CHAPTER III: STRUCTURE OF THE SOCIETY

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CHAPTER III

STRUCTURE OF THE SOCIETY

(A) INTRODUCTORY

The society of Vatsarāja's age was transitory. Before the arrival of Muslims in India the Indians have always been gentle and liberal in nature even to their enemies. But in the medieval age Muslim invaders had considerably changed the social mentality of India. Scholars like K.C. Mishra rightly think that the former invaders attacked India, no doubt, and fought with Hindu kings also. But they never frustrated the socio-cultural values of India. As a result they availed of the sympathy and liberality from Hindus and ultimately were observed by them. On the other hand when Muslims came to attack India, they brought with them bigotry and volition to destroy her art, culture and religion; and consequently the orthodox social conditions of India had to be changed at a large scale. In the following pages we shall try to outline the social features as reflected in Vatsarāja's dramas.

(B) Varnas

The fundamental structure of Hindu society has been

1. CRK. pp. 182-83.
mainly based on two factors - Varnas (castes) and Áramas (life-stages). Bráhmana, Ksatriya, Vaiśya and Śūdra these four varnas and Brahmacarya, Gṛhaśta, Vānaprastha and Saṃyāga these four Áramas duly divide and control the social life of Hindu India.

It is worthy to be noted that after the glorious Gupta governance the rigidity of caste system was intensified to some extent. Unfortunately, at the same time the socio-political topsyturvy due to Hima invasions disturbed the age-old established social order of Hindu life. Moreover from eighth century onwards the Muslim invasions and their spreading influence put forward a great challenge to the varna-árama-dharma. Thereafter when in 11th century Islam ravaged a considerable part of northern India, the entire region was under horrible terror. Lamenting this tragedy, Kṣemendra, the near contemporary of Vatsarāja, had written in his Daśāvatāracarita that the Turuṣkas and other foreigners would subdue the whole earth like the disease of leprosy.

In the 11th century itself Dhanapāla had referred to

24 daratturuṣkayavanāphānešakamandaṁ saṁkocameṣvati
mahi kusṭhairiva visarpibhiḥ. Daśāvatāracarita of
Kṣemendra. X. 34.
vāraṇāścāra vīplava of the age. Regretting the same state of affairs Kṣemendra had mentioned that the order of Čātur-varṇya was in a topsyturvyical situation which was a sign of the horrible degradation. He further regretted how the people of middle and lower castes were occupying the professions of higher castes and how the Brāhmaṇas were accepting the inferior professions and how the Varna maṅkara was being propagated. Prabodhacandrodāya (11th century A.D.) also reveals that some people were not in favour of caste-system and they were arguing - 'when the bodies are alike in their different parts, the mouth etc., how can there be a hierarchy of castes'.

Our poet Vatsarāja has also referred to such type of disturbance to caste-system in the context of burning of Tripura. The fire is described there to be removing the differences between vārnas (by pun. "castes"). Another allusion from the Rāmāyaṇa may reveal that the castes might be subdividing and becoming so much rigid that each caste and

3. Ṣaṅkalamaṇḍari of Dhanapāla. p. 349.
5. tulvatu varuṣāṁ mukhādavavayavairvarṇapakramaḥ kī-drāo. Prabodhacandrodāya of Kṛṣṇamiśra. II. 18.
subcaste confined meals to itself and consequently the idea of interdining was out of question. Thus, Sarvatāpa thinks that there will be no blemish if he takes the food of his own kinsman. In this way it is clear that during the age of Vatsarāja the decline of established social order was deepening.

(C) Brāhmaṇas and Kṣatriyas

Brāhmaṇas:

The Kṣ refers to the Brāhmaṇas variously as vipra (Kukmi. IV. 2, 29; Tripura. I. 12, 26), Dyija (Samudra. p. 188) or Dyijanman (Tripura. p. 112) and Brāhmaṇa (Tripura. pp. 77, 97). As in ancient period they were enjoying the highest status among the four varnas. In keeping with ancient Indian tradition they are considered to have been born in the family of sages who were followers of the gods. They stood at the very high position in administrative machinery and were appointed as secretary (saciva) and priest (purohita) simultaneously in the royal courts. In return they

7. mamaṇha'iter ........... bhaksyovamy tarnam bhaksyato mama na dosa'ati. Tripura. p. 103.
used to be very loyal to their masters.

The Brāhmaṇas are shown to be regarded as superior even to a government-secretary. Here they are described as worthy for reverence because of being the cause of pacifying all sorts of suspicions. It may be pointed out in this context that the three traditional duties have been prescribed for Brāhmaṇas since ancient period. Indicating the two of them Vatsāraṇya has referred to gift-acceptance (pratigraha) (Tripura. p. 78) and sacrifice-performance (Rukmi. IV. 29). It is also reflected in another stanza (Rukmi. IV. 2) that Brāhmaṇas used to come with great merriment on the marriage occasions to perform the ceremonial duties.

Contemporary law-writers show the continuation of special advantages of Brāhmaṇas as for instance, of claiming respect from all varnas by the mere fact of birth; freedom from death sentence and lesser punishment for certain offenses in comparison to other castes. It is found that such

privileges are availed of by Brāhmaṇas in the 13. Thus for example Viśadāṣaya, in Tripuradāha Dima, is told to be worth-
saluting because of being mere a Brāhmaṇa. Further Śukra in Samudramathana Samavakāra was not to be killed because he
was a Brāhmaṇa (dvija) though he had committed an offense
of deceiving Kṛṣṇa. āśāpitārāṇī (IV. 103-4) (12th cen-
tury A.D.) also reveals that at that time the killing of a
Brāhmaṇa was generally considered to be a sin and a heinous
crime. In the same way a Brāhmaṇa named Nārada is described
as having the unrestrained tongue perhaps because there was
no punishment for Brāhmaṇas' un mummered speaking also.

However, we sometimes find some unworthy Brāhmaṇas
also who not only failed to reach their expected status but
were of low morals and mentality and neglected their traditional
duties and obligations. That's why such Brāhmaṇas are occa-
sionally criticised by Vatsarāja. In Tripuradāha Dima they
are said to be unworthy of belief and are blamed of being

15. dvijaisati kṛṣṇarāddho'ri na vadhyesi. Samudra. p. 188.
16. Brāhmaṇo'isi. kiṁ karomi. niraṅkuśarasaṁa vyāhara
vathā vathā rocate. Tripura. p. 77.
17. cf. The Struggle for Empire, pp. 474-75.
18. ko viśvasiti bhavatāṁ ... dvijanamanāṁ. Tripura. p. 112.
harum-scarum. Elsewhere they are sneered of being unable to know as to who is stalward and who is coward.

Kṣatriyas:

After Brāhmaṇas the Kṣatriyas come next in Indian social heirarchy. Alberuni (the Arab traveller of 11th century A.D.) suggests that the status of Kṣatriyas of that age was not much below the Brāhmaṇas. As the famous derivation of the term 'kṣatriya' (kṣatāt trāyate) indicates, it was the traditional and moral duty of Kṣatriyas to protect the subjects from all sorts of obstacles.

From the references to the medieval history we know that the Arab traveller Ibn Khurdadba had seen in 10th century A.D., the Kṣatriya community of India divided into two classes—Sākṣatriya and Katariya. A.S. Altekar suggests that these two terms stand for the Sanskrit terms Satkṣatriya and Kṣatriya.

