Conclusion
14. Conclusion

In pre-vedic period Aryans India. Firstly, they were nomadic and being an tribes they settled in a groups and established in different areas. Rgveda mentions different type of tribes they were Anu, Yadu, Turvasasand Bhartas\(^1\). In the contest of state. However, in the Rgvedic period itself notion of territorial state. Sabha and Samiti were the two different types of popular assemblies. The Samiti (Samiti) means ‘meeting together’ i.e. an assembly. The Samiti was the national assembly of the whole people Visah\(^2\) for we find ‘the whole people’ or Samiti in the alternative electing Rajan or king. The whole people were supposed to be present in the assembly.

The Role of Samiti was to election or reelection of the king the people gathered in the Samiti and discussed about the common welfare, ‘common policy of state’. This indicates that matters of state (mantra) were discussed in the Samiti. The Chhandogya Upanishad, one of the youngest Vedic works, relating the visit of Snetakatu Aruneya Gautama to the Samiti of the Panchalas, mention the Pravahan Jaivala as present in the Samiti\(^3\). Samiti was non-political organization. The story of Svataketu depicts that Samiti was an authority to check the knowledge of youngsters. Thus, Samiti was acting as a sort of national Academy.

In Rgveda Samiti developed a stage of debate, evidently a free right of discussion, the anxiety of the debate to win over the opinion of folk-assembly of Western Europe.

The Sabha was another constitutional organism in the vedic Age and later. It is described that Sabha and Samiti were the two daughter of Prajapati\(^4\). This was a popular body. Prayer for co-operation in the Sabha shows that discord in the Sabha assembly was much

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disliked and dreaded in it. We find in a Vedic era, Sabhatha which Sayana explains as a resolution of "many" that cannot be broken or violated. Free discussion was held in Sabha and a resolution was passed: bending as Samiti.

Probably, the Sabha was the composition of the elders and the head of Sabha was called Sabhapati. It seems that Sabha was the composition of elders, & councils in other ancient bodies holding executive authority.

After Sabha and Samiti, Vidatha was another popular assembly that has been seen in later Vedic times. Vidatha was a religious assembly, which had existed even earlier than Samiti. But in later phase it was associated with civil military and religious functions. Thus we may conclude that Samiti and Vidhata were the national assemblies associated with administration as well as religious works also.

6th century B.C (Buddha period) is the most popular form of republican state. It was a period of best deeds of Gautama Buddha, confliction of ideas and political practice. People living on the outstroke's of powerful monarchies had become impatient with the authority of Brahmanism over the Society as much as with the regal authority over the state. The people who were left outside the pale of these two types of autocratic powers, were trying hard to break the falters of them limited life by selling examples of self-governing states, liberated from Shakles of monarchial rule enjoying the air of freedom and equality in the sphere of politics and in solving the social and agrarian problem too.

Like early Greeks, the self-governing communities of the time of Buddha, in their political thinking were essentially realist than idealists. This is true of the people who almost all the republican states of time who "like plates starting from the market place of Athens led us to a utopia" in the clouds. They were realist in that they based their political studies. On the world as
it is human nature as it is rather than on same personal and fanciful conception of what man and
the world ought to be. In other world, they were realists because---they applied the psychological
method to political problems.\(^5\)

The ancient philosophers and political thinkers had realized that a state or society
could never lead nor ever be governed efficiently by the masses, for wisdom never marched with
masses. Bhishma admires the Gama in Mahabharata of Shanti Parva; he says “the leaders of the
Gana are to be obeyed though the president O king! The jurisdiction to conduct the community
should be mainly vested in them\(^6\). From their own experience the philosophers learnt that the
common man feels mere confident, when he know that own fate, but psychologically he is
adverse to shouldering responsibility, when he is bound with it.

A psychological study of common people made the early Indians and also the Greeks,
to work out a pattern of government which would be republican in spirit and autocratic in form.
The new pattern is scientifically free from errors because administrative policies and legislative
measures can not be kept secret if the multimedia is their makes. Therefore, right of
deliberation is vested in the representative Assembly house and powers of execution of policies
rest with the intelligent few. In a republic the popular sovereignty can be expressed through these
representative organs.

Democracy in the true sense can not be successful if its essential conditions do not
provide in the society. Democracy is a way of life, the foundations of which we not mere
participation in the majority in the affairs of the state. Real democracy is founded on equal and
exact justice to all men and peace commerce and honest friendship with all nations. The aim of a
democratic government is to co-ordinate diverse function in order to postulate harmony.
happiness and good, for the society and the individual, who is an in separate part of the whole
and whose interest of life is inalienable from the interest of the community.

