CHAPTER VI
SOCIETY MIRRORED IN THE DRAMA
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In a work of art it is often interesting to see the reflection of the contemporary society in its various aspects. Śūdraka like a good dramatist nature has given us a good picture of the social religious and to some extent political conditions of his day.

There is a clear reflection of the good and bad which were there in the culture of ancient India. We can see that the citizens were leading the luxurious life by protecting and experiencing the dance, music, drawing, literature etc. The house of courtesans were the wherehouses to all the arts. More importance was given to the beauty rather than the economy. The persons like Vīta worshipper of arts, good born persons like Cārudatta, courageous persons like Sarvilaka were of the same opinion. Uncultured Śakāra also wanted to lead the life that of a cultured for which he tried to get the love of Vasantasena. In the life of citizens importance was given to the parks and swimming centers like that of the centers of art. There was similarity in the luxurious life of the people even though there was differences in the castes. The people had the opportunity to become a merchant like Cārudatta or thief like Sarvilaka even though they were Brāhmīns by birth. The standards of courtesans were very high in the case of economy but it was very low in the case of social life.
They were giving more importance to the title of Kula Vadhu' rather than to the gold. Playing dice was the entertainment for the people. There were officers to look after the gambling centers as there was a good income to the treasury of the king. There were police officers and judges to protect the peace of the city. People were using the bullock carts which were having the cusion seats. There were separate carts to carry the women. From the good born persons to the caṇḍālas there were different castes who were engaged in their own family business were giving more importance to Dharma and justice. They had the belief in Merit' and in Sin'. The people were not tolerating injustice and Adharma. They had devotion in God. The people were not hesitating to remove a bad king and install a better person in Kingship? Buddhism was there in practice in the kingdom. In total the life of citizens were in happiness and peace, artistic and luxurious, Dharma and good manners. The bad things which we can observe in the society were gambling, robbery, murder, attachment to courtesans. There were persons who were taking the benefit of the blind belief of the people for their selfish purposes. The men were not touching the wealth of the women. There was slavery in the society. Sacrifices were also performed in the society.

Ujjaini was a rich city which attached the people of different places. So they came to Ujjaini and got the

1) Dr. K. Krishnamourthy - Mucchakalika -
Mysore - 1986 P.P. 20-22

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jobs, slavery, houses and monasteries and increased the brightness of the city by talking different languages. They made the Ujjaini a city of combined cultures. The glory of the city attracts the heart of the people just by going through the explanation given by Maitreya about the house of Vasantasena.

The common people, rich persons, merchants, employees. Kula Vadhūs, and coutesans were leading the life in their own areas. All of them had their own gods, beliefs, devotions, rules and regulations, happiness and sadness. They had habituated to their own interests, blind-beliefs, criticism and praising and manners according to their own status. We can see common modesty in the people. Helping nature, kindness, courtesy were there in the people, side by side we can see self-centered persons also in same places. They had belief in astrology and omens, the hand of the fate brought a great change in the life of the people. There were exceptions for all these. Disputes were held in the streets for silly reasons which leads for beating to get wounds. They were going even to the courts for silly reasons.

Caste system was well established and three castes were looked upon as being superior to the last one along
with the other sub-castes. The Brāhmaṇas had special privileges.

"सपोतकार्यं अस्मात्रेजनयोजने ब्राह्मणं उपानीम-ग्रामाय।
诟ार्क्षिणं अर्बव ग्रामाय।" ③

"दूर जीवो मै ब्राह्मण तन।" ④

The Brahmins were held in high esteem by all and were on several occasions served with food and given good dakṣiṇā.

"अर्थ सम्पन्नं सोजनं नी लपलनं या। अर्थे ये
दाताजीये न भावितयी।" ⑤

Some Brāhmaṇas were rich or enjoyed a rich patronage and refused to dine with or receive gifts from others. Refusal of Maitreya for the invitation of stage master.

"भो: अत्यं श्राविजनां उपानीम-ग्रामनु भवन। योपानु इष्मनीमिन्ग।" ⑥

The poor ones, however accepted such invitations and dined even with low caste people and courtesans.

Even dharmaśāstras exempted Brāhmaṇas from capital punishment and the highest penalty for a Brāhmaṇa was merely expulsion with all his belongings in tact.

"अर्थे हैं पातमी बिन्यो न कदयो मनुस्तालीन।
श्राविजनमु ऊ निरवस्यो विभूषक्ष: सनह।" ⑦

There was, however, a section among the Brahmanas (अप्रतिक्रियातः) who did not dine at others or accept dakṣiṇā. The Brāhmaṇas were most of them well versed in the vedic lores, sometimes

3) Mṛčha Kalikam - Act-I
4) Ibid - Act-II
5) Ibid - Act-I
6) Ibid
7) Ibid - Act IX - 39
in all the four Vedas and were sometimes employed by the rich people to worship idols in their house or to recite mantras or perform some religious duties.

"दैवे! बिज्ञापण मात्रम्—'अच्छा न ग्रामस्थापत्ये! तु ग्रामस्थापत्या उन पुजाम् आचरितात्' शैली" ⑧

The Brāhmaṇas had monopoly of imparting education which in theory as well as in practice, performing yajnas and make others to perform it, accepting dāna and dakṣiṇā was not available to the great mass of Śūdras. A reconciliation to one's lot however humble it may be, was easy because of unquestioned belief in the theory of Karma and rebirth.

"The observance of one's own dharma leads to heaven and to immortality"

"स्वधार्मः स्वधार्मान्यानंतर्थाय अः" ⑩

But we have in the Mṛĉchakaṭika instances of Brāhmaṇas taking different professions. Thus Cārudatta, even his father and grand father were merchants.

"अवधीपुष्पम् द्विजसार्थवाह: पुनः दैविकः किमं कारिणे!" ⑪

Śarvilaka a Brāhmaṇa by birth commits a theft in order to release the maid servant of Vasantasena named Madanikā.

"दुर्दिन्यागारिकं ब्रह्मनं न व्हस्ते दानं गवितेन य: ।
अद्य राजे सत्यं सीते! नव्ये माहातं मृतं ।" ⑫

8) Mṛĉchakaṭikam — Act-Ⅱ
10) Kautilya Arthasastra — I 3.14
11) Mṛĉchakaṭikam — Act-Ⅰ - 6
Even though Carudatta leads a life of a merchant he used to give bali to the dieties daily.

"तत्तद्वर्तर्ये कृती मया मृद्धवतः ब्रह्मणो अनि:।ं गृहः। तबमपि चतुर्वधिष्ठि मार्गृहम्यो बलिमुक्तरे।" [3]

When we go through these two main examples we can say that the caste system was not so rigid. A person belonging to any caste may take the job of other castes also.

