sky, they would not match the splendour of that great form.³³

Oppenheimer said, " I am become death, the destroyer of worlds."

This saying is actually derived from the Gita, where Lord Krishna exhorts Arjuna to do his duty in battle.³⁴ Below is the actual verse and the translation.

श्रीभगवानुवाच |
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः |
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः || 32||

³² Temperton, James. "Nuclear Bombs: 'Now I am become Death, the destroyer of worlds'-The story of Oppenheimer's infamous quote". *Wired*, 9th August 2017, www.wired.co.uk/article/manhattan-project-robert-oppenheimer. Accessed on 1st March 2018

³³ Mukundananda, Swami. "Bhagavad Gita: Chapter 11, Verse 12". *Holy Bhagavad Gita*, 2014, www.holy-bhagavad-gita.org/chapter/11/verse/12. Accessed on 7th March 2018

³⁴ Srinivas, Ramesh "Hiroshima, Robert Oppenheimer And The Gita". Huffington post, 15th July 2016, www.huffingtonpost.in/ramesh-srinivas2/hiroshima-robert-oppenhei_b_10126018.html. Accessed on 1st March 2018

Translation- The Supreme Lord said: I am mighty Time, the source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist.³⁵

Various references are made to Ramayana and the use of a weapon which has the effects of a nuclear explosion like there are certain articles on how Rajasthan in the north western region of India had become a desert. The story goes like Rama in order to gain the permission of the Lord of ocean to build a bridge over it to reach Lanka offers his prayers to the ocean god. When the god does not reply, he becomes furious and Rama spoke these harsh words to the ocean: “O, ocean! I will make you dry up now along with your nethermost subterranean region. O, Ocean! A vast stretch of sand will appear, when your water gets consumed by my arrows; when you get dried up and the creatures inhabiting you get destroyed by me.”³⁶ He fixed something like an iron rod on his arrow and aimed towards the ocean when the ocean god appeared and apologised Rama and gave him the permission to build the bridge. Rama replied that he has lifted his bow and asked which region should it be descended. The Ocean god Sagara replied the following words -

उत्तरेणावकाशोऽस्ति कश्चित्पुण्यतरो मम ॥ २-२२-३१
द्रुमकुल्य इति ख्यातो लोके ख्यातो यथा भवान् |
उग्रदर्शनकर्माणो बहवस्तत्र दस्यवः ॥ २-२२-३२
आभीरप्रमुखाः पापाः पिबन्ति सलिलम् मम |

Translation: Towards my northern side, there is a holy place. It is well known as *Drumatulya*, in the same way as you are well known to this world. Numerous robbers of fearful aspect and deeds, having the sinful Abhiras as their chief, drink my waters there.³⁷ This place is traced to be today’s Rajasthan but one does not know if this story is true or not, but the effect of a destructive weapon had supposedly destroyed a region leading it to become a desert. A layer of radioactive ash was

³⁵Mukundananda, Swami. “Bhagavad Gita: Chapter 11, Verse 32”. *Holy Bhagavad Gita* , 2014, www.holy-bhagavad-gita.org/chapter/11/verse/12. Accessed on 7th March 2018

³⁶Thiruthala, Rukmini. “Formation of the Thar desert & Marwar - Its relation with Ramayana”. *Speaking Tree*, 29th July 2016, www.speakingtree.in/blog/the-significance-of-thar-desert-marwar-in-ramayana .Accessed on 1st March 2018

³⁷“Book VI : Yuddha Kanda-Chapter [Sarga] 122”. *Valmiki Ramayan*, November 2009 , /www.valmikiramayan.net/utf8/yuddha/sarga22/yuddha_22_frame.html .Accessed on 7th March 2018.

found in Rajasthan, India. It covered a three-square mile area, ten miles west of Jodhpur. The research occurred after a very high rate of birth defects and cancer was discovered in the area. The levels of radiation registered so high on investigators' gauges that the Indian government cordoned off the region. Scientists then apparently unearthed an ancient city where they found evidence of an atomic blast dating back thousands of years: from 8,000 to 12,000 years. The blast was said to have destroyed most of the buildings and probably a half-million people. Archeologist Francis Taylor stated that etchings in some nearby temples he translated suggested that they prayed to be spared from the great light that was coming to lay ruin to the city. Harappa and Mohenjo Daro the ancient ruins of the Indus valley civilisations are said to be the cities destroyed by some weapon of mass destruction similar to the nuclear weapons in the past. That has been referred to the ancient cities mentioned by Krishna who went to war with each other and destroyed themselves using some sort of nuclear weapon. Scientists Davneport and Vincenti put forward a theory saying the ruins were of a nuclear blast as they found big stratum of clay and green glass. High temperature melted clay and sand and they hardened immediately afterwards. Similar stratum of green glass can also be found in Nevada deserts after every nuclear explosion. Plus the ill effects of nuclear war which the human race observed with the Hiroshima Nagasaki nuclear attacks by USA in 1945 which led to morbidity in the population which is even felt after two or three generations, the deformity, diseases which were all the effects of the weapon was explained by Krishna in Mahabharata. The Mahabharata clearly describes a catastrophic blast that rocked the continent. "A single projectile charged with all the power in the Universe... An incandescent column of smoke and flame as bright as 10,000 suns, rose in all its splendour... It was an unknown weapon, an iron thunderbolt, a gigantic messenger of death which reduced to ashes an entire race. The corpses were so burned as to be unrecognisable. Their hair and nails fell out, pottery broke without any apparent cause, and the birds turned white. After a few hours, all foodstuffs were infected. To escape from this fire, the soldiers threw themselves into the river."³⁸

Military mind was very important when it comes to warfare has not really changed since ancient times. The formation of battlefield, tactics of warfare has been carried out with certain similarities since ancient times.

India's military objectives will match with the objectives that were generally the reasons why wars were fought in the ancient times. For instance, the Kargil war of 1999 was fought between the Indian and Pakistan government because of infiltration of Pakistan's armed forces into the LOC

³⁸ "8,000 Year Old Indian City Irradiated by Atomic Blast". *India Divine*, 1st July 2014, www.indiadinvine.org/8000-year-old-indian-city-irradiated-by-atomic-blast/. Accessed on 1st March 2018

which is the de facto border of India and Pakistan. So the major reason here was the occupation of one's territory. The same reason can be attributed to the ongoing conflict between India and Pakistan on the occupation of Kashmir territory which is claimed by India. There are many disputes across the world which are based on territory. Like China has territorial disputes with most of its neighbours and which are still unresolved.

The major reason of the Kurukshetra war to happen was because the Pandavas were not given their rightful share of their kingdom which was taken over by the Kauravas. And Krishna in Bhagavad Gita justifies war and he speaks about the realist perspective of this world and refers to war as an inevitable factor and to explain that he uses death of a person as a metaphor.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |
अव्यक्तनिधनान्येव तत्र का परिदेवना || 28||

Translation- Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable. ³⁹

This can be compared to the realist school thought that came up in the latter centuries and people like Thomas Hobbes in his Leviathan (1651) said “To this war of every man against every man, this also in consequent; that nothing can be unjust. The notions of right and wrong, justice and injustice have there no place. Where there is no common power, there is no law, where no law, no injustice. Force, and fraud, are in war the cardinal virtues.” ⁴⁰

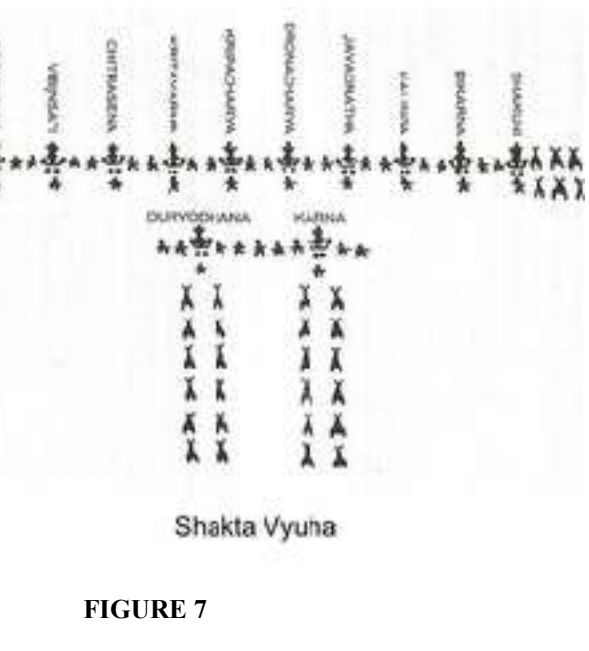
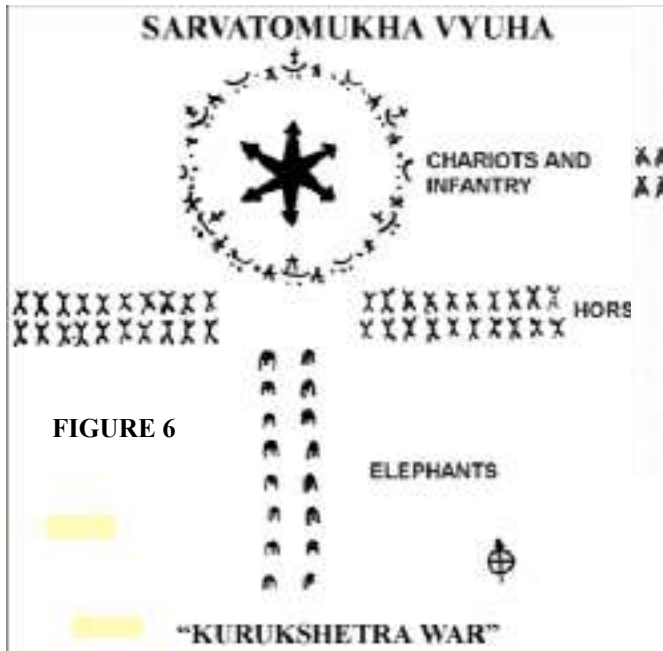
“sarvatomukha-vyuha, acala-vyuha, vajra-vyuha,
kraunca- vyuha, suci-vyuba, syena-vyuha, mandala-
vyuha, sririgata- vyuha, sakata-vyuha, garuda-vyuha,
chakra-vyuha, makara- vyuha, and maha-vyuha”

³⁹ Mukundananda, Swami. “Bhagavad Gita: Chapter 2, Verse 27”. *Holy Bhagavad Gita*, 2014, www.holy-bhagavad-gita.org/chapter/2/verse/27. Accessed on 7th March 2018

⁴⁰ “Thomas Hobbes Quotes-Leviathan”. *Rjgeib*, www.rjgeib.com/thoughts/nature/hobbes-quotes.html . Accessed 7th March 2018

There were various military formations used in the battlefield for which examples have been given in Figure 6 and Figure 7. In the battle of Kurukshetra, there is mention of the following formations-

These *vyuhas* were formed by Bhishma, Arjuna, Dronacharya, Kama, Salya, Yudhisthira, Dhrishtadyuma for different purposes on different occasions on different days of the Kurukshetra war.⁴¹



SOURCE: www.mahabharata-research.com

SOURCE: www.mahabharata-research.com

Also the military objectives of war has more or less been the same with countries which is basically 'Might is Right' and it is important to have a huge army and enough weaponry to approach another armed country or external force.⁴² Similar formations have been used by different countries in different battle fields like Germans used such formations against North Africa as it were basically tactics to trap the enemy and make them weak and attack from different sides.

⁴¹Bakshi,GD. "Strategy ,War and Weapons in the Mahabharata". *Draupadi Trust*, www.draupaditrust.org/content/International%20con/Mahabharata/G.D.%20Baksi.pdf.Accessed on 6th March 2018

⁴² Singh, Brig K Kuldip, *Indian Military Thought KURUKSHETRA to KARGIL and Future Perspectives*, Lancer Publishers, USA 2013

The *Chakravyuha* is described as the most deadliest formations of all and it was used by the Kauravas to take the Pandavas especially Yudhisthira as prisoner of war. *Chakravyuha* means the puzzled arrangement of soldiers that keeps moving in the form of a spinning wheel. Despite of having inadequate knowledge, Abhimanyu, son of Arjuna stepped in to stop the casualty rate of Pandava army and he lost his life unable to fight the formation.⁴³ Figure 8 shows the *Chakravyuha*.



FIGURE 8

SOURCE: www.mahabharata-research.com

In the book “The Rise of Indian Military Power- Evolution of an Indian Strategic Culture” by Major General Dr. GD Bakshi, he speaks about how incidentally certain countries like Germany have used these battle formations mentioned in the Mahabharata been used in their battles. He has also spoken about how the Ramayana and Mahabharata were sources of ancient military thought before western thinkers. He refers to the Gita as an “ideological basis for war fighting and management of the disorganising emotions of fear and guilt in combat”. Also he has given reasons for why they used chariots in war which is very similar to why countries use large trucks for transportation of weapons. Dr. Bakshi mentions about the rules of an ethical combat and how it is important to end the day’s battle before sunset, elephants were supposed to fight elephants only etc. He spoke about how this practice was followed in India-Pakistan war 1965. These type of formations or attacks has been spoken of in the Ramayana as well.

⁴³Sarin. “Different military formations of Mahabharata and ancient Indian wars”. *Mall stuff*, 25th October 2015, www.mallstuffs.com/Blogs/BlogDetails.aspx?BlogId=416&BlogType=Spiritual&Topic=Different%20military%20formations%20of%20Mahabharata%20and%20ancient%20indian%20wars. Accessed on 6th March 2018

शतम् शत सहस्राणाम् पृथग् ऋक्ष वन ओकसाम् | ६-४१-५१
लन्का द्वाराण्य् उपाजग्मुर् अन्ये योद्धुम् समन्ततः |

Translation- Now surrounded by the monkeys from all sides, let us make an attack on that invincible citadel ruled by Ravana quickly and swiftly.⁴⁴

क्षिप्रम् अद्य दुराधर्षाम् पुरीम् रावण पालिताम् |
अभियाम जवेन एव सर्वतो हरिभिर् वृताः || ६-४१-२२

Translation -A hundred divisions of one lakh each of bears and monkeys poured towards the gates of Lanka, while others proceeded to fight on every side.⁴⁵

As mentioned before both the epics and ancient wars generally vouch for the fair treatment of non combatants in war and civilians which forms the basis of the Geneva conventions. For example, guards at the gate should not be killed, people driving the chariots should not be hurt or wounded, public places like temples, gardens and even villages with high civilian population should not be affected. ⁴⁶The ancient texts lay great emphasis on the protection of civilians and civilian objects from the adverse impact of warfare. A peaceful citizen walking along a road, or engaged in eating, or who has hidden himself, and all civilians found near the scene of battle should not be harmed.⁴⁷ These principles are also incorporated in conventions like The Hague Rules of Air Warfare which came up in the 1900's which talks about how targets without military objectives cannot be bombarded. Aerial warfare is definitely not a new concept and has existed in ancient times. These

⁴⁴ "Book VI : Yuddha Kanda-Chapter [Sarga] 121". *Valmiki Ramayan*, November 2009 , www.valmikiramayan.net/utf8/yuddha/sarga121/yuddha_121_frame.htm .Accessed on 7th March 2018

⁴⁵ Ibid

⁴⁶Sanajaoba, Naorem. *A Manual of International Humanitarian Laws*. Regency Publications India,2004

⁴⁷Mani,V.S. "International humanitarian law: an Indo-Asian perspective". *International Review of the Red Cross*, No., 841, 31st March 2001, www.icrc.org/eng/resources/documents/article/other/57jqzm.htm. Accessed on 7th March 2018

aircrafts aerial objects were called as *Vimanas* and it is simply a synonym for flying machine. It occurs in the Yajurveda, the Ramayana, the Mahabharata, the Bhagavatam, as well as in classical Indian literature. These were kept in a *Vimana Griha* and these *Vimanas* were made with light wood generally so it makes the flight easier and for some kind of proof of their existence these *Vimanas* are depicted in the carvings found in the Ellora caves. There are a lot of reference especially in the Ramayana about aircrafts or the *Vimanas*. Pushpaka *Vimana* is described similar to a huge Jumbo Jet in *Sundara Kanda* and *Yuddha Kanda*. Vibhishana says that Rama can reach Ayodhya before sunset if he travels in *Pushpaka Vimana* and that with *Pushpaka Vimana*, about 2200 KM can be travelled in less than 5 hours. The below texts are the explanation given by Vibhishana in terms of the aircraft like object.

