SOCIETY

Every good piece of literature normally reflects the social conditions of its age. The simple reason for this is that the writer always draws his inspiration from the society in which he lives. His social environments always play an important role in his creative activity. Even if a particular writer tries not to say anything about the society of his time, some material is bound to come in his creation inadvertently. There are no exceptions to this rule. In case of the Mahābhārata, with its encyclopaedic nature and scope, we are therefore entitled to expect a really vivid picture of the contemporary society. Needless to say that the great composition associated with the sage-poet Vyāsa fully lives upto this expectation.

The Mahābhārata is indeed like an ocean into which the multifarious social and cultural streams of India have merged. If is an epitome or repelica of entire India of those times. The word Bhārata signifies the "Battle of Bhāratas" and thus the word Mahābhārata means "the Great Narrative of the Battle of the Bhāratas".
We hear of the tribe of the Bharatas already in the Rgveda, and its original home was in the valley of the Sarasvati, Dr̥ṣadvati and Āpayā rivers in the heart of Kurukṣetra. The Kaurvas, so called after Kuru, a Bharata King, ruled over the territory for a long time and made the land of their habitation famous under the title Kurukṣetra. Gradually the region called the Kurus came to include part of the Gaṅgā-Yamunā doab also.

The Mahābhārata is truly or literally a Dharma-śāstra which confinds all types of Dharmas. Although the Saūti and Anuśāsana parvans are particularly important for the history of Indian Society, its ideals and ethics material relevant to this subject is scattered all over the Epic. In this chapter an attempt will be made briefly to draw picture of contemporary society on the basis of this material.

The term 'Society' is used for the whole tissue of human relations whether organized or not. The concept of society implies contact direct or indirect, and the binding tie of relations enduring and comprehensive. The essence of society is not just relations but being in their mutual relationships. The dominant theme in Hindu social thought and practice is the specific duty of the four castes and the four orders of society. Due to the existence of caste system Hindu society was very
different from any social structure characterized by impersonalistic interaction and legal contractual relationship. Hence social relationships in the Mahābhārata were dominated more by notions of status and a community of feeling rather than by contract and formalized patterns of behaviour. Thus the study of society takes into account the institution of caste or class, Āśramas, marriage, family life, position of woman, food and drink, dress etc.

THE VARNA SYSTEM

The word Varna occurs in the Rgveda and it means 'colour' or 'complexion' or 'light'. But in some Rgvedic verses it is associated with groups of people having fair and dark complexion suggesting thereby the existence of two broad divisions of society. The four Varṇas are mentioned in the Puruṣasūkta. With the passage of time, however, the word underwent a semantic change and come to signify "Social order" or "Social division", but the idea of Varna was based originally on race, culture and profession. Historically the word "Jāti" in the sense of caste can be traced back at least to the times of the Nirukta. It hardly exists in the sense of caste in the Vedic literature. The word, 'Jāti' implies the 'heredity cannotation' while the word 'Varna' implies the
'colour cannotation' which was so strong that "when the classes came to be regularly described as Varna, four different colours were assigned to the four classes by which their members were supposed to be distinguished."

In the Mahabharata it is stated that at the time of creation of four Varṇas, complexion was a differentiating criterion. The Brāhmaṇas were white, the Kṣatriyas were red, the Vaiśyas were yellow and the Śūdras were black. Regarding the origin of these Varṇas the Mahābhārata has identical views with the Vedic literature. The Mahābhārata declares that brahmanahood is stated to be the culmination of many births. From animals one was first born as Śūdra, then as Vaiśya, next as Kṣatriya and finally as a Brāhmana and further it was mentioned that these sprung respectively from the mouth, arms, thighs and the feet of Brahma. The main functions of the four castes in order were respectively as follows: Brāhmaṇa class was mostly concerned with intellectual and spiritual enterprises; the Kṣatriyas with militaristic and administrative tasks, the Vaiśyas with agriculture and commercial functions and the Śūdras with servile and menial works of life. Consequently the virtue of the four castes in order were self-restraint, Victory in war, acquisition of wealth and adroitness.
But right from the Vedic period despite this fourfold classification, in actual practice there were many subcastes, but roughly they could be put in one of the four big categories. It is now necessary to examine the status of each of them in the society during the Epic age.

**BRAHMANAS**

The brāhmaṇas got the most exalted position among all castes. They were at the top of the social scale and were concerned with the functions both of the intellectual elite and of priesthood. The qualities of a brāhmaṇa are described in Pativratopakhyāna of the Vana parva as follows. Wrath is the enemy of persons residing in their own body. One who forsakes wrath and infatuation, gods consider him a brāhmaṇa. A person who speaks the truth and pleases his elders, and though himself injured never injures others, gods consider him a brāhmaṇa. One who has his senses under control, who is virtuous, devoted to studies and is pure and who knows how to restrain lust and anger, him the gods consider as a brāhmaṇa. A man with high thinking, who loves all people as his own-self, knows what is right and applies himself to all righteous acts, gods consider him a brāhmaṇa. A man who is devoted to studies and teaches others, who performs sacrifices and officiates at sacrifices performed by others and who
gives away in charity according to his means—him the
gods consider as a brāhmaṇa. The foremost of the twice-
born, who is a student of Vedas practising continence,
who is generous, sober and attends to his studies, only
him the gods consider as a brāhmaṇa.

Further the Epic states six types of brāhmaṇas. These were those brāhmaṇas who are possessed of
learning and beneficient features and that look upon
all creatures with an equal eye, are said to be equal to
Brahmā. Those who were devoted to the practices of their
order are equal to the very gods. Those who were not
well-born and not devoted to the duties of their order,
and were wedded to evil practices are like Śūdras. Those
brāhmaṇas who were employed in courts of justice for
summoning people, perform worship for others for a fee
and make voyages in the oceans were regarded as cāndālas.
Those who become Rtvijas, Purohitas, counsellors, envoys
and messengers were equal to Kṣatriyas. Those who ride
horses or elephants or Ratha become foot-soldiers were
considered equal to Vaiśyas. It was the duty of the
King that he should tax, the last four types of brāhmaṇas. Those who have adopted of this class ultimately considered
as Brāhmaṇas. The Chīrakarma, Natakarma and Nartakakarma
were mentioned in the Mahābhārata as other types of
brāhmaṇas.
A brāhmaṇa was also named as Śatkarma in the Epic. The six acts being: performance of sacrifices, officiating sacrifices for others, making gifts, acceptance of gifts, study and teaching. Some more qualities were also necessary for a brāhmaṇa. There were prescribed twelve Vratas for brāhmanas which reflects their disciplined mode of life. The life of a brāhmaṇa was fully dedicated to Dharma. He had to spend his whole life for holy acts. The Mahābhārata further reflects that the murder of those brahmanas who had adopted the profession of a Kṣatriya was not sinful. Dronacārya, Aśvatthāma and Kṛpācārya were the brāhmaṇas but they had taken to weapons. For the maintenance of discipline in the society it was mentioned in the Epic that any class could take to weapons. With the permission of the king a brahmaṇa could also hold weapons. It was stated that brahmanas should do work with Kṣatriyas with the spirit of unity. These two Varnas are the origin of the other Varnas. The jealousy between these two Varnas is troublesome for the whole society.

The rulers of the Epic age were Vaiśnavas and followers of brāhmaṇism. The kings of showed honour to brāhmaṇas. Some of the kings had appointed learned brāhmaṇas as their ministers, and never failed to satisfy
them. The brahmanas were the custodians of the social literature and enjoyed judicial powers. They were appointed to important positions at court.

A brahmana was considered as a preceptor of all castes. Whatever he eats, wears and gives away are his own property. He is the first born creature on earth. From him only the other Varnas are born. He got the foremost position among the twice-born. He is like a god on earth. Everywhere he is considered to be a free man and he should be respected everywhere. He should be free from tax. The Pantha-Dāna should be given to him. It is also described in the Epic that the caste was mostly determined by birth, but there are instances of occupational classification. A brahmana from his very birth got an honoured place. It is also mentioned that the status of 'dvijatva' is attained neither by birth nor by sacraments and learning, conduct alone produces it. Even a Śūdra who performs his duty well is to be regarded as dvija. And a brahmana who takes to the work of a Śūdra after giving up his own duties is reduced to the position of a Śūdra.
KŚATRIYAS

Kṣatriyas form the next order of society. A Kṣatriya appears to be so called because he saves one from injury. Sānti Parwa also describes that Kṣatriyas are those who protect brāhmaṇas against injury. The term Rājanya is found in the Rgveda for Kṣatriyas but in the later vedic literature it became a regular term for a man of the royal family. The word Kṣatriya comes in the Rgveda as an epithet of gods and in some verses it means a king or a noble man. But its use in the sense of caste or varṇa is observable particularly in the later vedic literature.

The main function of a Kṣatriya is the protection of people and fighting and death in the battle-field is considered to be extremely beneficial to him. The Kṣatriyas must fight a righteous battle i.e., Dharma-Yuddha. They were primarily concerned with the administrative works. As political power was the most important power, the Kṣatriyas often asserted their superiority over the brāhmaṇas. They enjoyed many immunities and privileges especially in taxation. It is very shameful for a Kṣatriya if he runs away from the battle-field.