Other castes are also referred to. But caste does not seem to determine a man's profession. Nor does it form a bar against higher posts in government service as is shown by the fact that even a cobbler and a barbar (Candanaka and Viraka) could rise to be a police officer and even an ordinary cow-boy (Aryaka) could become a king.

'पृष्ठ: खल्लकार्यकी गौपालिकाकै राजा भविष्यति। सिद्धादिषेण पृष्ठमधि।' [4]
'आर्यकृष्णार्यबृजानी कुली मानं च रक्षता। पवनबधकारस्थरं दुरुस्तम पालनी हनम!।' [5]

As a general rule, persons must have followed their hereditary professions, just as is done by Cândalas. Untouchability also seems to be absent in the society and there existed at least some wells which were open to even the lowest caste along with the best of Brāhmaṇas. Even in the last act we get no reference to untouchability as we

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13) Mrūchakāṭikam - Act I
14) Ibid - Act IV
15) Ibid - Act X-51
have it in the Mudrā-Rakṣasa. But we can find selling and
buying the slaves, and also auctoning.

“पितृविक्रीय प्रहरचे” 16

There was also the system of releasing the slaves without any economical business. (Releasing of Madanikā by Vasantasenā)

“मदुनिकाय विक्रीय न दृष्टिस्वदृष्टि राजाम निरक्षायोगो।” 17

The Vaniks carried on trade with foreign lands and often went there leaving aside their loving relations.

“उपर्युपेने फ्राणायेन भृत्रस्य कृत्वान्तरगमनेन वाणिज्यायन जनी लंभद विपयोगां दृष्टव्यम शक्तायती।” 18

They amassed vast wealth by selling different commodities and spent their money sometimes in personal enjoyment, or sometimes in works of public utility.

“पुरस्थापना, विशार, आलाम, तृणालम, तंडानी, कुपा।” 19
e tc. or sometimes in helping others and appreciating their good deeds.

“आहित्य सरोवरे तेष्विनु विकालां विष्णुस्रि सरसशानगुण। सौभाग्य सया स दुनियास्तित्वस्विने परिपालक।
तत आयो! युक्तेन श्रुतामयोभरस्तानामि परासृष्ट्य
उद्धर्यां तैक्यां दीपिकां निर्माणाय प्राप्य अपोपदि
शिरिते।” 20

16) Mr. C. K. Jain - Act II
17) Ibid
18) Ibid
19) Dr. G. V. Devastale - Introduction to the Study of Mr. C. K. Jain - Bombay - 1975 P. 53
20) Mr. C. K. Jain - Act II - 20.170
Trade with foreign lands was sometimes carried on in big vessels. The vanik was however, on object of general distrust as is shown by a remark of Maitreya.

"सुबुधे सन्तुच्छयते। उपनन्य सम्मुहितम् वाजिआनि, अवसेवको वणिको, अचौरि, सुकृत्तकारि; अतां श्राव सयामिनि। अतुदाहा गाजिओगति दुकृतामैति सम्भारयति।" 23

The Suvarṇakāra and the Kāyastha donot as yet seem to have attained the position of separate castes; and yet we come across the belief that there is no Suvarnakara who is not a caura and find Čārudatta describing a Kāyastha as a serpent of the court:-

"चिन्तने सथनन्याम निमित्ततत सत्तातील दुतिंशी साक्षांतः न मन्त्रन्तस्थित चाननेश्वर। नानाबोधन काण्ड परीच्छेन कावड़द्यापतिकर्मः नीतिकृत्तवणं जयः सारकमलस्य हिः। समुदाय यति।" 23

There were two classes of women namely Prakasanāri (or Ganika) and Prakāṣāṇāri (or Vadhū or Kulavadhū). The former often amassed vast wealth and were so rich as to own palatial mansions with varied riches and have even elephants. Vasantasena a Ganika had an elephant named Kuntamodaka. Maitreya explains the house of Vasantasena.

"अहो सलनि सिक्कार्माित्तकृत दीनिन्यपतिपनथ विखल-रुगाणी कुकुरपाट पाई चित्रातिसित भूमिभाषणय भोगननञ्ज-वनीकन कोंधुलते इरो शालिनि शायापथ्य भूमपालनोपरागो-प्रहटिता इन इन दृष्टि ईति रायहरसन को मां सर्वभाग्य-पतञ्जलि निर्देशीतस्य पात्रोपिनिद्धतत मुद्रितजन मोरेलाभुमालकरणय वसन्नैनोर्तनां हि रामायणहस्तिका।" 24

21) Muceka Kārikam - Act 2
22) Ibid Act 2-14
24) Muceka Kārikam - Act 2 171
They, as a general rule, loved the riches of a man more than the man himself. Whom they deserted as soon as they had screwed out all his wealth from him.

"अपमानित निधनमार्गविलासी इव गाणिका।" (25)

They formed a very temptation and vice for man, so much so that a man once addicted to a courtesan could hardly get rid of her.

"गाणिका नाम पादमानस रघुविलासी इव गाेणिका।" (26)

They went out to any one who offered them very great wealth in any form and even went out to public gardens to sport with such men. They were looked upon as the common property or a commodity that could be purchased by any one at will:-

"यस्यायस्त्पस्य सा कान्ता धनाधिकों त्यस्योऽनन्तः।" (27)

In spite of such vast wealth however, their social status was far inferior to that of Kulavadhu so much so that neither they nor anything belonging to them had any access to the interior of the house of a gentlemen:-

"मन्दभाणिनी खनवीं तवाधिकारमेत्य अनं हतु: शालेये-
-मनि प्रवृत्त्य प्रकाशकाणी सीधं खाेक प्राप्तम्।" (28)

Very often they were subjected to force and molestation and ran the danger of being pursued by undesirable persons.

"वसन्नास्वीकृतेः! सैं मानी धाराले पलायने प्रदेशजली वायुः। प्रवीणे न मारीवाही निेज़क व्यवने।
नामैन दुःखाले साहि म उदयं जन्मवे आगारसाधी पालिनर्मव्य मोलसूनन्देः।" (29)

25) Dr. G. V. Sevārkali - Introduction to the Study of
M. Chakalika - Bombay 1975 P. 60
26) M. Chakalika Kalikam Act V
27) I bid
28) I bid Act I 172
29) I bid - 18
They were, of course, well-versed in several arts.

