APPENDIX 1

It is well known that the Puranas are eighteen in number, their names are as follows: (1) Brahma (2) Padma (3) Vigna (4) Siva (5) Lina (6) Gama (7) Naradiva (8) Haravata (9) Aarti (10) Skande (11) Bhavasa (12) Brahma-valivartta (13) Markandeyra (14) Varuna (15) Varaha (16) Matsya (17) Kama (18) Brhaavata (Bharavata, XII, 7, 23-24). There are also 18 Uppurana. All these bear ample evidences of social and other structures of the Indian society in the Puranas. Though the Puranas do not belong to the category of Brahmanical texts in a strict sense, still the information contained in the Puranic literature with regard to Indian society is of utmost importance.

Though several scholars have made attempts to place the said Puranas in chronological order, their attempts apparently have met with failure, because there is immense evidence even in the Puranas themselves to falsify their views. Even in the Chandogyanapand (Ch. 7, Section 1) Puranas are mentioned. Mr. Parier therefore has expressed his view that one Purana existed since time immemorial, though according to his division in the Purana literature was a later creation. The late Prof. J.N. Banerjee in his book Puranic and Tantric Religion (published by the University of Calcutta in 1966) has quoted a verse from the Svaragarchanapavan of the Mahabharata, in which the Puranas have been said as 18 in number.

"Asstada puranasam eravanad vad bhavet phalam /
tat phalam labhate niram vaisnavo natra sanavah //
(XVIII. 6. 97)."
It is therefore clear that all the 18 Puranas had been in existence even at the time of the final compilation of the Mahabharata, though not in the forms in which we find them at present. The very term Purana itself indicates that Puranas (lit. Old) are very ancient books. In consideration of the above facts, we do not like to fix any date for any of the Puranas, and as such, the information gathered from the Puranas will be taken simply for the sake of information, without considering their chronological order. In the eleventh century al-Biruni referred to the principal Puranas which prove their existence before that period (Sachau, Alberuni's India, p).

We have discussed in our first two chapters that the Vedic Indians used to lead a life of patriarchal nature and most of the Aryan population were residing in the villages. But the names of towns were not unknown to them. They used to live in the houses made of wood and other alike materials. The Vedic Indians used to live under the same roof with their father, mother, wife, children, grand children etc. The father was normally the head of the family. When he was advanced in age, he was normally replaced by his eldest son. The family discipline had to be maintained by the Vedic people.

We do not find any reference in the Puranic or Upapuranic texts which can lead us to think that the family life as was witnessed in the Vedic age, had since undergone changes in the days of the Puranas. From the genealogy of the kings and also of the Brahmans we know fully well that the father was the head of the society,
having full control over all the members of his family. The eldest son, as a general rule, inherited the property with the responsibility of feeding, clothing and educating his younger brothers and sisters and also his mother, step mothers, if any, and the other members of the family. In case of having his unmarried sisters the elder brother had to find out suitable grooms for them and give them in marriage with a youth of his own status and belonging to his own caste. At the time of emergency, the father asked his sons and the husband his wife to earn their livelihood even with menial labour, which is found even in the case of the de-throned king Hariscandra, who sent his wife Satiya and his son Rohitasva to serve as servants at the house of a Brähmana. It seems certain that the system of maintaining family discipline as we witness from the Vedic texts had also been the same in the days of the Purāṇas. We notice from the example of Rāvala Khanda of the Purāṇas that Bharata handed over the guardianship of the kingdom of Ayodhya to his elder brother Rama, when the latter returned from his banishment after the lapse of 14 years.

Bharata did not agree to be the king of Ayodhya depriving his elder brother, who was nominated as future king by his father Nārāyaṇa. So, when Rama went to the forest for fulfilment of certain promise of his father, Bharata, considering him as a representative of Rama, made the government run during the period of Rama's banishment. This episode proves that younger brothers had deep respect and love for their elders and they did not go to supersede their elders in any respect. We further notice that the
decision of father was final in almost all the family affairs. Yet in some cases some reverse incidents happened. To illustrate this, we can take up the example of king Yayati. When he suddenly became infirm and stricken with old age as a result of the curse of Sukra, the priest of the Asuras, he requested each of his sons, one by one, to exchange their youth with his own old age. None but his youngest son Puru agreed to his father's proposal. As a result, the disloyal sons were cursed by Yayati, and Puru was made crown king by him. The Yadu and the Linga Puranas also confirm this. The scholars may be divided into opinion about the historicity of the above reference, but this evidence very clearly speaks for the devotion and warm love of sons to their parents in any context which they possessed during the age of the Puranas. Disloyal sons were severely punished by their fathers. We get support of this in the Yadu Purana when we see that king Ikshvaku, a predecessor of king Rama of Ayodhya abandoned his son Bikuksi for some sort of misdeed of the latter. Daughters in their early age were given in marriage by their father or elder brother, as known from the Siva and other Puranas, and after their marriage they were held as members of the family of their husband. Even after their marriage, the maidens had their natural right to visit the house of their father or brothers, at which, they were cordially received like the present time.

The picture of the living standard of the common people in the Aryan fold has not been sketched in the Puranic texts. It is therefore hard to form any definite idea about their class as a whole.
We have discussed already in the first chapter that the Vedic texts do not denote distinctly whether all the eight forms of marriage as laid down by our Dharmasastras had been in existence in the Vedic age or not. We also witness that the Puranic texts are not clear in respect of the prevalence of all these eight forms of the eight forms of marriage prescribed by our Sāstras. Hara condemns the Palagac and Ægura forms (Hara, III/25).

The marriage ceremony of Rukmini, the daughter of the king Bhīṣmaka of the Vindobha countries who was forcibly carried away by Kṛṣṇa in the event of her being handed over to Sisupāla, the king of Cedi in marriage, and subsequently he married her, may be compared to the Rākṣasa form of marriage. We are also met with the incident of the carrying away of the daughter of Duryodhana, belonging to Kuru's race by Samba the son of Kṛṣṇa forcibly from the hall of her Svayamvara and marrying her, which may also be compared to the Rākṣasa form of marriage. It has been recorded in the Agni-purāṇa that Bhīṣma forcibly carried away three daughters of the king of Kasi, Ambā, Ambikā and Ambālīka by name, from the hall of their Svayamvara forcibly, after vanquishing the rival kings.

Young Ksatrīya dams had every liberty to select their husbands from among the princes and kings assembled at the hall of Svayamvara, when they had attained the age of puberty. This practice of Svayamvara had been continued till to the very early medieval period of India. There are some instances of Svayamvara recorded in the Puranic texts. Brahmsurāṇa is descriptive of t
Svayamvara of Parvati who selected Siva as her Lord from the hall of Svayamvara.  

Sivapurana is descriptive of the Svayamvara of princess Srimati, the daughter of the king Silandhi. The above two instances of Svayamvara may be considered as one of mythical identity, but they do confirm the assumption that this system of Svayamvara had been a prevailing system in India during the Puranic age.

Mam has advocated in favour of anuloma inter-caste marriage and ruled against pratiloma form of union. Dharmasastras and also the Puranic texts have in this regard incontrovertibly, obeyed Mam. We are referring below two anuloma inter-caste unions where in the Kshatriya princess and Brähmanas were involved. Say for example, Padmavatana narrates the incident of the inter-caste marriage of the daughter of king Mam with the sage Cyavana. We learn from the Puranas like Vishnu and Bhagavata as well that Sukanyā, the daughter of king Prayati (the son of king Mam), was given in marriage to the old sage Cyavana.

The sage wanted to marry the princess out of his own accord. We are met with the episode of the inter-caste marriage in between the daughter of king Mam and the Rei Kardama. Here we see that the princess had been willing to marry the sage and she was handed over to the sage in marriage by her parents along with the valuable presents, ornaments and precious clothes etc. We can also take up the example of the inter-caste marriage of Devayani the daughter of sage Sukra the Priest of the Asuras with king Yayati, which
has been described as an abnormal marriage between Yayāti and Devayānī.

This marriage is an instance of Pratiloma marriage. As such any such marriage was strictly forbidden by the sacred injunctions of our śastra. Yayāti did not agree to marry her at the first instance. But as the king took her hand, due to unavoidable circumstances and there was no alternative, he had to agree at the end. Finally the king solicited the opinion of her father who gave consent on the ground that because Devayānī had heartedly wanted Yayāti to marry, therefore, there would have been no sin incurred in Yayāti's marrying her. We should also consider another point in this connection that Devayānī once fell into a well accidentally and Yayāti rescued her by grasping her hand. It had been the common belief within the Indian society in those days that if a man happens to catch hold of the hand of an unmarried damsel, he must have to marry her afterwards. This was perhaps another reason, for which Devayānī insisted on king Yayāti in marrying her. The king was hesitating at first as because this would have been an example of Pratiloma union, strongly disapproved by the society. It is, therefore, understood that love affairs, were the causes of a few forbidden types of marriage, and these were approved even unintentionally by the society when a king was involved in such love affairs. This seems probable further that ability and quality had been taken into consideration by a maiden, while selecting a person as her life's mate out of love.

Inter-caste marriage resulted out of the reason other than
love affairs were not spared by the society and severe punishment was prescribed for this sort of act. We come across the incident of prince Nabhaga's forcibly carrying away of a Vaisya maiden out of passion as a result of which he had been degraded to the rank of a Vaisya.

A peculiar type of marriage has been recorded in the Puranic texts. This type can be compared to that of a contractual type as there are certain terms and conditions behind the happening of this form of marriage and failure to fulfil any of the terms can lead to the dissolution of the marriage tie. The episode of Pururavas and Urvasi can be taken into consideration in this respect. Pururavas married Urvasi under certain terms and conditions which were imposed upon him by Urvasi and she deserted the king instantly after lapse of many years of their leading a life of husband and wife on the plea that he had broken certain terms of their marriage. This episode is recorded in some of the Puranas. And this type of marriage can be deemed as the contractual form of marriage. We have, however, discussed about this form of marriage in between Pururavas and Urvasi in our Vedic chapter as because there is mention of this in the Rgveda. One point is specially noticeable in this connection that Urvasi was a nymph not bound by the human law. As we do not find even a single instance of such a contractual marriage between a human pair, this system cannot be held to have been admitted in the human society either in the Vedic or in the Puranic age. The fact that the Urvasi-Pururavas affair is an allegory has already been mentioned in the foregoing chapter.
Side by side of instances of women remaining unmarried till to the matured age, there are in some of the *Pananas*, prescriptions of the tender aged girls to be given in marriage. Dr. L.D. Barnett has observed in this context that, "Custom of taking wives from lower castes led to a scarcity of suitors for damsels of higher rank and made fathers anxious to secure husbands for their daughters on the earlier possible occasion the custom of marryin, children arose very early probably in the first instance among the highest castes and it gradually spread. In consequence the child bride remained after the marriage-rites in her father's house until puberty".

