CHAPTER - IV.

THE SOCIAL SYSTEM AS FOUNDED IN THE TEXTS OF THE BUDDHIST AND THE JAISH AND THEIR COMPARISON WITH THE BRAHMANICAL TEXTS.

ABSTRACT

The brief fourth chapter of this book has dealt with the society as to evident from the data supplied by the texts of the Buddhists and Jains. An effort has been made in this chapter to compare the data gathered from the Buddhist and Jain texts with those of the Brahmanical texts.
This chapter of our thesis will deal with the pattern of society which is assessed from the literary documents available from different texts of both the Buddhists and Jainas. At the same time, we shall try to compare them with that of the references mostly of the Indians which we have already observed in our foregoing chapters.

To begin with, let us try to gather somewhat a rough idea about the Buddhist and the Jain texts.

The scholars are unanimous in the context that the sacred literature of the Buddhists has been written in Pali, Magadhi and other dialects. Of them, the Pali texts have almost survived in its entirety. This literature consists of three Pitakas (lit. buckets) and known to the mankind as Tripitaka (in Pali) or Trinitaka (in Sanskrit). These Pitakas are viz., Vinaya, Sutta and Abhidharma. The Vinaya Pitaka codifies the rules and regulations of the Buddhist Saṅgha and for the observance of the Bhikkus and nuns in their day to day life.

This Pitaka consists of the following texts — (1) Patimokkhas; (2) Suttas; (3) Khoudhakas and (4) Parivaras.

The Sutta Pitaka deals with the ethical principles of the Buddha’s teaching. This Pitaka comprises of the following texts, also known as Nikayas, viz. (1) Dīgha (2) Majhima (3) Samyukta (4) Āguttara and (5) Khuddaka. Abhidharma Pitaka: This is almost
of the alike nature of the Sutta Pitaka. This Pitaka is composed
in the form of questions and answers. Abhidhamma Pitaka consists
of the following seven books, viz. (1) Dhammapanarti (2) Vibhanga
(3) Kathavatthu (4) Pugala Pavattai (5) Dhammapada (6) Javana
and (7) Patthana.

There is also in existence a great bulk of non-canonical
literature composed in Pali, Sanskrit and other dialects (This is
furthermore noticeable in this context that the references mostly
from the canonical texts of both the Buddhists and Jains, have been
utilised by us for the purpose of our discussion in this chapter).

Let us now add here a few more words about the literature of the
Jains. They are divided into two major social grades Svetavaras
or those who wrap themselves in white (clothes) and Digambaras
i.e. those who are wrapped in air (who are naked). The Svetavaras
possess a vast literature designated as canonical and non-canonical
literature. This canonical literature is composed in Prakrt. The
canonical literature of the Svetavaras comprises of eleven Anugas
(or limbs of the body religion) and fourteen books called Purvas
(Sanskrit Purva) which books are now lost, and it is believed that
these 14 Purvas (or Purvas) formed a twelfth Anuga.

This should be taken into account simultaneously in this
context that both the sects of the Jains term their sacred books as
Siddhanta or Anuga. Both the sects are unanimous in calling the
twelve Anugas, i.e. limbs (of the body of the religion), i.e. the
first and most important part of their cannon. The Svetavara
Siddhanta is widely introduced to the scholars.
This is to be mentioned here in this context that Internits has discussed elaborately about the history of the literature of both of the Buddhiists and Jainas. The authenticity of the canonical texts also has been discussed by him.

The brief description of it according to him is as under —

The twelve Ariyo — (1) Avanaga Sutta (2) Vihasadga
(3) Thangga (4) Sanavavasma (5) Brahavati Vivaranamatti
(6) Jayadvamakaha (7) Vivasanadasce (8) Anavado dassa
(9) Anuttarasavanadasce (10) Parhavanarana (11) Vivacasupa
(12) Ditthiyana.

The twelve Nāyaka or Nyanas (i.e. secondary links) —
(1) Savasāva (2) Rava Pasenadvīpa (3) Jivādhana (4) Pramavana
(5) Ucassanamatti (6) Juhuddāvanamatti (7) Ganda Panatthi
(8) Mihavallī (9) Kānnavadana (10) Puncīao (11) Puncaculīao
(12) Varnidasce (Varnidasce).

The ten Painnas (Scattered pieces) — (1) Cuyavara
(2) Upanacakkhava (3) Phuttamatta (4) Sāthāra
(5) Tardulayāvīla (6) Cagdāvālahava (7) Devindatthevī
(8) Liivitīla (9) Cucacakkhavā (10) Vīratthevā.

