

## C H A P T E R    V

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

Food and Drinks

The upanisadic word denoting food is 'anna', which

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

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

#### Food in General

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

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<sup>1</sup> Majumdar Girija Prasanna: Food, Indian Culture, Vol.I, 1934-35, PP. 407-408.

grains (4.94-98). The annadāna is considered to be the best among ~~one~~ all the danas and the Br. P. devotes one whole adhyāya in eulogising the annadāna(A.218). The Br. P. states that one should not use the things which are very sour, saline, bitter, pungent, as they constitute the food for the asuras.<sup>2</sup> But the things which are clean (Mr̥ṣṭa) and oily (snigdha), which are slightly pungent and sour, should be offered as they consist a fitting meal for gods (221.183-186). The food that is long stale or that is not fresh must be avoided, because of the change that occurs in it. The things that are visibly salty should also be avoided (221.28,56). The Br. P. states that the things which are prohibited should not be used and that it was better to eat one's ~~own~~ own flesh than to use the prohibited things. One who has eaten the prohibited things unknowingly should expiate with fruits, herbs, curds, milk, takra (butter milk mixed with a third part of water), urine of cow, and barley-food (Yāvaka), once a week (220.199-203). The ugrāṇna i.e. the pungent food or the food from an ugra, the food obtained from a troop (Gaṇāṇna), the food given away by proclamation (Ghuṣṭāṇna) and the food of a sūdra should never be taken (223.23). A brahmin who dies with the food of a sūdra in his belly becomes a sūdra. The man gets his birth whose food is in his body at the time of his death (223.24-27).

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<sup>2</sup>(220.183) -, the reading of the ms. 'kha', viz. 'Atitikta' seems to be better.

The Śāḍrasāṇna is referred to (20-95). The śāḍrasa are sweet, bitter, pungent, astringent, sour and saline. There is a reference to cooks. Thus if it is said that Māyavatī supervised the cooks of Śambarāśura (200.5,6). In the worship, the naivedya was offered to gods (28.47).

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

Further it is said that one who does not give food to the brahmin who has resorted to him and feeds another brahmin is destroyed (220.138). Again those who though having food do not give it to the poor, blind, Bhikṣuka, and guests and ignore those who ask for it go to hell (225.10-13).

Regulations were to be observed regarding the time of taking the food. A Gr̥hastha is advised to eat ~~at~~ after worshipping the ancestors, gods, men and others (221.26-28). And a man should always eat his food, facing the east or the north, with his mouth well-rinsed out, restraining his speech,

pure, with his mind intent on his food and with his face between his knees (221.27). A man should not eat while he is clad in a single garment (221.33). The 'ucchiṣṭa' food should be avoided (221.28). One should not eat anything while rinsing out his mouth and he should not carry on any conversation while he has remains of food in his mouth (221.29,30). After reverencing his guests, he should take his food morning and evening (221.48). One should not eat when he has not taken a bath, when he is reposing, nor while thinking of other things, nor when sitting on his bed or on the earth, nor when making a sound, nor without giving to the spectators - but a man should eat evening and morning according to rule after taking a bath (221.58-60). The annotsargas, Dadhikulyas, payasahr̥das, are referred to (47.61). While describing the sacrifice of Dakṣa, it is said that there were mountain-sized heaps of divine food and drinks, rivers of milk, the trees of ghee and pāyasa, divine Madhumāṇḍodakas and Khaṇḍasārkarakavālu-kās, and the rivers of jaggery flowing with the six rasas and various types of meal and other licked food (Lehya) and the food which can be sucked or which is dried up by internal inflammation (Coṣya) (39.62-64). As regards the oily substances, ghee (sarpiṣa and ghr̥ta) and oil of sesamum seed are mostly referred to (67.27), (29.35). The sesamum-oil is considered to be holy and the dana of sesamum-cow is considered

to be very meritorious (29.37). The oily vessels are said to be cleansed with hot water and the āvika cloth and hair are cleansed with white mustard (siddhārtha) and sesame (Tilaka~~ka~~) (221.117,118).

### Dishes

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

The Br. P. states that one who offers an oblation of kālāsāka (the potheriocimum sanctum), Tilājya and krsara (Khicadī in Gujarātī - a dish of rice and pulse) in Gayā and offers a śrāddha on the thirteenth day of the māgha nakṣatra consisting of Pāyasa (an article of food prepared with or made of milk or rice boiled in milk). It also means an oblation of milk, rice and sugar, what is called Khīra or Dūdhapaka in Gujarātī) mixed with honey and ghee in the dakṣiṇāyana gets the desired things (221.114-117). In śrāddha, one should offer jaggery, sugar, Matsyaṇḍī (inspissated juice of the sugar-cane), Phāṇita (the inspissated juice of sugar cane and other plants), ūrmura (?), Gavya (Cow-milk), Payas, curds, ghr̥ta (ghee), Taila (sesamum-oil), the things obtained from Tila (sesamum-seed), Saindhava (a kind of rock-salt), the things obtained from ocean, Lavaṇa, things

obtained from a pond (sārasa), Kālasāka, taṇḍulīya, vāstuka (a kind of vegetable or chenopodium album), Mūlaka (a kind of root), Phala (fruits) and aranyaśāka (220.159-161). Again one who offers the Payasa consisting of honey to the ancestors in rainy seasons goes to heaven (220.32,33). One who always eats sweets (miṣṭāṇṇa) suffers in the kṛmipūya hell (22.18). In the Nṛsiṃha-worship, a devotee should eat śāka, yāvaka (barley-gruel), Mūla (roots), Phala (fruits), Pinyāka (Oil-cake), Saktuka (it is a coarsely grounded meal especially of barley) and Payas (58.19). Madhuparka (a mixture of milk, honey and ghee) was offered to god and a special Madhuparka-mantra was recited at that time of offering it (61.28). One should offer the naivedya consisting of Pāyasa, Pūpa (cake, Gujarātī-Mālapuḍo), Śaṣkuli<sup>3</sup>, Vataka<sup>4</sup> (Gujarātī - Vadum), Modaka (sweetmeat, Gujarātī - Lāḍu), Phāṇita and fruits to Lord Nṛsiṃha (67.27). One should feed the brahmins with Pakvāṇṇa (cooked food) consisting of jaggery and ghee (sarpiṣ) and should give to the brahmins twelve water-pots with Modakas (67.43,44). In the Govarāhanagiriyañña, the villagers

3 This may be identified with Jalebi in Gujarātī. The word karna-śaṣkuli is translated by 'karna-Jalebi'. Gode P.K., some notes on the History of Indian Dietetics with special reference to the history of Jalebi, New Indian Antiquary, Vol.VI, P.172, fn. 10.

4 Macdonell (A Practical Sanskrit Dictionary notes the word Vāṭikā meaning a kind of perforated rice cake, whereas a Vadum is a preparation of bean-flour).

offered an oblation consisting of curds, payas and meat (187.57). In the hell the sinners crave for the sālyodana (boiled rice) mixed with curds, ghee and milk (215.31). One offers the odana (grain mashed and cooked with milk, porridge, boiled rice, any pap or pulpy substance) mixed with guḍapānaka (a sweet drink) goes to the Yamaloka in golden aeroplanes. One who gives in dana milk, ghee, curds, honey and jaggery goes there in cakravāka-yoked aeroplanes. One who offers fruits goes there in the Swan-yoked aeroplanes, and who gives sesamum, ghr̥tadhenu and tiladhenu goes there in very neat aeroplanes (216.16-20). The Pitrs are satisfied by the Havi-śyānna (food fit to be eaten during certain festival days, any particularly sacred food) for one month (220.23). One who steals curds becomes a Baka, the stealer of raw meat becomes a Plava, that of fruits, Mūlaka and Pūpa (Gujarātī- Kālapuḍo), becomes an ant., that of Niṣpāva (finest pulse) becomes a rat (Phalamūṣaka), that of pāyasa, becomes a Tittiri, that of a sweet cake (Piṣṭamaya pūpa) becomes Kumbhotūka, (217.37-39). One who offers the oblation of kṛsara, pāyasa, pūpa, fruits, herbs, ghee and odana gets success, the oblation of kṣīra relieves one from mental ~~for~~ pain and that of curds also brings success (29.54-56). One should bathe Lord Puruṣottama with ghee, milk and fragrant water of holy places mixed with candana (67.20-27). Again it is stated that one should not



prepare *saṃyāva* (Gujarāṭī - *śīro*, a sort of cake of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices), *kṛsara* and *māṃsa* (meat) for oneself (221.47). One should not use the preparations of *piṣṭaśāka*, sugarcane, *payas* and meat prepared since a long time (221.57,58). The food prescribed for a *yogin* consists of *saktu* (Gujarāṭī - *sāthavo*, coarsely ground meal especially of barley), *yāvāgū* (rice-gruel), *takra* (Butter-milk mixed with an equal amount of water, *Karāṭhī* - *Tāk*, Gujarati *Chāśa*), *mūla*, *Phala*, *Pāyasa*, *Yāvyaka* (Barley-gruel) and *kaṇa* (grains) and *Piṇyāka* (oil-cakes), (234.6). A *yogin* should avoid oily things. A *yogin* who eats ~~day~~ *yāvaka* for a long time and observes regularity in meals becomes strong. Again by drinking milk mixed with water, a *yogin* becomes strong (248.43,49). Again the food consisting of *piṇyāka*, curds and things obtained from cow, is referred to (241.17). The *Khaṇḍasār*, *karavālukā*, *Madhumāṇḍodaka* and *Gudakūlyas* are also referred to (39.62-64).