Other duties and virtues of Kṣatriyas are vedic study and performance of sacrifice, self-control, possession of high spirit, energy, enthusiasm, heroism, self-sacrifice,
compassion to all beings, helping others, particularly brāhmaṇas and vaiśyas, acquisition of wealth to be given away to deserving people and study of politics.\(^{54}\)

It was also mentioned that Kṣatriyas were brilliant in studying Vedas, Dhanurveda, fighting and Music.\(^{55}\) It is virtuous for a Kṣatriya to fight for Dharma.\(^{56}\) Kṣātra Dharma was origin of all other dharmas. All others depend upon this. Among all forms of Dharma Kṣātra Dharma or Rāja Dharma is given the formost position.\(^{57}\) In the same manner some duties were not fit for Kṣatriyas. These were asking others for any thing, penance, begging alms and subsistence on others prosperity.\(^{58}\) A Kṣatriya could have wives of three casts i.e. one each of the Kṣatriya, Vaiśya and Śūdra. While the issue from Kṣatriya and Vaiśya were considered to be Kṣatriya whereas an issue from Śūdra was regarded as Śūdra. This shows that such a marriage was not favourably looked upon the society.\(^{59}\)

Thus in the Epic age the Varna system was purely based on birth. Although we get some passages declaring that a man could make his life by his karma. It was also said that a Śūdra could be a Kṣatriya by his good deeds.\(^{60}\) But this was only the motive principle. Society could not acclaim it in a practical shape. The energetic hero Karna could not get Kṣatriya-hood in his life. Being a
Sūta, Draupāḍī refused to marry him.\textsuperscript{61} It was only the political trick of Duryodhana to give a Kingdom to Karṇa and make him a king. By this way he wanted his help and strengthening of enmity with Pāṇḍavas. Even by doing so he was not get away from the stigma attained to him by the Vāṇa system. Bhīma had pointed out on his Rājyābhisēka that he was not fit as a ruler as he was not a Kṣatriya.\textsuperscript{62} Even at the time of the battle, Karṇa was always considered to be of a lower caste.\textsuperscript{63} Droṇa, Kṛpa, Aśvathāmana and Parśurāma adopted the Kṣatriyas-Dharma even then they were regarded as brāhmaṇas. So by and large a man gets Vāṇa only by birth nor by his deeds or profession.

**VAISHYA**

Vaiśyas were considered a part of the twice-born society.\textsuperscript{64} They were born from the thighs of Brahmā.\textsuperscript{65} Thighs are the symbols of Udyoga or trade. In the Mahābhārata it was mentioned that the Vaiśyas were born from stomach of Brahmā.\textsuperscript{66} So there were different attitudes regarding the profession of Vaiśyas. Of the two ideas the earlier appears to connect the Vaiśyas with agriculture whereas the latter, adopted in the Mahābhārata suggests their inclination towards trade and commerce and earning wealth.
The main functions of the Vaiśyas were thus mainly Merchandise (Vānijya), Cattle-rearing (Paśu-Pālana) and Husbandry (Krṣi). In society those persons who do Vedic Study, making gifts, performance of sacrifices acquisition of money by honest means, hospitality, reception of guests and brāhmaṇas, self-control, sacrifices were regarded as Vaiśyas. But their main function was to earn money for good deeds. A good Vaiśya was not allowed to sell sesamum, perfumes, meat, iron, leather and liquid substances. A Vaiśya could marry within the two castes of women i.e. Vaiśya itself and Śūdra. His issues by wives of both the castes become Vaiśya. But a marriage with a Śūdra lady is really condemned in the Epic. The status of Vaiśyas was inferior to that of the brāhmaṇas and kṣatriyas. It even appears that the entire economical and financial burden of the society fell on their shoulders. They had to pay charity to brāhmaṇas, taxes to kṣatriyas and salary to Śūdras.

ŚŪDRAS

Śūdras constitute the fourth order of society. In Rāvedic times they were known as Dāsas or Dasyus. They were the servants of the twice-born, who could expelled them at will and they could be claimed at will. They were always considered as eternally unholy. The Satapatha
brāhmaṇa equates them with dogs and black-birds and described them as untouchables, sinners full of darkness. A Śūdra was born from the feet of Brahma, which suggests that they got the lowest rank in the society which is supposed to serve just as the feet carry the upper part of the body.

The main function of a Śūdra was thus to serve the three higher castes. The Śūdra was one who eats everything, does every type of work and was eternally impure. Śūdras had to serve and eulogize brāhmaṇas and the study of Vedas and performing of sacrifices is prohibited for them. He had to work labouriously for the welfare of self. By performing these duties he attained emancipation. It was stated that if a Śūdra gives up malice, worships deities, honours the twice-born, practises good conduct and self-controlled was free from anger and cruelty and makes charities, he gets whatever he desires. Among the duties of a Śūdra it was clearly narrated that a Śūdra could not leave his owner in the time of difficulty. The money which hesaves for himself could be used for his master when he was in difficulty. A Śūdra could not enter the preceptor's āśrama for studies. At one place Vidura himself said that being a Śūdra I could not impart education. A Śūdra could have wife of only one caste.
i.e. Śūdra itself and his progeny become Śūdra.54

We have already observed that a Śūdra was generally expected to serve the twice-born but it was also mentioned in the Epic that a Śūdra could earn his living by trade, cattle rearing and industry.85 The Ekalavya story in the Ādiparva shows that a Śūdra could become a competent warrior even as good as Kṣatriya.66 A religious minded Śūdra praised as a more precious personality than a worthless brāhmaṇa. It also adds that such a Śūdra deserves highest commendation.67 A Śūdra by practising the virtues of the twice-born could attain the status of a Kṣatriya.88 Anuśāsana Parva also describes that a Śūdra possessed of āgama, becomes a dvija, who had undergone scarements.89 This shows that according to the Epic a Śūdra was premitted to lead a life as that of higher classes. Once Indra is said to have told Mandhātā that even a Sudra could perform sacrifices like twice-born90. They could do Pākayajña oftenly.91 Many Śūdras had their own rules and regulations like Aryans.92 The Śūdras Vidura, Kāyavya and Mātaṅga were popular for their good conduct and religious mindedness. They can follow their own modes and trades.93 In the administration Śūdras got the three important places.94 In the Rājasūya sacrifice, Yudhiṣṭhira invited Śūdras honourably.95
Thus in the Epic we find two controversial positions. According to one the brahmanas were on the top in the social circle and no other caste can equal the importance given to them. Whereas on the other hand it was also declared that even a Śūdra can get Dvijatva by his good deeds. He can rise to be a respectable man in the society.96

Thus we may conclude by saying that in the Mahābhārata times people adhered to different ideas and attitudes. Some advocated the birth-based Varna system whereas others believed that it fully depended on the Karma-Siddhānta. This type of people wanted to give equal rights to every one. But evidently they could not achieve success which resulted in segregation of many groups of new entrants in the system and creation of a number of mixed castes in society.

MIXED CASTES

It would appear that at the earlier stages the caste system was not rigid. Members of the upper classes could intermarry with Śūdras, though it was not favoured. The result is that a few new mixed castes originated in the society.97 These castes spread among the society out of greed for money, passion, uncertain knowledge about castes
or out of ignorance. The Epic mentions few mixed castes which were not favourably admitted by the society. These were Pārasāva, Ugranāma, Cāndāla, Sūta, Vaidehaka or Maudgalya, Magadha, Niśāda, Ayogava, Sairandhara, Mudgara, Madranābha, Saupaka, Pāṇḍu, Vāmaka, Vena, Vrātya, Pulkaśa, Karavara, Andhara etc. etc. Åśrama System

Next to Varna system the Åśrama system constitutes one of the most important feature of the Mahābhārata society.

The word Åśrama is derived from the root sram, 'to exert oneself', therefore it may mean by derivation (i) a place where austerities are performed, a hermitage and (ii) the act of performing such austerities. Literally, an Åśrama is a 'halting or resting place'; the word therefore denotes a halt, a stoppage or a stage in the journey of life just for the sake of rest, just for preparing oneself for further journey. The Åśramas, then are, to be regarded as resting places during one's journey on the way of final beatitude, the final aim of life. The Mahābhārata says that the four stages of life form a ladder or flight of four steps. These are (i) Brahmacarya,
that of a student (ii) the Grhastha, that of a married man, the householder (iii) vanaprastha, that of retired life in the forest, after abandoning the home, preparatory to complete renunciation of worldly relations and (iv) saṁyasa, the life of complete renunciation of worldly relations and attachments.

In all these stages of life, contempt pride and deception were condemned. Non-injury truthfulness and absence of anger were virtues common to all stages. One who regularly proceeds in life according to these steps is glorified in the other worlds. To complete the way of life one has to pass through these āśramas.

