Republics in Guptan Age
Guptas power struck the republican system in Rajputana. The Guptas, however, rose to the imperial position by their alliance with the republican Lichchavis\(^1\), who have survived the Maurya and Sunga time and had grown highly powerful. They had outlived their ancient contemporaries in power and glory and remained the single & sole representative of ancient republicanism.

Before this period they appeared in Malava three new republics-named-mitra. The Vishnu Puranas gives them *Pushpamitra-Padhumitra-Padmametras* through. The *Vayu Puranas* mentioned only two. The Bhagwat Puranas calls Pushyamitras i.e. president a Rajanya which is a technical term as we have seen above for a type of republican president. In the view of datum of the Vishnu Puranas naming three communities & that of Brahma naming three mitras\(^2\). We have seen that the state were divided in three parts had ten rules or ten succession of President.

On reating the manuscript tathaivacha\(^3\) would indicate that they were also given 30 years as given to the main rules of Mahishi\(^4\). They have no separate location; and consequently & take that they were in western Malava. In the next period the Gupta, are described as Avantyas who were described as confederate of Abhiras. It is clear that the Pshyamitras rose to such a height of power in the reign of Kumara Gupta I\(^5\) that they uprooted the Gupta dynasty.

The Pshyamitras developed a great power & wealth to such an extant that they dealt a blow at the imperial throne from which it could not fully recover. The defeats inflicted by them on imperial forces under Kumar Gupta made the dynasty and totter to fall it. Evidently, Kumar Gupta was killed\(^5\). In the second war with Skandgupta remained on the battlefield the whole
night and slept on the bare ground. In the next morning, as the inscription says that when the battle was continuing he succeeded in the forcing decision when entitled him; to plant his foot on the royal footstool that is become entitled to sovereignty but it is not claimed that Pushyamitras the site of publication of this record of victory (Bhetari in Gazipur district); it was the stems bract on invading Pushyamitras.

In the Hindu India a turn takes place that the Pushyamitras made a republican form of government they reached to Patilputra. The Huna conquers does not take attention. It seems that strong fatality in history of Guptas they rose a power with the help of republics they abolished the ancient republicanism and they in turn were shaken off their foundations by a republics.

In history the republics were disappeared in fifth cent. A.D. from Hindu India. The old Lichchavis were migrated towards Nepal. From 550 A.D. onwards in Hindu history melts in to brilliant biographers-isolated gems without a common strong of national and common life.

In the inscription of Guptas the republics of the Malavas, Arjunayans, Yaudheyas, Madras, Abhiras, Pranjuna, Sahansanikas, Kathas, Kharparkas, and other were not as the frontiers of Samudra Gupta's empire supposed by Dr. Vicent Smith for in line 22 (Allahabad Pillar Inscription). The frontiers kings are mentioned. They were internal states and had become parts of the Gupta empires by agreeing to pay all kinds of imperial taxes and obeying imperial order. In the enumeration of the tributary republics there is a territorial scheme. The Malavas, Arjunanyans, Yaudheyas, Madrayas are counted direct in Guptan Empire say from Mathura. The first state of Malava, Nagasa or Karkota Magara which is situated in the modern state of Jaipur was the capital of Malavas whose thousands of republicans coins 'as thick as shall on the seashore' - have been found-there.
The Bhagavata calls them the Arbada-Malavas and the Vishnu locates them in Rajputana (Marubhumi). Thus, they we decidedly in Rajputana from Mount Abu up to Jaipur. The territorial designation Malwar seems to Jayaswal on their name.8

The Nagas territory was dedicated to the worship of Naga, their capital was dedicated to Karkota Naga. Immediately most of them Yaudheyas from Bharatpur (where the republican inscription were found in reign of Samudra Gupta) on the border of Bahawalpur state. This was the biggest republican state in time of Rudradaman (cent. 150 A.D.), near to the Yaudheyas Madrakas were immediately to the north of Yaudheyas. Madradesa was plain country between Jhelum and Ravi9 some time extended up to Bias10. In tract between feudatories the Varmans of Simhapura and the Naga king Nagadutta. The other republican group of Samudra Gupta’s inscription consists of Abhiras, Prajunas, Shashanans, Kakas and Kharparkas.

In the time of Chandragupta II11 a Shashanak Maharaja probably, republican chief of Shasharikas Maharaja, probably a republican the chief of the Sahasaniyas built Chandragupta temple of Udaigiri rocks. In later period of Guptas we find the Matrikas rising as monarchs11. This group beginning with the Abhiras and ending with Kharparikas is almost in straight time from Kathiawar & Gujarat to Dumoh below the Malwa republic & above the Vakathkas kingdom.