In this era the democratic traditions is found in constitutional structure of ancient
Indian republics. The assembly was supreme. Even the president of the republic had to how to
the will of majority in the assembly

_Thus ‘Assembly’ was the most silent democratic features of the ancient Indian
republican constitution._

The concept of voting, quorum, Procedure of Santhagara (Moot-hall) was very
popular in the assembly of Sakyan, Mallas, -----etc.

Fig. e.g. In Mallan constitution the members of assembly ask four types of questions-
1-Legal questions arising out of dispute.
2-Legal questions arising out of censure.
3-Legal question arising out of offences.
4-Legal questions arising out of obligations’.

A Legal question arising from dispute is resolved by two methods-
1- By a verdict in the presenter of prescribed characters, and
2-By the decision of majority.

In resolving a dispute by a verdict-
a-The presence of an order (Samgha)
b-The presence of rule (Dhamme)
c-The presence of deceptive (Vinaya)
d-The presence of individuals is needed
These were the democratic facts of ancient Indian democracy. The Buddhist Samgha was established on the democratic. All the state at the time of Buddha accepted the democratic principals. So, we can say that the Buddha period was the mother of modern democracy.

During Epic Age the term ‘Gana’ has been used as a co-operate organization. This word is also used in Ramayana of Kishkindha kand in this Epic these countries are described as a co-operative organization not as republics. The form of government prevalent in these countries is not allowed to some of these might have been republics. Malavas are mentioned in the east, Dasarnas and Rishikas in the south, Saurashtra and Bahlitas in the west and Pulindas, Kurus, Madaras, Kamboja and Daradas, In the north direction.

Mahabharata clearly associated with paraphernalia of sovereignty with Gana which leaves no doubt as to its republican character. The Sabha Parava of Mahabharata described Rajanyas of Yudhistira. All the four brothers of Yudhistira go in different direction to subjugate their brother. Arjuna in western direction defeated seven Dasya Ganrajya and Utsavasanketas. They were hill people have been located in kashmir. They were Kshatriya. When describing the monarchial state, the Mahabharata never fails to mention the name of the king. It seems that the state of Kashmir was monarchial in character. Trigarta, Duwas, and Kokanedas were defeated by Arjuna.

The younger Pandava, Nakula likewise proceeds and subjugate all the lying in west including the deserts (Marubhoomi). Penetrating further, it comes across several republics and defeats them. They are Dasarans, Svis, Trigarata, Ambastha, Malavas, Panch-Karpataeras, Madhyamakeyas and Vatadhana.

He defeated powerful city – states on the bank of river Indus. Nakula, also defeated of Sudras, Avhiras, Matsya and other mountainous people on the bank of river Saraswati. In
Phishma Parva for ideal republics of Maga, Maska, Manasa and Mandaga inhibited by Brahmanas, Kshatriyas, Vaisya and Sudras, respectively are described. Here these were no king, no coercive sanction nor the people worth coercion. The people lived in perfect harmony. Their conduct was biased on the Dharma and they protected each other rights. Although they appear to be ideal and imaginary, yet they betray a developed knowledge of republican form of Government.

Republics during Mauryan period is based on Artha Sastra and Ashokan edicts. Mainly, Kautilya is devoted to the Samgha and the imperial policy towards them. He divides these Samghas in two types:

a- Vartasastropajivinah i.e. living by trade, agriculture and Military profession.

b- Rajasabdopajivinah i.e. living by the title by the Raja or king. Kautilya a political thinker mentions Kambojas, Saurashtra, Kshatriyas and Srin others were Vartasastropajivinah Samgha.

In Rajyosabdopjivinah samgha Kautilya includes the Lichchavis, Virjikas, Malavas, Madrakas, Kukuras, Panchals and others.

They were monarchial in character having kings. The Kukuras are mentioned in Mahabharata as branch of Yadu race or a member of Andhaka-Vrishnis league. Their territory was sought in central and south western India.

Panchals are appended in Vedic period; they were monarchial in character in Vedic test Kuru-Panchala formed one confederate and composite state; ruled by one king. Ahichchatra was the capital of northern Kampliya of the southern Panchala.

*In Rock edicts V*
They were republican in character Dr. Jayaswal (1924) indicates that they were Arajak state means there is no king means non-monarchical state, or republican.

In later phase of Maurayan period, Sunga Age appears in history. Some of the old republics that served the Maurayan policy. They are observed as a strong league. These were however, some individual republican states also in the Sunga period do not come on the stage again, and the necessary conclusion is that they were obliterated during the Maurya imperialism. Their next destroyer was the foreign rule of the Indo-Greek and northern Kshatriya. The presence of these barbarian leads to new phenomenon in the history of Hindu republics namely, migration of the stronger republics to Rajputra.

