

CHAPTER III.

SOCIO-ECONOMIC LIFE.

A study of social and economic life of a people is important in the cultural history, and a picture of the same can be had by a study of food and drink, dress and ornaments, sports and pastimes, Customs and conventions etc.

FOOD AND DRINKS.

In the BVP, some eatables are mentioned as gifts to Brahmins (2.4.38-44) and some times they are also mentioned in the context of religious or medicinal purposes. (2.4.39, 2.39.35, 1.16.61). Eatables which are mentioned for medicinal purpose are noted in the section on "science of medicine".

In the BVP food is classified into four varieties i.e. coṣya, carvya, lehya and peya. The King Suyajña gave these four types of food to six crores of Brahmins (2.50.4, 2.54.49). Rādhā had also given these four types of food to Gaṇeśa (4.123.38).

The BG. also mentions that Kṛṣṇa, becoming Vaiśvānara digests four types of food.¹ i.e. bhojya, bhakṣya, coṣya and lehya.²

FRUITS.

Fruits were used as an article of food in good proportion. Those who practised penance used fruits as their food.³ In religious rites also fruits were used.⁴ The roots and fruits were considered as food for yogins.⁵ As mentioned

in the BVP fruits were used as an article of food.

The discussion of the eatables can be done under the following heads :-

Vegetables, cereals, pulses, oil and oilseeds, spices, food-preparation, dairy products, sweets, betels and nuts, non-vegetarian, and drinks.⁶

VEGETABLES.

- Bṛhatī - (eggplant)⁷. It is prohibited as an article of food to the Brahmins, on the second day of a month(1.27.29).
- Jīvaka - (V.l.Jīraka). It is a plant growing on the Himalayas having a bulbous root and round and long leaves.⁸ It is one of the spices.⁹ It is mentioned as an antidote against phlegm (1.16.70).
- Kalambī - (It is Kadama tree). It is prohibited to Brahmins at night. (1.27.26).
- Karkaṭī - (A variety of cucumber). A well-ripened Karkaṭī causes phlegm (1.16.66).
- Kuṣmāṇḍa - (pumpkin gourd). It should not be taken on the first day of a month; if taken one loses wealth(1.27.29).
- Lāṅgalī - (Cocoanut Tree). It is mentioned as an antidote against rheumatism (1.16.77).
- Nimba - (Margosa Tree). Its use is prohibited on the sixth day of a month. It is further stated that if it is taken, it leads to a birth in the animal kingdom (1.27.31).

- Mūlaka - (Radish). Phlegm is caused by the use of mulaka in rainy season (1.16.67). Its use is prohibited in the month of Māgha (1.27.26). It is one of the items in the Sarasvatīpūjā (2.4.42).
- Paṭola - (A kind of snake gourd). It is prohibited to all (1.27.30).
- Piṇḍāraka - (Guj. Ratalu). Phlegm is cured by the use of the unripened Piṇḍāraka (1.16.69).
- Pūtikā - (A kind of herb). It is prohibited on the twelfth day of a month. If taken one's son dies (1.27.34). According to the Śabdakalpadruma it is a brahmaghātikā on the twelfth day of a month.¹⁰
- Sindhuvāra - (V.I. Sindhuvamanā, Vitex negundo).¹¹ Phlegma can be cured by its use (1.16.69).
- Śimbi - (It is a plant). It is prohibited on the eleventh day of a month. It is further stated that if it is taken, one's son dies (1.27.34).
- Vāniṅga - (V.I. Kaliṅga). It is prohibited to Brahmins in the month of Kārtika and it is considered as beef (1.27.26).
- Vārtākī - (An egg plant). It is prohibited to all on the thirteenth day of a month and if taken one's son dies (1.27.34).

CEREALS.

- Akṣata - (It is unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies).¹² It is

recommended as an article of gift in certain rites (2.4.39, 2.39.25), 4.123.42).

- Śālī - (It is a kind of rice growing in winter which is replanted and called "Jadahaṇa" and it is mentioned by Pāṇini).¹³ It is mentioned as an article of gift (3.6.38, 4.13.154) and ritual (2.39.25, 3.13.25).
- Taṇḍula - (Rice). It is recommended as an article of gift in certain rites and social ceremonies (3.6.38, 4.13.154, 4.44.6).

PULSES.

- Caṇaka - (Guḡ-caṇo). It is prescribed as an antidote against bile (1.16.61).
- Māṣa - (Guḡ-aḍada). It is prohibited on the fourteenth day of a month. It is said that mahāpāpa is caused by the use of māṣa (1.27.35).
- Masūra - (Guḡ-masūra). It is prohibited to Brahmins (1.27.27, 4.75.61).
- Mudga - (Guḡ-maga). Bile is cured by its soup (1.16.62).

OIL AND OIL SEEDS.

- Sarṣapa - (Brassica campesbri).¹⁴ It is mentioned as an article of good omen. Paraśurāma saw it on his right side at the time of his pilgrimage (3.33.25).
- Sarṣapataila - (Guj. Sarasīyu). Taking of sarṣapataila on the day of saṁkrānti, caturdaśī and aṣṭamī is praised (1.27.37).
- Tila - (Guj. Tala). It is recommended as an article of gift. One enjoys at Viṣṇumandira who gives

tila to Brahmins (2.27.25).

- Taila - (Guj. Tela). It figures as an article of gift on certain occasions (4.13.152, 4.44.6, 4.105.58). Rhumatism can be cured by its use (1.16.77).

SPICES.

- Ardraka - (Guj. Ādu). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.42). It is also mentioned as an antidote against bile and phelgm (1.16.62, 1.16.70). It is prohibited to take on Sunday (4.75.61).
- Dhānyaka - (Guj. Haladara). It is stated as an antidote against Phelgma (1.16.68).
- Karpūra - (Guj. Kapūra). It is recommended as an article of ritual in the Durgā Pūjā (2.64.75); and gift on the occasion of nāmakaraṇavīdhi of Kṛṣṇa (4.13.157).
- Kesara - (Guj. Kesara). It is mentioned as an article of ritual in the Sarasvatī Pūjā (2.4.42).
- Lavaṇa - It is recommended as an article of gift on certain occasion (4.13.159, 4.44.7).
- Marīca - (Guj. Marī). It is mentioned as an antidote against phlegm (1.16.70).
- Pippala - (Guj. Pipara). It is recommended as an antidote against Phelgm (1.16.70).
- Saindhava - (Rock-salt). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.40).
- Vesavāra - There are two varieties of Vesavāra i.e.

vegetable and non vegetable condiments.¹⁵ The BVP mentions the /vegetable condiments only. It is mentioned as an antidote against Phlegm (1.16.69).

FOOD PREPARATION.

- Apūpa - It is a cake made of rice or barley meal cooked in clarified butter on slow fire. Honey was mixed to sweeten it. It is probably the earliest sweet known to us.¹⁶ It is recommended as an article of gift to Brahmins (2.61.97, 3.6.40).
- Bhr̥ṣṭadravya- (fired grains). Caraka mentions that parched grains such as mudga, masūra and Kālāya were in common use.¹⁷ It is mentioned as an antidote against phlegm (1.16.68).
- Haiyaṅgavinam- It is butter churned out of the curds prepared from the previous day's milk.¹⁸ The old age does not visit one who takes it (1.16.45). It is also recommended as an article of gift on the occasion of marriage of Pārvatī (4.44.7).
- Ladduka-Modaka- (Sweet ball). The BVP mentions ladduka made of tila. It is recommended as an article of gift in certain rites or ceremony (3.13.23, 3.24.20, 2.4.39, 2.64.74, 4.9.68, 4.13.155, 4.21.16, 4.44.8, 4.123.40).
- Lāja - (Parched grain or parched rice). It is recommended as an article of gift in certain rites (2.4.38, 3.6.37, 3.13.23). It was also

made by mixing guḍa and was called guḍalāja.

It symbolized good omen (3.33.21).

- Madhuparka - A mixture of certain delicious substances offered to ~~devīs~~ deities in religious rites or to distinguish guests¹⁹ but generally it is a mixture of five ingredients viz. curd, clarified butter, water, honey and sugar.²⁰ According to Br. Up. (6.4.46) It is a mixture of curd, honey and clarified butter. It was offered to the distinguished guests by yaśodā and Himālaya (4.13.10, 4.38.29).
- Navnīta - In the time of Suśruta, it meant fresh butter churned out of milk. Later on the word was used in the sense of butter in general.²¹ In the BVP it is recommended as an article of gift on certain occasions and in rites (4.9.69, 4.13.153, 2.4.38).
- Pāyasa - (Rice cooked with milk and mixed with Sugar.²² It is recommended as an article of gift in certain rites (2.44.17, 2.64.74, 3.6.40, 4.123.43). It is one of the good omen (3.33.20, 4.70.13).
- Piṣṭa - Probably cakes made of powdered rice. It is recommended as an article of gift (2.39.30, 4.105.58). A piṣṭa made of tila is mentioned as an antidote against bile (1.16.62).
- Piṣṭaka - A cake made of flour of any grain.²³ The BVP describes it as made of barley and wheat flour.