उपस्थितमनाधृष्यं तद्विमानं मनोजवम् |
निवेदयित्वा रामायतस्थौ तत्र विभीषणः || ६-१२१-२९

Translation- Informing Rama that the said aerial car which could not be assailed and was as swifas though- had arrived, Vibhishana stood there.⁴⁸

तत्पुष्पकम् कामगमं विमान |
मुपस्थितम् भूधरसंनिकाशम् |
दृष्ट्वा तदा विस्मयमाजगाम |
रामः ससौमित्रिरुदारस्त्वः || ६-१२१-३०

Translation- The generous minded Rama along with Lakshmana felt amazed to see the aforesaid aerial car, Pushpaka, which resembled a mountain and which could travel everywhere at will, arrived on that occasion.⁴⁹

⁴⁸ Book VI : Yuddha Kanda-Chapter [Sarga] 121". *Valmiki Ramayan*, November 2009 , www.valmikiramayan.net/utf8/yuddha/sarga121/yuddha_121_frame.htm .Accessed on 7th March 2018

⁴⁹Ibid

One more major reference to aircrafts or flying objects in Ramayana is during the kidnap of Sita by Ravana from the forest.

स च मायामयो दिव्यः खर युक्तः खर स्वनः |
प्रत्यदृश्यत हेमांगो रावणस्य महारथः ॥ ३-४९-१९

Translation- Then the miracle-air-chariot of Ravana which is miraculously designed to appear and disappear at the wish of its master, yoked with miraculous mules, and built with its golden wheels and parts, appeared afore Ravana braying noisily.

tat kṛṣṇa-hasteritayā vicūrṇitam
papāta toyē gadayā sahasradhā
visṛjya tad bhū-talam āsthito gadām
udyamya śālvo 'cyutam abhyagād drutam

Translation -Shattered into thousands of pieces by Lord Kṛishna's thousands of weapons, the Saubha Vimana plummeted into the water. Sensing the danger Salwa King abandoned it, jumped on to ground, took up his weapon and rushed toward Lord Krishna. So it is interpreted that he jumped from a flying chariot which could have been a reference to aircrafts in the Mahabharata. The description of Salwa King's *Vimana* is more like an UFO, as it flew with unmatched speed and was at different places within few seconds. Also, the weapons used during this war looked to be missiles, which created lot of destruction.⁵⁰

There were other references made to objects like fighter jets and helicopters used in warfare like Indrajit used a small jet like object to show the Maya Sita an illusion of Sita and an act showing that

⁵⁰ "Ancient Aircraft (Vimana) and Parachute by King Salwa in Bhagavata Purana". *Books Fact*, 2017, www.booksfact.com/technology/ancient-technology/ancient-aircraft-vimana-parachute-king-salwa-bhagavata-purana.html .Accessed on 8th March 2018

he kills her to deceive Rama and attack them which was unethical. So there have been flying objects for travel and for wars as well. At many other instances Valmiki has described separately the flying by Yogic Siddhi,, *Vimana* taking away the dead to the Heaven and the *Vimana* of Gods in the Aranya kanda. Thus Valmiki has differentiated the real and imaginary aeroplanes. He also mentions different layers of atmosphere in which different sizes *Vimanas* could fly. Sampati talks to Angad and describes them.

जानामि वारुणान् लोकान् विष्णोः त्रैविक्रमान् अपि |
 देव असुर विमर्दाम् च हि अमृतस्य च मंथनम् || ४-५८-१३

Translation- I have seen the netherworlds of Rain-god viz., earth and its substrata like *atala. vitala, sutala, paataala* terrains... and I have even seen those empyrean worlds that were triply trodden by Vishnu, and the intermediary regions of upper and lower worlds where gods and demons combated ghastly, and because I am that aged I have also seen the unseeable Milky Ocean when it was churned for ambrosia.

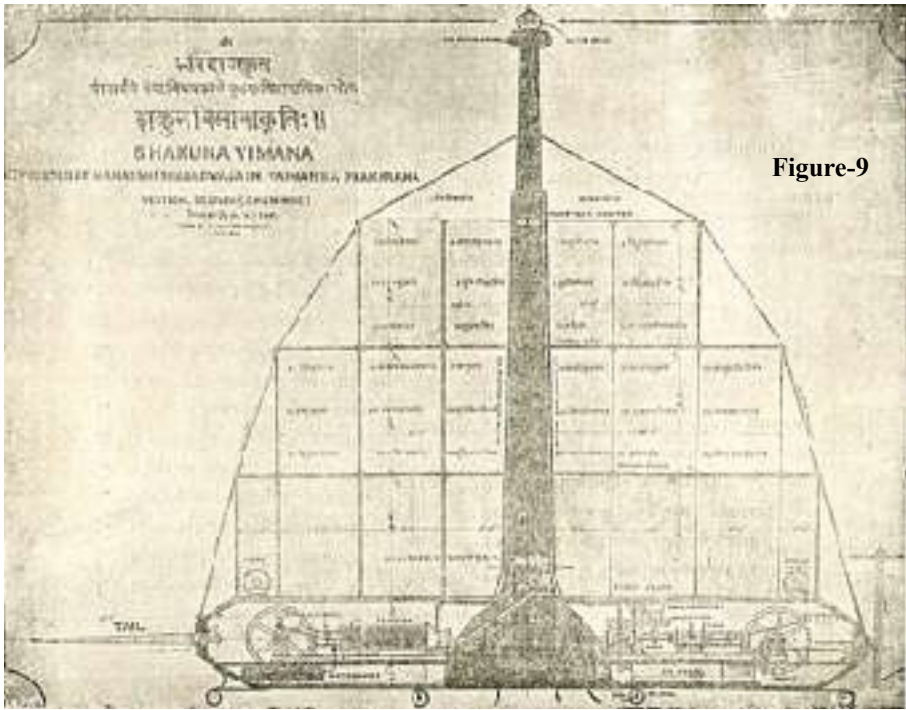


Figure-9

SOURCE: www.bibliotecapleyades.net

CHAPTER VI:

DIPLOMACY & FOREIGN RELATIONS

Diplomacy has been the central theme of these two epics. Hanuman, Vibhishana are great examples of diplomats and peace makers when it comes to the Ramayana and Krishna plays a central role when it comes to diplomacy in the Mahabharata. India has a tradition of diplomacy, which has served as a process for implementing interests of a kingdom or state since ancient times.

Diplomacy is the profession, activity or skills International relations, typically by a country's representatives abroad. These days, it has developed its productive forces to draw attention to social consciousness and legal norms. It is a real art that serves the purposes of individuals and their countries.⁵¹ Today United Nations plays an important role in diplomacy means like peace keeping, conflict resolution. Unlike the modern practice of stationing representatives, as permanent agents in foreign states, in ancient India they were officers, appointed for and sent on a special mission. The functions of an ambassador or a diplomat was to deliver the messages correctly as entrusted to him, to make or break alliances or treaties, to declare war or make peace, to study the geographical position, and strong points, military strength and financial condition of a foreign state and to gather the greatest possible information. He was thus primarily concerned with the vital issues of a foreign, policy of a state.⁵² An Ambassador or *Duta* has been defined as a person who defends King's interest after visiting both friendly and enemy states.⁵³

In Ramayana, Hanuman was sent as a messenger which was basically the role of a diplomat to meet and ask Ravana to return Rama's wife Sita whom Ravana had abducted. This was a method of achieving peace and avoiding war . Also as mentioned before TP Sreenivasan in his book ' Applied Diplomacy' has described Hanuman as " the first ever Indian ambassador " and refers to the epic Ramayana and says that Rama had described about how a diplomat should be and that " An ideal diplomat could not have been described better".⁵⁴ Also, Hanuman not discussed about peace, he also clearly observed the position of Lanka, its geography, prosperity because he had the duty of a

⁵¹Ikande, Mary. "Types of diplomacy in international relations". *Naija*, December 2017, www.naija.ng/1131145-types-diplomacy-international-relations.html#1131145 .Accessed on 12th March 2018

⁵² Acharya. "INTER-STATE RELATIONS With Special Reference to Mahabharata and Kautilya's Arthashastra". *Indian Diplomacy*, 3rd March 2016, www.indiadiplomacy.org/2016/03/03/inter-state-relations-with-special-reference-to-mahabharata-and-kautilyas-arthashastra/. Accessed on 11th March 2018

⁵³ Kumar, Madhurendra. "Relevance of Ancient Indian Diplomatic Styles in Contemporary Era of Globalization." *Paper room*, www.paperroom.ipsa.org/papers/paper_37301.pdf. Accessed 12th March 2018

⁵⁴ Sreenivasan, TP. *Applied Diplomacy*, Wisdom Tree ,India, 2001

diplomat who need to observe such details as well, because in case of war it is needed to the strength and weakness of the opponent.

दूतोऽहमिति विज्ञेयो राघवस्यामितौजसः ।
श्रूयताम् चापि वचनम् मम पथ्यमिदम् प्रभो ॥ ५-५०-१९

Translation- “O, Lord of demons! Know me to be a messenger of Rama who is possessing I am unlimited splendour. I am telling you a beneficial word. Listen to it.”⁵⁵

However this process failed, and Ravana sentenced Hanuman to death and ordered his execution, but Ravana’s younger brother Vibhishana said that it was wrong to kill a person who comes to talk peace since according to the law in force, it was not permissible to kill envoys and messengers.

क्षमस्व रोषम् त्यज राक्षसेन्द्र ।
प्रसीद मद्वाक्यमिदम् शृणुष्व ।
वधम् न कुर्वन्ति परावरज्ञा ।
दूतस्य सन्तो वसुधाधिपेन्द्राः ॥ ५-५२-५

Translation-“O king of demons! Forgive and give up your anger. Be gracious and hear my words. Virtuous kings of excellence, knowing the distant and the near, do not cause killing of an envoy.”⁵⁶

राजन् धर्म विरुद्धम् च लोक वृत्तेः च गर्हितम् ।
तव च असदृशम् वीर कपेः अस्य प्रमापणम् ॥ ५-५२-६

Translation-“O hero! Killing of this monkey is against a royal virtue and any universal custom condemns it. Hence, it is improper for you also to do it.”⁵⁷

⁵⁵ “Book V : Sundara Kanda-Chapter [Sarga] 50”. *Valmiki Ramayan*, November 2009 ,www.valmikiramayan.net/utf8/sundara/sarga50/sundara_50_frame.htm . Accessed on 8th March 2018

⁵⁶ ibid

⁵⁷ ibid

These were the words by Vibhishana who prevented the killing of Hanuman and said that killing of an envoy or messenger was against laws and unethical and this highlights the customary laws and the privileges and immunities enjoyed by diplomats since the ancient times. In Mahabharata also, Lord Krishna was sent on a diplomatic mission on behalf of Pandavas to the Court of Duryodhana to avoid the wholesale war between the two princely families. When an attempt was made by Duryodhana's supporters to assault envoy Krishna, it was emphatically and successfully argued that the person of the *Duta* (diplomatic messenger) was inviolable and therefore could not be assaulted or punished. Lord Krishna was a great example of diplomat and he played an important role in Mahabharata. He comes to talk about peace and tries to convince the Kauravas to avoid war.

कुरुणां पाण्डवानां च शमस्स्यादिति भारत।

अप्रणाशेन वीराणामेतद्याचितुमागतः ॥

Translation- “Scion of Bharata! I have come here to beg this that, without the ruin of warriors, there may be an amicable settlement between the Kauravas and the Pandavas.”⁵⁸ (This from the condensed form of Mahabharata by Pandit A.M. Srinivasachariar)

A diplomat had to be treated with high dignity and respect.⁵⁹ These incidents mentioned in ancient texts served as a great contributor to laws and frameworks that exist in the International system for diplomats such as the Vienna Convention on Diplomatic Relations of 1961, Convention on the Prevention and Punishment of Crimes against Internationally Protected Persons, including Diplomatic Agents 1973, the Diplomatic Relations Act of 1978 etc. The first attempt to codify diplomatic immunity into diplomatic law happened with the Congress of Vienna in 1815. This was followed by the Convention regarding Diplomatic Officers 1928. And this can be related to the article 29 of the Vienna Convention on Diplomatic Relations of 1961 which states that “The person of a diplomatic agent shall be inviolable. He shall not be liable to any form of arrest or detention.

⁵⁸Srinivasachariar, A.M. “THE MAHABHARATA CONDENSED IN THE POET’S OWN WORDS”. *Stotram*, 30th December 2012, www.stotram.lalitaalalita.com/2012/12/mahabharata-udyoga-parva-ii.html. Accessed 11th March 2018

⁵⁹ Singh, Gajendra K. “Diplomatic Profession and Practice in Ancient and Medieval India by Ambassador”. *Indian diplomacy*, 19th February 2016, www.indiadiplomacy.org/2016/02/19/diplomatic-profession-and-practice-in-ancient-and-medieval-india-by-ambassador-ret-d-k-gajendra-singh/. Accessed on 11th March 2018

The receiving State shall treat him with due respect and shall take all appropriate steps to prevent any attack on his person, freedom or dignity”.⁶⁰

The classification of Ambassadors, his qualifications, status, immunity, duties, salary etc. are discussed in great details. That is the major reason why Hanuman was chosen by the *Vanaras* to represent Rama and Ravana’s court. A successful Adviser (Minister) was deemed suitable for the post of Ambassador, a practice followed by many nations now for important Missions .

The envoys had the following four classifications was similar to those adopted at the Congress of Vienna 1815 which were-

Duta (Ambassador Extraordinary), *Nisrishtartha* (Minister Plenipotentiary), *Parimitarhah* (Charge d’Affaires) and *Sasanarhah* (Diplomatic Messenger / Special Envoy).⁶¹

The Vienna Regulation introduced rules about diplomatic organisation and precedence which thoroughly overhauled the traditions of the *ancien régime*. Article 1 of the Regulation distinguished between three hierarchical categories of diplomatic representatives: full ambassadors, legates, or *nuntii*; envoys or ministers who were accredited to heads of State; and finally *chargés d’affaires* who were accredited to minister of foreign affairs. Article 4 of the Vienna Regulation of 1815 was the most innovative from the Regulation. It stipulated that the ranking of the members of the diplomatic corps of the same class would be determined by the date of the official notification of their arrival. ⁶²This shows how both are related and Indian texts have been a great source of customary law contributing to the laws of diplomats.