#### Fruits and Vegetables

The fruits and vegetables constituted one of the important items of food. There are numerous references to the fruits and vegetables in the Br. P. Thus it states that one should not offer the fruits of *Tāla* (the palm tree),



badara, vikāṅkata, vatsaka, kṣetvāra, and ~~xxxx~~ vāra in śrāddha (220.150-153). The fruits are stated to be used in the Paruṣottama-worship (20.16, 54), (67.27). Again it is said that one should offer kālasāka, Tāṇḍila, Jātaka, Mūlaka, and aranyaśaka (220.161). Though, in the references given above, the use of the Tāla fruits is condemned, elsewhere it is stated that the Tāla fruits are very juicy and fragrant (135.5).

#### Corn:

From the description of corns used for edible purposes, it can be seen what a great variety of corn was used during the period of the Br. R. Also it is stated that Yava (barley), Goḥūṣa (wheat), Gaṇaka (chickpeas), Māsa (a kind of bean), Madga (green gram), Tila (sesame), Tila (Sugar-cane), Cūṣaka (?) were prepared for the sacrifice to be conducted in the Nizisāreṇya (67.35-37). King Indradyuma offered to two kings who had come to witness his sacrifice various types of food made up from the corn of śālī (rice), sugarcane, barley and gorāṣa (47.45). Again it is stated that one who steals Yava, Tila, Māsa, Kulittha (a kind of bean), Parṣapa (mustard seed, gujarātī - Garasava), Māsa, Kalāya (bean), Madga Goḥūṣa, Aṭhāī (flax) and other corn becomes a rat (217.52, 53). In the sacrifice of king Indradyuma, the śālī, vrīhi (rice),

Yava, Nāsa, Mudga, Fila, Viddhārtha (white mustard), Canaka, Godhūma, Masūra (a sort of lentil or pulse), Śyānaka (rice), Madhuka (a kind of tree), Bivāra (wild rice), Kulatthaka, various other types of Jṛāya and aranya corns, Tandalas (grains after threshing and winnowing, especially rice), were prepared (47.25-27). Elsewhere it is said that a brāhṃa should be performed with Yava, Vṛhi, Fila, Nāsa, Godhūma, Canaka, Mudga, Śyānaka, Vanaspadraṇa, Bivāra, Hastiśyānaka (a kind of millet), Priyangu (Italian millet or mustard seed), Prasūtikā (a kind of rice with small grains) (200.154, 155), and one should not use Ājanāsa (a kind of bean), Canaka, Masūra, Kṛadūśaka (Kodrava), Viprasa (?), Karkata (?), and Kodrava (Gujarātī - Kōrā); (220.142-143). A yojin is advised to eat kṛā (grains) (204.6). Preparation of godhūma, yava and gorasa might be taken even though prepared without oil (221.110).

#### Non-vegetarian Diet

Meat-eating was prevalent in the vedic times and the Indus-valley people also used animal food.<sup>6</sup> The Br.P. often refers to meat-eating.

The Br. P. furnishes an interesting anecdote

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6 Rajwade : P. : Panikar A.D. (ed.), The Vedic age, p. 333. For reference from other works vide Satil D.A.: Cultural History from the Vāyā-Sūtra, pp. 214-215.

regarding meat-eating. Once when the sage Viśvāmitra saw that his family and pupils were oppressed by hunger at the time of famine, he asked his pupils to bring anything that was available to satisfy their hunger. The pupils brought a dog and Viśvāmitra ordered it to be cooked after first cleaning it with water and reciting the mantras, and further suggested that it should first be offered to gods, sages, pitrs, guests and elders and the remnants should be taken by them. When the dish was prepared, Agni, the messenger of the gods related the whole matter to gods and Indra taking the form of a hawk carried away the dish. Viśvāmitra got very angry on knowing about it. Indra filled it with nectar and returned the dish, but Viśvāmitra insisted upon having the meat. When Indra retorted that it was better to drink nectar than to eat the meat of dog which was anedhya i.e. not fit for the sacrificial purposes. Viśvāmitra asked him to shower water for the whole world. Indra consented and the troubles of famine were removed (A.13). From this incident, it can be concluded that ordinarily the meat of dog might not have been considered as fit for eating purposes but in times of distress, anything could be eaten, even the meat of dog. Again, Indra expressly condemns it as 'anedhya'. This incident also relates the art of cooking meat. Moreover, it is also seen that meat was offered to gods, pitrs, guests and elders.

Another instance is also furnished by the Br. P. regarding the meat-eating in connection with Viśvāitra. Satyavrata, king Trayyāruṇa's son, was maintaining the family of the sage Viśvāitra at the time of famine. Once when he did not get anything, he killed the cow of the sage Vasistha and satisfied his hunger. He was cursed to be Trisanku by the sage Vasistha. The reasons given for the curse here are 'violation of the father's wishes', 'the murder of the cow of guru' and 'aprosaitopayoga' i.e. eating meat as an animal killed otherwise than for the purpose of sacrifice. The second reason, viz. 'Gurudogdhrivādha' seems to lay emphasis on 'the teacher' and not on the 'cow' i.e. here he was cursed because he killed a teacher's cow and not because killing of a cow was prohibited. But the third reason, viz. 'aprosaitopayoga' clearly suggests that a cow was killed only for religious purposes and not for ordinary maintenance (6.12-13).

The use of meat for the śrāddha purposes was allowed. King Ikṣvāku asked his son Vikuṅṣi to kill animals to perform śrāddha. But Vikuṅṣi ate the meat of a rabbit and went away for hunting. As he ate a rabbit, he was called 'śasāda' and was abandoned by his father (7.42-50). This suggests that the use of meat of animals was allowed for the śrāddha purposes but eating of a hare's meat was not permissible.

Again the Br. I. gives a list of different kinds of

of meat by which the ancestors are satisfied for different periods. Thus it states that the pitrs are satisfied for two months by the meat of fish, for three months by the meat of deer, for four months by the meat of hare, for five months by the meat of bird, for six months by that of śūkara, for seven months by that of chāgala, for eight months by that of Aineya, for nine months by that of kuru, for ten months by that of cow, for eleven months by that of Aurabira and for one year by the milk of cow (220.23-25). Again, the meat of Vādhīrāsa, Raktasīva, Loha, Śalke, Chhatunda, and Khadga are enjoined to be used in the śrāddha. The meat of chaga, vārtika, Vaittira, Śāsana, Śivāla, Āvaka, and Rājīva also should be used for the śrāddha purposes (220.195-37). The Br. P. further adds that though Nara has enjoined the meat of Rohita to be used for the śrāddha purpose, the author of the Br. P. agrees with Varāha and prohibits the use of Rohita-meat for the śrāddha purpose and again states that one who eats the things prohibited by the author of the Br. P. would suffer in the Narava hell (220.184-189). Again it is stated that one who offers the meat of Khadga in Gayā gets the desired objects (220.114). After prohibiting the use of the meat of Rohita in the way noted above, the Br.P.contradicts itself when it states that one who offers the meat of Khadga and Rohita gives unending satisfaction to the pitrs (220.23, 29).