22. Rashuvañca of Vālidāca. II. 53.
23. H.M. Elliot and J. Dowson, The History of India as told by its own Historians. Vol. I. pp. 16-17.
respectively. It may be pointed out here that according to
S.H. Hodivala the Sabkufriya is equivalent to the Sanskrit
word Śūkyaputra. But his explanation does not seem to be
convincing nor it is corroborated by other evidences, while
the former view (of Altekar) is corroborated by epigraphic
and literary evidences both. An inscription of 10th century
A.D. refers to a king who belonged to the local family of
Bhatinda and claimed to be Sukṣatriyaśavya-vibhoṣana.
Vatsaraśja also makes mentions of Satksatriya in his Kīrṣṭa-
juniya Vyāyoga (verses 7, 39). We come across a reference
to Sukṣatriya in the works of Kṛṣṇendrā (11th century A.D.)
also. Another work of 12th century A.D. has also refer-
red to Sukṣatriya. Thus it may be suggested that by the 12th
century A.D. these two divisions of Kṣatriyas were prevalent
in Indian society.

Now the question may arise: what do these two terms
connote? The Arab traveller suggests that the Sabkufriyas
(= satksatriyas) were superior to all other castes and the

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27. Bodhisattvāvadānākāra of Kṛṣṇendra. 59. 119.
kings were chosen from among them. According to C.V. Vaidya the former were the ruling Kṣatriyas while the latter were the agriculturists. Eṛthvīrāja-vijaya of Jayānaka (VI. 110) suggests the two broad divisions of Kṣatriyas — those whose Kṣatriyahood was pure and others who acquired it by force. These two divisions have been referred to in Evārāya Kavya of Hemacandra (XIX. 115) somewhat more clearly i.e. Āuddha-ksātra and the others. It seems that such type of division came out mainly due to the circumstances created by the emergence of ruling land-owning aristocracy of Kṣatriyas claiming higher standard within the caste. At the same time it was also to some degree connected with increasing high sense of clan superiority. That is perhaps why a new subdivision in Kṣatriya caste i.e. Kṣudra Kṣatriya was also gradually coming out and Vatsarāja has mentioned it (Rūkmi. I. 24). The Kṣatriyahood and chivalry (= Kṣatradharma or Kṣātra-vrat) with highly exalted notions was one of the most outstanding social phenomena of early medieval period. Both the terms — Kṣatradharma (Rūkmi. II. 9) and Kṣātra-vrat (Rūkmi. I. 24; IV. 13) have been referred to in the RS. The ideal of chivalry, as an essential ingredient of Kṣātra-vrat, had become a highly aristocratic virtue; its ideals were considered to

29. H. M. Elliot and J. Dowson; The History of India as told
by its own Historians. Vol. I. p. 16.
be beyond the comprehension of a low Ksatriya and a non-
Ksatriya was outside its pale.

A significant point may be revealed here that the chivalric attitude of Ksatriyas might have caused a vast diminution in the fighting strength of the state as no other caste than Ksatriya was considered to be fit for fighting. In this regard C.V. Vaidya has rightly pointed out that 'it is often surprising how a nation consisting of 33 crores of inhabitants was ruled by a nation of four crores. For, in India only about ten percent of the population (Ksatriya community) was fit and disposed to fight and the remaining ninety percent people by nature and heredity were not fit to fight and consequently were ready to accept the rule of any strong nation which happened to be successful'.

It is interesting to note here that Arjuna, the hero of KiratarjunyavVyayoga, is a Ksatriya who may be taken to represent the Ksatriya caste of the age of Vatsaraja. A study of this Vyayoga and some other references from the Rg may help us to draw some outline of a code of morals for Ksatriyas (= Ksattradharma) :

32. dhiktvam kirata 1 kaicasi kimu padaam vartmani ksatriyam. Kirata. Verse. 42.
i) Ksatriya's moral duty was to protect others but at the same time it was a matter of great torture for him to be protected by others specially by low caste.

ii) The ksatriyas were full of prowess and thus Trailokya-varman and Arjuna, both Ksatriyas, are described to be full of vīra-rasa.

iii) They gave importance more to the weapons (Rukmi. IV. 3) rather than to women (Kirāta. Verse 3).

iv) They were engaged in following the rules of dharma.

v) They were competent in archery (Viṣadakodanda-vidyāvidagdhe. Kirāta. p. 3).

vi) They were not to attack ascetics (Kirāta. Verse 50), trifles (Kirāta. Verses 32, 33, 35), inefficient in the science of similar weapon and ignorant of the battle (Kirāta. Verse 45).

vii) While fighting they did not bother even for their life.

35. vīraraṣaikavāsanāvāsito'yaṁ...trailokyavarmadevaḥ. Kirāta. p. 7.
(Versa 42) and therefore it was improper for them to run away from battle.

viii) It was one of the kṣatavratas not to kidnap a girl (Rukmi. IV. 13).

It may be noted here that almost all these duties and qualities of a Kṣatriya (= kṣatavarmas or kṣatavratas) are prescribed by Indian law-writers also. However it should be borne in mind that the mention of kṣudra kṣatriya (Rukmi. I, 24) and violation of the tradition of pure Kṣatriya family (Rukmi. p. 67) may reveal that some of the Kṣatryias were deviating from the traditional Kṣetradharma.

One point is to be mentioned here. As suggested by K.N. Seth the Kṣatryias of that age had lost the tradition of mentioning caste divisions. The Kula or family had become the most important factor in their lives. According to Seth's opinion the rise of new dynasties in northern India during the middle age mainly contributed to the importance of Kula or

38. pal₂yana-parah kimiti bhavavyākulo vimala-kṣatrakul-çararam-tikrama-γi. Rukmi. r. 07.

family. It is found that this tradition is adequately implied by Vatsarāja who has given sufficient significance to the family (= vāhā, āyā or gotra) of Kṣatriyas in his RV. Thus, for instance, while saluting to Indra, Arjuna says, "This Arjuna who belongs to Vaiyāghrapadyagotra makes an obeisance to you". Further he disparages Harakirāta as follows - 'like you we are not born in the family of a fowler' (Sākuntā- nyavajā vayaḥ naḥi, Kirāta. Verse 45). Elsewhere Duryodhana is described to be vitiating the family of Kuru (Kuruvāhā- rāmaśānaḥ and kurukulakalamka. Kirāta. p. 17). In Rukminiharana Thāgha also Balabhadra says to Śīśupāla - 'flying from the battle and being awe-struck why are you violating the custom of a pure Kṣatriya family. In the same context he further makes a retort - 'you are born in a great family' (mahāvahāṣaja. Rukmi. IV. 4). Elsewhere Śātyaki abuses Rukmi by calling the latter's family impotent one (smarasi na vadi klīravahāṣāh avakīyāḥ. Rukmi. IV. 3).

42. palāvānaporaḥ kimiti bhavavākulo vimalakṣatrakulācsaramatikramasi. Rukmi. p. 67.
A study of the names of different kṣatriya kings referred in the RS and belonging to the Candella dynasty reveals that 'varman' and 'deva' were the two name-ending suffixes to their personal names. Thus, for example the names of Paramardideva (Kṣapa, p. 23; Hāṣya, pp. 113, 148; I. 4; Samudra, p. 150), Trailokyavarmadeva (Vijayta, p. 1, Verse 3), Yasovarman, Dhaṅgadeva, Candadeva, Devavarman, Kirtivarman, Sallakṣaṇavarman, Jayavarman, Prthvīvarman, Madanavarman, Yasovarman II, Viravarman, Bhojavarman, and Hammiravarman may be cited.

