

## CHAPTER IV

## SOCIAL AND ECONOMIC LIFE

The social and economic life is an index to the culture of a certain group of people. Its complete picture can be had <sup>by</sup> piecing together the information gathered from the topics like dress and ornaments, perfumes and incense, customs and conventions, superstitions, sports pastimes and festivities, criminal and civil laws etc.

## DRESS AND ORNAMENTS

Only one kind of cloth is mentioned in the DP., i.e. valkala (bark garment). Rāma wore this cloth during his exile in the forest (XL1.33; XXXV.39).

The following are the ornaments met with in the DP.

Āṅgulīyaka (ring) : Hanumat is said to have taken Rāma's ring to show Sītā (XXXVII. 20,36).

Āṅgada (Bracelet) : It is worn on the upper-arm. It is the ornament of the goddess Nandā (XIX.28) and of the goddess Mātāṅgī (XXI.21). It is also known as Keyūra (XXI.21; XXII.15).

Kundala (Ear-ring) : It is the ornament of the goddess Śrīmātā (XIX.4) and of the goddess Nandā (XIX.28).

Siroratra (Crest-jewel) : Sītā is said to have given her Siroratra to Hanumat to be handed over to Rāma as a means of proof (XXXVII.63).

#### PERFUMES, INCENSE ETC.

The following perfumes, incense etc. are mentioned in the DP. in connection with the worship certain deities.

Aguru : The fragrant Aloe wood and tree, Aquilaria Agallocha;<sup>1</sup> Guj. Agarū. It is used for anointing the goddess Śrīmātā (XXI.2).

Candana (-rasa) : Sandal (Sirium myrtifolium, either the tree, wood, or, the unctuous preparation of the wood held in high estimation as perfumes.<sup>2</sup> It is used for anointing the goddess Śrīmātā (XX.23). It is also known as Śrikhaṇḍa (XVIII.28).

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<sup>1</sup>•Monier-Williams M., A Sanskrit - English Dictionary, p.5.

<sup>2</sup>•Monier-Williams M., Ibid. p. 386.

Candraka : Cardamom, the eye in a peacock's tail.<sup>3</sup> It is the article used for worshipping the goddess Śrīmātā (XX.23).

Dhūpa : Incense, perfume, aromatic vapour or smoke proceeding from gum or resin.<sup>4</sup> It is used for worshipping the goddess Śrīmātā. (XX.24).

Ghrta : Ghee. It is used as the ingredient of the dhūpa used for worshipping the goddess Śrīmātā (XX.24).

Guggulu : Bdellium or the exudation of Amyris Agallochum (a fragrant gum resin, used as a perfume and medicament).<sup>5</sup> Guj. gugala.<sup>6</sup> It is the ingredient of <sup>the</sup> dhūpa used for worshipping the goddess Śrīmātā (XX.24).

Kṛṣṇāguru : A black variety of Aloe wood.<sup>7</sup> It is the ingredient of the dhūpa used for worshipping the goddess Śrīmātā (XX.24).

Karpūra : Camphor (either the plant or resinous exudation or fruit; also karpūrā = a kind of yellowish pigment made of camphor; Guj. Kapūra.<sup>9</sup> It is recommended for worshipping the goddess Śāntā (XIX.48).

<sup>3</sup>•Monier-Williams M., Ibid. p.388.

<sup>4</sup>•Monier-Williams M., Ibid. p.517.

<sup>5</sup>•Monier-Williams M., Ibid. p.356.

<sup>6</sup>•Śrī Dharmāraṇya. trans.by Prabhashankar Jayshankar Pathak p.196.

<sup>7</sup>•Monier-Williams M., op. cit. p. 307.

<sup>8</sup>•Monier-Williams M., Op.cit. p.258.

<sup>9</sup>•Patel G.J. , Sanskrit-Gujarati Vinīta Kosa, p.122.

Kumkuma : Saffron (Crocus sativus the plant and the pollen of the flowers<sup>10</sup>). It is used for worshipping the god Gaṇeśa (XVIII.28).

Mrganābhi : Musk. Its perfume is used in worshipping the goddess Śrīmātā (XX.23). It is known in Gujarati as Kasturī.<sup>11</sup>

Sarja (-raśa) : A kind of tree (Vatica Robusta<sup>12</sup>). It is the ingredient of the dhūpa used for worshipping the goddess Śrīmātā (XX.24).

Sarkarā : Candied sugar. It is the ingredient of the dhūpa used for worshipping the goddess Śrīmātā (XX.24).

Sindūra : Red lead, minium, vermillion. Guj. Sindūra.<sup>13</sup> It is used in worshipping the goddess Śrīmātā (XIX.9).

#### CUSTOMS AND CONVENTIONS

Customs and conventions are certain practices followed voluntarily by a group of people who consider them to be

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<sup>10</sup>•Monier-Williams M., Op. cit. p.287.

