CHAPTER V
SOCIAL AND ECONOMIC LIFE

After reviewing the social structure, the position of the four classes, other sub-castes and occupations, social mobility, the four Āśramas, system of education, the marriage-relationships, family-life and position of women in the previous chapters, it is necessary to view the social and economic life of people as it throws important light on the culture and civilization of people. In this chapter, therefore, are included the following topics: Food and Drinks, Dress and ornaments, Music and dancing, Pastimes and festivals, art and architecture, use of various metals and popular belief and institutions. The chapter is concluded with a review of the treatment of the guest as it also is one of the important factors in measuring the standard of living of people.

Food and Drinks

The upanisadic word denoting food is 'anna', which
is derived from the root ad (to eat) and means 'that which is eaten'. Thus all eatables may come under the term anna. Food is, no doubt, a wider term, and we also come across a term, such as, āhāra' to denote food in its wider sense. The Taittirīya upanisad states that the first or primary aspect of our organic existence depends on anna or food for its subsistence. Susruta (I.LXVII) also states that life is impossible without food. Food is the source of growth, strength and healthful grow of organic beings. It is the food that imparts strength to the organs of sense and makes them operative in their respective fields of action. It is irregularity of diet which brings about ill-health.¹

The Br. P. also presents a rich variety in food and drinks as can be seen from the study made in the following pages.

Food in General

In the cākṣuṣa and in the Manvantaras preceding it, there were no food-grains, no cattle-breeding etc. But from the time of Vaiśya onwards, in the Vaivasvata Manvantara, all these came into being. The king Pṛtha milched the earth in the form of a cow who yielded the milk in the form of food-

grains (4.94-98). The annadāna is considered to be the best among all the daanās and the Br. P. devotes one whole adhyāya in eulogising the annadāna (A.218). The Br. P. states that one should not use the things which are very sour, saline, bitter, pungent, as they constitute the food for the asuras. But the things which are clean (Mrśta) and oily (snigdha), which are slightly pungent and sour, should be offered as they consist a fitting meal for gods (221.183-186). The food that is long stale or that is not fresh must be avoided, because of the change that occurs in it. The things that are visibly salty should also be avoided (221.28,56). The Br. P. states that the things which are prohibited should not be used and that it was better to eat one's own flesh than to use the prohibited things. One who has eaten the prohibited things unknowingly should expiate with fruits, herbs, curds, milk, takra (butter milk mixed with a third part of water), urine of cow, and barley-food (Yavṣaka), once a week (220.199-203). The ugrānna i.e. the pungent food or the food from an ugra, the food obtained from a troop (Gaṇānna), the food given away by proclamation (Ghuṣṭānna) and the food of a sūdra should never be taken (223.23). A brahmin who dies with the food of a sūdra in his belly becomes a sūdra. The man gets his birth whose food is in his body at the time of his death (223.24-27).

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2(220.183) - the reading of the ms. 'kha', viz. 'Atitikta' seems to be better.
The Ṣaḍrasāṇna is referred to (20-95). The ṣaḍrasā are sweet, bitter, pungent, astringent, sour and saline. There is a reference to cooks. Thus if it is said that Māyāvatī supervised the cooks of Sambhārasura (200.5,6). In the worship, the naivedya was offered to gods (28.47).

There is a reference to the eating of leaves. Thus it is said that Ekaparṇā, Himalayā's daughter, practised penance eating only one leaf, Ekapāṭalā eating only one Pāṭalā, and Aparṇā practised austerities without eating anything (34.83-85). This shows that leaves did not constitute the food of people ordinarily and that it was considered very difficult to maintain oneself on leaves. In the Bhavisyaṭathāna it is said that men would eat dry leaves and fruits and that men would quarrel with each other for cooked food (230.75-77).

Further it is said that one who does not give food to the brahmin who has resorted to him and feeds another brahmin is destroyed (220.133). Again those who though having food do not give it to the poor, blind, Bhikṣuka, and guests and ignore those who ask for it go to hell (225.10-13).

Regulations were to be observed regarding the time of taking the food. A Grhaṭa is advised to eat after worshipping the ancestors, gods, men and others (221.26-28). And a man should always eat his food, facing the east or the north, with his mouth well-rinsed out, restraining his speech,
pure, with his mind intent on his food and with his face between his knees (221.27). A man should not eat while he is clad in a single garment (221.33). The 'ucchista' food should be avoided (221.28). One should not eat anything while rinsing out his mouth and he should not carry on any conversation while he has remains of food in his mouth (221.29,30). After reverencing his guests, he should take his food morning and evening (221.48). One should not eat when he has not taken a bath, when he is reposing, nor while thinking of other things, nor when sitting on his bed or on the earth, nor when making a sound, nor without giving to the spectators - but a man should eat evening and morning according to rule after taking a bath (221.58-60). The annotsargas, Dadhkulyas, payasahṛdas, are referred to (47.61). While describing the sacrifice of Dakṣa, it is said that there were mountain-sized heaps of divine food and drinks, rivers of milk, the trees of ghee and pāyasa, divine Madhumāṇḍodakas and Khaṇḍasārkaravaḷukās, and the rivers of jaggery flowing with the six rasas and various types of meal and other licked food (Lehya) and the food which can be sucked or which is dried up by internal inflammation (Coṣya) (39.62-64). As regards the oily substances, ghee (sarpīṣa and ghṛṭa) and oil of sesamum seed are mostly referred to (67.27), (29.3). The sesamum oil is considered to be holy and the dana of sesamum-cow is considered
to be very meritorious (29.37). The oily vessels are said to be cleansed with hot water and the āvika cloth and hair are cleansed with white mustard (siddhārtha) and sesame (Tīlaka) (221.117,118).

Dishes

Though the Br. P. does not give details about either the preparation, shape, colour or taste of various dishes still the names of preparations are noteworthy, there being a long list of them serving useful and varied purposes.

The Br. P. states that one who offers an oblation of kālaśāka (the potheriocimum sanctum), Tilājya and kṛśara (Khicaḍī in Gujarātī - a dish of rice and pulse) in Gayā and offers an śrāddha on the thirteenth day of the māgha nakṣatra consisting of Pāyasa (an article of food prepared with or made of milk or rice boiled in milk). It also means an oblation of milk, rice and sugar, what is called Khīr or Dūdhapaka in Gujarati) mixed with honey and ghee in the daksināyana gets the desired things (221.114-117). In śrāddha, one should offer jaggery, sugar, Matsyaṇḍi (inspissated juice of the sugar-cane), Phāṇita (the inspissated juice of sugar cane and other plants), Urmura (?), Gavya (Cow-milk), Payas, curds, ghṛta (ghee), Talla (sesamum-oil), the things obtained from Tila (sesamum-seed), Saindhava (a kind of rock-salt), the things obtained from ocean, Lāvana, things
obtained from a pond (sārāsa), Kalasāka, tanqqulīya, vāstuka (a kind of vegetable or Chenopodium album), Mūlaka (a kind of root), Phala (fruits) and aranyasāka (220.159-161). Again one who offers the Paṭāsa consisting of honey to the ancestors in rainy seasons goes to heaven (220.32,33). One who always eats sweets (miṣṭāṇṇa) suffers in the kṛṇipūya hell (22.18). In the Nṛsiṃha-worship, a devotee should eat sāka, yāvaka (barley-gruel), Mūla (roots), Phala (fruits), Pīṇyāka (Oilcake), Saktuka (it is a coarsely grounded meal especially of barley) and Payas (58.10). Madhuparka (a mixture of milk, honey and ghee) was offered to god and a special Madhuparkamantra was recited at that time of offering it (61.28). One should offer the naivedya consisting of Paṭāsa, Pūpa (cake, Gujarāṭī-Mālapudo ), Suṣkulī³, Vataka⁴ (Gujarāṭī - Vadum), Modaka (sweetmeat, Gujarāṭī - Lādu), Phānita and fruits to Lord Uṛsiṃha (67.27). One should feed the brahmīns with Pakvāṇṇa (cooked food) consisting of jaggery and ghee (sarpis) and should give to the brahmīns twelve water-pots with Modakas (67.43,44). In the Govardhanagirīyajīna, the villagers

³ This may be identified with Jalebī in Gujarāṭī. The word kharma-suṣkulī is translated by 'karma-Jalebī'. Gode P.K., some notes on the History of Indian Dietetic with special reference to the history of Jalebī, New Indian Antiquary, Vol.VI, P.172, fn. 10.

⁴ Macdonell (A Practical Sanskrit Dictionary notes the word Vāṭikā meaning a kind of perforated rice cake, whereas a Vadum is a preparation of bean-flour).
offered an oblation consisting of curds, payas and meat (187.57). In the hell the sinners crave for the salyodana (boiled rice) mixed with curds, ghee and milk (215.31). One offers the odana (grain mashed and cooked with milk, porridge, boiled rice, any pap or pulpy substance) mixed with guḍapāhaka (a sweet drink) goes to the Yama loka in golden aeroplanes. One who gives in dana milk, ghee, curds, honey and jaggery goes there in cakravāka-yoked aeroplanes. One who offers fruits goes there in the Swan-yoked aeroplanes, and who gives sesamum, ghṛṇādhenu and tiladhenu goes there in very neat aeroplanes (216.16-20). The Pitṛs are satisfied by the Havisyānna (food fit to be eaten during certain festival days, any particularly sacred food) for one month (220.23). One who steals curds becomes a Baka, the stealer of raw meat becomes a Plava, that of fruits, Mūlaka and Puṇa (Gujarāṭi- Mālapuṇa), becomes an ant., that of Miṣpāva (finest pulse) becomes a rat (Phalamūṣaka), that of pāyasa, becomes a Tittirī, that of a sweet cake (Pṛṭamayā puṇa) becomes Kumbhotūka, (217.87-89). One who offers the oblation of kṛṣara, pāyasa, puṇa, fruits, herbs, ghee and odana gets success, the oblation of kṣira relieves one from mental pain and that of curds also brings success (29.54-56). One should bathe Lord Puruṣottama with ghee, milk and fragrant water of holy places mixed with candana (67.20-27). Again it is stated that one should not
prepare sanyāva (Gujarāti - śiro, a sort of cake of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices), kṛṣara and māmsa (meat) for oneself (221.47). ‘One should not use the preparations of pista-sāka, sugarcane, payas and meat prepared since a long time (221.57,58). The food prescribed for a yogin consists of sakta (Gujarāti - sōthavo, coarsely ground meal especially of barley), yōvāga (rice-gruel), takra (Butter-milk mixed with an equal amount of water, Karāthi - Tāk, Gujarati Chāda), mūla, Phala, Pāyasa, Yāvaka (Barley-gruel) and kaṇa(grains) and Pīnyāka (oil-cakes), (234.6). A yogin should avoid oily things. A yogin who eats dāy yāvaka for a long time and observes regularity in meals becomes strong. Again by drinking milk mixed with water, a yogin becomes strong (248.43,49). Again the food consisting of Pīnyāka, curds and things obtained from cow, is referred to (241.17). The Khaṇḍasār-karavālukā, Madhunāṇḍodaka and Guṣakūlyas are also referred to (39.62-64).

