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## The characteristic of mudrarakhasa and analysis on present politics

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### Introduction

The plays of Sanskrit literature is totally different in its form, specially of thoughts and action. Here we find a collaboration of history as well as politics which is not rather suitable to the modern context. In Sanskrit dramas we find 'Rasha' is the more dominant while in Mudrarakhasa is a heroic play. A play deals with various actions but here we find from one act to 7<sup>th</sup> act 'Bir Rasha' only is the main flow. The great diplomat Chanakya never participated in any battle or did any blood shed to intensity 'Bir Rash' in this play –

‘फलमोगसवाप्य सायकानां विधियोगेन विनम्रतां गुतात्ताम्  
न शुचेव भवत्यथोमृगानां निजतुनीशयनव्रतं प्रसुप्तैः ॥’  
‘दूराद्वानं वथो शुद्धं राज्यदेशादिविप्लवः ।’

Here we find there is no hero or heroine and there is no action of love. Only the wife of Chandan Das appeared for a movement in 7<sup>th</sup> act and though the wife of Amartya rakhas was abducted and sheltered at the house of Chandan Das, they did not directly utter anything. No Vidushak was there to create any fun like other plays. The presence of Vidushak is not necessary during dramatic excitement. Here one character is intermingled with another, like Amartyarakhas is the rival of chanakya. Both of them are great diplomat. Both wants their rival to be perished. The dramatist made chanakya is great rather than Rakhas and chanakya won at the end. If chanakya is the hero, Rakhas is Semi-hero. Here we find they did not become the rival to each for any girl or to get power of the state. They were always sympathetic and helpful.

The plays of Sanskrit literature are mostly filled up with great imagination. But here we see unity of action is beautifully dominant. The actions run through towards Amartyarakhas to be the minister of Chandragupta. Every character darely ignored what's right or wrong, truth or false and overall every dignity. The enemy characters also acted beautifully. It is identical that the friendship of Khapanaka, Jibsidhi, Vagurayana, Sidharthaka; Rakhasa, Malayketu, Sakat Das are not real. This was rather political and related with diplomacy. Amartyarakhas also failed to realize the diplomatic friendship of Chanakya. Chanakya separated Amartyarakhas and Malayketu and defeated both of them.

‘वृद्ध्या निवृत्त्या वृषलस्य कुते क्रिष्या  
मारुष्यकं वाजमिव प्रमृणीकरोमि ॥’

Chanakya truly realized the weakness of his enemies. He targeted the Rakhas's tendency of friendship when he got Chandan Das was pleased.

‘त्यजेत्यप्रिघवतप्राणास्यथा तस्याद्यमापदि।  
तथैवास्यापदि प्राणा नूजं तस्यापित्त प्रिघाः ॥’

Most poets or playwrights have a special dimension of a particular religious. But here we see no religion has been favoured. Though the play is political, no place of morality is here. Only the political policy of the state is highlighted.

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All the religious like Buddha, Jainism and even Brahmin are placed equally. Different people from different religious helped Chanakya though the play in its form and structure political, it is great piece of work in the ancient India.

Lyric is the main stream in Sanskrit literature and 'Sringar Rash' normally fulfilled the purpose. But here we find all these are absent. Here politics is so dominant the people of all sections has guided the king. Chanakya said –

“न खलु वृषलस्य अवगमुष्यतोऽयं मघा कृतः कौमुदीमदोत्सवप्रतिषेधः”

Bhasa, Kalidas and other has clarified the every scene and action of their plays. The characters are the main stream for this the main characters had to perform from beginning to end. But here not a Single character participated to perform from the beginning to end.

Today in the 21<sup>st</sup> century, what we feel that politics means a competition of achieving power only to achieve that goal political parties fight among themselves. Murder, bombing, blood – shed, kid napping etc are the common phenomena of the day. Mahatma Gandhi started about the place of ethics in politics. He told that politics without ethics and principles were not desirable. The principles are the moral principles. He had no intention to indulge the religious matter. He interpreted that religious matter is a death-trap because it kills the soul. Most of the leader are corrupted and they are making black money and hush money. Though the constitution has empowered equality among all the 70 years of our Independence. Hate or separation among men are too much common today. To achieve the political gain politicians divert the people. In our Independent country, men are not in some context are not freed and they are in cluth of political leaders. They guide the people with their own interest. If people become united and if they feel the truth that 'Unity is Strength', only then a change may come and a unified society may be established. For getting the enmity, friendship and co-operation must be formed. Politics does not simply mean diplomacy, as a whole it means social reformation and it may do good for the society, and only then development in every sector may be nourished and our life maybe changed. India is a country where many great men took their birth and they really sacrificed their life for the country. They were truly dedicated. we need those persons who will enlighten us. Yes, we have some good politicians who want to do good for us, but their percentage is gradually shortening. We need more goodpersons in politics who may change the whole situation and perhaps for them we are to wait for.

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