It is recommended as an article of gift in certain rites (2.4.38, 2.39.31, 2.44.17, 2.64.74, 3.6.40, 3.13.25, 4.18.14, 4.123.41). In the VYP piṣṭaka is recommended as a gift in the Śrāddha.²⁴ It is mentioned as an antidote against rheumatism (1.16.75).

- Pūpa - S.V.Apūpa.
- Saktu - Flour of parched barley or rice grains.²⁵ It is said that a giver of Saktu to Brahmins in the month of Vaiśākha, remains in the Viṣṇumandira (2.27.73).
- Svastika - A kind of cake prepared with barley flour.²⁶ It figures as an article of gift in certain rites (2.4.39, 2.39.26, 3.13.24). It is one of the good omens (3.33.23).
- Takra - It contains three parts of curds with one part of water.²⁷ It is recommended as an article of gift in certain rites (3.6.35, 4.8.33, 4.13.153).

DAIRY-PRODUCTS.

- Dugdha - (Milk). It is recommended as an article of gift in several rites or ceremonies (2.4.38, 3.6.34, 3.24.19, 4.8.33, 4.9.67, 4.13.152, 4.18.24, 4.105.57).
- Dadhi (Curd) - It is recommended as an article of gift in certain rites (2.4.38, 3.13.26, 4.8.25, 4.13.152, 4.123.43). It is one of the good omens (3.33.21). It is prohibited at night (1.16.47).

Ghṛta - (Ghee). It is mentioned as an article of gift in certain ceremonies (3.6.34, 3.13.27, 4.13.152, 4.44.6, 4.105.57).

Kṣīra - S.V. Dugdha.

Sarpis - S.V. Ghṛta.

SWEETS.

Madhu - (Honey). It is recommended as an article of gift in certain rites (2.4.38, 3.13.27, 4.8.33, 4.13.151). It is one of the good omen (3.33.23).

Guda - (Guj. Goḷa). It is mentioned as an article of gift in certain ceremonies (3.6.34, 4.13.152, 4.44.7).

Ikṣu - (Sugarcane). It is recommended as an article in the Sarasvatīpūjā (2.4.38).

Śarkarā - (Sugar). It is mentioned as an article of gift in certain rites and ceremonies (2.4.39, 3.6.36, 4.13.153, 4.44.8). It is one of the good omens (3.33.20).

BETELS AND NUTS.

Gūvākarnacūrṇa - The negritos used Gūvāka as a betel-nut.²⁸

According to Rājanighaṇṭṭu and Bhāvaparakāśa it is pūga or pūgīfala.²⁹ It is recommended as an article of gift in certain rites (2.64.76).

Tāmbula - The leaf of piper betel, which together with the arecanut, catechu, chunam and spices is usually chewed after meals. It was taken with Karpūra (3.6.42, 3.24.21). It is recommended as an article of gift in certain rites

(2.23.63, 2.64.76, 4.8.36). It is prohibited to the Yatīs, widows and brahmacārins (1.27.19, 4.83.99).

Pūga - (Guj. Sopārī - S.V.Gūvāka). It is one of the good omens (3.33.23).

NON-VEGETARIAN.

Meat eating is mentioned as early as the Rgvedic period. Many animals, cows, sheep, goats, and horses were slaughtered at the Sacrifice and the flesh of these sacrificial animals were eaten by the participants.³⁰ The MS (3.268) states that meat-eating was permitted in the Śrāddha rite. The BVP also mentions it (4.75.51, 4.85.26). The BVP states that it can be taken as an article of food except the full moon day (1.27.35). The body becomes healthy by the eating of fresh meat (1.16.43). The beef was also one of the non-vegetarian dishes. The king Suyajña had served the beef of several cows to the Brahmins (2.50.13). The king caitra gave ~~the~~ the beef of the five crores of cows to Brahmins (2.61.97). Besides this, flesh of deer, rabbits, tortise, goat, etc. were also used as the non-vegetarian articles of food, 4.105.60-62).

According to the BVP one should not take the flesh of buffalo, bird, serpent, pig, donkey, cat, jackal, cock, tiger, lion, leech, crocodile, frog, elephant, man, mosquito, bee, ant, bear, deer, monkey etc. (4.85.14-20).

The MS.(5.11-19) also gives a permission to take a flesh of these animals as a food.

Matsya - (Fish). Fish were also used as an article of food. Generally the eastern people used fish as their food.³¹ The BVP permits every one to eat fish except Brahmins and Vaiṣṇavas (1.27.27, 4.75.52). One and all except Brahmins and Vaiṣṇavas, are permitted to eat fish at the time of Śrāddha (4.85.25). It is considered as a good omen, if anyone sees a live fish on his way at the time of leaving his house (3.33.20).

DRINKS.

Āsava - An extract of kappittha inspissated juice of sugar-cane and honey with some spices.³² It is mentioned as a drink served at the time of the marriage ceremony of Pārvatī (4.44.6).

Aikṣava - (Juice of Sugar-cane). It figures as an article of gift in certain rites (2.4.38, 2.39.29).

Ikṣurasa- S.V. Aikṣava.

Mādhvika- (An intoxicating drink prepared from mādhvika flowers.³³ It is mentioned as an article of gift in certain rites (2.64.70, 3.6.35). Kṛṣṇa and Rādhā both had taken mādhvika together (4.53.49).

DRESS AND ORNAMENTS.

The study of dress and ornaments is very important in cultural evaluation of any country. Position of the sex-division is familiar in society. This sex can be distinguished through dresses and ornaments.³⁴

The religious and social significance of dress is an index to psychological education. Along with the dress, came

into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.

NUDITY.

In modern times there are primitive tribes who move naked e.g. the Nuer of Nilotic Sudan. Even there are most civilised society in which persons prefer to remain nude. And they also prefer to attend stripy dances which are absolutely nude. Perhaps people might have preferred to remain nude in ancient India, however such references are not found. Generally nudity is connected with śiva. In Hindu religion, śiva is described as 'digvāsas' i.e. having the garments in the form of quarters i.e. nude.³⁵ In the ~~BY~~ VYP. Śiva is also described as naked.³⁶ In the BVP Śiva is described as "digambar". i.e. directions were his garments (1.3.18). Bhairavas are also described as digambara (1.5.71).

BARK AND SKIN GARMENTS.

Generally bark and skin garments were used as a dress in ancient India. In the R̥gvedic period, such dresses were in Vogue.³⁷ The VYP also notes the use of bark garments in the Kali age.³⁸ Bark garments and skin garments are referred to in the BVP. Jamadagni and his colleagues are said as Vṛkṣacarmaparidhānāḥ and kṛṣṇacarmaparidhānāḥ (3.24.27). Īśānadigpāla wore tiger's hide (1.5.73).

KINDS OF CLOTH AND GARMENTS.

Aṃśuka - It is a type of silk, made from cocoons³⁹.
Rādhā and sarasvatī had worn the aṃśuka (1.3.55, 1.4.28, 1.13.85, 4.3.49).

- Kārpāsaja - The use of cotton clothes is as old as the period of Indus valley civilization.⁴⁰ The word Kārpāsa does not occur in the Saṁhitās and the Brāhmaṇas. The earliest reference to it is found in the Āśvalāyanaśrautāsūtra and in the Lāṭyāyanaśrautasūtra.⁴¹ The Mp.(285.18) and the MKP (15.28) mention kārpāsa and Kārpāsika respectively in the sense of cotton clothes but in the BVP, by the vocable kārpāsaja the cotton clothes are referred to and is mentioned as a gift in certain rites (2.23.65, 2.39.36).
- Kṣauma - Linen cloth. It is probably a silken cloth prepared from the fibers of bark of Atāsī tree.⁴² It was spread on the bed of Nalakūbara (4.14.32). Rādhā's ratha was decorated with the various ~~colours~~ coloured and painted Kṣaumavastra (2.49.17).
- Nīvī - A cloth worn round a woman's waist or more probably the end ~~of~~ of the cloth tied into a knot in front.⁴³ Gaṅgā and Rādhā wore the clothes along with the nīvī (2.11.14-20).
- Paṭṭasūtra - The paṭṭa cloth was made from paṭṭasūtra. According to the commentary on Ācārāṅga the definition of paṭṭa is given as - cloth made up of paṭṭasūtra.⁴⁴ The hair of pārvatī's head were tied with the paṭṭa-sūtra(4.44.14).

Yogapaṭṭa - It figures as an article of gift (3.13.7). It is also referred to in the MKP (32.57).