Fruits and Vegetables

The fruits and vegetables constituted one of the important items of food. There are numerous references to the fruits and vegetables in the Br. P. Thus it states that one should not offer the fruits of Tāla (the palm tree),
Varuṇa (the tree cretaea Roxburghii), kākola (the plant kākolī, perhaps the very of the occlusus Indicus), Sphapatra trijuna, jassīra, ekthabīva, and āsā. Again one should avoid kāloyana, agnyagandha, mahī ca uṣa, pāñchika, kotāri, kīrītī, pinduśilāla, jajjana, cakrīka, sukra, varuṇa, cṣapapatrika, āvī, sārayippa, jālika, kandamāhalaka, kāloṣṭpya, saraśpap, palañā, leśma, amarinda, vīsaṣkanda, vajra-kanda, śadāṣṭhikā, pradhālya, sapindāla, the three bitter trees, viz. alībā, tikṣetaraṇa and bhīṣamaṇa, vārtakā, śivajāta, leṣāja, veta, kāliya, lantavāna, balakē, lemaka, vīśālīna, kovidēra and ādīgraka. Again one should not use bhringā, which is dry and long stalks. One should not offer things which are very sour, slimy, spoiled or half-ripe (yātayāsa), that thing whose taste has gone, which smells of time, having the strong smell of vīśa. Further one should not use t corpse, sāhanī and nāgāryādka, lītukarasi, bhādugatasa and bhāvotasa (220. 167–170). Again it is very that one who offers the fruits of tīla goes to hell (227.167).

Called the Prajñā fruits are also referred to as an item of food (211.11). One should give āsā, arūṭaka, bhīsa, bhīṣaprapaka (those fruits rising in the nose 'na' and 'uṇa'), tmahāmakaka, śīrin, śīrīka, sūrīya, āndīka, mhaṅkā, ṛkṣiṭṭa, Kapallaka, Rūkole, Piyāla, Ṛākandhi,
Srīdāka (230.156,160). The fruits are stated to be used in the Pīrāccatta-worship (230.16,59), (67.37). Again it is said that one should offer Kā拉萨, Taḍḍāla, Vāṭṭaka, Hālaka, and aranyāśaka (230.161). Though, in the references given above, the use of the Tāla fruits is condemned, elsewhere it is stated that the Tāla fruits are very juicy and fragrant (130.5).

**Comment:**

From the description of corns used for edible purposes, it can be seen what a great variety of corn was used during the period of the Srī P. Thus it is stated that Yava (barley), Godhūna (wheat), Cūna (chickpeas), Hāṣa (a kind of bean), Rodga (green gram), Tila (sesame), Rasa (Sugar cane), Chicakka (?) were prepared for the sacrifice to be conducted in the Kānirāya (67.35-37). King Indradyumna offered to the kings who had come to witness his sacrifice various types of food made up from the corn of Śali (rice), sugarcane, barley and gora [47.45]. Again it is stated that one who steals Yava, Tila, Hāṣa, Kuliṭha (a kind of bean), Varṣapa (mustard seed), Gujarati - Varasaw, Lena, Kaliya (bean), Rodga Godhūna, Asā (flux) and other corn becomes a rat (217.02,13). In the sacrifice of King Indradyumna, the Śali, vrāhi (rice),
Lava, Mesa, Budga, Tila, Siddhartha (white mustard), Cana, Godhuma, Kasra (a sort of lentil or pulse), Cyānika (rice), Badmaka (a kind of tree), Cīvara (wild rice), Kulatthaka, various other types of ārava and areyna corns, Tandulas (grains after threshing and winnowing, especially rice), were prepared (17.25-27). Elsewhere it is said that a śvādhiṣṭha should be performed with lava, Viśi, Tila, Nāga, Godhuma, Canaka, Budga, Cyānika, Varapadraya, Cīvara, Hastīṭhaka (a kind of millet), Priyanga (Italian millet or mustard seed), Kṛṣṇā (a kind of rice with small grains) (330.1.34,160), and one should not use Ājana (a kind of bens), Āsana, Āśīra, Vrana (Kedraya), Nipraca (?), Nāranta (?) and Kedraya (Sūrāti - Kedrā); (330.1.35.169).

A yogin is advised to eat sasa (grains) (3.1.6). Preparation of Godhuma, yava and gora might be taken even though prepared without oil (331.116).

Non-vegetarian Diet

Meat-eating was prevalent in the Vedic times and the Indus-valley people also used animal food. The Br.P. often refers to meat-eating.

The Br. P. furnished an interesting anecdote

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For references from other works vide Putil. Dr. A. Cultural history from the Vāyu-Purāṇa, P. 234-215.
regarding meat-eating. Once when the sage Viśvāmitra saw
that his family and pupils were oppressed by hunger at the
time of fasting, he asked his pupils to bring anything that
was available to satisfy their hunger. The pupils brought
a dog and Viśvāmitra ordered it to be cooked after first
cleaning it with water and reciting the mantras, and further
suggested that it should first be offered to gods, sages,
pitras, guests and elders and the remnants should be taken by
them. When the dish was prepared, Agni, the messenger
of the gods related the whole matter to gods and Indra taking
the form of a hawk carried away the dish. Viśvāmitra got very
angry on knowing about it. Indra filled it with nectar and
returned the dish, but Viśvāmitra insisted upon having the
meat. When Indra retorted that it was better to drink
nectar than to eat the meat of dog which was anedhya i.e. not
fit for the sacrificial purposes. Viśvāmitra asked him to
shower water for the whole world. Indra consented and the
troubles of fasting were removed (A.6). From this incident,
it can be concluded that ordinarily the meat of dog might not
have been considered as fit for eating purposes but in times
of distress, anything could be eaten, even the meat of dog.
Again, Indra expressly condemns it as 'anedhya'. This
incident also relates the art of cooking meat. Moreover,
it is also seen that meat was offered to gods, pitras, guests
and elders.
Another instance is also furnished by the Sr. P. regarding the meat-eating in connexion with Visvamitra.

Savravata, king Trayāyāna's son, was maintaining the family of the sage Visvamitra at the time of Satīna. Once when he did not get anything, he killed the cow of the sage Vāsistha and satisfied his hunger. He was cursed to be Trisākṣa by the sage Vāsistha. The reasons given for this curse here are 'violation of one's father's wishes', 'the murder of the cow of Vāsishtha' and 'aprahaśiptaparyaga' i.e. eating meat or an animal killed otherwise than for the purpose of sacrifice.' The second reason, viz. 'Garudagṛīvadhā' seems to lay emphasis on 'the teacher' and not on the 'cow' i.e. here he was cursed because he killed a teacher's cow and not because killing of a cow was prohibited. But the third reason, viz. 'aprahaśiptaparyaga' clearly suggests that a cow was killed only for religious purposes and not for ordinary maintenance (7.15-16).

The use of meat for the śraddha purposes was allowed.

Kum, Tākuṣā made his son Viśukṣā to kill animals to perform śraddha. But Viśukṣā ate the meat of a rabbit and went away for hunting. As he ate a rabbit, he was called Čāda and was abandoned by his father (7.95-96). This suggests that the use of meat of animals was allowed for the śraddha purposes but eating of a hare's meat was not permissible.

Again the Br. P. gives a list of different kinds of
of meat by which the ancestors are satisfied for different periods. Thus it states that the pitras are satisfied for two months by the meat of fish, for three months by the meat of deer, for four months by the meat of hare, for five months by the meat of bird, for six months by that of śūkara, for seven months by that of chāgala, for eight months by that of śina, for nine months by that of hru, for ten months by that of cow, for eleven months by that of Aurākura and for one year by the milk of cow (220.23-35). Again, the meat of Vāduriṇase, Raktasiva, Loha, Dāka, Vīhatunda, and Khadga are enjoined to be used in the śraddha. The meat of chāgala, vārtika, veittira, Śasa, Tīvala, Āvaka, and Rājīva also should be used for the śraddha purposes (220.135-37). The Br. P. further adds that though hru has enjoined the meat of rohita to be used for the śraddha purpose, the author of the Br. P. agrees with Vārāha and prohibits the use of rohitam meat for the śraddha purpose and again states that one who eats the things prohibited by the author of the Br. P. would suffer in the Raurava hell (220.133-133). Again it is stated that one who offers the meat of Khadga in Gaya gets the desired objects (220.114). After prohibiting the use of the meat of rohita in the way noted above, the Br. P. contradicts itself when it states that one who offers the meat of Khadga and rohita gives unending satisfaction to the pitras (220.33, 39).
From the above account it can be seen that the use of meat was enjoined for religious purposes. But at the time the Br. P. states that one should not eat meat ordinarily. Thus it states that those who do not eat meat go to the Yama-loka happily. Among the eatables, there is nothing sweeter than meat and as sweet things do not lead to happiness, one should not eat meat. One who gives thousand cows in dāna and one who does not eat meat - both are equal (216.63-65). Again, the use of the meat of Rohita, Sūkara, Kurma, Godha, Ḫamsa, Cakravāka, Madga, Salkahīna, Matsyaka, Kurara, Niracthī, Vāsahāta, Kukkūta, Kalaviṅka, Mayūra, Bhāradvāja, Sārīgaka, Nakula, Ulūka, Mārjāra, Lopa, Tīṭṭibha, Jambūka, Ṛkṣa, Vyāghra and Tarakaśuka is prohibited (220.190-194). Again it is said that one should not eat flesh from the back, or flesh unfit for the gods and pitṛs or prohibited flesh as well as the products of flesh long stale (221.55,56). At one place it is laid down that one should not prepare meat for one's ownself (221.47). Elsewhere the eating of the fish, the meat of Kroḍa, Kurma, etc. is considered to be a sin (227.25,26). Further one who sells meat is said to suffer in the Kṛmipūya hell (22.19). Again it is said that one should not use the meat of fish, Sūkara, Kurma and cow (220.171). One may eat the meat of Saṣaka, Kacchapa, Godha, Ṣva, Matsya, and Sālyaka, and should avoid Grāmaśūkara and Kukkūta. The remnant of meat offered to gods and pitṛs in the śrāddha and which is either
sprinkled or killed for sacrifice and is used for medicinal purpose can be eaten and no fault is incurred (221.111,112). The meat brought by a Cāndāla is considered to be pure (221.117). One who offers the meat of Cakora and Sṛ cena to the pitṛs and eats it himself goes to the Pūjavaha hell along with his ancestors (220.197). In the 'Bhavisyakathana' section it is prophesied that people would be engrossed in eating meat (230.7). There is a reference to a hunter killing various birds and pigeons and the principle of 'Jīvo Jīvasya Cā'śanam' is referred to (30.46). Pradyumna was found by Māyāvatī from the belly of a fish brought in the kitchen of Sāmbarāsura (220.5,6).

Drinks and Juices

The sensation of thirst is the psychological correlate of the metabolic functions of water. In direct importance drink comes next to air and before food. Thus in social psychology drink has played a more important part than food, especially since the primitive discoveries of fermentation and distillation made alcohol a constituent of drinkables. After being weaned from his mother's milk man finds a natural drink in water. But as experimentation in food-material proceeded, the sensation of thirst was supplemented by the sense of taste. The resulting complex sense of drink was satisfied by a series of discoveries which
gave to drinkables certain properties both of food and of drugs. 6

Amṛta:- In the Rv. Amṛta is not found as a name of a divine drink. The term Amṛta occurs as an attribute of Soma which was regarded as a divine drink. 7 The term Amṛta signifying a celestial drink occurs in the S. Br. 8 In the Br. P, Amṛta occurs as a divine drink and its recovery by gods is also referred to (106.30), (33.17).