<sup>11</sup>•Pathak P.J., Op. cit. p.196.

<sup>12</sup>•Monier-Williams M. Op.cit. p.1184.

<sup>13</sup>•Pathak P.J., Op. cit. p.185.

obligations, deviating from which may invite unfavourable public opinions. They are in a sense the imitations of, what the foregeneration did in the past. They come into existence without any express enactment. There is no authority instituted to govern and protect them from degeneration. They come and go with the consent of the group. The force of the customs, however, is so strong that one finds it difficult to free himself from following it, being indoctrinated from childhood.<sup>14</sup>

The following customs are noted in the DP. In constructing the city of Moheraka Brahmā, Viṣṇu and Śiva are said to have held the measurement thread and placed Dharmakalāśa at the north-eastern corner of the city (V.21). Here the DP. appears to refer to the ceremony of laying foundation stone. "The Matsyapurāṇa notes that the foundation should be laid in the north-east corner".<sup>15</sup> Lohāsura built a city in Dharmāranya. After its completion, he called Brahmins to perform Vāstupūjā for him (XLIX.20). Here the ceremony in connection with entering the new house seems to be referred

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<sup>14</sup>.Vide Kantawala S.G., CHMP., p.251.

<sup>15</sup>.Kane P.V., HDS. Vol.II. p.835; for ceremony regarding the construction of a new house vide Ibid. VOL.II. pp.833 ff.

to<sup>16</sup>. The Purāṇa advises that the guest should be honoured by the host.<sup>17</sup>(XII.11) The day is considered to be fruitlessly spent if the host let his guest leave without feeding him. Moreover, the sin may be incurred on account of neglecting the duty of a householder (XII.12). The guest should be given water for washing his feet (XI.34; XLVIII.28). He should be saluted and then a seat should be offered to him, then the host should begin a conversation with him (XI.34-35). This custom, I feel, is well-observed by the Gujarati people even to-day though with the ~~time~~ of modernization to some extent. The custom concerning guests is recorded also in the MP.<sup>18</sup> Ram.declares that he who neglects his own guest eats his own flesh in the next birth.<sup>19</sup> The gods who are invited and supposed to have come to a sacrifice are received ceremonially with the same treatment. This reflects the ideal usage of the Indian society in the matter of reception and treatment of guests.

#### SUPERSTITIONS

"As long as a society has a particular texture of customs and conventions woven around it and inherent in it,

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<sup>16</sup>•Vide Ibid. Vol. pp. 835 ff.

<sup>17</sup>•Cf. Ram. Cr. Ed. 5.1 105.

<sup>18</sup>•Vide Kantawala S.G. Op. cit. p.251.

<sup>19</sup>•Ram. Cr. Ed. 3.11.26.

it would be idle to dream of a society immune from superstitions."<sup>20</sup>

The belief, that when the left eye of a man throbs involuntarily, the undesirable event will take place, is referred to in the DP. (XXXIV.45; XXXVI.36). The belief, that gods can communicate with ants, is suggested by the DP. (XIV.20-32). The belief in the doctrine of transmigration and in the efficacy of tīrthas is also met with in the DP.<sup>21</sup>

The belief, that if the Vaiṣṇavī goddess named Paramarandā is not worshipped in any rituals the obstacles caused by the goddess will take place, is mentioned in the DP. (XLVI. 2 ff.).

When the king becomes unrighteous and has no respect for Brahmins, the famine will take place. This belief is suggested by the DP. (LXV. 8 ff.). Having a sight (darsana) of a holy person bestows on a man religious merits and it destroys sins accumulated from past actions. This belief is alluded to in the DP. (XLVII. 34-35). This belief is common even to-day. At his dying bed, if a man has a strong attachment to some creature, he will be born as the creature in the next birth. This is suggested by the DP. (XLII. 25-28).

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<sup>20</sup>•Kantawala S.G. Op. cit. p.252.

<sup>21</sup>•See under "Theory of Karma and Karmavipāka" and "Tīrthayātrā" Ch.V.

At the time of starting on a journey the following are believed to be extremely good omens:

1. The coming of a cow with a calf towards the wayfarer.
2. Owls and jackals making noise on the left-hand side.
3. Blue jays (cāṣa), partridges (tittira), herons (krauñea), deer and monkeys making noise on the right-hand side and
4. A snake spreading its hood. (LXVI. 70-72).

#### SPORTS, PASTIMES AND FESTIVITIES

Recreation is indispensable for human being of every age and time- The people of different classes, different culture, different ages, different periods of time etc. have their own ways of amusing themselves. The DP. refers to the following means of recreation :

Hunting and gambling: The kings in those days seemed to enjoy themselves by hunting and gambling. The king Daṇḍaka went out for hunting with his men and met with destruction by the curse of the sage Bṛghu (XLVII. 28 ff.). The Pāṇḍavas are said to have lost their kingdom in the gambling (I. 43-44). This speaks of the popularity and importance of gambling among the ruling class and also its devastating effect. The Brahmins, however, seemed to have passed their time in learning and scholarly discussion (VIII. 8-10).