(D) Other castes and aboriginal tribes

Vaiśya was the third caste in Hindu social ladder and was included in Dvija. Śūdra whose traditional duty was to serve Dvijas (= Brāhmaṇa, Kṣatriya and Vaiśya) comes at the lowest place. The information that we gather from the RS about the last two varnas is very fragmentary indeed. We do not have any distinctive data on the same. It appears that some socio-kaleidoscopic change must have taken place. On going into the depth of some near-earlier and contemporary history it is found that in the age of Vatsarāja there was no great difference between Vaiśyas and Śūdras. It is significant to notice in this respect that in quite earlier ages

\[43, 44, 45, 152, 153\]

\[152, 153\]
Bhagavadgītā (IX. 32) had enumerated Vaiśyas along with Śūdras as backward people who were having the religious disabilities. On the other hand the position of Śūdras was improving because they were allowed by the law-writers to accept the profession of Vaiśyas in case they were not able to maintain themselves by serving Dvijas. Thus the position of both the varnas had come almost to the equal level. Alberuni also did not find any difference between the Vaiśyas and Śūdras in 11th century A.D. He states "between the latter two classes (= Vaiśya and Śūdra) there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings".

Some modern scholars like A.S. Altekar and G.S. Churye also agree with this view. N.S. Bose has rightly concluded from the absence of terms Vaiśya and Śūdra in the Candella inscriptions that the people of the last two classes in that period were known by their profession rather than by their class. This conjecture is supported by a Candella

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46. YS. I. 120; MB. Śantinarva. 294. 4.
50. HCJ. p. 154.
inscription which mentions that before making a land grant
Vīravarman assembled all the local Brāhmaṇas, Kāyasthas,
Harkāras, cow-herds, goat-herds, orchard-keepers and all
other classes, high and low.

Thus it would be better for us to take into considera-
deration collectively all the castes other than Brāhmaṇas and
Kṣatriyas which have been referred to in the Rṣ.

(i) Abhīra:

According to Amarakośa (II. 9. 57) the Abhīras are
cow-herds. We find that in Bundelakhand region this caste
is well known and called Yadava and Abhīra also. Vatsarāja
mentions Abhīras, (Rukmi. 1.17), Yadavas (Rukmi. p. 44) and
Yadus (Rukmi. I.6). A study of the Rṣ reveals that as in the
earlier ages so in the age of Vatsarāja also the main profes-
sion of this caste was to graze the cattle. Thus Kṛṣṇa be-
longing to an Abhīra family (Rukmi. I.17) is said to have
wandered after hundreds of calves in the forest (Rukmi. I.16).
It was but natural for Abhīras that taking the milk of cows
they became quite healthier (Rustom gatah) (Rukmi. I.17).
It is also reflected that the social status of this caste
was inferior to that of Kṣatriyas. That’s why Kṛṣṇa, the

51. ASI. Vol. XXI. p. 75.
Abhira-boy, was sneered while wishing to select a bride for him from a Kṣatriya family. He is compared there to a child which likes to hold moon (Rukmi, I. 16).

(ii) Kirāta and Śabarā:

The tribes of Kirātas and Śabarās are known since quite ancient period. Even in Vedic literature Kirātas are mentioned as a non-Aryan and aboriginal tribe. According to Amarakośa (II. 10. 20) the Kirātas, Śabarās and Pulindas are the subdivisions of Mleccha castes. Mahābhārata tells that Kirātas and Śabarās were the tribes of Kṣatriya but they had been degraded into the status of Śūdras through the wrath of Brāhmaṇas. In Kirātarjunīya Vyāyoga of Vatsarāja these tribes are adequately depicted. According to the contents of this play the life of Kirātas was considered to be full of sin (pātaka mayaṁ rūpam kairātam) (Kirāta. Verse. 47) and it was not proper for them to tread the path of Kṣatriyas (Kirāta. Verse. 42). Both these castes were always in search of the flesh of animals and were alive only at the cost of the same. Generally the Kirātas used to live in a large group and had their one leader. The group

53. Vide, HDS. Vol. II. pt. I. p. 44.
54. MB. Anuśasana-parva. XXXV. 17-18.
55. mahāmah mūhurvanamahīṣu raveṣavanti tajīvanaika-
looked like an army (Kirätānikinī and Kirātavṛtana) (Kirāta. pp. 13, 15; Verse 44) and its leader was called svāmi (Kirāta. pp. 10, 12, 13), adhiśa (Kirāta. p. 15), Kirātavāhinīśa (Kirāta. pp. 11, 12) Vāhinīnātha (Kirāta. p. 13) and Kirātacakravartīn (Kirāta. p. 13). It is interesting to note that the leader of Kirātas was so powerful and influential among woodmen that in the whole forest he is compared to the Lord Śiva (asminyane ....... svameva harah kirātaḥ. Kirāta. Verse 31). It is another thing that this Kirāta was himself the Lord Śiva in disguise. The RŚ describes the Kirāta chief well-versed in archery. Thus a boar was killed by the chief of kirātas in such a wonderful way that crossing the body of boar the arrow left by him had gone quite away and could not be seen even by any one (Kirāta. p. 11; Verse 34). Being a barbarian tribe Kirātas could not be expected to live a disciplined life. They are seen disobeying their chief and hence are called villain (avadhīritanijādiśāsāsānāh kirātadhamāḥ. Kirāta. p. 15). The depiction of treading the path of satriyas by kirātas (Kirāta. Verse 42) and being indisciplined may lead us to one of the historical facts that this hilly tribe must be often creating problems and consequently the rulers had to take a lot of trouble to subjugate them.

56. HÜJ. p. 172.
(iii) Kuśīlava, Nāta and Āvīlasa :-

Though the ancient authorities have considered all these three terms as having their separate meanings or as particular castes, yet Vatsarāja has used them as synonyms, meaning dramatic actors. The main profession of these people was to perform the dramatic activities. The history of medieval Sm India tells that dramatic performances were very popular in that age. Naturally there must be existing a number of dramatic actors for that purpose. More details about this subject may be seen in the subsequent chapter on Fine Arts.

(iv) Mālākāra and Udyanapāla :-

According to Veda Vyāsa Smṛti (I. 11) mālākāra (garlandmaker) comes under Āndravarga. The principal occupation of garland maker (mālākāra) and gardener (udyanapāla) was to make the garlands and to tend the garden respectively. In the KŚ mālākāra (Rukmi. p. 52) and udyanapāla (Hāsya.


B) Nāta - Kirāta. Verses 4, 12; Tripura. pp. 7b, 77; Hāsya. I. 5; Samudra. III. 5.
C) Āvīlasa - Kirāta. p. 2; Rukmi. p. 38.