Also, Hanuman not discussed about peace, he also clearly observed the position of Lanka, its geography, prosperity because he had the duty of a diplomat who need to observe such details as well, because in case of war it is needed to the strength and weakness of the opponent.

⁶⁰ United Nations. “Vienna Convention on Diplomatic Relations 1961 ”.UN 2005, http://legal.un.org/ilc/texts/instruments/english/conventions/9_1_1961.pdf . Accessed on 8th March 2018

⁶¹ Singh, Gajendra K. “Diplomatic Profession and Practice in Ancient and Medieval India by Ambassador”. *Indian diplomacy*, 19th February 2016, www.indiadiplomacy.org/2016/02/19/diplomatic-profession-and-practice-in-ancient-and-medieval-india-by-ambassador-ret-d-k-gajendra-singh/ . Accessed on 11th March 2018

⁶² Lesaffer, Randall. “Vienna and the codification of diplomatic law”. *Opil.Ouplaw*, www.opil.oup.com/page/vienna-and-the-codification-of-diplomatic-law, Accessed on 12th March 2018

हसित उद्भुष्ट निनदैः तूर्य घोष पुरः सरैः |
वज्र अन्कुश निकाशैः च वज्र जाल विभूषितैः || ५-४-५
गृह मेधैः पुरी रम्या बभासे द्यौः इव अम्बुदैः |

Translation-The beautiful city shone like the sky together with clouds, with its cloud like houses filled with sounds of laughter and with sounds of musical instruments at the interior, equal in strength to diamonds and clubs and with windows decorated with diamonds.

Vibhishana can be called as a diplomat as well and when he finds the activities of Ravana sinful and unrighteous he chooses to join the side of Rama and he is given complete respect and welcomed warmly though there are certain apprehensions on the part of Sugriva and Lakshmana.

Before the final declaration of war between Rama and Ravana, another effort was made through Angad who was sent as a diplomatic messenger and Angad was insulted as well and this led to war.

दूतो अहम् कोसल इन्द्रस्य रामस्य अक्लिष्ट कर्मणः |
वालि पुत्रो अनादो नाम यदि ते श्रोत्रम् आगतः || ६-४१-७८

Translation- “I am the son of Vali, Angad by name. I have come as a messenger for the king of Kosala, Rama of imperishable exploits. Has my name ever reached your ears?”

There was one more instance in the Mahabharata about the treatment of envoy and the envoy's restriction to make himself too comfortable at the opponents place. When Krishna arrived at the Hastinapur Court, Duryodhana invited him to stay with him and accept his hospitality. Krishna declined the invitation, because the code of conduct of an envoy who was on a special mission to the enemy's Court prohibited acceptance of the enemy's hospitality unless and until his mission was successful. He observed:

"An envoy on a mission can accept hospitality and favours (from the enemy) only if he succeeds in his mission Therefore, Bharata, you must wait for the success of my mission after which you may shower hospitality on me and my ministers".⁶³

Foreign relations is highly associate with diplomacy. Foreign relations is the dealings and relationships between nations. Diplomacy in different forms was used as a tool. These techniques are used by countries to develop the relations between them, where as predominantly in the ancient times it was used between kingdoms as each kingdom had a separate governance on its own.

There were several types of diplomacy that existed in ancient times which can be a bit similar to the ones existing in the current era.⁶⁴

1. Sama

Pacification is one of the more common means of diplomacy. If the kingdom is in need of something from another nation, this method is to have a peaceful conversation with them, explain the problems and try to sort them out. This was a common method practiced in ancient times which is done now as well. This was initially done between India and Sri Lanka when the LTTE and the claim for a separate state for Tamils was going on. This happens in intra state issues as well, by trying to provide for the needs of the people who are opposing the government. For example, the problem created by Maoists and such insurgent groups in the red corridor of India has been approached by the government from different angles like trying to meet their needs, rehabilitation approaches for the people and children who take up to weapons etc.

2. Dana

This is gift-giving, and it looks strikingly similar to bribing. As a good gesture, a token of affection, it is to give something nice to the opposing side to reduce the hostilities will lessen as a result. In the Ramayana, through the help of the minister Hanuman, Rama made friends with Sugriva, the leader of the *Vanaras* in the forest of Kishkindha. Rama exchanged pleasantries with Sugriva, who was suffering from a similar loss, namely that of his wife. Rama also offered a gift in helping Sugriva fell his rival brother Vali. In return the alliance was strengthened.

⁶³Dave, R.K. "International Law in Ancient India". *Allahabad high court*, www.allahabadhighcourt.in/event/InternationalLawinAncientIndiaRKDave.pdf. Accessed on 12th March 2018

⁶⁴Mercy, Krishna . "The Four Kinds Of Diplomacy". *Blog spot*, 14th May 2017, www.krishnasmrty.blogspot.in/2017/05/the-four-kinds-of-diplomacy.html. Accessed on 12th March 2018

3. **Bheda**

This is division. This can be done through surrogates implanted within the foreign territory or simply by messages disseminated widely. This was basically done when kingdoms were ruled under tyrannous rulers etc .and kings used to hire spies as well.The other was divide and rule, just like how the British entered India as traders and slowly grabbed power of the nation and the major strategy they used was dividing the population by spurring communal sentiments and today India and Pakistan are two different countries as a result of communal issues.

4. **Danda**

This is force, and is usually the last resort. The stronger party is more likely to take this approach, as they did not have much fear of losing. It is the other side which needs to rely on pacification and other non-violent means.The last three strategies are a collective with respect to one desirous of gaining victory over an enemy.. Ravana had so many opportunities to avoid war even after taking Sita. The king of Lanka never realised that he was the weaker party, and so in the last resort of danda he ended up losing everything to Rama.

There are different types of diplomacy in International relations. These are more or less similar to the ancient types of diplomacy discussed before.

1. **Politics of pacification-** The essence of this type of diplomacy is pacification, that is, unwillingness to aggravate or incite contradictions that exist between countries. This kind presupposes various concessions for opposite sides on insignificant, unimportant issues. The most often seen examples of this diplomacy is that of England and France on the eve of World War II, when they tried to resist aggressive aspirations of Hitler. This is similar to Sama diplomacy discussed earlier.
2. **Gunboat diplomacy-** The essence of gunboat diplomacy consists in demonstrating strength to achieve foreign policy goals. This type got its name from the word "gunboat" - a small ship with a serious artillery armament. The basis of gunboat diplomacy is full recognition of the legitimacy of using military force to achieve goals of foreign policy. Unlike classic policies with its complex games, all sorts of unions, principles and relations with those who are unlikely to inflict damage are simple and primitive. This can be referred to danda.

3. **Dollar diplomacy**- This type of diplomacy involves the use of economic methods (for example, loans) to achieve state's goals. It is the economic enslavement of the small states and submission to the domination of large foreign banks and the industrial companies. In this case, dollars literally act as bullets or weapons in the hands of diplomats. Dollars and bullets have both been used in the past. "Dollar diplomacy" pursues the goal to place small countries in political dependence on the country that provides economic assistance. Whenever any of such countries tried to work toward their independence, more rough means were usually put into effect. This is done by the People's Republic of China in the recent years and it uses a formula called 'chequebook diplomacy' where by China funds projects, gives loans to countries in need of financial help and then China instigates its complete control of business over the region. This has been seen with China developing the ports of different countries like Sri Lanka, Bangladesh etc. This relates to dana diplomacy discussed earlier.
4. **Public diplomacy** -Public diplomacy differs from traditional diplomacy, which is carried out by people with a special profession (diplomats, politicians). Public diplomacy is a means by which the government of one country tries to influence the society of another country. It is the ability to achieve goals through attractive offers, rather than bribery and coercion. When we tell other states and societies of our values, we shouldn't do this in a short-term mode. Instruments of public diplomacy must be tailored to specific tasks. Foreign broadcasting is also suitable for foreign policies, and countries can arrange talks about their cultures, exhibitions and tours. To understand the culture of another country there is need to communicate with its inhabitants, for example, through education. Values are also spread through educational exchanges; this is how state branding is carried out. The concept, coming from the world of marketing, asserts that every state is a brand that imposes a certain imprint on everything it offers (indicators of how powerful their brand is are the popularity of tourism, investment attractiveness, etc.). So, public diplomacy is not propaganda, it is much better than that. This can be compared with both dana diplomacy of the ancient times and as well as sending envoys or messengers. Nowadays soft power is used as a great tool to achieve such diplomacy and a great example in relation to Ramayana on how it was used as a soft power tool. South East Asia and India have a lot of cultural connectivity and similarity in terms of certain culture and also linguistic influence. This can be attributed to the fact that the whole of South Asia was known as 'Bharat' in ancient India and there were trade and other relations existing with the countries of South East Asia. South East Asian countries like Indonesia, Malaysia have their own version of Indian epics such as in Indonesia they their versions of the Ramayana and Mahabharata called *Kakawin Ramayan*

and *Kakawin Bhāratayuddha*, the Thailand version known as the *Ramakien*, *Ramakerti* in Cambodia, *Phra Lak Phra Ram* in Laos, *Yama Zatdaw* in Myanmar, there is a Malaysian version of Ramayana as well called *Hikayat Seri* which has Hindu and Islamic influences. Also it is a regular customary in Indonesia to have dance performances of the Ramayana and it seen in two major dance traditions; the Javanese and Balinese traditions. This connectivity led India to use Ramayana as a major soft power element which was seen during the Indian Republic Day celebrations of 2018 where by the leaders from the 10 ASEAN nations were the invited. Though it was purely looked as a diplomatic initiative, many people missed the fact that there was a five-day Ramayana Festival, organised by the Indian Council for Cultural Relations.⁶⁵ This initiative saw the use of India's ancient links with the South East Asian nations used as a soft power tool. Also there were dance performances which saw the similarities of 'Mudra' or hand gestures which are quite common between Indian and South East Asian dance forms. So Indian potentially used its Culture, Art and literature as diplomatic tools to connect with the ASEAN countries and this would make India move even more closer and establish better trade and maritime connectivity.

5. **Intermediary diplomacy**- Intermediary diplomacy is one of the means for peaceful settlement of disputes between states through a series of negotiations with the participation of a third state, on the basis of conditions advanced by it. It can be a third state nowadays like USA intervening between Israel and Palestine and USA was responsible in bringing peace talks and accords like Camp David accords 1978, Oslo peace accords I & II in the 1990s etc.

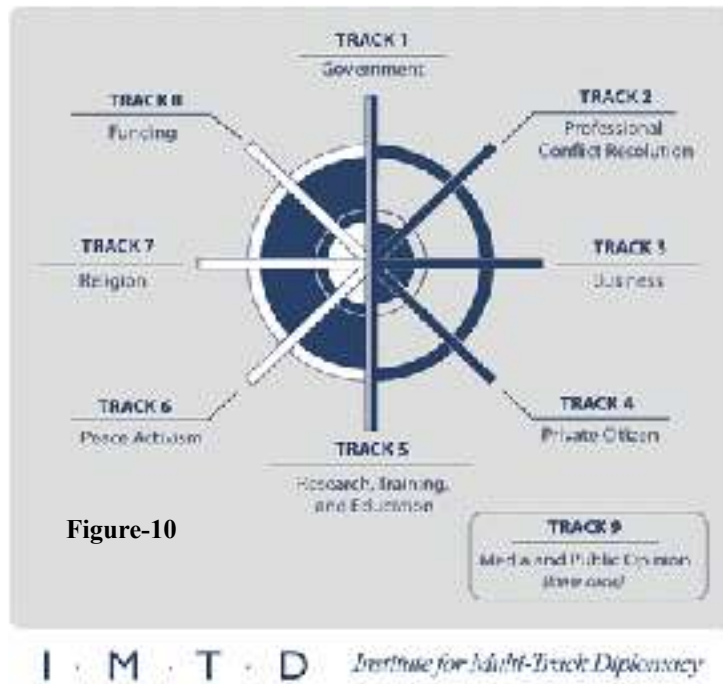
MULTI-TRACK DIPLOMACY

Multi-Track Diplomacy is a conceptual way to view the process of International peacemaking as a living system. It looks at the web of interconnected activities, individuals, institutions, and communities that operate together for a common goal: a world at peace.⁶⁶

It was a concept that came up as an addition to the already existing Track I and Track II diplomacies. The Multi-Track diplomacy has an institute Calle IMTD- Institute of Multi-Track Diplomacy. Former diplomat Joseph Montville invented "Track Two Diplomacy" in order to incorporate citizens with diversity and skills into the mediation process.

⁶⁵Chaudhury, Dipanjan Roy. "Asean artistes in big roles as Ramayana helps build bonds with the 10-nation bloc". *Economic Times*, 25th January 2018, www.economictimes.indiatimes.com/news/politics-and-nation/asean-artistes-in-big-roles-as-ramayana-helps-build-bonds-with-the-10-nation-bloc/articleshow/62643526.cms. Accessed on 13th March 2018

⁶⁶"WHAT IS MULTI-TRACK DIPLOMACY?", *IMTD*, www.imtd.org/about/what-is-multi-track-diplomacy/. Accessed on 13th March 2018



SOURCE: www.imtd.org

This Multi-track diplomacy focuses on nine tracks of diplomacy. This would be analysed with incidents from the ancient times to get a view on that these tracks discussed now have already been used in the past. A few of these concept have been analysed in the past which were discussed above like Track I diplomacy, where there is official interaction between governments to deal with the crisis or war through official means like sending envoys and messengers, official discussion between governments, mediation negotiations etc. This was seen in both Ramayana and Mahabharata with Hanuman, Krishna where they were sent as envoys and representatives to discuss about peace between the conflicting parties and to avoid war. Track II is the realm of professional nongovernmental action attempting to analyse, prevent, resolve, and manage International conflicts by non-state actors. In ancient times the concept of non state actors would be more in terms of large families who have huge influence in the kingdoms, brahmin and teaching Gurukula communities, art performers etc. So these would be used for diplomacy like getting students from other villages and kingdoms to study in a particular Gurukula, sending artisans and dancers to perform in other kingdoms etc. Like Dronacharya had students from different kingdoms and he was the common teacher to both the Pandavas and Kauravas. Vishwakarma is known as the divine engineer of the world. As a mark of reverence he is not only worshipped by the engineering and architectural community but also by all professionals. It is customary for craftsmen to worship their tools in his

name. Hindu scriptures describe many of Vishwakarma's architectural accomplishments. He has been regarded as the greatest architect ever and till today people seek his blessings before starting a new building or project.⁶⁷ So this was just an example to explain how architecture and such studies was common in ancient days, and kings in ancient times used to build temples and such public places basically to encourage interaction between people and to attract more visitors to the kingdom and temples used to be the place for civilians to stay during war. This can be more or less associated with Track VII diplomacy which focuses on Religion, or Peacemaking through Faith in action. This examines the beliefs and peace-oriented actions of spiritual and religious communities and such morality-based movements as pacifism, sanctuary, and nonviolence as this focuses on trying to bring the community together.