Soma and Surā:- Soma and Surā constituted the principal drinks of the Rgvedic Aryans. 9 Soma was probably a sacrificial drink and it must have originally been a popular drink also,10 but with the Rgvedic people Surā was a more popular drink. The Br. P. also refers to Soma as a sacrificial drink of gods. Thus it is said that when as king Vena did not behave righteously and did not perform sacrifices, the gods did not get the share of Soma (4.32). One who sells Soma is said to suffer in the Rudhirāndha hell (22.22). Elsewhere the Somavikrayān is included among the Pañktidūṣaka brahmins (220.132). A seller of Soma and a drinker of Soma are stated to fall down from the status of their high birth.

7 Macdonell, HSL. 98
8 SBE. 26. 385 (n). ibid. 43. 251. ff.
9 Das, A.C.: Rgvedic Culture, P. 208 ff.
10 CHI. 1.102.
To drink Sura is considered to be an evil and it is stated that one who drinks Sura suffers in hell (22.9). Balarama had great fondness for Madira and once being intoxicated he dragged the river Yamuna with his plough (A.198). In the Bhavishyakathana it is said that people would be addicted to Madya. (230.7).

Honey was used with food by the Aryan Indians. The Br. P. states that one who gives in dāna either Madhu or something mixed with Madhu bears endless merits (220.30).

Among the other drinks Ikṣurasa and Gorasa seem to be popular (47.45). The Matsyaṇḍi and Phāṇita (the inspissated juice of sugar cane and other plants) are also referred (220.158-161).

The juice of the Jambū tree flows through the Jambūdvipa and it removes diseases and old age. The Jambū fruits are as big as elephants (18.24-28). When the sinners are dragged in the Yamaloka they crave for fragrant drinks (215.30,31).

A yogin who drinks water mixed with milk gets strength (238.44). Takra (Gujarati - Chāśa) is also referred to as an item of food for a yogin (234.6). The seven great oceans are said to consist of Lāvana, Ikṣu, Sura, Sarpiṣ, Dadhi, Dugdha and Ṭīla (18.12).

Fasting

The purposes of fasting as a religious, magical or social custom are various. It may be an act of penitence or of propitiation, a preparatory rite before some act of sacramental eating or an initiation, a mourning ceremony, one of a series of purificatory rites, a means of inducing dreams and visions, a method of adding force to magical rites.\(^{12}\)

The Dr. P. has numerous references regarding fasts. Thus it states that one who has eaten bad things should fast for three nights (221.134). In order to get success one may eat on alternate days or once a day or on the sixth day or the eighth day. One may observe fast for a month or maintain himself on fruits roots, air, pinyaka, curds and other objects. One may lâve on dry leaves and fruits (241.15-19). Again one who eats on every fourth day goes to Yamaloka in the Peacock-yoked aeroplane, one who eats once a day goes there in swan-yoked aeroplane, who eats on every third day goes there in divine chariots yoked by elephants, one who eats on the sixth day goes there on an elephant, who fasts for fifteen days goes there in lion-yoked aeroplanes and who fasts for a month goes there in bright aeroplanes (216.43-49). King Yayâti went to heaven observing fasts.

(12.48). A yogin who is 'ekāhāri' and who does not eat for a month continuously gets strength (238.44,45).

Dress and Decoration

Dress in General

Dress is a very important factor of human civiliza-
tion differentiating man from nude brute, and, therefore, this story of its evolution is very vital to the history of civilization of mankind.13 The religious and social significance of dress is an index to psychological evolution. Man will undergo any trouble, any discomfort, in order to beautify himself to the best of his power.14 Along with dress came into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.15

The Indian is perfectly suited to his environment, even his picturesque costume and the ornamental painting with which he adorns his body is in perfect harmony with his surroundings.16 The dress of the Indian men and women has

14 Ratzel: History of Mankind, English Translation, 1896-98, i. 95.
16 Grubb W.B.: An unknown people in an unknown land, the Indians of the Paraguayan chaco, 1911, P.55, also vide Dress and ornaments in ancient India by Miss Ramanumali C.D. Doctor, a thesis accepted for the degree of Ph.D. by the University of Bombay, 1952.
been a product of the soil eminently suited to the climate, and the art and style of dressing appears to have received thoughtful, scientific and aesthetic consideration.17

Nudity

Lord Śiva is described as surrounded by Gaṇas who are nude (nagna) and without clothes (avāsas) (33.36,37). As the information regarding nudity is purely mythological it is useless for the present inquiry.

Bark and Skin Garments

The dress of the Indians must have gone through certain stages of evolution before reaching its final shape. The vedic evidence shows that the dress consisted of leaves and grass.18 In the next stage vallala or bark was used for clothing. It used to be utilized as a material for clothing because it was cheaper than wool and easily available.19 The epic hero Rāma with his consort Sītā and brother Laksmana put on bark garments during his long exile. The other instances are of Gaurī in the Kumārasambhava and Śakuntalā in the Śākuntala. The Br. P. also refers to vallalas (221.117),

18 Cambridge History of India, I.101, Das A.C.: Rgvedic Culture, PP. 210-5.
Phalakaparidhāna and cīravāsas (241.13,14). In the 'Bhavi-
śyakathana' it is said that people would wear valkalas and
skin-garments (230.75).

The clothes made of the skin of antelope find mention as
among the list of things denoting the prospering of king
Indradyumma (44.7). In the performance of the great
sacrifice, various kings helped king Indradyumma by bringing
many things among which the skin-garments are mentioned (47.
23). Lord Siva is described as wearing an upper garment
made up of the skin of black antelope (kṛṣṇajinottariya)
(40.37). One of the epithets of lord Siva is kṛttivāsas
(54.6), (41.73). Elsewhere the vyāghracarma, simhacarma and
a cloth made from the skin of the animal Maṇivāla (viz. an
animal having beads on his tail) are mentioned (241.12).
The daityas are described as wearing elephant hides and
clothes made of the skin of black antelope (213.97). A
Vānaprastha is advised to wear carma (222.41). The daityas
are also said to wear Nīlakavāsas i.e. clothes made up of the
bark of the fig-tree (213.98).

Clothes in General

Clothes are generally referred to as objects of
gifts to brahmans on certain occasions like sacrifices. King
Indradyumna is said to have given rich clothes in dāna when he performed the great Rājasūya sacrifice (47.84). It is said that one who gives clothes in dāna goes to Yamaloka in chariots decorated by horses; and elephants (216.12,13). Elsewhere it is stated that one who does not give clothes in dāna goes to hell (225.12). Clothes were used for the purpose of worshipping the deities. Thus they are said to be used in the worship of lord Purusottama (51.55) and Sun (29.47). When we come to the chapters on śrāddha, clothes are referred to as a primary necessity of man. It is stated that without clothes there can be no activity, no sacrifices, no knowledge of the Vedas, therefore, clothes should be given particularly at the time of śrāddha (220.139). The Vāyu P. (30.39-40) also notes the same sentiment.

The wearing of clothes is attached a religious sanctity and it is stated that one should sip water at the time of wearing clothes (221.132). Stealing of clothes is considered to be a sin. It is stated that one who steals clothes is troubled by the Yama-dūtas in the hells with terrible weapons (215.133,134).

There are rules for not wearing particular type of clothes. Thus it is said that one should not wear red, variegated and black clothes, one should not make a complete
change of his clothes or ornaments. And transparent raiment whatever is much damaged, whatever is infested with lice, or has been trampled on, or has been looked at by dogs, and has been licked or thrown down or has been befouled by the extraction of pus should be avoided (221.53-55).

Kinds of Cloth

Various types of cloth are referred to from an examination of which it can be concluded that the use of cotton, silk and woolen clothes was quite in vogue. The term (kosakara) (217.92) suggests that the silk clothes were used. The Br. P. lists two terms referring to the trades depending on cloth, viz. vastravikrayaka and vastrasucaka (44.30,32). The term 'vastrasucaka' suggests that the art of tailoring was known.

Amsūka: It is a type of silk made from cocoons (silk-worm) (20). The Br. P. states that one who steals amsūka is born as a parrot (217.93). According to the Brhatkalpasūtra, Cīnāmsūka -bhāga (4.33,61), is explained as 'Kosiṅrakhyey kṛṇih tasmajjātaṃ' or 'Cīnānāmajanapadaḥ tatra yaḥ slakṣṇātarapataḥ

20 For details vide Agrawala V.S., Harṣacarita, eka sāṃskṛtkītika adhyayana (in Hindi), P. 78; Moti Chandra, Prācīna Bhāratiya Vesaubhūṣa (in Hindi), PP. 148, 153, 154.
tasmāj jātam'21 i.e. it is a cloth made from smooth silk from a Janapada Cīna by name.

Āstaranās:- The Br. P. states that the āstaranās were given in dāna at the time of the performance of sacrifice (47.34). The āstaranā means either a rug or carpet.

Āvika:- It is referred to in the Br. (2.3.6) and it means literally the wooden cloth made of sheep's wool.22 The Br. P. states that by stealing āvika, a man is born either as a hare or worm.23

Dukūla:- According to Amarakośa, the word Dukūla is a synonym for kṣaumā24. Dukūla means a very fine cloth or raiment made of the inner bark of the dukūla plant.25 The Br. P. states that women wore dukūla (47.38.39). One who steals dukūla is born as a swan (217.33). One who gives dukūla in dāna at the time of performing a śrāddha gets desired objects (220.140).

21 Moti Chandra, Ibid., PP. 148-149.
22 Ibid, P.10.
23 (217.16), The reading of the ms. 'ka', viz. 'Kośa' Jantu' seems to be better. The ms. 'kha' reads 'Hāṣa' instead of 'Saṣa'.
25 Monier Williams, A Sanskrit English Dictionary, P. 483.
Govastra:— The meaning is not clear. It is stated that one should give Govastra to one's ācārya after worshipping lord Puruṣottama.26

Kambala:— It is a blanket made of wool.27 The Br. P. states that for the performance of the sacrifice of king Indradyumna, the kambalas were collected (44.7), (47.23).

Karpāsika:— The cotton clothes were used during the Indus valley civilization. The word Kārpāsa does not occur in the vedic saṁhitās as well as in the Brāhmaṇas. The earliest reference to it is found in the Āsvalāyana-srauta-sūtra (2.3. 4.17) and the Lāṭyāyana-srauta-sūtra (2-6-1; 9.2.14).28 The Br. P. states that one who steals Kārpāsa is born as a Kauṇca bird (217.94). The Kārpāsa is recommended for being given at śrāddha (220.140 & 146).

Kāśā:— It is a kind of grass used for mats. The Br. P. states that a vānasprastha should wear clothes made up of Kāśā (222-41).

Kaupīna:— Generally it means a small piece of cloth worn over the private parts.29 The Br. P. states that people

26 (67.42). The reading of mss. ’ka' and ’kha', viz. 'Suvastra' seems to be better.
28 Moti Chandra, Ibid., P. 14,26.
29 For details regarding Kaupīna, vide Moti Chandra, Ibid., PP. 3, 36, 135, 162.
covered by kaupīna desire kalpadrumas on account of the Māyā of lord Viṣṇu (203.16).

**Kauseya:** It is a s type of silk made from cocoons. The Br. P. recommends it for being given in dāna at the time of performing srāḍḍha, and one who gives it in dāna gets the desired objects (220.140), but immediately afterwards it is stated that the kauseya should be avoided at the time of srāḍḍha -ceremony (220.146).