The six Cheya Suttas — (1) Nistha (2) Mahānīttha
(3) Vavahara (4) Avanadasce (5) Kānna (6) Puncakānna (has got several other names).

Individual texts — (1) Nandi Sutta (2) Avanaga.
Four Mala Suttas — (1) Uttara-Phala (2) Avagaya
(3) Dasa-yana (4) Vipassana.

The scholars however are not definite about the exact
chronology of the above Canonical texts excepting that of the
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The canonical texts of the Digambaras, as the scholars
think are of a secondary nature. Eliot observes, "The canon of
the Digambaras, which is less well known is said to be chiefly in
"anekrit and according to tradition was codified by Purpa Datta
in the 2nd century A.D. but appears to be readily posterior to the
Veda Vara scriptures. It is divided into four sections called
Vedas and treating respectively of history, cosmology, philosophy
and rules of life".

As regards the antiquity of the scriptures of the aforesaid
two sects. Eliot observes, "Though all books of the Jain canon
contain ancient matter, yet they seem, as compositions considerably
later than the older parts of the Buddhist Tripitaka". Winternitz
remarks in this context, (as follows). The Digambaras of the
present day have in addition, a "Secondary canon" which might
perhaps be more correctly termed a substitute Canon and which they
also describe as the four Vedas. This Canon consists of a number
of important texts of later times. These texts should be grouped
as under:

1) Prathamapuṣpa legendary work inclusive of the Puranas.
Different Jain Puranas, as we have mostly utilised in support of
discussions on the different aspects of Jain social system, are part and parcel of this, viz., Padma Harivansa (Tristati-lal-pan), Mahbarana, Uttarapuranca, Adipurana, etc.

(2) Karmayoga cosmological works. Surya — Prafinanti, Candra — Pralaya, Jardhavala, etc.

(3) Dravyayoga — Philosophical works of Kunda Kunda Pattvardhi-dharmashatra of Uma-avati and Antardarsha of Samanta-

(4) Carmaayoga — ritual works. Jalaseva and Trivarpacara of Vattakara and Patnasaarana — Sravakacara of Samanta bhadra.

It seems on perusal of the Jain scriptures that they allowed both tender aged as well as maidens of matured age to be handed over in marriage. Nothing can be said definitely for want of adequate evidence. The rules of Brahma has been adopted by them to fix up some of their marital norms.

The Buddhists too, used to arrange their marriage through an intermediary, the social status of the parents of the groom would have been of superior status than that of the parents of the bride, and the father of the bride would have to pay some sort of dowry, etc.

It is very difficult to state whether the Buddhists would have been influenced by the marriage formula of the Hindus nor not, because of the fact that the Buddhist texts do not shed much light on the aforesaid context.
The Buddhist scriptures represent the fact that the Buddhist society witnessed polygamy like that of the Indians. But at the same time monogamy also had been practised by them. The causes for being inclined to polygamy, had not been detailed by the Buddhist texts. But as we have already seen above, the Indian texts on the contrary, have highlighted the cause for taking plurality of wives. Sam has ruled in favour of deception of some unholy wives and of practicing polygamy as an alternative though monogamy has been accepted as an ideal. There are references in favour of monogamous and that of polygamous wedlock in the scriptures of the Buddhists. Say for example, the Brahman Maha,ovinda practised polygamy. Uggagupatti also possessed plurality of wives. As for the instances of nonogamous unions, the Buddhist texts are also vocal. Nakusa Pati, Suppiya Upasaka, Sudima Kalan daka, Raja Runda, a Sathi of Raja raha and men like them practised monogamy.

We have discussed in the preceding chapters of this book about the jealousy of the co-wives (in a polygamous union) in the different ages in archaic India. Buddhist texts are also vocal in this context. We come to know from the references of the Buddhist scriptures that in the Buddhist society too, the co-wives did not off and on, maintain a sweet relation in between them. We learn from the Buddhist scriptures that a co-wife was able to poison her senior partner. In fact, the jealousy among co-wives is a regular occurrence among the civilized nations throughout the world in every age.
There are some references recorded in the scriptures disapproving any possibility of the marriage of widows. According to these texts, a house-wold wife (the mother of Nalūla) firmly assure her sick husband that she should not marry again (if he dies untimely following his sickness) under any circumstances. In other three occurrences, wherein, Buddha, Sudhima and Rathapala are stated to have become monks, their wives did not marry again but remained within their households. It is believed by the scholars that the Buddhists did not allow divorce within them. One of the four wives (the seniormost one) of the Uggaguhapati, chose to re-marry with the consent of her husband in the event of his becoming a monk. Dr. Noyle thinks that the aristocratic as well as reputed families did not allow their widows to be married again. Considering the devotion and faithfulness, the married women possessed in respect of their attitude towards their husbands, we deem it sustainable that the Buddhist widows did not practise remarriage in those ages. Moreover, we have observed beforehand that the Buddhists and the Jains (as one of the offshoot of Hinduism) have mostly adopted the essence of the merits of the Hindu Philosophy. And as we have already observed in our previous chapters that the Hindus as a principle did not practice widow-marriage in any age, this might also be certain therefore that the Buddhist society too, did not like to encourage this system within their fold.

