CHAPTER VIII: EDUCATION, LEARNING AND LITERATURE

A) Introductory
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(A) INTRODUCTORY

From very ancient period the supreme value of education has been recognized in human life. The ultimate aim of education is supposed to be 'the formation of character, the building up of personality, the preservation of ancient culture and the training for rising generation in the performance of socio-religious duties.' A society can not imagine to be healthy without its educated individuals. Being the head of the state a king in ancient India was expected to make all efforts to patronise the education in his state. In this chapter the material from whatever available on Education, Learning and Literature, will be discussed.

(B) EDUCATIONAL CENTRES

In ancient India the gurukulas existing in forests were the centres of imparting education. But the medieval history informs us that unlike ancient ages the students of this age did not live in the forest for their education. Ancient śramas and gurukulas disappeared to a considerable extent and temples, mathas and vihāras became the educational...

1. Vide, Altekar, A.S.; Education in Ancient India. p. 325.
centres. Of these, mathas seem to have been quite popular in the age of Vatsarāja. In Haśyacūḍāmanī Prahasana a student is seen learning in a matha (Haśya. pp. 123 ff.). Other literary and epigraphic records also bear witness to the popularity of this institution. A Jaina matha is mentioned in the Caṇḍhara Sārdha-Sātaka (V.S. 1295) whereas the sons of laymen and even orphans got education. Kṣemendra (11th century A.D.) mentions a student who went to Kāśmira for study in a matha. Further, according to an inscription of 1155 A.D. a Śaiva temple with a matha and a hall of study was founded by the queen-mother Alhanādevī.

It may be pointed out here that these mathas were competent in imparting the education successfully and in producing the eminent scholars. Hemacandra, praising a viḍyā-matha of Anahillapura, states that "a tongue-tied student studying in that matha would become a fine orator; and a man who does not know how to utter a syllable would here become

3. Introduction to Apabhraṃśa Kāvya-trayī. p. 15.
learned in the six schools of philosophy". However, some exceptions were also seen in this regard. The ill-performances of the inhabitants of these mathas like Jñānarāsi and Kaundinya (Māyā. pp. 124 ff.) adversely affected the dignity of this pious institution. That is why Kṣemendra (11th century A.D.) had called a matha of that age "a gathamatha or hathamatha (a monastery full of wicked and obstinate inhabitants)."

(C) TEACHER AND STUDENT

In ancient period a teacher was held in high reverence by his students, people in general, and even by the kings. Vatsarāja furnishes us with some references to this practice in a conventional way. According to him a guru instructs his pupil in the śastras through his stern treatment, ultimately which proves to be good for the student (Māyā. I. 13). Vīsadāsaya, a pupil of Śukrācārya, follows the sacred tradition of adoring the feet of his guru early in the morning (Tripura. p. 109). Even Bali, a king of the demons, is found saluting respectfully his guru Śukrācārya (Samudra. p. 181). In Kṛṣṭārjunīya Vyāyoga (p. 20) Arjuna is eager to

7. nāyak mathah gathamathah prahaurkathamathopī vi. Desoradesa of Kṣemendra. VI. 41.
pay some मु gurudakṣinā (gift to the teacher).

However, it may be remarked that during medieval age the dignity of teachers was not always preserved. It is a striking point worthy to be noted that a teacher named Jñānarāsi is called urādyāya and not Acārya in the RS (Hāsya, pp. 124 ff). This designation might have been intentionally used by the author in order to imply the low position of the teachers of that age. Manuśṛti (II. 140-41) makes a difference between Acārya and urādyāya and according to this Śṛti an Acārya was held in high esteem, so much so that he excelled ten urādyāyas in respectability.