59. Munshi, K.M., Foreword to The Struggle for Empire. p. XVII.
pp. 134, 142) have been referred to appropriate the same occupa-

(v) Mrgayu:–

Amarakośa (II. 10. 21) has given many synonyms of a
hunter viz. Vyādha, Mrgavadhājiva, Mrgayu and Lubdhaka. The ES refers to a mṛgyu (Hāsya, I. 16). Since early ages the
hunters have been acquiring a very low position in the
society. It is told by Aparāditya that hunters formed such
a low tribe that their food was not allowed to be taken and
nothing was acceptable from them. If somebody took food
or accepted something from them he should perform a Gāndrāya-
na fast. It is further quoted that whichever limb of the
body of a dvija (= Brāhmaṇa, Kṣatriya and Vaiśya) is touched
by a hunter that (limb) should be washed with water and that
dvija also should sip water for purifying the mouth. It may

60. Aparārka Commentary on Ys. III. 289-90. p. 117b (Anandārāma
Press Edn.).

61. Gāndrāvana is a fast regulated by the moon in which the food
is to be diminished every day by one mouthful for the dark
fortnight, and to be increased in like manner during the light
dvija also should sip water for purifying the mouth. It may

62. Aparārka Commentary on Ys. I. 196. p. 279 (Anandārāma Press
Edn.).
be added that Aparāditya (12th Century A.D.) was contemporary of our author.

(vi) Bandin or Garāṇa:

The RS gives sufficient scope to the bards. As has been indicated earlier, the Vatsarāja's age was that of chivalry which is to be closely related to the bardic tradition. The literary and epigraphic sources show that a large number of bards and minstrels wandered, citing the songs of valour of their kings and rulers during 11th and 12th century A.D. It is significant to note that by the 12th century A.D. bards had acquired remarkable prevalence and thus the retinue of Vastupāla of Gujarāta comprised three thousand and three hundred bards. The RS reveals that the bards were enhancing the tendency of internecine warfare and thus they were not playing a healthy role in society. They spoke without giving due consideration to propriety - impropriety (bandinastu

64. Introduction to the Kirti-kumudī of Somesvaradeva, p. XVII.
vandyā ava. kinnite vadanti. Rukmi. p. 40). It is seen that the main duty of the bards was to read the auspicious and praiseworthy songs for their lords. (Rukmi. pp. 62, 63; I. 11, 12).

(vii) Saundika :-

Distillers (saundikas) formed a caste according to the Dharmasūtra literature. Manu (IV. 214-16) says that Saundika is such a low caste whose food is not to be eaten. It is found that by the time of our author drinking was a common feature among the masses as well as among the aristocratic people. In such a society it was but natural that the distillers' profession must be running smoothly and as a result they must be financially sound. In Karpūracarita Bāna a Saundika is shown having his own vintner house (= saundikāgāra) (Karpūra. p. 32). He is treated by the drunkards as their law-father (= dharma-pitā) (Karpūra. p. 33). Performing the frequent fetes of drinking the drunkards bestowed every thing to the Saundikas (Karpūra. p. 33).

Mention may be made of untouchability here. It is seen that during medieval age the untouchability had been intensified. This fact may be testified from the contemporary Smrīti commentators like Viśāntēvara (11th - 12th century A.D.) and ----------------------------------------------

67. cf. Sadev, B.N. S., Society and Culture in Northern India. p. 332.
68. Mitākṣara Commentary on YS. III. 30 (U.C. Sadev Edn.).
Aparāditya (12th Century A.D.) who mention that even the shadow of a candila caused pollution if he came within the length of a cow's tail. Kalhana (12th century A.D.) also indicates the increasing nature of untouchability in his age. The R.G. of Vatsaraṇa contains a casual reference which suggests the prevalence of untouchability and a king trying to remove it is said to be the bad king (Tripura. IV. 18).

(B) Ārāmas

In India, since ancient period, the span of human life is divided into four stages (= Ārāmas) viz. those of a brahmacāri (student) a grhaestha (householder), a vānarrastha (forest-anchorite) and a sāmāyasin (wandering ascetic). As stated by Manu the first part of human life is brahmacarya (studentship) during which one studies at one's teacher's residence and after one's student life, the second part of one's life (= grhaestha or householder) starts and one becomes householder after having married. After that when one's hair have become grey and wrinkles have covered one's body, one enters into the third stage i.e. becomes a vānarrastha resorting to the forest.

70. K.S. Bandit, Invitation to the R.T. pp. XXIX ff.
71. For the information on Ārāmas in the R.G. see in general RV. p. 342 ff.
72. Manu. V. 167.
73. Manu. VI. 1-2.
Finally the last part of one's life is to be spent as a sañnyāsin.

Society reflected in the RS appears to have had acquaintance with all the āramas. Kaundinya, in Hāṣyaacūḍa- mani Prahasana, does represent the brahmacarī ārama in its degenerated form. He studies from his teacher Jñānarāsi at a maṭha (Hāṣya. pp. 124-27). The next ārama grhastha is also mentioned twice in the RS. Thus, in Tripurasāha Dima, the wealth being not donated is said to be very much troublesome like a barren cow for the grhastha persons. Further in Rukminiṭharaṇa Thāmrga it is said that the torture being caused by the customs of grhastha ārama had been given up by Kṛṣṇa (tyaktā grhasthāparipātaikadarthānā sa. Rukmi. I. 20). This may imply that the grhastha ārama was affected with the dead weight of various duties. Arjuna, who performs the penance going into the forest of Himalaya (Kīrāṭa. pp. 2-18), may be cited as an example of the inhabitant in Vānaprastha ārama.

74. Manu. VI. 33.
75. For more details see the chapter on 'Education, Learning and Literature'.
76. dānavirahitā Lakṣmī gaurīva vandhyā bhūtā bhavati paraṁ kastadā grhināh. Tripura. I. 5.
But some contents from *Kṛtārjunīya Vyāsya* may imply a defect of this Ārāma. Many people being incapable of struggling with life retreated from the world and entered into a forest making a show of penance.

A person belonging to the last Ārāma (कालाप्रये) is called parivṛjīkṣa and this word occurs in the RS (Kṛtā. Verse. 17). It is noteworthy here that the female section of the society was not lagging behind in this respect. Women also entered into this fourth stage of life and a Parivṛjīkṣa (female wandering ascetic) named Subuddhi may be quoted as an example in this regard.

It is interesting to note that the hermits like Subuddhi and Jñānarāsi are said to have been living in monasteries called Ārāma (Rukmi. p. 55) and matha (Hāsya. pp. 121, 123) and this indicates another peculiarity of the socio-religious conditions of that age. Although in ancient period

77. A) tvah niṣakāryāni sādhu-vitumAprabhavan tapasvākrtah. 
   *Kṛtā*. p. 16.

B) kva gatah tava gandivakodeṇapāndityah? samprati


79. According to Pt. Mahadeva Shastri Joshi and others the term Ārāma was taken in the sense of monastery in later times.

the Samnyāsin used to live in forests. Slowly there came into existence a change and they began to live in monasteries which were not always very far from the villages. There are a few references to this fact in inscriptions. Thus a matha endowed with garden and mango trees was built for sādhus by the king Jallaladeva. Another evidence from Rājapūtāna records a matha which was built near Śiva temple for the residence of Kapilla ascetics. In Kaśmīra also the kings and ministers are said to have constructed mathas for the use of ascetics. Several mathas were founded there for Śaiva monks during the reign of Lalitāditya.