We learn from the Buddhist scriptures, that adultery was not unknown in the Buddhist society.
Two such instances can be furnished below. In the first place, a household wife is stated to have become pregnant and in the second instance committing adultery of a lichhavi married woman has been narrated. To sum up the discussion about the marital process of the Buddhists, we can safely announce that their scriptures have mostly been influenced by the injunctions of the Indian śūraṇas and that the Buddhists could not have been able to chalk out fundamental principles of their own in respect of their procedure for wedlock.

We have already pointed out, that the Buddhist text did not categorically point out alike the Indians, several forms of wedlock, but Dr. Wagle has pointed out that there had been existing within them some ten types of marital procedure. These types according to him are as below:

(i) When a damsel is taken in lieu of money, (ii) when a damsel chooses to live with a man out of her own sweet will, (iii) when a person delivers some sort of money so as to marry her (iv) in the event of delivering clothes to a lady (v) in the event of handing over to marriage, the oblation of water is performed (vi) the handing over of a female above in marriage (vii) of a female servant (viii) the marriage of a girl having been captured in a raid (ix) the marriage of a girl who had been temporarily living with a stranger (x) in addition Wagle has also put forward the examples of three more forms of wedding of the Buddhists. The Buddhists too like the Indians have often spoken of the existence of three-fold social division, i.e., kṣatriya, brahmara and gṛhapati.
It is therefore obvious that the fourth order, i.e., Sudra has all along been thought of a negligible section of the society by the Indians as well as by the Buddhist scriptures. It is needless to mention the fact that the Buddhists and the Jains did not introduce or encourage the custom of widow-burning (sati or the self-immolation of widows) like that of the Indians. The very essence of this custom is completely reverse to that of the Buddhists in respect of their religious point of view. But as we all know that the Jains allow religious suicide to the strict followers of their faith and as such a very few of their women were permitted to sacrifice their lives in the mourning of their husbands at a later age. But this sacrifice of the life of a widow in no case, can be compared with the practice of sati of the Indians in the truest sense of the term.

Jains have followed the principles of the Hindus in the event of handing over a bride in marriage to the bridegroom. That is, normally, the father, the brother, or any other lawful guardian of a Jain bride tied her hands with those of the bridegroom at the time of her marriage. They have in fact absorbed the injunctions of Manu (III/5-11 etc.) in this context. The Jains have ruled in favour of the Anuloma inter-caste marriage and condemned pratiloma form of wedlock. They have denounced any marital union with the Sudras. They did not even like to interdine with the Sudras. Their scriptures have cited some examples of inter-caste marriages. Say for example, the minister Teygliputta married a Goldsmith's daughter. King Jiyasttu married a painter's daughter. Probably the girls married in this way were treated as concubines.
But such few examples appear to be the exceptional cases. The Jains like the Indians, did not like to draw an end to the marriage tie. It seems that the system of divorce was a recent development among them. We do not get any definite proof which can testify to any argument that the system of widow-marriage had been in vogue, among them. As we all know that the Jains consider *nirvana* (salvation) as the chief obtainable aim of their life, and as such they do not give so much stress on the marital union of men and women. This is the main reason for which the system of *Nirvana* had not been introduced among them. The Jains like the Indians preferred to polygamous union. There are numerous references of polygamous union recorded in the Jain texts. We shall furnish the names of the kings like Bharata, Vikramajana and the Seriya who also practised polygamy. The custom of polyandry is unheard of among them. The Jains rather preferred to the *Prājñāpatra*, *Gāndharva*, *Āśura* and *Swayamvara* forms of wedlock, as we assess from their scriptures. It seems that the system of dowry had also been in existence among them like the Indians.

Jain scriptures tell us that one king of Vāraṇasī presented one thousand villages, one hundred elephants, plenty of treasure, one lakh of foot soldiers and ten thousand horses in the marriage ceremony of his son-in-law.