Visiting gardens : The city of Moherakapura is described as having beautiful gardens thickly wooded with various kind of trees, comparable with Nandavana, the garden of Indra (VII.57 ff.). One can imagine that the people of this city must have sported freely in these gardens.

Festivals :

Navarātra. The festival called Navarātra is alluded to in the DP. (XIX.15-18) in connection with the adoration of the goddess Śrīmātā Bhaṭṭārikā. The festival can be celebrated in Śarad (Āśvina-śukla) and in Vasanta (Caitra-śukla) (XIX.15). This festival is also known as Durgāpūjā festival which is celebrated all over India in some form or other. This festival which is celebrated in the month of Āśvina is of grand style.<sup>22</sup>

For their own religious benefits, well-dressed girls should, keeping on their heads beautiful and perforated pots in which lamps were lighted, sing songs and perform dance during the night. The festival of this nature should be celebrated in front of the goddess Śrīmātā (XIX.16-17). Here one is reminded of the festival in which Garba dance

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<sup>22</sup>.Vide Kane P.V., HDS, Vol. V, Part I, p. 154.

is performed. During my survey of the area in Chanasma taluka, Mehsana district, Gujarat, I found at a number of temples the perforated pots both metallic and earthen. I was told that they were used for the same purpose as mentioned above. This means that the tradition is kept alive till to-day. (See photograph No.8 )

K.M. Munshi traces the origin of the Garba dance to the folk-dance called Rāsa, whose early home was Mathurā. Long before Christian era, the Rāsa dance came to be associated with Śrī Kṛṣṇa who was believed to have invented it. The Vṛṣṇīs, the Satavatas and the Ābhīras were the first who invested it with a semi-religious significance.<sup>23</sup>

Bhāsa who, according to A.D. Pusalkar, lived between 5th-4th century B.C.,<sup>24</sup> refers to Hallīsaka dance in his Bālacarita. Damodāra (Kṛṣṇa) is said to have performed the dance with other young gopas and maidens.<sup>25</sup> It was a circular dance participated by both males and females who occupied the alternate position.<sup>26</sup> Both Rāsa and Hallīsaka

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<sup>23</sup>•Vide Munshi K.M., Gujarat and its Literature, (1954), p.135.

<sup>24</sup>•Vide Pusalkar A.D., Bhāsa - A Study, (1940), p.68.

<sup>25</sup>•Ibid. p.224.

<sup>26</sup>•Ibid. p.441.

may be the precursors of Garba dance of Gujarat. Many works in Gujarat refer to Rāsa. They suggest the prevalence of the dance in Gujarat before thirteen century A.D.<sup>27</sup>

K.M. Munshi gives us the clear picture and the significance of the Garba dance thus :

"Women of Gujarat from early times have made Rāsa, under the name of Garbo, a special feature of many festive occasions, particularly the first ten days of the month of Āsvin sacred to the goddess Ambā. On such occasions, women of different localities gather together and dance in a circle around a burning lamp placed in the centre of an earthen jar or Garbo, singing love lyrics set to popular tunes, and as they do so, they keep time by clap of hands and with their feet. This is pre-eminently a Gujarati institution".<sup>28</sup>

Holi : The DP. also refers to Holi festival. It is said that the people of Moherakapura were enjoying the Holi festival when the Muslim army of Ala-ud-din entered the city. Thus they were caught by surprise (LXVIII.67). The festival is held on the full-moon day of the month of Phālguna in spring in honour of Kāmadeva, the god of love. At this time everyone went out into the streets and threw red powder at everyone else or squirted coloured water from long syringes. The festival was originally a fertility

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<sup>27</sup>•Vide Munshi, Op. cit. pp.134 ff.

<sup>28</sup>•Munshi, Op. cit. p.136.

ceremony involving the spilling of blood, probably human blood. The actual blood-letting seems to have been abandoned in very early times and replaced by the symbolic red powder.<sup>29</sup> It is also believed that the festival is held to mark the perishing by fire of the demoness named Holikā. On some special occasions, when certain desirable objectives were obtained, the people of Moherakapura are seen celebrating the success. It is said that when they became triumphal in the struggle against the king Āma, they held special festival to worship the goddess Śrīmātā (LIX. 2-4).

#### SOME UNITS OF MEASUREMENT

Units of time.<sup>30</sup> The DP. (LXIII. 20-30) gives the following units of time.

Kṣana : It is equal to the duration required when one snaps his fingers. It is a moment regarded as a measure of time equal to thirty Kalās or four minutes or to  $5/4$  or  $24/35$  seconds.<sup>31</sup>

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<sup>29</sup>•Vide Edwardes Michael, *Everyday Life in Early India*, (1969), pp.66-67; see also Kane P.V., HDS. Vol.V, Part I, pp.237 ff.