Even the *Swayamvars* that are held for a princess to choose her groom can be interpreted as a way of diplomacy as the king would invite all prospective princes from different kingdoms without any bias, example Sita's *Swayamvar* saw most of the renowned kings from across the country . Also there were royal marriages held basically to improve their cordial ties or was a form of cooperation between two kingdoms and this was more common in Rajput families later on. This was to achieve diplomacy through informal activities. This can be related to Track III diplomacy as well which talks about business and kingdoms would generally have small trade between each other like in ancient India the barter system existed whereby one good would be exchanged for another. The system of Gurukula and inviting students from others smaller villages and kingdoms to come and study in famous Gurukula can be referred to Track V which is research, training, and education, or peacemaking through learning. As mentioned before Dronacharya was renowned teacher and he was a master of advanced military arts, including the divine weapons or *Astras*. His talent of his different style of teaching was discovered by the Pandavas and Kauravas when they were playing and seeing his activities they report to Bhishma and he is appointed as the royal teacher for them. His teachings earned so much fame and popularity that even after his refusal of teaching a student called Ekalavya because of his social standard, Ekalavya still tries to learn from his observations that he made of Drona. There were also ancient educational institutions in India like Takshashila and Nalanda universities the existence of which can be traced back early times. Takshashila is a university which saw famous graduates like Chanakya, Panini, Charaka, Vishnu Sharma, Jivaka etc. It is the world's oldest university. Nalanda University was established by Shakra-ditya of Gupta dynasty in modern Bihar during early 5th century and flourished for 600 years till 12th century.

⁶⁷Agarwal, Praveen. "Vishwakarma". *Speaking Tree*, 2nd October 2012, www.speakingtree.in/blog/vishwakarma. Accessed on 13 March 2018

Nalanda was the world's first university to have residential quarters for both students and teachers. It also had large public lecture halls. Students from countries like Korea, Japan, China, Tibet, Indonesia, Persia and Turkey came to study in this university.⁶⁸ This helped to achieve foreign relations as well as a part of diplomacy.

FOREIGN RELATIONS AND GEOGRAPHY

Foreign relations and geographical description was an important factor. Geography is another important factor and it can be observed that kingdoms of the Kosala empire was spread across today's North India and Nepal. Also, Kaikeyi one of the wives of Dasaratha who was the major reason for Rama's exile in the forest, was from the Kingdom of Kekeya which was a part of the Mesopotamian civilisation and near the Caspian sea, and spread across today's Pakistan, Afghanistan as well. Their description of Geography is also immense and in Ramayana the troops of Sugriva are sent to all the four directions and the troop that went Northwards to return back to Sugriva and said that they went till the place where the Sun does not touch the ground which basically refers to the Arctic.

Also it was said that Sugriva was very good at geography and that is how he was able to direct his soldiers or the *vanaras* to different directions to search for Sita. This can be related to how an important factor geography is for military personnels as they need to know the topography of region they are going to attack or have to move their troops to. For example American soldiers during the Vietnam war found it very difficult to tackle the climate and the forests of Vietnam as they did not have greater clarity about the topography of the region and found it very difficult. Also it was very difficult for them to move in the jungles and attack the opponent.

Sahadeva was also a great contributor to geography as he was sent on an expedition to south India Sahadeva's military expedition to the southern kingdoms, as per epic Mahabharata. Sahadeva was sent south by Yudhishthira to subjugate kingdoms for the *Rajasuya* sacrifice, after crowning as the Emperor of Indraprastha. He was specifically chosen for the south because of his expertise with the sword, and because Bhishma opined that Southerners are skilled with sword-fighting in general. The Mahabharata mentions several kingdoms to the south of Indraprastha which were conquered by Sahadeva. Some of them are -Surasenas Matsya, the king Dantavakra, kings Sukumara, Sumitra, other Matsyas and Patacharas. Vibhishana, the brother of Ravana and grandson of Pulastya. He offered him diverse kinds of jewels and gems, sandalwood, celestial ornaments, costly apparel and

⁶⁸ Gurudev. "Ancient Universities of India apart from Takshashila and Nalanda". *Hitxp*, 9th May 2013, www.hitxp.com/articles/history/ancient-universities-india-takshashila-nalanda/. Accessed 13th March 2018

valuable pearls. At Kishkindha, the monkey-kings Mainda and Dwivida were defeated in a 7-day war. City of Mahishmati, which was ruled by King Nila. King Rukmi of Bhishmaka and territories of Bhojakata Nishadas, the hill of Gosringa and King Sreenimath. Navarashtra, under King Kunti-Bhoja King Jamvaka, on the banks of the river Charmanwati. Territories lying on the banks of the Venwa. Kingdoms that lay on the banks of the Narmada. Avanti, kings called Vinda and Anuvinda, town of Bhojakata King of Kosala King of Tripura King of Saurashtra Surparaka kingdom, Talakatas and Dandakas Mlechchha tribe living on the sea coast, Nishadas, the cannibals, Karnapravarnas, and the Kalamukhas (a cross between human beings and Rakshasas), and the whole area of the Cole mountains Surabhipatna, and the island called the Copper island, and a mountain called Ramaka. The town of Timingila and a wild tribe known by the name of the Kerakas .The town of Sanjayanti, countries of the Pashandas, Karahatakas, Paundrayas, Dravidas, Udrakeralas, Andhras, Talavanas, Kalingas and Ushtrakarnikas, Sekas and Yavanas Paurava kingdom.⁶⁹ This gave Yudhishthira a complete picture of the south kingdoms and this gives the present day a picture of the vast and expanse of Indian kingdoms and how each and every province was covered under one kingdom or the other. Also, Sahadeva going to kingdom of Vibhishana , shows that he had visited Sri Lanka of the present day, so it shows Indian kingdoms had their regime outside Indian territory as well.

⁶⁹ “Sahadeva”. *Geni*, 19th August 2017, www.geni.com/people/SAHADEVA-twin-Pāndava/6000000018291839871 .Accessed on 13th March 2018

MAP SHOWING THE ROUTE TRAVELLED BY SAHADEVA AND THE KINGDOMS HE WON IN HIS CONQUEST

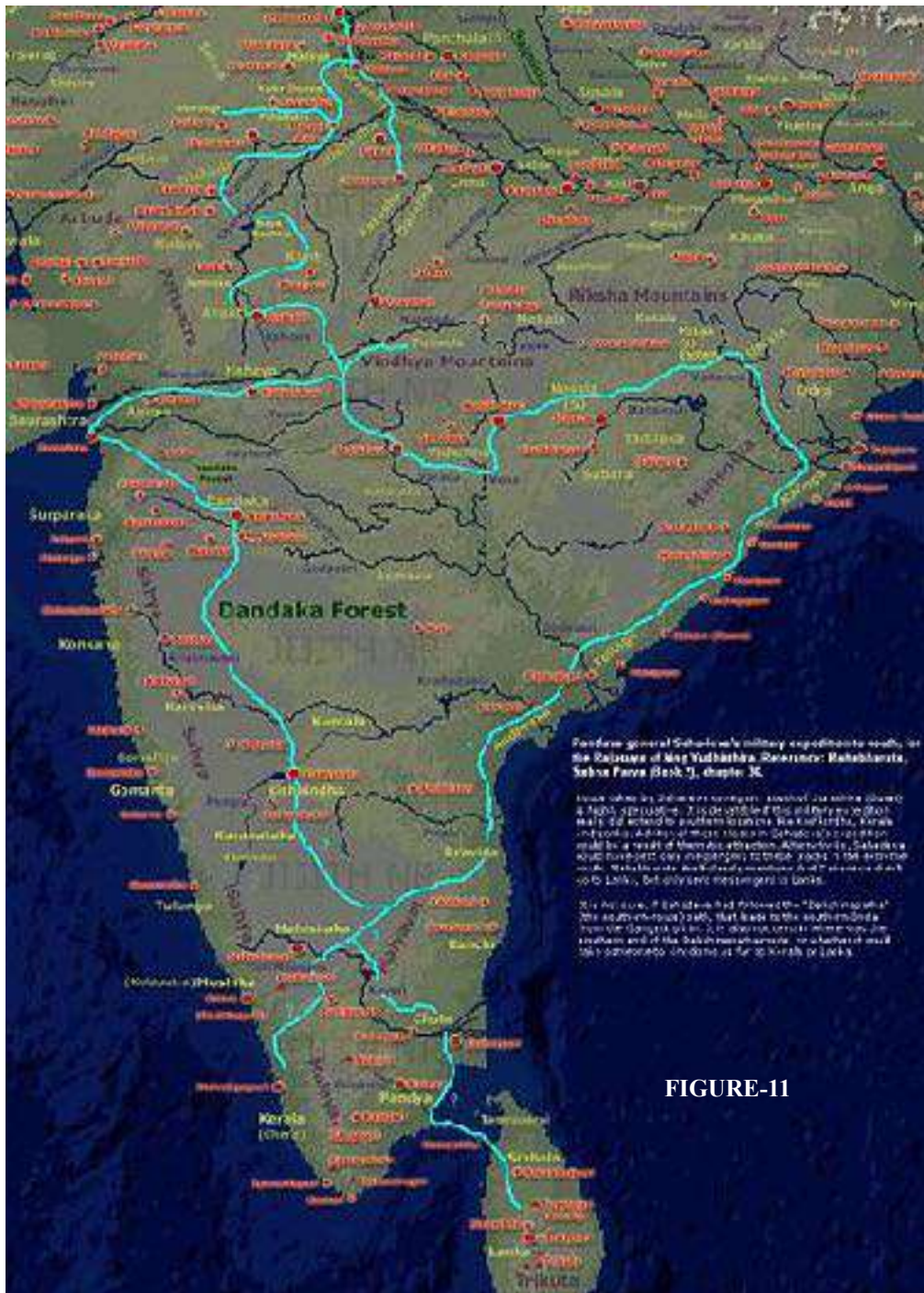


FIGURE-11

SOURCE: www.ancientvoice.com

MAP OF INDIA DURING THE PERIOD OF RAMAYANA AND MAHABHARATA

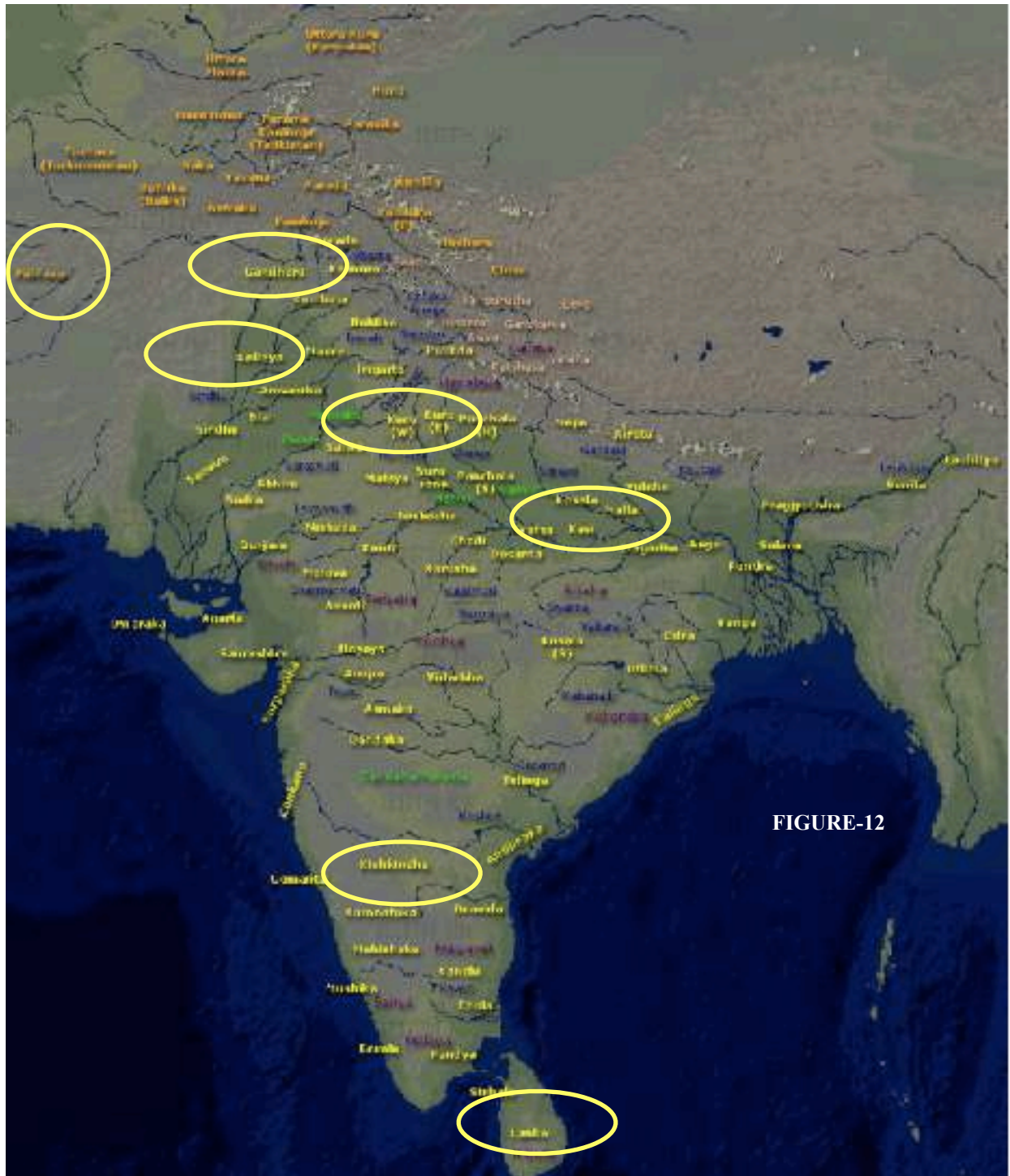


FIGURE-12

SOURCE: www.ancientvoice.com

The major kingdoms that were involved in the epics are encircled. It is also worth to mention that, the whole of South Asia was known as the land of Bharat and it should be observed that the kingdoms of Gandhara, Kekeya fall in the provinces of today's Pakistan. The Pahlava dynasty is

shown to be present in today's West Asia (or middle east as it is known) and it is worth to mention that Indian kings had bilateral relations with West Asian states like Iraq, Iran etc and there are also rock carvings in places like Iraq, which shows that Rama after he became the king possibly could have traveled to such regions. The picture below shows a rock carving of Rama and Hanuman in Sulaymaniyah, Iraq. So this can be a symbol of relations between India and Iraq that existed in ancient times.⁷⁰



Figure-13

SOURCE: www.detechter.com

Also there is a reference to a kingdom called Yavana kingdom which is referred to in the Mahabharata. These Yavanas are said to have the influence of Greek or Turkish culture and have said to have relations with such nations. Descriptions of the Yavanas are in the Mahabharata (*Adi-Parva* 85.34).⁷¹ These Yavanas are mentioned in *Sangam* literature as well and describing their brisk trade with the Cholas in *Tamilakam*. Basically this Yavana comes from the greek name called *Yonas*. It is said that Yavana was the son of Maharaja Yayati, and he was sent to the region near Turkey. These references made can prove that trade relations and people to people relations was never a new factor to old civilisations such as Greece and India. As mentioned in the earlier

⁷⁰ Kandpal, Surabhi. "The 6000 year old Rama and Hanuman carvings in Silemania, Iraq". Detechter, 2015, detechter.com/6000-year-old-ram-hanuman-carvings-silemania-iraq/ .Accessed on 14th March 2018

⁷¹ Ramanan50 [Ramani]. " www.ramanan50.wordpress.com/2015/04/16/greeks-yavanas-of-turvasu-yayatis-son-fought-mahabharata-war/ . Accessed on 14th March 2018

chapters Ramayana and Mahabharata especially Ramayana acts as an important connect between India and Southeast Asian nations. Most of the Southeast Asian nations such as Thailand, Indonesia etc. In Bali, the story of Rama still plays a central part in the religious and cultural life of the island, and in the twentieth century became a popular subject for illustrated palm-leaf manuscripts. The tradition of shadow-puppet theatre seems to have been in existence in Java for at least a thousand years, and the stories which are used in the *wayang kulit* shadow puppet theatre are taken from the Indian epics of the Ramayana and Mahabharata. Ramayana is very popular in Laos even today, and has its own local version of Ramayana called *Phra Lak Phra Ram*. The Malay version of the Ramayana, *Hikayat Seri Rama*, is believed to have been committed to writing between the 13th and 15th and from popular oral versions widely spread over southern India.⁷² Also the Malay versions have a lot of Islamic influence to it. In Cambodia too, the Angkor Wat temples have carvings of Ramayana and they are of great significance. It is represented in Figure 9 below.