The Gatra and Pravara principle, other associate aspects of their marriage are completely alike the Indians.

Thus we understand, that the marital system of the Jains is a complete absorption from the Indian system of wedlock.
We shall try to discuss about this issue (i.e., Caste System) right now. But one thing should be kept in mind before proceeding to highlight this topic that the essence of the aforesaid two religions rests on their hatred, revolting tendency and challenging attitude against the Brahmanas as a caste. The Buddhist texts therefore, while admitting the four-fold caste division of the Indians in toto, have arranged their grades as under: Ksatriva, Brâhmana, Vaisya and Sûdra. That is, they have placed Ksatrivas in the foremost position and the Brahmanas have been ranked next to Ksatrivas. And as because Buddha had been the son of a Ksatriva, noble or feudal lord, the warrior caste has been considered by the Buddhist scriptures as the most superior of all the four castes. The Jâtaka texts also enumerate the identifications of some mixed castes and sub-castes. Buddhist scriptures thus reveal that the Ksatrivas had also been habituated in adopting the profession of potter, reed-worker, garland maker, cook etc. A Vaisya similarly is stated to have adopted the profession of a potter, tailor etc. Jâtaka also have also furnished the examples that the Brahmanas have adopted ten-fold occupations which had not been approved by the Indian Sûtras to be taken up by their Brahmanas.

The Jains have mentioned a four-fold division of caste within their society, like that of the Indians. It has been laid down in their scriptures that:

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Namasyatirekaiva jâtinâmayaavodbhava,
Vrtti/heda hi tadbhedât caturvidhyamihâpate |
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contd ...
Brahmana vratasamskarat keatriyam castradharamad
Vaniyo-arthaarjumonavat sudra nyaya-vatti-samara
tat

English translation:

Jātis' Kaaśa-karaṇa is responsible for coming into existence of the mankind. The human society was divided into four different caste groups (i.e. Brahmans, Ksatriya, Vaishya and Sudra) according to the vocation they followed to earn their livelihood. Thus, who observed vows were made known as the Brahmans, Ksatriyas preferred to live on weapons, Vaishyas were earning wealth by adopting honest means and those who were sticking to humble professions were made known as the Sudras.

The remarkable feature of the Jain Caste-system is that they do not think like the Indians that heredity should be one of the main aspects of caste-division within their fold. A person belonging to any caste, has had the liberty to adopt any profession he likes, and there should not have been any debate as to whether he would have been able to take up the profession of his own choice from the ethical point of views or not. The Jain scriptures, on the other hand, have highly spoken of about the Brahmans. The Brahmans therefore, have not been disregarded by the Jains.

We should not forget to remember the points, that the Jains do practice, though not so widely the habit of prohibition of inter-dining within their different sections of society.

This has also been admitted by the scholars incontrovertibly that the men of different Hindu castes were free to adopt any
occupation of any (superior or inferior) status without any possibility of deterioration of their social importance during this period. 

Rustically, manifold accounts, gathered from the scriptures of the Buddhists, and the Jains, and the observations of the contemporary native as well as foreign writers reveal that higher caste Indians were preferring to occupations which had not been permitted by their caste to be adopted by them during the period of our review. Roughly different modern scholars have held that the question of origin of sub-castes or mixed castes during the early centuries B.C. can not be only solved in the light of the theory of the origin of the inferior mixed castes by the Indian law-givers of earlier centuries based on the cross-unions in between the higher and lower Indian castes and vice-versa. We are unable, however, to accept the above opinion of the learned modern scholars. Our humble opinion on the contrary is that the mixed inferior castes of our country during the period under review originated as a result of the violation of caste discipline in respect of the adoption of profession by different higher as well as lower caste Indians, absorption of foreign elements within the Indian blood and gradual development of new guilds or organisations sticking to manifold occupations on the one hand and heredity engagement of the already existing different inferior caste in different vocations (ruled by the Gātrās of the Indians) on the other. There might have been another reason for the violation of the caste rules during this age. And this reason should be the political change which India had witnessed during the close of the Epic age, when
different religious teachers introduced new faiths within this country, challenging the supremacy and the intellectual leadership of the Brāhmaṇa and conversion of different Indian monarchs to these new beliefs, the reason which directly or indirectly encouraged the Indians of different castes to violate and disobey the āstic injunctions during this period. But on the whole, the occupational arrangement of different castes of the Indians through the ages survived and remained unharmed. Indian religion and social system in fact, did not get any royal patronage during this age under review.