**BRAHMÇARYA ĀŚRAMA**

The foundation of our life starts with the Brahmacarya Āśrama. Our whole life depends upon this step. This was the development stage of everyone. It was the gateway of one's life. A brahmaçāri has to wear very simple clothes. The main duties of a brahmaçāri were to take alms, to wear yajnopavita, to listen to the hidden meaning of Dharma, to act according to Vedas, to perform sacrifices and to serve his preceptor. He should lead his life in the service of his preceptor.
A Brahmacāri should devote the first quarter of his life to study and character building. He should lead his life for the preceptor's service, Vedic study, and conquest of pride and anger. He should do all those things which pleases his preceptor. The third part consists in deep reverence caused by grateful rememberance of the preceptor's favour. The fourth and the final stage requires that the pupil should humbly and respectfully offer Daksinā or fee to the preceptor. The Brahmacāri must do all those things which the preceptor allows him to do. Those who lead the life of a Brahmacāri faithfully, attains emancipation. A Brahmacāris should not do those six works which were practised in leading life. These were performance of sacrifices, officiating sacrifices for others, study and teaching, making gifts and acceptance of gifts and not to do any unrighteous work. Those who pass their time obeying the rules of this āśrama ultimately acquire control over their mind. A Brahmacāri who spends his whole time for the service of his teacher, reaches heaven and gets all desirable things. On asking of Yudhiṣṭhira, Kṛṣṇa enumerates the qualities of a Brahmacāri saying that by practising Brahmacarya āśrama, "a Brahmacāri is honoured with age, heroism, wisdom, money, fame, puṇya and my love."
By keeping self control on himself in this āśrama, a brahmacāri wins over even death. Further the epic describes that a Brahmacāri had to serve his parents and teacher. A Brahmacāri who serve them all without any default, wins the three worlds. By serving father, mother and teacher he wins this Loka, Paraloka and Brahmaloka. He was not to disobey them in any circumstances. Among these three, the teacher gets the foremost place. If a teacher was happy then the Pitṛs and other gods were naturally happy. So the teacher or Guru is the most respectable man in the society. So the state of the Brahmacarya āśrama is of great importance. It is indeed through the practice of Brahmacarya that the gods acquired their divinity, the fortunate Rṣis got Brahmaloka, the Gandharvas won the beauty for the Apsarasas and the sun was born for the day.

GRHASTHA ĀŚRAMA

The second stage, the Grhastha āśrama starts when a man having completed his studies returns home and takes a wife with a view to performing the household duties together. Among all the stages, the Gṛhasthya is considered to be the most difficult and at the same time the most important since it is the origin of all dharmas.
During this second stage of life a man gets married and kindles the sacrificial fires and practises piety together with his consort. A Gṛhastha should acquire the triad of Dharma, artha and kāma in this time. The householder should perform the duties of Gṛhasthyā by acquiring money by honest and pious means. All other āśramas depend upon this āśrama. It is the duty of a householder to welcome and honour the guest, since there is no Dharma above that. Great stores has been laid on the entertainment of guests. To obtain a son is of great importance for a householder. Without a son, the householder's life is full of misery. In the absence of a son, he is not able to attain the pious worlds. It is also mentioned in the Sānti Parva that the gods are pleased with sacrifices of the householder that means with his oblations and the sages with his study of the Vedas. By his begetting children Prajāpati is pleased. After getting married a householder should love his own wife without neglecting the works, which are performed for teachers. Keeping self control on himself he should not marry with his near and dear one's. And a householder who gives up quarreling with his relations gets emancipation. A householder who enjoys with one's own wife gets satisfaction and happiness. Regarding the number of wives for a Gṛhastha, Ādi Parva appears to
condone the possession of more than one wife for a man.  

Four types of householders have been mentioned on the basis of their method of collecting foodgrains. First is Kuśuladhānya i.e. who has grain stored for three years. Second is Kumbhidhānya- who has a store of corn in an earthen vessel, sufficient for six or ten days or for one year or six months. Third is Aśvastana i.e., who has no food for the next day and the fourth or last one is Kāpotimāṣrīta i.e., who lives by gleaning corns. Among those one who adopts Kumbhidhānya, Uṇcāśīla and Kāpoti-Vṛṣṭī is said to be prosperous. It seems in ancient times it was considered important to collect food grains through hard work.

Regarding the food of a householder, Mahābhārata enumerates many types of rules and regulations. He should first serve food to the gods, pitṛs and guests then eat himself. To give food to the tired guest is of great virtue for a householder. The duties of householder towards his family members are as follows. He should regard his elder brother as a father, the wife and the sons as his own souls, the servants as his own shadow and the daughter as weak and helpless. Therefore these people even if insult him, he should tolerate it by all means. He has to do the righteous work by conquering fatigue.
Thus to conclude the duties of a Āgrahastha, the Epic describes that these are six fold viz., Vedic study, teaching, performance of sacrifices for one's own'self and for others, giving and acceptance of gifts. Even at the time of entertainment, he should perform his duties which are not to be neglected. The householder has to pay five kinds of debt i.e. of gods, sages, ancestors, brāhmaṇas and guests. A special stress has been laid on honouring and feeding guests.

Pride, jealousy, wickedness, crookedness, injury passion, vulgar ways, addiction to pleasure, quarrel with relatives and old people and looseless in character are the qualities which should be shunned by a householder. A noble householder by performing his duties properly and having self-control gets emancipation. Adopted and followed in the right manner the Gārhasṭhya āśrama leads to the heaven.¹³³

VĀNARASAỮĀŚARAMA

Then after performing all his duties as a householder, one should lead next part of his life in the forest. A person can take to forest life when he finds wrinkles and grey hair in his body and grand children.¹³⁴ are born. One may enter this stage with or without his consort. One has to lead his life in this stage in forest by giving up
all luxuriously things. For a forest dweller it is necessary to take meals once in a day, beware of carelessness and perform yajñas regularly. He has to live in a forest only. Fruits, roots, leaves and corns grown on uncultivated lands are the meals of a Vānaprastha and for oils he has to use Inguda or Redi.

Performance of Vedic Pañca-yajña is also necessary for one who has adopted Vānaprastha. He should do all these in the forest living in the company of other forest dweller. Study of Āraṇyakas, practice of Mauna, to be unaffected by pleasure, pain and change in weather. Giving up delusion, anger, sexual union, he should also not lie down and sit on the bare ground. By performing all these duties he gets emancipation.

**SANYĀSA ASRAMA**

After passing through earlier stages a purified man enters the fourth emancipated stage called Sanyāsa or Ascetic stage. Now at this time a man is fully freed from all worldly bounds. Sanyāsis are of four types. These are Kuticaka or Kutīcare, Bahūdaka or Kṛtōdaka, Hamsa and Parma-Hamsa in the ascending order. A Kuticaka is one who lives at one place absorbed in meditation. He can beg alms for his wife, son etc. A Kṛtodaka or Bahūdaka
sanyāsī can wander from one place to another and can accept alms only from truthful brāhmaṇas. A Haṁsa does not stay at one place longer than a night. He does Vratas for a longer time. He stays under a tree or on the bank of a river. A Parama-Haṁsa is above all the rules and regulations. They have controlled the three Guṇas of Sattva, Rajas and Tamas. An ascetic has to spend his whole life in spiritual matters to get freedom from all sins. He is permitted to live at one place in rains. At this time a man is fully purified by leaving worldly things, completely following a state of peace i.e., asceticism. Among the castes, except brāhmaṇas all are debarred from the fourth stage of life.

MARRIAGE

Marriage is one of the fundamental institutions of human society. The circumstances and conditions of such unions necessarily react on various facets of the social organization. It had been one of those Indian institutions which have continued to this day with all their historical growth. It was treated as one of the greatest religious and social obligations. According to the Hindu view of life matrimony was a holy bond and not a contract.
Traditionally there were eight forms of marriage mentioned in the Epic and other Sanskrit literature. We also find mention in the Mahābhārata the Polyandry, Polygamy and Monogamy types of marriages with a variation in number of partners. These eight forms of marriages are recognized in the society from the times of Grhyasūtras, Dharmasūtras and Smṛīties. Each one of them is different in rituals and modes.

(i) **BRĀHMA**: Where the father gives away his daughter, decked with ornaments and jewels, to a learned man of good conduct invited by him.

(ii) **DAIVA**: Where the father gives away his daughter decked with ornaments to a priest who duly officiated at the performance of a sacrifice.

(iii) **ARSHA**: Where the father gives away his daughter, receiving from the bridegroom, a cow and a bull or a pair of either.

(iv) **PRAJĀPATYA**: Where the father gives away his daughter after addressing the couple with the text 'May both of you perform together your duties.'

(v) **ĀSURA**: Where the bridegroom receives the maiden after giving as much wealth as he could afford to her kinsmen and to the bride herself.
(vi) **GANDHARVA** : The voluntary union of a maiden and her lover. Sakuntla-Duṣyanta performed this type of marriage. It is fit for Kṣatriyas.

(vii) **RĀKṢASA** : The forcible abduction of a maiden from her home.

(viii) **PAISĀCHA** : Where a man seduces a girl by getting her intoxicated or by other means.