So this shows that definitely there has been some migration or travels by ancient kings to these nations for them to have their versions of the Indian texts. This also clearly proves that these common traits between India and the Southeast Asian nations have been a predecessor to the currently existing relations and this can be used as a great tool to improve the bilateral ties.



Figure-14

SOURCE: www.weebly.com

⁷²Gallop, Annabel. "The Ramayana in Southeast Asia: (4) Indonesia and Malaysia". *Blogs.BL*, 15th May 2014, www.blogs.bl.uk/asian-and-african/2014/05/the-ramayana-in-southeast-asia-4-indonesia-and-malaysia.html. Accessed on 14th March 2018

The Mahabharata classifies the different states under four heads based on the relations a kingdom has with them. They are - (1) friendly states or allies (*Mitra* or *Suhrd*), (ii) inimical states (*Ari* or *Satru*). (iii) neutral states (*Udasina*) (iv) intermediary states (*Madhyastha* or *Madhyagata*).⁷³

NEUTRALITY OF STATES

The sources of the International law of neutrality are customary international law and, for certain questions, International treaties, in particular the Paris Declaration of 1856, the 1907 Hague Convention No. V respecting the Rights and Duties of Neutral Powers and Persons in Case of War on Land, the 1907 Hague Convention No. XIII concerning the Rights and Duties of Neutral Powers in Naval War, the four 1949 Geneva Conventions and Additional Protocol I of 1977.

Neutrality describes the formal position taken by a State which is not participating in an armed conflict or which does not want to become involved. This status entails specific rights and duties. On the one hand, the neutral State has the right to stand apart from and not be adversely affected by the conflict. On the other hand, it has a duty of non-participation and impartiality.⁷⁴

This theory of neutrality that exists in International law as mentioned above is a customary source of law and has been practiced in ancient India and has been mentioned in ancient texts as well. In ancient Indian political thought, inter-state relations in all their aspects and dimensions have been explained through the theory of '*Mandal*'. This *Mandal* theory was referred in *Arthashastra*. *Mandal* consists of an aggregate of sovereign states which are bound by friendly, hostile as well as neutral relations with a control powerful state.⁷⁵ But even before it was formulated in the treatise it was followed by the ancient kings. For example the neutral members of the Mahabharata war were the kingdom of Vidarbha, with its King Rukmi, King of Udipi, and Balaram the king of Dwaraka.⁷⁶ It was mentioned that King of Udipi served food for the combatants of the war on both sides which shows the neutrality and he did not participate in the war and just provided the food and that too for both sides.

⁷³ Acharya. "INTER-STATE RELATIONS With Special Reference to Mahabharata and Kautilya's Arthashastra". *Indian Diplomacy*, 3rd March 2016, www.indiadiplomacy.org/2016/03/03/inter-state-relations-with-special-reference-to-mahabharata-and-kautilyas-arthashastra/. Accessed on 14th March 2018

⁷⁴ "The Law of armed conflict : Neutrality". ICRC, Customary IHL Database, ICRC, www.icrc.org/eng/assets/files/other/law8_final.pdf. Accessed on 15th March 2018

⁷⁵ Mishra, Shobhit. "Kautilya's Mandala Theory". *Research Journal of Humanities and Social Sciences*, Volume No.3, No.1, 2012, www.rjhsonline.com/HTMLPaper.aspx?Journal=Research%20Journal%20of%20Humanities%20and%20Social%20Sciences;PID=2012-3-1-32. Accessed on 15th March 2018

⁷⁶ Thangamuthu, Indu [Indus heartstring]. "Kings in Kurukshetra!". *Blogspot*, 2018, www.indus-meetindus.blogspot.in/2016/02/kings-in-kurukshetra.html. Accessed on 15th March 2018

CHAPTER VII:

STATEHOOD AND GOVERNANCE

Statehood and governance of a state go hand in hand. It is important for a state to be recognised as per the International law in current era, but the same was true kingdoms in ancient times as well.

Governance has been defined to refer to structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation. Governance also represents the norms, values and rules of the game through which public affairs are managed in a manner that is transparent, participatory, inclusive and responsive. Governance therefore can be subtle and may not be easily observable. In a broad sense, governance is about the culture and institutional environment in which citizens and stakeholders interact among themselves and participate in public affairs. It is more than the organs of the government. The above mentioned description of governance is the one framed by the United Nations under the UNESCO. This is what governance in the current era. This is more or less similar to the kind of governance that was present during the time of Ramayana and Mahabharata.⁷⁷ Governance was more or less done by the King and his council of ministers. Alliances were formed with other big kingdoms or smaller kingdoms. Treaties were formed too. This alliance or treaty formation was known as *Sandhi*. According to the Mahabharata, treaty is of three kinds : *Hina* (bad), *Madhyama* (middling) and *Uttama* (good) made respectively through fear (*Bhaya*), respect (*Satkara*) and gifts of wealth (*Vitta*).⁷⁸

DUTIES AND GOVERNANCE

Role of a king was very important in ancient times as there was no other form of government and states had monarchs mostly. They did have heads for villages but the major power and responsibilities vested on the king or monarch. There were certain duties for the king which will lead to better governance and it can be observed that these duties are relevant even today for better performance of the government and for the betterment of the society.

⁷⁷United Nations Educational, Scientific and Cultural Organization. "Education: Governance". UNESCO2017, www.unesco.org/new/en/education/themes/strengthening-education-systems/quality-framework/technical-notes/concept-of-governance/ .Accessed on 14th March 2018

⁷⁸ Acharya. " INTER-STATE RELATIONS With Special Reference to Mahabharata and Kautilya's Arthasastra". Indian Diplomacy, 3rd March 2016, www.indiandiplomacy.org/2016/03/03/inter-state-relations-with-special-reference-to-mahabharata-and-kautilyas-arthasastra/ .Accessed on 14th March 2018

In the Mahabharata, Bhishma when he was dying on the bed of arrows advised Yudhishthira about the governance and the importance of good governance and this is a part of the *Shanti / Anushasan Parva* of the great epic. Bhishma taught the Pandavas on peace and conflict, liberation, duties of a king, health, desire, and rebirth.

**dāna-dharmān rāja-dharmān
mokṣa-dharmān vibhāgaśaḥ
strī-dharmān bhagavad-dharmān
samāsa-vyāsa-yogataḥ**

Translation-Bhishma talks about the different types of charity such as *-Dana-Dharma* or public acts of charity, *Raja-Dharma*, or the duties of a king, *Moksha-Dharma*, or duties for salvation, *Stri-Dharma*, or duties for women, and ultimately *Bhagavatam Dharma*, or pure devotional service to the Lord.⁷⁹

It was the duty of a king to not only collect tax but also they were trained to perform different sacrifices only for the prosperity of the subjects. When these primary duties such as basic state governance fulfilling the desires of the people and keeping them happy were properly discharged. This is definitely the argument given by China for the extremely controlling government it runs and there are a lot of restrictions on side of the government on the people such as extreme censorship in terms of all forms of media etc, but ultimately they are claiming to have been meeting all the needs of the people. So the idea of democracy vanishes here for China but definitely that was not the way in which ancient kings ruled as if there was delegation of authority, people had all the rights to come to the court and explain their problems and freedom of expression was there. Autocratic rulers disliked by people were removed from power by the influence of other kingdoms.

A typical king is the ideal of the people in general, and if the king is pious, religious, chivalrous and munificent, the citizens generally follow him. Such a king is not a lazy sensuous person living at the

⁷⁹ “Srimad- Bhagavatam, Canto1: SB:19, The passing away of Bhishma”. Prabhupadabooks, www.prabhupadabooks.com/sb/1/9/27 .Accessed on 14th March 2018

cost of the subjects, but alert always to kill thieves and dacoits. The pious kings were not merciful to dacoits and thieves in the name of nonviolence. The thieves and dacoits were to be punished in an exemplary way so that in the future no one would dare commit such nuisances in an organised form. Such thieves and dacoits were never meant for administration as they are now.

The taxation law was simple. There was no force, no encroachment. The king had a right to take one fourth of the production made by the subject. ⁸⁰The king had a right to claim a fourth of one's allotted wealth and when it was done in a fair manner no one would grudge parting with it because due to the pious king and religious harmony there was enough natural wealth, namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals, etc., and therefore no one would be materially unhappy. This can be related to the happiness index that is being spoken by countries in the recent years. Bhutan has a Gross National Happiness instead of a Gross Domestic Product to measure the well being of a country and has a few indicators for that such as- Psychological wellbeing, Health, Time use, Education, Cultural diversity and resilience , Good Governance, Ecological diversity and resilience and Living standard.⁸¹

As far as the women class are concerned, they were to be seen as a power of inspiration for men. As such, women were more powerful than men. They were to be given respect and they were not to be treated as objects subject to violation.

“It is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favors.”

-George Washington ⁸²

The above is the quote made by the founding father and the first president of USA and it is clear from his statement that he gives importance to protect people and fulfil the duties as he equates it to obeying god. This is very similar to the references made in the Ramayana and Mahabharata about performing duties and fulfilling the desires of the people of a nation or a kingdom.

As said before the duties of a king, good governance all are mentioned in the *Shanti Parva* of the Mahabharata. The *Shanti Parva* alludes to the appointment of the ministers by the king. He has

⁸⁰ Sharma, Sanjeev Kumar, *Taxation and Revenue Collection in Ancient India: Reflections on Mahabharata, Manusmriti and Arthashastra*, Cambridge Scholars Publishing, 2016.

⁸¹ “GNH Index” *Journal of Bhutan Studies*, Volume 36, Summer 2017, www.bhutanstudies.org.bt/publicationFiles/JBS/JBS%20Vol%2036%20Summer%202017.pdf. Accessed on 15th March 2018

⁸² Khurana, Simran. “Famous Quotes From America's Legendary Presidents”. Thought co, 25th September 2017, www.thoughtco.com/famous-presidential-quotes-2833521. Accessed on 15th March 2018

to keep in view one's long administrative experiences and code of conduct. It was also the duty of king to honour and decorate the soldiers with *Candana* and *mandana* who are found victorious.

He doubled their salary. It was the sacred duty of the king to support the dependants of those soldiers who sacrificed their lives in the battle ground. These are referred to by Rama in the Ramayana as well. These duties can be related to the duties and the roles of the President of USA.

The duties of the President of USA is mentioned in the Article II of the U.S. Constitution, the president is the Chief of Party and under this role he has to help the members of his or her political party to get elected or appointed to office. The president campaigns for those members who have supported his or her policies. He or she is guardian of the economy and would be concerned with factors such as unemployment, high prices, taxes, business profits, and the general prosperity of the country. The president does not control the economy, but is expected to help it run smoothly. The president is the commander in chief of the army and is in charge of the U.S. Armed Forces: the Army, Navy, Air Force, Coast Guard, and Marine Corps. The president decides where troops shall be stationed, where ships shall be sent, and how weapons shall be used. All military generals and admirals take their orders from the president.⁸³

There are some welfare duties of the king mentioned in the *Shanti Parva* of the Mahabharata. King has to support the weaker sections of society. He must support the poor, orphans, aged persons, helpless widows, handicaps, blinds etc. This is being adopted by the countries in the current day. The Widow pension scheme has been taken by India known as the Indira Gandhi National Widow pension scheme and this was to provide around Rs.500 per month to widows who fall in the below poverty line category and who are aged between 40 years to 79 years.

Similar to this duty, the People's Republic of China, offers several such social security schemes for people with disability called Disability pension, for pregnant ladies they have the Maternity Insurance policy and this is expected to be paid by the employers in case the women is working. Also there is a scheme called Unemployment Insurance which has to be paid by employers to the employees which is as a security deposit in case they are unemployed later.⁸⁴

'*Ram Rajya*' is referred to a state of governance where the needs of people are met and there is a righteous and a democratic rule led by the Lord Ram. This has been referred by leaders like Gandhi and how a government should be led by principles and an ideal state of government where equality and justice prevailed. In the chapter 100 of the Valmiki Ramayana, Rama clearly explains to

⁸³ "Seven Roles for One President". *Scholastic*, www.scholastic.com/teachers/articles/teaching-content/seven-roles-one-president/ Accessed on 15th March 2018

⁸⁴ Reintgen, Mauela. "The social security system in China". *Ecovis*, 27th June 2014, www.ecovis.com/focus-china/chinas-social-security-system/ .Accessed on 15th March 2018

Bharata the duties of a king that a king should follow for the welfare of the kingdom. He explains about the importance of farmers and agriculture as a business, protection of civilians, the availability of food supply for the people etc. He also mentions that it is important to develop the income for the kingdom and keep the expenditure at minimum levels. He also talks about how problems between the rich and poor should be dealt with as it was always better to avoid conflicts to avoid anarchy in the kingdom. He also talks about how the expenditure should focus on the needs of the people, the soldiers etc. These duties and aspects mentioned are very much similar to the ones that are discussed by governments today. Like even the annual financial budgets planned by the governments try to focus on the needs of farmers, people below the poverty line and other such needs that have to be addressed.