Some more references to the degradation of teachers are available in the RS. Although the sacred digests have forbidden the students to call a teacher by his name even in his absence. But still Kaundinya, a student of the RS, does not follow this discipline and calls his teacher by name in front of him (Hāsya, p. 124). Not only so, he goes further to the extent of sneering (Hāsya, p. 125) and reproaching his teacher as hopeless (= hatāga) (Hāsya, pp. 125, 129), passionate (= candaśīla) (Hāsya, p. 125) and hypocrite (= dam-bhin) (Hāsya, p. 141). Further, he is seen to be ready even

8. Manu. II. 145.
9. Manu. II. 199.
to best his teacher (Hāsya. p. 141). We find even Śukra-śārya, the guru of demons, at times being disobeyed, ill-treated and disbelieved by his pupils Bali (Samudra. p. 182) and Sarvatāpā (Tripura. pp. 112, 113; IV. 12). All this can be described as the rudeness of the students, but here the teachers also do not seem to be well-deserved for reverence. Teachers like Jñānarāi in Hāsyaacūmanī Prahasana were lacking in their character and ability both. They are said to be hopeless and jealous of their students excelling in intelligence (sate khalu hatāśa upāhyāya na sahante ṛṭmanah samadhikameñūviṣayaḥ śīṣyaṃ. Hāsya. p. 125). Moreover, beautiful women were their weak point (cf. Hāsya. pp. 133 ff). After having a mere look at a beautiful prostitute, Jñānarāi had forgotten muttering prayers (= japa), breath-exercise (= prānāyāna) and even God; and his heart was totally seized by her (Hāsya. II. 5). Moreover, the teacher and student both were absorbed in the beauty of the same lady simultaneously (Hāsya. p. 137).

On the other hand, so far as their educational merit is concerned, they were weak in that also. Only two instances from the RV may be put in this regard. Firstly, Jñānarāi understands the letter 'va' to be belonging to 'ka' group (kavargīyo'yaḥ vakāraḥ. Hāsya. p. 130) and secondly he counts 13 + 5 = 22 (trivodaśabhiḥ pañcabhiṣca dvāvimātiḥ. Hāsya. p. 131). What a tragedy that although these things are the
subject of primary education and Jñānarāsi, a teacher, is ignorant even of this primary knowledge. It may be just imagined that in the abovementioned conditions how far the teacher might be expected to get due respect from the students and the society.

It may be added here that the importance of some pseudo-sciences was gradually growing in the age of Vatsarāja and hence, the teachers of such sciences were getting undue respect in the society. Thus, for instance, Jñānarāsi is highly esteemed as a teacher or knower of the kavali-vidvā (supernatural knowledge) (Hāsya. pp. 121 ff.). Kalākarandaka regards him as a teacher of the whole world (= jagadguru) (Hāsya. p. 147) and nothing is said to be beyond his reach on the earth when is favoured with Jñānarāsi's grace (nāstyaśādhyaṁ kimāri me bhuvane bhavānu kampūsanātha Hāsya. Hāsya. p. 148). On the other hand students were also interested in such knowledge more than in any serious subject (cf. guṣṭhum katvaksaraṁ tavaśidadhyayanaṁ. na ca etene kimāri prāpyate. tanmāṁ kavali-vidvāmedhyāpaya. Hāsya. p. 126).

Mention may be made of the costume of teachers and students. In the stories of the Es the teachers are described to be wearing yellowish-red garments (= kāsyaśāmbra) (Hāsya. p. 138) on their body and holding a small water-jar (= kamanda- lu) (Hāsya. p. 135) and stick (= danda) (Hāsya. p. 139) in
their hands. Teachers and students both used to be shaven-headed (ś mūnditamañca) (Haṣya, p. 124) and put on yogapattas (the clothes to be thrown over the back and knees of the devotees during meditation) (Haṣya, p. 142).

(D) WRITING MATERIAL AND TEACHING METHOD

The art of writing was known even to ancient Indian people which can be dated back to 10th century B.C. By the medieval period it had been considerably developed. The records of Vatsarāja’s age suggest that the writing work was generally done on the stone slabs, copper-plates and bhodjanatras. In the As an appreciable standard of writing may be revealed from the letters written in a versified form by Rukmī and Śīupāla (Rukmī, i. 16, 17). Vatsarāja has made an allusion to the writing materials in general as likhanopakaranas (Haṣya, p. 136) among which bhūrijatvac (the skin of the birch tree) (Haṣya, p. 137) seems to be the most popular.