Yaudheyas were one of the republics in this Age. They not only survive the Maurayan Empire and the Sunga empire\textsuperscript{16}. But also the Satraps and the Kushans. They appear in the inscription of Samundragupta\textsuperscript{17} amongst group-selling to the imperial Gupta province (forth cent.A.D.) There is a unique inscription of theirs in narrate script discovered in the state of Bharatpur\textsuperscript{18} mentioning the elected president. Who were made the leader; Fleet Yaudheyas Gana. This is taken to belong to the Gupta period.

Madras who originally had their capital at Shakla (Sialkot) and who gave their name to the country of Shakla also migrated down words and become neighbor of Yaudheyas. They are mentioned in the inscription of Samudragupta. They were republican in character.

Sibis were associated with Malavas in the time of Alexander as very rude people or atleast wearing very rude dresses in war, on the authority of Greek-writers. Arjunayans were added with the Rajanya group of the Ganpatha.
All of the species migrated towards Panjab to dearly Rajputana is the testimony to the
love of liberty, which these 'unconquerable, republican bore 'more than other' as one of them
put in the time of Alexander\textsuperscript{19}. The Yaudheyas, Malavas Gana, were lived as of Yore of freedom.
They would go to desert but live in democratic glory and rule in parliament. It is settled
principals of Hindu republics that freedom is more important than home and is to be preserved at
the cost of the latter\textsuperscript{20}. The republics seem to have fully acted from this principal.

The Gupta power struck the republican system in Rajputana. The Gupta however,
rules to imperial position by their alliance with the Lichchavis\textsuperscript{21}; who had survive the Maurya
Sunga times had grown highly powerful. They had outlived their ancient contemporaries in
power and glory remained a single and sole representative of early republican system.

By the end of Fifth Cent. A.D. republics disappeared from India. The old Lichchavis
quiet the political scale a branch migrating towards Nepal. The young Pshmitras vanish in the
air. The following century saw the exist of Hindu constitutionalism from the state of history. All
that was good, come down from the age of Vedic four feathers all the progress which had been
since the composition of the first Risk all that save life to the mechanic of stage. Republicanism
was the first begin the great departure to lead the dirge of political Nirvana. Behave understood
on verse of epilogue; the parse of the sword of destruction, which nature gives to the hand of
barbarian.

At last we can say that in early India Buddha period or six cent. B.C. It was the glory
of India republican system? Modern democracy is a real sense adopted all the system of
republican system of Buddha period. In the Indian parliamentary system \textit{quorum, pretest motion,}
\textit{resolutions and voting system} is based on democratic system of Buddha period.
Local self government and their procedure of administration are based on early India system. In our constitution it is added in part 9. The aim of local self government is to give justice, social behavior to the public, that they feel real sense of democracy.

Fundamental rights, fundamental duties equality just is liberty brotherhood are adopted from 600 B.C.

Asthakula Naya system is the key point of modern justice. The policy of Asthakula was to give the justice for all the people. The elders of the Kula court (Kulaka) were not expected to connive at an offence. Bhirgu enumerating different judicial authorities; implies that in the case of Gana the deciding body was called Kulika and also Kula\textsuperscript{21}.

Thus an individual only we punish if the successive tribunals found in guilty, but if even one of them found him innocent he set free. Dr. R.C.Majumdar connects “the right of individual was thus save guarded in manner that he probably few paralleled.”\textsuperscript{22} In modern sense a person can not be punished when Supreme Court not be declared guilty this is adopted from early Indian system. Thus the modern justice is debt from early Indian judicial system. In which a person was most important creation of God.

\textbf{Notes and references}

1- Rgveda III.53.2
2- Vedic index
3- Chhandogya, Upanishad V.3 cf. Aitareya Brahmana, Upanishad VI.2, see,
4- सम्बंध गा सामाजिक वातां प्रजापते—दूहितों साधनाः | Atharveda 7.13.


6- Mahabharata Shanti Parva, Page 108(Bl.R.).

7- Pitaka Vinaya vol. II, Chullavagga IV, Page 88

8- Valmiki, Ramayana, Kishkindha Kanda 40, 22-23 (Bl.R.)

9- Ramayana Kishkindha Kanda 43, 11-12.

10- Mahabharata Shanti Parva Ch. 108

11- Mahabharata Bhishma Parva ch. 17, 26-27 ch. 92, 71-75 etc.

12- Mahabharata Sabha Parva, Page 29, 8-9

13- Mahabharata Sabha Parva, Page 123, 33-36

14- Arthasastra XI, 1.

15- Ibid

16- For theirs coins and mint at Rohtak in Sunga period, see J.B.O.R.S.1936 Vol.XXII, 59.

17- Fleet, Gupta inscription. Page 8

18-McCrindle, Alexander, Page 154, - for they were attached more than others to freedom and autonomy, in the address of the Malavas.

19-S.N.S.

20- Their name is jointly inscribed with the name of Emperor Chandragupta I on the imperial coins.

21-Virmitrododaya. Page 11 see quotatum in character on Paura ch. XXVIII.