This observation is not acceptable to the orthodox Indians, according to whom child marriage was introduced simply for preserving sanctity and pure blood of the families concerned. If a girl remains unmarried for years together after her puberty, then there may be chances of her being polluted, but when she entered the inner apartment of her husband's family, she could not fall victim to such chances. If her marriage was performed before her puberty, then and then only she could have such a protection just after her puberty. This argument of the orthodox section of Indians appears to be quite reasonable.

The argument of Dr. Barnett appears to be unreasonable for another reason that, child marriage was existent especially amongst the upper class Indians who were not permitted to take a lower caste maiden without taking a wife from their own caste. As the boys were allowed to marry more than one girl even from their own caste, no scarcity of groom in the upper castes could arise.
Polygamy had been the rule in the Puranic age. We have witnessed the existence of this system in the days of the Vedas also, but it gradually spread widely in the puranic period. Polygamy had been mostly practised by the Kshatriyas and then the Brahmanas. We shall discuss about this separately in this chapter.

Women enjoyed almost equal status with the males. They had every liberty to select their own husbands in the event of their being remained unmarried after attaining the age of puberty. The Kshatriya dames were allowed to select their own husbands from among the princes, and kings assembled at the hall of Swayamvara. Devayani was a maiden of matured age, when she proposed Kama for marrying her. He, however, refused her proposal on the plea that as she was the daughter of his preceptor, she was as like as one of his sisters and as such she was not considered fit to be wedded by him. We may therefore, think it certain that the Puranic Hindus paid every respect to their preceptors and the daughters of them were considered as sisters to their pupils. The system of dowry is also noticed in the Siva Purana.

Different puranas have dealt with the aspects connected with several angles of marriage. Puranas have laid down in this context, what categories of dames are to be wedded, and what categories are not to be wedded etc. They also recommend desertion of wives under certain circumstances. But there is no prescription for the dissolution of marriage tie under any circumstances in any of the Puranas. Varaṇa Purana narrates that the prince of
Kosala abandoned his wife, the princess of Pragjyotisapura for some reasons but their marriage was not dissolved and they were united again after a lapse of certain period of time.

Besides polygamous marriage, the monogamy had also been prescribed in some of the Puranas. This may be then certain that the aristocratic Ksatrya families as well as a section of the Brāhmans were habituated in taking more than one wife. It is apparent that excepting very few cases, everybody belonging to any of the four castes observed the system of monogamy. There was no bar to a wealthy Sudra to have more than one wife from his own caste. Besides, according to the instructions of our Dharmaśāstras, Brāhmans and Ksatryas were allowed to marry more than one maiden.

\[
\text{Janagrahamasakāroh savaryapupadasiyate} \\
\text{Asavaryāsvavan śārva vidhuradvahakaman} // 43 \\
\text{Sarha Ksatryavā grāhyah pratodo vaiṣvakanyave} / \\
\text{Vasamo gama grāhyā Sudravatkrestavedane} // 44
\]

(Varāhādharma Śāstra, III, 43-44, Jolly J (Ed), London, 1887)

It has been prescribed in the Purānas that a dame should not be related to the bridegroom five generations from her mother's side and seven generations from her father's side both preceding and following. It has also been laid down in the Garudapurāṇa that a marriageable maiden should be handed over in marriage by her father or maternal grand-father or her uterine brother or any alike relation. We see that Garuda Purāṇa has discouraged any system permitting the re-marriage of widow. Of the eight forms of marriage (as Garuda Purāṇa stated) first four Daiva, Brahma, Arma and
prajñāpati have been recommended to be performed by the Brahmans, i.e. Gandharva and Bāgasa for the Keśträya and Asura for the Vaiśya. The Pāṇḍava form has been condemned by the Purāṇas (as the most condemnable form) and it has been prescribed for the Śūdras only.

Arṇīpurāṇa has prescribed that a Brahma could wed four wives, i.e. one from his own caste and the other three from successive lower castes, a Keśträya similarly could wed three maidens in the like manner, a Vaiśya could take two and a Śūdra could wed only a maiden of his own caste. Of course anybody was free to take plurality of wives from his own caste. This is understood as perusal of the above verse of the Arṇīpurāṇa that during this time the Hindus allowed the marriage of a member of any of the twice-born caste with a Śūdra woman, a union which was strongly forbidden by Manu in the earlier age. But as the son of a Brahma through his Śūdra wife was termed Parasava, such a marriage was certainly discouraged. Manu however, opined afterwards that a Brahma or a Keśträya or a Vaiśya male at first should marry a girl of his own caste and afterwards he could marry maidens of successive lower castes if he so desired (111/12). But the wife belonging to his own caste should participate in religious and sacrificial ceremonies with him which was denied to his lower caste wives. This opinion of Manu has been fully endorsed by the above verse of the Arṇī-Purāṇa (i.e. 154.1). But the Garuda-purāṇa is allowing a Brahma to wed three maidens, one from his own caste and the other two from the successive two twice-born castes. The
Ksatrivas were similarly authorised to marry Vaishyas and the Sudras to marry one dam of their respective caste only. This Purana strongly forbids union of a male of higher caste with a lady of Sudra caste, and vice versa. The anuloma inter-caste union was allowed by the Puranic texts with the strong disapproval for pratiloma unions. We may think it justifiable that during the age of the Aṣṭāpurāṇa the Sartikāras (law-givers) had allowed the members of the twice-born order to marry the Sudra women. But when union of the Sudra females with the twice-born men resulted into the origin of so many mixed castes and as a result of which so many problems arose, the Sartikāras (the law-givers) had to alter their previous opinion to the effect that the union of a member of the twice-born caste with a Sudra female should not be approved. They further tried to give a check on the tendency of the inter-caste marriage of the members of the twice-born people, perhaps with the prescription that a wife belonging to a lower caste should not be allowed to participate in the religious and ceremonial activities with the husband. Other reasons for introduction of the anuloma inter-caste marriage have already been shown above.

It is further noticeable that even the anuloma inter-caste marriage, was strictly forbidden after commencement of the Kali Age, and that these rules are recorded in the Adi purāṇa. Even a scholar like Baghunandana, admitted the authority of such rules, which he has quoted from the Adi purāṇa in his Udvahatattva.

The women who happened to become widows, in those days were prescribed to lead a life of strict celibacy by most of our
The texts of the *Purāṇas* and *Upanīṣad* are however, descriptive to some extent of polygamy, king Uttanapada of hoary antiquity according to the *Vigāna* and *Bhāgavata Purāṇa* had two queens. King Sagara had two wives, namely Sunati and Kesinī. King Dasaratha of the Ikṣvākuc family of Ayodhyā also possessed at least three wives, namely, Keusalyā, Kaikeyī and Sumitṛā. Furthermore, king Pāndu possessed two wives, named Kuntī and Sādri. All the above references of polygamous unions have also been supported by Epic sources. The above evidences can easily be multiplied if we wish to utilise the Puranic references furthermore. In fact, it is apparent that this type of wedding was not denounced during the age of high antiquity in India and also in civilised nations throughout the world. We have however discussed about different aspects of polygamous union in detail in our first chapter. One more point is to be highlighted here in this connection, viz. the earnest desire of living creatures belonging to both the sexes to live jointly on permanent arrangement and to enjoy sexual pleasure might have resulted into so many problems in the remote part. With a view to avoid these problems, these primitive creatures might have felt it an utmost necessity to give their sexual
relation a normal shape and consequently the marriage as a system originated as such. To procreate offspring for continuity of the line should have also been one of the principal causes of the origin of marriage which trend we specially notice with regard to origin of this system among the Hindus. Our foregoing observation then point to the fact that the monogamous nature of wedlock had been introduced first of all among mankind. With the passing of time however, gradually the rich as well as aristocratic personal preferred to polygamy and this system had been existing side by side with monogamy. Now, as for the Indians, so far as we gather from their literature of antiquity, that they practised monogamy and mostly the Rājānyas and a section of the Brāhmaṇas were accustomed to the practice of polygamy.

The Puranic sources supply us the materials in favour of existence of monogamous marriage among the ancient Hindus. Dakṣa Prajāpati practised bigamy, his wives being Prasūti and Asikni by name. Dakṣa Prajāpati may be identified with one of the mythical personalities, but one thing should be taken into account simultaneously in this context that the Hindus practised bigamy even during the primitive stage of their civilization, the view which is supported by the above Puranic references. So many instances of polygamous union has been recorded in the Mahābhārata. We have discussed all these evidences in our Second Chapter. Puranic instances of polygamy has also been supported by Epic sources.

We are however, willing to speak a few more words about the prevalence of this practice in the Puranic age. We have already discussed just now that kings like Uttānapāda, Sagara, Dasaratha,
Kasyapa, the sage Kasyapa and Daksaprajapati practised polygamy. Our Puranic literature reveals that they secured their wives from among their own castes only. Besides these instances of polygamous marriages of men and women of the same caste, there are references in the Puranic texts wherein the apuloma inter-caste unions have been recommended. We all know the fact however that the apuloma inter-caste union is a later-Vedic regularization. Both the Agni and Garuda Puranas prescribe this form of wedlock. Agni-Purana prescribes that a Brahmana is free to marry one maiden from his own caste first of all, and thereafter three damsels, one each from successive lower castes. A Ksatrlva could similarly wed three ladies in the like manner and a Vaisya also could practice bigamy. But a Sudra was not authorised to marry any woman of the three twice-born castes. He had however, no bar in practising polygamy within his own caste. Garuda Purana, on the contrary, approves apuloma union in between the members of three twice-born castes only, and strongly forbids the union of any of the members of the twice-born (dvija) orders with that of a Sudra. We have discussed the above points in this chapter beforehand.