It is interesting to note that there used to exist a large number of deceitful persons in the form of hermits, Vatsarāja has casually used the term dāmbhika (Kukmi. p. 64; Śāva. I. 21) in order to indicate such people. A detailed picture of such dāmbhikas is portraited in Frabodhacandrodva (11th century A.D.). They used to spend the moonlit nights in the houses of courtesans and delighted in intoxicating drinks and sexual pleasure with them; and in the day time

82. RT. VIII. 2421-23, 26, 31, 34, 39, 42.
83. RT. VIII. 2401.
they posed as if they were omnicient hermits.

(F) Domestic Life

Family has ever been the smallest but basic and fundamental unit of a society and hence its study is of vital importance in understanding a society. This social institution has been referred to as kula (Kurāta. Verse 60; nr. 17, 18; Karpūra. Verse 29; Rukmi. III. 1; Tripura. pp.79, 98) or Vaśā (Kurāta. Verse 21; p. 17; Rukmi. IV. 3, 4) in the Rg. There was a wider prevalence of joint family system in the age of Vatsarāja. The family circle was not narrow, limited only to the parents and children; for, the joint family normally included three generations. The law of partition provided right of claiming a share on partition to a joint family member even if he was removed more than three degrees from the common ancestor. Thus parents, children, brothers, stepbrothers etc. lived on the common property and sometimes ascendants, descendants and collaterals were also included in a joint family upto many generations.

84. Prabodhacandrodava of Krsnamidera. II. 1, 5.
We may get some hint of a joint family in Samudramethana Samavakara whereas twelve brothers of a single family are enumerated. (Samudra. p. 149). It should be noted here that even being such a big joint family the fraternity was well-maintained there and hence the good brotherhood is appreciated among all the abovementioned twelve brothers. (Samudra. p. 149). On the other hand such families are also not unknown where the family-fray and unfaithfulness was going on. In Hayagundamani Prahasana Mudgaraka indicates towards the continuous offences committed by Kapatakeli the oldest female member of the family (Hasya. pp. 121-22). In the same family it is observed that the family members did not trust each other and thus Kapatakeli suspects her daughter Madanasundari in connection with robbery in her house (Hasya. pp. 120-21). Likewise we meet with one more pair of a mother and daughter (= Kalavati and Vasavati respectively) having no confidence with each other and consequently the daughter had to expel her mother from her house (Karpura. p. 35). Moreover, the sons of some royal families like Lord Siva's son Krttikeya (Trinura. p. 80) and King Bhima's son Rukmi (Rukmi. III. 10) are also seen to be obstinate.

As has already been indicated, the PS presents before the reader's vision a number of socio-familial relations such as father, father-in-law, father's sister, mother, mother-in-law,
son, son-in-law, son of paternal aunt, son of sister-in-law, daughter, daughter-in-law, and paternal uncle etc.

A lot of family traditions can easily be gathered from the RS. In the age of Vatsarāja the supreme necessity in a family was to preserve and follow the worthy traditions built up by the family-forefathers in the past. Visadāsaya, in Tripuradēha Dima, is not willing at all to perform an insauspicuous and illusive work of cheating because he considers it against his family tradition. In Rukminiharaṇa Thāṁga also the Kṛṣṇa's act of kidnapping a girl is condemned by Gīḍhāla because this type of activity was not suitable for the custom of his (= Kṛṣṇa's) kinsfolk (kiṁ vā bandhūjanocita vyavahṛtih. Rukmi. IV. 13).

Some other family customs and manners may be mentioned such as: the juniors used to salute the elders; the father was regarded as a divinity (devatārūnasva tātasva. Samudra. p. 186); father's order was not to be disobeyed (ānulabhasyāḥ pitrānidesaḥ. Tripura. p. 108); the appearance of parents was

88. Supra. Chapter. II.
89. nāhamanyakathaiśvavidham kuleviruddham ...... nayeṣmayah punyāmapunyam karma kuryām. Tripura. p. 98.
treated as an auspicious omen; parents were to be saluted before departure for a victorious journey; and at the sight of a coming guest the host stood up and saluted him offering a seat (*Kīrāta. p. 6; *Samudra. I. 32).

Domestic Material :-

People have their domestic material according to their own occupation and status. A lot of household articles is referred to in the ES.:-


92. *tadvattisthābhivyāsavitarau vijaya-pravāṇāya sajītahavāya Hukmi. p. 50.*


94. *Hāṣya. p. 139.*

95. *Hāṣya. p. 139.*

96. *Samudra. I. 7.*
(Karṇḍa. p. 34), pitcher (vīvadhā or kumbha), oyster-shell (śuktikā) (Hāya. p. 133), cage (rañjara) (Kīrāta. p. 19), spade (kuddāla) (Kīrāta. Verse 28), axe (kuthārtī) (Kīrāta. Verse. 28), churning stick (manthāna) (Samudra. p. 150), Pestle (musala) (Rukmi. I. 24) and mortar (udūkhala) (Rukmi. I. 24).

CO Marriage and Women’s Position

Marriage:

In India marriage is regarded to be the foundation of grhaṁārama. According to Manu (IX. 25) it is a social institution which regulates the proper relations between the sexes. The IS uses the words vivāha (Rukmi. I. 5; pp. 38, 64, 65), paripaya (Rukmi. p. 38; II. 14) parigraha (Rukmi. p. 38; I. 7; Samudra. p. 190) and Tānigraha (Rukmi. p. 59; Samudra. p. 171) in the sense of marriage. It is interesting to note that the matrimonial ceremony has often undergone vicissitudes in its history. Though the eight forms of marriage had been prescribed in the earlier law-digests, yet the later sacred books did not follow this tradition in its entirety. Most of them refer to another classification of marriage.

97. Tripura. III. 22.
98. Hāya. II. 10.

For the information on Marriage see in general RV. p. 344 ff.
1) **Anuloma** (marriage between a male of higher caste and a female of lower caste); and

ii) **Pratiloma** (marriage of a man with a girl of higher caste other than his own).

Both of these types of marriage may also be commonly called intercaste marriage. But again in early medieval age we see the attempts of discouraging intercaste marriages and rendering too much appreciation to *savarna* or *saītīya* marriages. Thus the marriage of a *dvija* with a girl of other caste was included in *kalivarīyas* (acts to be avoided in the Kali age) in several treatises. Further Vijnāneśvara (11th - 12th century A.D.) and Lakṣmīdhara (12th century A.D.) had suggested that the *anuloma* and the *pratiloma* both give a rise to *varnasāṅkara*. This was obviously aimed at discouraging the intercaste marriage. In another context Lakṣmīdhara tells that equal marriage is necessary for the

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100. See Vasudeva Pradhyaya, *Socio-religious Condition of North India*. p. 144.


discharge of ancestral debt. This was also a deterrent to the custom. In this regard a significant indication is found in the Vatsarāja's works also. Thus the proposal of an intercaste marriage, between an Śbhīra boy (= Kṛṣṇa) and Śatriya girl (= Rukmī) is derided (Ruk. I. 16, 17).