Last of all, we should also consider the following points discussed by the modern scholars about the different aspects of the caste system as has been furnished by the Buddhist and the Jain scriptures. Dr. Wagle has also highlighted the caste division among the Buddhists in the light of the occupational gradation. We assess from their observations too, that caste and occupation were not inter-linked during the period of our review.

The engagement of the Brāhmaṇas in (ten) occupations against rules as has been enumerated by the learned editors of the "Age of Imperial Unity" is as follows:

1. Physicians, carrying sacks, filled with medicinal roots and herbs.
2. Servants and carriage-drivers.
3. Tax collectors.
4. Diggers of soil in the garb of an ascetic.
5. Sellers of fruits, sweets and the like.
6. Farmers.
7. Priests (interpretor of canons).

8. Armed policemen, engaged in the services alike that of the Gopas and Misadag.

9. Herds often engaged in the trade of killing horses, fish, tortoises and the like; and

10. The bath-rooms attendants of the kings, etc.

The Pali texts of the Buddhists also speak of Hina Jatia or low-tribes who were graded socially below the four established castes of the Indian society. They are such as cart awers, barbers, potters, weavers, leather workers. Some of the above have been described as living outside the Arjan fold. Five Hina Jatias have been referred to by the texts, namely, Gandala, Vara, Misada, Antilakara, and Pukasa. The Hina Jatias have not been considered as lower caste (Hina Jatia) within the Indian society.

Indian Brahmasthas and Srautasutras have spoken of their superior status. They had also possessed the right of performing sacrificial activities. The Srautasutra of Apastama has specially ruled in this respect. The Buddhist scriptures including the Jatakas have also told of the Brahmans preferring to several occupations against the rules such as cultivators, craftsmen, messengers, cattle traders, architects, farmers, tillers, hunters, traders, carpenters, weavers and even snake charmers etc. But we are doubtful about their authenticity. However, the Buddhist and the Jain sources have also pointed out that the Brahmans had been engaged in the services of the crown such as ministers, ambassadors or as priests and/or lived the life entirely of a hermit, living in the forest outside the reach of the city.
This is known to all of us, that Indian religion suffered a serious set back during the later period of our review. Different monarchs who had been the followers of the Buddhist faith, imposed several restrictions on the religious activities of the Indians. As a result of which the Ṛṣhmanes were oppressed, their sacrificial activities were totally denounced. But we can not help indicating one point in this respect that the Buddhist sovereigns, who issued proclamations to the effect that the (system of) violence to living creatures should be forbidden throughout their kingdoms, they at the same time, were not so much strict in respect of the slaughter of animals in the royal kitchen. One of the rock edicts of the Emperor Asoka testifies to our above impression. The above reasons might have forced the Ṛṣhmanes to adopt different categories of occupations which were not ruled in their sastrao to be adopted by them.

If the testimony of the Buddhist texts that the Ṛṣhmanes under the Buddhist rules used to act as tillers of land, craftsmen and even weavers, and snake charmers be held as correct, then this would surely mean that, due to extreme financial hardship imposed on them, they were compelled to earn their livelihood in the above way. The fact that the talent and merit of the Ṛṣhmanes remained unimpaired even during the Buddhist Age, is evident from the testimony of the Chinese pilgrim Fa-Hien who visited India around 400 A.D. Fa-Hien in his account tells us that there was a Ṛṣhmana minister called Radhaswamān at Asoka’s court, who used to wash his hands even in the court, when under any circumstances he had to touch the body of his emperor, and that this he did for removing
uncleanliness, caused by the unholy touch of the Buddhist Emperor. We are further told that Asoka the Emperor had to tolerate this insult of his own, simply for seeking intellectual help from the said Brahmana, who was held as the wisest man of his time.

**Education.**

We shall now try to write a few words about the system of education which we gather from the texts of the Buddhists. We have already noticed in our foregoing discussions, that the house of the Guru (Gurugrha) had been the pivot of the Indian educational system. When we turn to the Buddhist scriptures, we see that they have spoken of the Buddhist pupils collectively educated in the institutions known as the Sañchae or the Vihāras. The life of the Buddhist pupils was divided into two varieties, namely, (1) Pravrajya and Upasada. Normally a boy of fifteen was allowed to adopt the life of Pravrajya and a twenty years old person was eligible for admission to the life of an Upasada. The life of the pupils in the Sañchae, however, was of a strict discipline. This is also normally assessed from the Buddhist scriptures that the Upadhyayas and the Acāryyas were appointed to administer the life of the Bhikus in the Sañchae. The pupils like the Brahmacārins of the Indians were to look after the case and amenities of their teachers, and the teachers for themselves used to take every care for the educational guidance of their pupils. The training apparently was imparted orally. According to some of the modern scholars, one more speciality of the Buddhist educational system was that they did not want to refuse pupils of lower castes for admission to their institutions. But whether this
is a fact or not, deserves consideration. All the renowned Buddhist teachers are found to have their origin in the upper castes especially in the Brahmana and the Kshatriya castes. We do not find any Buddhist teacher having his low origin. We have already noticed in our foregoing chapters that in the Indian society only the boys of the twice-born order, were allowed to be admitted as pupils into their preceptors' houses for studying the sacred scriptures.