DYEING AND WASHING OF CLOTHES.

The art of dyeing was known during the period of the later Saṃhitās, the Brāhmaṇas and the Gr̥hyasūtras.⁴⁵ The BVP refers to the origin of the rajaka and raṅgakāra (V.1. - Saṅkhakāra) permitting thereby one to surmise about the professional occupations viz. washing and dyeing (1.11.112, 2.31.59). Kṛṣṇa, Rādhā, Nārāyaṇa and Lakṣmī are said to have pitāmbara - a yellow garment (1.2.17, 2.11.20, 1.3.6, 1.3.66). The Pitāmbara, was also considered as a good omen (3.33.26).

Durgā and Kālāpuruṣa put on red clothes (1.3.72, 1.15.22). Sanyāsī should wear raktavastra (2.36.117). The Gopī's had put on various coloured clothes i.e. yellow, red, white etc. (4.27.53). This suggests thereby that the clothes were dyed differently, but the BVP does not mention the process of dyeing. Various designs were printed on the clothes. Pārvatī had put on two clothes of having such designs at the time of her marriage ceremony (4.44.50). One who stole such dabbled clothes was born as a peacock thrice (4.85.176). After getting such references it can be said that the art of dyeing was very well-known and well-developed in the time of the BVP. The BVP does not mention various dresses but it refers to the dress either of a male or female in dual e.g. Vāsasī - two garments (1.26.49, 2.10.92, 2.18.2, 3.7.3).

FOOT WEAR.

Foot-wear were in common use in ancient India both as a matter of luxury and as a necessity.⁴⁶

Foot-wear were of two types, viz. one those made of wood called "Pādukā" and another those made of grass or leather are called "Upānah". One had to wear foot-wears made of leather of a hog at the time of attending Yajña.⁴⁷

In the BVP Pādukā is mentioned as an object of gift. (3.28.52). One who gives pādukā to a Brahmin enjoys in Vāyuloka (2.27.11). A person should not wear the shoes worn already by others.⁴⁸

CHATRA (UMBRELLA).

In the Gupta period, Brahmins used a Chatra.⁴⁹ It figures as an article of gift (3.28.52). One who gives an umbrella in gift, enjoys in Varunaloka (2.27.10). The Brhatsaṃhitā (72.922-924) and the Kṛṣṭyakalpataru (43.62-67) also devote a chapter on dāna of the Umbrella.

ORNAMENTS.

The names of various ornaments occur in the BVP without their details. These ornaments were made of gold and jewels. The following ornaments are referred to in the BVP.

- Angulīyaka - (A finger ring).⁵⁰ It was made of jewel (2.16.34). It is recommended as an article of gift (2.16.134)(3.13.9). Rādhā wore a ring studded with a gem.
- Gajamauktika - (It is a pearl to wear in front of nose. Durgā and Gopīs wore it (2.64.16, 4.4.100).
- Hāra - (Necklace). It was made of gold (1.5.37). It is recommended as an article of gift (3.13.11).
- Kaṅkaṇa - (A bracelet). The gopīs and Rādhā wore it made of jewel (1.5.37, 4.4.98).

- Kaṇṭhbhūṣā - (It is a short necklace). It is mentioned as an article of gift (3.13.11).
- Kiṅkiṇī - (A small bell or a tinkling ornament). Virajā and other gopīs wore it (4.13.14, 4.5.57).
- Kīriṭa - (A crown). Kṛṣṇa wore it made of jewel, on his head. (1.2.19, 2.13.32). It figures as an article of gift (3.13.18).
- Kaustubha - (It is a celebrated gem obtained with 13 others jewels at the churning of the ocean). Nārāyaṇa wore it (1.3.7, 1.28.56). Kṛṣṇa gave it to Rādhā (2.10.148).
- Keyūra - (A bracelet worn on the upper arm or an armlet). Rādhā and Gopīs wore it made of jewel (1.5.37, 4.4.95). It figures as an article of gift (3.13.10).
- Kuṇḍala - An ear-ring). Kṛṣṇa wore it made of jewel, (1.28.58). It is also mentioned as an article of gift. (2.10.149, 3.13.8).
- Māṇikyamālā - (A garland of māṇīḥya). It is mentioned as an article of gift (3.13.8).
- Mañjīra - (An anklet). Rādhā and Durgā wore it, made of jewel (1.5.38, 2.64.19). It figures as an article of gift. (3.13.10).
- Mukūṭa - (A crown). It is made of jewel. Gods and Goddesses wore it (1.2.19, 2.55.115, 4.4.100).
- Nūpura - (An anklet). It was made of jewel (4.4.95). A nūpura made with maṇi are mentioned as an

article of gift. (2.10.151).

- Mayūrapuccha - (A feather of peacock). It is connected with Kṛṣṇa. He always wears it on his head (1.28.57).
- Pāśaka - (A chain). Rādhā and gopīs wore it, made of jewel. (1.5.37, 4.4.99).
- Valaya - (An armlet). It is recommended as an article of gift (3.13.10).
- Vanamālā - (A garland of wood flowers). Rādhā and Kṛṣṇa wore it (1.2.20, 1.5.36).

HAIRCOIFFURE.

It is well known that in modern times various styles of hair-dressing are being developed and in ancient times various styles of hair dressing were developed.⁵¹ Long hair were considered to be a sign of beauty.⁵² The BVP mentions the mirror and a comb, as the means of hair coiffure. A mirror was given to Pārvatī in her marriage ceremony (4.44.12).

The flowers were used by the women in their dressing.⁵³ Rādhā, gopīs and Pārvatī had made hair-coiffure beautifully with the mālatī flowers (1.5.34, 4.4.104, 4.44.14).

The Pārvatastrī had made Pārvatī's hair-coiffure with Mālatī flowers and tied it beautifully with the paṭṭasūtra. (4.44.14). The mālākāra is also referred to in the BVP (1.10.90).

Śiva states that Kṣaurakarma should not be observed by Brahmins on the day of amāvāsyā and Kṛtikā. One should not do tarpaṇa after Kṣaurakarma (1.27.46).

TOILETTING AND COSMETICS.

The perfumed substances were used as article of

toileting and cosmetics in ancient India⁵⁴ and it is matter of common knowledge that puff, powder and lipsticks are in common use in modern times.

A perfumed oil was used to keep body sweet-smelling. An aromatic oil was used (4.93.25). At the time of bath the perfumed oil was used. Viṣṇu-tail which was made by the Svarvaidyas was in vogue (3.13.19). The women used caṇḍana, agūru, Kastūrī, kuṁkuma and sindūra to make a tinkling on their forehead (1.4.33, 1.20.20, 2.10.100, 2.11.23, 2.16.27, 2.55.17, 4.3.12, 4.4.101, 4.9.28, 4.15.151, 4.28.96).

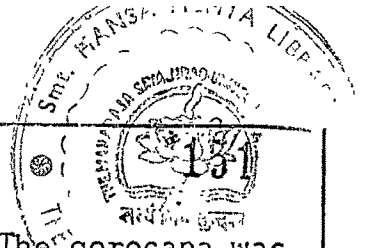
Śaṅkhacūḍa made a tinkling with Sindūra, having the shape of burning lamp on Tulasī's fore-head (2.16.136) possibly this tinkling may refer to a long flame shaped tinkling popular now-a-day also. Rādhā also made such a tinkling with Sindūra on her fore-head (2.11.23). Widows were prohibited the use of the perfumed oil, garlands and sindūra (4.83.94).

The mixture of collyrium and musk was used for anointing the eyes at the time of marriage (4.4.107, 4.44.13). Both the cheeks were pointed with streaks probably with musk and other fragrant substances (2.16.32, 2.16.136, 2.64.19, 4.28.96, 4.44.13, 4.13.16).

The śīmantalekhā was drawn with the streak on the head of women by them.⁵⁵ (2.16.27, 2.55.18). The alakataka was also used for painting feet and nails (1.20.20, 2.16.139, 2.64.21, 4.29.22, 4.44.13, 4.53.24).

PERFUMES, INCENSE ETC.

The BVP mentions gorocana, agūru, and dhūpa as the perfumed substances. The gorocana and the agūru were used to



made body sweet-smelling (4.93.22, 1.5.20). The gorocana was also used for a tinkling on the fore-head.⁵⁶ The dhūpa was used in ritual (3.13.22).

WEIGHTS AND MEASUREMENTS.

In the BVP, there are references to various terms referring to different units of weights and measurements. In the absence of the description and detailed information regarding them a comparative study is not under taken here as it can not throw any special light on the problem of its contribution by the BVP, hence the data available in the BVP is noted here.

UNITS OF WEIGHTS.