It is noteworthy here that the Kṛṣṇa-Rukmī marriage in Rukmminiharana Thāmrga (IV. 1, 2, 13, 14, 16) leads us to a remarkable custom of rākṣasa type of marriage. The contemporary history tells us that a number of women (brides) had been abducted forcibly by the powerful aristocratic men and thus the latter used to take it as the performance of their chivalry. A few historical instances may be cited here. The king Śivākara I is said to have married Jayāvalī, the daughter of a ruler of Rādhā, in this way. As another instance we may take the marriage of Paṭrāṭa Indra with Gālukya princess Bhavanāga. Even today we find some signs of this custom in Uttar Pradesh where a Bhojapuri marriage party constituting of the persons equipped with several elephants, horses, camels, spears, darts, swords and sticks resembles a caturāṅgīnī army. The RS also indicates such

105. Manu. III. 33.
106. EL. Vol. XXIV. p. 81.
type of militant marriage party (Rukmi. II. 22).

A perusal of the dramas under study reveals that the custom of the marriage in that age mostly agreed with the present system. A stanza of the Rāṇa indicates that according to the custom someone from the members of the family of the bridegroom should give proposal to the bride's father for marriage. But here Kṛṣṇa says that he has given up that custom and has made his sword itself the proposer (or messenger) for the same purpose (Rukmi. I. 20). After the proposal is accepted, the lucky moment (= muhūrtta) was to be fixed (Āhyāntaḥ muhūrtti- khṛṣṭaṁ; mānitaḥ sumuḥūrttam. Rukmi. pp. 49, 58). Then on reaching the marriage date the close relatives and kinsfolk (particularly females) were to be called in. Thus Sandhānaka had come to take Devaki, the maternal aunt of Śiśupāla, on the occasion of the latter's marriage (Rukmi. p. 53). Canopy was to be erected outside the bride's house (Rukmi. II. 14). Then the marriage procession referred to as varavāstrā (Rukmi. II. 21, 22; p. 55), jayavāstrā (Rukmi. IV. 13) and vivāhavāstrā (Rukmi. p. 52) was to be started. On its arrival the marriage party was to be received by the bride's family members and other relatives. All the citizens were expected to be ready to perform the suspicious festivity (avi naurāh! sajjībhavata mahalakautukṣaṁ).

Lodging arrangements were made in the erected capas for all the marriage participants (Rukmi. p. 59). Females could also avail of the opportunity of looking at the marriage procession through the windows of their houses. (tadatara uparitalah sauchasikhamaruhva gavaksaintare nekshayhe. Rukmi. p. 59). At last this ceremony was to be accomplished with the formalities of varamala (wearing of garland by the maiden round the neck of a selected suitor) (Samudra. II. 6), nānigrahana (hand-holding of the maiden by bridegroom) (Rukmi. p. 59; Samudra. p. 171) and kanyādāna-daksina (presentation of a reward while giving the girl by father in marriage) (Samudra. p. 190).

A context in the RS indicates a particular custom that in case some nearest relative of bridegroom could not attend the marriage, the bride used to go to touch his feet at his house. Thus Rukmini was expected to come to the house of Devaki, the maternal aunt of her would-be husband Śisupāla, to touch her feet (tadhihava vadhustava nādavandanārthamāgamigayati. Rukmi. p. 53).

Moreover, the context of sixteen thousand cowherdesses of Kṛṣṇa (Rukmi. pp. 57, 60) may lead us to imagine the tendency of polygamy among the aristocratic families of that age. Although the contemporary law-writers like Lakṣmīdhara

110. Orhesthakānda of Lakṣmīdhara. p. VII.
consider monogamy as the normal rule of ordinary life and also has indirectly given a suggestion of having only one wife so that the matters of partition and inheritance may not be complicated, polygamy was fairly common among the ruling aristocracy. Mānasollāsa (12th century A.D.) advised the kings to have subsidiary wives even from Vaiśya and Śudra castes for their enjoyment. In 11th century A.D. the Kalacuri king Gaṅgeyadeva is said to have had a large harem consisting of as many as 100 queens. Kalhana (12th century A.D.) has also mentioned the three hundred and sixty women in the harem of Harṣa.

Marriages with some political motivation were not uncommon. The rival aristocratic persons thought of ending their feuds by conducting matrimonial alliances. Such type of attempts were recommended by Dhanapāla (11th century A.D.) also in order to end vigraha (fighting). The marriage of Arnorāja with Yañcanadevi, the daughter of Jayasimha Siddharāja, may be cited in this regard. The Śhaḍavāla king Covindacandra's

111. Ṛvabhāga of Jīmūtavāhana. I. 10.
113. EL. Vol. III. p. 211.
114. BT. VII. 963.
116. Frthvīrīdavijāva of Jayānaka. VI. 34.
wedlock with Kumāradevi, the niece of Kāmarāla, is yet another instance. This tendency is corroborated in the RS. when Rukmīni was abducted by Kṛṣṇa for the marriage purpose and the latter was being hunted by her brother Rukmi and the proposed bridegroom Śiśupāla, Balabhadra makes an offer to the kings on Kumkl's side as follows: 'Oh Rukmi's kindred kings! we have become your relatives (through the Rukmīni-Kṛṣṇa marriage) and it is a good occasion for you. You do come into alliance with us..........' (Rukmi. IV. 5).

Let us, now, turn our attention to some common beliefs regarding marriage. As in ancient period, in the age of Vatsarāja also it was deemed that a family becomes prosperous by giving girl to a meritorious groom (Samudra, p. 190). It was appreciable to marry a girl with the boy possessing the qualities of handsomeness, chivalry, amiability and equal age to the maiden (Rukmi. III.10). Although in earlier ages girls could select their life-partners and hence the custom of Svayamvara was existing, however in later times this freedom of girls was reduced. The svayamvara tradition was not so much common during our period. We see therefore in the RS that the selection of Rukmīni's groom depended on her family members. Though her father Bhīmaśaka wanted to choose a meritorious groom like Kṛṣṇa, yet her brother Rukmi was insisting

on the selection of Śīṣupāla (Rukmi. III. 10).

Women's position:

The Śṛṇi commentaries and digests of the 11th and 12th century A.D. reveal that women had no independent legal status at that time. Their personal status was also affected by the theory of eternal guardianship. Regretting this poor state Subuddhi says in Rūmīnīharana Thāmrga that to become a girl is quite noxious, because her heart depends upon cupid, body upon the elders and death upon the fortune (Rukmi. III. 1.) The woman is said to be weak (abalā) (Trīnura. p. 82) and helpless (āśaranā) (Samudra. p. 171). As a sister she was fallen down into troubles by her own brothers (Rukmi. p. 61) and her elders had themselves become devil-like (Rukmi. p. 58) and cruel (Rukmi. p. 61) for her. Further we come across some references to the defamatory incidents of girls-provoking (Rukmi. p. 38) and kidnapping (Rukmi. IV. 13, 19).