From the above account it can be seen that the use of meat was enjoined for religious purposes. But at the <sup>same</sup> time the Br. P. states that one should not eat meat ordinarily. Thus it states that those who do not eat meat go to the Yamaloka happily. Among the eatables, there is nothing sweeter than meat and as sweet things do not lead to happiness, one should not eat meat. One who gives thousand cows in dāna and one who does not eat meat - both are equal (216.63-65). Again, the use of the meat of Rohita, Śūkara, Kūrma, Godhā, Haṃsa, Cakravāka, Madgu, Śalkahīna, Matsyaka, Kurara, Nirasthi, Vāśahāta, Kukkuṭa, Kalaviṅka, Mayūra, Dhāradvāja, Śārngaka, Nakula, Ulūka, Mārjāra, Lopa, Tiṭṭibha, Jambūka, Rkṣa, Vyāghra and Tarakṣuka is prohibited (220.190-194). Again it is said that one should not eat flesh from the back, or flesh unfit for the gods and pitṛs or prohibited flesh as well as the products of flesh long stale (221.55,56). At one place it is laid down that one should not prepare meat for one's ownself (221.47). Elsewhere the eating of the fish, the meat of Kroḍa, Kūrma, etc. is considered to be a sin (227.25,26). Further one who sells meat is said to suffer in the Kṛmipūya hell (22.19). Again it is said that one should not use the meat of fish, Śūkara, Kūrma and cow (220.171). One may eat the meat of Śaśaka, Kacchapa, Godhā, Śva, Matsya, and Śalyaka, and should avoid Grāmasūkara and Kukkuṭa. The remnant of meat offered to gods and pitṛs in the śrāddha and which is either



sprinkled or killed for sacrifice and is used for medicinal purpose can be eaten and no fault is incurred (221.111,112). The meat brought by a Cāṇḍāla is considered to be pure (221.117). One who offers the meat of Cakora and Syena to the pitrs and eats it himself goes to the Pūyavaha hell along with his ancestors (220.197). In the 'Bhaviṣyakathana' section it is prophesied that people would be engrossed in eating meat (230.7). There is a reference to a hunter killing various birds and pigeons and the principle of 'Jīvo Jīvasya Cāśanam' is referred to (80.46). Pradyumna was found by Māyāvati from the belly of a fish brought in the kitchen of Saṃbarāśura (220.5,6).

### Drinks and Juices

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

gave to drinkables certain properties both of food and of drugs.<sup>6</sup>

Amṛta:- In the Rv. Amṛta is not found as a name of a divine drink. The term Amṛta occurs as an attribute of Soma which was regarded as a divine drink.<sup>7</sup> The term Amṛta signifying a celestial drink occurs in the Ś.Br.<sup>8</sup> In the Br. P., Amṛta occurs as a divine drink and its recovery by gods is also referred to (106.30), (93.17).

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

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6 ERE, Vol. V, P.72.

7 Macdonell, ESL. 98

8 SBE. 26. 385 (n). ibid. 43. 251. ff.

9 Das, A.C.: Rgvedic Culture, P. 208 ff.

10 CHI. 1.102.

(223.29,30).

To drink Surā is considered to be an evil and it is stated that one who drinks Surā suffers in hell (22.9). Balarama had great fondness for Madirā and once being intoxicated he dragged the river Yamunā with his plough (A.198). In the Bhaviṣṣyakathana it is said that people would be addicted to Madya. (230.7).

Honey was used with food by the Rgvedic Indians.<sup>11</sup> The Br. P. states that one who gives in dāna either Madhu or something mixed with Madhu bears endless merits (220.30). Among the other drinks Ikṣurasa and Gorasa seem to be popular (47.45). The Matsyaṇḍi and Phāṇita (the inspissated juice of sugar cane and other plants) are also referred (220.159-161). The Ṛ juice of the Jambū tree flows through the Jambūdvīpa and it removes diseases and old age. The Jambū fruits are as big as elephants (18.24-28). When the sinners are dragged in the Yamaloka they crave for fragrant drinks (215.30,31). A yogin who drinks water mixed with milk gets strength (238.44). Takra (Gujarati - Chāśa) is also referred to as an item of food for a yogin (234.6). The seven great oceans are said to consist of Lavaṇa, Ikṣu, Surā, Sarpiṣ, Dadhi, Dugdha and Ṛjala (18.12).

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<sup>11</sup> Das A.C., Op.Cit., P. 206.

### Fasting

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

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

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<sup>12</sup> Macculloch J. A., ERE, Vol. V, P. 759.

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

### Dress and Decoration

#### Dress in General

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

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

<sup>13</sup> Majumdar Girija Prasanna: Dress and other personal requisites in ancient India, Indian Culture, Vol. 1, 1934-35, P. 207.

<sup>14</sup> Ratzel: History of Mankind, English Translation, 1896-98, i. 95.

<sup>15</sup> Majumdar G.P., Op.Cit., P. 207.

<sup>16</sup> Grubb W.B.: An unknown people in an unknown land, the Indians of the Paraguayan chaco, 1911, P. 55, also vide Dress and ornaments in ancient India by Miss Bhanumati c. Doctor, a thesis accepted for the degree of Ph.D. by the university of Bombay, 1952.

been a product of the soil eminently suited to the climate, and the art and style of dressing appears to have received thoughtful, scientific and aesthetic consideration.<sup>17</sup>

### Nudity

Lord Śiva is described as surrounded by Gaṇas who are nude (nagna) and without clothes (avāsas) (38.36,37). As the information regarding nudity is purely mythological it is useless for the present inquiry.

### Bark and Skin Garments

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

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<sup>17</sup> Majumdar G.P.; Op.Cit., P.207.

<sup>18</sup> Cambridge History of India, I.101, Das A.C.: Rgvedic Culture, PP. 210-5.

<sup>19</sup> Majumdar G.P.: Op.Cit., P. 194.

Phalakaparidhāna and cīravāśas (241.13,14), In the 'Bhavi-syakathana' it is said that people would wear valkalas and skin-garments (230.75).

The clothes made of the skin of antelope find mention among the list of things denoting the prospering of king Indradyumna (44.7). In the performance of the great sacrifice, various kings helped king Indradyumna by bringing many things among which the skin-garments are mentioned (47.23). Lord Śiva is described as wearing an upper garment made up of the skin of black antelope (kṛṣṇajinottarīya) (40.37). One of the epithets of lord Śiva is kṛttivāśas (54.6), (41.73). Elsewhere the vyāghracarma, śiṃhacarma and a cloth made from the skin of the animal Maṇivāla (viz. an animal having beads on his tail) are mentioned (241.12). The daityas are described as wearing elephant hides and clothes made of the skin of black antelope (213.97). A Vānaprastha is advised to wear carma (222.41). The daityas are also said to wear Nīlakavāśas i.e. clothes made up of the bark of the fig-tree (213.98).

#### Clothes in General

Clothes are generally referred to as objects of gifts to brahmins on certain occasions like sacrifices. King

Indradyumna is said to have given rich clothes in dāna when he performed the great Rājasūya sacrifice (47.84). It is said that one who gives clothes in dāna goes to Yamaloka in chariots decorated by horses; and elephants (216.12,13). Elsewhere it is stated that one who does not give १ clothes in dāna goes to hell (225.12). Clothes were used for the purpose of worshipping the deities. Thus they are said to be used in the worship of lord Puruṣottama (51.55) and Sun (29.47). When we come to the chapters on śrāddha, clothes are referred to as a primary necessity of man. It is stated that without clothes there can be no activity, no sacrifices, no knowledge of the vedas, therefore, clothes should be given particularly at the time of śrāddha (220.139). The Vāyu P. (30.39-40) also notes the same sentiment.

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

There are rules for not wearing particular type of clothes. Thus it is said that one should not wear red, variegated and black clothes, one should not make a complete



change of his clothes or ornaments. And transparent raiment whatever is much damaged, whatever is infested with <sup>2</sup>lice, or has been trampled on, or has been looked at by dogs, and has been licked or thrown down or has been befo<sup>u</sup>pled by the extraction of pus should be avoided (221.53-55).