Of these eight forms of marriages some were admitted by the society while others were held a good esteem. Ādi Parva states that the first four forms of marriages are recommended for brāhmaṇas and the first seven to the best for Kṣatriyas. Vaiśyas and Śūdras are permitted for Āsura whereas last one Paisācha is universally condemned. Ārsha form of marriage also gets less important in the Epic age. This we can clarify by the discussion of Śalya and Bhīṣma. Śalya is against the tradition of this form of marriage. Even then according to rituals, which he could not defy he gets a pair of cows from Bhīṣma's sister Mādri's marriage. With the passage of time people started condemning this custom. They considered it very shameful for the daughter's parents. It is totally deprecated in the Mahābhārata to pay money to the daughter's parents.
The examples of the Rākṣasa form of marriage we get in the Great Epic. The kidnapping of Subhadra by Arjuna was well known in the society and it is approved by the society. Ambā, daughter of Vicitravīrya was kidnapped by Bhīṣma. He forcibly carried Ambā with him after defeating the king of Kāśī. Although we see these types of marriages successful but later on these were condemned strictly by the society. It was said that if a girl is kidnapped by some one, she was not considered to be traditionally married. She should be regarded as an unmarried girl and she could not be married with someone else.

Thus we see that the last four types of marriages i.e. Gāndharva, Āsura, Rākṣasa and Pāśāca were fit for Kṣatriyas. Gāndharva and Rākṣasa are regarded as approved or Dharmya marriages for Kṣatriyas. Rākṣasa marriage was considered as Kṣatriya marriage. Brāhma and Prajāpatya were considered to be the most appropriate marriages. The principles of Brāhma marriage acquired importance in later times. "The king Saṃvaraṇa wanted to marry Tapatī in Gāndharva form. But Tapatī refused to do so because she told him that I was not free in this matter. My father was fully responsible for my marriage". Yayāti also refused to marry Devayānī.
without the permission of her father.\textsuperscript{157} Gāndharva form of marriage was however sometimes considered to be the most excellent way in the society.\textsuperscript{158}

**POLYANDRY**

Polyandry is that form of marriage in which woman has more than one husband at a time or in which brothers share a wife in common.

The most glaring example of Polyandry in Mahābhārata was that of Draupadī as the wife of five Pāṇḍavas. The Mahābhārata attributes her marriage to Kuntī's proposal and inserts various explanations and justifications advanced by different personages against a storm of protests from her relatives.\textsuperscript{159} In one of the explanations, the five Pāṇḍavas are shown to be five incarnations of one of the same Indra, who by the curse of Śiva for their haughtiness, were born as men on earth, and Draupadī is said to be the goddess Laxmī born as their wife when ordered by Śiva.\textsuperscript{160}

This form of marriage was not regarded as respectable in the society and Dhṛṣṭadyumna condemns it strictly. It is stated to be an illegal marriage\textsuperscript{161}. Kuntī also realises this afterwards from the inconvenient results of this marriage.\textsuperscript{162} At one place Draupadī is described as Bandhakī because of this unworthy marriage.\textsuperscript{163}
POLYGAMY

Polygamy is that form of union in which a man has more than one wife at a time. The Vedic literature and the Mahābhārata contains a host of references to Polygamy in marriages.164

This form of marriage is popular amongst the higher classes. It is clearly mentioned in the Epic in way to show that it is approved by the society.165 Lord Kṛṣṇa is said to have sixteen thousand wives166. Although this number is not believable, yet this shows that he had many wives. Arjuna is also known as a Polygonist. Bhīma married Hidimbā in addition to Draupadī.

MONOGAMY

Monogamy is that type of marriage in which there is a union of one man with one woman. It was common in the common people and even in the higher class we find that people generally preferred to get married to one woman. The people of the Epic age considered monogamy form of marriage to be the most appropriate and legal.

SVAYAMVARA FORM

In reality this form of marriage is a mixture of Rākṣasa, Gāndharva and Prajāpatya kind of marriages.
The day of Svayamvara was fixed with the consultation of astrologers. The marriage ceremony followed after the maiden choose her partner from amongst the kings or princes specially assembled for that purpose while choosing her life mate, the maiden gave importance not merely to outward beauty but also to his heroism, prowess and fortitude and even sometimes she selected that person whom she hated the most. The practice however does not seem to have been universally approved. For Kṣatriyas it is a matter of great pride. The Svayamvara of Draupadi is well known to every one.

INTER-CASTE MARRIAGE

The Mahābhārata shows a favourable attitude towards anuloma marriages and neglects the Pratiloma marriages. We find mention in the Mahābhārata of the marriages of Śāntanu and Satyavatī, Jaratkāru and Nāgakanāya and Rchika brāhmaṇa and Gaddhi daughter. In one of the chapters of the Mahābhārata Bhīma married a Rākṣasa girl Hidimbā, Karṇa married a Sūta-Kaṇḍa and Vidura married a Pāraśavī girl.

The Mahābhārata approves the marriage of Asapiṇḍa or having the different gotra. But we get some
examples of Sapiṇḍa marriages also. Arjuna married Subhadrā who was his maternal uncle's daughter. Kṛṣṇa married Rukmīṇī who was also his uncle's daughter.

Thus there were different kinds of marriages described in the Mahābhārata. Among them some were approved while others were condemned due to some traditions and circumstances.

QUALIFICATION OF THE BRIDE AND BRIDEGROOM

The Mahābhārata lays down detailed requisite qualifications of a bride and bridegroom. If records that a man aged thirty should marry a girl of ten years or twentyone year old man should marry a girl of seven years. But this tradition could not take a practical shape. In the Mahābhārata age the marriages were normally performed in young age which is considered marriageable age today. Śakuntala, Devayāni, Satyavatī, Damyantī, Kuntī, Subhadrā and Draupadi all are grown up when they were married. Bhīṣma firmly approved that marriage should be in grown up age. But with the gap of time the Epic society came to prefer early marriage. So it is said that the marriage of a woman should be performed at the age of fourteen. This is necessary for the society because of three reasons:
1. Parishability of the world
2. Capability of reproduction of men
3. Mental (internal) purity of girls

MARRIAGE RITES

The consideration of various rites of the marriage ceremony is very important from the sociological point of view. It is said in the Mahābhārata that a father who does not arrange the marriage of his daughter with an appropriate man, is sinful as the murderer of a Brāhmaṇa. Also a man who disregard the marriage proposal by a father for his daughter is known as a worthless man. A home without woman is not worthy at all. The existence of woman is necessary for the home. The wife is one's greatest friend. Marriage is considered as an institution made by Gods. The necessity of marriage is proved by the fact that all the three other āśramas are based on Grasthas āśramas. It is compulsory for a man to get a son for yajña. According to Brāhmaṇa Dharama, marriage is necessary to get total emancipation.

STATUS OF WOMEN

The attitude of a community towards woman has a great social significance in any society. Woman is the
foundation stone of society. In whatever manner she does her work or takes responsibility only on that depends society's rise and fall. Right from the Vedic times woman got an important place in society, as a mother, wife or a daughter. In Śānti Parva Bhīṣma narrates to Yudhiṣṭhira that position of woman is of great importance. She is above all human beings. In this world there is no friend like woman, shelter of women is uncomparable, and none is equal to woman as a partner in religious matters. Of all the teachers mother is the greatest because it is in her lap that one starts learning. The place of women is domestic economy is best described in the following lines of the Śakuntalopākhyāna of Ādi Parva. They enjoyed a considerable amount of freedom in the early period. The Epic age, no doubt, spoke about the girls as a torment and woman as the root of all evil, but they were not to be slain by any one. Although a man enjoyed in comparison a more exalted position, yet the position of women is regarded equal to that of a man. Bhīṣma proves this by saying that both the son as well as the daughter are equal. The king of Manipur regarded his daughter like a son. A daughter can be successor to a kingdom in absence of a son. It is also stated that the goddess
of prosperity resides in girls. To see a woman is of great virtue on the important occasion like a Victory or a coronation or Rājyābhiśeka. In some passages daughter is considered more affectionate than son. The Anuśāsana parva informs us of Bhiṣma speaking in terms of high reverence about women "women should always be adored and treated with love.

To give education to the daughters was considered important for parents. But this was strictly given at home. Epic heroines received a liberal education in their parents homes. Draupadi had received lessons on niti of Bṛhaspati from her father and brother which was taught to them by an erudite brāhmaṇa. A Kṣatriya matron is described as being widely known for her knowledge and learning. The Mahābhārata further enlightens us by illustrating, how, women used to take upon themselves the task of counselling and guiding men in religious matters. An ascetic woman Sulabhā discusses the problems of attaining Mokṣa. Draupadi is said to have given a long lecture to Yudhiṣṭhira and Bhīma upon certain problems of conduct and Morality. Since she was a Paṇḍita, a learned lady; she is also found giving a long discourse to her husband on his duties as a Kṣatriya. Another ascetic women- the daughter of Śāndilya, was so much
advanced in austerities that she acquired supernatural powers to curse semi-divine creatures like Garuda and Brāhmaṇas like Gālava. It is mentioned in the Virāṭa Parva that Kṣatriya ladies study Dance, Music and Fine Arts. We also get co-education in contemporary times as the example of Ambā and Saibhavatya shows.

The later trend prohibiting a woman to learn the sacred lore and to perform sacred rites is also reflected in the Epic when in the Gītā women are placed at par with the Śudras. It declares the new faith of Bhakti as the surest way of salvation for these unprivileged beings.

Of the various Sāmskāras which made a person worthy of being called a twice-born, a girl was allowed to have only one Sāmskāra performed viz. marriage. An unmarried woman was thus regarded as a maiden devoid of initiation.