The BVP mentions two words denoting the units of weight as follows :-

1. Kulyā - The BVP mentions it as a denomination of a weight of food (4.13.152, 4.105.57, 4.123.43). It is equal to eight droṇas,⁵⁷ and a droṇa is equal to 34 seers.⁵⁸
2. Pala - It is a weight equal to four kārṣās = $\frac{1}{100}$ Tula.⁵⁹ It is referred in the BVP (4.85.99).

UNITS OF MEASUREMENT OF DISTANCE

The references to yojana are very common, Several works including Purāṇas e.g. the MP. and the VYP. also refer to Yojana.⁶⁰

The BVP mentions the words Yojana, Gavyuti and hasta. (4.17.167, 4.4.161, 4.17.160, 4.19.9), 4.103.59). The BVP does not give any detail about these words but detail can be found from other references. The MKP (46.137-140) gives the

following table of the various units of measurements of distances as follows :-

8 Paramāṇus	=	1 Trasareṇu.
8 Trasareṇus	=	1 Vālāgra.
8 Vālāgras	=	1 Likṣā.
8 Likṣās	=	1 Yūkā.
8 Yūkās	=	1 Aṅgula.
6 Aṅgulas	=	1 Pāda.
2 Pādas	=	1 Vitasti
2 Vitastis	=	1 Hasta.
4 Hastas	=	1 Dhanu.
2000 Dhanus	=	1 Gavyuti
4 Gavyutis	=	1 Yojana

UNITS OF MEASUREMENT OF TIME.

The BVP gives in detail the measurement of time and it is as follows :-

Aṇu (4.96.49). It is a minute division of time.

Daṇḍa. (2.54.27-28, 4.96.52-53). It is a division of time. The

BVP mentions this division of time very particularly.

To get this division, one should take a pot made of gold weighing six palas and having depth of four fingers. Then one should make four holes with the help of four pegs made of gold having the length of four fingers. After that the pot should be put on water and the time taken by for being filled up with water, is called daṇḍa.

Kāṣṭhā. (4.96.51). It is a general measure of time.

Kṣaṇa. (4.96.51). It is a certain division of time.

Laghu. (4.96.51). It is a measure of time.

Lava. (4.96.50). It is a minute division of time. According to the MKP (96.50). It is a 60th of a nimeṣa, while the BVP states that it is one third of a nimeṣa.

Muhūrta. (4.96.53). It is a particular division of time. It is a 30th part of a day. It is a period of 48 minutes.⁶¹

Nimeṣa. (4.96.51). It is a minute division of time. The BVP. (231.4) and the BVP state that 15 nimeṣa = 1 Kāṣṭhā but the MS (1.64-65) and the NP. (2.5) states that 18 nimeṣas = 1 Kāṣṭhā.

Pala. (2.36.168). It is a particular division of time.

Paramāṇu (4.96.49). It is a measure of time. A twinkling of an eye is a paramāṇu.

Trasareṇu. (4.96.49). It is a minute division of time. The SS⁶² states this division as a unit of weight and states that 30 paramāṇus make one trasareṇu.

Truṭi. (4.96.50). It is a measure of time.

Vedha. (4.96.50). It is a minute division of time.

Vipala. (2.36.168). It is a particular division of time.

The above matter can be put in the tabular form as follows:-

2 Paramāṇus	=	1 Trasareṇu.
3 Trasareṇus	=	1 Truṭi.
100 Truṭis	=	1 Vedha.
3 Vedhas	=	1 Lava.
3 Lavas	=	1 Nimeṣa
3 Nimeṣas	=	1 Kṣaṇa
5 Kṣaṇas	=	1 Kāṣṭhā.

10 Kāṣṭhās	= 1 Laghu.
15 Laghus	= 1 Daṇḍa.
2 Daṇḍas	= 1 Muhūrta.
60 Daṇḍas	= 1 Tithi.
15 Tithis	= 1 Pakṣa.
2 Pakṣas	= 1 Māsa.
2 Māsas	= 1 R̥tu.
6 R̥tus	= 1 Vatsara(4.96.49.57).

At another place -

2 Daṇḍas	= 1 Muhūrta.
4 Muhūrtas	= 1 Yama or Prahara.
8 Yamas	= 1 Vāsara or tithi. (2.54.27).

Again at another place one comes across the following table:-

60 Vipalas	= 1 Pala.
60 Palas	= 1 Daṇḍa.
2 Daṇḍas	= 1 Muhūrta.
30 Muhūrta	= 1 Tithi (2.36.67).

The BVP states that there are seven week days, sixteen ~~X~~ tithis, and twelve months viz. Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Mārga, Pauṣa, Māgha, Phālguna and Caitra. The month of Caitra is the last month of the year.

There are six ṛtus.

- 1 Vasanta covers caitra and Vaiśākha.
- 2 Grīṣma covers Jyeṣṭha and Āṣāḍha.
- 3 Varṣā covers śrāvaṇa and Bhādra.
- 4 Śarad covers Āśvina and Kārtika.

5 Hemanta covers Mārga and Pauṣa.

6 Śīśira covers Māgha and Phālguna. (4.95.59-62).

The BVP mentions the name~~s~~ of nakṣatras, yogas and Karaṇas. The twenty seven nakṣatras are metaphorically spoken as the wives of candra (4.96.72).

The BVP also mentions the names of Yogas and Karaṇas. The system of Yogas is an ancient one.⁶³ There are 27 Yogas viz:-

- | | |
|--------------|----------------------------|
| 1. Viṣkambha | 15. Vijra Vajra |
| 2. Prīti | 16. Siddha. |
| 3. Āyusmān | 17. Vyatīpāta |
| 4. Saubhāgya | 18. Variyāna |
| 5. Śobhana | 19. Parigha |
| 6. Atigaṇḍa | 20. Śiva |
| 7. Sukarma | 21. Siddhi. |
| 8. Dhṛti | 22. Sāṇḍhya. |
| 9. Śūla | 23. Śukla. |
| 10. Gaṇḍa | 24. Śubha. |
| 11. Vṛddhi | 25. Brahma. |
| 12. Dhṛva | 26. ĀIndra. |
| 13. Vyāghāta | 27. Vaidhṛti |
| 14. Harṣaṇa | (4.96.77-79). |

The Karaṇa is the fifth item in pañcāṅga and half of a tithi is Karaṇa and thus there are two Karaṇas in a tithi and 60 Karaṇas in a lunar month.⁶⁴

"The Karaṇas are only of astrological use and must have been named many centuries before 400 A.D."⁶⁵

The

The BVP states the following Karaṇas:-

- | | |
|------------|-----------------|
| 1. Bava | 7. Viṣṭi |
| 2. Bālava | 8. Śakuni. |
| 3. Kaulava | 9. Catuṣpādā |
| 4. Taitila | 10. Nāga. |
| 5. Gara | 11. Kīṁstughna. |
| 6. Vanij | (4.96.79-80). |

The BVP mentions the five kinds of year (Vatsara) viz.:-

1. Saṁvatsara.
2. Pravatsara.
3. Ilāvatsara.
4. Anuvatsara.
5. Vatsara. (4.96.57-58).

In the Vedāṅga-Jyotiṣa,⁶⁶ a yuga is considered of five Vatsaras.

YUGA, MANVANTARA AND KALPA.

The word "Yuga" has probably several meanings viz. a short period of time, a cycle of five years, a long period and a period of thousand of years. Prof. D.R. Mankad assigns as many as ten meanings to the word.⁶⁸

In the Mbh, MS and Purāṇas, the theory of yugas, Manvantaras and Kalpas has been elaborated at great length.⁶⁹ The four Yugas are named Kṛta, Tretā, Dvāpara and Tīṣya or Kali. Parjiter⁷⁰ thinks that the division into four ages had a historical bases.

The BVP also mentions this system of chronology. It refers to the four yugas viz. - satya, Tretā, Dvāpara and Kali.

It does not mention the length of each yuga in form of years.

It states that after the end of Kali there would be again Kṛta or Satya yuga.

In Satyayuga each and every member of the Society would observe his/her duty and Dharma would be with the four pādas (2.7.63-67).

The Tretā yuga is the second in this chronology. In this Yuga Dharma has three pādas, in the Dvāpara it has two pādas while in the Kaliyuga it has only one pāda and people do not observe their prescribed duties, religious rites and regulations (2.7.68, 4.90.23).

MANVANTARA.

The BVP states that 360 days make one Vatsara - year. (4.96.57). These years make one Yuga e.g. Satya, Tretā, Dvāpara or Kali. It is to be noted that the BVP does not mention the year - Yuga - equation. According to the MS (1.66-68).

Kṛtayuga	= 4800 years (4000 + 400 + 400)
Tretā yuga	= 3600 years (3000 + 300 + 300)
Dvāparayuga	= 2400 years (2000 + 200 + 200)
Kali yuga	= 1200 years (1000 + 100 + 100)
<hr/>	
Four yugas	= 12000 years.