It is significant to notice here that in the medieval age the attempts of holding family women in strict subjection were impetuously objected by Čārvākas. The tradition,

118. cf. Mazumder, B. P., Socio-economic History of Northern India. p. 135; For women's position in the RS. see in 119. NC. XVII. 41. (general RV. p. 347 ff.)
however, could not be changed by them and women continued to be kept in subjection. We find one instance of Lakṣmī in Samudramathana Samavakāras who seems to have become a victim of strict family subjection. Thus when she avails of a change to come out of his family boundary for the first time, she is unable to recognize the worldly things properly. She calls jasmine flowers as garlands of pearls, the flowers of Aśoka as corals and the bees as small young ones of birds and consequently she became a laughing-stock for her friends Dhṛti and Lajjā. (Samudra. pp. 150-57). The use of veil was also customary and Vatsarāja has referred to it as avagunthana (Samudra. p. 180). A barbarous custom of widow-burning (= satī) had been largely prevalent in northern India from 7th - 8th century A.D. We get a number of instances of this custom in Vatsarāja's contemporary literature and inscriptions. In 11th - 12th century A.D. Vijnāneśvara, the commentator on Yājñavalkya Smṛti, had regarded anumāranana (following the husband in death) as the sādhārana dharma of widows. In Samudramathana Samavakāra Vatsarāja refers to

121. R.T. V. 220; VII. 724; NC. IV. 21, 45, 46, 79.
123. Mitākṣarā commentary on VS. I. 86.
this custom when Mohanikā (Vishnu in the form of a woman) wants to get ready for burning herself after the death of her lover (husband) (Samudra. pp. 183–84).

Apart from all these ill-traditions some appreciable usages regarding women were also existing to a little extent. Thus, for instance the kidnapping of a girl was to be treated as against dharmācaraṇa, āstāvraṇa, universal law and kinsfolk tradition (Rukmi. IV. 13). In this context mention must be made of Tantra-tradition, which had considerable hold in our period, exalted woman and considered her to be the manifestation of divine energy (= sakti). A stanza of Kīratarjunīya Vyāyoga (Verse 2) also indicates this social phenomenon mentioning Ambika as a woman.

Before leaving this topic attention may be drawn to a general attitude towards the women in that period. It seems that women’s performance in the society was not appreciable and satisfactory, and hence both the dramatists of Candella regime - Kṛṣṇamitra and Vatsarāja have condemned women for their ill performance. The Prabodhacandrodaya of Kṛṣṇamitra (I. 27) states, “Women enter the tender hearts of men, delude them, intoxicate them, ridicule them, rebuke them, please them and finally make them dejected. Is there any thing which these women do not do”. In another drama it is said, “These

women are naughty whose insistence is to show the artificial adolescence even in their old age. Thus they make their emaciated cheeks healthy by means of inflating them, show their breasts as quite expanded by means of puffing their chests up; and describe themselves to be younger even their daughters covering their white hair (Hāsya. II. 6).

(4) Prostitution

The class of prostitutes has always enjoyed a separate status in the society. Referring to Purāna Vījñānēśvara mentions that the caste of courtesans sprang from the heavenly nymphs called Pāñcachāyas. Further it is told in Kathākoṣa Prakarana (11th century A.D.) that they were often drawn from the lower castes like washermen, dyers and dombas.

To what extent prostitution was popular in Vatsarāja’s age may be understood from a contemporary evidence. Thus Ksemendra (11th century A.D.) mentions a prostitute’s residence resembling the court of a king, with some people entering, others coming out, and many others waiting outside. Alberuni (11th century A.D.) also informs that the number of courtesan was increased to an objectionable extent. In

125. Mitākṣara commentary on IS. II. 290.
127. Bodhisattvāvadānakalpalata of Ksemendra. 50. 91.
such a luxurious social environment it was quite natural with Vatsarāja that his two secular plays - Karpūracarita Bhāna and Hāsyacūḍāmaṇi Prahasana, centre round prostitutes and bawds.

The Kṣ refers to prostitutes as Viśvā (Karpūra. Verse 8; Hāsyā. p. 134), Śambhāli (Karpūra. Verse. 4), ganikā (Karpūra. Verses 4, 30; pp. 29, 34; Hāsyā. p. 132), Kuttāni (Karpūra. Verse 30, p. 34; Hāsyā. p. 119), and vārāhāgāna (Karpūra. Verse 3). A study of the dramas undertaken reveals that the custom of prostitution had reached a high pitch of popularity in that age. It seems that to keep the courtesans in harems was a common feature among aristocratic people.

Thus Keśa (12th century A.D.) informs us that king Hāra had a large number of women of impure character in his seraglio. Vatsarāja also supports this feature mentioning the harlots coming out of a royal palace in the dawn (Karpūra. verse. 3). It is interesting to note in this regard that the prostitutes were attached even to temples and they were known as devadāsī (temple dancing girls). Keśa refers to a very accomplished courtesan named Kamalā who was a devadāsī.

Some more information on temple dancing girls may be seen elsewhere.

129. RT.VII. 963.
130. RT. IV. 422.
131. Infra. Chapter. VII.
It was on account of the influence of prostitution that the wealth of such a person who was disinclined to the harlots had been regarded as the wealth in dream (*Karpūra*. Verse 8). The embrace of a courtesan was preferable to penance (*Hāsya*. p. 135). There were some attractive features of this flourishing social unit. Some strumpets were of somewhat refined qualities and pleasant habits. They could enamour anybody by their love sports. They were repositories of various arts like music (*Karpūra*. p. 20) and theatrical performances (*Karpūra*. Verse 18). In academic field also they were quite advanced. Thus Kapātakeli is described to be dexterous in the education of Kāmaśāstra (madanaśāstraśikṣādaksinā) (*Hāsya*. p. 141) and too much sharp in the science of computation (ganiṭaśūrdvīdagṛdhā) (*Hāsya*. p. 131).

Two types of whores have been known since ancient period. The first consisting of those whose status was higher and who were not easily available to every one. They were confined to a particular lucky or rich person. The second category is of ordinary ones who were easily accessible to any one so long as all his wealth was not exhausted. Vīlasavati of *Karpūracarita* Bhāna and Madanasundari of *Hāsyacudāmani* Prahasana may be kept under the first category while Candrasena

132. **aughu khalu me kutakhalaḥ tāḥ premalīśā karpavītum vābhīḥ sakalabhubamohanaśtvamani mohitaḥ. Karpūra. p. 25.**
of Karaḍarakīta Bhīṣa and Kapatakeli of Hāsaṇcudāmmi Prā-
hasana, under the second one. However to accumulate money was
the sole motive of prostitutes in general and such harlots
who did not follow this motive were to be condemned. Thus
Madanasundari, the daughter of Kapatakeli, is traduced by her
mother (Hāsaṇa. pp. 120-21). On the other hand Kapatakeli
herself always runs after money and hence she easily ramps
all the property even of the learned citizens. Thus she is
compared to a thief (Hāsaṇa. I. 8). To fulfil the sensual
desires was another motive of their life. They could do any-
thing for that purpose. In so far as they could tell their
own daughters as their sister to show themselves younger
arguing that they had become fatty because of being highly
accustomed to the comforts. (Hāsaṇa. p. 138).

Our account of whoredom will not be complete unless we
refer to the mother, real or adopted, of the courtesans. It
is seen that previously she was highly needed and respected
in that community and this profession perfectly depended on
her. It was necessary to get the willing consent of a bawd
for the contact with a prostitute and hence she was always
133 surrounded by the clients seeking her favour. But in later
period her importance began to be reduced. In the plays of

133. cf. Shastri, A.M., India as seen in the Kuttanimita of
Dāmodaragūpta. pp. 119-22; For Vēṣyās in the RS. see
also RV. p. 359 ff.
Vatsaraja she does not appear to be powerful enough. She was not given due response by the harlots as well as by clients. It is found that Vilasavati and Madanasundari disobeyed their mothers Kalavati (in Karpura) and Kapatkeli (in Hasya) respectively and the former two continued to love their lovers against the will of the latters. We notice a sensational case of mother’s exilement by her daughter who also jerked her hair (Kalavati ........ Vilasavatya sakseegrhaa kalahavitaa nirvasita ca. Karpura. p. 35). Further a prostitute who has been separated from her bawd is regarded as pleasant like an ocean of nectar without crocodiles and alligators; a poetic discourse without devils’ tale; and a tendril of sandal wood without female snakes (Karpura. Verse 30) which obviously implies the position of the bawds.