The Jatakas too, speak of the educational system during the primitive stage of Buddhist civilization. They have considered Benaras and Taxila as the famous centres of their education. The Buddhist texts also inform us about the fact that the Buddhist educational system included manifold subjects to be studied by the pupils. These subjects were mostly alike the subjects taught by the Gurus of the Indians to their pupils. The following subjects were to be studied by the pupils belonging to the Brahmana caste, the four Vedas, viz., Vedangas, Puranas, Itihasa, lexicography, prosody, verses, grammar, etymology, astronomy, astrology and the like other subjects. A Kshatriya boy on the other hand was entrusted with the task of being acquainted with the thorough knowledge of war. They had to enquire thorough knowledge about the whereabouts and special characteristics of the elephants, horses, bows etc. A Vaidya and a Sudra boy had to learn the subjects like husbandry, and the art of cattle and that of merchandising etc.

The learned editors of The Age of Imperial Unity have observed, "Monks were graded for study in the monastery. Their
instruction comprised giving of recitation, holding examination, making exhortation and explaining Dharma. There was also specialization in different branches of Buddhist canon. The different classes of monks were lodged in separate hostels lest their mixing up should cause disturbance to their different studies.

For imparting necessary instructions to the Pupils — there were two categories of teachers in the Buddhist institutions, namely Upadhyaya and Acarya. The Tibetan texts also speak for two categories of the Upadhyayas and five categories of the Acaryas. The Upadhyayas were:

1. He who confers Prabha
2. He who confers Upasada to the pupils.
3. He who taught morals.
4. He who confers Nisrana.
5. He who looks after the studies of the Sastras.

The Upadhyaya normally looked after the pupils’ study of the Sastras and doctrines and the Acarya of his life and conduct. He was often described as a Karmaacarya.

There were arrangements for imparting training on different categories of vocational trades in the Buddhist Viharas in those days. The pupils were also trained in the architectural art.

The educational system of the Jains had been mostly alike that of the Indians. The pupil had to take his lessons from his teacher. He used to live with his teacher jointly under the same roof. The course of study was also alike the Indian system. The
Jain pupil had to study the Vedas and its associated literature, puranas, etc. and the like subjects, viz., grammar, logic, philosophy erotics, etc. Banaras, Pataliputra, Sravasti and Paithana have been mentioned as the famous centres of learning in the Jain text. In fact, the Jains educational system had mostly been influenced by the Hindu ideals.

Food and Drinks.

We have discussed beforehand about the food habit of the Hindus in different ages in our previous chapters. Buddhist and Jain texts too discuss about the dietary during their past ages. 32

Buddhist (Vinaya) texts refer to the articles of food, such as, rice, honey, rice-milk, butter, fruits, meat, fish etc. They also speak of different products of the cow, viz., milk, ghṛta, curds, butter and butter milk etc. This is believed by a section of the scholars that beef was also taken by the Indians in those days. We are however, unable to accept this view as correct as because they have not produced explicit evidences in support of their opinion. This is also assessed, that the Indians in those days were addicted to different kinds of fruit-juice 33 (such as of grapes, honey, different kinds of fruits). The use of sura as an intoxicating drink as it seems, had been in vogue in those days.

The Jain texts on the other hand are expressive of their strong hatred against any sort of himsa (violence) to be done or made to any living creature. Their food habit was developed keeping in view the above injunctions of their Sastras. That is why,
... abstain from eating different kinds of food grains and vegetables, such as potatoes, onions, garlic, carrot, root etc. They also were habituated in taking food during the day time only according to the injunctions of their sadhgaa. This they did, with their sole object that no living creature, how much small it might be, should be devoured unseen by them due to absence of day light, or due to their attraction by a burning lamp at night.

This system was present even amongst a section of the Buddhist monks. We know from our practical experience that a section of the Buddhist monks, till today do not take any solid food after 12-o'clock, which apparently is a legacy of their former habit of the above type.