Furthermore, Mam and Yajnavalkya, the foremost of the Smritikaras rule that a Brahmana or a Jatrlva should never take a Sudra girl as his wife, even in his bad days. Mam, rules that when a Brahmana takes a Sudra girl as his wife, he is polluted with sin, and becoming the father of her child, he falls from his caste. The privilege of participation in the religious and sacrificial ceremonies was only preserved for the wife of the same caste of the husband and this was denied to the wives of the lower castes.
ixed poison with the food of his mother, during the time of her pregnancy, and as a result thereof she untimely gave birth to the child for which the name Sakara was given to him. Due to the lowmindedness of his step mother Kaikeyi, Rama had to be exiled for a certain period of time (in the forest) and this had been recorded in different Puranas. Different aspects of matrimonial procedure of our marriage has been dealt with in our Vedic Chapter.

The system of Polyandry was unknown to the Vedic people. We are met with only two examples of polyandry in the Puranic texts, viz. the incident of the marriage of Marica with the ten Pracetasas who were the sons of king Pracinvarshi, which is recorded in the Brahman as well as in the Vivas Purana.

Agni Purana narrates the incident of five Pandava brothers jointly marrying Draupadi. Puranic chapters are silent about prevalence of this custom save and except these two references, probably for the reason that the Arvaa did not favour this custom at all, and as such this was really not practised in the Puranic society in India. This system has not been encouraged in the Puranas either.

Dr. L.D. Barnett observes, "The custom of polyandry, in which a woman is taken as the common wife of a number of brothers or similar group, has always prevailed in some parts of India, notably the Dravidian South and certain regions of the Himalaya and was known to the early legislators. This practice was always strongly opposed by the ancient Brahmanas. There is no evidence that it was ever limited to the races outside the Aryan pale."
This we can also add before drawing conclusion on this issue that the *Markandeya Purana* has also spoken of Draupadi and her marriage with the five Pandavas, but while dealing with this, it has been tried to give it a shape of mythology.