This is called the one yuga of gods i.e. Divyayuga.

The BVP mention the following measurements of Chronology.

Kṛta + Tretā + Dvāpara + Kali yugas = 1 caturyuga.

360 Caturyugas = 1 Divyayuga.

71 Divyayuga = 1 Manvantara.

14 Manvantaras = 1 day of Brahmā. (1.5.5-9).

The BVP also refers the names of fourteen Manvantaras as follows :-

1. Svayambhuva.
2. Svārocisa.
3. Tapasa.
4. Uttama.
5. Raivata.
6. Cākṣuṣa.
7. Śrāddhadeva.
8. Sāvarṇi.
9. Dakṣasāvarṇi.
10. Brahmasāvarṇi.
11. Dharmasāvarṇi.
12. Rudrasāvarṇi.
13. Devasāvarṇi.
14. Indrasāvarṇi.

(2.54.57-68, 4.41.104-111).

KALPA.

The word "Kalpa" is traceable to the RV, but it does not occur in the sense of time-computation.⁷¹ In the later works e.g. Viṣṇupurāṇa (6.3.11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. The BVP mentions two types of Kalpas. One Kalpa is equal to a day of Brahmā and it is called Samvarta or Kṣudra Kalpa. Mārkaṇḍeya lived for a period of seven Kṣudra Kalpas, while the duration of another Kalpa is a full span of life of

Brahmā, and its measurement is as follows :-

- 14 Manvantaras = 1 day of Brahmā.
 Brahmā's 360 days = 1 year of Brahmā.
 Brahmā's 108 years = 1 Kalpa (Brahmā's life)
 (1.5.7-12).

The BVP mentions three Kalpas viz. :-

1. Brāhmakalpa.
2. Vārāhakalpa.
3. Pādmakalpa. (1.5.4).

In the Brāhmakalpa the creator created the world from the fat of Madhu and Kaitabha while in the Vārāhakalpa, Viṣṇu uplifted the Earth from Rasātala in his Boar-incarnation. In the Pādmakalpa, Brahmā created the world from Viṣṇu's the navel-lotus (1.5.13-15).

Dr. A.S. Gupta gives the following table regarding the Kalpas and Yugas and Manvantaras as mentioned in the Purāṇas.⁷²

360 human years	= 1 divine year
4000 divine years	= Kṛta (Satya) Yuga
400 divine years	= Kṛta-Sandhyā
400 divine years	= Kṛta-Sandhyāṁśa
3000 divine years	= Tretā Yuga
300 divine years	= Tretā-Sandhyā
300 divine years	= Tretā-Sandhyāṁśa
2000 divine years	= Dvāpara Yuga
200 divine years	= Dvāpara-Sandhyā
200 divine years	= Dvāpara-Sandhyāṁśa

(contd.)

1000 divine years = Kali Yuga
 100 divine years = Kali-Sandhyā
 100 divine years = Kali-Sandhyāṁśa
 4 Yugas combined = 1 Mahāyuga, or 1 Divine Yuga
 1 Mahāyuga = 12,000 divine years
 = 43,20,000 human years
 $71 + \frac{6}{14}$ Mahāyugas = 1 Manvantara
 14 Manvantaras or
 1000 Mahāyugas = 1 Day of Brahmā OR
 The period of a Kalpa
 = 4,320,000,000 human years.

MUSIC AND DANCING.

Music is considered as an important element in one's life. It is connected with religious and social activities since the Vedic period. The Sāmaveda is famous for music. Some Purāṇas e.g. Harivaṁśa, Mārkaṇḍeya purāṇa, Vāyupurāṇa, and Viṣṇupurāṇa also give some references about music.⁷³

The various rāgas, rāgiṇīs and instruments are important in music. The origin of music is considered to be divine. Brahmā had sex relations with Sāvitṛī and she bore six rāgas, various Tālas and thirty six rāgiṇīs (1.8.3).

They are not mentioned in the BVP but the Saṁgīta-Darpaṇa⁷⁴ states six rāgas and their thirty six wives rāgiṇīs were born by Mahādeva and Pārvatī.

Music and dancing were played on the occasions of social and religious ceremonies. Different musical instruments were played upon at the time of Kṛṣṇa's naming Ceremony (4.13.167).

The Gandharvas, Vidyādharaś and Apsaras are connected with music and dancing (1.29.4, 2.13.35, 2.16.171, 3.28.55, 4.4.5, 4.4.44).

Ladies knew music and dancing. Rādhā's female friends were experts in music and dancing (4.3.54). Music was also considered as a good omen (3.16.29, 3.33.12). One who dances at the feet of Śiva, goes to the Śivaloka (2.27.79).

MUSICAL INSTRUMENTS.

Music - Vocal and instrumental, and dancing were quite well-known in Vedic times.⁷⁵

The various musical instruments and their names are met with in the Vedic literature.⁷⁶

The BVP also mentions various names of musical instruments as follows :-

- Ānaka - It is a large military drum beaten at one end.⁷⁷ It was played at the time of giving farewell to Kṛṣṇa from Gokula to Mathurā (4.70.77).
- Ḍamaru or - A sort of small drum shaped like an hour glass. Śiva played it, which was in his right hand when he came to see Menakā, the mother of Pārvatī (4.40.72).
- Ḍamaruka.
- Dhakkā - - A large or a double drum. It was played at the time of anna-prāśana ceremony of Kṛṣṇa. (4.13.153).
- Dundubhi - It is a sort of large kettle drum. It was beaten at the time of farewell of Kṛṣṇa from Gokula to Mathurā (4.70.77).

- Ghaṇṭā - (A bell). The Ghaṇṭānāda is considered a sign of good omen (3.16.29).
- Kāṁsya - (Guj.Kāṁsījoḍā). It was played at the time of Kṛṣṇa's naming ceremony (4.13.166).
- Kāṁsyatāla - It was played upon at the time of Kārtikeya's consecration ceremony (3.17.2).
- Kartāla - Apte V.S. translates it as "cymbal" but cymbal is "musical instrument of two brass plates clashed with ruigning sound, one such plate⁷⁸ " when as the Kartāla is a musical instrument played upon with the help of fingers and by shaking it. Normally it is a pair.
- Mardala - A kind of drum. It was also played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā, and on the occasion of Kṛṣṇa's naming ceremony (4.70.78, 4.13.166).
- Mrdāṅga - A kind of drum. It was played at the time of Kṛṣṇa's farewell from Gokula to Mathurā and on the occasion of his raming ceremony (4.70.78, 4.13.166).
- Muraja - A kind of drum. It was played upon by gopīs to please Rādhā (4.3.53), and at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.77).
- Muralī - A flute or pipe. Kṛṣṇa is called - "Muralīdhara". (3.42.42).

- Panava - It is a small drum used to accompany singing. It was beaten at the time of Kṛṣṇa's farewell from Gokula to Mathura (4.70.77).
- Paṭaha - It is a kettle drum or war drum. It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.165).
- Śaṁkha - It is a conch-shell used for offering libation of water or as an ornament for arms or for the temples of elephant. A conch-shell perforated at one end is also used as a wind instrument in the battles of epic poetry, and is held very sacred.⁷⁹ Śaṁkha dhvani was considered as an article of good omen (3.16.29).
- Sannahani - It was played upon at the time of Kṛṣṇa's farewell from Gokula to Mathura (4.70.78).
- Śarayantra - It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.166).
- Śṛṅgavādya - It was in the left hand of Śaṅkara and with playing it he came to Menakā, the mother of Pārvatī (4.40.72).
- Svarayantra - It was played upon in the rāsakrīdā by gopīs (4.53.45).
- Vaṁśī - A flute or pipe. "The reed flute, vaṁśa of the ancient books or Bāṁsurī is one of the commonest instruments in the musical tradition of India."⁸⁰ It was played upon

at the time of Kṛṣṇa's naming ceremony (4.13.166).

- Venu - A flute. It was played upon by gopīs to please Rādhā (4.3.51).
- Vīṇā - The Vīṇā or Indian flute is an instrument of the guiter kind and is supported to have been invented by Nārada.⁸¹ Nārada was expert to play Vīṇā (1.8.44). He was having a Vīṇā with three wires i.e. tritantrīvīṇā(1.13.19).
- Yantra - A band. The various types of yantra were played upon at the time of Kārtikeya's consecration (3.17.2).

RECEPTION OF GUESTS.

Every household should perform five mahāyajñas every day. Among these five daily sacrifices, the nryajña or manuṣyayajña or atithisatkāra i.e. reception of the guests is the main and important one.⁸² The worship of the guests gives wealth, fame, long life and heaven.⁸³

The BVP also emphasizes on the atithisatkāra. All holy-places reside in an atithi, so the house holder should well-come him (3.8.35). One who worship atithi, worships three worlds (3.8.34). If anyone does not worship atithi, he is considered a mahāpāpī and he goes to kālasūtra hell(3.44.54, 4.84.2).