**Kṣaumā:** It is a silk cloth prepared from the bark of Atasi.30 Though, the Amarakośa identifies dukula and kṣaumā as stated above in the discussion of 'Dukula', the Br. P. distinguishes between the two in as much as it states that if a man steals dukula he gets the birth of a swan whereas the man who steals kṣaumā is born as a rabbit or worm (217.93,95). The kṣaumā-vāṣṭra is recommended for being given in dāna at srāḍḍha and here also the kṣaumā and the dukula are distinguished (220.140). The kṣaumāsutra also is recommended for being given at the time of srāḍḍha (220.146).

**Kuśā:** There are references in the vedic texts to the wife of a sacrificer putting on a garment of kuśa grass.31

30 Ibid., Pp.13-14, 28, 30, 36, 43, 97, 147, 167, 162.
31 Sat. Brāh, V.2.1.8, Taittsēm, vi.1.9,7; 11.2; Alt. Brāh, i.8, etc. Vaj. Sām., ii.32; xi.40. Commenting on this Dr. Das observes, 'this is a relic of byegone ages when probably grass dress was used.' Rgvedic culture, P.211.
The Br. P. states that a vānaprastha should wear an uttarīya made from kusa grass (222.41). This shows that kusa grass was used for making clothes.

Patrona:- This cloth is made from the fibres of the bank of Nāga, Lakuca, Bakul and Sanyan trees. The Br. P. states that it should not be given in dāna at the time of śrāddha -ceremony (220.146). Again it is stated that one who steals patrona gets the birth of an osprey (217.92).

Pattā:- It is a silk-cloth. According to the commentary of Ācārāṇīga (2.5.1.3), the definition of paṭṭa is given as 'Paṭṭasūtra niśpannāni', i.e. cloth made up of Paṭṭasūtra. The same meaning is given in the commentary on the Brhatkalpasūtrabhāṣya.32 The Br. P. states that one should not give Paṭṭasūtra in dāna at the time of śrāddha (220.146). One who steals paṭṭa is born as a rabbit or worm (217.94,95). Women used to wear paṭṭa (47.89) and the use of paṭṭavāsas in general is also referred to (241.13).

Rānkava:- It is a type of cloth made from the skin of Rākku deer. Dr. Moti Chandra states that the cloth Rānkava is made up of the skin of the goats of the Pamir country.33 The Br. P. states that in the sacrifice of king Indradyumna, many

32 Ibid., PP. 142, 153, 169.
Rihkavas were collected and given in dāna (47.23, 84).

Sana:- It is a cloth made up of hemp. 34 The Br. P. states that a hempen cloth (śaṇam) should be given in dāna at the performance of sṛādaḥ (220.146).

Varnaka:- Śama Sāstrī gives the meaning of this cloth as coloured blanket (kambala) 35. The Br. P. states that one who steals varṇaka is born as musk-rat (217.97).

Costume 36:- The vedic Aryans used two garments, one upper and the other lower, but the vedic evidence does not clarify whether males and females used different kinds of dress. 37 The style of clothing seems to have remained unchanged till the time of the Brāhmaṇas. 38

Expressions such as divyavastradhara (178.69), (44.24), cāruveṣah (44.25), (41.23), and Rucirāṇi vāṃśi (192.71) are frequently used in the descriptions but they do not lead to any inference. But the Br. P. frequently mentions uttarlya or

34 For details vide Moti Chandra, Ibid., P. 97.
36 For costumes as it figures in Sanskrit and Prakrit literature, vide Ghurhe G.S.: Indian Costume, Appendix, PP.227 ff.
Cambridge History of India, I. 137.
38 Cambridge History of India, I.137.
upper garment (40.37), (178.75), (222.41). Again it is said that after taking both one should wear two clothes which shows that generally the dress consisted of two clothes (67.22). Again, a man is prohibited from eating, worshipping the gods, calling the brahmins, invoking fire and performing homa when clad in a single garment (221.33). At one place it is stated that the women used to cover their breasts with bodice (kañcuka - Gujarati: Kañcavo, Kãncalî) and wore paṭṭa and duküla (47.87, 83). Again there are references to kaṭaikavassana and kaṭakavastra (241.12). Do they refer to cloth covering hips? Once there is a reference to 'ekavāsas' and 'caturvāsas' (241.8) but the context does not give any useful clue for the present enquiry.

Art of Weaving:— Spinning and weaving was a useful industry at all periods of Indian history.39 From the reference to tantuvāya in the Br. P. (44.33), it can be concluded that the art of weaving was well-known at that time.

Art of Washing:— Connected with the art of weaving, was the subsidiary art of washing. The Br. P. refers to Subhra (47.34) and dhauta (67.37), (28.21) clothes. Again it is stated that at the time of śrāddha one should give new and

well-washed clothes (217.77). Here as the brand new and washed clothes are distinguished, it can be surmised that the art of washing was quite well-known. The following directions are given for the purification of clothes. Thus it is said that the clothes and leather are cleansed with water, the cotton clothes with water and ashes, the antelope skins and thick clothes with sprinkling, the bark garments or valkalas with water and clay and the āvika clothes with oily sediment of the white mustard (siddhārthakalika) or the sediment from the sesamum seed (tilakalika), (213.113-119). In the list of occupations, there is a reference to Rajaka or washerman which also supports the above inference (44.31).

Art of Dyeing:— The subordinate art of dyeing came into vogue together with weaving. As regards the dyes and colours, the Br. P. often refers to white, blue, yellow, red and multi-coloured clothes. Thus it is said that king Indradyumna gave white clothes in dāna (47.84,85). Among the popular customs, it is stated that one should wear white (dhaval) clothes (221.81). The platform that was erected for the bath of krṣṇa and Balarāma was covered with a white cloth (65.7).

It is well-known that lord krṣṇa had a peculiar complexion, viz. 'Ghanasyama' and that he wore yellow clothes and Balarāma was fair in complexion and wore blue clothes.
The Br. P. also refers to Kṛṣṇa as 'Pitavāsas' or 'Pitāmbara-dharah' (50.52), (176.10), (178.8-10,23-24), (191.22-24), (207.17,18) and Balarama as 'Nīlambara-dharah' (50.50), (198.17), (191.22-24), (202.24). It seems that the colour-contrast matching scheme was known in those days. Even at present a fair lady would like to put on dress of a dark colour and it is a popular fashion to put on a dark blouse with a yellow sari and a yellow blouse with a dark sari. Lord Śeṣa is said to wear blue clothes (21.17) and Balarama to wear 'asita' clothes (192.33). The prostitutes are once described as wearing yellow clothes (65.17). The red coloured cloth is also referred to lord Śiva, is described as wearing red clothes (40.67). The puruṣa emerging from the perspiration of Śiva is also described as wearing red clothes (39.81). Lord Yama is described as wearing red clothes (215.49). The prostitutes also are said to wear red clothes (65.17). Again it is stated that one who steals red clothes is born as a Jīvajīvaka or cakora bird (217.96). But once it is stated that one should not wear red, variegated or black clothes (221.50-54). The multi-coloured garment is again referred to when it is stated that the idol of Subhadra was dressed in a variegated coloured garment (vicitravastra-samchannām) (50.93). In the list of occupations, a Rangopajīvin is referred to, which evidences the inference that the art of dyeing was well-known (44.30). Though
here the term may well refer to a 'painter' but in another place there is a definite reference to a dyer, viz. when it is stated that Kṛṣṇa and Balarāma defeated the dyer (Raṅgakāraka) of Kaṁsa and snatched away coloured clothes from him (192.71).

Once Lord Kṛṣṇa and Balarāma are said to wear clothes decorated with the Suvarṇānjanacūrṇa (187.4). It seems that the borders of the clothes were engraved with gold. Even the Dharmasastraś prescribe that while performing a holy act one should wear a golden-bordered cloth (187.4).

**Uṣṇīsa—Head-dress:** Head-dress was common in ancient India and even in modern India some kind of head-dress is put on by people on ceremonial, or on important occasions, or even when one goes out, except in Bengal, Orissa and Assam.40

The Br. P. states that the daityas wore usnīsa and Mukuta (213.98).

**Chatra—Umbrella:** Both Brāhmaṇa Pudāna (ch.72.922-924) and Yuktikalapataru (ch.43, PP.62-67) devote each a chapter on umbrella. The Br. P. prescribes the dāna of umbrella (67.40) and states that one who gives umbrella in dāna goes to the Yamaloka in chariots yoked with horses and elephants (216.12,13) (29.58).

**Footwear:** Footwear were in common use in ancient

India both as a matter of luxury and as a necessity. Footwears were of two types, viz. those made of wood are called Pāduka and those of grass or leather are called Upānah. The Br. P. refers to Pāduka (58.42) and prescribes the dana of Upānah (67.40), (216.12,13). Once it is stated that the teacher should be given shoes and umbrellas (67.42). Again it is stated that a person should not wear the shoes worn already by others (221.41).

**Stick:** Stick is the final adjunct of dress. The Br. P. refers to Ṭaṣṭi (58.43). Lord Śiva is described as holding three daṇḍas (40.65) and is called daṇḍī (40.12). The Abhiras also are said to have used sticks for fighting with Arjuna (212.18). But the Br. P. does not throw any light whether the stick was used as a part of the paraphernalia constituting the entire costume.

**Ornaments:** Bharata in his Nāṭyaśāstra writes: 'According to the sages the ornaments of the human body are of four kinds; these are technically called āvedhya, bandhanīya, kṣepya and āropya. Earrings etc., i.e. ornaments for the ear are called āvedhya; belts, bangles etc. come under bandhanīya; anklets and other ornaments of the feet are called kṣepya and golden threads and various kinds of necklaces are called āropya. Ornaments of the head are crowns, tiaras, etc.; that of the ear are ear-rings and the like; that of the finger are
vāṭikā and rings; that of the throat (kaṇṭha) are pearl necklaces, harṣaka, threads etc.; that of the upper arms are keyūra and āṅgada; that of the neck and breast trisara and neck-chains; the ornaments of the body are pearl-beads and other garlands, and the ornaments of the waist are taralā and sūtrakā. These are used by both males and females.42

The Br. P. refers to most of the ornaments stated above. The terms 'ābharana', 'alāmkāra' and 'ābhūṣaṇa' are used to denote ornaments in general. Women are said to have worn all the ornaments (41.22), (43.33). Men are said to have worn the divine ornaments (43.34). The sage Kaṇḍu is also said to have worn divine ornaments when he enjoyed with the nymph Pramlocā (178.62). The idol of Subhadrā is said to be decorated by vicitra ornaments (50.54). King Sūrasena gave vicitra ornaments to his sister Bhogavatī at the time of marriage (111.49). Parvati was brought in the wedding-hall after being decorated with proper ornaments - Yogyābharapasaṃ-pādā - (36.120).

The names of the following ornaments in particular are mentioned:-

Akaśāṣṭra:- It is mentioned along with the other requisites of a Sadhu (53.43).

42 Ibid., Toilet, P.663.
Angadas: Bracelet on the upper arm. Bracelets were used by the Aryans of the Rgvedic period and continued to be used in later times. The Yaksha statue from Patna of about the third century B.C. shows that both bracelets and armlets were used in that period. The Br. P. states that the idol of Lord Vasudeva is decorated by the ornament Angada (176.10, 23), (44.15).

A Keyūra is worn on the upper arm by both the sexes. Both Angadas and Keyūras are of frequent mention in the Mbh. and Hopkins says that armlets are the most frequently mentioned ornaments in the great epic. The Br. P. describes lord kṛṣṇa as wearing Keyūra (192.41).