<sup>30</sup>•For similar units of time vide Desai N.Y., *Ancient Indian Society, Religion and Mythology as depicted in the Mārkaṇḍeya Purāṇa*, pp.107-108; also vide Patil D.R., *Cultural History from the Vāyu Purāṇa*, p. 72.

<sup>31</sup>•Monier-Williams M., *Op. cit.* p.324.

Truṭi : It is equal to two kṣaṇas. The exact duration of it varies in different statement.<sup>32</sup>

Lava : It is equal to two truṭis. It is a minute division of time, the 60th of a twinkling, half a second, a moment; according to others 1/4,000 or 1/5,400 or 1/20,250 of a muhūrta.<sup>33</sup>

Nimeṣa : It is equal to two lavas. It is equal to a moment of a twinkling.<sup>34</sup>

Kāṣṭhā : It equals to 15 nimeṣas. It is equal to 1/30 kalā according to some and 1/12 kalā according to others; to 1/15 laghu; to 1/225 nāḍikā; and to 1/450 muhūrta.<sup>35</sup>

Kalā : It is equal to 30 Kāṣṭhās. It is equal to 1/900 of a day or 1.6 minutes; or 1/1800 of a day or 0.8 minutes; or 2 minutes and  $26\frac{54}{201}$  seconds; or 1 minute and  $35\frac{205}{301}$  seconds; or eight seconds.<sup>36</sup>

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<sup>32</sup>•Macdonell A.A., A Practical Sanskrit Dictionary, p.114.

<sup>33</sup>•Monier-Williams M., Op. cit. p.898.

<sup>34</sup>•Monier-Williams M., Op. cit. p.551.

<sup>35</sup>•Monier-Williams M., Op. cit. p.281.

<sup>36</sup>•Monier-Williams M., Op. cit. p.261.

Ghaṭikā : It is equal to 15 kalās. It is computed as equal to 24 minutes.<sup>37</sup>

Muhūrta : It is equal to 2 Ghaṭikās. It is a period of 48 minutes.<sup>38</sup>

Kṣapādina (day and night) : It is equal to 30 muhūrtas.

Pakṣa : = It is equal to 15 kṣapādinās  
 Māsa = 2 Pakṣas  
 Rtu = 2 Māsas  
 Kāla = 2 Rtus  
 Ayana = 1½ Kālas  
 Vatsara = 2 Ayanas.

There are five vatsaras viz., Saṁvatsara, Parivatsara, Idāvatsara, Anuvatsara and Vatsara. The link between vatsara and yuga is missing in the DP. According to the MKP., 1 year (vatsara) is equal to one day and one night of gods. 6 months is, therefore, equal to one day; and another six months one night. 12,000 years of gods are equal to four yugas.<sup>39</sup>

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<sup>37</sup>•Apte V.S., The Student's Sanskrit-English Dictionary (1970), p.197; Monier-Williams M., Op. cit. p. 375.

<sup>38</sup>•Monier-Williams M., Op. cit. p. 825.

<sup>39</sup>•Pargiter F.E. (tr.), Mārkaṇḍeya Purāṇa, p.226.

Yuga : There are four <sup>u</sup>yugas viz., Kṛtayuga, Tretāyuga, Dvāparayuga and Kaliyuga. They consist of 12,000 devine years.

Brahmā's day : It is equal to 1,000 times of the four yugas. During one day of Brahmā 14 Manus rules the earth. The life-span of Brahmā is one hundred years.

Viṣṇu's day : It is equal to 1,000 times of the life-span of a Brahmā. Viṣṇu's life-span is also 100 years.

Śivasamjñā : 24 times of the life span of Viṣṇu make one truṭi of Śiva and the calculation in the same order as before upto a yuga is a Śivasamjñā. Two units of distance measurement are met with in the DP.

(1) Yojana (V.22). It is a measure of distance sometimes regarded as equal to 4 or 5 English miles; but more correctly it is equal to 4 krośas or about 9 miles; according to other calculations it is equal to  $2\frac{1}{2}$  English miles and according to some it is equal to 8 krośas.<sup>40</sup>

(2) Krośa (XXVIII. 30, 37; LXVI.74 etc.). It is <sup>a</sup>measure of distance equal to 1,000 daṇḍas or equal to  $1\frac{1}{4}$  yojana; according to other it is equal to 2,000 daṇḍas.<sup>41</sup>

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<sup>40</sup>. Kantawala S.G., Op. cit. p. 259.

<sup>41</sup>. Kantawala S.G., Op. cit. p. 258.