One should give a seat to a guest, when he comes and also should inquire how he does. Sauti was offered a seat by Śaunaka when the former came to latter in the Naimiṣāraṇya and requested for the narration of the BVP. Manes, deities

and fire do not go to the place of one who does not worship an atithi(2.51.7). If a guest returns without satisfaction, he takes the religious marrit of the host and gives him his sins in turn(2.51.10, 4.84.5). Reception of the guest is also praised in the Upaniṣad.⁸⁴

One who does not worship an atithi, gets sin of goghna, Strīghna, Kṛtaghna, brahmaghna and gurutalpaṅghna (2.51.9).

ART AND ARCHITECTURE.

There are a number of independent texts on art and architecture and some Purāṇas devote some portion on art and architecture and may be of a later period.⁸⁵ The BVP supplies the information on art and architecture mainly while describing the Goloka, Kailās. Vrajamaṇḍala including the Rāsa maṇḍala, Vṛṇādāvana and elsewhere also. The information that is obtained here indicates its developed form and consequently its late date.

The BVP gives some technical terms about architecture describing the Goloka, Kailās, Dvārakā, Rāsamaṇḍala and elsewhere are as follows :-

- | | |
|-------------------|---|
| Aṭṭālikā(4.17.8). | "A house of two or more storyes, a lofty house Palace. ⁸⁶ |
| Āśrama(4.10.150). | "A temple, a hermitage, a dwelling. A religious establishment comparising the main temple, its attached tank, kitchen, alms house. Guest-house, store-house, cow sheds, halls, dressing house for the deity, bed rooms, |

- and other houses and flower gardens,
orchards and the surrounding walls.
- Udyāna (4.17.9) - "A pleasure garden".
- Kakṣā (4.73.30). - "The arm-pit".
- Kapāṭa (4.4.134). - "A door, the panel of a door.
- Krīḍāsarovara (4.4.109). "A pleasure-lack.
- Kutira (4.92.48). - A hall, a cottage.
- Caturasra (1.28.41-47) "A type of building which is quadrangu-
lar in plan, has one storey and five
cupolas".
- Tadaga (4.17.10). "A tank, a pool".
- Parikhā (4.4.157, 4.73.16, 30.4.92, 41). (1.28.46-48
4.4.94). "A ditch, a moat, a trench round, a
fort or town".
- Prākāra (4.4.157, 4.73.16, 30, 4.92.41). 1.28.46, 48, 4.4.94.
"A wall, an enclosure, a fence, a
rempart, a surrounding wall elevated
on a mound of earth.
- Bhoga (4.4.112). "A class of the single - storied
buildings".
- Vajra (4.17.185). "Adamantine forked, zigzag, a diamond,
the thunderbolt of Indra, a type of
building, a type of column, a paste,
plaster or cement.
- Vīthi (2.17.6) "A road, a way, a street, a market-
place, a stall, a shop, a terrace".
- Vedī (4.4.151). "Originally a hall for reading the
Vedas in, an altar, a stand, a basis,

a pedestal, a bench, a kind of covered varandah or balcony in a courtyard, a moulding.

¹⁻Sibira (2.54.18). "A Camp, a royal residence, a - fortified city.

Sarvatobhadra (4.103.27). "A type of building, pavilion, hall, entablature, window, phallus, a joinery, a fourfold image one on each side of a four-faced column, a village, a town, having a surrounding road and entrances on four sides; a house furnished with surrounding terraces.

Simha(4.92.46, 3.29.18). "A type of pavilion, a class of oval buildings, a riding animal(lion) of gods".

PAINTING.

The BVP refers to the art of painting. The pictures of war between Rāma and Rāvaṇas and daśāvatāra were drawn on the wall of Rādhā's āśrama (4.92.58). There were drawn many pictures on Rādhā's chariot. viz. Kailāsa, Vṛndāvana, rāsa-maṇḍala. (4.2.39, 56. 4.45. 48-50).

Pictures were also drawn on certain religious occasions and the BVP refers to the drawing of a picture of a doll on the occasion of Ṣaṣṭhīpūjā (2.43.49).

PUTTALIKĀS AND PRATIMĀS.

The BVP refers to puttalikās and pratimās in the Chapters on the vāstukalā. The gopīs stood with puttalikās in

their hands when kṛṣṇa went to Vṛndāvana (4.16.166). Akrūra also saw pratimās of Kṛṣṇa and Pārvatī in his dream(4.70.18).

SCIENCE OF MEDICINE.

The Āyurveda is considered as the fifth Veda. It was an important part of life of ancient India.

Some doctrines of Āyurveda are found in some purāṇas, and some legends connected with the Āyurveda are also found in some purāṇas. The PP mentions that the different purāṇas are the different parts of body and according to it, the BVP is the left knee of Viṣṇu.⁸⁷

ORIGIN AND DOCTRINES OF THE ĀYURVEDA.

The BVP mentions the origin and some doctrines of the Āyurveda. Prajāpati created first four vedas and then he created the fifth Veda - the Āyurveda (1.16.9). After creating the Āyurveda, Prajāpati taught it to his pupil Bhāṣkara who composed then his own Āyurvedasāhita (1.16.10).

Bhāṣkara taught the Āyurveda to his sixteen pupils and these pupils composed separately sixteen Āyurveda tantras as follows :-

- | | | |
|----------------|----------|-------------------------|
| 1. Dhanvantari | composed | Cikitsā-tattva-vijñāna |
| 2. Divodāsa | " | Cikitsā-darpaṇa. |
| 3. Kāśīrāja | " | Cikitsā-kaumudī. |
| 4. } Asvin | " | Cikitsā-sāra & |
| 5. } | " | Bhramaghna-tantra. |
| 6. Nakula | " | Vaidaka-sarvasva. |
| 7. Sahadeva | " | Vyādhisindhu-vimardana. |
| 8. Arki | " | Jñānārṇava. |
| 9. Cyavana | " | Jīva-dāna. |

10. Janaka	composed Vaidyasaṁdehabhaṅjana.
11. Budha	" Sarvasāra.
12. Jābāla	" Tantrasāra.
13. Jājali	" Vedāṅgasāra.
14. Paila	" Nidāna.
15. Karatha	" Sarvadhara.
16. Agatsya	" Dvaidhanirṇaya

(1.16.11-21).

As Dr. S.N. Das Gupta observes that "nothing is known of these works, and it is difficult to say if they actually existed. According to the BVP the Bhāṣkara Saṁhitā is the best (1.16.24). But, now-a-day, the carakasamhitā, the Suśruta saṁhitā and the Aṣṭāṅga hr̥daya are considered as the Vṛddhatrayī hold an important place among the Indian people.

NAMES OF DISEASES.

According to the BVP the fever is the main cause for other diseases. The fever is of four varieties:- i.e. Vāyuga, Pittaja, Śleṣmaja and Tridoṣaja and from these four types of fever other twenty-two diseases are produced viz.:-

<u>Name of Disease.</u>	<u>Modern name</u> ⁸⁹
1. Bhramarī	-
2. Dāruṇī	-
3. Galagaṇḍaka	- Tumour on the side of the neck.
4. Goda	-
5. Grahāṇi	- Diarrhoea.
6. Gulma	- Hardening and swelling of the spleen.
7. Halimaka	- Jaundice due to anaemia.

<u>Name of Disease.</u>	<u>Modern Name</u>
8. K Jvarātisāra	- Dysentery with fever.
9. Kāmala	- Jaundice due to intestinal disorders.
10. Kāsa	- Chronic cough.
11. Kubja	- Hunch - back-condition.
12. Kuṣṭha	- Chronic skin disease.
13. Mūtrakṛcchra	- Dysuria.
14. Pāṇḍu	- Jaundice
15. Plīhā	- Splenic disease.
16. Raktadoṣa	-
17. Śoṭha	- Oedema
18. Śūlaka	-
19. Sannīpāta	- Typhoid
20. Viśameha	-
21. Viṣūcī	- Choleraic diarrhoea.
22. Vraṇa	- Wounds, Sores.

(1.16.27-33).

The tridoṣavāda is very well known in the Āyurveda and this is the basis of the Āyurveda.⁹⁰ Any disease is caused because of Vikāra of these three humours.⁹¹

According to the BVP any disease is rooted in these three honours (1.16.29). Mandāgni is the cause of fever and from the fever various diseases are produced. The suśruta-saṁhitā (39.3) also states that all diseases are to be called by Jvara and this Jvara is the king of all diseases.

This Jvara is considered as Śivabhakta, Yogī, Nīṣṭhura, Vikṛtākṛti, Bhīma, having three legs, three heads, six hands,

Nine eyes, raudra, bhasmapraharāṇa and Kālāntakayamopama (1.16.27-28).

