A nation or a country is known or recognised by its political, social, economic and cultural identities. Therefore, such aspects have always been inducing the researchers for their studies in the subject of history. Among various aspects, the aspect of political history greatly attracts not only the students of history but others as well. Moreover, the study of this aspect makes curious to its readers as they often find the key role played by king at central level as a supreme head of executive judicial, revenue and military affairs. He determines the policies of the state. Significantly, ancient Indian thinkers considered the state as an organic whole, in which the king was regarded as the most important limb of that organism (i.e. body politic of the nation).

Kings waged wars basically for two reasons primarily for the self-preservation and secondarily for the expansion of their kingdoms. That is why most of the ancient literary texts reveal that fighting had been inculcated as the essential function of a king. In the same context, Uśanas a pre-Kauṭilyan author states: "Like a snake swallowing up mice, the earth swallows the king who refuses to fight". Such ideas also seem to be testified if we just make stray
glances at Daśarājaṁwar during Rgvedic period where victory was achieved by king Sudāsa. Further we find an endless series of battles and warfares right from the days of king Sudāsa to the Turkish tempests during 12th century A.D. Among most of them the doctrine of digvijaya would have been acting as prima-facie. But after Harsha's period we do not find the digvijayins with the association of the concept of chakravartin. From now the vijayas were celebrated by the kings which were calculated under the compass of digvijaya.

Undoubtedly, the causes like usurpation of the kingdom, abduction of women, seizure of provinces and portions of territory, arrogance, destruction of property, violation of laws, prostration of the regal powers, necessity of helping friends and allies, disrespectful demeanour, disaffection of the prakṛti-maṇḍala and common eagerness for possession of the same object etc. have been workings as the causes responsible for the warfare in this regard.

Besides, the theory of maṇḍal evolved as the most significant doctrine in sphere of strife and struggle. As a determining tool, it was used to help an ambitious king called vijigīṣu to establish his hegemony over other kings. In the same context, great titles like samrāṭa, mahārāja, mahārājādhirāja, etc. were conferred upon successful kings.
The vijigīśu king was also glorified with the titles such as chakravartin, sārvabhauma, apratihatachakras, chāturan-tarāja, etc. In order to prove his supremacy he had to conquer his foes on all directions. Further, he had also to prove his might by adopting the path of dharāmavijaya, lobhavijaya, and asuravijaya, etc. Some of the royal rituals like Asvamedha, Rājasūya and Vājapeya sacrifices were also to be performed by him.

In order to justify the notion of establishment of a leading notion the political thinkers even came forward with a compromise spirit. Consequently, they wrote in favour of the concepts like chakravarti or digvijaya. Surprisingly, the results of such warfares while varying could not serve the exact ideal. In other words, it also led to the disintegration of political power. As a result such thinking of a king became a serious factor for the growth of feudalism whose offshoots were the disintegration of ancient Indian states, collapse of economy, destruction and merciless burnings of towns and villages, decline of moral and religious values and the loss of men, material and thought. The above discussed aspects greatly reveal the significance of the subject and encourage the scholars to probe this subject in a detailed way. Considering the above aspects, the topic Digvijayas in Ancient India was chosen.
for the present research work. So far as the scope of the topic is concerned it deals not only with the entire social economic and political life of the ancient society but simultaneously we come across various changes occurred as a result of wars or *digvijayas*.

In this work, the emphasis is laid on the conceptual framework and effects of the *digvijaya* in the form of various achievements and changes occurred in social formations, economic pursuits, movements and migration, cultural and material deterioration as well as general impact of the conquest made under this doctrine. Further, the inevitability and the ultimate goal of the king for implementing such a war doctrine has also been the objective of the present research work.

Numerous works on the different aspects of political, social, economic and religious history of ancient India have come out. Out of them the important works like *The State in Ancient India* by Beni Prasad deals with the origin of state and its functions from the *Rgvedic* period to the 12th century A.D. Another work *State and Government in Ancient India* by A.s. Altekar presents an excellent survey of the political institutions and administrative systems in ancient India. Unfortunately, some of the basic concepts related to the *digvijayas* have not been properly dealt in this worthy
piece of research work. Further, the question even holding strong administrative system why the kings failed to maintain their big empires has also not been examined by the same author. This work even lacks in examining the drawbacks of the administration. Although *Political and legal Institutions in Vedic Literature* by J.P. Chakraborti minutely analyses the political significance of Vedic sacrifices but their effects on the life of common people have been left without study. Further the question that how they lost their meaning in course of time have not been discussed by the author. Similarly, *ancient Indian Political Thought and Institutions* by P. Sharan highlights the philosophies of ancient Indian authorities on origin of state, kingship, government and inter-state relations and administrative systems excellently. But so far as the social relevance or their impact on the society are concerned the author did not discussed them. Another eminent book *History of Dharmaśāstra* by P.V. Kane basically throws light on religious and civil laws. He has not dealt with the diplomatic relations and workings in ancient India. Another noted historian R.S. Sharma in his prominent book, *Indian feudalism* though discusses the factors responsible for the rise and growth and nature of feudalism in ancient period especially after the Guptas. However, the concept of
digvijaya and its allied aspect are concerned they have not been discussed. what is significant to note is that Feudalism developed basically due to disintegration of big or national states in which the monarchs believed dominantly in the digvijaya concept in their body-politic system.

Economic life in Northern India by S.K. Maitty, and Economic Ideas in Ancient India by B.L. Sharma merely analyze the growth of economy in ancient India. Though several other works have also been consulted and they hardly touch the concept of digvijaya. These authors mainly discuss the role of state in ancient Indian economy and its effects on political ceremonies. Another work entitled as State and Religion in Ancient India by N.Q. Pankaj undertakes study of reciprocal influence of state and religion on each other. But how far the religious ceremonies were responsible for the losses of man, material and thought have not been examined in this work. Further how and why the various sacrifices performed by the king, lost their meanings in course of time, has also not been discussed in this work.