"इहैं रुपरेखन कलात्मक -दौपाष्ठ्यां व चंद्रना परिशिष्टागृहम "

Description of fourth quadrangle of Vasantaseena's house particularly music dancing etc.

"इहैं यूनार्क स्थलम लम्बित्वाक्षरतिनी अतधरौ मध्यरुपय नवनिम्न मूदगा: नीणाणु यथा एह गंगामात्राना निश्चितां नात्यतानां: मधुकराचिराज्ञिनी मधुरूं आधरते वेषाः

and acquired boldness owing to their contact with several men.

"पुनः विशेषतने च प्राग-रूपय न वेषां यथानि भाषिणे बहुतैः तं सम्ब्रवादाधिकार्यने संदर्भिके प्राप्ते अभावाः।"

Some courtesans were, however, too good for the profession and refused to be attracted by wealth. They cared more qualities than for money.

"शुषा: महान्युरुन्तराधिकार्य कथापि न विना वांचाः:

30) Mr. C. K. Kam Act - I - 42
31) Ibid Act - IV
32) Dr. G. V. Devasthali - Introduction to the Study of Mr. C. K. Kam - Bombay - 1975 p. 62
33) Mr. C. K. Kam Act I 173
They boldly stuck to their resolve inspite of an opposing mother.

"अर्थीं! माताका प्रतिबिम्ति - त श्रीदेवीश्वमने पद्द्धारिः सजजन पुनरुषाम्। नद्वेश्ति। इति। यद्य भवां जीवित्सु मित्रः नात्वं न पुनरेन्म मातारामि।" 34

A Prakāśa woman could attain the status of a Kulavadhū by getting married and such Kulavadhū was considered to be superior in status even to her former mistress. The regard shown by Vasantasena to Madanika after her marriage with Sarvilaka by saying.

"साम्यवें रामेव बन्दः नायिमा वस्तुना।" 35

Sometimes the king bestowed the title of a Kulavadhū on a Prakāśa woman in appreciation of her good qualities.

"अर्थात् वसनस्त्राते परितुलसि राजा अभन्ते। वधू प्रहृदेन् अनुबंधहाति।" 36

and then she could become a lawful wife of the man of her choice.

The woman of the other type was more mild and restrained by nature. Her place was in the harem or the inner apartment of the house and if and when she moved out of course on rare occasions, she put on a veil. She seems to have been dependent upon her husband in many matters.

"अर्थात् बुधों नानां या जीवितो सदिं भवान।" 37

though she had her own Stridhana.

"इथे न मन च अनूपमानं उपवासाय तिनेन।" 38

34) Mr. Chakalika - Act IV
35) Ibid
36) Ibid - Act III
37) Dr. G. V. Devasthali - Introduction to the Study of Mr. Chakalika - Bombay - 1975 - P. 65
38) Mr. Chakalika - Act III
which she could dispose of any way she liked.

“अन्द स्वतः संतप्तपि मूलपिताश्चतः क्षण वाशिष्ठवानुसारैः शालीः। जयं ते प्रतितः।
तस्मय कृते प्रतीपलोमां सत्नमानिनान्।”(39)

As wife she looks upon her husband as her most important ornament.

“आयर्पुत्र पव नमाश्रयविश्वेष स्त्री जानिव भविः।”(40)

and as such did not care much for any other ornaments. She was no doubt concerned with the physical safety and happiness of her husband but still more she was concerned with his Caritra;

“चेरों क्षत्रियोऽपि आयर्पुत्रस्व प्रचीर्योऽपि। कर्मानि स्त्री करीणाः पारिख्ये न पुनः स्वरूपतिः।”(41)

to save which she would not hesitate to part with all her belongings. She would die rather than hear any in auspicious news about her husband.

“विभूष्या आयर्पुत्रस्य अभावलकणातेऽवर्तं वापणार्यन न पुनः आयर्पुत्रस्य अभावलकणानि।”(42)

Though a loving mother she would not care for the entreaties even of her son.

“अति मुखः भावेऽविद्योऽनुसंधाय। पुनर्या प्राप्तं इतरतया
वेद्यः। आयर्धुरतं पदे वर्तनांत्ये विन्यासं किरीतं नेत्रक्षण नेत्र
आर्थिकमिं भाविक भरिः। जन्मः विवाहमाणः प्रजानित
पावके प्रबिज्ञति।”(43)

39) Mrcehaka: Kar - Act III
40) Ibid Act vi
41) Ibid Act III
42) Ibid Act vii
43) Ibid

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and would immolate herself (even against the dictus of sages) when her husband's life is in danger. She was, unlike the Prakasanari, a true and constant companion of her husband in all the vissicitudes of fortune and was as such a rear treasure to him.

"भवन्त्यांशोद्वेद श्राहिष्ठय [वीक्षणं विताखिसीरिणः पापमुदाहरिः अत्रषयः।"

To which Dhūtā's reply is that:

"वर्ण पापाचरणं न पुनर्मयुतेऽक्षीरञ्जनम्।"

It is no wonder then that some Prakāsanaris hankered after the status of a Vadhu and were ready to sacrifice anything for attaining it. For it was indeed 'दुर्लभा' to them Vasantasena being a courtesan by birth tried to get the love of Cārudatta and she got it. But in the middle she was disturbed by Sakāra. Even then she was not ready to go with him and she was ready to face any situation which comes across in her attempt. At last she was given the title of Kulavadhu by the King Āryaka.

We must also note a third class of woman known as Bhujisya (female slave) Madanikā, Ceti, Radanikā etc. were belonging to that class. Such women were totally dependent on their masters or mistresses whom they served. Their status naturally was very low. But they were very kindly treated almost like family members and could buy their freedom by paying a ransom to their master or mistress. Sarvilaka released Madanikā by ransoming the ornaments which

(44) Mrčeka Kalikam - Act 8
(45) Ibid.
he robbed from the house of Carudatta is an example for that
Vasantasena feels happy on receiving the title of Vadhu from
the new king
"आर्य वसन्तान्त्री ! परितुक्ते राजा अवनीं वद्धुलिनी-
- मानुष दृष्टिय। आर्य कुत्तरीयिम्।"

Even these women were not barred from getting married after being duly ransomed, and thus, attaining the position of the Kulavadhu, marriage of Sarvilaka and Madanika.

"अहम्माय चार देत्ती भाषिति - में समलंकार्यं संधेण-
- पितुरखि, तत्स्य तवमा मदुनिका द्रातम। तत्तता
पूर्वता से दुःस्थीत्वम् आर्येणाय गायणथभम्।"

A woman was well respected on the whole and it was considered wrong to try to outrage the modesty of a woman of any class, and yet there seem to have been some nasty notions current about low women in particular. These were, however, generally entertained by the disappointed few and need not be taken very seriously.