We have already observed in our foregoing chapters that the Indians used to eat the meat of the animals being slaughtered at their sacrifices. We have furthermore observed that during the age of the Epics the aristocratic Indians liked to eat meat on some special occasions. During the age of the Epics therefore, the habit of eating meat had become more popular to the Indians than that of the previous ages. To slaughter any living creature for eating purpose, has been strongly denounced for both of the Buddhists and Jains by their religious texts.

We should not ignore the fact at the same time that the principle of non-violence or ahimsa was adopted by the Indian society in its primitive age. Indian religion did not encourage violence to living creatures during the glorious stage of their
civilization. Our later-Vedic literature is also vocal in this aspect. In fact, the slaughter of animals at the sacrifices were not the order of the day. Brahmans are strictly vegetarians throughout the ages in different parts of India. Majority section of the Indians till now-a-days, do not like to take non-vegetarian meal. Slaughter of animals for the purpose of eating was rarely to be found in archaic India. Considering all these points, we must admit the fact that the Jain and the Buddhists adopted the principle of ahimsa from the Vedic Indianism.

It is obvious that they were not accustomed to the drinking sura obeying their textual injunctions. This dislike towards wines also was not a new adoption. For the earliest Smrti texts (Manu Samhita etc.) everywhere in the Indian scriptures drinking wine has been denounced as one of the gravest offence. Manu prescribes that when a twice-born drinks wine, he should embrace the death penalty by drinking a particular quantity of red hot wine.

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\text{Sūrā pita vā dvīda mohadosadivaram sūrā nivetā} \\
\text{Tava evkāye nirdvēde māhyate kīlvasattah // 91.} \\
\text{Mānavadharmāstra, XI. 91.}
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Even in the Tantra literature drinking wine, excepting for the purpose of concentrating one’s mind to meditation, has been held as a serious offence. It is prescribed in the Tantras that if a Indian belonging to any of the four castes, drinks wine violating the above rule, he is sure to lose his caste, and be disordered as an outcaste.
Kalautu Bharatavarse tiara Bharatavasinah /
Grhe ghe surām pitvā varnabhārata bhaveṇi hi //
(quoted in the Prāṇatoseṇī tantra).

Hence, we may rightly observe that most of the above
principle of morality had been accepted by the Buddhists and Jains
from the Indian scriptures. This is unwise to speak however
definitely about the point as to whether the followers of the above
two faiths might have changed their food habit gradually through
the ages or not.

Dress and Ornaments.

We have already observed in our previous chapters that the
Indians during their archaic age of civilization, were also accus-
tomed with the use of two sets of garments, and aristocratic
Indians even preferred to covering their heads with turbans. Our
Vedic passages have pointed to the fact that the ornaments made of
gold, and enriched with precious jewels, stones etc. had also been
worn by the Ārvas during the age of the Vedas. The chapters of the
Ramayana and the Mahābhārata are detailed with regard to the des-
cRIPTION of the dress and ornaments of the Indians in those days.
Buddhist and Jain scriptures, the records of the contemporary Greek
writers, and the sculptural representation, help us in formulating
a general idea of the dress and ornaments of the Indians of the
period under review. The records of the Greek writers show that
the Indians used to put on an under- and an upper-garment. This
under-garment would cover the lower portion of the body and the
upper-garment would serve the purpose of using a cādara. This cādara has been preferred to by a section of the people of Bengal, Bihar, Orissa and the other parts of India of the modern times. The Buddhist texts also refer to so many kinds of girdles, being used for the purpose of fastening the cloth at the waist. The Vīṇāya texts of the Buddhists also mention the various ways of the arrangement of the under-garments, worn by the Indian people during this age.

The sculptural representation of this period points out that the upper portion of the body of women during these early centuries following the birth of Buddha was not generally covered with clothes and that the bosom and the navel of the women were fully revealed and lastly they did not use veil. Whatever might have been the real position of the women during this age (i.e. whether they used veils while going outdoors, or whether the nudity was a common practice or not) (which) is a question of controversy among scholars now-a-days, but we want to add a few more words here in this context right now.

The scholars have opined unanimously that the Vedic women moved about freely. The veiling system was not in vogue among them. But we learn from our Epic literature that the married Hindu women did not enjoy such liberty as like of the women of preceding ages and had to follow certain restrictions in the event of their moving out of doors. The proposal of Nārāyana to burn the corpse of Madri along with that of Pandu (her husband), under strict
seclusion and that the vigorous objection of Draupadi to be dragged rudely to the assembly hall of the Kauravas as because she was ekavastra (single clothed) which point we have discussed above are enough to testify to our above argument.