## CRIMINAL AND CIVIL LAWS

It is enjoined on the king that he should exert himself to the utmost to punish thieves; for, by doing so his fame grows and his kingdom prospers.<sup>42</sup> The king should carefully restrain the wicked by three methods, - by imprisonment, by putting them in fetter, and by various (kinds of) corporal punishments.<sup>43</sup> For stealing the most precious gems, the offender deserves corporal (or capital) punishment.<sup>44</sup>

The trial of a man with the offence of theft is found in the DP. (XLIII. 18-31). The sage Animāṇḍya<sup>av</sup> was by mistake arrested for the theft of the king Sṛñjaya's jewel. The king is said to have ordered his men to consult a judge on the matter of a Brahmin committing a theft. He suggested that the case should be considered in line with the judgement passed on the brother of Saṅkha, Likhitamuni by name who had stolen ripe bananas and had eaten them, on account of which his both hands were cut off. After the consideration the sage Animāṇḍya<sup>av</sup> was awarded a capital punishment, i.e. ~~impal-~~ment. According to Manu, only he who has stolen more than

<sup>42</sup>•M.S. VIII.302; Vide Bühler G.(tr.), The Laws of Manu, SBE., Vol. XXV., (1964), pp. 306-7.

<sup>43</sup>•M.S. VIII. 310; Bühler G., Ibid. p. 308.

<sup>44</sup>•M.S. VIII. 323; Bühler G., Ibid. p. 310.



fifty (palas) shall be punished by having his hands cut off.<sup>45</sup>

The DP. also contains the case of adultery with a widow by a Brahmin (LXVIII. 13-17). Manu (VIII.352;353) says "Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish; for by (adultery) is caused a mixture of the castes (varṇa) among men; then (follows) sin, which cut up even the roots and causes the destruction of everything."<sup>46</sup>

It is told in the DP. in this connection that one Śrīpati, a Brahmin committed adultery with a Vanik widow. The matter became known to her relatives who reported it to the caste Brahmin. For this offence Śrīpati was awarded a capital punishment by which he was tied to a wheel and was cut into two. It is not stated in the DP. that the judgement was passed by the king as favoured by Manu. It is probable that the judgement was passed by the governing body of a caste which was to be known later as Pañcāyat.

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<sup>45</sup>M.S. VIII. 321 ; Bühler G., Ibid. p.310.

<sup>46</sup>Bühler G., Ibid., p. 315.

The Pañcāyat can deal with various offences including seduction of or adultery with a married woman.<sup>47</sup>

In the Gupta period the rural areas were managed by a committee of five known as Pañcamandaī which is the forerunner of the later Pañcakūla in Rajasthan and Gujarat and of the subsequent Pañcāyat.<sup>48</sup>

#### DAILY AND PERIODICAL DUTIES ETC.

The daily and periodical duties form an important topic of the Dharmasāstras. The acts and observances connected with getting up from bed, śauca (bodily purity), snāna (bath), sandhyā, homa, tarpaṇa, the five daily mahāyajñas, vaiśvadeva, bhojana (taking of food), going to bed etc. are considered to be the daily duties of the Hindus. Rules are prescribed how to observe each particular mentioned above.<sup>49</sup>

The DP. refers to some of these daily duties and they are discussed under "dharma" in chapter II in connection with Rāma's observance of the duties which constitute the

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<sup>47</sup>•See Ghurye G.S., Caste and Class in India,(1957),p.3.

<sup>48</sup>•Sharma Ram Sharan, Aspects of Political Ideas and Institutions in Ancient India, (1959), p.247.

<sup>49</sup>•For details vide Desai N.Y., Op.cit. pp.66 ff; Kane P.V., HDS. Vol. II, Part I, pp.446 ff.

practice of dharma; hence they are not repeated here.

Once a month families of all classes would perform the so-called śrāddha rite in which food consisting of bowls of rice and meat and cakes was offered to the ancestors. The rite links the dead and the living and gives the families a deep sense of continuity and solidarity.<sup>50</sup> The institution of śrāddha occupies a significant place in the history of Indian culture.<sup>51</sup>

The DP. attaches so much importance to the śrāddha rite that it lays down a rule for every Mōḍha Brahmin to perform it on every day of the new moon, failing which he will be excommunicated (LXII. 11.). Rāma is said to have performed the rite at Gaṅgākūpa near Lohayaṣṭi (L.26-27). It is said elsewhere that he performed various religious acts with the purpose of setting an example to the people (L.39; XLVII. 14 etc.).

#### FOOD AND DRINKS

The following is an alphabetical list of the edible and drinkable substances mentioned in the DP. They are generally recommended for offering to certain gods and

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<sup>50</sup>. Vide Edwardes Michael, *Op.cit.* p.65.

<sup>51</sup>. *ERE.* Vol. I, p.450.

goddesses and for feeding Brahmins. The DP. does not elaborate how they were prepared what their tastes were like etc. It, however, gives us some ideas what people eat in those days.

Apūpa : Cake, Guj. pūdo.<sup>52</sup> It is recommended as an offering to the goddess Śāntā (XIX.49).