To learn the lessons by heart or in other words iterance and retention was the main method of imparting education, we read of Jñānarāśi, a teacher, applying this method to teach his pupil Kaundinya (Haṣya, pp. 124 ff). For a novice student the teacher used to write on the ground with a piece of chalk

or some chalk-like substance. Thus, when Kaundinya recites a verse incorrectly and his teacher gets angry for the same, the former says showing the lower side of his seat - 'why do you get angry? I recited the verse exactly as you had written in the white letters (on this ground) (Häsya. p. 125). It obviously indicates that the teachers used to write the lesson on the ground and asked the students to learn it by heart and when the students began to recite it, the place where the lesson was written down used to be covered. A reader of Kālidāsa's works may also find a reference to the practice of writing on the ground by the student beginning to learn alphabets. It is further revealed in the RS that if the students were mischievous or unable to follow and learn the lesson, they were likely to be beaten (Häsya. p. 125).

(E) CURRICULUM

The subjects for study naturally differ according to the needs of the students. The Brāhmana students must be concentrating on the study of sacred lore, the Vaṣṭriyas on military science and the Vaiśyas on trade and commerce. A reader of the RS may notice a list of the following subjects (=vidyās):

1) Āstrāstra-vidyā (Science of weapons) (Rukmi. I. 26);

ii) ḍhanur-veda-vidyā (Kiṛāta. p. 19)
   or
   dhanurvidyā (Kiṛāta. Verse 45) (Science of archery)
   or
   kodandavidyā (Kiṛāta. p. 16)
   or
   kodandaveda-vidyā (Kiṛāta. p. 3)

iii) gadā-vidyā (Science of Club) (Kiṛāta. p. 19)

iv) māyā-vidyā (Science of magic) (Karna. p. 24)

v) anyonyavirochini-vidyā (Science of setting mutual contest among others) (Tripura. I. 12).

vi) mṛtasaṃhiyā-vidyā (Science of restoring a dead body to life) (Tripura. p. 107).

vii) Kevali-vidyā (Science of supernatural knowledge) (Hāṣya. I. 17, 19; p. 126).


ix) muraśvādyā-vidyā (Science of beating a drum) (Karṇā. Verse 16).

Besides, some other subjects like śruti (Veda), śara (Kiṛāta. Verse 17) and ānanta (Science of computation) (Hāṣya. p. 131) are mentioned to have been studied.
One may observe from the abovementioned subjects that the science of archery and weapons was prominent one. Prakash also goes in support of this view remarking that 'the fighting scenes and the soldiers with varied weapons and military processions have been sculptured on most of the temple walls at Khajurāho which tend to suggest that military science was an important feature of education'. This seems essential as well as natural also in such an age when there was a serious danger to security from neighbouring rulers as well as foreign invaders.

(F) LITERATURE

Proficiency resulting from the study of various sciences and poetic compositions is supposed to be essential for composing poetry. So without being familiar with the vast literature of different types it is difficult for a poet to produce an excellent poetry. A survey of the RS gives an impression that its author must have been an erudite and well-read scholar who has referred to, directly or indirectly, a wide variety of the literary lore popularly cultivated at his time. His dramas contain adequate testimony to his considerable acquaintance with various branches of literature. We can analyse them in the following way. It may, however, be pointed

13) Khaju. p. 130.
out here that a few details on some categories of literature such as myths (= purāṇas), philosophy and yoga etc. have been occasionally given in the previous chapter on Religion and Philosophy and the material related to artistic literature is preserved in the chapter on Fine Arts. So we shall discuss here only a few other aspects of literature.

(i) Veda :-

In Indian literary tradition the Vedas occupy an important position. Vatsarāja has referred to the Vedas as śruti which are said to be studied by means of repetition (= abhyastah śrutavah) (Kīrāta. Verse 17). It is well known that the Vedic lore is accompanied by some ancillary texts called Vedāṅgas. They are six in number viz. –

i) Śikṣā (phonetics);
ii) Kalpa (ritual),
iii) nīrūkta (etymology),
iv) vyākaraṇa (grammar),
v) chandas (metrics), and
vi) āyodása (astronomy).