A katāka (bracelet) is also once referred to (241.12).

Cudāmani: It is a jewel worn on the top of the head. The Br. P. states that the cudāmani is the best among the ornaments (64.25).

44 Cambridge History of India, I.101; Macdonell, HSL, P.164; Altekar A.S., Op.Cit., P.360.
45 Vide Stella Kramrisch, Indian Sculpture, Plate I, No.2.
47 JAOS, 13.317.
Dama:- It is a wreath or girdle. The prostitutes are said to wear dāma (65.17). Elsewhere people in general are said to have worn it (46.9). In both the instances, dāma is associated with Mālā.

Ghantā:- It is not certain whether it was an ornament but lord Śiva is associated with its use. He is called eka-gaṇaṭa, gaṇṭajaḷpa, gaṇṭin, sahasraṣaṭa-gaṇaṭa and gaṇṭa-māla-priya (40.26). The last reference suggests that a necklace of bells was worn round the necks.

Hāra:- Since the vedic times the use of necklace as an ornament was in vogue. In the Br.P. there are many references to Hāra. Lord Puruṣottama (53.33), Indra (36.9) and women (41.20) are described as wearing necklace. The Ratnāhāra (47.70) and the muktāhāra (65.7) are also mentioned. Lord Seḍa is described as wearing a white necklace (21.17).

Jambūnada:- It is an ornament of gold for the siddhas in Jambūdvīpa.

Kāncī:- It is a small girdle generally adorned with bells. The Br. P. states that women wear it and it is associated with anklets (43.40).

Karnābharana:- The ear-rings are referred to in the Rv. The ladies are said to wear ornaments (43.33). Kṛṣṇa

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50 18.28, also sat. P., (114.79)
51 Kantawala S. G., Cultural History from the Matsya-Purāṇa, P. 618.
is said to wear a beautiful karṇavatamsaka (42.97). The word 'Karṇavatamsaka' occurs in the Harṣacarita of Bāṇa.\(^{53}\)

Out of all the ornaments, the Kuṇḍala is most frequently referred to in the Br.P. Lord kṛṣṇa is said to have worn divine Kuṇḍala (53.33), (176.10). The prostitutes are said to wear ear-rings (65.13). Lord Śiva is also described as wearing ear-rings (37.11). Balarāma is also referred to as wearing ear-rings (192.33). Again, there are references to the style of wearing one Kuṇḍala. Thus Balarāma (50.50), (198.15) and Śeṣa (21.16) are said to wear one Kuṇḍala. It seems that the one ear-ring was not worn in the lobe of the ear but it was worn in one ear on its upper part. Even at present the style of wearing one Kuṇḍala in this way is in vogue. The karṇapūra is also referred to (46.19). The young men are said to wear the mṛṣṭakūṇḍalas, i.e. bright or polished ear-rings (41.29), (44.22).

Kīṅkīṇī: The Br. P. refers to them always in connection with aeroplanes. It seems that tiny bells were tied round the sides of aeroplanes.

Kīrīṭa and Mukūṭa: The Rv. does not provide any evidence whether the people used any head-dress such as a crown or a turban.\(^{54}\) The wearing of crowns was a later usage.

\(^{53}\) P.73

\(^{54}\) For details vide Patil D.R., Cultural History from the Vayu-Purāṇa, P.208.
The Br. P. describes the lord Sūna as a Kirītin (21.17). Lord krṣṇa is described as wearing a Mukuta (42.47), (176.10,23), (192.41), (44.15) and a Kirīta (207.18). The daityas are also said to wear Mukuta and Kirīta (213.93,99).

Mukūra:— (Anklets) The Rv. mentions anklets (40.21), (43.40). The 'Pādanupūra' is again referred to in connection with women (47.39).

Srivatsa:— It is a mark of curl of hair on the breast of Viṣṇu or krṣṇa and of other divine beings, said to be white and represented in pictures by a symbol resembling a cruciform flower. Dr. Patil doubts whether it should be called a distinguishing ornament of Viṣṇu. The Br. P. often associates 'Srivatsa' with Viṣṇu or krṣṇa and calls it either a 'Lakṣma' or 'Anka' i.e. a sign of lord krṣṇa (192.41).

Suvarnastambaka:— It is an ornament having the shape and design of a flower made up of gold is referred to (65.18).

Swastika:— Any lucky or auspicious object, especially of a kind of mystical cross or mark made on person and things to denote good luck. It is shaped like a Greek cross with the extremities of the four arms bent round in the same

55 Macdonell, HSL, P. 164.
direction, the majority of scholars regard it as a solar symbol, i.e. as representing a curtailed form of the wheel of solar Viṣṇu, consisting of four spokes crossing each other at right angles with short fragments of the periphery of the circle at the end of each spoke turning round in one direction to denote the course of the Sun; according to the late Sir A. Cunningham it has no connection with Sun-worship, but its shape represents a monogram or interlacing of the letters of the auspicious words 'su asti' in the Asoka characters, amongst the Jains it is one of the fourteen auspicious marks and is the emblem of the seventh arhat of the present avasarpinī. The Br. P. states the lord Seṣa wore a Swastika-shaped ornament (21.15).

Valaya:– Its use is associated by the Br.P. with the Gopis and it is said that while playing the Rāsalīlā, their valayases produced sweet-sound (189.34,36).

Coiffure:– Hair-dressing constitutes one of the important decorations of man's appearance. Long hair was considered to be a sign of beauty (41.22). The name of a nymph is given as Sukesi (64.62). As regards the hair-style of women, three types are referred to. Once the ladies are described as having sthirālekas, i.e., hair thick in growth (41.21). Another fashion seems to extend the curl of hair.

upto the ear (44.25). Once a pregnant lady is advised not to loosen her hair at the time of twilight. This shows that 'muktakesa' was not considered to be auspicious for women (124.21). But the 'Maya' of lord Brahma is said to be Muktakesi (134.6). The Br. P. furnishes many types of hair styles while describing lord Siva. Thus he is called Sikhandin (40.79), Kapardin (39.31), Munda (37.14), (40.12, 65), Ardhamunda (37.14), having three Jatas (40.11), having a Jatajuta (74.13). Once he is described as having a golden braid - Hiranayatakacuda - (40.16), whereas elsewhere he is called nilasikhandin (37.3). Again he is called ardhadandikesa (40.13)59 His hair are said to be sprinkled with water (40.33). When lord Siva approached Parvatii in an ugly form, his coiffure is described as 'kesantapingalah' (35.5). Further he is called 'muktakesa' (40.33) and lord Siva (40.61) and Yama (215.47) are called urdhvakesa. King Sagara punished the Sakas by tonsuring half their heads, the Yavanas and Kambojes by tonsuring them full, the Paradas were allowed to go with their hair dishevelled and the Pahlavas were allowed to retain only their beards (8.48, 49). The Br. P. states that in the Kaliyuga, there would be a general scarcity of gold and jewels and therefore women would depend for decoration on hair (223.16, 17). Again, it is laid down that one should comb one's hair in the first hours of the day (221.21). The

59 Missing in mss. 'ka' and 'ga'.
Yamadūtas are described as wearing Mundamāla, having dry and terrible hair, tawny beards and are said to possess "Babhrupiṅgalalola" (214.63-65). The daityas are said to have long braids - Lambasikhaḥ - (213.99). Once it is stated that one should not shake one's hair (221.52). The names of two nymphs are given as Misrakesī and Milakesī (63.62,63). Does the term 'Misrakesī' refer to the use of artificial hair?

Growth of Beard:- From stray references it can be surmised that the style of growing beard was in vogue, though, the Br. P. does not throw particular light whether people in general used to grow beard or not. Lord Siva is said to have haritasaṃśrut (40.61), the Yamadūtas to have tawny beards (214.63-65), Yama to have a big beard (215.47). A vānaprastha should let grow his hair and beard (222.40). It is said that after the kṣaurakarma, one should take a bath (221.77,79). Again, in the list of occupations, a nāpita or barbar is mentioned (44.32).

Use of Flowers:- Flowers constituted the primary item of decoration. The Br. P. has numerous references to flowers used as ornaments. The prostitutes (65.17), king Paṇḍraka Vāsudeva (207.17,18), Seṣa (21.17), Indra (36.9) and Balarāma (198.17) are said to wear garlands. Lord Siva (40.67) and Yama (215.49) are said to wear red garlands.
Divine garlands are also referred to (43.40), (44.21), (178.63). Lord kṛṣṇa is described as wearing vanamālā (44.16), (178.124) and citramālā (192.40). Balarāma is said to wear garland of unfading lotuses given to him by Varuṇa (198.16).

White flowers are prescribed for ordinary wear (221.31). Lord kṛṣṇa is said to wear an ornament of white lotus (191.22), (192.41). Lord kṛṣṇa and Balarāma are said to wear vernal flowers (194.53), (191.22). Lord kṛṣṇa is said to hold a lotus in his hand (207.16). The Mālākāra and Mālyajīvika are referred to (192.30, 73).

Toilets and Cosmetics

The ointments were used for decorating the body. Thus 'Divyagandhānulepana' is often referred to (40.24), (41.24), (43.40), (44.21). The anulepana for body was made fragrant (193.6). Kubja was considered an expert in the art of anointing the limbs with the ointments and she was specially appointed for that purpose by Kaṃsa (133.4, 5). In the list of the popular superstitions it is said that one should not massage the limbs with oil on the 8th, 14th and 15th days of the month and on the festival days (221.42). One who touches the bones gets purified after taking a bath with the application of oil (221.136). Again it is stated that one
who gives oil to be applied to the feet and head in dana goes to a prosperous place (216.38). For a vānaprastha the oil of vernal flowers is prescribed as a means to massage the body (222.43). The mirror and comb are mentioned (221.21). Brushing of the teeth is also mentioned (231.21,48). Collyrium is referred to in a simile (215.47). In the bathing ceremony of lord kṛṣṇa and Balarāma, the following materials are mentioned. Lord kṛṣṇa should be bathed with ghee, water, fragrant water and water of holy places mixed with candana. Then he should be anointed with candana, agaru, karpūra, kuṃkuma and the fragrant incense consisting of dhūpa, aguru, and guggula should be burnt before him (67.24,25).

**Music and Dancing**

Music, both vocal and instrumental and dancing, were quite well-known in vedic times. In the Br. P. there are numerous references to music, both vocal and instrumental as well as dancing. Thus it is said that on Meruprṣṭa some people were singing, some were playing the musical instruments and some people were dancing (26.33). In connection with the parting off of the splendour of the Sun-god it is mentioned that Hāhā, Hūhū, Nārāya and Tumburu who were skillful in music (Gōndharvakaśālaḥ) and who were accomplished in three

musical scales based on śadja, madhyama and Gāndhāra notes, began to sing in joy-giving timbre both with modulations and with protracted tones (murchhanābhiśca tālāścā) and with combinations (saṃprayaogaiḥ) and some nymphs danced displaying many dramatic actions replete with amorous and coquettish gestures and dalliance (32.97-101). People came to the svayamvara of Pārvatī with musical instruments (36.65), and various types of musical instruments (Nāmāvādyā) were played (36.125). Lord Siva is said to be 'Gītvāditranṛtyēṅga' and 'Gītvādanakapriyah' (40.62), Nartanasila, Mukhavāditrakārī and Gītvāditrakārīn (40.20). On the Himalaya region, the nymphs danced, the Gandharvas sang and played the divine instruments (38.19). Women knew the art of singing and dancing (41.33). Lord Siva was worshipped by melodious songs, musical instruments and dances (41.65,66). The prostitutes were proficient in singing, dancing and art of conversation (43.43,43). Various musical instruments were played on religious festivals (65.8). The whole Rāmāyaṇa was sung by Lava and Kuśa in the Hayamedha performed by Rāma. They were well-known as good singers like Nārada and possessed beautiful voice like the Gandharvas (154.16). There is a reference to a candala who was expert in the art of singing and sang many songs accomplished in the musical scales, Gāndhāra, Śadja, Nāśāda, Pañcama and Dhaivata on the eleventh day in honour of lord Viṣṇu (227.9-11). The songs were sung in the
assembly of lord Brahmā (7.30). The gods sing the Ṛks, sāmans, yajas and Atharvas in honour of lord Siva and praise him by the words 'Hāyi Hāyi Hare Hāyi Huvāhāva' (40.44,45). The Gāyanas and Varṇakas (a strolling playing or singer) are mentioned (48.7).