There seem to have been no caste restrictions in marriage and a Brāhmaṇa could marry even a courtesan or even her slave. Carudatta being a Brāhmaṇa by birth married Vasantasena a courtesan and Sarvilaka a Brāhmaṇa married Madanika a servant of Vasantasena. There appear, however, no instances in the Mrčchakaṭikā of what is known as the pratilōma Vivāha. Wives were generally faithful to their

46) Mrčchakaṭikā - Act 3
47) Ibid - Act 11
husbands though the wives of weak lings sometimes ran the danger of being kidnapped.

"उषोत्तरता तुर्कवल अर्नकेव बालिता श्रीत्वथे सेधित्ता।" 48

Great importance was attached to friendship and a friend in danger or in the hour of his need was considered worth more than a hundred wives.

"त्वं भमिद्युपजे मोक्षे प्रिये ज्ञानों सहुद्धेच बालिता च। संप्रति तु सुन्दरीणं ज्ञानार्ग सुहेल विशिष्ठम्।" 49

Thus we see Sarvilaka hastening for the rescue of his friend leaving aside his new wedded bride.

"अहुँ वैभवसय सार्ववाट्सुदिवसीव प्राप्य प्रियाम।" 50

also his reply to Dhūtā

"समीहितसिद्धुय प्रवृत्तेन श्रृवणापी फल्लवः। अती अवत्या अहुँभूणीर्भवामि।" 51

For a friend one was willing to undergo any risk or trouble; and if that could be allowed one would even give one's life to save that of a friend.

"अहुँ भद्रमुली मुल्यमेव मल प्रियभवसयं चार्ददनम। मा वैपायायम्।" 52

48) Macchakarā: Kam Act V - 20
49) Ibid Act IV - 25
50) Ibid
51) Ibid - 26
52) Ibid Act III
53) Ibid

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Sometimes to avoid the pangs of separation from a friend one would even commit suicide, often by burning oneself. This anurama was sanctioned by sages in the case of women but it was considered a sin to ascend a funeral pyre without the dead body of the husband there.

"भवत्या तावदुपाल्यम् भिस्मलोकम् वितारीनिरहरणस:।
पापम् उदाहरोऽन्त्रात् उपाय:।" (54)

Though Bana in seventh century wrote in denunciation of this practice. The famous passage beginning with

"दैवेदन्तु मरणं नाम विद्येनिनिरहरणम्।" (55)

Our play does not contain even the slightest suggestion to that effect.

Even though there was the practice of monogamy still polygamy was also practiced. Cārudatta had a deep love in Vasantasena a courtesan even though he had a lowful wife Dhūta Devi who was ready to help in all his difficulties. Even though Vasantasena hasitated to enter the house of Cārudatta he made her to enter his house and accepted her as a Kulavadhu. Both the wives were leading the friendly life. Sarvilaka another Brāhmaṇa married the servant of Vasantasena named Madanika. All these shows that the monogamy and polygamy both were practiced in the society.

Of the social evils we may first notice gambling

(54) Mṛcchakalikam - Act 8
(55) Dr. G.V. Devasthal - Introduction to the Study of Mṛcchakalika Bombay 1975 p. 66.
which in the Mrucchakatika seems to have been in a highly developed condition. There was a gambler's association.

"कथा धूतकामकामवेदाय बहिगृहाति। कवत्म ग्रंथिर भिन्नज्ञाय
धूतमानवाय अनुरोधनीयः शमय।”

which had a strong and firm hold on each and every gambler. The Sabhika, as the gambling officer was called, was incharge of the gambling stand of station and had full authority to recover the dues from a defaulter.

"धूतस्य मायुकाइव निपुञ्जः। अधा नाट्ते धूतमाली। दत्तवच्
सं नुट्तकादंकं, सर्व स्तुवर्ण साप्रतम्।”

He could not only pursue and catch him but even press him to get himself sold or even strike him.

"आत्मानं विक्रियं प्रयत्नं। मायुस: संसारकामकार्ययो
धूमायः मुखिः पृष्ठार्थं दक्षित।”

There were, however, some gamblers who defied his authority and even quarrelled with him.

"दूसरोऽऽ ऊपस्लूत्यान्तरस्ते। मायुरी दूसरकं ताड्यत।
दूसरोऽऽ विप्रंविवार्य ताड्यत। दूसरोऽऽ साम्पत्य
प्रांतुं अथवा धूमायः पुरस्त्यत।”

More often than not, however the gambler's lot was far from being enviable. He was subjected to various hardships such as being bitten by dogs or being suspended head downwards all day long. If sometimes gambling brought all pleasures

56) Mrucchakatikam - Act II
57) Ibid
58) Ibid
59) Ibid
to the gambler it often cost him all but life.

"हृदयं अखोक्तं यूठ्यं द्वायपः स्वल्पं यूठ्यं॥
दूरं अखुक् यूठ्यं स्वल्पं यूठ्यं॥”

It was however the worth of temptations that one cannot get rid off it even if he goes to the temple.

"अन्ततः शाक्को निनिलिपिकमलं हृदयं अखुक्तम्
तेन शाक्को इम नसाशिरियं प्रस्तुतात्मकम्।
अनामि नाकाविद्यानि सुगौमार्शीसरपत्तनसंस्करं धृतः
तथापि खण्डु कोपीनीलम् धृतं शाक्कू सनं हरति।”

and made the gambler insensible to defeat and division and losses. But it was not considered a vice. Any person could indulge in gambling as long as he or she could afford it. Neither Cārudatta or Vasantasena thought it below their dignity to declare that they lost the ornaments in gambling.

Cārudatta tells

"अन्ततः शाक्को निनिलिपिकमलं हृदयं अखुक्तम्
तेन शाक्को इम नसाशिरियं प्रस्तुतात्मकम्।
अनामि नाकाविद्यानि सुगौमार्शीसरपत्तनसंस्करं धृतः
तथापि खण्डु कोपीनीलम् धृतं शाक्कू सनं हरति।”

Vasantasena tells that:-

"स्तनाकली खण्डु अथामेति भाषद्वा यूठे
हरिति। इति।”

Even a losing gambler would be very cordially invited for another game by the Sabhika and the other gamblers who might have persecuted him a minute before for their dues. The remark of Mātura after receiving the bracelet from Madanikā.

"अर्द्रे भाषद्वे खण्डु अत्नें यूठे अत्नें
पुनर्यूठे समस्यं।"
It was only in rare cases as in the case of Samvāhaka that a gambler repented and turned a monk.