### Kinds of Cloth

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

Aṃśuka: It is a type of silk made from cocoons (silk-worm)<sup>20</sup>. The Br. P. states that one who steals aṃśuka is born as a parrot (217.93). According to the Bṛhatkalpasūtra <sup>Cīnāṃśuka</sup>-bhāṣya (4.33,61), <sup>2</sup> is explained as 'Kosikārākhyah kṛmih tasmājjātaṃ' or 'Cīnānāmajānapadaḥ tatra yaḥ ślakṣṇatarapataḥ

20 For details vide Agrawala V.S., Harṣacarita, eka samskr-tika adhyayana (in Hindi), P. 78; Moti Chandra, Prācīna Bhāratiya Vesabhūṣā (in Hindi), PP. 148, 153, 154.

tasmā jātam<sup>21</sup> i.e. it is a cloth made from smooth silk from a Janapada Cīna by name.

Āstarāṇa:- The Br. P. states that the āstarāṇas were given in dāna at the time of the performance of sacrifice (47.84), The āstarāṇa means either a rug or carpet.

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

Dukūla:- According to Amarakośa, the word Dukūla is a synonym for kṣauma<sup>24</sup>, Dukūla means a very fine cloth or raiment made of the inner bark of the dukūla plant.<sup>25</sup> The Br. P. states that women wore dukūla (47.88.89). One who steals dukūla is born as a swan (217.93). One who gives dukūla in dāna at the time of performing a śrāddha gets desired objects (220.140).

21 Moti Chandra, Ibid., PP. 148-149.

22 Ibid, P.10.

23 (217.15), The reading of the ms. 'ka', viz. 'Kosē' Jantu' seems to be better. The ms. 'kha' reads 'Hamsa' instead of 'Sāsā'.

24 Moti Chandra, Op.Cit., PP.54-55, Agrawal V.S.: Op.Cit., PP.76-77, The Varnakasamuccāya (ed. by Sandesara B.J.) describes it as 'kṛmikulad dukūlam iva' Whereas it is said to be made of the strands of the bark of the Dukūla tree (Moti Chandra, Op.Cit., P.54).

25 Monier Williams, A Sanskrit English Dictionary, P. 483.

Govastra:- The meaning is not clear. It is stated that one should give Govastra to one's ācārya after worshipping lord Puruṣottama.<sup>26</sup>

Kambala:- It is a blanket made of wool.<sup>27</sup> The Br. P. states that for the performance of the sacrifice of king Ināradymna, the kambalas were collected (44.7), (47.23).

Kārpāsika:- The cotton clothes were used during the Indus valley civilization. The word Kārpāsa does not occur in the vedic saṃhitās as well as in the Brāhmaṇas. The earliest reference to it is found in the Āśvalāyana-śrauta-sūtra (2.3.4.17) and the Lāṭyāyana-śrauta-sūtra (2-6-1; 2.2.14).<sup>28</sup> The Br. P. states that one who steals Kārpāsa is born as a Krauñca bird (217.94). The Kārpāsa is recommended for being given at śrāddha (220.140 & 146).

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

Kaupīna:- Generally it means a small piece of cloth worn over the private parts.<sup>29</sup> The Br. P. states that people

26 (67.42). The reading of mss. 'ka' and 'kha', viz. 'Suvashtra' seems to be better.

27 For details vide Moti Chandra, Op.Cit., PP.10,28 ff.; 51-52, 58, 57, and Varnakasmuccaya, Op.Cit., PP.121, 121, 188, etc.

28 Moti Chandra, Ibid., P. 14,26.

29 For details regarding Kaupīna, vide Moti Chandra, Ibid., PP. 3, 36, 135, 162.

covered by kaupīna desire kalpadrumas on account of the Māyā of lord Viṣṇu (203.16).

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

Kṣauma:- It is a silk cloth prepared from the bark of Atasi.<sup>30</sup> Though, the Amarakosa identifies dukūla and kṣauma as stated above in the discussion of 'Dukūla', the Br. P. distinguishes between the two in as much as it states that if a man steals dukūla he gets the birth of a swan whereas the man who steals kṣauma is born as a rabbit or worm (217.93,95). The kṣauma-vastra is recommended for being given in dāna at śrāddha and here also the kṣauma and the dukūla are distinguished (220.140). The kṣaumasutra also is recommended for being given at the time of śrāddha (220.146).

Kuśa:- There are references in the vedic texts to the wife of a sacrificer putting on a garment of kuśa grass.<sup>31</sup>

30 Ibid., PP.13-14, 26, 28, 30, 36, 55, 48, 97, 147, 157, 162.

31 Sat.Brāh. V.2.1,8, Taitṭsam, vi.1.9,7; 11.2; Ait.Brah. i.3, etc. Vaj.Saṃ., ii.32; xi.40. Commenting on this Dr. Das observes, 'this is a relic of bygone ages when probably grass dress was used.' Rgvedic culture, P.211.

The Br. P. states that a vānaprastha should wear an uttariya made from kuśa grass (222.41). This shows that kuśa grass was used for making clothes.

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

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

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

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<sup>32</sup> Ibid., PP. 143, 153, 169.

<sup>33</sup> Moti Chandra, Ibid., PP. 145-147; Wood: A Journey to oxus, London, 1892, Introduction by Yule, p. 57.

Rāṅkavas were collected and given in dāna(47.23,84).

Sana:- It is a cloth made up of hemp.<sup>34</sup> The Br. P. states that a hempen cloth (śanaṃ) should be given in dāna at the performance of śrāddha (220.146).

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

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

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

<sup>34</sup> For details vide Moti Chandra, Ibid., P.97.

<sup>35</sup> Kauṭilya's Arthaśāstra, P. 89, F.N.6.

<sup>36</sup> For costumes as it figures in Sanskrit and Prakrit literature, vide Ghurhe G.S.: Indian Costume, Appendix, PP.227 ff.

<sup>37</sup> Das, Op.Cit., PP.210-5; Altekar A.S.: Position of Women in Hindu Civilization, PP.334-5; ~~Veda~~ Vedic Index I.292; Cambridge History of India, I. 137.

<sup>38</sup> Cambridge History of India, I.137.

upper garment (40.37), (178.75), (222.41). Again it is said that after taking both one should wear two clothes which shows that generally the dress consisted of two clothes (67.22). Again, a man is prohibited from eating, worshipping the gods, calling the brahmins, invoking fire and performing homa when clad in a single garment (221.33). At one place it is stated that the women used to cover their breasts with bodice (kañcuka - Gujarati: Kāncavo, Kāncalī) and wore paṭṭa and dukūla (47.87, 89). Again there are references to kṛtāikavasana and kṛtākavastra (241.12). Do they refer to cloth covering hips? Once there is a reference to 'ekavāsas' and 'caturvāsas' (241.8) but the context does not give any useful clue for the present enquiry.

Art of Weaving:- Spinning and weaving was a useful industry at all periods of Indian history.<sup>39</sup> From the reference to tantuvāya in the Br. P. (44.38), it can be concluded that the art of weaving was well-known at that time.

Art of Washing:- Connected with the art of weaving, was the subsidiary art of washing. The Br. P. refers to Subhra (47.84) and dhauta (67.37), (28.21) clothes. Again it is stated that at the time of śrāddha one should give new and

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<sup>39</sup> Mohenjo-Daro and the Indus Valley Civilization, Vol.I, P.32.

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

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

It is well-known that lord kṛṣṇa had a peculiar complexion, viz. 'Ghanasīyāma' and that he wore yellow clothes and Balarāma was fair in complexion and wore blue clothes.



The Br. P. also refers to kṛṣṇa as 'Pītavāsaś' or 'Pītāmbara-dharaḥ' (50.52), (176.10), (178.8-10,23-24), (191.22-24), (207.17,18) and Balarāma as 'Nīlambara-dharaḥ' (50.50), (198.17), (191.22-24), (202.24). It seems that the colour-contrast matching scheme was known in those days. Even at present a fair lady would like to put on dress of a dark colour and it is a popular fashion to put on a dark blouse with a yellow sari and a yellow blouse with a dark sari. Lord Śeṣa is said to wear blue clothes (21.17) and Balarāma to wear 'asita' clothes (192.38). The prostitutes are once described as wearing yellow clothes (65.17). The red coloured cloth is also referred to lord Śiva, is described as wearing red clothes (40.67). The puruṣa emerging from the perspiration of Śiva is also described as wearing red clothes (39.81). Lord Yama is described as wearing red clothes (215.49). The prostitutes also are said to wear red clothes (65.17). Again it is stated that one who steals red clothes is born as a Jīvajīvaka or cakora bird (217.96). But once it is stated that one should not wear red, variegated or black clothes (221.50-54). The multi-coloured garment is again referred to when it is stated that the idol of Subhadrā was dressed in a variegated coloured garment (vicitravastra-saṃachannām) (50.93). In the list of occupations, a Rangopajīvin is referred to, which evidences the inference that the art of dyeing was well-known (44.30). Though

here the term may well refer to a 'painter' but in another place there is a definite reference to a dyer, viz. when it is stated that kṛṣṇa and Balarāma defeated the dyer (Raṅgakāraka) of Kamsa and snatched away coloured clothes from him (192.71). Once Lord Kṛṣṇa and Balarāma are said to wear clothes decorated with the Suvarṇāñjanacūrṇa (187.4). It seems that the borders of the clothes were engraved with gold. Even the Dharmasāstras prescribe that while performing a holy act one should wear a golden-bordered cloth (187.4).