The BVP (10.63.22-23) also states that there are two types of Jvara. One is Maheśvara Jvara and another is vaiṣṇava ~~J~~ Jvara. The Maheśvarajvara is having three legs and three heads. The Maheśvara Jvara of the BVP corresponds to the Śivabhakta Jvara of the BVP.

If anyone commits a sin he becomes victim of a disease, so no one should do any sin ~~and~~ and keep control over his senses.⁹² Sins and diseases are friends of each other and sins are pojenitors of old age and diseases.(1.16.51-55).

DEFINITION OF A VAIDYA.

The BVP defines the vaidya thus - A person who knows the Āyurveda and diagnosis of the disease, who is religious minded, kind, and gives relief from a disease is the best of Vaidyas.(1.16.25-26).

In this definition the BVP follows the carakasamhitā (1.136) which defines the Vaidya as follows :-

"A person who gives relief to his patient from a disease, is called the best of the Vaidyas".

The BVP mentions three humours i.e. Vāta (rheumatism), Pitta(bile) and Kapha (Phlegm), and also states their remedy and residence in the body as follows :-

- (1) Antidotes for Vāta (rheumatism) which takes his birth from Ājñāṣṭakra, Pakvarambhāfala, Sauvīra, Water with Śarkarā, Mahiṣadadhi, Nārikelodaka, Pakvataila, Takra, Supiṣṭaka, Tilataila, Lāṅgalī, Tala, Kharjūra, Candana, (1.16.74-78).

- (2) Antidotes for Pitta (bile) which takes his birth from Maṇipūracakra, Śarkarā, Dhānyaka, Piṣṭa, Caṇaka, Pakvabilvatalafala, Aikṣava, Ārdraka, Mudgasūpa, Tilapiṣṭa (1.16.58-63).
- (3) Antidotes for Kafa (Phlegm) which takes his birth from Brahmarandhracakra Brṣṭabhaṅga, Pakvataila, Rocanacūrṇa, Śuṣkapakvaharitakī, Apakvapiṇḍāraka, Apakvarambhāfala, Vesavāra, Sindhuvāra, Śarkarā, Marīca, Pippala, - Śuṣkāārdraka, Jīvaka, Madhu, (1.16.67-71).

CUSTOM AND CONVENTIONS.

Custom and conventions have their own importance in social life, because one can know from the study of the custom and conventions about the social states, a mode of socio-economic life and some other peculiarities.

One should offer a seat to a guest and embrace him and also offer him a madhuparka (1.29.7, 1.25.5, 2.61.8, 4.13.10, 4.41.16, 4.87.43). The reception of a guest with an embrace is still prevalent in some parts of India e.g. in Saurashtra.

A father worried about his daughter for her marriage and he tried to get a better bridegroom for his daughter.

Uṣas, the daughter of Bāṇa said to Aniruddha that she could not marry with him without her father's prior permission (4.114.36). The father was helped in the problems connected with marriage by his priest (4.44.6, 4.17.140, 4.105.18). Śūrabhānu married his son Vṛṣabhānu with the daughter of Bhanandana with the help of his priest Gargācārya. (4.17.140). Himālaya and Bhīṣmaka also had taken the advice from their priests for the marriage of Pārvatī and Rukminī

respectively (4.44.6, 4.105.18). The guests were informed by invitation cards to remain present on occasions like the naming ceremony, and the marriage ceremony (4.13.151, 4.64.35, 4.99.9, 4.105.59).

The music was played at the time of marriage ceremony and the occasion of the birth of a son (4.15.132). Beggars were given gifts and dinners on such occasions (1.13.1, 1.20.47, 4.9.64).

The offering was given to village deity at the time of marriage ceremony such an offering was given on the occasion of marriage ceremony of Rukmiṇī (4.105.61).

The bride and the bridegroom wore variegated coloured rich garments (4.107.38-42). Before marriage a bridegroom was permitted to see and to talk with his fiancée. Śaṁkara was permitted to talk with Pārvatī before their marriage (4.38-34), but the final right in the selection of a husband for a daughter rested with the bride's mother (4.39.19).

Śaṣṭhīdevī was worshiped at the time of a birth of a child for its welfare (2.43.45-50).

A bride was given a mirror after she was decorated at the time of the marriage ceremony. On the occasion of her marriage ceremony, Pārvatī was nicely dressed and decorated by the other ladies and was offered a mirror (4.44.12). The house was decorated with the trunks of banana tree on the occasion of the marriage ceremony (4.44.17).

After the marriage ceremony the bride and the bridegroom passed their first night at the house of the bride's parent. Śiva and Pārvatī passed their first night at Himālaya's house (4.45.5).

If a husband does coiffore of his wife, it was considered good for his wife (4.45.16).

None repeated after anyone's death, but the cremation of the dead person was done and at that time Brāhmaṇas were given religious gifts. Kārtavīrya and Bhṛgu gave such gifts after the death of Manoramā and Jamadagni respectively (3.28.50, 3.35.20). The custom of Suttee was familiar. Reṇukā became a suttee after her husband Jamadagni's death (3.28.1-4).

BELIEFS AND SUPERSTITIONS.

"As long as a society has a particular texture of custom and conventions woven around it and inherant in it, it would be idle to dream of a society immune from Superstitions which in turn try to enforce the former's operations.⁹³

This may be illustrated by a custom mentioned in the earlier section, viz. the mode of the reception of a guest etc(4.13.10, 4.38.29).

The belief in the efficacy of mantra traceable to the Brāhmaṇa literature finds references in the BVP (1.3.15, 1.11.24, 2.43.67, 2.45.16).

The friendship with a good man was considered more than Vaikuṇṭha (1.13.33). Some of the rivers are believed to possess purifying powers,⁹⁴ e.g. the ganges is believed to purify a person by its very sight and to destroy the sins (1.10.83). The fame was considered much important than the life (1.23.12), and an ill fame was considered as death (2.60.85). If a husband abandoned his wife without any reason

he was to go to hell (2.6.73).

The BVP holds that a woman is not guilty if she is raped by the adulterer against her wishes. But she is guilty, if she enjoyed by her paramour with her permission and desire. This is observed by the sage Gautama when Ahalyā was raped by Indra (4.61.53).

It is permissible to surmise that according to the BVP a lady would get her beloved husband in the next birth, if she committed suicide by entering into fire. Mālāvatī committed suicide by falling into the Wahnikuṇḍa at Puṣkara for getting her beloved husband (1.20.8-12).

The number "three" was considered inauspicious (2.6.56). The violation of an oath leads one to the Kumbhīpāka hell (4.62.25).

Disturbance at the time of co-habitation, casting down of the semen, and condition of childlessness are considered wretched (3.2.22).

Happiness and misery come in rotation like a wheel⁹⁵ so unenlightened persons repent while the wise do not (2.17.70).

It was believed that one should speak first the name of a woman and then that of a man, because Prakṛti is the mother and puruṣa is the father of the world (4.52.34-40).

One was believed to suffer from the disease of eyes and ears if one co-habits by day.⁹⁶ (4.75.22).

One had to face diseases, if one were to see a sky when only one star is visible there, sunset, moon-rising, reflections of solar and the lunar in water (4.75.23-25).

On Sundays one should not eat fish, non-vegetarian food and lentil in the brazen vessel (4.75.71).

One should not see the moon on the fourth day of the bright half of the month of Bhādrapada, if one sees her, one has to face an allegation. Kṛṣṇa had seen the moon on the said day and he was alleged for the theft of the Syamantaka gem⁹⁷(4.78.60, 4.122.9). This belief is still prevalent and people throw stones and pieces of brickbats to avoid this evil, hence it is known as dagaḍācotha in Gujarat and Maharashtra.

If any one were to put muktā, Śukti, Sivaliṅga, Saṅkha, and ratna on the earth, he was to go to the Kālasūtra hell (4.4.33-39).

A menstruating woman was considered impure for the purpose of worship of a deity for five days and for any other purposes after for days she was considered to be pure (3.28.1-4).

Kṛṣṇa says to Nanda that if anyone sees a holy place, a Vaiṣṇava etc. he gets religious merit and if he sees an iconoclast, a patricide, etc. he incurs sins or has to face misery (4.78.45-51).

The belief in good omens and bad omens was highly in vogue whenever anyone set out from his/her house for any work, he/she thought first about an omen good/bad. The following were considered as good omens :-

Pūrṇakumbha	Candana
Dvija	Śṛgāla
Veśyā	Nakula

Darpaṇa	Śava
Madhu	Rājahaṇṣa
Durvā	Mayūra
Akṣa	Khañjana
Vṛṣa	Śuka
Gaja	Pika
Turaga	Pārāvata
Agni	Cakravākas
Suvarṇa	Surabhi
Pradīpa	Camarī
Maṇi	Dhenu
Muktā	Pātaka
Mālā	Vādyā
Māṃsa	Saṃgīta.