As a general rule however, a gambler going from bad to worse became more and more confirmed in his addiction. Totally gambling is like a kingdom of a person without the throne.

Next to note is robbery which appears as a science in the Mrčchakaṭṭhikā with a deity and tradition of its own.

Measuring tape, magical seeds for finding out hidden treasure, an effigy to be let into a house before actually entering it, several utensils for house breaking and weapons for self defence—all these have been directly or indirectly referred to in the Mrčchakaṭṭhikā.

(55) Mrčchakaṭṭhikā - Act II
(56) Ib id
(57) Ib id
(58) Ib id
(59) Ib id

Act III - 13
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- 20
various details also are given as regards house-breaking
and such other matters.

"अष्टितत्तन्निधिात्त-वैदकुलाते
कीर्तिष्ठतन्नु प्रकृतितत्र भवयव्ये
अर्थादुशा जनविन् प्रमोगविशीरो-
इसमादेवं रुपार्थतं महागृहस्तः " 70
Robbery was resorted to even by persons of the highest caste
and mainly for acquiring money.

"समाँतपूज्यात्मक भगवान् कुन्ते न धिक्कतन्म अन्धकारसुः। अहें
हि चंतुर्विदेशाः अप्रविष्कारस्वं पुज; श्राविन्तावतः नाम
गाजीना मद्यानिर्मायः आसार्थं अनुतिकाविषः।" 71

Even robbers it seems had a code of honour of their own; and
killing a woman, or striking at a frightened, or a sleeping
person, stealing away a Brahmana's belongings or sacrificial
money, or kidnapping a child were scrupulously avoided.

"ना मुक्तामम्यवनात्र स्वभूतवालीं कुर्मानीस्राप्तं वना
विप्रस्वं न दयांति कासानमयेषु मसार्थमभुयुद्धम्।
धार्ये भक्तुन्ते धर्माय अ तथा भालं धनार्थव भक्ति-
कामकार्थिणी विचारिणी समव श्रविषयायं ब्रह्मो नित्यं
ईश्वरं।" 72

Thefts were generally committed during the dark hours of
night and thieves had to acquire several qualities before
they took their profession.

"अथै अत्रमात्रे मुप्पुगार्थित्ते स भगवान् भृगुः।
कृपायुं पुजयं शासितां प्राप्ते हंसख्यानिनिकृतंभवैसी।
घनमप्तस्वा निर्दौलं तारा रजनीसिरं जननीवेधं शंकृषयो।। 73

70) Mr. Chakravarti - Act III - 22
71) Ibid
72) Ibid Act IV - 6
73) Ibid Act III - 10
Slavery is another social evil reflected in the Mrčchakaṭākā. Slaves both male and female were completely at the mercy of their masters or mistresses and could be bought and sold or ransomed. Sometimes they were set free by their masters or mistresses even without any ransom.

"श्रावलस्त्र: भाषिता मलार्य्। ततो भण्नित। यद्वादि भागं
रक्षितदेहं विनाशं सव वार्जनसङ्ग्रहीदयं
कर्पेणयात्।" ॥

As a general rule their word had little value and as against their masters, though even from them they would not commit anything immoral.

"प्रभवाम् अभूतस्त्र: शारीरस्त्र न चाप चिन्ततस्त्र। नावंनु
अभूतस्त्र: भारेयनु अभूतस्त्र: अनायाम् न भारेयायित्।" ॥

But some masters had sympathy and kindness towards their servants Maitreya tells. Vardhamānaka

"वर्धमानकं सदासनां साक्षायं पायं चापितुम।" ॥

But Cāruḍatta did not like this. He says;

"सरसः करणं अस्त्र: अवस्त्र: चापीवातुम।" ॥

Poverty is yet another evil which is root of all most all evils. Šarvila being a Brāhmin committed robbery in the house of Cāruḍatta because of his poverty only in order to release Madanika after ransoming to Vasantasenā.

"द्रास्तिद्वयानामांसित्र श्रावलस्त्रकाटार्यं च।
अयं साती नायां भीति। छवाद्दर्श साहि। कुलः।" ॥

\[74\) Mrčchakātākā. Al. IV
\[75\) Ibid. Al. VIII
\[76\) Ibid. Al. III
\[77\) Ibid. 184
\[78\) Ibid. Al. V-5]
There was a section of society that believed in the adage "All virtues resort to gold and hence also that the poor were always full of all vices." Carudatta a poor Brāhmaṇa had all the vices. He helped the poor, the good etc. He rewarded the persons who showed their courage. He felt sorry for the thief who went out without anything after breaking the house:

"अत्र वस्त्रावृत्तिनां स्वयमेव भारस्वतनो मा तुमकेवैं
दूषायितवा कुप चलायानवे॥७४॥"

The poor had to labour under various handicaps and social disabilities at home and abroad and ever ran the danger of being charged with crimes committed by others. Sakāra after killing Vasantasena at first tried to put the blame on Ceta.

"अत्र वस्त्राविस्ते तस्य ताहिनो वस्त्राविस्ते भारस्वतनो माम तुमकेवैं
दूषायितवा कुप चलायानवे॥७५॥"

Afterwards he puts it on Carudatta.

"अत्र वस्त्राविस्ते तस्य ताहिनो वस्त्राविस्ते भारस्वतनो नामस्तेत
वथ्यस्वाभावस्ते भारस्याविस्ते निन्दिता॥७६॥"

Fortunately, however, society was not wanting in persons who cared more for qualities than for wealth of men.

Institutions of courtesans is also looked upon as

79) MrčkhaKatkām - Act III - 23
80) I bid
81) I bid - Act IX - 185
a social evil. A courtesan formed a vice that cannot be easily checked. A gentleman could have connection with a courtesan and yet could declare that it had nothing to do with his character.

"मारूणते अज अपराधयते न चारित्याम्!" 82

and yet it should be noted that Carudatta does feel a bit ashamed to confess that a courtesan was a friend of his. But it was also recognised that a courtesan that has once entered a house would be ousted with only great difficulty and very often courtesans spurned a man when his wealth was all exhausted.

"गाजीच्छा नालम पादुकानाच्या विकलेल देखुला दुःखेन पुनर्निवार्किलं. गाजीच्छा, हटती, कायतरी, प्रकेश्ना, नाटी राजधनी मर्यादे लविला तत्त्र दुर्वता; अलो न आयमते!" 83

There were two types of courtesans (1) Common prostitutes and (ii) Courtesans. They were leading their life in different houses in their own areas. The house of Vasantasena was far greater than the house of rich persons. But had for them and the persons keeping connection with them had no respect in the society. This institution was unavoidable necessity of the society. The courtesan was feeling sorry for not getting the place of Kulavavadhuk even though she had the richness. Vasantasena a courtesan felt very happy when she was given the title of Kulavadhuk by the new king.