The Anuśāsana Parva makes it obligatory for the father to get his daughter married and further declares that a person who did not fulfil this duty incurs the sins of a Brahmā's murder. So after getting married a wife's acquires certain duties towards her husband. She should be faithful to him. The Mahābhārata declares, "there is no sacrificial activity for a woman, no accessible worship for her; neither is there any vows or fasting prescribed for her. Her only Dharma is to serve her husband. She can attain heaven simply by following that Dharma or Path."
As a result marriage was the only salvation for a woman. A wife should have these qualities. She should practice the Pativrata Dharma. The long stay of a woman in relatives house is condemned by the society. Women are looked upon as prosperity incarnate. All actions are said to be futile where they are not honoured. That family is doomed whose women are aggrieved. She is the root of man's triad i.e., Dharma, Artha and Kama and is his friend at his death bed. As a wife she gets honour in the society. A man who has divorced a perfect lady, is considered as a condemned person. A husband without a lady is worthless. The wife is said to be literally a man's half and his greatest friend. Only that woman is considered to be a perfect wife who is perfect in household affairs, who can give birth to children and respects and obeys her husband. In the Mahabharata Maharsi Kanva and Bhishma have spoken extensively about the duties of a wife.

Motherhood has been the cherished ideal of every Hindu woman. Mother is called a great teacher. A man cannot get satisfaction if he keeps his mother unsatisfied. She is superior even to the earth which supports every thing.
The condition of a widow is not so difficult in the Epic age. Although some people were totally against the widow-remarriage. The saying of Dīrghatamā proves this view.²¹⁷ Sāvitrī told Nārada that a girl's gift can be made only once.²¹⁸ Duryodhana declares that one class of society does not allow the widow-remarriage, while other recommended it strongly and regarded it as a Dharma or legal marriage.²¹⁹ We get so many examples of widow remarriage in the Epic. To mention only one Iravatī, the daughter-in-law of Arāvata got remarried with Arjuna.²²⁰

Niyoga Prathā is also allowed in the society. According to this a woman can get married with her brother-in-law after the death of her husband.²²¹ The Niyoga marriage of the widow daughter-in-law of Satyavatī and Mahaṛṣi Vyāsa is well known in literature. The wives of those Kṣatriyas who were killed by Parśurāma achieved sons by getting married with Brāhmaṇas.²²² It appears that Kuntī and Mādrī also had three and two sons respectively by the Niyoga custom.²²³ Kuntī mentions clearly that by Niyoga a person is allowed to have three sons.²²⁴ But sometimes we get examples where this number is increased. By Niyoga Rāja Bali and Vyushitaśva got seventeen and seven sons respectively. This custom was generally prevalent among the Kṣatriyas.²²⁵
Sati Pratha also existed in the society. The Mahabhārata records a few examples of Sati tradition. Madrī ascended the funeral pyre of her husband, Pandu along with his body\textsuperscript{226}. Devaki, Madrā, Rohinī and Madira gave up their lives on the death of their husband Vāsudeva, and attained the same worlds as acquired by him.\textsuperscript{227} In Sānti Parva it is also mentioned that a female pigeon died at the death of the male pigeon. By doing this she attained heaven with her husband.\textsuperscript{228} This shows that the Sati Pratha got importance although it is condemned in later times.

Prostitution appears to have been in vogue in the society of the Mahabhārata. The Sabha Parva declares that a woman enjoyed by many was called Bandhatēl or harlot\textsuperscript{229}. On the eve of the great war the prostitutes accompanied the Pāṇḍava warriors.\textsuperscript{230} Śrī Kṛṣṇa was paid regards by prostitutes when he came for peace talks.\textsuperscript{231} A prostitute is appointed to look after the pregnant Gandhārī.\textsuperscript{232} From these examples it can be concluded that the cultural attainments of the prostitutes were of a high level.

Pardā-Prathā was existed in the society as Draupadī states that the women were not allowed to join the Sabhā or Society. But it is not adhered to when her person was put on stake in the gambling match by the Pāṇḍavas.\textsuperscript{233}
It is further supported when the war is over and Dhṛtarāśtra's journey to heaven is described. It is said that those women who are never seen before even by Sun and Moon are going to the Rāja-Marga²³⁴. But if we see on the whole we get a number of examples which appear to condemns the Parda system. We do not get examples so much in the Mahābhārata which goes after the Parda system as the women like Kuntī, Ghandīri, Draupadī etc. did not covered their faces. So it is cleared that Parda system is not much in vogue the Epic society.

FOOD AND DRINK

Though in the hand of Kurukṣetra the cult of non-violence was preached by the Epic, the dietary habits of the people do not appear to have c-hanged much. The Mahābhārata presents a detailed list of eat-ables and non-eat-ables.

Vegetarian food seems to have been quite popular among the people. Fruits constitute an important parts of eatables and have been mentioned as the proper diet for persons paradising penance. Pāṇḍyas during their exile lived on fruits and roots. Kṣīra, Payas, Milk, Sanyava (an eatable which was made with the mixture of Ghee and Milk), Kṛsarīn (Khicadī, it refers to be a dish of rice and pulse), Pūrī, Sattu, Rice, Yava or Barley, Tila,
Udada, Kulthi, Chick-Pea or gram, Peas, Sarson, Moong, Wheat are the common vegetarian items of diet. The preparations of milk, like butter, curd and ghee were used in abundance. These are given to the gods and sages. The persons who steal rice, yava or barley, tila, udada, kulthi, peas, moong and wheat, are condemned to be born in the class of mice after death.

Non-vegetarian food was also quite common among people. Meat appears to have been used as an offering to the gods and at obsequial ceremonies. Such meat is premitted as food. Many of the passages in the Epic condemn meat-eating, particularly the eating of Vṛtha-Māmsa i.e., the meat not offered to gods or in obsequinal rites and great merit is stated to acquire from the avoidance of meat. The animals whose meat was generally not accepted by the society for food were goat, cow, quadrupeds having teeth in both jaw or having four teeth. Dry and state meat also prohibited. Beef, however is condemned by the society for Śrāddha ceremony. A person who wants to enjoy a virtuous life is advised not to take Pippala (a berry of the holy fig tree), Vata (fig-tree), Śaṇaśāka (pulse of hemp) and the fruit of the Uddumber tree.

Among the mailed animals, only five are edible for brāhmaṇas and Kṣatriyas. These are Śaśaka i.e. hare,
Sallaki (porcupine), godha (a kind of lizard), Khadga (rhinoceros) and Kurma (tortoise).

The milk of ewes, horses, asses, camels, women, deer as well as cows should not be drunk by Brāhmaṇas within ten days of calving. It is strictly condemned.

Madhu or Madya, Madira is the only drink which is not strictly prohibited by the society. Madhu Parka, Amṛta and Soma were considered as favourable drinks for offering to sages and gods.

Regarding the dress of the people, we find references here and there in the Epic. Men were usually wore the simple clothes while women clad in gleaning clothes. They used to wear Saris oftenly. In general in the Epic age, people were well dressed.

Thus we can conclude from the above discussion in the Mahābhārata Society, there was a particular stress laid on Varna and Āśrama traditions. There was Polygamy and Polyandary prevalent in the society, though this was generally the case with high starta. There were also other forms of marriages which are suitable for any one in the society. Women occupied a respectable place, and is called a great teacher. As we discussed people found of nourishing food and drinks in their meals.
REFERENCES

1. Pāṇini. IV.2.56.
2. Rg. III.53.12.
4. Rg. I.73.7; 2.3.5; 9.97.15 etc.
6. Rg. 2.14.4; 1.179.6; 3.34.9; 9.71.2.
7. Rg. 10.90.12.
8. P.V. Kane, HDS, Vol.II. P.54.
10. G.S. Ghurye, Caste and Class in India, P.47.
11. Mbh. and Santi Parva,XII.181.5.
12. Mbh. XIII.119.23. See also Rg. X.90.12.