Also the duties that are mentioned to be followed by the king are the ones that are expected to be followed by the governments of respective countries. Not only countries, now there are organisations such as the United Nations which help countries to help them grow faster with efforts like the Sustainable Development Goals (SDGs) which help countries to set targets to meet certain goals on poverty, hunger, global governance etc. Also, as mentioned before Budgets of governments clearly have the similar prospects like Rama talks about farmers and agriculture, on the similar lines, the Indian Budget of 2018-2019 saw certain highlights for farmers like the government's emphasis will be on generating higher incomes for farmers, by helping them produce more with lesser cost, and in turn, earn higher income for their produce; Agricultural market and infrastructure fund of Rs 2000 crore fund will be set up to strengthen the market connectivity; Special scheme to manage crop residue in Haryana, Punjab and Delhi to reduce pollution and other such plans.⁸⁵ Also, he has discussed the importance of a king consulting his ministers and others while taking important decisions. These can be seen applied practically in today's world whereby the government has a delegated framework and decisions are taken based upon meetings and sessions.

⁸⁵ “Key Highlights from Budget 2018”. *Economic Times*, 2nd February 2018, [www.economictimes.indiatimes.com/articleshow/62735935.cms?](http://www.economictimes.indiatimes.com/articleshow/62735935.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppstwww.economictimes.indiatimes.com/news/economy/policy/key-highlights-from-budget-2018-ease-of-living-is-new-catch-phrase/articleshow/62735935.cms)
[utm_source=contentofinterest&utm_medium=text&utm_campaign=cppstwww.economictimes.indiatimes.com/news/economy/policy/key-highlights-from-budget-2018-ease-of-living-is-new-catch-phrase/articleshow/62735935.cms](http://www.economictimes.indiatimes.com/news/economy/policy/key-highlights-from-budget-2018-ease-of-living-is-new-catch-phrase/articleshow/62735935.cms) .
Accessed on 15th March 2018

वीरैर् अधुषिताम् पूर्वम् अस्माकम् तात पूर्वकैः |
 सत्य नामाम् दृढ द्वाराम् हस्त्य् अश्व रथ सम्कुलाम् || २-१००-४०
 ब्राह्मणैः क्षत्रियैर् वैश्यैः स्व कर्म निरतैः सदा |
 जित इन्द्रियैर् महा उत्साहैर् वृत अमात्यैः सहस्रशः || २-१००-४१
 प्रासादैर् विविध आकारैर् वृताम् वैद्य जन आकुलाम् |
 कच्चित् समुदिताम् स्फीताम् अयोध्याम् परिरक्षसि || २-१००-४२

Translation- I hope you preserve the City of Ayodhya, furnished with everything and flourishing, that was formerly inhabited by our heroic ancestors, O my dear brother, that is worthy of its name, with its fortified gates, its elephant horses and chariots that fill it, with its brahmins, warriors and merchants in thousands, ever engaged in their respective duties, with its noble citizens self-controlled and full of energy, with its palaces in various shapes and the learned who abound there.⁸⁶

कच्चिच् चैत्य शतैर् जुष्टः सुनिविष्ट जन आकुलः |
 देव स्थानैः प्रपाभिः च तडागैः च उपशोभितः || २-१००-४३
 प्रहृष्ट नर नारीकः समाज उत्सव शोभितः |
 सुकृष्ट सीमा पशुमान् हिंसाभिर् अभिवर्जितः || २-१००-४४
 अदेव मातृको रम्यः श्वा पदैः परिवर्जितः |
 परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः २-१००-४५
 विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः |
 कच्चिज् जन पदः स्फीतः सुखम् वसति राघव || २-१००-४६

⁸⁶Book II: Ayodhya Kanda-Chapter [Sarga] 100". *Valmiki Ramayan*, November 2009 ,www.valmikiramayan.net/utf8/ayodhya/sarga100/ayodhya_100_frame.htm .Accessed on 15th March 2018

Translation -I hope that the kingdom, adorned with peaceful places rich in temples and sheds where water stored for distribution to passers-by in tanks, with happy men and women, graced by social festivities, with land well-tilled, abiding in cattle which are totally free from cruelties, the agricultural land not exclusively fed by rains, which is beautiful and is purged of beasts of prey, which is completely rid of fears, studded with mines, a destitute of sinful men, and well-protected by our fore-fathers, is prosperous and an abode of happiness.⁸⁷

कच्चित् सर्वाणि दुर्गाणि धन धान्य आयुध उदकैः |
यत्रैः च परिपूर्णानि तथा शिल्पि धनुर् धरैः || २-१००-५३

Translation- I hope all your citadels are quite full of money, grain, weapons, water and mechanical contrivances as well as artisans and archers.⁸⁸

दशपंचचतुर्वर्गान् सप्तवर्गं च तत्त्वतः |
अष्टवर्गम् त्रिवर्गं च विद्यास्त्रिस्रश्च राघव २-१००-६८
इन्द्रिन्द्रयाणां जयं बुद्ध्यं षाड्गुण्यं दैवमानुषम् |
कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलं || २-१००-६९
यात्रादण्डविधानं च द्वियोनी संधिविग्रहौ |
कच्छिदेतान् महाप्राज्ञ यथावदनुमन्यसे २-१००-७०

Translation- O, the very wise Bharata! I hope you understand the following and deal them properly the ten evils(1); the five kinds of fortifications(2); the four expedients(3); the seven limbs of state(4); the eight evils (born of anger) the three objects of human pursuit(5); the three branches of learning(6) subjugation of the senses, the six strategic expedients(7); adversity brought about by divine agencies(8); and by human agencies(9); the twenty types of monarchs (10); and the entire

⁸⁷ “Book II: Ayodhya Kanda-Chapter [Sarga] 100”. *Valmiki Ramayan*, November 2009 www.valmikiramayan.net/utf8/ayodhya/sarga100/ayodhya_100_frame.htm .Accessed on 15th March 2018

⁸⁸ ibid

population of the kingdom, setting about an an expedition, drawing up an army in a battle-array and the two bases namely , peace and war.⁸⁹

These ten evils that Rama refers to here are the basic problem or hurdles faced by any kingdom at present any government for that matter and he ask Bharata to deal with them wisely and diplomatically. Rama had spoken about the importance of dealing with crisis that occurs because of natural calamities and refers to it as “adversity brought about by divine agencies” which is basically the act of nature like Tsunami, earthquakes, floods, famine and how the government should be prepared to deal with it. He also stressed the importance on the need to control any epidemic or endemic diseases that is affecting the people. These issues are faced in the present day world order and countries with International organisations are trying their best to make sure that the needs of the people are met. For example, the Zika virus is a disease is caused by a virus transmitted primarily by Aedes mosquitoes. These mosquitos are common in the tropical regions of the world and the bite of the mosquito causes the infection. It is spread from one person to another by sexual transmission, blood transfusion etc. A lot of countries like Brazil were highly affected by this issue.

The World Health Organisation (WHO) is supporting countries to control Zika virus disease by taking actions outlined in the “Zika Strategic Response Framework” like the WHO supports health authorities to implement vector control strategies aimed at reducing Aedes mosquito populations; helps to prepare recommendations for the clinical care and follow-up of people with complications related to Zika virus infection, in collaboration with experts and other health agencies etc.⁹⁰

मन्त्रिभिस्त्वं यथोद्दिष्टैश्चतुर्भिस्त्रिभिरेव वा ।
कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे मिथः ॥ २-१००-७१

Translation- I hope that you consult with three or four ministers as mentioned in scriptures any proposal collectively and singly with each of them in secret.⁹¹

An example of a leader taking advice and consulting his advisers is Ronald Reagan then president of USA (1981-1989). He was an actor turned politician. He formulated various domestic policies

⁸⁹ ibid

⁹⁰ “Zika Virus”.WHO,Fact sheets , *WHO*, www.who.int/mediacentre/factsheets/zika/en/ . Accessed on 16th March 2018

⁹¹ “ Book II: Ayodhya Kanda-Chapter [Sarga] 100”. *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/ayodhya/sarga100/ayodhya_100_frame.htm. Accessed on 16th March 2018

majorly which are considered as his achievements. Reagan's economic program had two major components- tax reductions and budget cuts which were seemed to be beneficial for commoners. He also followed the advice of David Stockman, his director of the Office of Management and Budget, to avoid reforming entitlement programs such as Social Security and Medicare that were the largest components of the budget. Reagan had his advisor Baker who advised him to make the economy their first priority from the outset. Also, Mr Baker played an important role when Americans were released from Tehran after the hostage crisis.⁹²

देवता अर्थे च पित्र् अर्थे ब्राह्मण अभ्यागतेषु च ।
योधेषु मित्र वर्गेषु कच्चिद् गच्छति ते व्ययः ॥ २-१००-५५

Translation- I hope that your expenditure goes for the cause of divinity, manes, brahmins, unexpected visitors, soldiers and hosts of friends.⁹³

The above verse stresses on the importance of expenditure to be met on soldiers. Indian government has adopted this and is making sure that the army personnel and soldiers are kept comfortable, good accommodation is provided, free medical facilities, free train travel during their annual leave which is a period of 60 days. The army personnels family's needs are met, education for the children of the soldiers are provided such as they army schools and the Kendriya Vidyalaya, food resources for the family are given at a lower price etc.

TREATISE

Vidura neethi was an ancient Indian treatise on statehood and governance and the duties of rulers. It was said to be the predecessor of the famous book on statecraft *Arthashastra*. Not only *Arthashastra* but seemingly it can said to be older than other such works like The Art of War by Sun Tzu, work by Machiavellis the Prince etc. Vidura is the brother of King Dhritarashtra and he served as the chief advisor and prime minister of Hastinapur. He always spoke about the *Dharma*. The formal dialogue between Vidura and Dhritarashtra is known as '*Vidura neethi*'. This appears in the

⁹² Cannon, Lou. "Ronald Reagan: Domestic Affairs". *Miller Center*, www.millercenter.org/president/reagan/domestic-affairs .Accessed on 16th March 2018

⁹³ " Book II: Ayodhya Kanda-Chapter [Sarga] 100". *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/ayodhya/sarga100/ayodhya_100_frame.htm. Accessed on 16th March 2018

Udyoga Parva of the Mahabharata. The text which consists around 500 shlokas basically talks about the phenomena of 'right conduct'. He had emphasised on the importance of women's rights as well.

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च ।
वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते ॥ ५९ ॥

Translation- They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks, like fruits that are ripe. ⁹⁴

Vidura similarly talks about the duties of a king which is given below-

A king should regularly monitor the following:

- The dangers to kingdom from outside,
- economic condition of the region and people,
- financial position of the treasury,
- strength of the army; Otherwise his country will be ruined.
- In all situations, a leader should try to find the ultimate truth before forming an conclusion' just like spending lot of efforts in extracting gold from the ore.

मितं भुङ्क्ते संविभज्याश्रितेभ्यो मितं स्वपित्यमितं कर्मकृत्वा ।
ददात्यमित्रेष्वपि याचितः संस्तमात्मवन्तं प्रजहात्यनर्थाः ॥ ९९ ॥

Translation- He who eats frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who, when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. ⁹⁵

⁹⁴ "Vidura Neethi from the Mahabharata". *India divine*, 7th July 2014, www.indiadinive.org/vidura-neethi-from-the-mahabharata/ .Accessed on 16th March 2018

⁹⁵ Ibid

The above stated are the duties and the role of a leader or government for a proper and successful state governance and it can be observed that a lot of leaders, governments and countries have taken up various measures for a successful governance of state.

ANARCHY

Anarchy in International relations is defined as the absence of some overarching power in the International system. It was a factor that has been discussed in both the Ramayana and Mahabharata. Anarchy is a political school of thought which aspires for a stateless society based on voluntary self-governance. Over centuries, many philosophers -- like Laozi, the founder of Taoism in 6th century BC China, Diogenes and the Cynics and Aristotle in 4th century BC Greece. German philosopher Immanuel Kant called anarchy a state governed by law and "freedom without force".. The British writer and thinker William Godwin is considered its founder. Some writings of Karl Marx talk of this concept. Even the Indian freedom fighter Lala Har Dayal has referred to anarchy.⁹⁶ Before these scholars and sources the Indians have referred to anarchy. Anarchy has been spoken in the Ramayana, Mahabharata, *Manusmriti*, Tamil literature etc.

In Ramayana anarchy is a highly discussed topic. It has been explained in the Ayodhya Kanda of the Ramayana after the passing away of king Dasaratha and the ill effects faced by a kingdom without a king or a designated leader. It is referred to as '*Araajake dhanam*' or a anarchic state.

न अराजले जन पदे विद्युन् माली महा स्वनः |
अभिवर्षति पर्जन्यो महीम् दिव्येन वारिणा || २-६७-९

Translation- Lightning clouds in the sky with a great noise of thunder, will not yield rain on the land in a country without a king.⁹⁷

⁹⁶ Khanna, Amit .“The Mahatma and anarchy”.*Business standard*, 29th January 2018, www.business-standard.com/article/news-ians/the-mahatma-and-anarchy-comment-special-to-ians-118012900465_1.html .Accessed on 16th March 2018

⁹⁷ “ Book II: Ayodhya Kanda-Chapter [Sarga] 67”. *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/ayodhya/sarga67/ayodhya_67_frame.htm. Accessed on 16th March 2018

न अराजके जन पदे योग क्षेमम् प्रवर्तते |
न च अपि अराजके सेना शत्रून् विषहते युधि || २-६७-२४

Translation- In a ruler less land; gain and security are not duly established. In anarchy, army cannot conquer enemies in battle.⁹⁸

न अराजके जन पदे स्वकम् भवति कस्यचित् |
मत्स्याइव नरा नित्यम् भक्षयन्ति परस्परम् || २-६७-३१

Translation- In a ruler less land, there is no one's own property for any one. Like fishes, persons always eat away each other.⁹⁹

In the Ramayana the the state of anarchy has been compared with that of kingdom with no ruler or an authority to guide the followers and the people. It is worth to mention that in International relations and anarchic state has been referred to as the absence of a higher authority to bring order in place.

न अराजके जनपदे उद्यानानि समागताः |
सायाह्ने क्रीडितुम् यान्ति कुमार्यो हेमभूषिताः || २-६७-१७

Translation- In a ruler less territory, girls adorned in gold do not go together to parks to play there in the evening. ¹⁰⁰

⁹⁸ “ Book II: Ayodhya Kanda-Chapter [Sarga] 67”. *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/ayodhya/sarga67/ayodhya_67_frame.htm. Accessed on 16th March 2018

⁹⁹ ibid

¹⁰⁰ ibid

Anarchy as a concept has been referred to by Mahatma Gandhi. Gandhi's concept of Satyagraha and his entire Civil Disobedience movement is a clear manifestation of his faith in anarchy. Gandhi's vision of *Ram Rajya* was based on freedom, justice, human rights, equality and non-violence. It is very important in Indian context or in general in the context of all eastern democracies of the globe. Once Swami Vivekananda said- "In east one cannot talk of politics without referring to religion, while in west one cannot talk of religion without referring to the politics".¹⁰¹

Gandhi had mentioned that "the day a woman can walk freely at midnight on the roads, that day we can say that India achieved independence."¹⁰² This concept is interrelated with anarchy as mentioned in Ramayana as in Ramayana they felt that if a woman cannot adorn jewellery and be safe in a public place, it was anarchy. The same way though India had gained freedom and a government was coming in to place, the national leader felt that complete freedom will be attained only when there is hundred percent safety for people. So it can be said that the modern concept of anarchy may have the element of freedom in it.