They are complementary to the Vedas proper. In the Rg we can have a few indirect references to some of these Vedāṅgas. For example the kalpa type of Vedāṅgas is meant for prescribing the rituals and giving rules for ceremonial and sacrificial performance. Vatsarāja mentions various types of rituals like

lha. cf. RV. p. 26 f.
Samid-homa (sacrifice in which oblation is to be poured out upon lighted wood) (Kīrāta. Verse 6), agnistoma (Tripura. II. 3) and Āvamedha (Samudra. p. 166) vaṭnas which must be performed according to the rules of keśa. Further, jyotisa is supposed to be a short tract of fixing the days and hours for the rituals, ceremonies and sacrifices. As we shall see presently, several references to grahas (planets) and astrologers are found there in the LS which are in their essence related to the jyotisa. Moreover, an example of wonderful perversion in the letters (= varpaviparyaya) is available in available in Hasyacūḍāmani Prahasana (pp. 124-25, Verses 11, 12) which according to some scholars like L.N. Shukla may be taken as an instance of Śikṣā type of Vedāṅga. But in our humble opinion it seems to be far-fetched because such type of description is given by the dramatist only for the sake of ridicule and we feel that there is hardly any sound reference to Śikṣā.

(ii) Dharmasūtra :-

Vatsarāja's age was remarkably rich in respect of the composition of dharmasūtra literature. Several law-digests and commentaries were composed during that period. Particularly Smritis held an eminent position. In the 11th century A.D.

15. See RV. p. 271.
16. cf. RV. p. 31 ff.
Arab traveller Alberuni had enumerated twenty Smritis in India. In the RS also the Smritis are highly esteemed. The way directed by Smritis is said to be eminent one (mahā-smritipathā) (Kirāta. Verse 17). It seems that the general life in the society was governed by the rules of Smrtikāra. Not to follow the rules of Smritis was rather looked down. Thus, the Smtradhāra of Samudramathana Samavakra regrets himself for having not fully followed the practice laid down in Smritis (Samudra. p. 149). A context from the RS further reveals that the Smriti-laws were so much popular that some fraudulent people might be taking undue advantage from this fact. Thus, Jñānarāsi extemporizes a verse on the name of our ancient Smrtikāra Manu in order to cheat an unknown lady (Hāva. I. 22). Thus, a devil can not only cite a scripture but even compose it for his convenience.

(iii) Ayurveda

The science of medicine (= Ayurveda) was fairly spread in India and there is a long and continuous tradition of the practitioners of Ayurveda. We are informed that Khalifa Harunasid had invited the Indian doctors to Bagdad and appointed them as the chief medical officers of the state hospitals. A. Weber also applauds the Indian surgery as follows: "Even today the western wisemen can learn many things from the Indian


For Ayurvedic references in the RS. see also RV. p. 34.
surgery, as they have already borrowed from them the operation of rhinoplasty." Further in an epigraphic record of Vatsarāja's contemporary period V.S. 1160 (1109 A.D.) Pāpaka, the son of a Jaina physician, is praised to have known the whole of the science of medicine (= savyauryvedavedī).

Vatsarāja, in his dramas, has referred to some diseases and drugs. Thus, the casual references are made to saṁnipāta (a dangerous fever resulting from morbid condition of the three humours) (Karpura. Verse 28) and vātavatīla (wind-disease (Akṣam. II. 5)). Further, according to Ayurveda the camphor should be used for suppressing the fever which is implied in some attributes of the camphor like demulcent (= nirvṛtikara) (Karpura. Verse 10) and worthy to be besmear-ed on the whole body (= savyaṅgasāṅgasubhāyabhañgam) (Karpura. Verse 10). Moreover, lāṅgaliraṇa (juice of lāṅgalī plant) is considered to be very useful as a medicine in the Ayurveda. The author of the ES describes lāṅgaliraṇa satirically - 'after applying lāṅgaliraṇa to the eyes being consecrated by the mantra, a solemn person avails of either death (= nīdhanā) or wealth (= nīdhanā)'.

20. rasena lāṅgalīrāṇa samantrenānājītesaṇaḥ. nīdhanāṁ vā nīdhanāṁ vā dīrṇāḥ samadhiracchatī. Hasya. II.11.
(iv) **Astrology and Prognostications**:

A common faith in omens, prognostications and astrology had been increased to a great extent by the time of Vatsarāja. A number of treatises on these subjects such as *Abhidhutasāgara* of Ballālasena and Lākṣmanasena, *Samudratilaka* of Durlabhāraṇa, *Svarnacintāmani* of Jagadeva and so on were composed in the 12th century A.D. We hear from Kālhaṇa (12th century A.D.) that the astrologer was made one of the important functionaries of the State government who did not hold such royal position in the earlier ages.