17. Mbh. XII.77.2-8.

18. Mbh. XII.77.9.

19. Mbh. XIII.33.11.

कृत गोरखमयन्ये भैयमये प्रयुक्तित: वैराग्यान्ये नृतात्मान्ये नलन्य:।

यज्ञने यज्ञने चैव तथा दानान्धातिः
अध्यात्मकल्पितव तथा धर्मवर्णः।

21. Ibid. VI.40.42.

साको दलस्य स्त्रायो अतिरिक्तायो व श्रायो विक्षणान्तत्ततेष्यं
प्रृथ्वीमयं स्वविक्षणमेय।

22. Mbh. V.43.12 See also XIII.129.10-11.

प्रृथ्वी सतीन्त्रव दलस्यस्वामतसर्वभूम दीर्घतातिः कृमिः।
यज्ञव दानेन य पुराण कृतीं गदा ज्ञाता धार्मिक्षणस्य।

23. Ibid. XII.237.23.

जोशियं यत्र ध्नार्थ यत्रात्मा वनजीव वा
अहौराजीव पुण्यायं ते देवा भाषणां तदुः।

24. Ibid. VII.160.38.

25. Mbh. XII.79.16.

उच्चवाद्धः प्रृथ्वीे व दलस्यामः संगुणे शृणो।
वस्तू वर्णां न इत्यासुः श्रायस्वतो युज्यितविः।

26. Ibid. IX.65.42.

27. Ibid. XII.56.24-25; 73.8-13.

अद्वैतस्यावं गतयाः क्षणस्य लोकमुक्तस्य।
तेनाः तर्कामण्डल तेजः तथास्मु द्वितीया रामविषिः।

28. Ibid. XII.74.5.

प्रृथ्वीें तृतीयां वर्णां गुणान्त्यतः

29. Ibid. XII.56.25. See also XII.12-13.

प्रृथ्वी य श्रेयो दृश्यक सदा तीस्दिनः सा रूपा
ततः प्राकातः क्षणस्यायं भव्यत।

30. Ibid. XIV.3-10.

31. Ibid. XII.73.11.

स्थाय भाषणां भूलको तथाय वस्ते तथ दानाति वा
गुणां प्रवित्तान्त्यं यथा श्रेयस्वच वेदान्तिः।
32. *Mbh. XII.342.21.* 

**Brahmanda: Pramam Praamrtaa: Brahmanda Brahman Brumara: Pramrtaa**

33. Ibid. IV.2.12. 

**Visadaa Brahmandaiv:**

34. Ibid. XII.39.38. 

**Abhyay Sarvasminah Brahmanda: Upnlintam:**

35. Ibid. I.28.3. 

**Dvandaa va Niyamad vaa Brahmanda: Sarveshvaratva:**

36. Ibid. III.200.63. 

**Brahmanda Nityamrtaa Brumaraamneva:**

37. Ibid. XII.77.10. 

**Avaasthitaanah Vicitram Swaam Brahmane Vaidikam:**

Pmaha Deyo Brahmandaah.

38. Ibid. XIII.107.50.

39. Ibid. XII.181.10.

40. Ibid. XII.261.11 and XIII.35.1.

**Jayonirnnyam Dehurh Brahman Shcharyaa: Maha:**

Brahmandaah Naam Mahakoshya Mhrta Purnaya.

**Annya Brahmaan Brahmandaah Naam Jyotayo:**

Namah: Sarvasminatvad: Pramrtaa Brahmaah.

41. Ibid. XIII.131.49.

**Na Yoonaanah Sarvakaaro N Shuchaa N V Sanantaa:**

Karoantarini Upakramya Shchaltayam Haa Karoantar.

42. Ibid. XIII.131.48.

**Swamamrtaaa va Shuchaa Vaa Shuchaa Vipritaksariti:**

Dharm: Ta Vibhutatve Vibhuktaa Hetu Me Jyotat.

43. Ibid. XIII.131.46. See also,XIII.104.16-20.

**Brahmanda Vachyarthaah: Sarvasmin Bhagavan:**

**Brahmam Purnamulaksya Shuchaa Pratyaktaa Tatwaah:**
44. Mbh. Drona Parva, 168.4. See also Nirukta,111.36.

45. Ibid. XII,59.128.

46. Rg. 10.20.12.


48. Rg. 7.64.2; 8.25.6 (inboth to Mitra and Varvna)

49. Rg. 4.42.1; 10.109.3; See also P.V. Kane, HDS,


51. Mbh. XIII,128.47; 51-52.

53. Ibid. VI,67.36.
54. Mbh. VI.40.43; XIII.128.49-51.

55. Ibid. XII.182.15.

56. Ibid. VI.117.32.

57. Ibid. XII.63.25.

58. Ibid. V. 29.23. See also III.154.20.

अन्य संस्करण द्वारा प्रदान किए गए वाक्यों सर्वोत्तम:

दानादानराजस्थाण सत्ता केंद्रक उपचार।

एवं धम्मानु राजधर्मु तथा तथा।

tव्यासस्था सम्पूर्णता निदेशोगुण।

स्थान: रूपा ना धम्म: पुराणः।
59. Mbh. XIII.47.47 and XIII.48.7.
क्षिप्रस्वर्णीय भाष्य द्वारा तविकित कृतनन्दन।
णुताय त्व भवेच्छद्रा न हुः सुमदन्तत: समुदः।
तिरक्ता: क्षिप्रस्वर्णीयोपयोगरास्त्रय जये।
हीन ज्ञानस्तुतायायां शुद्ध उप इति स्वातः।

60. Ibid. III.203.11.
शुद्धत्वानी एव जातस्य तुद्रुष्णानुविहिता:।
देशयतं भक्ति प्रदमन्त क्षिप्रपर्यं तंजीव भव।।

61. Ibid. I.186.23 (G. ed.).
नानं वर्णार्थि स्वातः।

62. Ibid. I.127.4-5.
परिशिष्टिः च तत्त्वार्थ मूर्तिः रोि विकल्पः।
हं गराजामिकिख्यािर्मभिः: सातति युनः।

63. Ibid. I.127.1-6.
न देवमहीता पार्थिन सुतुष्प रणो धयः।
कुलस्य सदुपत्तूपर्यं भवांति बुद्धतः तथवः।

64. Ibid. XIII.13.47.7.
हार्मणः: क्षिप्रो धैर्यमयो वर्णार्थि तुआर्थः।
सेवे विविधो धर्मं हार्मणात्त्व सुभिक्षितस्त।

65. Bg. 10.90.12.

66. Mbh. XII. 73.4.

67. Mbh. XIII.128.53-54. See also Santi Parva.189.6, Udyoga Parva.29.25; Gita.18.44.
ैवत्य स्तानं धर्मं: पारसुपार्थ्य तृत्यस्तथा।
आर्यवर्तोङ्गरिवन्दो दानाध्यक्षमेव च।
वाज्योऽत्वथायात्त्वाति धर्मं प्रसभीं।
विज्ञानं स्वानासं त्यायो भैयो धर्मं सनातनः।
The Cambridge History of India, Vol. 1, P. 128.
Sat. Pr. IV.1.1-31.
Rg. 10.90.12.

Mbh. XIII.128.56.

The Cambridge History of India, Vol. 1, P. 128.
Sat. Pr. IV.1.1-31.
Rg. 10.90.12.

Mbh. XIII.128.56.

The Cambridge History of India, Vol. 1, P. 128.
Sat. Pr. IV.1.1-31.
Rg. 10.90.12.
78. Mbh. V. 29.23.
पारिवर्त्त बन्दन हादेसणानां नाथायो मर्यादा त्रितिथ्वी रथ यथा।
तनिश्चालीकृतै भूतपूर्व: लोपन्नु: स्वादेश सूती: शुरुस्थिः-पुराणः।

79. Ibid. V.40.26.
पुष्करेणो अण्वयपादयुक्तवत्ता देखे वर्गण्यायान जयामोऽसे।

80. Ibid. XIII.128.57-59.
स शुः- सर्वतथा तपालं जिलोत्तु:।
शासुध्वनितिधि प्राप्तं तप: लालनु: महतः।
त्यस्तस्तृतं: शुःमेघसरी देवलां शुपुजः।
शुः धारा धार्मिकोवर्तेक: तपस्यष्ठेते बुधदान:।
शतो दर्शायित्य धार्मिको शारदेश्वरी।
स्वस्त्येते हृदम: हंसमन्यत्योऽरुपिक्षातः।

81. Ibid. XI. 60.35.
शुःचर्या न हातन्यायं अंत्याचित्तवादायां।

82. Ibid. XIII.13.10-14.
न दि स्वादेश शुःस्वथा भूःहावयनो हयस्ती।
व्याप्तिरोखं समानं ज्ञापिणि आत्मार्थविषयं तस्माद॥

83. Ibid. V.41.5-6.
शुःस्वस्वत्वं कृतिनिविधानं प्रर्धनाय प्रतीक्षे।

84. Ibid. XIII.47.5-6.
शुःस्वथा त्यात्तत्त्वस्वयं भूवस्य नान्यत्व कथ्यन॥
शुःस्वयं तमःस्मां: स्वादेश युक्तां भक्तिः।

85. Ibid. XII.294.4.
86. Mbh. I. Ch. 123.11.

न स ति ज्ञातं नाभः दायिनिति विख्ययन्।
तथास्य ध्यानं धन्यः अनेकानेकचेताः।

87. Ibid. XIII, 46.47; 131.48; 143.48-49.

प्राण्यात्माचे शरीरनियुक्त विविधं नौ ध्याति।
आङ्ग श्रूङ्ग मु सहस्र धन्याधिकारिणा।

88. Ibid. III, 203.11.

शास्त्रोन्नै तेन ज्ञात्य स्मृत्यानूपतिवः।
ज्ञान्यच संगमन्यचतुर्व्रतं तच्छेद् च।।

89. Ibid. XIII, 131.45.

त्येक कर्मशैलीच्य न्यून ज्ञाति कुलोद्देशः।
शास्त्रों धन्य-मोक्षान्नों नौ ज्ञाति सर्वेरूपः।।

90. Ibid. XII, 13.22.

91. Ibid. XII, 60.37.

तत्स्यात् शुद्धः पार्श्वकृत्या नूतानस्वयः।

92. Ibid. XII, 123.16.

93. Ibid. XII, 294.2-4.

94. Ibid. XII, 75.6-20.

95. Ibid. II, 30.41.

आमन्त्यतः राजेषु ज्ञाभवन्यकृत्तैनन्तः।
विषयाय शास्त्रं सदृश्यय तवानस्वयमै्यति य।।