82) Mṛcchakālīkā - Act 12
83) Ibid - Act 5

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Addiction to drinking is yet another social evil. A person will not hesitate to do any work in intoxicated position. One who addicted for that cannot be taken back so easily like a bull attracted towards the plants, or a person attracted towards others wives, one who is having the habit of gambling. All these are natural evils.

"सर्वायुतकलिविद्रोहम् न शाखायो वारिष्ठे—
मन्यकन्ते — प्रत्यक्ते न शाखायो बारिष्ठे।
धृत प्रकटमनुषयो न शाखायो बारिष्ठे
योकर रामाभावनवनेयो न शाखायो बारिष्ठे।" 84

The reason for all these social evils which was observed in the society as explained in Mrçchakatika are at one side there was too much richness and on the other there was too much poverty, there was no proper administration to control the people which leads for all these evils.

Hinduism in Mrçchakatika appears to comprise not only sacrifices and worship of dieties or idols but also offerings bali and upahara to different dieties or spirits at the thresholds of houses or on the cross roads.

Cārudatta tells Maitreya:

"अभावले कूले मयो मृदुदेवनानां वाली। घाटे बालकी
अनुष्चल कारृयो कालिमुच्छर।" 85

Cārudatta used to Sandhya Vandana' and worship of house dieties.

"पह आत्म चास्तु च। सिद्धिकुःदेवकाला इत सव
आन्धु तिस" 86

84) Mrçchakatikam - Act - II - 2
85) Ibid
86) Ibid
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Several vratās were observed with fasts and Brāhmaṇas were invited for dinner and daksinā was paid to them. Neti-says:

"आये आये आशीर्वदन परिलोकेक संतोषी।
आज्ञा दोषानि दोषेन कृपो को निश्चल ने।
हृदय स्वरूपानि आये! ज्ञात वदनों नि:संपत्तं वे।
आये च दानीणाम आये वै निश्चलाम ।" (38)

These were observed with various aims or objects in view very often suggested by the names by which they were known.

"आये तव सात अनुमान नेपोव भवन्ति भावयभिरुपः
- पीक्षितालिकेः। अर्थ इत्यं: प्रायवयষ्टेन
ज्ञानवृत्तिहैन उपाश्य।।" (39)

wife of Čarudatta Dhūta Devi also performed a vratā named Ratna Śaṣṭi and gave her golden necklace as daksinā. She says to Maitreya:

"अथ खलु रत्नचालके मुष्केतिकलय:। तत्र च यथा विभवः
- उक्तार्थं श्रद्धा मयाः: श्रवणार्थमुज्यय:। वा यथा विष्णु
प्रतिवाहिणैः। तत्रवर्तं तदेकु प्रतिवाहेऽस्मां रतनमालिनिहाम।।" (40)

Rich persons often got public gardens and tanks erected as religious deeds for acquiring religious merit. Śakāra had a garden named Puspakarandaka built for himself is an example. The Brāhmaṇas performed their Sandhyā adoration, daily worship and also meditation as their daily obligatory

87) M. C. Chakravartī - Act-I
88) Ibid
89) Ibid - Act-III

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duties with full belief that dieties will surely be propitiated. Carudatta tells Maitreya.

"बभेदं गृहस्थानि मन्त्रे प्रयुक्ते ब्रह्मण अस्ते समाधिः जीवनाभूत:।
तपस्वा अनलो कर्माणि: कार्येः पूजनी ज्ञानिकर्माइः।
तुद्वारे कामायं नित्यं देवेऽवां फळं विधिमुः।”

Doubting Thomases like Maitreya were not, however, wanting. When Carudatta says him to go and offer bali to the threshold deity, he says:

"न गाम्भीर्यायां यत्नः ऐवं पूजनमात्रा आची वैवः।
न से प्रसीदितते न तथो गुरुः दैवेव बाचतेण तैलु?”

Of the asramas (or the four stages of life) only two are referred to. The grahastha has some obligatory duties and rites which he unflinching faith as expressed by Carudatta.

"स्त्रुः-धात्यं निषेधायं सिद्धेः।"

While the Saṁnyāsa seems to have degenerated owing to some unworthy persons embracing it.

"मुलौऽवसुद्धृति न लोके सुविशेषितः। 
-स्त्रुः-जीवं।”

It is however, more likely that Saṁnyāsa have refers to a mendicants life in general rather than the fourth asrama of

90) Macehakatika - Act - I - 16
91) Ibid
92) Ibid
93) Dr. G. V. Devasthali - Introduction to the Study of Macehakatika - Bombay 1975 - P 250
the Varna\textashoops{\text{\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\text{}\te
At the same time the Candalas prayed the Goddess of Sahyavásini at the time of cutting the head of Carudatta:-

"भगवति सहयादित्यः प्रसीद प्रसीद आति नाम
प्राणदंपत्या मैथी अवेदः, तथापुरुषांस्य च वायु
प्राणदानान् भवेत्."

All these things show that religious practices were given more and more importance in the society.

The doctrine of karman seems to have a strong hold on the society. It was believed that our condition in the present birth is fruit of our actions in the previous birth (or births). The conversation between Sakāra and Ceta.

"अश्वम! अस्य सन्नुक्ते वृक्षेण पार्श्वम: भूवः;
पदुलीकारे विषोके."

When Sakāra beats Ceta for not following his orders Ceta says:

"ताकथयतुं अश्वम! भास्यतुं अश्वम! अन्नाः सन्नुक्ते वृक्षार्यः।
‘मैराजितिः गार्हिताः विनिर्भरति हागधेयतोः;
आर्याइं च न क्रीणोत्ताः तेनाकार्यं पार्श्वाः।"

But it must be noted that this belief is far from resulting in a dependent and pessimistic attitude towards worldly life or the life of actuality. On the contrary it has proved a veritable source of strength and a solid bed-rock for a highly keen sense of morality and uprightness. Not only men...
like Carudatta but also slaves like Sthāvaraka and ordinary men like the Viṭa firmly refused to commit anything wrong, to avoid distress and difficulties in the future birth at least if it is not possible to do so in this very birth.

Viṭa says Śakāra.

"तथा विनाश्यो विनिरुपणं चक्तः मदेवशक्तिज्ञानी पुरुषोऽभाग ।
प्राणायामस्य यद्य धात्यायि मैथिलिने परलोकस्वरूपी तथिमये।" (102)

Then Śakāra says him that he would give him slip to cross the river and no one will observe him killing Vasantasena in that lonely garden.