The following instruments are mentioned in particular:

Ānaka:— It is a large military drum beaten at one end. The Gandharvas are stated to play it (32.102). As at the time of the birth of king Devamīdhūsa's son, the ānaka-dandubhis (same as ānaka) were played, he was named as Ānakadundubhi (14.15,16).

Bherī:— A kettle-drum. At the time of bathing lord krṣṇa, the Bherīs were played (65.12). The western gate of Yamaloka resounds with Bherī (214.115).

Dundubhi:— It is a sort of large kettle-drum. The Br. P. often refers to it. The reference to Ānakadundubhi is already noted above. The Gandharvas played it (32.102). It was played in the Ekaṁreka-kṣetra (46.21). It was played in religious festivals like the performance of sacrifice (47.59).

61 The meanings of various musical instruments are taken from Monier Williams - A Sanskrit-English Dictionary.
The Ānkaladundubhis were played at the time of lord kṛṣṇa’s birth (182.12).

**Ghanta:** The bells were ringing at the time of the bath ceremony of lord kṛṣṇa, Balarāma and Subhadra (65.13).

Lord Siva is described as Ekaghaṇṭa, ghaṇṭājąla, ghaṇṭin, Sahasrāghaṇṭa, Sataghaṇṭa and ghaṇṭamālāpriya (40.26).

**Gomukha:** It is a kind of musical instrument. Monier Williams doubts whether it be a sort of horn or trumpet. The Gomukhas were played in the Ekamrakaksetra (46.20).

**Jharjhara:** It is a kind of drum. They were played at the time of the bath ceremony of lord kṛṣṇa, Balarāma and Subhadra (65.12).

**Kāhala:** It is a kind of large drum. The kāhalas were played at the time of the bath ceremony of lord kṛṣṇa, Balarāma and Subhadra (65.12). The western door of the Yamaloka resounded with kāhalas (214.115).

**Ksepani:** It is mentioned along with other musical instruments (41.18).

**Mrdanga:** It is a kind of drum. The Br. P. often refers to it. It was played at the bath ceremony of lord kṛṣṇa (65.12). The Mrdamgas were played in pāṭāla (21.12). The Gandharvas played it (32.102). It was played at the time
of the performance of sacrifice (41.18). The Ekāmrakakṣetra resounded with it (46.20). When Cāṇūra and Muṣṭika were defeated by kṛṣṇa and Balarāma, Kaṁsa prohibited the playing of Mṛdamgas (193.58). The western door of Yamaloka resounded with it (214.2115).

Muraia:- It is a kind of drum. It was played at the time of the bath ceremony of lord kṛṣṇa (65.12).

Panava:- It is a small drum or a kind of cymbal used to accompany singing. It was played at the time of paring of the lustre of Sun (32.102). It was played in the Ekāmrakakṣetra (46.20).

Pataha:- It is a kettle-drum or war-drum. It was played at the time of the bath ceremony of lord kṛṣṇa (65.12) and at the time of the paring off of the lustre of the Sun (32.102).

Puskaras- It is the skin of a drum. The puskaras are mentioned along with other musical instruments (32.102).

Śahkha:- It is a conch-shell used for offering libations of water or as an ornament for arms or for the temples of an elephant, a conch-shell perforated at one end is also used as a wind instrument or horn in the battles of epic poetry, each hero being represented as provided with a conch-shell which serves as his horn or trumpet and often
The Br. P. often refers to it. It was played at the time of the bath ceremony of lord krṣṇa (65.12), at the time of the paring off of the lustre of the Sun (32.102). It was played in the Ekāṇrakakṣetra (46.30) and at the western door of the Yamaloka (214.115).

Tumbīvīna:- It is a kind of lute. Lord Siva is said to have the guṇḍa as his lute (40.23).

Tūrya:- A kind of musical instrument. It was played at the time of paring off of the lustre of Sun (42.103), at the time of the bathing ceremony of lord krṣṇa (65.12) and at the time of wrestling between krṣṇa, Balarāma, Cāṇūra and Mustika (133.29).

Vādītra:- It was a pleasant instrument. The Br. P. seems to refer to it in the sense of a musical instrument in general (164.8). Lord Siva was fond of playing Vādītra by mouth, might be a variety of mouth-organ (40.20). It is mentioned in connection with the paring off of the lustre of the Sun (32.103).

Venu:- A Flute. It was played at the time of the bath ceremony of lord krṣṇa (65.12), at the time of the paring off of the lustre of the Sun (32.101) and the pātaḷa.
(21.12) and Ekamrakaksetra (41.18), (46.20) resounded with it.

**Vīṇā**

Vīṇa or Indian lute is an instrument of the guitar kind and is supposed to have been invented by Nārada, usually having seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds, its compass is said to be two octaves, but it has many varieties according to the number of strings, etc. The Br. P. states that it was played at the time of the bath-ceremony of lord krṣṇa (65.14), at the time of the paring off of the lustre of the Sun (32.101) and the Ekamrakaksetra (41.18), (46.20), the pātala (21.12), and the western door of Yamaloka (214.111) are said to resound with it.

**Measurements**

In the Br. P., there are stray references to measurements of time which are noted below:

In the Sū. Br. the following are the divisions of time: 15 idānis = īṭarhi; 15 īṭarhis = kṣipra; 15 kṣipras = Muhūrta, 15 muhūrtas = day or night; 15 days = half month. Here the year is the highest unit of the measurement of time.

62 For more information regarding Vīṇā, vide Vīṇāprapāṭhaka and Vīṇālakṣaṇa by Paramesvara, ed. by J. S. Pade, Gos, 1960.
The Yuga, Manvantara and Kalpa are not at all mentioned here. The Arthaśāstra of Kauṭilya mentions the following divisions of time, viz.: truti, lava, nimesa, kāṣṭhā, kala, nālika, muhurta, forenoon, afternoon, day, night, pakṣa, month, ētu, ayana, year and yuga. He too does not mention Manvantara or Kalpa. The Manu-smṛti, however, gives the following units of the measurements of time: 18 Nimesas = Kāṣṭha; 30 Kāṣṭhas = Kalā; 30 Kalas = Muhūrta; 30 Muhūrtas = Day and night and it further refers to Kalpas, Manvantaras and days of the manes and gods.

The Br. P. provides the following information regarding the measurements of time. If one starts counting from one sthāna to another upto 18th sthāna, the number obtained on the last sthāna is called parārdha. In the Viṣṇucittiya commentary of the Viṣṇupurāṇa VI.3.4, the eighteen sthānas are given as follows: Eka, dasa, sata, sahasra, ayuta, lakṣa, prayuta, koṭi, arbuda, māṃ abja, kharva, nikharva, mahāpadma, śāṅku, samudra, antya, madhya and parārdha. These eighteen sthānas are ten time more than one another in its ascending order. The double of parārdha is para which is the time of prākrta laya. According to the commentary

63 SBE, 44.168 ff.
64 Trans. 133 ff.
65 SBE, 25.20-4.
66 Hindi Translation, P. 583, F.H. 1.
of Sridharasvamin on the same sloka of Viṣṇupurāṇa, the parārdha is equal to kotikoti sahasra i.e. 10000000000000000000.\(^67\)

A nimesa forms the lowest unit in the measurement of time. The time required by a nimesa is equal to that taken in pronouncing one mātra. 15 nimesas = one kāṣṭhā, 30 kāṣṭhās = one kālā, 15 kalās = one nādikā, 3 nādis = one mūhūrta, 30 mūhūrtas = one day-night, 30 day-nights = one month, twelve months = one year, one year = one day-night of gods; 360 years = one year of gods; 12,000 divine years = one chaturyuga, one thousand chaturyugas = a day of lord Brahmā = one kalpa = 14 manvantaras (231.4-12). This shows that the material of the Br. P. like that of Vāyu,\(^68\) closely resembles that of the Manu-smṛti, the difference being that in the Brahma and Vāyu 15 nimesas make a kāṣṭhā while in Manus 18 nimesas are said to be equal to a kāṣṭhā. Lord Siva is elsewhere described to be kāla, kāṣṭhā, nimesa, yuga, samvātra, Ītu, Māsa and Māśārdha (40.47,48).

METALS

We get the following information regarding the use of different metals in the Br. P. The jewels of various types are also included.:

\(^67\) Ibid., \(\text{vid} \text{ also Kopkind G. \text{o. - article on \text{time, Journal of the American Society vol. 23, Fr. 356-357}}\)
\(^68\) Patil D.R., \text{Op. Cit., P.197.}\)
Gold:

The vessels were made up of gold (4.101). It is said that the vessel of gods was made up of gold at the time of milching the earth (4.101). The yūpas and altars made up of gold are referred to (13.168). Aeroplanes were also made of gold (36.11). The staircases of the svayāmvara Maṇḍapa of Uma were made of gold (36.110). The women of Avanti were golden ornaments (43.39). Gold was given in dāna to brahmīns (44.6). Pārvatī is described as sitting on a golden seat (36.24). The dāna of a golden cow was considered to be very meritorious (29.47). The dāna of golden-horned cows is also referred to (47.82). Lord Siva is called Hiranyakāvaśa (40.15). In the Puruṣottama worship the gift of gold with other things is recommended to be given to an ācārya (67.42). Indra gave a golden chariot to Yayati (12.7). One who steals a golden vessel is born as a worm (217.91).

Silver:

The vessel of pitṛs is made up of silver (4.102). The dāna of silver is recommended (216.30). One who steals a silver vessel is born as a pigeon (217.91).

Iron:

The parighas made up of iron were used as weapons
(206.7). The pestles were also made up of iron (210.13). The cities were made of iron (ayas) (214.104). The sinners are tortured with lohasucis in hell (215.8).

Copper and other Metals

The cities were made of a copper red colour (214.104). Brass (Kâmsya) things are cleansed with ashes and water and tin ( Directorate of Education, Kâmsya) and lead (sisu) with salt (221.125,126). One who steals kâmsya is born as a Hârita (217.90). By performing srâddhas in the Revâtî Nakṣatra, one gets kupyā, i.e., copper or brass (220.41). The dāna of copper is recommended (47.84).