(3.16.23, 29, 3.33.18-29).

The following were considered as bad omens :-

Muktakeśī	Viṣa
Chhimnanāsā	Pinda
Digambara	Moṭaka
Kṛṣṇavastraparidhāna	Śūdra
Vyādhiyukta	Śūnyakumbh
Kuṭṭinī	Kaccapa
Dākiṇī	Kukkūṭa
Puṇṣcalī	Vilāpa
Kumbhakāra	Mahiṣa
Tailakāra	Gardabha
Vyādha	Vṛka
Nagna	Śūkara

Sarpakṣatanara	Śyena
Sarpa	Bhallūka
Godhā	Vāyasa
Śasaka	(3.35.25.45.)

The BVP notes some matter about dreams also. If anyone sees herself/himself riding on a cow, & elephant, horse or seated on a palace, tree and mountain in ~~one's~~ one's dream, he/she is believed to get land. If he/she sees an elephant, gold in a dream he/she is believed to achieve fame (4.77.14-20). If one sees pāyasa in a dream he/she is believed to become a king (4.77.22).

If anyone sees a widow, Śūdrapatnī, Nagna, Gadarbha, Mahiṣa, Vṛsa, Bhallūka, Śūkara, Kāka, Vanara etc. in a dream he/she is believed to die. Kaṇsa had seen such things in a dream so died (4.77.70.80).

If anyone sees such a bad dream he should perform a homa with red sandal wood and should do a japa of the name of Madhusūdana for hundred times (4.82.42-45).

A dream may take an effect within a period of an year, eight months, three months, half a month, ten days, and immediately, if he dreams in the first prahara, or second prahara, or third prahara or forth prahara or at the time of the morning break or in the early morning respectively (4.77.5-7).

The dream bears no reward if it is with reference to a person who is ill, afraid of, naked and having dishevelled hair (4.77.8-9).

DAILY AND PERIODICAL DUTIES.

The daily and periodical duties and ceremonies form an important topic of the Dharmasāstra. The BVP contains some information on the same topics. The data of the BVP as regards the daily duties of a house holder, a forest hermit and an ascetic are discussed in chapter II section I. The data not covered under the said section are discussed here.

GETTING UP FROM THE BED.

From very early times, getting up before the sun rise is prescribed specially to a student and in general to one and all.⁹⁸ The BVP following this general dictum, states that one should get up from the bed in brāhmamuhūrta and after getting up, one should pray to one's deity (1.26.6-8).

SAUCA.

There are several laws laid down in the ancient Sūtra and Smṛti literature on the topic of sauca.⁹⁹

The BVP states them in detail. One should not defecate Urine in water, near water, near the hole in the ground, near animals, temples, at the root of any tree, on a road, on the plough field, in a river, in a garden, and on the fire. One should defecate urine or stool in the north side by day, on the West side at night, and on the South side in the evening. One should first make a hole in the ground then he may defecate and it should be covered with clay (1.26.18-36). Some of the Purāṇas, Smṛtis and Dharmasāstras contain similar rules.¹⁰⁰

After defecating one should purify hands and feet with clay and then with water. At the time of purification

one should apply once the cāy to clean his penis, four times to his left hand, twice on both the hands. If he wants to purify after intercourse, he should do all these twice. If one wants to purify after nature's call, he should apply the clay once on penis, thrice on anus, ten times on the left hand, seven times on both the hands and six times on the feet (1.26.27-33).

One without an Yajñopavīta, a Śūdra and a woman should purify their above mentioned limbs till the bad smell is removed (1.26.33).

Widows should carry out these rules of purification twice and Yatin, Vaiṣṇava, Brahmacārin and Brahmarṣi should carry out four time more than others (1.26.31-32).

Kṣatriya and Vaiśya should carry out these rules as they apply to a Brahmin (1.26.34-35).

One should not use clay for purification from an ant-hill, a hole of mouse, from the earth which is under the water and field (1.26.37-41).

DANTADHĀVANA.

Dantadhāvana comes after śauca and ācamana and before Snāna.¹⁰¹ The BVP states that one should do dantadhāvana after Śauca. For dantadhāvana one has to take the twig of the following mentioned trees, crush the end of the twig with his teeth so as to make a brush of it and then to clean one's teeth with the brush so formed end. One has to take a twig of the following trees :- Apāmārga, Sindhuvāra, Āmra, Karavīra, Khadira, Śirīṣa, Jāti, Śāle, Punnāga, Aśoka, Arjuna, Kadamba, Kṣīravṛkṣa, Jambūka, Bakula, Tokma and Palāśa (1.26.41-46).

The BVP states also that one has not to take a twig of the following trees :- Badari, Pāribhadra, Mandāra, Śālmālī, a tree having thorns on its trunk, lata, pippala, Priyāla, Tāla, Tin~~ti~~tiḍika, Kharjūra and Nārikela (1.26.46-48).

One who does not brush one's teeth, does not do any Sauca (1.26.48). It may be noted that some Dharma Sūtra texts¹⁰² state that one should not take a twig of the Palāśa tree for dantadhāvana whereas the BVP praises the Palāśa for danta dhāvana.

SNĀNA.

After dantadhāvana comes snāna. The BVP mentions that one should remember the holy-places like Gaṅgā, Yamunā, Godāvarī, Kāverī, Narmadā Sindhu etc. at the time of the bath. One should first clean one's body with clay and then water (1.26.60-66). If one takes one's bath in a step-well, river (male or female), cave or holy place, he should first take up five balls of the clay from that place and then he should take a bath (1.26.57-58).

SĀMDHYĀ.

Generally the Sāmdhyā comes after a bath.¹⁰³ The word Sāmdhyā literary means "a twilight" but it also denotes the action of prayer performed in the morning and in the evening. This act is generally styled "Sāmdhyopāsanā" or "Sāmdhyāvandana" or simply "Sāmdhyā".¹⁰⁴

The BVP mentions three twilight devotions. One in the morning (pūrva) second in the noon (Madhyāṇa) and third in the evening (Pascima).

The performance of three twilight-devotions in a day is considered as a bath taken in every holy-place, and one who does not perform it, is considered as impure and is not eligible to do anything and has to remain in the Kālasūtra hell for a period of one Kalpa (1.26.51-55).

TILAKA.

The BVP states that after taking a bath one has to make a tilaka on the root of his arms, on the fore-head, on the neck and on the chest. One's Snāna, dāna, Tapa, homa, devakaraman and Pitṛkarman become fruitless if one does not make tilaka (1.26.71-73).

HOMA, TARPANA, YAGNĀ.

The BVP suggests that one should perform Yagñā, Śrāddha and dāna after devakaraman (1.26.101).

BHOJANA.

Bhojana is one of the most important subjects treated of in the Dharmaśāstra works and the greatest importance is attached to the numerous injunctions and taboos about food. Every one should take meal twice a day. One should not take a meal at night. One should not take Pāyasa, Cūrṇa, Ghr̥ta, lavaṇa, Svastika, guḍa, kṣīra, takra, and madhu, from another person directly from hand to hand (4.85.9-12).

At the time of taking the meal, if one touches the Pariveśanākāra, one should not then take the food (4.85.13).

FOOD.

The most elaborate rules are laid down in the Dharmaśāstra texts about what food and flesh should and should not be taken and from whom food may and may not be

taken.¹⁰⁵

Brahmins should take haviṣyāṇa (1.27.5). They should not take their meal on Haridina i.e. ekādaśī, Śivarātri, (1.27.8).

Brahmin should not take ucchiṣṭabhojana, milk in a copper vessel, milk with salt, nārikelodaka in Kāmsyapātra, honey and sugar cane-juice in a copper vessel (1.27.27-33, 4.85.1-8).

Brahmins should not take fish in their food as love of pleasure. If taken they should observe a fast for three days. (1.27.28, 4.85.25).

The people other than Brahmins can take fish in their food on every day except the five days of parvas in a year (4.85.25).

Brahmin should not take milk, curd, ghee, butter and Svastika made of buffelo-milk (4.85.20).

SLEEP.

Numerous rules are laid down in the Smṛtis and digests about sleeping.¹⁰⁶ The BVP, states that one should not sleep by day and at both the twilights. He should not have sexual relation with his wife by day as well as with a woman in her menstruation because it will lead one to hell (1.27.39-40). One should not have sexual relations on the day of Rohiṇī, Viśākhā and Uttārā Nakṣatras (1.27.45). It also lays down that a woman during menstruation should be avoided for all purposes, for she is considered impure for four days and after four days she can do devakarman and Pitṛkaranan (3.28.3-4). In menstruation, woman is treated as Cāṇḍālī,

Mlecha and Rajakī, for the first, second and third day of menstruation respectively (4.59.12-13).¹⁰⁷

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