Āiya : Melted or clarified butter (used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered<sup>53</sup>). It is recommended as food for Brahmins at the temple of the goddess Nandā (XIX.34).

Canaka : Chick-pea or gram; Cicer Arentinum; N.O. Papilionaceae;<sup>54</sup> Guj. Caṇā.<sup>55</sup> It is recommended as an offering to the goddess Mātangī (XXII.70).

Dadhi : Curd; Guj. dahī.<sup>56</sup> It is recommended as an offering to the goddess Śāntā. (XIX.50)

Dugdha : milk; Guj. dūdhā.<sup>57</sup> It is recommended as an offering to the goddess Śāntā (XIX.50).

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<sup>52</sup>•Patel G.J., Op. cit. p.495.

<sup>53</sup>•Monier-Williams M., Op.cit. p.133.

<sup>54</sup>•Desai N.Y., Op. cit. p. 50.

<sup>55</sup>•Patel G.J., Op. cit. p. 166.

<sup>56</sup>•Patel G.J.,Op. cit. p. 203.

<sup>57</sup>•Patel G.J.,Op. cit. p. 211.

Gaudi (-dika) : Rum (prepared with sugar).<sup>58</sup> It is used in the worship of the goddess Mātāṅgī (XXIX. 68).

Guda : Treacle; Guj. gola.<sup>59</sup> It is recommended as an offering to the goddess Śāntā (XIX. 49).

Ghrta : Clarified butter; Guj. ghī. The feeding of Brahmins, of sādhus, and of maidens with food cooked in clarified butter pleases the goddess Śrīmātā (XX.29).

Kulmāsa : Sour gruel (prepared by the spontaneous fermentation of the juice of fruits or boiled rice); an inferior kind of grain.<sup>61</sup> It is recommended as an offering to the goddess Mātāṅgī (XXII.70).

Krsara : (Guj. Khīcadī; it refers to a dish of rice and pulse). It is a dish of rice and sesemum.<sup>62</sup> It is recommended as an offering to the goddess Śāntā (XIX.49) and to the goddess Mātāṅgī (XXII.70).

Ladduka : A kind of sweetmeat (a round ball of sugar, wheat or rice flour, ghee and spices)<sup>63</sup>, Guj. lāḍu.<sup>64</sup> It is recommended as an offering to the goddess Śāntā (XIX.49).

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<sup>58</sup>. Monier-Williams M., Op. cit. p.369.

<sup>59</sup>. Patel G.J., Op. cit. p. 156.

<sup>60</sup>. Patel G.J., Op. cit. p. 164.

<sup>61</sup>. Monier-Williams M., Op. cit. p.296.

<sup>62</sup>. Desai N.Y., Op. cit. p.51; Macdonell A.A., Op. cit. p.74.

<sup>63</sup>. Apte V.S., The Student's Sanskrit-English Dictionary, p.476.

<sup>64</sup>. Patel G.J., Op. cit. p. 416.

Madirā : Spirituous liquor;<sup>65</sup> Guj. Mādaka.<sup>66</sup> It is used in worshipping the goddess Mātāṅgī (XXIX.67).

Madhu : Honey; Guj. madha.<sup>67</sup> It is recommended to be offered in the feast of Brahmins at the temple of the goddess Nandā (XIX.34).

Madya : Any intoxicating drink, vinous or spirituous liquor.<sup>68</sup> It is recommended for offering to the goddess Śāntā. (XIX.50).

Madhvī : It is a kind of liquor used in worshipping the goddess Mātāṅgī (XXIX.68).

Māṣa : It is a kind of bean, Phaseolus Roxburghii or Phaseolus Radiatus; N.O. Papilionaceae; Black gram; Guj. Aḍad, Hindi Urid.<sup>69</sup> It is recommended as an offering to the goddess Mātāṅgī (XXII.70). Food prepared with māṣa should be offered at the burning ground (XIII.15).

Modaka : A small round sweetmeat, any sweetmeat.<sup>70</sup> Gaṇeśa was offered by Brahmins this kind of sweetmeat (XVIII.29).

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<sup>65</sup>•Apte V.S., Op. cit., p.420.

<sup>66</sup>•Patel G.J., Op. cit. p.363.

<sup>67</sup>•Patel G.J., Op. cit. p. 364.

<sup>68</sup>•Monier-Williams, Op. cit. p. 779.

<sup>69</sup>•Desai N.Y., Op. cit. p.52.

<sup>70</sup>•Monier-Williams M., Op. cit. p.835.

Gaṇeśa is depicted as holding a modaka (XVIII.22). It is known in Gujarati as "lāḍu".<sup>71</sup>

Pāyasa : Food prepared with milk, esp. rice boiled in milk;<sup>72</sup> Guj. dūdhapāka; khīra.<sup>73</sup> It is recommended to be offered to Brahmins at the temple of the goddess Nandā (XIX.34) and as the naivedya to the goddess Śāntā (XIX.49) and to the goddess Mātangī (XXII.70).