The Art of warfare in Ancient India by P.c. Chakraborti, Indian Warfare by S.K. Bhakhari and V.R.R. Dikshitar's War in Ancient India lay emphasis in brief on the theme of ancient Indian diplomacy But various dimensions of diplomatic practices and contribution of wars to the
society have not been properly explored in these works.

Likewise some works of Sanskrit literature help us to find out the originality of this conspicuous aspect of history. In this regard, *Arthaśāstra* consisting of fifteen *adhikāraṇas*, 150 *adhyāyas* and 180 *prakaraṇas* is perhaps a systematic work which deals with the multi-facet aspects of administration. So far the *Manusmṛti* (consisting of twelve *adhyāyas*) is concerned its first, second, seventh, eighth and ninth *adhyāyas* throw specific light on politics, *dharmas* and duties of a king. Similarly *Yājñavalkya Šrīti* consisting of three *adhyāyas*, explains briefly the ideas of Manu and Kautilya. Both of the epics viz. the *Rāmāyaṇa* and the *Mahābhārata* highlight on the political, social, religious and economic aspects of their respective period. By this time, it was realized by the political thinkers that for the stability and prosperity of the state or king, it was essential to prove his superiority over others.

Though these scholars have contributed either in chapter or stray discussions but none of them have come out with a monograph on the *digvijayas*. Neither they have written the impact of *digvijayas* on the different spheres of life in ancient India.

After collecting the material work, it has been decided to divide the work for the in to six chapters for the
convenience. The first chapter: *Digvijaya Concept* deals with the meaning, conceptual framework of *digvijaya* and types of wars. It explores the facts how in ancient India king tended to overthrow one another which caused a series of battles. Consequently, it gave birth to the concept of *digvijaya*. The origin of *digvijaya* finds its place in the establishment of the kingship which was the outcome of the origin of state.

Beside kingship, the sacrifices like *Rājasūya*, *Vājapeya* and *Aśvamedha* helped the ambitious king in accomplishing the *digvijaya*. In order to plan a *digvijaya*, the ancient political thinkers propounded a theory, i.e. *manḍala theory*. Ideologically the conquests or *vijayas* have been classified into three categories, viz. *dharma-vijaya*, *lobha-vijaya* and *asura-vijaya*.

The second chapter: *Digvijayas and Ancient Indian Politics* contains the different stages of evolution of state in relation to the conquest or *digvijaya*. The nature of pre-state politics and conquests of that time have been examined. We find that people began to organize themselves in an anarchical condition for security purposes. Meanwhile the kingship originated due to the stress of war.

The chronological change in power, administration, relationship between kings or the states and the
individuals, inter-state relations and the growth of feudalism took place due to failure of the ultimate aim of digvijaya concept.

The third chapter: *Digvijaya and Ancient Indian Economy* pertains to both positive and adverse effects on state's economy. Being the basis of state's governance, a sound economic condition was advocated with the koṣa (treasury). The ancient thinkers proposed the king to keep his koṣa full with abundant wealth. Trade and commerce began to develop with surplus agricultural production soon after the adoption of sedentrical life in India. But warfare activities under doctrine of digvijaya often adversely effected the economy. It is noteworthy that during the war period (which sometime continued for a couple of years) the farm products of both states (invaders and invaded) suffered a lot. Although the conqueror got compensated with the war booty but the conquered had to economically, suffer in two ways. Generally, the idea working behind the loot of enemy's treasury, termed as lobhavijaya, which used to be the economy of his own state. Due to the digvijayin's, stat's agriculture, trade and commerce declined because of improper cultivation of lands in the absence of cultivators. In order to make the state's koṣa rich, a king used to impose various heavy taxes on his subjects which brought miseries to his
people.

The fourth chapter: *Digvijaya and Ancient Indian Religion* deals with the influence of religious institutions on the politics. Religion, for all practical purposes concerned with the society and political power, wielding sovereign authority over them. Whether these phenomenon had ever marked tension between them or nature of state ever been a theocratic, is the subject of examination of this chapter.

The fifth chapter: *Digvijaya and Ancient Indian Society* highlights the effects of *digvijaya* on ancient Indian society. The method of *kūta* yudha, adopted by *digvijayin* activated the migration of people from towns and villages. The destructive activities (under the warfare of *digvijaya* doctrine) like burning of crops and towns caused for occurrence of famine which severely affected the life of subjects of the defeated states. Under such circumstances abduction and conversion of women into slaves (through booty capture) caused so much humiliations that they would have preferred self-immolation than living as slaves. Furthermore changes like introduction of *sati*, *anuloma* and *pratiloma* marriages, slavery and decline of moral values also began to rapidly occur.
The regular wars in ancient India created a new class of warriors which was called āyudhajīvī saṃgha. It amply helped the king in accomplishing the digvijaya.

In the concluding chapter, an attempt has been made to sum up the various developments due to the digvijaya concept. It has also been observed that wars and destructions could be avoided, if wars were not considered as a dharma of warriors. In order to unite the kṣetra or India in the form of a nation and to make overall progress, were not followed in the inner feelings of digvijaya concept. Therefore, it lost its meaning which caused great disturbances, destruction, decline of moral values, etc. in the society.

In course of time, religion began to be exploited as a tool to capture power and politics. Hence, sacrifices lost their meaning. The practice of digvijaya weakened the nation and became the cause of killings depressions and chaos in the society. People kept on paying more and more for centuries for the states to live peacefully but the states failed to maintain peace and stability in the society as to their will.

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