We cannot ignore the fact that, king Pracinavanhi took a foreign girl as his wife, whom he brought after conquering a country on the other side of the sea. This girl in the *Visnu Purana* (I. 14. 5) is called Savarnā, apparently for having her exceptional fair complexion. For suppressing the real identity of her father, she was called a daughter of the sea (*Samudra*).

```plaintext
Samudranavāntu Kṛta-dāro mahipatiḥ
Mahatastamasā pāre savarnā mahipate
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After Pracinavanhi's death, the people of India refused to accept the said lady's sons as their king and war broke out. The ten princes, fled away to the country of their maternal uncles and returned with a new army. It is apparent that they received help from some hill tribes of India, and for satisfying these hill tribes they took a hill girl as their wife. This interpretation has been given by R. Siddhantashastree in his book 'History of the Pre-kaliyuga India'. Finally when treaty was signed, the people accepted the ten brothers and their non-Aryan wife as their king and queen, for which they declared the former as sons of the Pracetatas, and the latter as a daughter of trees.

As regards Draupadi having her five husbands, this also was against the popular tradition of the country, for this act,
the Pandavas had to raise anger of Duryodhana and others. It was for this reason that the Pandavas with their wife Draupadi had to live in banishment for 12 years, and even after that to fight such a fierce battle that all the sons of Draupadi were killed.

Under the circumstances, we cannot hold polyandry as a practice, prevalent in ancient India at any time. We have however tried to discuss about the different aspects of this practice keeping in view the opinion of modern scholars on this topic, in our first chapter.

We have already discussed in details about the origin and the successive characteristcs and prevalence of Niyoga in our first chapter. Therefore, we are not going to discuss the same again right now. We have observed that the Niyoga has been favoured by a verse of the Rgveda. The Agnipurana is descriptive of the prevalence of this system. We see that when Vicitraviryya (belonging to the Kuru dynasty) died childless, Vyasa begot offsprings on his widows namely Ambika and Ambalika on the request of his mother Satyavati. The five sons of Pandu (the brother of the Kuru king Dharvastra) were born as a result of co-habitation if different gods (Devas) with his queens namely Kunti and Madri respectively. But Brahmandnya Purana denounced this custom for the Kali age. Adipurana also records similar injunctions (Adipurana quoted by Raghunandana in his Udyogatattva), while Garuda Purana prescribes that the younger brother (i.e. Deva or Svedra or a Savinda relation of a man who dies childless, might beget an
offspring on his wife with the permission of his elders. The child such born, should belong to the legal husband of the woman. Our *Sārtikāraṇa* have held the same opinion with regard to the birth of a son as a result of application of this custom.

Nāma refers this practice (IX. 59), though he was not in favour of its enforcement. It seems that though this practice had been in existence in the Puranic age, the law-givers of this age also were divided in their opinion about tendering moral support in favour of it. But obviously the Hindu society felt necessity for continuation of this practice which might reasonably discourage the widows for having a second husband.

While discussing about the issue on Divorce in the first chapter, we have opined that there was no existence of the system of divorce in the Vedic age. We have noticed in Vedic hymns that strong desire has been expressed against the dissolution of the marriage tie. We further see in the Puranic texts too that there had been no possibility of existence of divorce in any shape or form during this age. In some of the *Purāṇas*, there are examples of some stray happenings where the wife has been deserted by her husband. *Vamāpurāṇa* narrates the episode of desertion of the wife of a prince of Kosala (his wife being the princess of Pratijotisapura). The prince however took back his wife again and their marriage did not meet an end at anytime. How much authentic the above episode historically is, we do not know; but one thing seems clear in this context, that the Indians did not practice this custom (i.e. Divorce) even in the Puranic age. Our Dharm-
Ceastras have not ruled in favour of this system. We can think it proper therefore, that this system had not been in existence in the Puranic age too. It seems proper that divorce had not been one of the characteristics of the Indian marriage in the age of the Vedas and Puranas. We shall however, try to discuss about the prevalence of this system in the successive ages when we shall proceed to our following chapters. Before drawing conclusion we think it better to highlight some remarks of Manu with regard to the relation of husband and wife in the remote past.

Manu while describing the duties of a husband and his wife, opines that "Let mutual fidelity (between husband and wife) continue till death; this is brief may be understood to be the highest Dharma of man and wife". He further holds, thet "neither by sale, nor by desertion the wife should be deserted by her husband; we understand that this is the law ordained by the creator in former times". Manu, as we see therefore is strictly against the dissolution of the marriage tie. Much has been said while discussing the prevalence of this issue in the Vedic age.

Besides, the aforesaid example of Varaha Purana, we can also cite another two such evidences of desertion of wives by their husbands in our country in the age of high antiquity. First of all, we can take-up the episode of the illicit connection of Soma, the son of Attri, with Tara, the wife of Brhaspati. Tara was forcibly carried away by Soma from the residence of Brhaspati. She was however, again united with Brhaspati after the lapse of so many years. This incident has been referred to by the Brahma and some
other Puranas. Another instance of such type has been furnished by some of the Puranas when we see that Ahalya was abandoned by her husband Goutama for the reasons of her illicit connection with Indra, the king of the Devas (Gods). She was reunited with her husband after a long time. To accept the authenticity of the aforesaid evidence may be a subject of controversy among scholars, but one thing seems clear in this context, that divorce was not introduced among the Indians in any age and that the Indians always considered this marriage a sacrament and that they never wanted its dissolution under any circumstances.

We have tried to discuss in details about the prevalence of the custom of re-marriage of widows amongst Hindus in the days of the Vedas in our foregoing chapter. The views of Hara have been taken into consideration while dealing with the above issue in that chapter. Different controversial passages of the RV and Atharva Vedas, put forward by a section of scholars in support of their views that the Hindu widows happened to be re-married in the Vedic age, have also been illustrated suitably. We have tried to prove that no system which permitted the re-marriage of Hindu widows had been in existence during that age. We are not opening the same discussion in this chapter as to whether the said system during the Puranic age had been prevailing or not.

While going through the relevant chapters of the Amipurana, we come across with the following verse:

*paste erre pravralite kitle ca patite pateu
pencevasapateu marinm patiranyo vidiLyate*61
This verse recurs in the *Narada* and *Parasara Samhitas* also. Hence its authority cannot be denied.

A section of scholars (of whom Pandit Iswar Chandra Vidya-sagar was one) had interpreted this verse in the following manner. A woman is permitted to secure another husband under the following five calamities:

1. When her husband is unknown
2. On his death
3. On his becoming a Sannyasin
4. On his becoming impotent
5. On his being a patita (fallen person).

Mahendra Nath Dutt Shastri in his English translation of the *Agni Purana* and Pancanan Tarkaratna in his Bengali interpretation of the same *Purana* followed the same interpretation as that of Pandit Iswar Chandra given above. But there is another group of scholars who do not accept the above interpretation. They are of the opinion that the word in the first line of this verse is *anati* meaning just-pati or partially husband and not pati. According to their interpretation this verse stands for the following meaning — A woman might be permitted to marry again, under the said five calamities of her *anati*, with whom her marriage rite had not been completed. The first must be considered in this connection that according to the rule of Panini and also of other Sanskrit grammarians, the Sanskrit term pati (husband) in the seventh case-ending, singular number becomes patyan, and under no circumstances it can be *patan* as the said scholars have claimed. According to the grammarians, only when the term pati is compounded with another word, it can have a similar form as is found in the verse. The orthodox scholars, therefore appear to be quite justifie
when they claim that the term **Pati** in the *non-tatpurusa* compound became **anati** (*i.e., Pati*) with whom husband and wife relationship has not been lawfully completed, and that this word **anati** in the seventh case-ending singular number became **anatau**, which when joined with the rule of euphony (*gandhi*) became **Patita = Patau** as found in the verse quoted above.

Further, in the *Sarti* literature we find that even when in any of the aforesaid five different calamities a betrothed girl takes a different man as her husband, she is held to be unholy, and the householders are advised not to take such a bride in their family. Such a girl is termed **Punarbhū**, and according to the *Sarti-kāraṇa* the **punarbhūs** are of seven categories. *Kāyapa* has also endorsed their views. These seven types of **punarbhū** have already been mentioned with their various definitions in the foregoing chapter. We shall try to understand the definition of **'Anati' or 'Igat-Pati'** in this context. The Sanskrit term **'Anati' or 'Igat-Pati'** literally means a person who has obtained some rights on the husbandship of a maiden, though he has not become a complete husband because the *samskāra* (*vedic rite*) of marriage has not been performed, till that time, and he could not be united with the girl.

*Kāyapa* is of the opinion, that in the event of a maiden being not married to an **Anati** (*or Igat-Pati*) under any of the aforesaid five calamities, her actual marriage with some other person should result into the total disruption of her family. These views of the *Sarti-kāraṇa* point to the fact that they did not want to
entertain any sort of claim in favour of the widow re-marriage. The opinion of Manu ca. be taken into consideration in the context of the re-marriage of widows. Manu strongly holds that there should not be any scope for the re-marriage of widows.

Our Puranic texts do not exhibit any reference in support of widows' marriage. We are met with some instances in the Puranés where it has been observed that the wives were deserted by their husbands in some cases, but all these do not indicate the dissolution of the marriage tie. There is one episode recorded in the Vayasa Purana where we see that a tender aged widow laments for her miserable conditions as because of her being a girl widow, but there is no prescription for her re-marriage recorded anywhere in this Purana as a matter of fact. Moreover, the incidents of desertion of wives by their husbands which has already been referred to above by us, do not indicate the possibilities of these wives being married again. Different Puranic chapters moreover, speak firmly against the re-marriage of dames. The relevant chapter of the Agnipurana (i.e. 154th Ch.) which includes the verse we have already considered with regard to the possibility of the widow re-marriage (i.e. 154-5) also includes a verse which stands for the meaning that a dame is to be given in marriage once only. The Garuda purana also confirms this. Then how this Purana again could advocate for widows' re-marriage? It seems probable, therefore, that the relevant verse of the Agnipurana (i.e. 154-5) permits the re-marriage of dames under five calamities who happened to be promised in marriage to a person with whom really the samakara of
marriage had not been fully performed. Here the word seems to be
\textit{spati} and not \textit{pati} and as such re-marriage of widows in the proper
sense of the term, cannot be held as approved.

Before we close our discussions on this issue, we should
try to discuss something about the opinion of Nama on the custom of
the re-marriage of widows. Nama while prescribing the duties of a
widow firmly holds that nowhere is a second husband declared for a
virtuous woman". Nama further holds that "a widow should rather
live on leaves, roots and fruits but under no circumstances should
she think for a second marriage after the death of her husband".

While speaking about the duties of husband and wife, Nama observes,