96. Ibid. XII, 182.8.

राज्ये अद्वैतशेषं तिन्हे कै ज्ञातन्त् विधी।
न च शास्त्रों भवित्वेव ज्ञाप्तन्त्रो न व ज्ञाप्तः।।

परस्पर कर्तिनों जनयानों तिगाइलालो।
स्थिय व श्रूवनो ग्रामगणों जनयु बाध्य प्रसूप्तो।
यथे बाध्यकरणं बाध्यवाद्याद्विवधाप्तुपो।

98. Ibid. XIII.48.1.

अर्थात् कामाक्ष बर्णार्थ धार्मिकित्वादः।
आनन्दायं कर्तारं जापों कर्षणसः।

99. Ibid. XIII. Ch. 48.5.

परं रावानादशुद्धिलिपिः पुंश: शून्यं पुरं पारागारं तवाहुः।
48.7 कौन्तेयसुखुम्बहायाः स्वर्गं उनं तत्त्वं स्मृतं।
48.10 अवर्त्तं श्रवणं भाष्यं तुर्व लम्बादशिवायनः
वैही वेद्यं ताप्य नादग्यन्यावादितः।
48.12 बन्दो तु जापों जीवादनाभयो दात्वकोवः।
शुद्धात्मानादी महत्ववः अविषयात् यथेश्वरः।
48.19: अर्थात् कामाभ्यं जापों तैरण्यं मानेषु।
48.20 रासायनिकोसम लुगो वायुरावः जीवनकुमः
मेधेऽः स वैदेशः संग्रंथो ध नापुकमः।


101. Mbh. XII.234.15.


103. Mbh. XIII.128.35-36.

रहस्यवशं धाः वेद्यात्मानः अद्यावतः।
ग्रंथाय परो धाः गृहपश्यार्थ्यः।
भूषयायनो धाः धाः निःस्योपत्तिः।
निःस्योपवासः धाः निःस्योपत्तिः।
104. *Mbh. V.44.8.* See also XII.242.24-26.

105. *Ibid. V.44.9.*

106. *Ibid. V.44.10.*

107. *Ibid. V.44.11.*

108. *Ibid. XII.61.20.*

109. *Ibid. V.44.6.*

110. *Ibid. XII.169.9.*
111. अस्वामेधिका, 89.92.
आपुस्तको बलवीय प्रक्षा श्रीरंव संहृतम्यः
पुष्पं व मात्रप्रयत्नं व लभो प्रहस्तमयः यतः

112. मभ. V.44.16.
व आपायैऽ गाधेवच्यापि राजतु तव्य सारिरं तथा तथ्यमानः
शोभात् सांकल्पमिष्यति विधानं सूचयुं तथा त रोपयतः न तवयां

113. Ibid. XII.10.8.
सिवकुष्माहनेन श्रीलोकान्त्वम् विधेष्यति
पितृवत्त्वा रिवर्म लोकं मातृवत्त्वा तथा परशु
प्रहलादेऽ सूचयैऽ नित्यमेव अरिव्यांति

114. Ibid. XII.108.23.
हेन प्राणात्सूभायायं हेन स्वारम्बमुच्यति
सापुतः पितृवत्त्वा तत्मात्सूभायती गुरुः
अहंर्व न हि स्वयम् प्राणायं पिटुर्मः लहः

115. Ibid. V.44.14-15.
शोभात् प्रहस्तम्येन देवा देवत्यमाप्युक्तसु
अहंर्व न नहंभोगः प्रहलादेऽ मनोक्षितः
गन्धारणामैनैव समपतत्तामूः
शोभात् प्रहस्तम दुर्ज्ज्ञयाय जायते

116. Ibid. XII.184.10.
गार्हस्त्यं कऽ विद्वित्यमाप्पूर्वं बद्वति
गुङ्टाशत्कस्य ध्नानार्वं सार्थः सूचितप्रयोः
117. *Mbh. XII.226.6.*

\( n \) पक्षकारो रह देता : तर्क सिद्धार्थी।

118. Ibid. 233.29.

\( q \) लब्धीकार दारायणी नुपराध यत्ना।

\( n \) नितीयमायस्य भीम्य मुहुक्ष्यी भविष्यति।

119. Ibid. XII.184.10.

\( m \) भार्ष्यभामास्तरापमावेद्यातिरितिनि

\( k \) खण्ड धनाग्रहाय सवाहयवृक्षारूपलक्षण न्युमार्थि

\( n \) नितितिन बाह्यसारखोन वा कण्यनियमविश्वदेवता

\( s \) प्रतादोपविक्षिण धीन्य मृदूण्य भारीस्तिष्य प्रज्ञापित।

120. Ibid. I.91.3.

\( m \) धमास्त्य धन्य धन्य धन्य धन्य।

\( k \) दानाल सदायजीयें भोज्येच्या।

\( n \) अन्यायाधार्य परेषालं

\( s \) हैदर शुरुस्थापानसंपुर्णार्या।

121. Ibid. XIII.2.59.

\( a \) अतिधि: पुरानार्य यथो मृदूण्य भुविष्यत।

\( a \) नार्यायतानात सरोधार्य इति प्रामुख्यान्तिक।

122. Ibid. XIII.2.43. See also XIII.2.68.

\( a \) सदृश यह ग्राह्य तदा साध सम्मार्यक।

\( m \) गुद्धानार्य व गुद्धानार्य नार्यायार्यको परव।

\( s \) हुरसो हे सुहुरसो गुद्धान गुद्धानर्येन परतु माम।

\( s \) गुद्धानन्तर यह गुद्धान ग्राह्य: तम्मात्तिरित्य पूजनव।

न देह स्वाभाविक संतोषैः।
तान्त्रिक प्राप्तिकोणीक पुष्करगी यथा क्रियात् हि।


दक्षिणी शेनामात्मकवाणानारुपे वस्थैः।
अवरूपत्वादेशं प्राप्तपत्तिरिति।

125. Ibid. XII.235.12.

स्वदारामिनि दीपां इस्मुखवाणिहींैः।
वैरिक पुरोहितादेशं समथुलाधिनियं।

126. Ibid. XII.235.13-14.

वृङ्कलं भौगोलिकानि समवान्य बाचनीः।
मधु विल्लक्षणं कामाध्यक्षं पुष्करं भावे।
वृङ्कलं दासदेशं तवामेव न समाचे।
स्वतं दस्मुख संवादान तस्मापेक्षिकियो।

127. Ibid. XII.184.16.

विविधानामूलभोः: स्वदारामिनिः संपेशः कामुकवाणिपतिरिति।

128. Ibid. I.146.34.

न वाध्यमेहः कल्याणं भौगोलिकां वर्णयः।
संपेशादमेहः: तुम्हान्मधु: भौगोलिक लक्षणे।


130. Ibid. XII.36.34.

देशानुचिनि मुखार्यवापूः नृत्यार्यव देवताः।
पुष्कलित्वा ततः पापाद्गुरुभी भोक्तुर्मिति।
योद्धावादारकल्पकदमन्मध्यमनि वादति।
श्रान्ताया००५८५८५८५८५८५८५ तस्य पुण्यक्षत महत्।

132. Ibid. XII.235.18-19.
भाषा ज्यौतिः तम: पिन्ना भाषा पुज: स्वका तनुः।
हाक्या स्वा दात्यकला हृदिक्षा कृपणं परमस्म।
तस्मादेतौरत्थापाय: लोकान्तर्यमर्गः।
शुद्धिम रतस्त्रद्वान् धर्मात्लो जितंकमः।

स्वर्गलोके शुद्धिः आपत्तिःमदरकमनः तहतः।
स्वर्गारा विमानस्यको देवत्रः: मुपुर्वनः।
स्वर्गलोके शुद्धिः आपत्तिः प्रविष्टतास्मात् परमस्थमः।
शुद्धिः विविधा श्रेणिकर्या वर्षाः तदि प्रेषितोऽसे।
अत् तथा समानः प्राप्य स्वर्गलोके महायाते।

134. Ibid. XII.236.4-5.
शुद्धिः सु वदा वर्षे दलितायोत्साहमनः।
आपत्तिः बाधार्थ चन्द्रायं चन्द्रायं तत्कावयेऽ॥
तुतोयमापुरी मान्यो वानप्रत्याये कले।
तात: वार्तानौ परिपरिव यथानात दिवावस्थः॥

135. Ibid. XIV.46.9.
संस्कृत स्वर्गस्वारस्त्रायवृंद सञ्जयवाहः।
आपमान्यकः धारण्यं सुने: प्रस्तिज्ञो िते॥

विमलों निम्ते तत्त्वाद: अनुभवते मुनादवानाः

उदारं निविद्यं द्वारा यथा जनः जनसि व तर्काः।।

137. Ibid. XIII.141.7.

नीवस्वामि यद्य फल मूलनिभवसत्।

इदं गुद्धि दशारंतानं स्नेत्याः व विवेकानाम्।।

138. Ibid. XIII.142.13-14.

वनमितजीवन परिपूर्वक बहुनादनीयते।।

वनं गुमिभवाति च चतुर्यं वनवाविभि।

तेषां होमायुऽधर्म: पंचवकालिभवणू।

भागं व वंशशत्रय वेदोकल्त्वानुपालनाम्।।

139. Ibid. XIII.141.89.

केतुविष्णुभिक्षुते कुटीपक बहुदको।

इति परमदेव योक्त: परं पवातः त उल्लम्।।

140. Ibid. XIV.46.54-55.

इदं अध्यात्मिक्रियाक्षेत्रं भास्मावान्ति प्रत्य वा

मनो हुन्नरकाः ऋष्यं गुरु तथा।।

सत्तुद् तस्य प्रक्षेपाय सम्यक्षत्वान्त्याि निर्मिति।।

ततः त्वमिव वाक्याति विद्वात्: सर्ववन्यानि।।

141. Tait. Br. II.2.2-6.

142. Mbh. XIII.44.7-9.
143. Mbh. Manual 1.6, 6.60.14, I.16.36
144. S. V. B. S. 1.6, Baudhāyana 2.1.11, Gautama 8.4.13.1.851
146. Ibid. I.67.10.
147. Ibid. I.67.11.
149. Ibid. I.122.9.
150. Ibid. XIII.45.19-20.
151. Ibid. XIII.44.45. See also I.121.4, XIII.45.11.
152. Ibid. I.245.