"“अई से उठकर दाहमारी। अन्यर्गच विनिरुपले उँचान
ईसे मार्यन्तं करित्वा प्राणिमये।” (103)

Then Viṭa says that:

प्रकरणम् जात दृष्टि वन्दैत्तिकः
क्षणेऽवव दीपमाराणांप्रलीकरण्यां
धर्मीतनाति च गामणं च तथात्तलराजि भूमितः शुक्लदुर्दृश्यवल्लभी भूतात्।" (104)

Cārudatta says about killing Vasantasena

मथा खलु दुःखददेव परलोकमज्ञता
रत्नी निर्णयं विचारं श्रीमान्योहीधात्याति।" (105)

102) Mṛčchakatikām - Act VII - 23
103) Ibid
104) Ibid - 24
105) Ibid - Act IX - 30
They felt extremely sorry if even unwittingly they have been responsible for some wrong, and tried to set the matter right as far as it was in their power to do so. In their words as well as deeds people appear to have been more honest and god-fearing than otherwise, though there are a few instances to the contrary also.

Like the followers of Vedic religion there were the followers of Buddhism also. There were both good and bad among the Baudhas and nuns were also there. When we look into the society of the Mṛcchakaṭika age we can say that Buddhism have been in a somewhat flourishing condition, and anyone irrespective of caste or age or even social standing could be a monk at his will. Saṁvāhaka turns himself a Buddhist monk. He says to Vasantasena.

"आर्य! आर्यमेते भूतत्वातानेन उच्चरूपमानिने अविकल्याणि।"

Women also could take to a mendicants life and became nuns.

"अद्ययां गणेऽत्वं देशविद्वानाः स्मारते तद्विषयं वामस्यां पतिः च विवर्णकृत; रक्षसोऽस्मि न उःन्ति; कैसा! नागमयी च फल्यामवषयं। दुःशं निगुणवानं वसंजातं च वर्द्धेतमार्ग त्राश्यन्तः स्वकर्षे न संतिष्ठते।"

The monks and nuns renounced all mandane life and were like

106) Mṛcchakāṭikā— Act II
107) Dr. G. V. Devasthali— Introduction to the Study of Mṛcchakāṭika— Bombay— 1975 P. 255
Samnyāsins in their Paraphernalia and external appearance.

"सस्त्रे वृद्धिकारोऽर्जितं । तत् पूर्वविहितं नवीन वृद्धिकारं तुलनात्मकं।" १०८

There were big monasteries (called vihāra) where the monks the nuns dwelt. Every city and town had its vihāras in the land. Apparently the king had good control over these monasteries and the monk in charge of them was appointed according to the orders of the king.

"अवस्य धर्मसिद्धां गुणादर्शी । अस्यवाकु । महेन्द्राण्येति स्वर्गार्य।" १०९

The monks and presumably nuns also recited the dharmākṣaras.

"रूपस्य दिनोऽवर्तेऽन्तरे नवीनयां जाग्रत् ध्यानपतितेऽन्तर। विषयमात्र इत्येति। चिरागवीरं धम्मं।" ११०

everday and hoped to attain Swarga thereby.

"प्रज्ञा जने तहस्मिना स्विमष्ये मायाविष्टर्या ग्रामे खायिते। अवलोकि। कथा परंपरामे मायाविष्टब्धहृदयमापि द नरः स्वं राज्यनि।" १११

They appear on the whole to be well-behaved and attach great

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108) Mlecchakalika - Act. 8
109) I bid Act VIII
110) I bid Act VIII - 1
111) I bid Act VIII - 2
importance to control over sense organs more than anything else.

"क्षेरै मुखितं तुषं मुखितं चिंतं न मुखितं किमर्थ मुखितंतमृ
वत्स्य पुनः किंतं मुखितं साधु मुखितं।११२"

Very simple in their apparel and other equipments they were
very lofty in their thoughts and possessed a strict moral
rectitude, if we are to judge by the example of
representative of their class we have in the Mṛcchakatikā.
Inspite of the apparent by flourishing condition and royal
patronage of Buddhism, the sight of a Buddhistic monk was
looked upon as being in auspicious and an ill omen.

"कमनंखिकायकर्त्ता। युद्धिनं अग्रणाकर्त्तानें।२१३"

We can observe a few popular notions and beliefs noticed in
the Mṛcchakatikā and pass a few remarks on the general
standard of morality obtaining in the society of those days.
Belief in omens good and bad was quite common. Even persons
like Čārūdatta and Vasantasena had strong belief in them
and were often dismayed when faced with some evil omens in
particular. Thus we see Čārūdatta meeting with several
incidents forbidding ill as he is on his way to the law-
court. Such for example are the shrill crowing of a crow,
throbbing of the left eye, a serpent on the way, stumbling

112) Mṛcchakālikām - Act viii-3
113) I ibid.
on even ground, and dashing the head against something.

"सत्यस्वरे वशार्ते वायस्तोत्तममात्यासुतयः
मुदुराह्मः।
सत्यस्वरे नेते स्तुःराति ध्रुवः नमायामिता
ते सैद्यालि।" (114)

To the same category again belongs the falling of a huge tree all of a sudden or throbbing of the right eye.

"किं नू इद स्तुःराति द्रुक्ष्यां लौचनाम। अथवा
प्रार्धदम्बेव द्रुतिनं आभिमितं प्रमाणाधिक्याति।" (115)

in the case of a woman, or the sight of a Buddhist monk.

"कथमापुरुषस्मान्युदययुर्विन्नम अभावावशियाति।" (116)

Astrology also was fairly popular, and it was believed that positions and conjunctions of stars in the firmament had good or bad influence on the life of human beings on the earth below.

"कस्याकर्तमः झुनक्कमः कत्या चन्दनसिंधव वर्तने चन्द्रः।
बलचक्र भाविन्याहो भूमिस्त्रधार्यावद: प्रसामः कर्त्य।
भागन कार्त्य अस्मानाहो वीरी नवभागस्तनथावः गुरुसुनः।
जीवादृत्ति चन्द्रनाम्य कः स गोपालदार्वस्य हैराति।" (117)

Belief in the doctrine of karman and that in the efficacy of daily worship of and offerings to various deities have been already referred to above. The general standard of
morality, however is very high. For it is not only great persons like Carudatta and Vasantasesa, but even low class persons like Sthavaraka that show a moral rectitude, though persons like 'Sakara, a complete moral wreck, and also persons like Maitreya, intensely practical persons, are not wanting.