A large number of astrological allusions are made in the *Rājāratha*. The astrologers are called *mauhūrttiṇa* (*Rukmi.* p. 49), *gānaka* (*Rukmi.* II. 10) and *daiva vid* (*Rukmi.* p. 63).

Omens (= *sakunās*) form an allied subject of astrology which are to be forecasted through several means such as the oneiro-mancy, the throbbing of the limbs of body, the falling of meteors, tempest and intense darkness etc. The omen is an event which is supposed to indicate destiny, the chief feature being the gratuitous nature of the happenings; it is a message about the future which we do not seek for. In this connection a special mention may be made of oracle (= *upāsrūti*)


22. *RT.* I. 119.


24. See also *RV.* p. 28.
largely referred to by Vatsarāja (Samudra. pp. 179, 181; 
Hāsya. I. 19; p. 130). It is a kind of supernatural vacu-
er voice, (answering questions) about future events, and 
supposed to be uttered by an idol (after mystic invocations).

When the question is answered favourably through unasāruti,
it is called sadurasāruti and in case of unfavourably it is 
considered to be dururasāruti. Allusions to the both types 
of unasāruti are found in the RS. Now let us see a few de-
tails of prognosticatory lore referred to in the RS.

Auspicious omens :

The omens which bring favourable results are known
as auspicious omens and Vatsarāja has called them sunimitta 
(Rukmi. III. 17; pp. 52, 58). Thus, a garland of jasmine
blossoms found at the moment of starting for a marriage pro-
cession is considered to be indicator of a good omen (Vivāha-
yātrārāmbhasamāyasamāgatyavam mālatimāla sunimittasūcikā. 
(Rukmi. p. 52). Further, the omens from body-throbbing depend
usually upon the side of the limbs. If the limbs of right
side of a male and those of left side of a female throb, that 
is an auspicious omen and in the reverse case they are con-
sidered to be inauspicious. Thus the palpitation of Lākṣāmī's

24A. Monier Williams; A Sanskrit English Dictionary. p. 208,
under the word unasāruti.
24B. cf. in general RV. p. 41.
left arm was regarded as a good omen indicating that she would be able to meet her consort very soon (ōrekṣa tava 

bhumalatāṁ vamāṁ prasphurantīṁ. pratvāsannam priyadarśanāṁ 

nirunayanī. Samudra. p. 157). Besides, the sadupaśrutīs 

have often been referred to by the author in this context. 

A verse of the Rg (Kirāta, Verse 5) mentioning a future event 

of the destruction of opponents by Arjuna is said to be a sa-

dupaśrutī. A further stanza (Rukmi. I. 28) which is read be-

hind the curtain in the evening and suggests that the sun is 

about to set down in the western mountain and then to rise 

again (in the next morning) for making the world pleased, 

is taken as a sadupaśrutī by Balarāma and Kṛṣṇa suggesting 

them not to march at night and make efforts for victory next 

day morning only. Another sadupaśrutī is said to indicate 

that Kṛṣṇa will be able to get Rukmīṇī and Siśupāla should 

not even attempt to win her love. (Rukmi. II. 19). Similarly we read of one more sadupaśrutī suggesting Bhīṣmaka that 

he should give his daughter to Kṛṣṇa only (Rukmi. III. 11). 

Inauspicious omens :-

The prognostications indicating unfavourable events 

are considered to be inauspicious ones which are referred to 

as durnimitta in the Rg (Tripura. p. 93; Samudra. pp. 181, 

188). Several instances of the bad omens from throbbing the 

left eye of males are found there in the dramas under study. 

Thus, just before burning the Tripūrī there was palpitation
in the left eye of Viśadārṣaya a well-wisher of the king of Tripuri (Tripura. p. 104). Further, before coming misfortune to the gods, to the demons and to Śiśupāla we see the throb­bing left eyes of Kṛṣṇa (Samudra. p. 187), Śukrācārya the tea­cher of the demons (Samudra. p. 181) and Śiśupāla (Rukmi. p. 65) respectively.

Dreams have a significant role in prognostications. Owing to the power of destiny, they make even an unseen object the guest of the eyes of man, and in the old testament they were accepted as legitimate source of divine com­munication. In a dream the deity is believed to reveal itself in a special way to the individual, declaring the will of heaven and predicting the future.