The condition of the anarchical state is shown in the *Shanti Parva* of the Mahabharata. Bhishma said, "The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers. In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states."¹⁰³ It talks about how a kingdom without a king will be pushed to a chaotic state.

It is also stated in the Mahabharata that the stronger people used to oppress the weaker persons just as a bigger fish gulps a smaller one. The state came into existence due to the desire of the people to put an end to anarchy and establish an efficient administration and work for the emergence of a welfare state as well as to keep every one within the jurisdiction of law and eternal code of duty.¹⁰⁴

So anarchy in Mahabharata was spoken about in two manners- without king and land without defined boundaries.

The above reference to defined States in Mahabharata can be considered as the predecessor for the Treaty of Westphalia signed in 1648 by countries which led to definite borders been drawn for

¹⁰¹ Ahmed, Sawkat Ali. "Ancient Democracy And The Role Of Government In India According To Ramayana". *International Journal of Innovative Education*, Volume 1 Issue 5 September 2014, www.ijie.co.in/index.php?option=com_content&view=article&id=111:ancient-democracy-and-the-role-of-government-in-india-according-to-ramayana&catid=97&Itemid=525. Accessed on 16th March 2018

¹⁰² Gokul[Jeyamohan]. "Sabarmati: Gandhi and Rape". Wordpress, 5th January 2013, www.thesabarmati.wordpress.com/2013/01/05/gandhi-and-rape/. Accessed on 16th March 2018

¹⁰³ "Mahabharata : SECTION LXVII". *Sacred Texts*, www.sacred-texts.com/hin/m12/m12a066.htm. Accessed on 16th March 2018

¹⁰⁴ *ibid*

States to end the chaos. It was to give secured autonomy to different countries as there had been countless wars fought till for territory and power. The destruction caused by the thirty years war led to nations coming together to formulate the peace treaty. This peace treaty led to the coming up of the concept of sovereignty of countries. Though it was signed and countries became sovereign, this could not prevent war and some of the deadly wars such as the World wars were fought later on. Also sovereignty of States were affected too as the period of imperialism and colonisation took over the world in the 18th century. The United Nations was formed in 1945 and is considered as the body governing different states over different issues and there are around 193 countries as the members of the United Nations. The preamble of the United Nations state “to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind”¹⁰⁵ and this what they are determined at, but the UN has been criticised for being controlled by the USA and they have not been able to stop many wars and invasions such as the Korean War, Vietnam war, Iraq’s invasion of Kuwait etc. The recent attacks and chemical bombing in Syria shows that such International organisations are not able to help these nations more than just providing them some humanitarian relief. This shows that even though there is sovereignty and individual autonomy of states , still there persists the ill effects of anarchy.

DEMOCRACY

“Those who deny freedom to others, deserve it not for themselves; and, under a just God, can not long retain it”- Abraham Lincoln.

This was a quote made by then US president Abraham Lincoln. He was a person who completely vouched for freedom and dignity and that was very much shown in his efforts taken for the banishing of slavery .

A terminology that is always referred as an ideal form of government. One of the ancient democracy was Greece with their form of voting system and their federation states. Though India is called as one of the largest democracies in the world, India before the independence and British rule had the rule of monarchs. Though it was a set of monarchic rule, it does not mean that references to democracy were not made. The *Ram Rajya* has been referred to as an ideal State of a country by Mahatma Gandhi.

Ram Rajya according to many scholars meant that the state (*Rajya*) was the sole legitimate agency wielding power (force), which imposes limits upon its exercise of power, either for the greater

¹⁰⁵ United Nations. “Charter of the United Nations- Preamble”. www.un.org/en/sections/un-charter/preamble/index.html Accessed on 16th March 2018

happiness of the people, or to evade a greater tyranny that could be caused by moral outrage or self-righteousness.¹⁰⁶ The whole set of duties discussed before contribute to the fact that democratic ideas in Ramayana was based on the fact of fulfilling the needs of the people, keeping them satisfied and basically it was a government for the people. That is the reason why *Ram Rajya* can be associated with the concept of democracy. Also, the democratic peace theory can be applied here saying that democracies wont go for war with each other and to make attempts to say that it can be applied it is worth to mention that different means of diplomacy was used in the Ramayana to get Sita back peacefully without going for war, but the war was justified as the reason for war was acceptable as per ancient Indian rules. Below is the interpretation of the existence of democracy in the ancient times by Major General (Dr.) GD Bakshi, SM, VSM, (Retd) in Strategy, War and Weapons in the Mahabharata .He refers to Krishna as a person who vouched for democracy or more of a free rule than pressures of the autocratic monarchical power.¹⁰⁷

- **Before the Mahabharata war, there was an upsurge of democratic ideas in India with the rise of the clan republics of the Yadava's in Mathura- led by Krishna and Balaram.**
- **Like the French Revolution, this upsurge of democratic ideas greatly perturbed the monarchies in India.**
- **All the monarchies combined to form a Confederacy of kings led by Jarasandh to destroy the emerging Yadava Republic in Mathura.**
- **Like Mao Zedong, Krishna broke from tradition by engaging in a massive strategic retreat from Mathura to Gujarat to escape the incessant attacks of the monarchical powers.**
- **Once in Gujarat, he was not sidelined from the Indian geo strategic scenario. It is said he deliberately engineered a major war between the monarchical states by favouring the Pandavas against the Kauravas. This was a grand strategy by Krishna and a design of engineering a major clash between the monarchical powers.**

¹⁰⁶ "Ideal World – Ram Rajya – Hinduism". Word press, 21st August 2014, www.parablesmythslegends.wordpress.com/2014/08/21/ideal-world-ram-rajya-hinduism/ .Accessed on 16th March 2018

¹⁰⁷Bakshi,GD. "Strategy ,War and Weapons in the Mahabharata". *Draupadi Trust*, www.draupaditrust.org/content/International%20con/Mahabharata/G.D.%20Baksi.pdf.Accessed on 16th March 2018

Also there is a mention in the *Shanti Parva* of the Mahabharata where Bhishma advises Yudhishthira about the need to be a good king, meet the needs of the people and other duties which were discussed in this chapter earlier. This *Shanti Parva* has also referred to certain states which functioned without a king, not in an anarchic state but as republics. In Chapter 107/108 of *Shanti Parva* there is a detailed narration by Bhishma to Yudhishthira about the features of republics called *Ganas* in India. Bhishma states that when there is unity among the people of a republic that republic becomes powerful and its people become prosperous. Such people are intelligent, brave, honest, and trained in the use of arms. This way they prosper. Having said this Bhishma then narrates how republics are destroyed :

**Bhedey ganaah vineyshur hi bhinnaastu sujayaah
paraihTasmaat sanghaatyogen prayateran ganaah sadaa**

Translation-Republics are destroyed only by internal conflicts between the people. Therefore republics should always seek to maintain good relations among the people.¹⁰⁸

**Teshaam ayonyabhinnaanaam swashaktim anutishthataam
Nigrahaah panditaih kaaryah kshipramev pradhaanatah**

Translation-Therefore the wise people in a republic should crush the chiefs of the wicked persons who try to divide the people”This is a fascinating narrative in the Mahabharata.

It shows that in ancient India there were not only kingdoms (like Hastinapur and Indraprastha) but also regions where there was no king but a republic.¹⁰⁹

¹⁰⁸ Katju, Markandey [Satyam Bruyat]. “ Republics in ancient India”. *Blogs. Times of India*, 19th April 2013, www.blogs.timesofindia.indiatimes.com/satyam-bruyat/republics-in-ancient-india/. Accessed on 16th March 2018

¹⁰⁹ *ibid*

ROLE OF WOMEN

Women played an important role, and princesses had a say in their marriage and a *Swayamwar* was performed for the princesses to choose their husband. Women were considered as advisers and a great example would be the character from Ramayana called Tara. She was the wife of Vali, brother of *Vanara* king Sugriva. She advised him to fulfil the promise Sugriva made to Rama about helping him to find Sita. This incident has contributed to the current world order by not only emphasising the importance of women but also the process of passing bills or act .The Bill or Act passed in parliaments that has to be done in the stipulated time today was a concept derived from the Ramayana with the concept of '*Sugrivajne*' which is known as the pledge of Sugriva for helping Rama to find Sita. When he delays the process, Lakshmana was preparing to launch and attack on Sugriva when Hanuman and Tara interrupt and advice Sugriva to arrange the process of search immediately. Also Tara is the one who warns Vali to not fight Sugriva and allow him back into the kingdom as he had the support of Rama. Below is a verse from Ramayana, where Tara tries to prevent Vali from fighting Rama.

प्रसीद पथ्यम् श्रुणु जल्पितम् हि मे
न रोषम् एव अनुविधातुम् अर्हसि |
क्षमो हि ते कोशल राज सूनुना
न विग्रहः शक्र सम तेजसा || ४-१५-३०

Translation- Be graceful and it behove you to listen to my small but expedient talk, and following up rancour alone is unbecoming of you, thereby your confrontation with the Prince of Kosala will be unpardonable for his dynamism equals that of Indra." Thus Tara spoke to her husband Vali.¹¹⁰

¹¹⁰“Book IV : Kishkindha Kanda - Chapter[Sarga] 15”. *Valmiki Ramayan*, November2009 , www.valmikiramayan.net/utf8/kish/sarga15/kishkindha_15_frame.htm .Accessed on 16th March 2018

**nashte mr^ite pravraje kliibe ca patite tathaa
pancastu aapastu patih anye vidhiyate**

Translation- A husband if lost, dead, deserted, becomes eunuch, in these five situations another husband is ordained...¹¹¹

Widow remarriage was not a taboo then and women like Tara, Mandodari who was the wife of Ravana after the death of their husbands were married to their brothers in some versions of the texts and some theories suggest that marriage to the reigning queen after the king's death was compulsory and mutual.

Draupadi was another powerful woman and she appears in Mahabharata. She was the wife of the Pandava brothers. She was able to choose her husband Arjuna as though it was a *Swayamvar* and raw princes who had come could perform their task and win her hand, she refused to marry Karna as she was not happy with his birth and being the son of a charioteer.

Draupadi can be said to be an example of a brave woman given her life as she was ready to open to people bravely about harassment by a man which most women do not come forward and talk about even now. She was humiliated by men in a king's court by her husband's cousins which is very similar to the trauma of physical violence against women and how they are seen as objects. She was a fearless woman and demanded justice directly from Dhritarashtra, the king of Hastinapur, when she was insulted. She, as Sairandhri during the 13 years of exile, again demanded justice directly from king Virata when she was insulted by his brother-in-law Kichaka. She openly condemned those kings (Virata and Dhritarashtra) for failing to protect a woman. She even condemned great warriors such as Bhishma, Drona, Kripacharya and her husband for not saving her from the humiliation.¹¹² Also, it is worth to be noted that not all women were educated in those days but Draupadi was. Draupadi's father, Drupada, allowed Draupadi to be educated. She had wide knowledge of different subjects and was known as *Pandita* or a woman who is well educated. Her

¹¹¹ "Book IV : Kishkindha Kanda - Chapter[Sarga] 24". *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/ayodhya/sarga24/ayodhya_24_frame.html. Accessed on 18th March 2018

¹¹²Thakur, Pallavi. "16 fascinating facts about Draupadi". *Speaking Tree*, 15th January 2016, www.speakingtree.in/allslides/unknown-facts-about-draupadi-from-mahabharata/249534. Accessed on 16th March 2018

words and opinions were well-respected and supported by her family due to her vast knowledge of many subjects. This shows that education is important to every woman and how educating a woman means it is to educate her family. It can be very much associated with the conventions that exist for the protection of women rights such as The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) which came up in 1979, 1848 Seneca Falls Convention etc. The 1848 Seneca Falls Convention led to the 19th Amendment in the US constitution which brought in voting rights for women.

The CEDAW Convention defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."¹¹³ Article 10 of the CEDAW convention talks about the right of women to access educational facilities. It states, "ates Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women".¹¹⁴

In India women were reported to have accompanied men to the battle field. Kaikeyi helped Dasaratha out of trouble in the battlefield when he was wounded. That is how they met and married. Also Kaikeyi played an important role in Ramayana and she was seen as an authoritative woman who made sure her wishes were fulfilled whether others appreciated it or not.

Below is the verse from Ramayana, where Kaikeyi pressurises Dasaratha to banish Rama to the forest and make her son the king.

यस्याः प्रसादे जीवामि या च मामभ्यपालयत् ।
तस्याः कृतम् मया मिथ्या कैकेय्या इति वक्ष्यसि ॥ २-१२-४१

Translation- Can you say" a wrong was done to Kaikeyi, on whose grace I am living now and who protected me earlier?¹¹⁵

¹¹³ UN Women. "The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)". *UN Women*, 2009, www.un.org/womenwatch/daw/cedaw/ .Accessed on 16th March 2018

¹¹⁴ Ibid

¹¹⁵ "Book II : Ayodhya Kanda - Chapter[Sarga] 12". *Valmiki Ramayan*, November 2009, www.valmikiramayan.net/utf8/ayodhya/sarga12/ayodhya_12_frame.html . Accessed on 18th March 2018

Also, there were different instances on women being involved in fights. Rama hesitated so much to destroy Tataka because she was a woman , but Surpanaka was hurt for her constant nagging of Rama and to drive her away they resort to this assault.

Below is the verse from Ramayana, where Rama says that he does not intend to kill Tataka because she was a woman, and only try to remove her mobility as she is causing trouble to all the sages, animals and people living in and around the forest and she was destroying the vegetation of the forest as well. It shows that though she was a demon and causing trouble, Rama respected her for being a woman and wanted to respect her for her feminine nature and felt that she could not be hurt or violated.

न हि एनाम् उत्सहे हन्तुम् स्त्री स्वभावेन रक्षिताम् ।
वीर्यम् च अस्या गतिम् च एव हन्यताम् इति मे मतिः ॥ १-२६-१२

Translation- As it is her feminineness is protecting her, and I too I do not really attempt to kill her, but I intend to terminate her impudence and mobility.¹¹⁶

This can be associated in the present with a few rights a woman has with respect to being arrested or charged for a crime in India as well. - ¹¹⁷

1.Right to not being called to the police station- Women cannot be called to the police station for interrogation under Section 160 of the Criminal Procedure Code. This law provides Indian women the right of not being physically present at the police station for interrogation.

2.Right to no arrest -According to a Supreme Court ruling, a woman cannot be arrested after sunset and before sunrise.

3.Manhandling and Handcuffing – It is illegal to manhandle a person at the time of arrest.

4.Search of arrested person – Only a female police can search another female. The search should be carried out in a decent manner.A male police officer cannot search a female offender. He can however search a woman’s house.

¹¹⁶ “Book I: Bala Kanda- Chapter[Sarga] 24” *Valmiki Ramayan*, November2009 ,www.valmikiramayan.net/utf8/baala/sarga24/bala_24_frame.htm . Accessed on 18th March 2018

¹¹⁷ Shah, Gopi. “10 legal rights that women should know”. *Times of India*, 28th July 2017, www.timesofindia.indiatimes.com/life-style/10-legal-rights-that-women-should-know/articleshow/50742542.cms. Accessed on 18th March 2018

Sita was a woman who was loyal to her husband, and generally portrayed to be a soft person. People fail to realise that she was a brave woman herself as she accompanied her husband to the forest, leaving all the royal comforts at the palace proving that she was a risk taker and even when she was kidnapped and kept at a place away from her family she did not lose hope and tried to resist any assault or actions against her. A lot of awareness on Self defence is spreading in different countries due to a lot of violence against women and these texts are inspirations to the women of the current era and it definitely teaches them to be strong at all situations.

