

# \*Spying in Mudrārākṣasa and its impact on Present day\*

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The most important and central subject matter of any country is the role of spy and it's very significant because, spy keeps important role for security in any types of administrative system like democracy, monarchy and socialism. The term spy means a person whose job is to find out secret information about another country or organization. Moreover, we use the same term for informer, double-agent and secret emissary. The concept of spy system is not an alien or new for India. The word reference to spy for the first time can be available in the Varuna sukta of Atharva veda. On account of this Varuna sukta from Atharvaveda is mentionable.

"उत यो द्यामतिसर्पात् परस्तान्न स मुच्यातै वरुणस्य राजः ।

दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम् ॥"1

In order to describe the word 'spash' in a sacred Hymns of Varunasukta Sayana, explained that the spies of varuṇa walks all over the world and watch all sins of the sinners with their thousand of eyes and punish them. So we can see that spying system was active in vedic age also.

But spying system was not only active in vedic age, It was active in the middle age also. Māgha, one of the most learned and shining poets and pragmatic thinkers. He clearly asserted that statecraft cannot exist without the help of espionage.

"अनूत्सूत्रपदन्यासा सद्वृत्ति सन्निवन्धना ।

शब्दविद्येव नो भाति राजनीतिरपस्पशा ॥" 2

Kautilya in his famous book 'Arthasāstra' gave enormous importance on appointment of the spy. Considering the necessity of spies in the first episode he wrote two different chapter. Indian history illustrates that ancient indians had gained great expertise in this secret art.

After the vedic age, and the middle age, if we look at the present condition of India, there also we can see the necessity of spying system. Intelligence agency of India has made an organization named Research and Analysis wing (RAW) for the spying system. Various aspects of the organisation of a secret agency as discussed in complete detail in the 'Arthasāstra'.3

The word 'spy' in English came from the word 'spash' in Sanskrit which means wary watcher. The spies were appointed by the government in his own country to become peaceful the truth in judicial matter. Spies were also used to frequently determine the King's own and his enemy's strength. However, the concept of spying system was defined in whole Sanskrit literature but I clarify the spying system on the drama 'Mudrā rāksasa's' written by Visākhdatta. In every step of this drama we watch the necessity of spies to maintain politics successfully. It is a drama in seven acts speaks of the political intrigues of Canakya.

In the first act of Mudrārākṣasa we see that after bringing about the downfall of the Nanda dynasty and installing Candragupta as the first Maurya king, Canakya is trying to create the situation in which Rāksasa can be persuaded to accept the chief Ministership of Candragupta.

In the second act of the drama we see the spies of Rāksasa also. Here a spy named Viradhagupta appointed by Rāksasa comes back to him in the guise of a snake-charmer to report the happenings in Kusumapura, the capital of the Nandas. From the report of this spy Rāksasa learns that all his deceptive plans have failed under the shrewd policy of Canakya.

In the third act a ferocious controversy arises between Canakya and Candragupta. The spies of Rāksasa do not understand that this controversy is artificial in nature to distract them. Last of all spies of Rāksasa leave with the news that Canakya has given up the ministership of Chandragupta.

In the fourth act we see that the spies of Canakya become very active in the camp of Malayaketu. They are trying in various ways to vitiate the mind of Malayaketu against Rāksasa. Bhāgurāyaṇa, engaged by Canakya, is such a spy who is serving as the secretary to Malayaketu.

In the fifth act Malayaketu is camping in the vicinity of Kusumapura to attack it. There comes Jivasiddhi (a spy of Canakya) in the guise of an ascetic and requests Bhāgurāyaṇa for a permit to leave the camp. After a great deal of persuasion Jivasiddhi states that it is not wise to stay at Rāksasa's shelter, inasmuch as Rāksasa is the murderer of Malayaketu's father with the help of a woman with poison. Malayaketu becomes stunned with the news and believes that Rāksasa is treacherous. Bhāgurāyaṇa advises Malayaketu to be cautious about Rāksasa but not to go to conflict at present.

In the sixth act we see Rāksasa in an abandoned garden near Kusumapura. He has no attachment for his own life but he is anxious about the fate of his friend Chandanadāsa. Aman, who in fact is a spy of Canakya, comes there to suicide by hanging himself. Rāksasa rushes to the man and learns from him that his friend Chandanadāsa is going to receive the capital punishment. Rāksasa at once resolves to save his friend's life by offering his own life.

In the seventh and last act, Rakṣasa arrives at the place of slaughter and sees Chandanadāsa there surrounded by his wailing family members. Rākṣasa appeals to Canakya through the two executioners to take his life in lieu of Chandanadāsa. An exuberant Canakya comes alone to greet Rākṣasa and discloses all his plans. The ornaments, the forged letter, the jail of Chandanadāsa - all are parts of his plan to catch hold of Rakṣasa. Rākṣasa also learns that the ascetic Jivasiddhi, the man intending suicide, and even the two executioners at the slaughter ground are the spies of Canakya. Behind all these activities there is Canakya's only intention to unite Rakṣasa with Candragupta. Canakya ultimately succeeds in persuading Rākṣasa to accept the chief Ministership of Candragupta against his condition of making free Chandanadāsa. Rākṣasa becomes the chief-Minister of Candragupta and at his request Chandanadāsa and Malayaketu become free.

Thus, we see that, there is not a single act in this play, Mudrārākṣasa, where the spies are not active. These spies serve the dramatic purpose of the plot to a very great extent. In short, Mudrārākṣasa presents a well-woven story of political intrigue which is master-minded by the two great politicians Canakya and Rākṣasa, and executed by their band of spies. In the present age the form of spy has changed. Now a days spy is not only using as a human being but also materials are using for the purpose.

In present, with their intelligence, men has changed the electronic media as spy and workout their problem. So, in present age the form of spy has developed. So from the vedic age to present age, the uses and necessity of spies are invaluable.

In this paper I am going to discuss very briefly the activities of spy in respect of Mudrārākṣasa.

#### Reference:

1. Atharvaveda- Mandol-4, Sukta-16, Mantra-4
2. Sishupalavadha- 2-12
3. Arthashastra- Prathama Adhikarana, Vinayadhikarikam-11th and 12th Chapter.

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4. Kale, M.R. Mudrarakshasa. Delhi, Motilal Banaridass Publishers Pvt. Ltd. 2000.