It is a common belief that the dreams seen in the early morning give their results immediately and in a large measure. If some one is seen in the dream travelling on camel etc. to the south, or experiencing restlessness in his limbs, or wearing the clothes and garland of red colour, or accompanied with the matrimonial equipments and instrumental music, he is likely to die in near future or to be afflicted with


such diseases as from which only few escape. In the RS (Tripura, IV. 3) we find Sarvatāpā followed by such bad omens simultaneously just before his ruin which were perceived by Śukrācārya in a dream. Another point is recorded in the RS viz. it is better not to tell the bad dreams to others (akathanaḥ duḥṣavyānaḥ śreyaḥ. Tripura. p. 109). Moreover, by performing some rituals the evil effects of a bad dream are expected to be averted. Thus, Śukrācārya thinks of performing some ritual for averting the effect of his evil dream (Tripura. pp. 109-110). From other sources we know that one performing such ritual should offer red mustards in fire while reciting the Śāvitrī formula. He may also give beans, sesames, iron and gold to Brāhmaṇas and mutter auspicious formulas like Gāyatrī.

There is an age old tradition of bad omens to be guessed from the falling meteors. At several places in Vaiśṇavamānyana it is considered to be an indicator of death and hence very inauspicious. In other literary works also

29. Aranyakāṇḍa. XXIII. 15; Yuddhakāṇḍa. 53.14; 65. 49; 95.47; 106.23.
they are frequently mentioned. The author of the *RS* has regarded the falling of meteors as a bad omen indicating the ruin of demons (*dānavavināśapiśunāni durnimittāni* ........... *Tripura*, pp. 93-94).

Tempest and untimely intense darkness are also supposed to be prognosticatory indications. They are considered to be inauspicious ones and *Rāmāyana*, *Rāhuṇavāha*, *Bhāṭṭikāvya*, and *Mārascarita* etc. have described them in the same manner. Vatsarāja also describes these features as durnimitta (*idamāva durnimittaḥ yadhoro'ndhakāro va-

A stanza (*Tripura*, IV, 1) may be specifically quoted here which is heard from behind the curtain. It is said there that the sun, spreading his rays (in the morning) like peacock’s feathers, is destroying the heap of darkness in the form of his enemy and this verse is called durunaśruti by the author (*kenemāḥ prātarava durunaśrutiḥ śravito’ami*. *Tripura*, p. 109). This is obviously a prognostic allusion. We find in the *Rāmāyana* that the rays of sun becoming multi-coloured at the time of battle between Rāma and Rāvana was considered as a bad omen indicative of the latter’s ruin. Similarly here in the *RS*

30. Vide Sharma, D.C.; *Sanskrit Kāvya meh Sakuna*, pp.65-68.
Viṣadhāsya, an attendant of the king of Tripuri, has taken the aforementioned verse (Tripura, IV. 1) as an inauspicious oracle (= durumāgruti) indicating the destruction of his king in the burning of Tripuri which is to be done by the gods in the near future.

Moreover, it may be pointed out that planets (= grahas) are considered to be the part and parcel of astrology and prognostications. Omens are to be forecasted through the situation of various planets. In Ṣasyadhāmani Prahasana Jānānarāśī knew that if Saturn planet (= raviṣṭhu) sees the particular astronomical Yoga called Vyatipata situated in the twentieth place, if Ṛbhu breaks the cart (of kohinī), if Ketu is situated in Mesā, if the sun is situated in the ascendent the lord of which is Mura, and if he (= sun) is being seen by an evil (planet), then the answer to the question (regarding the future) should be given that there will be loss of the wealth or of the health (Ṛṣaya, I. 23-24).

(v) Erotica

Erotica (= kāmasatra) was given a great importance by the ancient Indian people and hence it used to be learnt as an art and science in India since a long time. As a matter of fact kāma is considered to be one of the four primary values of human life.