"In the procedure of marriage, there is no declaration about the
re-marriage of widows". Nama further declares that a maiden
can be given only once". We can quote another line from Nama
which speaks "Vedic \textit{mantra} and \textit{pāṇḍīrakahāna} are applicable to
maiden (unmarried girls) only". On examination of the various
remarks of Nama which have been referred to above, it transpires
that he was completely against widow's re-marriage. He rather
thinks of widows leading a life of strict celibacy as is evident
from his aforesaid remarks. The drama called \textit{Devichandragupta}
by Visākhadatta refers to the re-marriage of \textit{Dhruvadevi} to Chandra-
gupta. She was the widow of \textit{Rāmah}, who had been assassinated
by his younger brother, Chandragupta. The latter has been identi-
fied with \textit{Chandra-upta II}, the Gupta emperor. The historicity of
the theme, on which the drama stands has been discussed by different
authors. That there was a ruler named \textit{Rāmagupta} is now proved by
the discovery of coins and inscriptions.
That is important in the present context is the re-marriage of the widowed queen. Whether the practice was confined to the ruling families or extended over a wider circle is not clear. Nevertheless, the reference cannot be overlooked in view of the fact that the drama dwells upon a historical theme. We may get note of the fact that the central theme of the event viz., the assassination of the Saka chief by Chandragupta in the guise of a woman recurs in a few other sources like the Harsha Charita, the Sanjan grant of Amoghavarsa and the Sagi and Cambay plates.

The Vima Charita (also known as Vima Smrti), while dealing with the lot of a widow, prescribes: "After the death of her husband a widow either should lead a life of strict celibacy or she should ascend the funeral pyre of her husband after his death". This text is also, therefore, against the re-marriage of widows.

There are other law-givers who are also not endorsing any view in support of widow-marriage. We are not quoting them in this place as because they have not said anything original than that of Manu. There might have been some incidents in the former ages of widows being remarried again or deserted by their first husband, and living with a stranger for a certain period and again returning to her former husband, but all these stories support some sorts of incidents of adultery, and they do not point to the fact that widow remarriage was a prevailing or approved custom in our country about some thousand years back.

We may also take the opportunity of speaking a few words about the duties of a wife in the event of her husband had gone
abroad for some years after marriage. Kane also has discussed about this in his thesis. We gather from him that Narada prescribes for wives to be resorted to another man after waiting for a certain number of years. Brahmana widows had to wait for a comparatively longer period than that of the Ksatrya and Vaishya wives. Manu and Vasistha also have prescribed a certain period for the wives to wait for the return of their husbands, but they are silent about the duties of the wives in the event of their husbands not returning to them. Having an eye on the rules of Manu and other Sartti and Purana texts, we may reasonably say that the rules cited by Kane were meant for the apati and not for the husbands. As there are many evidences of self-imolation of the widows in different Puranas and not even a single instance of widow re-marriage, we must admit the fact that widow re-marriage in its proper sense had never been sanctioned by the Puranas.

In a verse the Agnipurana reads: "Ma te tu devara daivat tadabhava Yatiacho'ya" (154-6). Mahendra Nath Dutta Sastri has interpreted this in the following way: "The widow of a man can marry the brother of her husband, if living and willing to take her as his wife, while in the alternative she may marry whosoever she pleases".

Sri Panchanan Tarkaratna in his Bengali translation of this Purana has followed the same process of interpretation. As the above quoted Sanskrit text is directly connected with the verse 'ma te ma tre prevarite ... etc. it must have its reference to apati and not with the husband (pati) in its proper sense.
Moreover, this appears to be a case of Niyoga, which is different from marriage. When a man dies untimely without any child, his widow, in those days was permitted to have a son by a younger brother of her deceased husband. When such a man died without having any brother, his widow, if she so desired might get a child from any other respectable man, for preserving the line of her husband. For this purpose, no marriage rite was necessary. It is further ruled by Shastri and other Sartikārās that just after her conception the widow should observe her strict sanctity under all circumstances.

The elaborate discussion about the pros and cons of Niyoga has been made by us in the 1st Chapter of this book and also in this Appendix beforehand. The process of interpretation of the aforesaid verse as followed by Sri Mahendra Nath Dutta Shastri and Sri Panchanan Tarkaratna therefore, according to our consideration is not correct and it does not carry out the proper essence of the verse. In conclusion, we can also refer to the Brahma Vaivarta Purana, wherein strict rules have been prescribed for a widow in the context of her leading the life of celibacy and self denial after her husband's demise, without permitting her to think for having a second husband.

While dealing with this issue in our first chapter, we have discussed that there has not been any reference recorded in the Vedic texts which can prove forcible burning of the widows along with the corpses of their respective husbands in the same funeral pyre. The fact has been shown in the foregoing chapter that there is not any injunction in the Vedic texts in support of such a
forcible burning of widows. On the contrary the widows were
dissuaded by their relations from such a fatal step. We have also
observed in our foregoing chapter that not only the females of
Rājānī family but also the ladies of the Bṛāhmaṇa caste used to
immolate themselves along with their husband's dead bodies. Let us
now open our discussions on the prevalence of this custom in the
Purānic age.

There are several instances of widows observing this custom
recorded in the Purānic texts. We are met with the incidents of the
dearest wives of Lord Kṛṣṇa such as Rukmīni and seven others, who
burnt themselves along with the dead body of their beloved, after
Kṛṣṇa's demise. This information is recorded in the relevant
chapter of the Brahma Purāna. The same information is found in
the Bhāgavata and Viṣṇu Purānas as well. These Purānas further
reveal that the wives of Balarāma including of Rohiṇī also entered
the funeral pyre with the dead body of their husband (Bh. P., XI.
31. 20 also Bh. P., 212-3). The Viṣṇu Purāṇa also confirms this
story while the Līlā Purāṇa mentions it very briefly. The
Bhāgavata Purāṇa further describes that all the daughters-in-law
of Kṛṣṇa also immolated themselves with the dead bodies of their
respective husbands. The Viṣṇupurāṇa narrates the story of
queen Saivyā who immolated herself in the funeral pyre of her
husband king Satadhenu. When the renowned emperor Prthu died,
his queen Arči Devī also did the same. This incident may be
referred back for an instance of self-immolation in the Vedic age
as king Prthu had been named several times in the Rāy. One more
instance of widows' self-immolation is gathered from the Bhagavata Purana where we see that the widow of a Brahmin burnt herself along with the dead body of her husband when he had been killed by king Mitrasaha, the son of king Sudasa of Ayodhya of the Vedic days. All these instances prove that the widows belonging to the Kshatriya and Brahmana castes used to mount their husbands' funeral pyres if they so liked, and such an action has its support in the Sarti texts as well. The Brahman Stone inscription of the time of Bhamagupta, dated (G.E.) 151 (= A.D. 510) records an early reference to the Suttee. (see also Journal of the Andhra Historical Research Society, Vol. XIX). None of the Puranas records even a single instance of forcible burning of widows, or even of any other innocent person, and forcible burning is not supported by any text, whether the Vedas, Sartis, Puranas or Epics. We come across the references in the Brahma, Vishnu and Bhagavata Puranas where we see that all the wives of Krishna did not burn themselves following his death. Most of them chose to survive and only those who were very dear to him burnt themselves along with his dead body.

Different Dharmasastras imposed several restrictions on the burning of widows. They have prescribed that the mother of an infant child, the lady who has been in her monthly course or a girl who has not attained the age of puberty should not mount their husband's funeral pyres. This has also been endorsed by the Brahmanaparadnya Purana. There are references also in the other Puranas in support of these prescriptions. The Padmapurana reveals that a Brahmana lady, who was mounting her husband's funeral pyre after when he was
killed by a Sudra, was dissuaded by the preceptor of her husband from taking this fatal step because of her being pregnant at that time. We further see that when king Bahu, the son of king Yrka of Iknavak family breathed his last, his junior queen while about to ascend his funeral pyre was dissuaded by the sage Aurva as for the same reason.

We are met with the reverse incidents in the other Puranas as well. The Agnipurana is informative of the happening of king Pandu's death which was followed by his junior queen Madri's self immolation. Madri had at the time of her immolation, been the mother of two children. According to the Mahabharata (Varidas Siddhantavagish's edition) at the time of Pandu's death Madri's two sons were 13 and 12 years of age respectively. Hence she did not disobey the Sastric injunction which forbids such an action for the mother of a child of less than 5 years. Skanda Purana narrates the story of the self-immolation of the wife of the sage Dachici. The widow of the great sage, Subarasa by name, breathed her last soon after the death of her husband, as because she could not have perhaps put up with the burden of the grief of the demise of her husband.

The duties of widow in the event of her mounting funeral pyre has been prescribed in the puranic texts. The good effects of observing this custom by the widows has also been narrated by the Puranic chapters. We see that the widow of a Brahamana, Abhaya by name, immolated herself after her husband was burnt. She was rather encouraged by the sage Narada who narrated before her the merits of burning of a widow following the death of her husband.
we further notice that she moved round the fire thrice, distributing fruits, clothes, perfumes, and ornaments among the married women assembled around her (to witness her self immolation) and addressed to gods to witness her courage of entering into fire following her departed husband. 91

This is a case of Anuradha because her husband was burnt beforehand and she followed him in a separate pyre. 92 When in the Brahma and the Bhagavata Puranas we find several wives of Balarama and Krsnasudeva to have immolated themselves, it is obvious that all other ladies burnt themselves, in a separate pyre, because immolation of more than one wife with the corpse of their husbands is prohibited in the Sastras.

The Puranic texts do not also record in lump of cases of self immolation of widows. This custom was optional to the widow and we get only references of ladies belonging to Brahmin and Kshatriya castes observing this custom in the texts of the Puranas and Upanishads.

The Brahma Vaivarta Purana 93 narrates that Remuka, the mother of Parasurama and the wife of sage Jamadagni resolved to immolate herself in the funeral pyre of her husband after hearing the news of the slaughter of her husband by king Krsnavirya. But as she was on her fourth day of her monthly course, she obtained the permission of sage Bhrgu in the context of her above decision. Bhrgu in this context had spoken of the merits of this practice. According to him, 94 a lady who immolates herself in the funeral pyre of her husband brings her husband to heaven along with her,
just as a snake charmer brings a snake out of its hole in a forest, and that she dwells in heaven accompanying him for such an unimaginary longer period as that of the reign of fourteen Indras.

This Purana further prescribes that a widow who is pregnant or who is in her monthly course, or who is of loose character (Kulata) or who is suffering from an infectious type of disease (such as leprosy) or who is not devoted to her husband, or who is not wellbehaved, if and even when ascends the funeral pyre of her husband, fails to unite with him in heaven after her such a self-immolation.

Accordingly Renuka in the presence of her son Parakurama and other relations ascended the funeral pyre, and was consumed by fire.