If we see in Puranic evidence Abhiras of Surashtra & Avanti, the Suras and Malwa of the Aravali as free republics. Their rulers are called ‘Janadhepanational’ or popular (i.e. republican). It seems that the Madrakas had already came with in the empire of Samudragupta as sequence of Aryavarta and were probably the first amongst the republics to own alliance to the Gupta emperor, when their over lord was conquered. The Suras (hero) is translation of words.
‘Yaudheyas’ their popular title Rudradaman two hundred years earlier recorded that the Yaudheyas were popularly known amongst the Kshatriya by their title the ‘heroes’.

The Bhagavata and Vishnu Purana refer Shashanikas, Kakas and Harparikas. They had belonged to the Naga group being in eastern Malava.

**Notes & References:**

1- Their name is jointly inscribed with the name of the empire Chandragupta I on the imperial coins.

2. पद्मिनि: Shats trimitrah of Brahminda is to be taken as a misreading for पदु त्रिमित्र: Patu-trimitrah ( Patu- The ‘trimitrah’ the Three Mitrah).

3- Wilson, V.P. 4, 214, Parqitter P. T. 51, n, 14 For reference to Puranic Text Page, 51 & notes.


5. तितरि तितमुते (ते)

6- See lines 12-13 Ibid ( inscription of Skand Gupta ) the translation was given by Fleet.

7- A.S.R. , IV.

8- ‘Marwar’ – Our maps pronounced in Punjab as Malwar Vatakar will be equivalent to Marwar. For Vata = war ‘divisim’ see Hira Lal Inscription in C.P. Page, 87. E.I. VIII, 85. Both Vataka & Lataka Occur with
Geographical names for division.


11- J.B.O.R.S. XVIII, Page 213.

12- ‘Saravakshatravishktra – vira Sabha – Jatoseka – avidheyanam’ E.I VIII, Page, 44). The Yaudheyas who were both to submit, rendered proud as they were by having manifested their title of ‘heroes’ among all Kshatriya” (Kielboms translation).
Causes of Failure of Republics
12. Causes of failure of Republics

Before failure of Republics we should know what was good in republican system that they survived many of years? Even of this the laws and administration of law are unanimously praised by Greek writers even in Mahabharata of Shanti Puran. Some of them, at least, were careful to preserve president of decided cases in books. Even, the enemy of Republics, Kautilya the Indian Machiavelli, says that a republican chief in his states has the beneficial presently of justice. A high sense of justice was mentioned. Without it no republic can last very long. Discipline was the great virtue of them. Kautilya noticed as a feature that the republican chief was a man a costumed by discipline.

Mahabharata point out that the discipline was maintained by junior and senior leaders. Krishna in Mahabharata is reported to his friend Narada his difficulties in conducting his federal councils. The later rebukes Krishna for his want to control of his speech in public discussion. He advises him to cultivate the habit of bearing oratorical attacks patience & sacrifice feeling of personal umbrage, to maintain the integrity of the Samgha.

In republican system has principle of equality. Mahabharata says equality provided in the Gana. In democratic process, the greater must have been the emphasis laid on equality.

The successful administration was a good quality in Republics. In Mahabharata there is a evidence of success financial administration. Their treasury-remained always full.

They were politically strong because their political strength was nation in-arms. The whole community was army. They were a citizen and therefore immenseasurable repair to the
haired lives of device of monarchies; and when they formed an offensive and defensive league they were regarded as Kautilya says invincible' Hindu Republics were prime from leagues. The league of six Trigratas the grammarians the league of the Kshadrakas-Malavas the league of Vidhans and Lichchavis (the federated Vajjis of Pali canon), the league of the Andhaka- Vrishnis Samgha is example point of view.

According to the Mahabharata it was almost impossible for the enemy to crush the federal republics. The Buddha as well gana his opinion to the chancellor of the Magadha that the federal Vajjis could not be conquered by Magadha king.

The matter of wealth of republics is a matter of great admiration in both Indian & foreign records. The Greek writers and Mahabharata gana testimony on it. The people where very ambitious & laborers. A citizen had the ambition to be leader. The arts of peace & the art of war discipline and perseverance, habit of ruling & being ruled, thought and action, home & state went hand to hand. They highly practical & keen individual & citizen would have the results of life.

Mahabharata says that their alliance was courted & that they took in reducing their foes, and saw to their own material prosperity. This is explained by the fact that their training & genius were not one sided. They were not solely political animals. They were martial and industrial in same breath; they were force to be industrial & martial by laws.

They were good solders maintaining a very good tradition of bravery & skin in war but agriculturists. The hand which wielded & sword successfully was accustomed to use scythe with equal facility. In Arthasastra & Buddhist documents, they were both agricultural & industrial.