Usnīsa- Head-dress:- Head-dress was common in ancient India and even in modern India some kind of head-dress is put on by people on ceremonial, or on important occasions, or even when one goes out, except in Bengal, Orissa and Assam.<sup>40</sup> The Br. P. states that the daityas wore usnisa and Mukuta (213.98).

Chatra-Umbrella:- Both Brhatsaṃhitā (ch.72.922-924) and Yuktikalapataru (ch.43, PP.62,67) devote each a chapter on umbrella. The Br. P. prescribes the dāna of umbrella (67.40) and states that one who gives umbrella in dāna goes to the Yamaloka in chariots yoked with horses and elephants (216.12,13) (29.53).

Footwear:- Footwears were in common use in ancient

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40 Majumdar G.P., Op.Cit., P. 202.

India both as a matter of luxury and as a necessity.<sup>41</sup> Foot-wears were of two types, viz. those made of wood are called Pādūkā and those of grass or leather are called Upānah. The Br. P. refers to Pādūkā (58.42) and prescribes the dāna of Upānah (67.40), (216.12,13). Once it is stated that the teacher should be given shoes and umbrellas (67.42). Again it is stated that a person should not wear the shoes worn already by others (221.41).

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

Ornaments:- Bharata in his Nāṭyaśāstra writes: 'According to the sages the ornaments of the human body are of four kinds; these are technically called āvedhya, bandhanīya, kṣepya and āropya. Earrings etc., i.e. ornaments for the ear are called āvedhya; belts, bangles etc. come under bandhanīya; anklets and other ornaments of the feet are called kṣepya and golden threads and various kinds of necklaces are called āropya. Ornaments of the head are crowns, tiaras, etc.; that of the ear are ear-rings and the like; that of the finger are

vaṭikā and rings; that of the throat (kaṇṭha) are pearl necklaces, haṛṣaka, threads etc.; that of the upper arms are keyūra and aṅgada; that of the neck and breast trisara and neck-chains; the ornaments of the body are pearl-beads and other garlands, and the ornaments of the waist are tarala and sūtraka. These are used by both males and females.<sup>42</sup>

The Br. P. refers to most of the ornaments stated above. The terms 'Ābharāṇa', 'alaṃkāra' and 'ābhūṣaṇa' are used to denote ornaments in general. Women are said to have worn all the ornaments (41.22), (43.39). Men are said to have worn the divine ornaments (43.34). The sage Kaṇḍu is also said to have worn divine ornaments when he enjoyed with the nymph Pramlocā (178.62). The idol of Subhadrā is said to be decorated by vicitra ornaments (50.54). King Sūrasena gave vicitra ornaments to his sister Bhogavatī at the time of marriage (111.49). Pārvatī was brought in the wedding-hall after being decorated with proper ornaments - Yogyābharāṇasam-padā - (36.120).

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

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

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<sup>42</sup> Ibid., Toilet, P.663.

Āṅgada:- Bracelet on the upper arm.<sup>43</sup> Bracelets were used by the Āryans of the Rgvedic period<sup>44</sup> and continued to be used in later times. The Yakṣa statue from Patna of about the third century B.C. shows that both bracelets and armlets were used in that period.<sup>45</sup> The Br. P. states that the idol of Lord Vāsudeva is decorated by the ornament Āṅgada (176.10, 23), (44.15).

A Keyūra is worn on the upper arm by both the sexes.<sup>46</sup> Both Āṅgadas and Keyūras are of frequent mention in the Mbh. and Hopkins says that armlets are the most frequently mentioned ornaments in the great epic.<sup>47</sup> The Br. P. describes lord kṛṣṇa as wearing Keyūra (192.41).

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

Cūḍāmaṇi:- It is a jewel worn on the top of the head.<sup>48</sup> The Br. P. states that the cūḍāmaṇi is the best among the ornaments (64.25).

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43 Macdonell A.A., A Practical Sanskrit-Dictionary, P.4.

44 Cambridge History of India, I.101; Macdonell, HSL, P.164; Altekar A.S., Op.Cit., P.360.

45 Vide Stella Kramrisch, Indian Sculpture, Plate I, No.2.

46 Macdonell A.A., Op.Cit., P.74.

47 JAOS, 13.317.

48 Apte V.S.: The Practical Sanskrit-English Dictionary, P.438.

Dāma:- It is a wreath or girdle. The prostitutes are said to wear dāma (65.17). Elsewhere people in general are said to have worn it (46.9). In both the instances, dāma is associated with Mālā.

Ghaṇṭā:- It is not certain whether it was an ornament but lord Śiva is associated with its use. He is called eka-ghaṇṭa, ghaṇṭajalpa, ghaṇṭin, sahasrasātaghaṇṭa and ghaṇṭamāla-priya (40.26). The last reference suggests that a necklace of bells was worn round the necks.

Hāra:- Since the vedic times the use of necklace as an ornament was in vogue.<sup>49</sup> In the Br.P. there are many references to Hāra. Lord Puruṣottama (53.33), Indra (36.9) and women (41.20) are described as wearing necklace. The Ratnahāra (47.70) and the muktāhāra (65.7) are also mentioned. Lord Śeṣa is described as wearing a white necklace (21.17).

Jambūnada:- It is an ornament of gold for the siddhas in Jambūdvīpa.<sup>50</sup>

Kāñci:- It is a small girdle generally adorned with bells.<sup>51</sup> The Br. P. states that women wear it and it is associated with anklets (43.40).

Karnābharana:- The ear-rings are referred to in the Rv.<sup>52</sup> The ladies are said to wear ornaments (43.33). Kṛṣṇa

49 Das, Op.Cit., P.217, cf. also Macdonell, HSL, 164 and Cambridge History of India, I.101.

50 18.28, also mat.P. (114.79)

51 Kantawala S.G.: Cultural History from the Matsya-Purāṇa, P.618.

52 Altekar A.S., Op.Cit., P.358, Macdonell, HSL, P.164, Das, Op.Cit. P.216.

is said to wear a beautiful karṇāvatamsaka (42.97). The word 'Karṇāvatamsaka' occurs in the Harṣacarita of Bāṇa.<sup>53</sup>

Out of all the ornaments, the Kuṇḍala is most frequently referred to in the Br.P. Lord kṛṣṇa is said to have worn divine Kuṇḍala (53.33), (176.10). The prostitutes are said to wear ear-rings (65.18). Lord Śiva is also described as wearing ear-rings (37.11). Balarāma is also referred to as wearing ear-rings (192.33). Again, there are references to the style of wearing one Kuṇḍala. Thus Balarāma (50.50), (198.15) and Śeṣa (21.16) are said to wear one Kuṇḍala. It seems that the one ear-ring was not worn in the lobe of the ear but it was worn in one ear on its upper part. Even at present the style of wearing one Kuṇḍala in this way is in vogue. The karṇapūra is also referred to (46.19). The young men are said to wear the mṛṣṭakuṇḍalas, i.e. bright or polished ear-rings (41.23), (44.22).

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

Kirīṭa and Mukuta:- The Rv. does not provide any evidence whether the people used any head-dress such as a crown or a turban.<sup>54</sup> The wearing of crowns was a later usage.

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53 P.73

54 For details vide Patil D.R., Cultural History from the Vayu-Purāṇa, P.208.

The Br. P. describes the lord ~~Sāṅga~~ as a Kirīṭin (21.17). Lord kṛṣṇa is described as wearing a Mukuṭa (42.47), (176.10,23), (192,41), (44.15) and a Kirīṭa (207.18). The daityas are also said to wear Mukuṭa and Kirīṭa (213.98,99).