The argument put forward by a group of scholars that the rich Indians of ancient time introduced the custom of widow immolation, so that the property of the deceased person might go to his brothers or even to his other kins or relations. But this idea having its support nowhere in our ancient literature must be considered as a baseless imagination. Immolation of a widow, has been prescribed specially for the Brahmana community, (satam bhartarman - aligya brahmanam vahnimaviset - Vyasaasamhita, II, 53). Even when, a few years ago, Andhra and some other South Indian states, immolated the different sections of people with their financial status, Brahmanas were found to be the poorest section. It is absurd that the poorest section of the people, who liked to remain the poorest, introduced the cruel custom of killing their own women
for grabbing her husband's property. Moreover, the widows who
immolated themselves in the funeral pyre of their respective
husbands, often had their grown up sons who were the natural
inheritors of her husband's property. Furthermore, as in almost
all the cases, the widow ready for self immolation was requested
by her near relations not to take to such a fatal step, and as
the alternative for her leading a life of celibacy was prescribed
in the śastra, the idea of forcible or purposeful immolation of
the widows appears to be ridiculous.

The detailed discussion about the prevalence of the educa-
tional system in the Vedic age as been made by us in the 1st
chapter of this book. The Puranic chapters supply us detailed
description of this system. The description of the daily life of
a student has been given in many of the Puranas. Vīṣṇu Purāṇa
also elucidates this point. Vīṣṇu Purāṇa prescribes that a student
should go to the house of his preceptor (Guru) (after he had gone
through the initiation ceremony) with a fixed mind. He should
be engaged in the services of his Guru with purified mind and soul,
study the Vedas under his guidance after performing his daily
rites with a fixed mind. He should salute his preceptor when he
had been standing, should follow him when he had been moving and
should take his seat like a subordinate person when he Guru would
take his seat. He should study the Vedas according to the pleasure
of his Guru. He should be out for begging with the permission of
his preceptor and live on what he had received from begging. He
should collect flowers, Kusa and water every morning for his Guru.
He should return his home with the permission of his preceptor after paying his daksina (fee) after when he had finished his study of the Vedas (Vēma Purāṇa, III. 5. 1-7). They were taught by their teachers on the texts of the Vedas, Vedaṇga and other sacred books, such as the science of archery, with its secret (applications), Āyurveda (the medical science), the science of astrology and astronomy etc. We find Kaca's stay in his preceptor's (Sukra's) house as a disciple and to undergo the life of a Brahmacārin. Krishna and Balarama had to undergo the initiation rites and ceremony after which they had been sent to the rūni (sage) Sandipani for being educated. We should not forget the fact that only the twice born boys possessed the right to become a Vedic student (Brahmacārin).

We see in the Bhāgavata Purāṇa that Krishna and Balarama, on the day they had become grāmatas, went to their preceptor Sandipani for paying him some sort of daksina.

On the whole, the students had to live with their teacher (preceptor) while engaged in their studies. They had to lead a life of strict discipline as student. The Śudras had no right to study the Vedas. Brahmanas were initiated generally at the age of eight, Kṣatriyas at the age of eleven and the Vaiśyas at the age of twelve or as customary to their families. The age of initiation has been fixed for a Ārya 5 to 16 years, that of a Kṣatriya 11 to 22 years, and for a Vaiśya 12 to 24 years (Dr. Naradiva Purāṇa, 23. 11-13). These rules were taken from the Hanasruti (Chapter 2), as can easily be understood. We shall notice its further development in our next chapters.
in the original texts of the Vedas, we cannot rightly hold that Vanaprastha and Sanyasa asramas had not been in practice in those days. Social system of the Vedic age has been recorded in the Dharmasutras, Srautasutras, Grhyasutras, and the Samhitas, each of which furnishes ample evidence in support of the existence of the above four asramas in the Vedic times. Several Dharmasastras speak of Caturasrama. But all of them are not at par in mentioning the names of the Caturasrama chronologically. Say for example, An. Dh. Sastra speaks of four asramas in the manner viz. the stage of house holder, staying in the teacher's house, the stage of being a muni, the stage of being a forest dweller. 104 Gaumata also prescribes the names of the four asramas, such as, Brahmacharin, Grhastha, Bhiksu and Vaikhānas or Vanaprastha. 105 But Vasishtha Dh. S. names the four asramas as Brahmacharin, Grhastha, Vanaprastha and Prārtha. 106

Manu has described in details different aspects of the Caturasrama. He is of the opinion that the total span of human life (which is one hundred years according to him) is to be divided into four equal parts. He has also described each stage of four asramas carefully. Brahmacharin, Grhastha, Vanaprastha and Sannyasin are the names of the four parts of life as stated by Manu. 107 The description of each of the four parts of life of a twice born people is almost the same as is seen in the Puranic chapters dealing with the details of Caturasrama.

This is to be noted here in this connection that in almost all the Vedas as well as in the Dharmasastras and Puranas the
second part, the life of a \textit{Grhastha} has been considered to be the most important and valuable, while comparing with the other three parts of \textit{caturāśrama}.

Kane has discussed in his thesis, that \textit{āśrama} has been taken from 'Sram' to exert, to labour and it etymologically mean 'a stage, in which one exerts oneself'. But the term \textit{āśrama} in fact has been formed with the root \textit{Sram} labour, with the afix a meaning 'less', before it, thus indicating a position in which one could live with less labour.

\textit{Caturāśrama} or the four stages of life are the most remarkable aspects of the social system existing during the later Vedic, as well as Puranic age. The Vedic texts exhibit stray references to the prevalence of this system in those days. This system according to some authorities did not take concrete shape in the days of the \textit{Vedas}. But existence of the term \textit{Brahmaśarīra} in the \textit{Ṛg} and \textit{Atharva Vedas} and also the duties of a house-holder as well as a \textit{Sannyāsin} found in the \textit{Brahmanas, Unanisadas} and \textit{Dharmaśūtras} indicate that all the four \textit{Āśramas}, viz. \textit{Brahmaśarīra Grhastha}, \textit{Bānārāśtra} and \textit{Sannyāsa} had been prevailing even in the Vedic age. In the age of the \textit{Puranas} this \textit{Caturāśrama} had become almost the order of the day. But this system in toto was not obligatory to the Indians. Any twice-born man was permitted to remain in the status of the \textit{Grhastha} (house-holder) after he had finished his studies as \textit{Brahmaśarīra} and he could not have entered the third stage of this system, i.e. \textit{Bānārāśtra} or the fourth stage that of a \textit{Sannyāsin}. This \textit{Caturāśrama} had been open
to the people of twice born order and not to the Sudras for whom only the Gṛhausta-śrama was prescribed. The description of this system is found almost in every Purana. Of these four stages we have just discussed about the first stage (i.e. Brahmachārin) in our discussion about the system of education prevailing in the Puranic age. These four stages can be briefly described as under; the member of a twice born order should enter into first stage of this system, i.e. Brahmachārin, after he had initiated himself with the sacred thread. The age of initiation was different for each of the three upper castes, (i.e. Brāhmaṇa, Kṣatriya and Vaiśya). The Purāṇas follow the injunctions of Nāraṇa that the age for Upānyāna (initiation with the sacred thread) of a Brāhmaṇa should be from 8 to 16, for a Kṣatriya from 11 to 22 and for a Vaiśya from 12 to 24 years (see Nāma, Ch.2). For exceptionally meritorious boys the same rite might be performed at the age of 5, 6 and 8 respectively. While leading the life of a Brahmachārin, a student had to live with his preceptor under the same roof. He had to tend the cattle, to fetch alms for sacrificial fire and to beg for his livelihood and to take meal with his Guru’s (preceptor’s) permission. He had been taught the Vedas and allied subjects by his preceptor orally. It has been held by a section of the scholars that the system of writing had not been introduced unto this age. After being well conversant with the knowledge in the different branches of the Vedas, and its allied subjects, viz., Vedāṅgas etc., the students used to take leave from their Gurus, after when they had finished their studies. Then the student entered into the life of a Gṛhaustha which would begin with his marriage. While leading the
life of a grhastha he had to be kind and generous to all men, irrespective of caste and creed and even to all beasts and birds. He had to offer libations in the memory of his pitru and gods. When the grhastha had become advanced in age, he normally handed over the charge of his family in the hands of his eldest son and proceeded towards forest for leading the life of a Vanaprashta, while in the forest, he would sleep on the ground, live on fruits, flowers and roots of the forest, would offer libations to the gods and pitru. He had to live a life of strict discipline, and to wear a skin or bark of trees. At the fourth or final stage, the Vanaprashta used to become a Sannyasin or a Bhiksu or a Pravrajita, i.e. a wandering beggar. He did not stay long at any particular place, lived on begging and ate once a day, had to wear skins only, and made his soul entirely devoted to gods. He renounced every association, engaged himself in sacred studies and had absolute control over his senses. Thus "with calm indifference waiting for death to release his soul from its last prison of bodily incarnation". 109

Grhasthasrama has been considered as the best of all the four Asramas, 110 because it is the house-holders who produce food and clothes to the members of all other Asramas.

The above picture of the Caturasrama has been portrayed in almost all the relevant chapters of the Puranas. We furnish below the list of few of the Puranas containing the vivid description of Caturasrama, namely — (i) Brahma Purana, 22nd Ch. (22-56),
(ii) Vishnu Purana, III. 9. 1-13, (iii) Garuda Purana, 96th Ch.,
(iv) Br. Naradiva Purana, 23rd Ch., (v) Markandeya Purana, 28th
Oh* (15-2^)* (vi) KUrsa PURana, 2nd Ch., (vii) SQuRA (Une) PURana, 27th Chapter. We do not however, set any specific reference in the PURANA which can point to the fact that a member of any twice-born caste had entered into the successive stage of BRAHMANAS and ending his life as a Sannyasin, and we cannot therefore refute the argument of Dr. I.D. Barnett, that "the details of this scheme seem rather to savour of theory." The four stages have never been generally observed. A considerable number of BRAHMANAS, and even of Ksatriyas went through the noviciate of study, and a few BRAHMANAS still do so, and the condition of the householder among most of the higher castes is usually regarded in a religious light, and often ends in withdrawal into the ascetic life. But the distinction between the settled hermit or Vanastra and the vagabond Bhiksu seems arbitrary and rests, as far as we know, upon no basis of real fact. But we should not forget the fact that not only amongst the Indians, but in all the religious communities of the world, a tendency to refrain from religious activities is found in every country. Vedic Indianism being strictly disciplined refrainment from the practice of CATURMARA in Vedic and Puranic India, practically had been exceptions, rather than a common rule.

We have discussed in our Vedic chapter that Vedic Indians had possessed the knowledge of using musical instruments and were conversant with the knowledge of music both vocal and instrumental. While in the Puranic age, the Indians had further developed their skill with regard to the aptitude towards music both vocal and instrumental. The companions of Siva had performed musical
activities after the marriage ceremony of Siva was over. We see in the Likhavārana that Harada had overcome so many troubles in becoming an expert in the field of music with the help of instruments. He had always been possessing special skill in handling a vina (lyre). Several Puranic chapters reveal that Indians had been well acquainted with the use of musical instruments and they were able to perform dramatic and dancing activities with special skill. The Vaisnavavārana declares music as a part of Lord Viṣṇu himself, and the dramatic performance as a giver of three varṇas, viz. piety, wealth and desired objects. We notice the reverse effects of being addicted to dice, asking Nala of the Migadha country and Yudhisthira of Indraprastha lost their everything as a result of their playing at dice with Puskara and Sakuni respectively. Agniapurana gives a vivid description of Yudhisthira’s dice playing.