There was no proper protection in the society. Chasing of Vasantasesa in the streets of the city by 'Sakara and Ceta is the good example for this.

"तिथु बुजनसैऽ तिथुः, तक वे भशैन परिवर्तनाः कुमाराः
उद्घातन चामुख कविष्ठा विशृष्ठ दृष्टि:"

This is because of miserable political system. The king was there for name sake. He was acting as he liked. There was no proper guidance for the king; he has given his kingdom to his brother-in-law-'Sakara who was a mad. The luxurious life of the persons in that society is due to the bad administration. King was unfit to that place because of which from ministers to the slaves there was no attention towards their words and actions. The police officer Candanaka helped Aryaka a royal prisoner to escape. This shows that the officers were also not following the orders of the king properly. If a person belongs to the royal

119) Māchakalīkan - Act I - 17

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family does a mistake he was not punished. Sakara brother-in-law of the king is the good example for this. Ultimately it leads to the political revolution and the change of the king. An unguilty person was punished. Putting Ceta in the room by Sakara and also putting the blames of killing Vasantasena to Carudatta all are the examples for this.

"वृत्तांमयी प्राणादिवलावाग्रप्राणीलकामोही निग्रोपूर्वदुर्लक्षां रत्नां ्सम्प्रावधारीकणं गत्वा अयः सस्तमे तस्य वाङ्कान्त सार्वभाषका नारदश्रेयः मदिरे नवमत्रपदः अरोधांवधानं नवदर्घः वर्षाति यापादीत्ति।" (२०)

Arrest of Aryaka just by fearing about the astrology is an example for not having any proper protection.

"कुल, रवि-वायको गोपालदास को रजा बाबूवतनीति विनुक्लुक्कदेशप्रत्यपमापतिकन्त पालकेन रजा धोषादानीय धोरे कन्धानागाहे काँडः।" (२१)

The words used about poverty, institution of courtesans, job, slavery, gambling, drinking, fate, god, love, relation of family are helpful to note the mentality.

120) Mr. Cchakalikam Act VIII
121) Ibid Act IV
of the society. Carudatta expresses his deep sense of sorrow for his poverty.

"सुहळै हि दुःसान्यन्मुखं श्रीकृष्ण धनराध्यमानार्थिवें दीपादनज्ञम्।
सुहळै यो याति नामे दुःसान्यं धर्मं श्रीकृष्ण धर्मम्; त
dुःसान्यम यो दुःसान्य यथार्थमसंवदीवः
क्षीणार्थामित्यत्थ्ययः परिवर्जयिति।
कलात्मकस्य मूलप्रेषितं भूमित्
कालात्मकयः मदुक्षरः; कार्यः; क्रोधम्।" (२२)

Maitreya expresses his feelings about courtesans to Carudatta.

"असकः समुदातिन पादिनी, अवश्य च वारिकि,
अनुकृता जातीमुः कुरुक्शेत्रमेव संभायने
यथायास्थित्य यस कालं धनहारये असीं जनः।" (२३)

Darduraka a gambler tells about gambling as

"दुर्दृष्टे हि नस्तेन आविष्कासनं साज्यम्।"
"दुर्दृष्टे नस्तेन दुःसारीनेव दासो पुरं घुटितेनेव;
दुर्दृष्टे मुखं घुटितेनेव सरः नवं घुटितेनेव।" (२४)

Samvahanaka tells about himself to Vasantasena in which he says that he was leading a life of a slave in the house of Carudatta.

"तैल अधर्म यास्यादनं संस्कृते; परिएहासनं, कुलारक्षणं।" (२५)

122) Macchakati Kam Act I 10 and 12
123) Ibid Act IV
124) Ibid Act II - 8
125) Ibid
At the time he expresses his fate also.

"ततोऽवगदः विषमतया द्रष्टानुजर्व शृङ्ग कर्मम्।"

In this way the poet has explained nicely the social status of the different persons.

In the society encouragement is given to music, dance and dramas. Ėrudatta expresses his happiness about the musical concert of Rebila.

"अहो सुकुम आवेसाचलिन्य गीतम्।
ते तरस्य नववर्तिस्मां नृत्यागिरि।
लिखि इवं च विनितेऽवस्त्रीर्थम्
वपन्नां निवण्यां मुदुलनलोकागतार्।
हृदार्थां मयिः पुनः विविधं वार्ताप्रियं
परंतू विनितां जगतसमये गात्मामि।"

This shows that music is given importance in those days. In the beginning itself director of the drama enters and informs the audience that they are going to stage a drama named Mrchakatika written by Śūdraka.

"कृत्व मद्यमां श्रीमद्ध्र्यानिधियम् विश्वालक्षामि。
यथा वै वर्ण \\
सृष्टिकार्तिः नाम प्रकाश्य यथिकां
धर्मान्तरो तस्माद।"

This shows that drama was also popular in that society.

The opportunity got by a courtesan to marry a

126) MrčehakaKiKam – Act II
127) R. Basak – Indian Society as Depicted in MrčehakaKiKam (1149 – V.1721)
128) MrčehakaKiKam Act – III – 5
129) I b i d  – Act – I
Brähmin shows the constantness of the society. The extinguishing lamp by Sarvilaka during the time of robbery which expresses the meaning of spirituality has been explained very nicely in this drama that after extinguishing one lamp the other lamp has been neglected.

"कंठ में अध्यात्मिक गतिकारी श्रावणांक नरेः
नमस्ते पालितकम्।"

Carudatta a spiritual man Vasantasenā a woman of happiness were in the zeneath of two idealisms. The richness of Vasantasenā has been explained very nicely as if it is a rival against Carudatta's poverty. We can see more philosophy than the expression of spirituality often. The hero was a Brahmin and faithful end he was made as a sacrificial animal. It is shown that there should be a change. In the beginning he was performing the yajnas but in the Indian philosophy and political blind beliefs after bringing into light about them eventhough there was no attention towards god even in external appearance. The poet has explained a philosophy that in life the storm and the peace are following alternatively.

"What is more important is that the episode is necessary to create the general atmosphere of bizzare society in which the whole host of rascals are capable at..."

130) Mrchakalikam - Act III
131) Dr. B.S. Ramakrishna Rao - The Social Life as Mirrored in Mrchakalika Bangalore 1989 P.P. 116-56

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any movement of all kinds of acts, ranging from stealing a gem casket to starting a revolution".

"The chief value of Mṛchakatika aside from its interest as a drama lies in the graphic picture it presents of a very interesting phase of everyday life in ancient India".