Gradually, the Indian, especially the married women during the succeeding ages, had to observe seclusion to a certain degree in the context of their out-of-door movements. The Pardah system, in the truest sense of the term, which has been the one of the characteristic of the Muslim social system had never been introduced among Indians in any age.

We must at the same time admit the fact that the married women in the archaic India observed seclusion in the truest sense of the term. The unmarried Indian damsels did not use veils while in their out of door movements. In addition to our aforesaid examples of Madri and Draupadi, we can also cite the example of Sakuntala who used veil during her journey to the abode of king Dusmanta (her husband), from the hermitage of Kanva (her step-father). But her two other unmarried women companions, namely Priyamvada and Anasuya were unveiled. On the other hand Sulabhā, a female hermit moved freely from one kingdom to another, and even while having her discourse at the court of king Janaka of the Vedeha country, she did not put any veil on her face. Atreyī, a female student walked alone from Citrakūta to the Dandaka forest for studying under Agastya and some other sages, and she never put any veil over her face. There are further examples of seclusion
of the married women in the texts of the Epics. It is apparent that the Jains and the Buddhists simply followed the footsteps of the Indians of the bygone days in this connection, without any change. The modern scholars have come to the conclusion that the strict Fardah system of the Muslims of India might have been an influence of Hindu social norms upon them.

So far as the question of the nudity is concerned, we are sure that the Hindus did not, under any circumstances, encourage this. The Jain and the Buddhists too as we can assess, were not wholehearted supporters of nudity of their women-folk. The sculptural evidences of the nudity of women as we have just referred to above, might have been the pictures of dancing girls or of prostitutes, but they do not represent the picture of nude Jain or Buddhist women, as according to our humble observation.

Furthermore the scholars have thought it justifiable that the manufacture and use of silk, linen and wool along with cotton had also been in vogue among Indian people during this period under review. The mention of silken cloth has been made in the literary works of Kalidasa. We shall then admit the fact that use of silken garments had been in vogue among Indians even in the 1st century B.C. We should not also ignore the fact that scholars are divided into their opinions in fixing up the date of Kalidasa. Some of them claim that he belonged to the 1st century B.C. while the remaining section of them demand, that he flourished in the 4th or 5th century A.D. Kalidasa himself, on the other hand has vividly
mentioned about his date in one of his poetic work. Jvatiyiga-
bharana composed by Kalidasa in the Kaliyuga Era 3069, correspond-
ing to 33 or 34 B.C. This description of his ownself, confirms
our impression that he was existing in the 1st century B.C. Varana
texts have also spoken of the existence of the weaving craft. The
male gradually gave up the habit of weaving ornaments while the
women gave up their weaving head-dress.

So far as the dress habit of the Buddhists is concerned,
we have nothing to speak anew. Their habit of clothin- had been
the same as those of the Hindus. Only the Buddhist monks differed
in this context. They normally wore a cotton or silken robe, which
was tied around the waist with the help of a girdle. Their habit
of wearing ornaments had been the same alike the Indians.
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2. Ibid., pp. 428-478.

3. Ibid., p. 430.

4. Elliot, *Hinduism and Buddhism*, v. 1, London (1921), Ch. VI, p. 117.

5. Ibid., C. VI, p. 117.


7. Ibid., Sec. IV, p. 474.

8. *Hare*, 111/5-11.


10. Ibid., Ch. IV, p. 88.

11. Ibid., Ch. IV, p. 89.

12. Ibid., Ch. IV, p. 89.

13. Ibid., Ch. IV, p. 89.

14. Ibid., Ch. IV, p. 89.

15. Ibid., C. IV, p. 91.

16. Ibid., Ch. IV, p. 93.

17. Ibid., Ch. IV, pp. 93-100.


26. Ibid., Ch. XXI, pp. 548-549.
27. Ibid., Ch. XXI, p. 548.
28. Ibid., Ch. XXI, p. 548.
29. Adi Purna drashtis
   tr td everuha arabhare supatha/2 dvo pura eko mani /
   go dvaro na shava dhruvo
   eti tri praha pachara arevicara (Lines 10-12).
30. Majumdar, R.C. (Ed.), The Age of Imperial Unity, Bombay, Ch. XXII, p. 586.
31. Ibid., Ch. XXI, p. 591.
32. Ibid., Ch. XXII, p. 577.
33. Ibid., p. 578.
34. Ibid., Ch. XXI, p. 571.
35. Ibid., p. 572.
36. Ibid., p. 572.