The Tāṇḍava dance of Siva, is famous for its magnificent artistic aptitude. Whatever allegory is attached to the aforesaid examples cited from different Puranas, may be a topic of controversy among scholars, but all these evidences (already referred to above by us) do not weaken our argument to the effect that Hindus possessed special aptitude in the field of dance and music even in the age of the Puranas.

We can conclude that the Hindus had become above to develop their artistic skill in the field of music, dance and dramatic activities in the Puranic age than that of the days of the Vedas.
The sportive dance of Krsna with the milk-women of Braja with an illustrious movements is known as Rasalila which has beautifully been narrated in some of the Puranas especially in the Bhagavata.

The relevant chapter of the Agnipurana (i.e. 341st Ch.) which is descriptive of various sorts of dramatic definitions and their applications, may be taken into account in this context.

It is clear therefore that during the Puranic age, the Indians were able to develop their artistic activities to such an extent which was not possible for them during the Vedic age. The Vedic verses are not fully descriptive of the artistic activities of the Indo-Aryans. There are stray and scattered mention of these activities in the Vedic mantras, whereas there are elaborate chapters in the Puranas which deal with in details about these finer activities of the Indians. The tribal Aryan settlers in the days of the Vedas had little to do in the field of artistic activities. But they have become well experienced in this field when we see them in the Puranic age.

There is no detailed chapter in any of the Puranas dealing with the diet of the Indians in the Puranic age. There are some stray references in some of the chapters which may lead us to formulate some ideas about the nature of food and drink of the Indians in those days. We may safely assume that there had been no change in the habit of the Aryans with regard to their diet in the Puranic age than that found in the Vedic period. We however,
do not see the mention of the name of soma juice in the Puranic chapters which had been very much dear to the *Aryas* in the days of the *Vedas*. It might have been that by the passing of centuries the *Aryas* became less interested to this juice or perhaps it became rare to be found in this age. We can assume that the Indians of the Puranic age were habituated in taking rice, wheat, barley, fruits, meat, milk etc. The use of rice was some chapters in the Puranas which prescribe the meat of animals and birds to be taken by the Indians and the meat of animals as well as birds which are not recommended to be taken by the Indians. We have found too the chapters in the *Manu Sarti* where *Manu* has prescribed the meat of birds and animals which could have been taken by the Hindus in these days, and there are mention of the meat of birds and animals which were considered not to be eaten by men. While giving a list of the prescribed foodstuffs, *Vishnu Purana* (III. 16) counts the following: Food boiled with ghee, fish which are not forbidden, meat of hare, goat, ram, stag and wild boar, milk of cow and the milk-made food, *yava*, *pilvanga*, *gochuma*, *rice*, *tila* (sesame), different kinds of pulse such as *madga*, *vasa* etc. (but the pulse of *nasura* is forbidden), and vegetables barring onions etc. The name of honey has also been mentioned, we do not notice the mention of the name of soma juice as one of intoxicated drinks. It seems that *sura* as an intoxicating drink had been consumed by the Indians of the Puranic age, but at the same time it was denounced for its demerits, and *Brahmanas* were forbidden to drink *sura* as we learn from the *Mataya Purana*.
Brahmapurāṇa strongly forbids injury of any sort to be done to the cows.  

The slaughter of a cow was considered a heinous crime by the society and we see that Prasadhra, a son of Kṣem Manu was cursed (punished) to the effect of being degraded to the rank of a Sudra by his teacher as because Prasadhra killed his अग्रेय cow accidentally.  

The cooked food in the event of its being touched by a Sudra has been prescribed by the Garuda and other Purāṇas to be abandoned. This prescription proves that the Sudras were considered untouchable before the eyes of the society during this age. But a section of the Sudras who followed the rules of the sacred books (Vedas, Sartas and Purāṇas), surrendered, before the Brahmans and as such several Sudra tribes namely Jesse, Goṣa, Nanita etc. were not considered untouchable. Milk was also consumed by the Hindus in much quantities in those days. Pāvāsa, Pīkatā (cake), Būpana (rice boiled jointly with pulse) and different foodstuff fried in ghee are mentioned on different occasions. We do not find any reference in the Puranic texts which can indicate the existence of beef-eating by the Indians, instead hard punishment for beef eating and cow killing is found to be mentioned, in the Puranas as well as in the Dharmasastra. It seems probable that the cow was still considered to be अग्रेय in the days of the Puranas. This fact is supported by Prasadhra's punishment for killing a cow even unwillingly as already mentioned.

While discussing the issue of Caste System in our first chapter, we have tried to prove that the caste system in the Indian
society had its distinct shape in the Rgvedic age. The famous Purusa Sukta (X, 90) of the Rgveda, however, has spoken for the first time of the division of mankind into four distinct caste groups namely Brahmana, Ksatriya, Vaisya and Sudra. We have discussed in the first chapter that the priesthood became hereditary. And the members of the other three castes had also been loyal to their respective prescribed professions. There are evidences in support of our above views in the Rgvedic hymns. We have also said in our vedic chapter that some stray references to inter-caste marriage do not point to the fact that Vedic society was casteless.

Now, on opening discussions on the caste system in the Puranic age amongst the Indians, we see that this system had become more rigid. The Brahmans were considered superior to others. They had become the supreme force in explaining the laws of Sastras with regard to discipline of caste division. The kings had been considered to be the guardian of Hindu society. They had to take steps as soon as they were reported about the happening of any unpleasant incident arising out of any disrespect to caste rules. The inter-caste marriages were strictly disapproved. If a member of any superior caste wanted to marry a maiden of any lower caste, he than might have been reduced to the rank of the lower casts of the maiden he wanted to marry. The love union of the Brahmanas and the Ksatriyas had not been looked down upon. This is evident in the case of Yayati's marriage with Devayani. There are some other references of marriages among the Brahmans and Ksatriyas in the Puranic texts and these cases have been discussed while dealing with the issue of marriage in this chapter.
Some of the Puranas are descriptive of the duties and occupation assigned to each of the four castes by the Varthikaras. The brief description of this distribution is as under-

The Brahmanas were considered to be the best and foremost of the four castes and were required to study the Vedas, teach Brahmacharins, and conduct performance of the sacrifices. They were allowed to take up the professions of the Kshatriyas and that of the Vaishyas in the event of emergency, but they were forbidden to take up the professions of a Sudra.

The Kshatriyas were allowed to live on arms. Their duty was to study the Vedas, to protect the honest and to punish the wicked. They were further allowed to take up the profession of a Vaishya in the event of emergency, but were not authorised to take up the profession of a Sudra.

The Vaishyas were permitted to study the Vedas, to tend the cattle and be engaged in agriculture. They had to take up the profession of a Kshatriya when situation so demanded, but were never allowed to act like a Brahmana or a Sudra. Brahma Purana however is in favour of a Vaishya to take up the profession of a Sudra during emergency. The Sudras were to be engaged in handicraft and to serve the three twice-born people. A Brahmana, in general, has been forbidden to take to the profession of a Sudra, but there is a lonely prescription in the Brahmaradiyanara to the effect that he may do the same at the time of emergency only (25. 50).
Moreover, the Brahmanas were allowed to receive gifts from the members of the three twice-born castes. The Sudras were also authorized to extend gifts. A Brahmana was forbidden to take up any sort of service which is inferior to his status. We are however, furnishing below detailed list of the names of the majority of the Puranas and Uga-puranas furnishing injunctions so as to the duties and occupations of the members of the Hindu quadruple caste division. The details of these Puranas are:

- **Brahma**: 222nd Chapter.
- **Vishnu**: Book I (6th Chapter).
- **Kurma**: 2nd Chapter.
- **Vayu**: Eighth Chapter.
- **Brahmanda**: Eighth Chapter.
- **Naradiya**: 151st Chapter.
- **Agni**: 96th Chapter.
- **Varuna (Uga)**: 27th Chapter, etc.

Slaughter of a Brahmana (Brahma hatya) had also been considered as one of the gravest crises in the Puranic age. Balarama, had to undertake strict penance because of his killing a Suta, who was explaining Sutras at the time of his being slaughtered by Balarama. The fact that the slaughter of Brahmanas was made even in the days of the Puranas, is supported by the above Puranic references. There are instances that, by committing the crime of killing a Brahmana, even an emperor had to give up his throne and be exiled. King Janamejaya I, of the Lunar dynasty conquered the
whole world, and was ready to perform a horse sacrifice. But he committed the crime of *Brahmanatva* by killing a *Brahmana*, and for this offence had to sacrifice his right upon the throne and go to exile. He, according to different *Purana* (i.e. *Viṣṇu*, *Bhāgavata*, *Mataya* etc.) was the son and successor of Puru and the *Brahmana* youth whom he killed, according to the *Harivamśa*, belonged to the family of Garga.

To kill a ruling king was held as more heinous than the crime of *Brahmanatva*. Rāma murciṣubhiṣiṣṭasya vadao brahmavādāh guruh (*Bhāgavata Purāṇa*, IX. 15). Parasurama killed the ruling king of his country, and even after capturing the throne, he had to be exiled and also to perform hard penances for removing this sin (*Bhāgavata Purāṇa*, Book IX, Chapters 15-16).

The relevant chapters of the *Garuda Purāṇa* have discussed in details about the origin of sub-castes as a result of cross union of members of different castes. Nam, however, had already discussed about this in his famous law-book. Let us now discuss about this issue here in brief (as according to the injunctions of *Garuda Purāṇa*).

The Chart given below explains the above formula of mixed castes:

<table>
<thead>
<tr>
<th>Caste of the Father</th>
<th>Caste of the Mother</th>
<th>Identity of the Child</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmana</td>
<td>Kṣatriya</td>
<td>Mīśāvīśiṣṭa</td>
</tr>
<tr>
<td>Brahmana</td>
<td>Vaiśya</td>
<td>Amavasāha</td>
</tr>
<tr>
<td>Brahmana</td>
<td>Śūdra</td>
<td>Nigama or Parvata</td>
</tr>
<tr>
<td>Kṣatriya</td>
<td>Vaiśya</td>
<td>Māhīṣya</td>
</tr>
<tr>
<td></td>
<td>Sudra</td>
<td></td>
</tr>
</tbody>
</table>
These mixed castes have been condemned and defected by the Garuda Purana. And this Purana has highly spoken of in favour of the members of the three twice-born castes.

We learn from the Brahmapurana that the caste system had been well established in the Puranic age. The origin of caste system has also been discussed in the Vism and Kurma Puranas, where it has been said that the four castes originated from the mouth, arms, thighs and the feet respectively of the Virata Purusa or Brahman. Vayupurana has stated that the Indian society was castellens at the dawn of their civilization, i.e. in the Satya Yuga. But the Lord of creation felt it necessary afterwards to divide mankind into four distinct castes. Those who were honest and sincere and strict follower of truth were made known as Brahmanas, the persons who were full of energy and personality were called Kshatriyas, energetic section of the people were made known as Vaisyas and the remaining section of the people were designated as Sudras.

The duties of each of the four castes had also been
distinctly categorised such as Brahmanas were entrusted with the

task of receiving gifts, and reading and teaching the lessons of

the Vedas. The Ksatriyas were entrusted with the duties of fight-

ing, governing people. Tending cattle, trading, and agriculture

had been allotted to the Vaisyas, and the Sudras had been left to

serve the three twice born people and allowed to live on handi-
crafts.

Whereas we see on perusal of the relevant chapter of the

Brahmanda Purana that social system among the Hindus was

created at the end of the Satya Yuga. Brahma divided them into

four distinct sections and duties, and occupations were assigned
to them by him. Gradually the duties and occupations assigned
to each caste had become hereditary.

Brahmanda Purana lays down that caste division took shape

and became hereditary in the Treta age. Orthodox Indians also

believe that the Rgveda was composed in this age. It is then