Besides the above metals, the Br. P. mentions the following precious stones and metals. Ratnas and Mapi are referred to frequently (36.60), (36.13), (44.6), (47.23). The Mapi or gem (47.23), Marakata (an emerald) (36.61), Mauktika or pearl (47.23, 46), (216.30), a pearl studded with gold (Hemamuiktika) (36.60), Mahânîla or sapphire (48.8), (214.60), Mânïkya or rubies (47.23, 46), (72.5), Indrahîla or a sapphire or emerald (47.23), (48.3), (214.16), prâvâla or coral (47.84), Padmarâga or a ruby (47.23), (48.3), (214.10), Sphatika or crystal (36.62), (48.3), Vaidûrya or a jewel (47.23, 46) (72.5) and Vidruma or coral (216.30) are mentioned.

Art and Architecture

Though, the Br. P. does not throw important light
From a description of king Indradyumna's preparations for the great sacrifice, the references regarding palace-building and temple-building are obtained. In order to build a temple, experts in various śāstras were called to find out the land appropriate for temple-building. The persons expert in vastuvidyā or science of building or architecture were called (47.1-3). There were śilpins and śilpakarmavīśaradas. For the construction of a temple, the stones were brought by cutting rocks through carts and boats (47.8,9). The yajñāśāla or sacrificial hall of king Indradyumna was constructed with hundred palaces, decorated with jewels and corals, with pillars painted with gold, and ornamented with toranas or arches (47.37-41).

The temples shone like gold, were studded with jewels, decorated with banners of variegated colours, having golden ramparts or prākāras and having seven cities (68.36-40).

The Br. P. furnishes many descriptions of cities. A great city was erected for the svayaṃvara of Pārvatī. It was decorated with jewels and Hemamāuktikas. The ground was wonderfully engraved with gold and the walls were decorated...
with Muktāhāra and sphaṭika. It was made fragrant with pleasing smells (36.58). Another description states that a city was constructed with strong ramparts, houses, town-gates or ornamented gateways of temples (gopura), decorated with Trikacā doors, consisting of watch-towers (Aṭṭālaka), white palaces, doors leading to main roads, and decorated with moats, ditches or trenches or fosse round the town or fort (parikha) and having ramparts (prākāra) and gardens (udyāna) (41.14-19). There is another similar description of the city with the addition that it was protected by strong wooden (argalas) and mechanical contrivances (yantras), was well-divided with four paths, was decorated by galleries or terraces in front of the house (vithi) (43.25-27).

The temple of lord Viṣṇu is surrounded by seven cities, the first made of gold, the second of Marakata, the third of Indrānīla; the fourth of Mahānīla, the fifth of Padmarāga, the sixth of Vajra and the seventh of Vaidūrya. It was decorated with many jewels, golden corals and magnificent pillars (68.39-42). Lord kṛṣṇa asked for twelve yojanas from the ocean and built there the city Dwārkā having big gardens, ramparts (vapra), hundreds of tanks and prākāras (196.13,14). The city Kāśi is described as having many castles (Durga) and inner apartments (koṣṭha) (207.42). The Yamapurī is described as made up of iron or a coppery red
colour having an area of a lakh yojanas, four doors, golden ramparts, decorated by Indranila, Mahanila and Padmaraga. Its eastern door is decorated by banners, vajra, Indranila, Vaidurya, Muktaphala, the northern door by bells, camaras and jewels, the western door by jewels and tomaras, and the southern door of it is covered up by darkness, is very terrible and the sinners enter the land of Yama through this door (214.104-128). The castles were constructed to protect the city (196.11).

Round windows (Gavaksa) were kept in the house (128.13). The (Viharasala) pleasure-grounds were also constructed (140.15).

Special platforms were constructed for religious festivals and public sports. Thus the Maica is mentioned at the time of the bath ceremony of lord krishna, Balarama and Subhadra (65.6). At the time of the famous Mallayuddha between krishna-Balarama and Caurua-Mustika, the platforms were created for all the people. King Kansa sat with his retinue on the highest royal platform. Special plateforms were constructed for women, royal ladies and prostitutes (193.24-27).

**Popular Customs, Superstitions and Beliefs**

The Sanskrit word for custom is acara, i.e. religious custom or established usage. The binding force of custom is fully recognised in the Sanskrit law books and the Puranas give lengthy expositions of sadacara. The term superstition in its concrete sense implies a number of beliefs, habits and
fancies, tribal and individual, which we regard as not being found on reasonable conceptions of the world and of human life, necessities and obligations.\textsuperscript{69}

The Br. P. also deals at length with the exposition of virtuous custom, daily observances, regulations regarding food, dress, bath, ācamana, purification against defilement on account of various reasons and many other aspects all reflecting the general social condition.

The Br. P. explains the importance of following the virtuous custom. It states that a householder must ever maintain virtuous custom as there is no happiness either here or hereafter without following the virtuous custom. Sacrifice, alms-giving and austerities do not tend to the welfare of a man here who transgresses virtuous custom. A man who follows bad custom does not get long life here and the practice of virtuous custom destroys whatever is inauspicious (221.6-8).

The Br. P. throws light on the various aspects covering the daily routine of life. It states that a man should get up at the Brāhma-moment, should reflect over righteousness and wealth.\textsuperscript{70} He should then rinse his mouth, stand towards the east with self-restraint and purity and should

\textsuperscript{69} Alice Gardner, ERE, Vol. 12, P.

\textsuperscript{70} For discussion regarding the beginning of the day, vide Kane P.V., HDS, Vol.II, Part I, PP.646-47.
worship the twil- with constellations in the east and the
twilight with the Sun in the West (221.17,18). With restraint
he should offer the homa oblation evening and morning, and
should not gaze up at the orb of the Sun or sunset (221.18).
He should look in a mirror in order to dress his hair, should
wash his teeth and delight the gods in the very forenoon
(221.21). In the forenoon he should worship the gods and at
noon and in the afternoon the pitṛs. After bathing overhead,
he should perform the ceremonies to gods and pitṛs (221.72).
He should satisfy the guests, kinsmen, living creatures,
dependents with food (221.26). Having performed his house-
hold worship properly in the fitting place and in due order,
he should next worship fire and offer it oblations in due order.
He should make the first offering to Brahmā, then to Prajāpati,
third to Gūhyas, next to Kasypa, then to Anumati (the 15th
day of the Moon's age, personified). He should then offer
the household bali and the constant oblations according to
the ritual. Next he should make offering to Viśvedevas, then
the offering to all creatures, separately to gods according to
place and apportionment. He should make the three oblations
to Parjanya, Dharitrī, and to Vāyu in every direction, to the
east and other regions of the sky in due order, to Brahmā, to
the air, and Sun in due order, to the viśvedevas and all beings,
then he should offer to the dawn and to Śiva northwards and
southwards to pitṛs exclaiming 'Svāhem-reverence'. Having
done it on the right and to the north-west saying 'O yajña' he may offer the remains of food and water from the vessel according to rule. He should perform ceremonies to gods and other objects of worship with each one's special portion of the hand. A line drawn to the left of thumb of the right hand is the portion of hand sacred to Brahma and the part between forefinger and thumb is the portion sacred to pitṛs, and the tip of fingers is the portion sacred to gods. All the ceremonies should be performed with these respective portions of the hand (221.85-93). After walking along the high roads and after taking bath, satisfying hunger and thirst and after relieving oneself from weariness one should change one's cloth and daily rinse out one's mouth (221.131-132).

There are rules of good behaviour. A man should strive to attain the three puruṣārthas. A quarter of his wealth should be laid aside for the next world, half of his wealth should be kept for his maintenance and for the performance of periodic śādhas, and remaining quarter should be considered as capital and one should exert himself to increase it. Similarly a wise man should practise righteousness in order to withstand sin and so also kāma yields fruits here on account of the next world. Thus a man should try to attain all the three puruṣārthas (221.11-13).

One should offer a seat to the Gurus accompanied by
rinsing the mouth and other respectful acts and should converse with them agreeably, should follow them and should not speak adversely about them (221.31,32). He should clear the path for brahmins, king, who is ill with pain, his superior in learning, a pregnant woman, a man affiliated with diseases, the dumb, blind, and deaf, a drunkard and a mad man (221.33,40). He should respectfully circumambulate a temple and a fig-tree standing on a sacred spot and a place where four roads meet, his superior in learning and a guru (221.40,41). He should avoid a deed that causes pain to others and the infliction of pain on living creatures (221.74).

One should revere the brahmins according to one's ability with the offering of milk and honey, one should always respect brahmins and should not contradict them even though he might sometimes get scoldings from them (221.83-85).

There are many acts which a man should abstain from performing in order to preserve the right mode of behaviour. Many of the rules are simply hygienic but as Religion pervaded all the aspects of man's life, the rules of law, of morality, of health and hygiene and of religion are mixed up. Thus it is said that one should eschew conversation with the wicked, should not be addicted to falsehood, harsh speech, evil books, evil words and the homage of evil (221.19). An intelligent man should not divulge another's fault except in the event of
injury (221.28). A wise man should never stand with his foot or leg extended, nor should he throw out both his feet or press one foot with another. He should eschew deadly attacks, abuse and calumny. A clever man should not play deceit, self-conceit, or sharpness. He should not disgrace with ridiculous fools, insane persons, those in calamity, the deformed, or magicians or those who have limbs deficient or superfluous. He should not inflict punishment on another in order to instruct a son or disciple and he should not draw his sit towards him or sit down (221.43-47). One should not revile or ridicule the gods, vedas, dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or performing austerities. One should never listen to those unmannerly persons who do such things. One should not mount on a high bed or seat nor on a low one (221.78-82). A sensible man should not carry water and fire at the same time, nor should he thrust out both his feet towards guru and gods (221.101). A wise man should never stand in gardens and other places in the afternoons, nor should he converse with a woman hated by the populace or with a widow (221.139,140).

He should not defecate or void urine in a path leading to villages or temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.
He should not void urine, defecate or engage in sexual intercourse in water. He should not gaze at another's wife naked and should not look at his own ordure (221.22-24). He should not step on ordure, urine, hair, ashes or potsherds and a wise man should not step on husks, charcoal, bones or decayed things, or on rope, clothing etc. whether on road or on the earth (221.24,25). He should not defecate or void urine while walking or standing (221.29).

One should not look at the Sun, Moon or constellations with passionate desire and should avoid a broken seat, bed and cup (221.30,31). He should not scratch his head frequently without any reason. And when his head is washed he should not touch his body with oil at all and he should cease his own reading when everyone is abstaining from reading (221.33,36). He should not talk of his Guru's evil doing and should appease him when angry. He should not listen to abuse when others utter it (221.38). He should not carry shoes, clothes, garlands, etc. that others are carrying. He should avoid oil anointments and sexual intercourse on the fourteenth, eighth and fifteenth days of the month (221.41-43). A man should not sleep with his head to the north, or west but he should sleep placing his head to the north-east or east (221.49,50). One should not look at a heifer sucking and should not drink water with the hands joined together. He should not blow the fire with his mouth (221.102).
Elaborate rules for acamana are laid down in several smṛtis. The Br. P. states that one should take one's food after duly rinsing his mouth with frothless, inodourous, pure and holy water (221.63). After washing his hands and feet and sprinkling water on them he should, with his face between knees and composed mind, rinse out his mouth. He should drink water three or four times after twice wiping the sides of his mouth, the apertures of the body, and his head. After duly rinsing out his mouth with water, being pure, he should perform the ceremony to the gods, pitṛs and Rishis diligently. He should rinse out his mouth when he has sneezed or spitten out or donned his raiment. After a sneeze and licking and a vomit and spitting etc., he should rinse out his mouth, touch a cow's back and look at the Sun, and he should hold up his right ear, since this is in his power, in the absence of the former he should do the latter (221.65-69).