Separation of powers amongst the Patalas, judiciary military command government & the executive authority amongst the Lichchhavis. Similarly executive generalship in several
states noticed by the Greeks & complete absence of sacerdotal element in the chiefs denote a highly developed sequently and constitutional experience in the republics.

The best test of the success of a state system is the length of life which it can source for the state. The republican system of India, as a class proved very successful in securing longevity. Taking the age of Aitreya Brahmana as our earliest landmark, the Satvat Bhojas had a life of 1000 years. Panini proves Uttar-Madaras for about 1300 years, otherwise for 800 years. Malvas continued on in Rajputana up to 300 A.D.

**Demerits**

I. First of all these republics have no large units. Although they were larger in many cases than the ancient republics of Europe they were except for the Malavas & the Yaudheyas and a few others, miniatures in comparison with the vast experiments e.g. U.S.A., France & China.

II. These smallness were very wreaker of the polity. Nations and states, which remains small whatever their virtues are not allowed to exist. Large states which developed greedy suggest devoured up small sovereignties. The Malavas and Yaudheyas who survived mighty empires and great conquerors were large territorial units. They must extended their laws and rights, like Lichchavis and Madaras to the area of their extension⁴.

III. In Mahabharata mention that A-rajak states can be conquered easily; that when encounter took place between a strong foe they broke like wood which does not know how to bend. This was true for all republics⁵. Once conquered they ceased to exists as community.

IV. In the reign of Chandra Gupta they discredited by their not very successful opposition to Alexander. It is significant that the young Porus the resident of Gandhara, when faced the
foreign invaders problem looked towards the imperial power of Magadha and Kautilya the man of Taxila should advocate their absolute in his science of common wealth.

V. It appears that republics were liable to fall victims to entries. In Aristocratic government personal rivarly, and greed of power mere marked by statement like Kautilya, as the fit soil for sowing the seed of dissension. Varshkara, a former chancellor of Magadha replied to the Buddha, who had the virji could not be broken only by mutual discussion. Internal dissension is said in Mahabharata to be the real danger to a republic. Fear from outside enemies as compared to that was nothing.

VI. Dissension led to breaking up of ganas, by this, as pointed out above we should understand that sometimes schisms occurred and new state were formed.

   Thus small unit to start with, and a tendency to become smaller, jealousy and rivalry amongst politicians and license in public speaking seem to be the chief point of weakness of Hindu republican polity.

   According to Dr. Shobha Mukharjee is of the opinion that “majority of Indian republics were a special type of aristocracy---they were aristocratic republics with characteristics of their own, which do not find parallel either in Greek city republics or in the Roman republics.”

   She concludes that the ancient Indian “republics were partnership in all sphere of life, happiness, prosperity, security, liberty and right not to individual alone but the community in its entirely.”

   From vary hoary times the Indian society has been divided in to four castes. According to this Division, it was the sacred duty of the Kshatriya provide protection to all the people and governing them right casually. Therefore, whether it was a monarchy or a republics
the ruling class almost invariably (with a very few examples) vested in the hand of Kshatriya. Only a section of them, who resided in the capital of the ruling class. Therefore, as we just said there could be no democracy in the modern sense of term. But the constitution with 500,7700 or 5000, members proudly calling them selves Rajas and undergoing a sacred ceremony of consecration with the supreme sovereign assembly taking its decision with the vote of majority, can not a brushed aside. We agree with the contention of Sri Aarobindo that India had a strong democratic tradition & values peculiar her own genius

Modern democracy as such a very recent concept, going back to the time French revolution, But it does not exist in embryonic & rudimentary from earlier. In early India republics enshrined the refultgent spirit of democracy even in the hoary past. They were conditioned by all environmental limitations of the period (e.g. Caste). But in their contemporary selling, they kept the fire of freedom, liberty, equality and fraternity burning their soul.

Notes & References

1- सङ्गेषु न्यायसिद्धितं प्रियं। Artha- Sastra, Page 379.

2- दानो युक्त जनसिद्धेत। Ibid

3- सर्वसिद्धातनूलस्तं। Ibid.

4-The form Malavaka in Mahabhasya II 296, points to that. See discussion on Bhagti supra Page 103 A.S. gives Lchchavika and Madaraka and Samundragupta Madraka.

5- अर्थोत्तितर्वत् राज्यार्थी वलतस्तः।

अराजकारणि राज्यार्थिः हत्तिदारणी वा पुनः।

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6- Mukherjee Shobha – The Republican trade in Ancient India preface, Page ii, iii)

7- Ibid, Page xii.

8- Aurobind Sri. : The spirit and Form of India Polity, Page 9.