Nupūra:- (Anklets) The Rv. mentions anklets<sup>55</sup> (40.21), (43.40). The 'Pādanupūra' is again referred to in connection with women (47.89).

Srīvatsa:- It is a mark of curl of hair on the breast of Viṣṇu or kṛṣṇa and of other divine beings, said to be white and represented in pictures by a symbol resembling a cruciform flower.<sup>56</sup> Dr. Patil doubts whether it should be called a distinguishing ornament of Viṣṇu.<sup>57</sup> The Br. P. often associates 'Srīvatsa' with Viṣṇu or kṛṣṇa and calls it either a 'Lakṣma' or 'Anka' i.e. a sign of lord kṛṣṇa (192.41).

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

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

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55 Macdonell, HSL, P. 164.

56 Monier Williams, Op.Cit., P.1100.

57 Patil D.R., Op.Cit., P.88,



direction, the majority of scholars regard it as a solar symbol, i.e. as representing a curtailed form of the wheel of solar Viṣṇu, consisting of four spokes crossing each other at right angles with short fragments of the periphery of the circle at the end of each spoke turning round in one direction to denote the course of the Sun; according to the late Sir A.Cunningham it has no connection with Sun-worship, but its shape represents a monogram or interlacing of the letters of the auspicious words 'su asti' in the Asoka characters, amongst the Jains it is one of the fourteen auspicious marks and is the emblem of the seventh arhat of the present avasarpinī.<sup>58</sup> The Br. P. states the lord Seṣa wore a Swastika-shaped ornament (21.15).

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

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

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<sup>58</sup> Monier Williams, Op.Cit., P. 1283.

upto the ear (44.25). Once a pregnant lady is advised not to loosen her hair at the time of twilight. This shows that 'muktakesa' was not considered to be auspicious for women (124.21). But the 'Māyā' of lord Brahmā is said to be Muktakesī (134.6). The Br. P. furnishes many types of hair styles while describing lord Śiva. Thus he is called Śikhaṇḍin (40.79), Kapardin (39.31), Muṇḍa (37.14), (40.12,65), Ardhamuṇḍa (37.14), having three Jaṭās (40.11), having a Jaṭājūṭa (74.13). Once he is described as having a golden braid - Hiranyakṛtacūḍa - (40.16), whereas elsewhere he is called nīlaśikhaṇḍin (37.3). Again he is called ardhaṇḍīkeśaḥ (40.13)<sup>59</sup> His hair are said to be sprinkled with water (40.33). When lord Śiva approached Pārvatī in an ugly form, his coiffure is described as 'keśāntapiṅgalah' (35.5). Further he is called 'muktakesaḥ' (40.33) and lord Śiva (40.61) and Yama (215.47) are called Ūrdhvakesaḥ. King Sagara punished the Śakas by tonsuring half their heads, the Yavanas and Kāmbojas by tonsuring them full, the Pāradas were allowed to go with their hair dishevelled and the Pahlavas were allowed to retain only their beards (3.48,49). The Br. P. states that in the Kaliyuga, there would be a general scarcity of gold and jewels and therefore women would depend for decoration on hair (229.16,17). Again, it is laid down that one should comb one's hair in the first hours of the day (221.21). The

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59 Missing in mss. 'ka' and 'ga'.

Yamadūtas are described as wearing Muṇḍamālā, having dry and terrible hair, towmy beards and are said to possess 'Babhru-piṅgalalola' (214.63-65). The daityas are said to have long braids - Lambasikhaḥ - (213.99). Once it is stated that one should not shake one's hair (221.52). The names of two nymphs are given as Miśrakeśī and Nilakeśī (68.62,63). Does the term 'Miśrakeśī' refer to the use of artificial hair?

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

Use of Flowers:- Flowers constituted the primary item of decoration. The Br. P. has numerous references to flowers used as ornaments. The prostitutes (65.17), king Paundraka Vāsudeva (207.17,18), Śeṣa (21.17), Indra (36.9) and Balarāma (198.17) are said to wear garlands. Lord Śiva (40.67) and Yama (215.49) are said to wear red garlands.

Divine garlands are also referred to (43.40), (44.21), (178.63). Lord kṛṣṇa is described as wearing vanamālā (44.15), (178.124) and citramālā (192.40). Balarama is said to wear garland of unfading lotuses given to him by Varuna (198.16).

White flowers are prescribed for ordinary wear (221.31). Lord kṛṣṇa is said to wear an ornament of white lotus (191.22), (192.41). Lord kṛṣṇa and Balarama are said to wear vernal flowers (184.53), (191.22). Lord kṛṣṇa is said to hold a lotus in his hand (207.16). The Mālākāra and Mālyajīvika are referred to (192.80, 78).

#### Toilets and Cosmetics

The ointments were used for decorating the body. Thus 'Divyagandhānulepana' is often referred to (40.24), (41.24), (43.40), (44.21). The anulepana for body was made fragrant (193.6). Kubjā was considered an expert in the art of anointing the limbs with the ointments and she was specially appointed for that purpose by Kamsa (193.4, 5). In the list of the popular superstitions it is said that one should not massage the limbs with oil on the 8th, 14th and 15th days of the month and on the festival days (221.42). One who touches the bones gets purified after taking a bath with the application of oil (221.136). Again it is stated that one

who gives oil to be applied to the feet and head in dana goes to a prosperous place (216.38). For a vānaprastha the oil of vernal flowers is prescribed as a means to massage the body (222.43). The mirror and comb are mentioned (221.21). Brushing of the teeth is also mentioned (221.21,48). Collyrium is referred to in a simile (215.47). In the bathing ceremony of lord kṛṣṇa and Balarāma, the following materials are mentioned. Lord kṛṣṇa should be bathed with ghee, water, fragrant water and water of holy places mixed with candana. Then he should be anointed with candana, agaru, karpūra, kuṁkumaṁ and the fragrant incense consisting of dhūpa, aguru, and guggula should be burnt before him (67.24,25).

#### Music and Dancing

Music, both vocal and instrumental and dancing, were quite well-known in vedic times.<sup>60</sup> In the Br. P. there are numerous references to music, both vocal and instrumental as well as dancing. Thus it is said that on Meruprāṣṭa some people were singing, some were playing the musical instruments and some people were dancing (26.33). In connection with the parting off of the splendour of the Sun-god it is mentioned that Hāhā, Hūhū, Nārada and Tumburu who were skillful in music (Gāndharvakūśalāḥ) and who were accomplished in three

<sup>60</sup> Majumdar R.C. and Pusalkar A.D.(ed.), The vedic age, PP.392, 456-457, 518-519.

musical scales based on śādja, madhyama and Gāndhāra notes, began to sing in joy-giving timbre both with modulations and with protracted tones (murchhanābhīśca tālāśca) and with combinations (saṃprayogaiḥ) and some nymphs danced displaying many dramatic actions replete with amorous and coquettish gestures and dalliance (32.97-101). People came to the svayamvara of Pārvatī with musical instruments (36.65), and various types of musical instruments (Nāmāvādya) were played (36.125). Lord Śiva is said to be 'Gītavāditranṛtyāṅga' and 'Gītavādanakapriyaḥ' (40.62), Nartanaśila, Mukhavāditrakārin and Gītavāditrakārin (40.20). On the Himālaya region, the nymphs danced, the Gandharvas sang and played the divine instruments (38.19). Women knew the art of singing and dancing (41.33). Lord Śiva was worshipped by melodious songs, musical instruments and dances (41.65,66). The prostitutes were proficient in singing, dancing and art of conversation (43.43,43). Various musical instruments were played on religious festivals (65.8). The whole Rāmāyaṇa was sung by Lava and Kuśa in the Hayamedha performed by Rāma. They were well-known as good singers like Nārada and possessed beautiful voice like the Gandharvas (154.16). There is a reference to a candala who was expert in the art of singing and sang many songs accomplished in the musical scales, Gāndhāra, Śādja, Naiśāda, Pañcama and Dhaivata on the eleventh day in honour of lord Viṣṇu (227.9-11). The songs were sung in the

assembly of lord Brahmā (7.30). The gods sing the Rks, sāmans, yajus and Atharvas in honour of lord Śiva and praise him by the words 'Hāyi Hāyi Hare Hāyi Huvāhāva' (40.44,45). The Gāyanas and Varnakas (a strolling playing or singer) are mentioned (48.7).