Below are verses from Ramayana, where Sita's character is shown as a bold, brave and a dedicated woman.

यदि त्वम् प्रस्थितः दुर्गम् वनम् अद्य एव राघव ।
अग्रतः ते गमिष्यामि मृदन्ती कुश कण्टकान् ॥ २-२७-६

Translation- Oh, Rama! If you set forth now itself to the forest, which is difficult to be travelled, I shall come before you, by trampling down thorns and grass with long pointed stalks.¹¹⁸ Sita spoke these words to Rama, when he refused to take her with him when he was banished to the forests.

शक्या लोभयितुं नाहमैश्वर्येण धनेन वा ॥ ५-२१-१५
अनन्या राघवेणाहं भास्करेण प्रभा यथा ।

Translation- I am not capable to be tempted by wealth or by money. I am not separate with Raghava like the sun-shine with the sun.¹¹⁹ Sita spoke these words to Ravana when he forced her to forget Rama and marry him.

¹¹⁸ “ Book II: Ayodhya Kanda- Chapter[Sarga] 27” *Valmiki Ramayan*, November2009 ,www.valmikiramayana.net/utf8/baala/sarga27/bala_27_frame.htm . Accessed on 18th March 2018

¹¹⁹“ Book V: Kishkindha Kanda- Chapter[Sarga] 21” *Valmiki Ramayan*, November2009 ,www.valmikiramayana.net/utf8/baala/sarga21/bala_21_frame.htm . Accessed on 18th March 2018

Transgenders and the concept of homosexuality was not a taboo during the ancient times and a great example of that would be Shikandi- born as a woman, raised as a man and was eventually married to a woman as well. Shikandi was a warrior and fought on behalf of the Pandavas and the sole enemy to Shikandi was Bhishma. Bhishma refused to fight Shikandi in the battlefield stating In Indian epics and chronicles, there are occasional references to same-sex intercourse.

For example, in the Valmiki Ramayana, Hanuman is said to have seen *Rakshasa* women embracing those women who have been embraced by Ravana.¹²⁰

Hijras are organized communities comprising of males who express themselves socially as women. They are a mix of transsexuals (men who believe themselves to be women), transvestites (men who dress in women's clothes), homosexual (men who are sexually and romantically attracted to men) etc .They were all respected and treated without any discrimination.

**Purush napunsak nari va jiv charachar koi / Sarv bhav
bhaj kapat taji mohi param priy soi**

Translation- Any man, any transgender, any woman, any living being, as long as they give up deceit and come to me with love for all, they are dearest to me. ¹²¹

These lines were recited by Rama in the Ramcharitmanas. This shows the liberal attitude towards the LGBT (Lesbian, Gay, Bisexual and Transgender) community and there was no requirement of an individual law to guide them as they were considered as normal people and belonged to the whole lot of people. This can very much be related with the principles based on which the Universal Declaration of Human Rights (UDHR) was formulated. The UDHR was formulated basically to provide all human beings the basic rights for people irrespective of their caste, creed etc. The Article 2 of the UDHR states that, “ Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion,

¹²⁰ Pattanaik, Devdutt, *Shikhandi: And Other 'Queer' Tales They Don't Tell You*, Penguin Books Limited, India 2014

¹²¹ Tripathi, Amish. “LGBT rights were accepted in ancient India, Sec 377 must be repealed: Amish Tripathi”. *Hindustan Times*, 4th September 2017, www.hindustantimes.com/books/lgbt-rights-were-accepted-in-ancient-india-sec-377-must-be-repealed-amish-tripathi/story-NFOnXL3rGVXECqTdg9SuXL.html. Accessed on 18th March 2018

political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.”¹²²

So this shows that these texts have always considered human rights as a common factor for all and it was always on the basis of non discrimination. Over the years cultural changes have taken place leading to discrimination against the people belonging to such groups and has been considered to be going against the nature. So individual laws in different countries have been formulated to protect their dignity and respect. There are countries such as Japan, China , Mexico , Malaysia, Argentina etc and they have legalised sam-sex marriage. Countries like USA, which are made up of a number of federal states have different views towards same-sex marriage and the community. In the US, 37 states out of 50 states have legalised same-sex marriage. Many countries only criminalise intercourse between men due to historic penal codes from British colonial rule such as countries like India, homosexuality and same -sex relations were considered to “ order against nature” and the Article 377 of the Indian Penal code focuses on that. In 13 countries, being gay or bisexual is punishable by death. These are; Sudan, Iran, Saudi Arabia, Yemen, Mauritania, Afghanistan, Pakistan, Qatar, UAE, parts of Nigeria, parts of Somalia, parts of Syria and parts of Iraq.¹²³

MANAGEMENT AND RAMAYANA

The basic crux of the Ramayana story is Rama has to save Sita from Ravana. So this was his objective. Management is basically about trying to fulfil an objective or goal set. There are around fourteen principles of management formulated by Henri Fayol which focuses on negotiates, unity of command, leadership, coordination as so on. There are several instances from the Ramayana which brings out aspects of good management skills of Rama and the Vanara army which can be highlighted and taken as a great example for application in present day scenario.

For example the SWOT- Strengths, Weakness, Opportunities and Threats analysis which is generally spoken about in companies and by countries as well. This was present in the Ramayana as

¹²² United Nations. “ Universal Declaration of Human Rights”. UN, /www.un.org/en/universal-declaration-human-rights/. Accessed on 18th March 2018.

¹²³ Fenton, Siobhan. “LGBT relationships are illegal in 74 countries, research finds”. *Independent*, 17th May 2016, www.independent.co.uk/news/world/gay-lesbian-bisexual-relationships-illegal-in-74-countries-a7033666.html. Accessed on 18th March 2018

well. The incident that can be highlighted would be Hanuman's visit to Lanka in search of Sita. At that time he completely analysed Lanka as well so as to know the opponent's strengths as that would be useful when the situation escalates to war. The essence of negotiation till the end was another aspect that was visibly clear.

The incidents that highlights the essence of negotiation can be the peace talks and diplomacy that was done to avoid war and settle the dispute smoothly. This was done twice, once with Hanuman when he went to search for Sita, he met Ravana and tried to bring peace and settle the dispute. When this failed and a war was declared, even then Rama sent Angad to discuss peace as discussed in the previous chapter. This shows how negotiations form an important part of any conflict, business, between governments etc.¹²⁴

Also, decision making is another factor that can be looked up to from Ramayana. All decisions were made with the consultation of the others, which also brings out the essence of group coordination and team management as well. For example, when Vibhishana, brother of Ravana wanted to join with Rama and the *Vanaras* this was not accepted by all of them on Rama's side. Rama understood each and everyones issues and as a leader tried to explain and come to a consensus and take Vibhishana with the acceptance of all as it is important for everyone to have a common path to achieve the common goal.

Also, team coordination was witnessed when the bridge to Lanka was built. This importance of respect to subordinates and team members was not given by Ravana which shows the negative aspects of not hearing out to others. He did not listen to Vibhishana or his wife Mandodari to return back Sita which finally led to his destruction. A good manager is one who knows the secret to get work done. A good businessman includes everybody in the working, even the subordinate staff and makes them feel part of a team which together achieves success. A good leader will definitely take the opinion of all.

¹²⁴ S, Siddhartha. "Working It Out: Management lessons from the Ramayana". Indian Express, 31st July 2017, www.indianexpress.com/article/lifestyle/workplace/working-it-out-management-lessons-from-the-ramayana-4775784/. Accessed on 18th March 2018

IP IN ANCIENT INDIA

Intellectual property (IP) refers to creations of the mind, such as inventions; literary and artistic works; designs; and symbols, names and images used in commerce.¹²⁵ In ancient India there were no such laws for the protection of such art works, poems etc but there was extensive knowledge sharing that existed. And copying was considered to be against the principles of Dharma, so most of them would not attend to do that, though they used to sing the hymns written by another person etc. But the concept of IP did exist in the form of seals of a particular kingdom, like they have special seals to symbols for each kingdom so as to identify the owners of a particular jewellery or artefacts etc. An example would be the story where a fisherman finds a ring in the belly of a fish and seeing the royal seal on the ring he returns it back to king Dushyantha in the famous Shankuntala story. Indian saints such as Thyagaraja belonging to a more recent past that is, 18th century and a few others of his era, were perhaps the first musicians to have shown signs of “proprietorship”. For instance, Thyagaraja, who composed thousands of songs in praise of Gods, especially on Lord Rama, systematically affixed his Mudra or signature in all of his compositions out of devotion .¹²⁶

¹²⁵ WIPO. “Intellectual property”. *WIPO*, www.wipo.int/about-ip/en/#. Accessed on 18th March

¹²⁶ Ganapathi, Janani. “ Intellectual Property Rights and the Ancient Indian Perspective “. 2015, *Space and Culture*, www.spaceandculture.in/index.php/spaceandculture/article/download/147/93. Accessed on 18th March 2018

CHAPTER VIII :

CONCLUSION

The contribution of ancient Indian literature to International law is substantial. This has been proved by various instances stated in this dissertation. Ancient Indian Literature includes various works like Ramayana, Mahabharata, *Arthashastra*, Laws of Manu, *Skanda purana* etc. It is important to note that India has existed from prehistoric times and is one of the ancient civilisations such as the Harappa and Mohenjo Daro and Indus Valley. History is researched for patterns one can identify, yet mythology is ignored with a questionable scepticism. Mythology has generally been absorbed as a source for value education or telefilms. Very Few times, mythology has been looked from a practical perspective and as a source which contributes to the legal and administrative framework. Mythology had kingdoms, Post Colonial India has Governments. The word still have disputes ranging from borders to resources. This was the same cause for wars and conflicts in ancient times as well. This study focused on two texts majorly - the Ramayana and the Mahabharata and their contribution to International Law under broad topics such as war, diplomacy, foreign relations, statehood and governance.

In the ancient period, a major part of International law consisted of rules of warfare. Mutual relations of States were governed by certain rules based on the law of nature. Indians, Greeks, Romans had practiced definite rules regarding war and peace. According to Indian history, India was divided into a large number of states known as *Rajyas* or kingdoms. These kingdoms observed certain rules of *Dharma* which was basically the product of a common religion, culture and civilisation which they possessed as their common heritage. Ancient Indian literature, in particular, the *Arthashastra*, the Ramayana and the Mahabharata, laid down various rules which are very similar to modern International law, as followed by the modern states in practice.

War was the core or central theme of both the Ramayana and Mahabharata and it can be observed that both these texts focus on the theme of Just war or ethical warfare. Rama was a follower of ethical warfare and he made sure that good treatment was given to the prisoners of war. This can be compared with the Geneva conventions which came up only in the 19th century but such issues have been dealt much before that. So the contributions made by these epics are immense to the Geneva conventions as well. For instance the 'Geneva Convention (III) Relative to the treatment of

Prisoners of War' elaborates on the rights and privileges of every combatant who has been captured as a prisoner of war and most of these principles have been mentioned in the Ramayana.

Also the principle of humanitarianism was clearly followed by Rama and he made sure that medical treatment was given to the combatants of the opposition forces as well. This can be said as a contribution to the 'Geneva convention (I) For the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field' which discussed about treatment to all the combatants irrespective of the party which they belong to. Rama suggests that combatants from both the party should be given medical assistance and should be given the same respect at death as well. Also, Rama makes all efforts to avoid war by sending representatives to Ravana as he felt war could be avoided if Ravana had treated the diplomats with dignity and had freed his wife and the other prisoners who were held up in Lanka. Sending an envoy to another place can be an example of foreign relations of the kingdoms that existed in ancient era. These envoys or ambassadors were called *Dutas*. Further, in the ages of Ramayana and the Mahabharata, the post of ambassadors was reserved for persons of the highest ability, character and status. Moreover, the *Duta* was required to perform many duties which are identical to those in the modern International law. He had to communicate with the host state, maintain treaties, issue ultimatums, seek information, seek favours from enemy states and maintain good relations with high ranking officers. More than 5,000 years ago, India recognised that the person of the ambassador was inviolable and this was a great service that ancient Hinduism rendered to the cause of International law. Even Mahabharata, talks about the inviolability of the rights of a diplomat as people in Duryodhana's court were completely against hurting Krishna as he had come to talk about peace and had adorned the role of being the messenger of the Pandavas. Also, the dignity an envoy has to maintain has also been discussed in the Mahabharata as there was an instance in Mahabharata when Krishna declined the invitation, of Duryodhana to enjoy the hospitality offered because the code of conduct of an envoy who was on a special mission to the enemy's Court prohibited acceptance of the enemy's hospitality unless and until his mission was successful.

The application of Multi-Track Diplomacy which is a conceptual way to view the process of International peacemaking as a living system and a relatively new concept showed that there are a lot of similarities when it comes to building ties and relations with not only foreign States but also the neighbouring kingdoms or states through concepts like business, education etc. It was also a form of establishing better relations with other countries and peace making.

The theory of neutrality that exists in international law has been observed in ancient Indian literature and can be said to be a contributor as a customary source of law and has been practiced in

ancient India In ancient Indian political thought, inter-state relations in all their aspects and dimensions have been explained through the theory of '*Mandal*'. There were kingdoms which have taken the neutral stand in war like the Udupi kingdom which was a neutral party in the Kurukshetra war.

Warfare tactics, weaponry, formations in the battlefield are the platforms where high similarities can be traced between the current day military and the ancient times. Also, the possibility of the existence of atomic and weapons of mass destruction in the past based on the scriptures of Mahabharata which talk about "...a single projectile, charged with all the power of the universe, an incandescent column of smoke and flame as bright as the thousand suns....." which is very much similar to a nuclear weapon- the explosion of one and how destructive it can be.

Also, similarities in statehood and governance and a predecessor to the bills passed in a parliament called *Sugrivajne* and a treatise which is supposed to be much older than the *Arthashastra* which were discussed discloses the fact that ancient literature has been a great contributor to not only International but to even other important aspects which are very significant when it comes to the government of a country. Also important terminologies such as democracy and anarchy which form a significant part of International Relations (IR) have also been discussed in the past and the relevance of a republic and the concept of '*Ram Rajya*' has been a great contribution to the field of IR as well.

It is sufficiently clear that the several tenets of present day International law, humanitarian principles, rules of warfare etc have already formed an inherent part of literature and texts in ancient India and has contributed immensely to the International framework of law and treaties.

Hinduism believes that war is undesirable and must be avoided because it involves the killing of fellow human beings but at the same time war is justified and there are certain reasons or preconditions that have existed for war to be justifiable. It is therefore evident through the study that ancient Indian literature particularly the twin epics of the Ramayana and Mahabharata have contributed substantially to the corpus and essence of International Humanitarian law, Diplomacy and principles of warfare.

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