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33. cf. RV. p. 36 ff.
The internal evidence of the RS helps us in assuming that Vatsarāja had an adequate knowledge of erotics (= kāma-śāstra). Out of his six plays Karpūrarita, Bhāna and Hāsya-cudāmanī Prahasana revolve round prostitutes and lustful persons some of whom are said to be expert in erotics (= madana-śāstraśikādākṣina) (Hāsya, p. 141). In the philosophical thoughts kāma is treated as the most powerful enemy of human beings. This idea also finds expression in Vatsarāja's RS. Thus, Arjuna says, in Kirātārjunīya Vyāyoga, that to resist kāma existing (in the form of desires for sensual pleasure) in the bodies of human beings is very difficult (duryāgha-rīrāriṇoḥ kusumāyudhaśva mārvakagho duṣṭratikāraḥ. Kirāta. p. 4). Further, Vātsyāyana prescribes that a female lover should be devoted to the single individual with whom she comes into contact and whenever she sings any song, his name and race should be included therein. This dictum is followed by Vatsarāja depicting Vīkṣivasati, a female lover, devoted only to Karpūraka (Karpūra. Verse 20) and mentioning his name in a song sung by her (Karpūra. Verse 10).

Vātsyāyana states that on arrival of her lover (custom

34. saḥyuktā nāyakena tātraṇāṁ arthamakacaripīrtam atiṣṭhati
KS. VI. 2.1.
35. śīte ca nāmagnoravṛtṛghraṁ. KS. VI. 2.42.
if a prostitute does not want to meet him, she should find out some excuse. In *Karanpracarita* Bhāna Vilāsavati follows this rule when she gives excuses in various ways to avoid the meeting with Mañjiraka. At one time she says - 'today my mother has quarrelled with me'. At another time she says - 'today I have to observe a religious vow'. At the third time she says - 'today my limbs are feeling anguish', and at the fourth time 'today I am engaged in a drama organised by the king'. (*Karnāra*. Verse 18). Further, she appears to have known the various tactics of ousting a disliked customer as instructed by Vātsyāyana. In the beginning of conversation with Mañjiraka she starts some other talk with her female friends and avoids him. She puts forth frequently and intentionally some other contexts (or topics) in order to blame Mañjiraka. She keeps quite during the performance of his arts and sciences. She gesticulates sleeping and repeats his former faults (*Karnāra*. Verse 19).

In the course of amorous dalliances the lovers sometimes make bet for embraces. The RS contains some allusions to this game (*Karnāra*. Verses 1, 11). To conceal her age by

35. *sati kārane tadadeśāḥ ca nāvakānabhiramanam*. RS. VI. 2.10.


38. RS. II. 3. 13-16.
a sensual woman for the fulfilment of her sexual desires is a common feature. In Hāvyacḍāmāṇi Prahasana Kāntakēli, a harlot, tries to do the same. Watching her activities Jñānarāśi says - 'Even in their old age the libidinous ladies have persistence for showing themselves younger. For this purpose the shrivelled cheeks are inflated (blown) by them; the udders are shown higher by means of expanding the chest; and concealing their white hair they tell themselves younger than even their daughters (Hāgya. II. 6).

Hamjīraka casting a frequent glance on his particular limb scratched by the nails (probably of his female lover) (Karpūra. Verse 10) must have been well acquainted with the idea of Kāmāṣṭra that the heart of a female becomes fickle (with lustfulness) having a look at the nail-scratched limbs of a male (made by his female lover). 39 In Hāvyacḍāmāṇi Prahasana a female attendant of Madanasundari complaining against non-embellishment of her patroness at a lonely place for meeting with her lover Kalākarandaka (na pratīcchasi nepathyalakṣaṁīṁ. kīṃtādṛṣyeva kalākarandakāṁ prakalpayaśe ? Hāgya. p. 134). She also seems to have known the rule of Kāmāṣṭra that a female should not go without adornment to

39. purusāṣa ca pradeśeṇa nakhacīnnaṁvīcīhinīṁ.
   cittāḥ atiṁrānāṁ prāyaśca lātyeṣa va yogitaḥ.
   KSA. II. 4.30.
to her consort for meeting with him at a solitude.

CONCLUSION:

In view of the above survey we can draw the following conclusion. A considerable change had come into existence in the educational system of Vatsarāja's age. The monasteries and temples had become the educational centres in place of ancient gurukulas. The performance of teachers and students was somewhat ill and their mutual relations were also unhealthy. People were being more interested in the study of some pseudo-sciences rather than other serious subjects. Vatsarāja shows his acquaintance with various branches of learning in medieval India like Veda, Dharmaśāstra, Ayurveda, Astrology and prognosticatory lore as well as erotics.

40. nāyakaśya ca na vimuktabhūjanāh vijāne śāmānaśaṁ tīṣṭhet. KŚ. IV. 1.13.