The following instruments are mentioned in particular.:-<sup>61</sup>

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

Bherī:- A kettle-drum. At the time of bathing lord kṛṣṇa, the Bherīs were played (65.12). The western gate of Yamaloka resounds with Bherī (214.215).

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

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61 The meanings of various musical instruments are taken from Monier Williams - A Sanskrit-English Dictionary.

The Ānakadundubhis were played at the time of lord kṛṣṇa's birth (182.12).

Ghaṇṭā:- The bells were ringing at the time of the bath ceremony of lord kṛṣṇa, Balarāma and Subhadra (65.13). Lord Śiva is described as Ekaghaṇṭa, ghaṇṭājalpa, ghaṇṭin, Sahasraghaṇṭa, Śataghaṇṭa and ghaṇṭamālāpriya (40.26).

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

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

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

Kṣepaṇi:- It is mentioned along with other musical instruments (41.18).

Mṛdanga:- It is a kind of drum. The Br. P. often refers to it. It was played at the bath ceremony of lord kṛṣṇa (65.12). The Mṛdangas were played in pātāla (21.12). The Gandharvas played it (32.102). It was played at the time



of the performance of sacrifice (41.18). The Ekāmrakakṣetra resounded with it (46.20). When Cānūra and Muṣṭika were defeated by kṛṣṇa and Balarāma, Kamsa prohibited the playing of Mṛdangas (193.58). The western door of Yamaloka resounded with it (214.115).

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

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

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

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

Śaṅkha:- It is a conch-shell used for offering libations of water or as an ornament for arms or for the temples of an elephant, a conch-shell perforated at one end is also used as a wind instrument or horn in the battles of epic poetry, each hero being represented as provided with a conch-shell which serves as his horn or trumpet and often

has a name.

The Br. P. often refers to it. ~~Ymk~~ It was played at the time of the bath ceremony of lord kṛṣṇa (65.12), at the time of the paring off of the lustre of the Sun (32.102). It was played in the Ekāmrakakṣetra (46.20) and at the western door of the Yamaloka (214.115).

Tumbivinaḥ:- It is a kind of lute. Lord Śiva is said to have the <sup>o</sup>guard as his lute (40.23).

Turya:- A kind of musical instrument. It was played at the time of paring off of the lustre of Sun (42.103), at the time of the bathing ceremony of lord kṛṣṇa (65.12) and at the time of wrestling between kṛṣṇa, Balarāma, Cāṇūra and Muṣṭika (193.29).

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

Venu:- A Flute. It was played at the time of the bath ceremony of lord kṛṣṇa (65.12), at the time of the paring off of the lustre of the Sun (32.101) and the pātāla

(21.12) and Ekāmrakakṣetra (41.18), (46.20) resounded with it.

Vīṇā:-<sup>62</sup> The Vīṇā or Indian lute is an instrument of the guitar kind and is supposed to have been invented by Nārada, usually having seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds, its compass is said to be two octaves, but it has many varieties according to the number of strings, etc. The Br. P. states that it was played at the time of the bath-ceremony of lord Kṛṣṇa (65.14), at the time of the paring off of the lustre of the Sun (32.101) and the Ekāmrakakṣetra (41.18), (46.20), the pātāla (21.12), and the western door of Yamaloka (214.111) are said to resound with it.

### Measurements

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

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

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62 For more information regarding Vīṇā, vide Vīṇāprapāṭhaka and vīṇālakṣaṇa by Parameśvara, ed. by J. S. Pade, Gos, 1960.

The Yuga, Manvantara and Kalpa are not at all mentioned here.<sup>63</sup> The Arthaśāstra of Kauṭilya mentions the following divisions of time, viz.: truti, lava, nimeṣa, kāṣṭhā, kalā, nālika, muhurta, forenoon, afternoon, day, night, pakṣa, month, Rtu, ayana, year and yuga. He too does not mention Manvantara or Kalpa.<sup>64</sup> The Manu-smṛti, however, gives the following units of the measurements of time: 18 Nimeṣas = Kāṣṭhā; 30 Kāṣṭhās = Kalā; 30 Kalās = Muhūrta; 30 Muhūrtas = Day and night and it further refers to Kalpas, Manvantaras and days of the manes and gods.<sup>65</sup>

The Br. P. provides the following information regarding the measurements of time. If one starts counting from one sthāna to another upto 18th sthāna, the number obtained on the last sthāna is called parārdha. In the Viṣṇucittiya commentary of the Viṣṇupurāṇa VI.3.4, the eighteen sthānas are given as follows: Eka, daśa, śata, sahasra, ayuta, lakṣa, prayuta, koṭi, arbuda, ~~śkh~~ abja, kharva, nikharva, mahāpadma, śaṅku, samudra, antya, madhya and paṛārārdha.<sup>66</sup> These eighteen sthānas are ten time more than one another in its ascending order. The double of parārdha is para which is the time of prākṛta laya. According to the commentary

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63 SBE, 44.168 ff.

64 Trans. 133 ff.

65 SBE, 25.20-4.

66 Hindi Translation, P. 583, F.N. 1.

of Śrīdharaśvāmin on the same śloka of Viṣṇupurāṇa, the parārdha is equal to kotikoṭi sahasra i.e. 1000000000000-00000.<sup>67</sup>

A nimeṣa forms the lowest unit in the measurement of time. The time required by a nimeṣa is equal to that taken in pronouncing one mātrā. 15 nimeṣas = one kāṣṭhā, 30 kāṣṭhās = one kalā, 15 kalās = One nādikā, 2 nādis = one muhūrta, 30 muhūrtas = one day-night, 30 day-nights = one month, twelve months = one year, one year = one day-night of gods; 360 years = one year of gods; 12,000 divine years = one chaturyuga, one thousand chaturyugas = a day of lord Brahmā = one kalpa = 14 manvantaras (231.4-12). This shows that the material of the Br. P. like that of Vāyu,<sup>68</sup> closely resembles that of the Manu-smṛti, the difference being that in the Brahma and Vāyu 15 nimeṣas make a kāṣṭhā while in Manu 18 nimeṣas are said to be equal to a kāṣṭhā. Lord Śiva is elsewhere described to be kāla, kāṣṭhā, nimeṣa, yuga, samvātṛa<sup>3a</sup>, Rtu, Māsa and Māsārdha (40.47, 48).

#### METALS

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

67 Ibid. vide also Hopkins E.W. - article on Time, Journal of the American Society, vol. 23, pp. 356-357

68 Patil D.R., Op.Cit., P.197.

Gold:

The vessels were made up of gold (4.101). It is said that the vessel of gods was made up of gold at the time of milching the earth (4.101). The yūpas and altars made up of gold are referred to (13.168). Aeroplanes were also made of gold (36.11). The staircases of the svayamvara Mandapa of Umā were made of gold (36.110). The women of Avantī were golden ornaments (43.39). Gold was given in dāna to brahmins (44.6). Pārvatī is described as sitting on a golden seat (38.24). The dana of a golden cow was considered to be very meritorious (29.47). The dāna of golden-horned cows is also referred to (47.82). Lord Siva is called Hiranyakavaca (40.15). In the Puruṣottama worship the gift of gold with others things is recommended to be given to an ācārya (67.42). Indra gave a golden chariot to Yayāti (12.7). One who steals a golden vessel is born as worm (217.91).

Silver:

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

Iron:

The parighas made up of iron were used as weapons



regarding art and architecture still from the descriptions, an idea can be formed regarding the construction of cities, temples, palaces and other buildings.

From a description of king Indradyumna's preparations for the great sacrifice, the references regarding palace-building and temple-building are obtained. In order to build a temple; experts in various śāstras were called to find out the land appropriate for temple-building. The persons expert in vāstuvīdyā or science of building or architecture were called (47.1-3). There were śilpīns and śilpakarmaviśāradas. For the construction of a temple, the stones were brought by cutting rocks through carts and boats (47.8,9). The yajñasālā or sacrificial hall of king Indradyumna was constructed with hundred palaces, decorated with jewels and corals, with pillars painted with gold, and ornamented with Torāṇas or arches (47.37-41).