प्रजानामय कन्या: फस्तुवको तु-व्यापी
रिकर वाम्रवत्व में: कुर्यल्पयुक्तमी।

153. Ibid. XIII.45.22.

वक्ष्यावांशित: कैविचणै वर्ष: कवचना
अन्यांमध्ये कुमारसी लोमान: संवमुद्रतः।

154. Ibid. I.64.22.

कोंड हर्षिणामार्यान्य ज्ञान ज्ञानविदाँवर:।
कुरियवंशा लक्षा भीत्रम बूहुः हर्षुरक्षीता।
अन्यान्यता से हर्षब्ध कन्या प्राप्तमानिना।
अभाष्य नामोन्तो मुद्दे ते कवय साप्तवता लक्ष्या।


गांवम राजसी को यथ्यथा ती मा विकोटिकक्षा
पूर्णव्या यां वा निम्नो अर्चनावसे नाना तावथा।

156. Ibid. I.102.20.

नामीश्यामान्यानार राॅजसः कन्या वीपुस्वती वदयः
मध्रे तेदसिस्त ते त्रितिता: यावसव रेषतर्म मम।।

156a. Ibid.

157. Ibid. I.76.25.

अल्लोद्यानयांत्र लक्ष्य पेश न विकोटामायान।

158. Ibid. I.67.4.

विकोटानाजः हि रमीलो गद्यवः: प्रेम उपहारे।

159. Ibid. I.188.5,12ff; I.200,17ff. Vide K.M.Kapadia, Marriage and Family in India,PP.52-54; Hindu Kinship, PP.106ff; Winternitz,M. JRAS;1897, P.737.

कथेमनयाक बहुताः स्थान व राजमिस्किर:।
एलनो भगवानर्वश्रवर्तीय स्थायेम्।
पर वा वासली भावार्गे का धर्मपत्रो बाधासिनी।
पथा दो नाना मेय: स्त्रातस्या नीतिविश्वायाम।।
शब्देनि पाण्डुः सम्भविष्य ते रा न पूर्विकन्त्र ब्रम्हः।
लघुमोक्षेण पूर्विकोपांढः भार्यं वैद्यं द्रौपदी दिव्यस्य।।

एकाद बहुलो विहिता महिश्यः कुलनन्दन।
नैकस्या बहवः पूर्णः ब्रह्मनो पतिः श्रवितः।।

162. Ibid. I.203.2.
163. Ibid. II.68.35.

नायकार्यः सति दुमे नराणां बहुभार्यः।
नाराणां थु भवत्सलः ते भूमिरुपनार्यः।
न वाप्यन्ति: कल्याणः बहुपत्री खलनाथां।।

166. Ibid. XVI.6.6.

167. Ibid. I.96.11.

168. Ibid. I.245.5-6.
169. Ibid. I.176.12.

170. Ibid. XIII.107.125.

171. Ibid. I.154.19 (Gita Press Ed.).

रेष्यति तदप्रतिकल्पः। भौखेनो व्रजीदिम अणुः राजस्त सत्त्वेन सत्त्वं
ते यथानवः।।
आवाहारिक विवाहारिक तह सूति: कृत्ता: मया।

स्वयंवर संपन्नति त श्रुतावधायम्युवः।
तेन पुनरं वरायुता तामानामिष्य पुरुषवभवः।
विदवाह कारयामात सिद्धार्थ महोकोल्यः।

174. Ibid. XIII.44.17.
अधीनस्त य क्या भावुरत्मोहना त क्या तथा।
स्वयंवरमुनुष्केति तं क्रमिनुष्केथतोऽस्मिन्युवः।

175. Ibid. XIII.44.13,14,16.
तेन वरात्मा दर्शाया भायाः विदलेत्ति नरेष्वतवाम।
स्वाभिषेकं तिरोवर ता सच्चकर्मिविधानमुत्तादः।

176. Ibid. XIII.107.116.
महाकुलश्रूष्टि त्रिविष्टेण लक्ष्मीतवहः।
तथा तु महाप्राङ्क लक्ष्मांज्वृष्टिवर्षाती।

177. Ibid. XIII.79.15.
178. Ibid. XIII.79.14.
179. Ibid. XIII.25.9.

अवतमाश्च स्त्रिसम्बन्धां भक्तिः सहवीरुद्धे।
न प्रवर्यति त: कन्या: तं विद्वानु मुहसमापतिविनाश।

180. Ibid. III.293.35.
अनुदानां चित्ता वाच्य: वाच्य: यावशयन वाच्यः।

181. Ibid. XII.144.56.
न युवं मुहस्मापतिविनाशं मुहस्मापति:।

182. Ibid. XII.295.39.
यथा नदी नदा: तर्कं समुद्रं वाचात्सं सार्थिक्षः
लक्ष्मापक्षिण: तर्कं मुहस्मापतिम् सार्थिक्षः।
183. Mbh. I.14.102. वर्ष द्विरातः पुनः
184. Ibid. XII.142.10. नारिति भार्याणि वन्यक्षति भार्यविना गतिः।
नारिति भार्यानि लोके तथा रीय ताप्यः॥

185. Ibid. I.196.16.

186. Ibid. I.74.41-43.
187. Ibid. I.159.11.
188. Ibid. XIII.38.1.
189. Ibid. I.216.4.

अध्यात्मिक शिक्षा: तुष्टा मन्यन्ते धर्मार्थं।
तत्समाद धीरणो वर्षर्वं नात्मानं ऊत्सर्गमिति।
190. Ibid. XIII.45.11. पुष्यदृष्टि तत्समा।
191. Ibid. I.215.23. पुष्योत्सर्गमिति।
192. Ibid. XII.33.45. कुमारे नारिति शेषं व कन्यास्तनामिकीय।
193. Ibid. XIII.11.14. तन्त्रयं नियते लक्ष्मी: कन्याकातु प्रतिज्ञिता।
194. Ibid. IV.68.29.

मन्यः केलिबंधांसे नहं पुनः पितुःर्वरा।
कन्यायां केलिबंधेः मन हृदय विंशी स्वानो॥

196. Ibid. XIII.46.5.
197. Ibid. III.26.60-62.
198. Ibid. V.133.3.
199. Ibid. XII.321.20-192.
200. Ibid. III. Ch.27.
201. Ibid. XII. Ch.14.
202. Ibid. V.3.1-16.
203. Bhagvada Gita,IX.32.
204. Mbh. IX.52.12.
205. Mbh. XIII.24.9. See also Manu IX.90.
206. Mbh. XIII.46.13. See also Manu, V.155.
207. Ibid. I.156.33.
208. Ibid. I.74.12.
209. Ibid. XIII.58.13.
210. Ibid. XII.144.6.
211. Ibid. I.74.40.
212. Ibid. I.74.40D-41.
213. Mbh. I. Ch.74, Anu.XIII.Ch.145,146.
214. Ibid. I.196.16.
215. Ibid. I.37.4.
216. Ibid. IV.313.60.
217. Ibid. I.104.34-37.
219. Ibid. XIII.55.7.
220. Ibid. VI.60.7-10.
221. Ibid. XIII.12.19.
222. Ibid. I.Ch.106.
223. Mbh. I, 122, 123.
224. Ibid. I, 132, 63-64.
225. Ibid. I, Ch. 126.
226. Ibid. I, 95, 65.
228. Mbh. XII, 148, 10-11.
229. Ibid. II, 61, 35.
230. Ibid. V, 151, 58.
231. Ibid. V, 86, 15.
233. Ibid. II, 69, 9.
234. Ibid. XV, 16, 13.
235. Ibid. XIII, 107, 65, 91.
236. Ibid. XIII, 112, 62-63.
237. Ibid. XIII, 93, 12, 116, 13, 35, 58, 62.
238. Ibid. XIII, 107, 85; XII, 37, 19.
239. Ibid. XIII, 88, 8.
240. Ibid. XIII, 107, 84.
241. Ibid. XII, 139, 66.
242. Ibid. XII, 31, 72.
243. Ibid. XIII, 116, 10, 17.