admitted by a section of the Indians that the Rgvedic age intro-
duced caste system in the Indian society. Other Puranas except-
ing the Vayu and the Brahmanda however, have not discussed about
the cause of origin of caste system as we see in these two Puranas.

Agni Purana also deals with the problem of children

born of cross union of the members of different castes. The

picture of the origin of the Mixed castes is illustrated (after

Agnipurana) with the help of the following chart:
<table>
<thead>
<tr>
<th>Caste of the Father</th>
<th>Cast of the Mother</th>
<th>Identity of the Child</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sudra</td>
<td>Brāhmaṇa</td>
<td>Candāla</td>
</tr>
<tr>
<td>Kṣatriya</td>
<td>Brāhmaṇa</td>
<td>Suta</td>
</tr>
<tr>
<td>Vaishya</td>
<td>Brāhmaṇa</td>
<td>Devala</td>
</tr>
<tr>
<td>Sudra</td>
<td>Kṣatriya</td>
<td>Pukkaṇa</td>
</tr>
<tr>
<td>Vaishya</td>
<td>Kṣatriya</td>
<td>Magadha</td>
</tr>
<tr>
<td>Śūdra</td>
<td>Vaishya</td>
<td>Avogava</td>
</tr>
</tbody>
</table>

The duties assigned to the members of some of the sub-castes have also been stated in the *Agnipurana*. This *Purana* prescribes for the members of the *candāla* community to execute the death sentence on the criminals convicted by the courts of law. They should collect the wearing garments of the dead persons brought to the cremation ground. The members of the *Devala* caste should take their livelihood as guarding the female apartments. The members of the *Suta* community should be engaged in the services of the royal stable or similar profession. *Pukkaṇa* should take up the profession of killing beasts and birds etc.

A member of the *Avogava* community should earn his livelihood as one of the performers of the royal theatres and also by handicrafts. The *Candāla* should reside outside the towns or villages and should be considered as untouchables and all contacts with them should be carefully avoided. We have discussed in our first chapter that caste system had been well established among Indians in the *Ṛgvedic* period and also observed that priesthood had become hereditary to the *Brahmanas* during this age. Kingship had also been hereditary to the *Rājanyas*, and tending cattle and
agriculture to the Vaisvas. The Aryans considered Sudras a negligible section of their society and hence they did not wish to mention them repeatedly in the hymns of the Rigveda. We further observe, while on examination of the relevant chapters of the different Puranas that caste system had become further developed and disciplined than that of the Vedic Age. Duties of different castes have been distinctly prescribed in most of the Puranas which is absent in the Vedic texts. The incidents of inter-caste marriage are rarely found in the Puranic texts.

Even in the RV which according to the modern historians is the earliest of all the Vedas, references to the kings Pururavas (reigning from Pratisthanapura on the site of the modern Allahabad), Divodasa (reigning from Kasi), Srjaya (reigning from Vaisa, the later Vaisali in modern Bihar), Yada (reigning from a city situated on the site of the later Mahismati in South India) and the like are mentioned, and the Mahabharata (Book I, Ch. 89) tells us that the Aryan settlement was built for the first time in the valley of the five rivers by king Sayvarana of the Lunar dynasty who, after being defeated by the king of the Panchala country had to flee from his own capital in Central India and take shelter in the forest on the bank of the Indus. Furthermore, Valmiki in his Ramayana (I. 5. 6) tells us that Rama, the first Indian king founded the city of Ayodhya on the bank of the river Sarayu in Central India and ruled from it. But the modern historians ignore these evidences and hold that the forefathers of the Indian Aryans came to this subcontinent from a foreign land.
But in the case of the Puranic texts, there are clearer evidences that in this age, the Indians were living in the wide areas covering almost the entire Northern India, and even some portions of Southern India. Regarding the caste system also, there are very clear evidences in the Puranas that all the four castes had been in existence and that there was also a fifth class having different sub-castes in it (such as Pukkaśa, Vena, Nisāda, Čarmakāra, etc.).

The power of Purohitā (priest) seems to have been supreme, even over the king in the religious matters as has already been noticed in the days of the Vedas and the epics. There are some references in some of the Puranas (such as Brahmac, Āgni, etc.) which point to the fact that the Purohita had been holding absolute control over the king with regard to political as well as religious matters.

We may presume after careful perusal of the relevant verses of the Puranas and Upapuranas that the influence of the Purohitā over the king remained unchanged since the days of the Vedas and down to the Puranic age. But we do not find detailed discussions in this context. The texts of the Epics (specially the Mahābhārata) have highlighted the position of Purohitā to much extent. The supremacy of Purohitā over the monarch had also been a remarkable feature of the social system during the days of the Puranas. This should be added furthermore, that this supremacy became more absolute than that of the days of the Vedas, during these later period.
Furthermore, the question of the origin of the mixed castes has elaborately been dealt with by Manu in his famous law book. He has first of all, discussed about the origin of the mixed castes (X. 1-68). He then proceeded to illustrate the points as to what the occupation should be assigned to the members of each of the four castes and that of the sub-castes (X. 75-114). The texts of the Puranas and the Epics have mostly been influenced by Manu; but they are not so elaborate. The detailed discussion about the origin of mixed castes and assignment of professional occupation of the members of each of the castes and mixed castes has not been made in the texts to the Puranas and the Epics to such a long extent as found in the Kaumudi. This is also understandable that the marriages of Anuloma and Pratiloma categories used to take place even in the days of the Vedas. As a result of which it had not been possible to designate the fate of the children born of such cross unions. All these obviously became burning problems before the Hindu society of that remote past. And as the first and the foremost of the Indian Smritikéoras (Law-givers), Manu was bound to find out permanent solutions of these problems. This is also noticeable that Manu while approving Anuloma unions firmly opined in favour of the marriages within the members of the twice-born castes (X. 69). He opines that in an Anuloma union, where an Aryan male and Non-Aryan female is involved, the children born of them should be considered as Aryans and when Pratiloma union in between an Aryan woman and Non-Aryan male takes place, the issues resulted from such unions should be considered as non-Aryans (X. 67).
He holds furthermore that an offspring, born of the union in between an Aryan father and non-Aryan mother and vice versa is not entitled to sacraments (X. 68). It is apparent from the above prescriptions of Manu that he did not like at all that the Aryans should be united with Sudras in marriage in any shape or form. In fact, he was completely against any sexual alliances of the members of the three twice born caste with the Sudras, no matter whether it had been legal or illegal. But these efforts of Manu as we understand were not totally fruitful and the mixture of Aryan and non-Aryan blood continued, though in very rare cases.

Notes and References ... p.247ff.
NOTES AND REFERENCES:

1. Padma Purana, Patala Khanda, 11. 3. 9, 10-18, 20-55, etc. (Panchanan Tarkaratna, 1310 B.S., Calcutta).

2. Mataysa Purana, 33. 25-30 (Panchanan Tarkaratna, Calcutta, 1316 B.S.); Vistva Purana, IV. 1. 3-6 (Baroda Basal Ed., 1277 B.S., Calcutta).

3. Mataysa Purana, 34. 13, 19-25 etc.

4. Vayu Purana (Panchanan Tarkaratna, Calcutta, 1317 B.S.), Ch. 96; Linga Purana, Book I, Ch. 67 (Ed. by Panchanan Tarkaratna and others), 1310 B.S., Calcutta).

5. Vayupurana (Panchanan), Chapter 38.


1-12. Vistva Purana, V. 26, Brähavata Purana, X. 53. 51-57, X. 54. 1-6, 50-60, etc.

7. Brähma Purana, 203. 4. Vistva Purana, P-V, 35; Brähavata Purana, X. 68. 1, etc.


10. Siya Purana, Rudra Samhita, Sec. 1, Ch. 3.


15. Ibid., XY. 13. 20.

16. Ibid., XXX. 17. 19. 21-22, 27.

17. Ibid., XX. 25-26, 33.
43. Ibid., 13th Chapter.
44. **Brahma Purana** (Panchanan, 1316 B.S., Calcutta), 2nd Chapter; 
   *Vishnu Purana*, 1. 15.
45. **Brahma Purana**, 11. 45.
46. *Vishnu Purana*, 1. 15.
47. **Agni Purana**, XIII. 14; Markandeya Purana, Fifth Chapter.
49. Markandeya Purana, Fifth Chapter.
50. Siddhantashastree, R., *History of the Prekaliyusa India* 
   (Delhi, 1977), Chapter Four.
51. Rveda, X. 40. 2.
52. **Agni Purana** (Panchanan), XIII. 8.
53. Ibid., XIII. 9-10.
54. **Brahmanaradiya Purana**, XXII. 13. 16.
55. **Garuda Purana** (Panchanan), 96th Chapter.
57. **Varaha Purana**, 126th Chapter.
58. Manu, IX. 101. 2.
59. Ibid., IX. 46.
60. **Brahma Purana**, 9th Chapter.
61. **Agni Purana**, 154. 5.
62. Kane, P.V., *History of Dharmasastra*, V.2, Pt.I, Ch. XIV, 
   (Poona, 1941), pp. 610-11.
63. Bengali translation of **Agnipurana**, edited by Sri Panchanan 
   Tarkaratna in 1316 B.S. from Calcutta.
64. Prose English translation of the **Agnipurana** by Sri Mahendra 
   Nath Dutt Shastri published from Chaukhamba Publication.

contd ... p. 250
Varanasi in 1967. The translation of the above verse is seen in 153rd Chapter of the translated Agnipurana into English by Sri Datt Shastry.

65. Yacasadatta manodatta kṛta kuntuke-mancala
udaka-sparśita va ca va ca parigritika
agnim paricata va ca Punarbhūprabhava ca va
ītvetāṃ kasyanānokta dehami kulamānivat
Kasyana Sūtrī.

66. We learn from the Varahapurana that a prince of Kosala married the princess of Pragyotisapura and afterwards he deserted her for some reasons. They were again re-united after the lapse of certain period of time and that their marriage was not dissolved (Varaha Purana, 126th Chapter — Pancanan Tarkaratna Ed., Calcutta).

67. Bhagavan balavaidhavyad vṛthājāmahanidrak
Mandabhāgya samutpanna viṣāma ca jayatnate
= Vismurāṇa, 1. 15. 63.

68. Sakṛt kavya pradātavya — Agnipurana, 154. 3.

69. Mamamṛtī, V. 162.

70. Ibid., V. 157.

71. Ibid., IV. 65.

72. Ibid., IX. 47.

73. Ibid., VIII. 226.

74. Kṛte bhartari brahmāravyan tadāvaroḥanamya —


76. Brahmavaivarta Purana, Srikṛṣṇa Jarna Khaṇḍa, 83. 92-103.
77. **Brahma Purana**, X. 1. 31. 20.
78. **Brahma Purana**, XI. 31. 20.
80. **Linga Purana**, I. 61. 88. 91.
82. **Visnu Purana**, III. 18. 60.
83. **Bhagavata Purana**, IV. 23. 22.
84. **Ibid.**, IX. XI/36.
85. Kane, P.V., *History of Dharmastra*, V. 2, Ch. XV, p. 635.
90. **Padma Purana**, Patala Khanda, 65. 61, 67-69, etc.
91. **Ibid.**, 65-88, 95.
92. **Ibid.**, 65. 96.
94. **Ibid.**, 28. 5.
96. **Ibid.**, 28. 41-43.
97. **Mataya Purana**, 25 and 26th Chapter, etc.
98. **Bhagavata Purana**, X. 45 (26-34, 35-44, etc.).
99. **Ibid.**, X. 45. 35.
100. **Garuda Purana**, 94th Chapter (94. 22).
101. **Bhagavata Purana**, Book 7, Chapter 12.

103. *BV. X. 85. 36; also see the History of Dharmastra, by P.V. Kane, V. 2, Pt. I, p. 418.*

104. *II. 9. 21. 1; also see *History of Dharmastra*, p. 416.*

105. *III. 2; see also Kane, *History of Dharmastra*, p. 416.*

106. *Yajñateh Dharmastra, VII. 1. 2; see also Kane, op. cit., V. 2, Pt. I, p. 417.*

107. *Manu has elaborately described about the 1st part in Ch. II, 70-249, 2nd part in Ch. III and a portion of Ch. IV, Kāna prastha in Ch. VI, 1-2; Sannyasin, VI. 83-91.*


110. *Brahma Purana, 222. 32.*


112. *Siva Purana, Rudrasamhita, III. 53. 12.*

113. *Linga Purana, 11. 3. 4-6, 57-65, 67-68, 99-104, etc.*

114. *Agni Purana, Ch. 341.*


116. *Trivär最先nānaḥ nātyām — Agnīpurana, quoted by Visvanatha (Loc. cit).*

117. *Agni Purana, XIII. 15-20.*

118. *Linga Purana, I. 106. 25-26.*
119. Brahma Purana, 189. 13-45; Vienu Purana, V. 10. 3.
120. Bhagavata Purana, X. 29-33 (in 5 Chapters).
121. Harivamsa, V/5 to V/57.
124. Preshananta guru-govadhat sudratyasamrat - Visnupurana,
   IV. I. 13; Markandeya Purana, 90. 11. 4-5, 9-10, etc. 112th
   Chapter; Bhavavatapurana, IX. 2. 3-9.
126. Ibid.
127. Dr. Naradiva Purana, XY. 11. 6 (Panchanan Tarkaratna Ed.,
   Calcutta, 1316 B.S.).
128. We learn from the Markandeya Purana that Prince Nabhaga had
    been degraded to the rank of a Vaisya as because he married
    a Vaisya girl forcibly (Markandeya Purana, 113th Chapter,
    114. 1-2, etc.).
129. Matsya Purana (Panchanan), 30th and 31st Chapters.
130. Brahmanas to take up the professions of Ksatriva and/or
    Vaisya during emergency (Brahma Purana, 222. 19).
131. Ksatrivas for Vaisya during emergency (Brahma Purana, 222.19).
132. Vaisya to act as a Sudra in the like situation as of Foot-
    note 131 above.
133. Padma Purana, Patala Khanda, IV. 160.
134. Bhagavata Purana, X. 7-9; Markandeya Purana, VI. 23-29, etc.
135. Garuda Purana (Panchanan), 96. 1-5.
136. Brahma Purana, 1. 3.
138. Vayu Purana (Panchanan, 1317 B.S., Calcutta), VIII. 160-68.
139. Brahmanda Purana (Panchanan, 1315 B.S., Calcutta), Eighth Ch.
140. Agni Purana, 151. 11-13.
141. Agni Purana, 151. 14-17.
152. Ibid.