Paistī : Spirituous liquor distilled from rice or other grain.<sup>74</sup> It is used in worshipping the goddess Mātangī (XXIX.68).

Phenika (also Phenaka) : Ground rice boiled in water; a kind of pastry.<sup>75</sup> It is recommended as a naivedya of the goddess Mātangī (XXII.70).

Śarkarā : Ground or candied sugar;<sup>76</sup> Guj. Sākara, khāṇḍa.<sup>77</sup> It is offered to Gaṇeśa by Brahmins of Moherakapura (XVIII.29).

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<sup>71</sup>•Patel G.J., Op. cit. p.390.

<sup>72</sup>•Monier-Williams M., Op. cit. p.619.

<sup>73</sup>•Patel G.J., Op. cit. p.280.

<sup>74</sup>•Monier-Williams M., Op. cit. p. 649.

<sup>75</sup>•Monier-Williams M., Op. cit. p.719.

<sup>76</sup>•Monier-Williams M., Op. cit. p.1058.

<sup>77</sup>•Patel G.J., Op. cit. p. 494.

Śaṣkuli (=also Śaṣkuli) : A large round cake (composed of ground rice, sugar and sesamum, and cooked in oil;<sup>78</sup> Guj. A kind of mālapūḍo,<sup>79</sup> It is recommended to be offered as a naivedya to the goddess Śāntā (XIX.49).

Śāka : Any vegetable food.<sup>80</sup> It is recommended for offering as food to Brahmins, sādhus and maidens, thus propitiating the goddess Śrīmātā (XX.29).

Surā : Spirituous liquor (personified as a daughter of Varuṇa produced at the churning of the ocean).<sup>81</sup> It was drunk by 1,000 śaktis (XXIX.64). The goddess Mātangī is depicted as holding in one of her 18 hands a pot of surā (XXII.59).

Sūpa : Sauce, soup, broth (esp. prepared from split or ground pease etc. with roots salt),<sup>82</sup> Guj. Seravo.<sup>83</sup> It is recommended to be offered as a naivedya to the goddess Mātangī (XXII.70).

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<sup>78</sup>. Monier-Williams M., Op. cit. 1060.

<sup>79</sup>. Patel G.J., Op. cit. p. 495.

<sup>80</sup>. Monier-Williams M., Op. cit. p. 1061.

<sup>81</sup>. Monier-Williams M., Op. cit. p. 1235.

<sup>82</sup>. Monier-Williams M., Op. cit. p. 1242.

<sup>83</sup>. Patel G.J., Op. cit. p. 565.



Taila : Sesamum oil; Guj. tela<sup>84</sup>. It is recommended to be offered as a naivedya to the goddess Śāntā (XIX.49).

Tila : Sesamum seed; Guj. tala.<sup>85</sup> It is mentioned in connection with piṇḍadāna (XIII.22; XV.40<sup>8</sup>, XV.42).

Vataka : Round cake made of pulse fried in oil or butter.<sup>86</sup> It is recommended as an offering to the goddess Śāntā (XIX.48).

Vārunī : A particular kind of spirit (prepared from hogweed mixed with the juice of the date or palm and distilled), any spirituous liquor.<sup>87</sup> Mātangi is depicted as holding in one of her 18 hands a pot of vārunī (XXII.60).

In the light of the DP. a few comments can be said about food and drinks.

As vegetarianism is prevailing in India now-a-days, especially in Gujarat, it should be interesting to know whether in early days people eat meat or not. Michael Edwardes states that "Though the Chinese traveller Fa-Hsien reported,

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<sup>84</sup>•Desai N.Y., Op. cit. p.54.

<sup>85</sup>•Desai N.Y., Op. cit. p.54.

<sup>86</sup>•Monier-Williams M., Op. cit. p.914.

<sup>87</sup>•Monier-Williams M., Op. cit. p.944.

early in the fifth century A.D., that upper class Indian did not eat meat, he probably exaggerated. The orthodox were usually vegetarian, but it seems that the majority of people were not. The Arthaśāstra listed regulations for management of slaughter-houses and the Kṣatriya class enjoyed not only hunting but eating what they caught."<sup>88</sup>

The DP. contains some indications which lead us to believe that non-vegetarian diet was not uncommon in early times including the times of the DP. The meat of deers, of goats, of rabbits, and of swines is said to have been cooked for Rāma by Sītā (LVI.3). The goddess Bahucārī is said to delight in eating the flesh of goats, of rabbits, of deers, of buffalos and of chicken (XXIX. 79-80). Human flesh and chicken are recommended for offering to devīs at the burning ground to obtain their favour so as to bring about the accomplishment of one's work (XXVII. 21-22). From this it can be inferred that people might have eaten the flesh they had offered to the goddesses as "prasād" and that the eating of flesh might not be a censurable act. Vanarāja, the founder of Anhilwada Patan, during his early days before the foundation of the city, sustained his life by hunting and eat

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<sup>88</sup>. Edwardes Michael, Op. cit. p.104.

what he caught (LXVI.76). He is said to have offered flesh to a Yoginī who came to him and asked for alms (LXVI.78). The king Kumārapāla of Anhilwada Patan, being impressed <sup>by</sup> the sermon of Hemasūra, made up his mind to refrain from killing, flesh-eating and hunting till the end of his days and forbade the taking of life throughout his kingdom.<sup>89</sup> All these evidences go to show that flesh-eating was not uncommon in those days.