It should be added in this context that the inebriation and prostitution are closely related and both depend on economic prosperity. The RS depicts some people like Manjiraka and Madadatta in Karpuracarita Bhana and Kapatkeli in Hasya-cudamani Prahasana who were so capable that they could afford for this expensive debauchery.

I Social Values and Customs

We may now conclude our study of the social life with a few remarks regarding some general social conduct gleamed through the RS. Apart from various changes and vacillations
in social life there are certain universal values which do not change much from country to country or from age to age. We learn from the works under study that in daily life these common values were sufficiently stressed upon; and if somebody violated them, he was to be condemned. Thus when Kṛṣṇa abducted hukmini forcibly, he was opposed and fled by Śīśupāla, 'is it a worldly practice (= lokasthiti) ?' (Rukmi. IV. 3). Further Balarāma is also advised by Uddhava not to violate the worldly practices (= lokasthiti) (Rukmi. II. 12). To sneer at a handicapped person has been considered as an offense by ancient authorities. In the Ṛṣis also such type of conduct is declared as the indicator of one's immodesty (Tripura. I. 11). Similarly a stranger is told not to be derided (Vavasya evam mā ṛṣayas vaidesikah. Karpura. p. 27).

The Indian society has been steeped in the belief in fate since ever and a large number of references to disti (fortune) (Kirāta. pp. 3, 7, 10; Karpūra. p. 30; Rukmi. pp. 37, 60), daiva (Kirāta. Verse 31; Rukmi. pr. 38, 56, 57, 62; Ṛṣya. p. 122), Bhāgya (Rukmi. p. 57) and Vidhi (Kirāta. Verse 35; Rukmi. p. 57; Tripura. p. 103) in the Ṛṣis testify the fact that this belief was well-maintained still in the social life of that age. The possibility of Rukmini—Kṛṣṇa marriage depended upon fate (Rukmi. p. 38). It was believed that good

134. Manu. VIII. 274; KS. II. 204.
135. See also RV. p. 358 f.
fortune is a natural gift which can not be provided by any
worldly being (Rukmi. p. 57). Fate can not be known in advance
(Rukmi. p. 62). On being unfavourable of fate even the majesty
brings adverse result. (vidhivinaratatavā vaibhavamapi viparītān-
phalam bhavati. Tripura. p. 103).

Hospitality was always regarded as a noble virtue
in ancient Indian literature. We are informed by Prabodha-
candrodaya of Krsnemśra that this custom was believed to be
found less in other countries. Thus Ahamkāra states there,
'we have come to the land of Turugkas where the house holders
do not receive the venerable guests even offering them a seat
and water'. But in Indian Society, as the RS reveals, the
guests were heartily awaited (Hāyā. p. 145) and at their
arrival they were honoured by means of rising from a seat
with politeness by the hosts (Samudra. I. 32).

The terms of address used in daily conversation also
express the cultural status of the people. In the RS we find
several forms of address. Thus, for example, the highly di-
ignified third person singular (= bhavān, atrabhavān etc.)
suggestive of 'your honour' or 'your grace' was employed mostly

135A. Prabodhacandrodaya. p. 30 (S.K. Nambiar edn.).
109) and tāta (Kirāṭa. pp. 6, 7; Tripura. p. 90) were also used for the venerable persons. The affectionate persons were addressed as Vatśa (Kirāṭa. p. 7; Tripura. pp. 109, 111) and vayasya (Kirāṭa. p. 3; Karpūra. pp. 26, 29, 31). The second person singular (= tvaṁ, tāvaka etc.) was employed for the closest persons or ordinary associates. Friends equal in status generally used to address each other by their personal names (Kirāṭa. pp. 5, 11; Karpūra. pp. 31 ff.). On the other hand some vulgar addresses like mithyāgariṣṭha (false great) (Kirāṭa. p. 10; Karpūra. p. 24), servataḥ kaniṣṭha (lowest among all) (Kirāṭa. p. 10), mṛṣāvadin (liar) (Tripura. p. 90), mūḍha (Rukmi. IV. 12), mūrkha (Tripura. pp. 75, 102) or bāliśa (fool) (Rukmi. p. 67), and Kātara (coward) (Tripura. p. 107) etc. were also used intentionally to show the indignity of the accused.

The social customs of gift, gratuity, congratulation and blessing have been getting the considerable response since ever in Indian life. A fine combination and exchange of these conducts is found in the Rāj. We meet with Karpūraka going to congratulate Candrasena on her lover's victory in gambling (Karpūra. p. 30). Virodhaka is also seen running fast to...
congratulate Candanaka on the exilement of his rival Hāradatta (Karpūra. p. 34). Moreover the gift (= prabhṛta) consisting of betel, sandal, and new garment etc. was presented to Mañjiraka by Karpūra on behalf of Viśavatī (Karpūra. p. 29). In return Karpūra also gets a finger-ring from Mañjiraka along with the instruction that the former will get thousand of dināras as gratuity (= pāritośika) at the latter's home (Karpūra. p. 29). In Rukminīhāraṇa Thāmarga Śiśupāla's messenger named Sandhānaka also receives gratuity (Rukmi. p. 53). Even the Lord Śiva is asked to accept some reward from gods on the wonderful performance of Tripūradāha (Trinura. p. 116). It is found occasionally that Balarama, Kṛṣṇa; and Arjuna get blessings from their respective fathers Vasudeva (Rukmi. p. 50) and Indra (Kīrṣṭa. p. 6) in order to become recipients of all the desired things.

CONCLUSION:

Now the gist of the preceding narration may be presented in a few lines. The ancient varṇa system was disturbed following the development of rigidity in various castes and sub-castes. Brāhmaṇas were losing their ancient dignity and some vices were growing among them. Kṣatriya, Satkṣatriya and Kṣudrakṣatriya, these three categories of the second caste were founded on the basis of obeying and disobeying the rules of prescribed Kśātradharma. There was no much difference between the last two varṇas - Vaiśya and Śdra. The people
of these castes were known by their professions. The Árāma system was also running in a transitional state. The students studied in mathas and temples in place of ancient gurukulas and the teacher-taught relations were not appreciable in the first Árāma. Further, several ill-customs were dominating the grhastha Árāma. The third Árāma was somewhat consisting of those incapable for struggling the life. The inhabitants of samnyāsa-Árāma lived in monasteries instead of forests and their conduct was too much blameworthy. The family pattern was joint in its nature comprising the members of three generations. Only the equal marriage was allowed and intercaste marriage was discouraged. As a result the custom of svayaḥvara was declined. The Rāksasa form of marriage was much popular. The tradition of polygamy was prevalent with aristocratic people. Women were compelled to live a miserable life. They were in the grip of several unhealthy customs. Prostitution was one of the most popular features of the social life. The prostitutes were attached to the royal palaces and even to the temples. To this social institution the class of bawds was also associated.