

## Concept of constructing India as a nation in the ancient time

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### Abstract

The predominant Hindu texts like Ramayana and Mahabharata are the pillars of Indian ancient civilization. It is the literary, artistic and musical dimension that one can find an echo in it. The Indian culture, civilization and dharma provided a whole range of examples there. From that time India is constructed through the artistic and psychic areas of Indian existence. From the ancient times we have a mature culture in the Indian Sub-continent of culture. The origin of India culture, civilization, and dharma are Veda. Veda is the subconscious mind of Indian Psychology. Veda is the ancient book of Aryan race. This Aryan race resided on the both sides of the Sindhu as well as in the sides of five rivers of Punjab and remote regions of Uttar Pradesh.

**Keywords:** ancient civilization, dharma, psychic areas, Veda, Aryan race

### Introduction

In the time of Rig-Veda we have a clear picture of Aryans in terms of their living style as well as a particular socio-political order system. In the Vedic society we have a society of monarchy [1]. It is written in Veda that a king must do his land a king has a family chronology to maintain the kingship. But at that time a king does not prevail all the powers. The power of the Monarch is regulated through 'sabha', 'Samiti', 'Gana'. 'Sabha' and 'Samiti' is regarded as the daughters of Prajapati in Atharva Veda [2]. Practically in that Vedic age monarchy is established, controlled and regulated by the common people. In the "Aitareya Brahmana" we have some information's of "Rajya", "Samrajya", "Swarajya" [3]. Whenever a king appointed, he must conform the duties of a king and must do the duties of security to the people [4]. The Law and order system of the state is regulated by "Sabha" and "Samiti". Very important matters should be guided by the kings only influenced by Raj Purohita. Therefore we can say that all the areas of Indian ancient life are basically controlled and regulated by ancient Vedic tradition.

Although the "Ramayana" and "Mahabharata" are religious pillars of India, but we must a glimpse of Indian ancient civilization through it. From this we get ancient Indian nation making and order system. These epics are actually the thought process of nation-making. It is written in the "Mahabharata"-

"Yadihasti tadanyatra yannehasti na tat kwachid" [5].

i.e. out the "Mahabharata" we can't find anything in the "Ramayana" we see the co-existence of very civilized and Prosperous Aryavarta and Aryatara race.

In this ancient India Sri Aurobinda can see two conflicting forces: one is centred power by which India governed herself as a sovereign state and on the other side there is a centrifugal power by which India breaks down itself. It is the process of up-downs. Therefore the "Mahabharata" is not a story of family enmity, but it is a story a societal, politic balance.

In the political scenario, in that time of the "Mahabharata", we have only the democratic viewpoints instead of one-sided affairs. In governing the state the monarch is the

supreme. A king is guided by his own minions. Decentralization policy is main in law and order. In the "Mahabharata" Bhisma says – A king should engage an official for a village. After this an official is for ten villages, an official for twenty villages and an official for thousands villages [6]. So the law and order is maintained by the united force of all. This various layers are also seen today by B.D.O, A.D.M or D.M. Today's constitutional crimes are recorded in the time of the "Mahabharata".

In the age of the "Mahabharata", all the renters are giving taxes to the king devotedly and trusted. And even the kings also serve their renters. It is written in the "Mahabharata"-

"Dapayitwa karam dharmam rastram nitwa yathabidhi  
Tathaitat Kalpayedraja Yagokshemamatandrita" [7].

i.e. so a king should acquire the proper taxes from the renters and these taxes are used to produce the betterment of those renters. All these facts suggested that in the time of the "Mahabharata" we get a picture of beneficial governing system of law and order throughout India.

If we discuss the structural pattern of India we should regard "Manusamhita", where we find the person, society, culture, politics, spirituality and morality of that time. According to "Manusamhita" the ancient time order system are governed by kingship. There is a well-supported system of minions and Amatya. The state order is governed by "Sama", "Dana", "Danda", "Bheda" and "Sandhi", "Bighraha" etc. At that time the village law-order system is very well-bounded and thoughtful. Every village is a political unit. The Judge of a village should govern. For colony making there is some pre-fixed rules and regulations [8].

In the time of Chandragupta we find the "Arthashastra" by Koutilya, where we have a clear picture of Indian civilization. The "Arthashastra" is actually a political based book. According to Koutilya a king must do the beneficial deeds to his people. In a state one should look out the "Yogakshema" to continue the order as described by "Tantra" [9]. There are "Upaya Chatustaya", "Saragunya", "Dutapranidhi", "Guptachara", "Amatyatpatti" etc. To govern the state by Koutilya. By this Koutilyian way we find the modern day official system of Burucracy.

Outside all these there are some other influences also like “Yajñabalkya Samhita”, “Kamandakiya Nitisara”, “Shukranitisara”, “Parasara samhita” etc.

India is a manifestation of Indus Valley Civilization through a strong Vedic culture. It is a home of Indo-Aryan culture with the religions like Hinduism, Jainism, and Buddhism. There are several setups like powerful dynasties and empires, Muslim dominion and later the European traders. The Punjab region and upper Gangetic Plain are the major focus of Aryan domination. Sanskritisation is the process of intermingling the culture. It is not about caste and culture only, but the new ideas and values like *karma*, *dharma*, *paap*, *maya*, *samsara*, and *moshka* are the prime of this regard. Ancient Indian culture shows the various religious traditions like Indus Valley Civilization, Dravidian tradition, local and traditional customs. So there is a mingling of local and distanced traditions. The Puranas, Vakti tradition and Sriti literature are all measure in this regard. The Indo-Aryanisation of Indian Arabs, Indian Africans, Indian Jews, Indo-Greeks, Indo-Hepthalites, Indo-Scythians are the process where race is synthesises with others.

### References

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