There is no clear indications in the DP. to say anything definite whether Brahmins eat meat or not. In the dispute between the Jains and the Brahmins, the former claimed that they had compassion with all beings, abstained from inflicting injury to living being and eat only pure food (i.e. vegetarian) (LXVII.12). This seems to imply that the latter *had* the opposite food-habits. Elsewhere the Brahmins were charged by them with eating everything (LII.33). If the charge be true, it means that the Brahmins were non-vegetarians. The Brahmins were also charged with having no compassion and with delighting in killing (LXVII.5; LII.12,32). They, however, contended that killing for the sake of sacrifice was allowed according to Dharma of the Vedas (LII.73).<sup>90</sup> It is a common knowledge that Brahmins in those

<sup>89</sup> Sheth C.B., Jainism in Gujarat (A.D.1100 to 1600), pp.67-68.

<sup>90</sup> See also Hopkins E.W., The Religions of India, (1970), pp.287-8, Kane P.V., HDS., Vol.V, p.947.

eat the flesh of the sacrificed animals. Here we see that on some occasions Brahmins also eat meat.

Now the question of drinks is considered. Madirā or liquor is one of the items offered to the goddess Mātangi (XXIX.67). It is said that Pārvatī in the form of an old woman came to the place where the temple of the goddess Bahucarī stands, and asked for liquor to drink from house to house but nobody gave her. She became enraged and therefore caused the containers of liquor in every house to break (XXIX.69 ff.). From this it can be inferred that the people at the above-mentioned and perhaps in other places were, in those days, the drinkers of liquor and that there was no prohibition at that time. There is, however, an indication that drinking liquor was a censurable habit for Brahmins. Finding this vulnerability of the Brahmins the Jains charged them with drinking liquor and somehow produced an evidence to support their charge in the court of the King Kumārapāla (LXVII.5 ff.)

#### FUNERAL RITE

The funeral rite or antayeṣṭi is one of the 16 (or more) saṃskāras of a twice-born.<sup>91</sup> The DP. claims that even an insect dying at the so-called Dharmakṣetra, the area

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<sup>91</sup>•Vide Kane P.V., HDS. Vol. IV, p. 189.

around the step-well called Dharmavāpī, goes to Vaikunṭha-bhavana (Viṣṇu's world) (XIII.9) and that a man who dies at the Dharmakṣetra, whose funeral is performed there and for whom the Vṛṣotsarga ceremony<sup>92</sup> is performed there attains liberation (XIII.18). The idea that a man dying at a holy place goes to heaven or attains salvation occurs in several Purāṇas. The DP. enjoins that the dead body of the deceased Traividya (Modha) Brahmin should be burnt at the Dharmakṣetra and by Brahmā's order the Cayana (the collection of the burnt bones) ceremony according to the custom of the Modha Brahmins should be performed at the burning place. This custom of the Modha Brahmins is not to be followed by the members of other caste than Brahmin. According to the sacrificial tradition it is prescribed that the erection of the mound over the burnt bones, in which baked bricks and clay are used, should be done on the Amāvāsyā day of the month of Āśvina, on the spot thought to be religiously fit. This practice is said to be followed peculiarly by the Traividya (Modha) Brahmins only. (XIII.11-14).

Śat. Br. prescribed that thirteen unmarked bricks and soil should be used in the erection of the mound.<sup>93</sup> The

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<sup>92</sup>MP. also refers to Vṛṣotsarga ceremony. See Kantawala S.G., Op. cit. p. 284.

<sup>93</sup>Vide Kane P.V., HDS. Vol.II, Part I, pp. 249-50.

so-called dīpadāna is to be performed after one has taken a bath systematically. The cooked rice and māṣa bean should be offered at the mound along with a lighted lamp. In the case of the Trāiividya Brahmin who is not the resident of Moheraka and lives in a distant place the ceremony<sup>94</sup> lasting for eleven or twelve days should be immediately performed after the burning of the dead body there. Then the cayana should be done forthwith (not to wait till the Amāvāsyā of the month of Āsvina). (XIII. 14-17).

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<sup>94</sup>. This probably refers to the offering of pindas to the deceased. Vide Kane P.V., Ibid. p. 221.