Various kinds of snāna and procedures about snāna are laid down in Nibandhas and sāstras. The Br. P. states that one should not bathe in perfumed water and at night. Bathing except by day is declared to be most potent for calamity and he should not apply ungents when he has not bathed

(221.51,52). After shaving, vomiting and sexual intercourse the wise man should resort to the place where the bodies are burnt and should bathe keeping his clothes on (221.79). The earth to be employed (like soap) for cleansing the body was to be employed from a pure place and not from a place beneath the water, from an ant-hill, from a ground infested with mice and where purification actions etc. have been carried on (221.64).

The rules and regulations about food and drink etc, framed by the law-givers were based on rules of hygiene and science and were obviously meant to preserve the purity as well as intellectual as well as culture of the Aryans. The Br. P. also lays down many rules and restrictions regarding food and drinks some of which have been noted in the section of 'food and drinks'. Thus it states that a man should eat after revering the pitrs, gods, mankind and living creatures. He should always eat his food facing the east or north, restraining his speech, with his mind intent on food and with his face between the knees (221.26,27). He should not eat nor engage in the worship of gods while clad in a single garment (221.33). He should take his food evening

Vide also Dakṣa (II.44-45), Sātātapa quoted by Gṛhya Rātnākara P.188, Parāśāramādhavīya I.,Part I,P.271, and Atī 321-328 for the seven kinds of earth to be avoided.

Pandya H.C.: Intelligent man's guide to Indian Philosophy, P.314.
and morning after revering his guest (221.48), one should not eat when unbathed, when reposing, while thinking of other things, when sitting on his bed or on earth, nor when making a sound nor when clad in a single garment, nor when speaking, nor without giving to spectators, but he should eat according to rules after taking a bath in the morning and evening (221.58,60).

Rice should be eaten that has been kept a while, mixed with oil and long stored and wheat, barley, butter-milk and preparations thereof unmixed with oil should be taken. The hare, tortoise, go-samp, porcupine and the Rhineceros may be taken and the domesticated pig and fowl may be eschewed (221.111).

The practise of daily danta-dhāvana has existed in India from the most ancient times. The Br. P. states that one should always wash one's teeth facing eastwards or northwards and restraining the voice (221.48). He should not gnash his teeth, nor beat his own body. He should always avoid sleep, reading and food at both the twilights and sexual intercourse and setting out on a journey at the evening twilight (221.70,71). One should trim one's beard facing eastwards or northwards (221.72). He should guard his wife,

should shun jealousy by day, in sleep and in sexual intercourse (221.74). One should not dress unbecomingly, nor speak so. One should be clad in pure white raiments and adorned with white flowers (221.81,82).

As regards the dwelling place it is stated that one should not take up one's abode where four things do not exist; viz. a person who pays debts, a physician, a brahmin learned in Vedas and a river full of water. One should dwell at a place where the king is powerful, devoted to righteousness and where the foes have been vanquished. One should reside at the place where the king is unassailable, where the earth is prolific, where the citizens are well-governed and always practice justice, where folk are charitable, where the husbandmen are not gluttonous and where all medicinal herbs are procurable. One should not dwell there where three things are constant, viz. a person desirous of conquering, a former enemy and folk who are always holding festival. A wise man should always dwell among good tempered neighbours (221.103-109).

A woman in her monthly course was considered to be impure. Special rules were laid down for the time of sexual intercourse also. Thus it is said that one should avoid seeing touching, seeing and talking with a woman in courses (221.136). One should not have sexual intercourse with one's
wife on the fourteenth, eighth and fifteenth days of the Moon (221,42). A woman during menstruation should be avoided by all the castes for four nights. He should avoid the fifth night of the Moon in order to avoid the birth of females, then let him approach his wife on the sixth night, that night is the best among even nights. As daughters are born as a result of the sexual intercourse on odd nights, a wise man should cohabit with his wife on even nights for getting sons. Lawless men cohabit with their wives in the morning and eunuchs at the evening (221.75,76).

Special regulations are formed regarding purification from defilement by touch and other reasons, water that has satisfied cattle, that is in the natural state, that is lying on earth, and likewise flesh that has been slain by cānd-ālas, kravyādas, and others and clothes and other things lying on the high road are said to be made pure by the wind. Dust, fire, a horse, cow, the rays of Sun and Moon, wind, earth, drops of water, mosquitoes and other insects inflict no contamination though they have been in contact with corrupt things. A goat and a horse are pure as regards their face but the face of cow or calf is not pure. A hawk is pure when it knocks the fruits down. The things like seat, boat, carriage, bed and grass on the road are purified by the rays of Sun, Moon and wind as the articles of trade (221.113-131).
After touching a menstruous woman, a horse, a jackal and other animals, or a woman recently delivered of child, or people of low caste one should take bath for the sake of purification and also after carrying a corpse. After touching an oily human bone a man becomes clean when he has bathed, after touching a dry human bone a man becomes clean by rinsing his mouth, or by touching the cow, or by gazing at the Sun. One should not disregard blood, spittle and ungents for body (221.134-136). Without taking up five pindas, one should not bathe in another man's water, one should take bath in holy ponds, in the Ganges, lakes and rivers. After touching or conversing with the blasphemers of the gods, pitrs, and holy sāstras, sacrifices, prayers and other sacred objects, one should purify one's self by gazing at the Sun. And after looking at a menstruous woman, a sudra, an outeaste, or a dead body, the unrighteous, a woman recently delivered of a child, a eunuch, a naked person, and persons of low caste, and on those who give away children and on the paramours of other men's wives, the wise must indeed perform this purification of themselves. After touching the forbidden food, a woman recently delivered, a eunuch, a cat, a rat, a dog, a cock and an outeaste or what is caste away, a Cāṇḍāla and those who carry away corpses, one is purified by taking bath. One who touches a woman in her periods, and the domestic hogs, and even two men who have been contaminated by the impurity of a
newly-delivered woman and the base man who continually neglects the ceremonies and one who is abandoned by brahmins is polluted (221.123-146).

There are rules again regarding forming friendship with people. One should not befriend with the haughty, or insane, or fools or unmannerly or those having a bad disposition, or those who are corrupted with thieving and other vices, or spendthrifts, or the covetous, or enemies, or prostitutes, or inferiors, or husbands of prostitutes. One should not make friendship with the mighty, or inferiors, or reprobates, or the evertimid, or fatalists. He should contact friendship with good men, with those who always observe virtuous custom, with the wise, with honest, with the powerful and with those resolute in action (221.82-84).

The Br. P. also deals at length with the cleaning of various things. Thus it states that shells, stones, gold, silver, ropes, garments, vegetables, roots, fruits, wicker-work vessels, leather, gems, diamonds, corals, pearls, men's bodies are best cleansed with water and iron things with warm water, stones by scrubbing, oily vessels by warm water and winnowing, grain, antelope-skin, pestle and mortar for husking rice and thick clothes and a store by sprinkling and woolen things and hair have ceremonial purity. White mustard is cleaned with oily sediment or the sediment from
the sesamum seed. Things that are injured are always cleaned with water, cotton things with water and ashes, timbre, ivory, bone and horn by scraping, earthen pots by reburning (221.113-119).

There are somethings which are naturally pure. Thus the alms, a workman's hand, wares for sale, a woman's face, whatever passes at the high-road, what is unknown, what is brought by slaves and minerals, what is admirable for its sound, what is long past, what is extremely abundant, what is young, what is done by the old and sickly, kitchens having their business completed, women sucking children, running water and odourless bubbles are all pure things (221.128-130).

The ground is cleansed through time, by the rubbing of bodies, passage of cattle, by smearing, digging, watering, by houses, by sweeping or by worship. Things infested with hair-dice or sniffed at by cattle or infested with flies should be sprinkled with earth water and ashes. Things made of udumbara wood should be cleaned, with vinegar, tin and lid with salt, brass things with ashes and water. The overflows of fluids are pure. A thing soiled by ordure is cleaned with earth and water by removing unclean and smell and other such things by removing colour and smell (221.131,132).

When one comes in contact with bad roads, mud and water one
is cleansed by leaving them alone and things made of brick or mud are cleansed by contact with the wind (221.132,133).

Again there were some beliefs that on account of the presence of a divine jewel, people had no diseases and they were never afflicted by anāvrṣṭi (16.24). If the Linga of lord Mahādeva was plunged in blood it was considered to be a bad omen suggesting the coming of some disastrous event (169.38). The effect of an evil eye was counteracted by revolving round the face of a person the tail of a cow, vessel and pots (134.12,23)76.

There were different types of pastimes in which people indulged in order to get relaxation from the monotonous tasks of life. Hunting was a very good pastime (10.22), (13.39). The art of story - telling prevailed and the characters of good kings were given as instances (15.49), (26.16). Some people were experts in Gajayuddha (44.18). Dyūta was considered to be vyasana (43.32) and men gambled and procured wealth (170.35). All people from the city together with women, servants, prostitutes and the king with

76 For details vide: (i) the evil eye, Amulets, Receiptes, Exorcisation, etc. by E. Rehtsek, JBBRAS, X, PP.299, ff. (ii) The evil eye and allied notions by H.G.M. Murray, Aynslay: IAXV, PP. 330 ff.
his retinue came to witness the public sports like Malayuddha (193, 23, 24).

The custom of smelling the head of children to show parental affection was very common in the Mahabharata and Ramayana. When some public declaration was to be made, the custom of ghosa (called गोशा) was there (170.74).

**Honouring Guests**

Nityajña or Manusya-yajña i.e. honouring guests was considered to be one of the important duties of a householder. The Br. P. also assigns a very high position to the Atithi. Thus it states that when a guest is satisfied with speech, the goddess Vāgīśvarī is pleased, when he is satisfied with food, lord Sakra is pleased, by washing his feet the pitrs are pleased, by giving him food Prajāpati is pleased by serving him lord Viṣṇu and Lāmba are pleased, and by providing him sleeping accommodation all the gods are pleased, therefore.

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77 cf. Rām. I. 26.21c, 76.4d, II.39.19d, 40.4d, IV. 20.19c VI 91.12a, Rām. (Cr.ed.) I.21.3, Mahabharata xiii. 14.1333. Smelling the head is the traditional embrace often referred to in the Sanskrit literature. A similar custom was common with the Jews in ancient times, evidently based on Genesis XXVII.27.

78 Kane P.V., HDS. Vol.II.II, PP. 749-56,
the guest is the highest person to be revered. A guest who comes in the early morning should be considered to be a god and he should be considered to be the merit obtained from all the sacrifices. Agni is the highest among all the twice-born, brahmins are the highest among all the classes, the husband is the highest person for a wife, and a guest is the highest person for all the beings (80.49,51). If he is satisfied and pleased, the gods too are pleased but if he is not satisfied the gods and pitris are also displeased (80,52). Those people whose places the guests come and go away satisfied should be considered as passing a successful life, the life of others being useless. The things given to a guest entailed the merit of the dāna of the world (163.14-16). The guest leads one to heaven (163.19). The Dharma, fame and prosperity of a person are destroyed who ignores a guest (163.21).

Atithi was given a seat and he was worshipped. He was given the food (163.17,18). The cows, arghya and water were offered to him (208.9). He was highly honoured and was worshipped with various things (1.13).