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

The Br. P. furnishes many descriptions of cities. A great city was erected for the svayamvara of Pārvatī. It was decorated with jewels and Hemamauktikas. The ground was wonderfully engraved with gold and the walls were decorated



with Muktaṅhāra and sphaṭika. It was made ॐ fragrant with pleasing smells (36.58). Another description states that a city was constructed with strong ramparts, houses, town-gates or ornamented gateways of temples (gopura), decorated with Trikaṇḍa doors, consisting of watch-towers (Atṭāḷaka), white palaces, doors leading to main roads, and decorated with moats, ditches or trenches or fosse round the town or fort (parikhā) and having ramparts (prākāra) and gardens (udyāna) (41.14-19). There is another similar description of the city with the addition that it was protected by strong wooden (argalas) and mechanical contrivances (yantras), was well-divided with four paths, was decorated by galleries or terraces in front of the house (vithi) (43.25-27).

The temple of lord Viṣṇu is surrounded by seven cities, the first made of gold, the second of Marakata, the third of Indranīla; the fourth of Mahānīla, the fifth of Padmarāga, the sixth of Vajra and the seventh of Vaidūrya. It was decorated with many jewels, golden corals and magnificent pillars (68.39-42). Lord kṛṣṇa asked for twelve yojanas from the ocean and built there the city Dwārṇā having big gardens, ramparts (vapra), hundreds of tanks and prākāras (196.13,14). The city Kāśī is described as having many castles (Durga) and inner apartments (koṣṭha) (207.42). The Yamapurī is described as made up of iron or a coppery red

colour having an area of a lakh yojanas, four doors, golden ramparts, decorated by Indranīla, Mahānīla and Padmarāga. Its eastern door is decorated by banners, vajra, Indranīla, Vaidūrya, Mukṭāphala, the northern door by bells, cāmaras and jewels, the western door by jewels and tomaras, and the southern door of it is covered up by darkness, is very terrible and the sinners enter the land of Yama through this door (214.104-128). The castles were constructed to protect the city (196.11). Round windows (Gavākṣa) were kept in the house (128.13). The (Vihārāsāla) pleasure-grounds were also constructed (140.15).

Special platforms were constructed for religious festivals and public sports. Thus the Mañca is mentioned at the time of the bath ceremony of lord kṛṣṇa, Balarāma and Subhadra (65.6). At the time of the famous Mallayuddha between kṛṣṇa-Balarāma and Cānūra-Muṣṭika, the platforms were created for all the people. King Kamsa sat with his retinue on the highest royal platform. Special platforms were constructed for women, royal ladies and prostitutes (193.24-27).

#### Popular Customs, Superstitions and Beliefs

The Sanskrit word for custom is ācāra, i.e. religious custom or established usage. The binding force of custom is fully recognised in the Sanskrit law books and the Purāṇas give lengthy expositions of sadācāra. The term superstition in its concrete sense implies a number of beliefs, habits and

fancies, tribal and individual, which we regard as not being found on reasonable conceptions of the world and of human life, necessities and obligations.<sup>69</sup>

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

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

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

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69 Alice Gardner, ERE, Vol. 12, P.

70 For discussion regarding the beginning of the day, vide Kane P.V., HDS, Vol.II, Part I, PP.646-47.

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worship the twilight with constellations in the east and the twilight with the Sun in the West (221.17,18). With restraint he should offer the homa oblation evening and morning, and should not gaze up at the orb of the Sun or sunset (221.18). He should look in a mirror in order to dress his hair, should wash his teeth and delight the gods in the very forenoon (221.21). In the forenoon he should worship the gods and at noon and in the afternoon the pitrs. After bathing overhead, he should perform the ceremonies to gods and pitrs (221.72). He should satisfy the guests, kinsmen, living creatures, dependents with food (221.26). Having performed his household worship properly in the fitting place and in due order, he should next worship fire and offer it oblations in due order. He should make the first offering to Brahmā, then to Prajāpati, third to Guhyas, next to Kasyapa, then to Anumati (the 15th day of the Moon's age, personified). He should then offer the household bali and the constant oblations according to the ritual. Next he should make offering to Visvedevas, then the offering to all creatures, separately to gods according to place and apportionment. He should make the three oblations to Parjanya, Dharitris, and to Vāyu in every direction, to the east and other regions of the sky in due order, to Brahmā, to the air, and Sun in due order, to the visvedevas and all beings, then he should offer to the dawn and to Śiva northwards and southwards to pitrs exclaiming 'Svadhā-reverence'. Having

done it on the right and to the north-west saying 'O yaṣṣma'<sup>k</sup> he may offer the remains of food and water from the vessel according to rule. He should perform ceremonies to gods and other objects of worship with each one's special portion of the hand. A line drawn to the left of thumb of the right hand is the portion of hand sacred to Brahmā and the part between forefinger and thumb is the portion sacred to pitṛs, and the tip of fingers is the portion sacred to gods. All the ceremonies should be performed with these respective portions of the hand (221.86-98). After walking along the high roads and after taking bath, satisfying hunger and thirst and after relieving oneself from weariness one should change one's cloth and daily rinse out one's mouth (221.131-132).

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

One should offer a seat to the Gurus accompanied by

rinsing the mouth and other respectful acts and should converse with them agreeably, should follow them and should not speak adversely about them (221.31,32). He should clear the path for brahmins, king, who is ill with pain, his superior in learning, a pregnant women, a man afflicted with diseases, the dumb, blind, and deaf, a drunkard and a mad man (221.33,40). He should respectfully circumambulate a temple and a fig-tree standing on a sacred spot and a place where four roads meet, his superior in learning and a guru (221.40,41). He should avoid a deed that causes pain to others and the infliction of pain on living creatures (221.74). ~~=====~~ One should revere the brahmins according to one's ability with the offering of milk and honey, one should always respect brahmins and should not contradict them even though he might sometimes get scoldings from them (221.83-85).

There are many acts which a man should abstain from performing in order to preserve the right mode of behaviour. Many of the rules are simply hygienic but as Religion pervaded all the aspects of man's life, the rules of law, of morality, of health and hygiene and of religion are mixed up. Thus it is said that one should eschew conversation with the wicked, should not be addicted to falsehood, harsh <sup>e</sup> speech, evil books, evil words and the homage of evil (221.19). An intelligent man should not divalge another's fault except in the event of

injury (221.28). A wise man should never stand with his foot or leg extended, nor should he throw out both his feet or press one foot with another. He should eschew deadly attacks, abuse and calumny. A clever man should not play deceit, self-conceit, or sharpness. He should not disgrace with ridiculous fools, insane persons, those in calamity, the deformed, or magicians or those who have limbs deficient or superfluous. He should not inflict punishment on another in order to instruct a son or disciple and he should not draw his <sup>ca</sup>sīt towards him or sit down (221.43-47). One should not revile or ridicule the gods, vedas, dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or performing austerities. One should never listen to those unmannerly persons who do such things. One should not mount on a high bed or seat nor on a low one (221.78-82). A sensible man should not carry water and fire at the same time, nor should he thrust out both his feet towards guru and gods (221.101). A wise man should never stand in gardens and other places in the afternoons, nor should he converse with a woman hated by the populace or with a widow (221.139,140).

He should not defecate or void urine in a path leading to villages or temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.

He should not void urine, defecate or engage in sexual intercourse in water. He should not gaze at another's wife naked and should not look at his own ordure (221.22-24). He should not step on ordure, urine, hair, ashes or potsherds and a wise man should not step on husks, charcoal, bones or decayed things, or on rope, clothing etc. whether on road or on the earth (221.24,25). He should not defecate or void urine while walking or standing (221.29).

One should not look at the Sun, Moon or constellations with passionate desire and should avoid a broken seat, bed and cup (221.30,31). He should not scratch his head frequently without any reason. And when his head is washed he should not touch his body with oil at all and he should cease his own reading when everyone is abstaining from reading (221.33,36). He should not talk of his Guru's evil doing and should appease him when angry. He should not listen to abuse when others utter it (221.38). He should not carry shoes, clothes, garlands, etc. that others are carrying. He should avoid oil anointments and sexual intercourse on the fourteenth, eighth and fifteen days of the month (221.41-43). A man should not sleep with his head to the north, or west but he should sleep placing his head to the north-east or east (221.49,50). One should not look at a heifer sucking and should not drink water with the hands joined together. He should not blow the fire with his mouth (221.102).



Elaborate rules for ācamana are laid down in several smṛtis.<sup>71</sup> The Br. P. states that one should take one's food after duly rinsing his mouth with frothless, inodourous, pure and holy water (221.63). After washing his hands and feet and sprinkling water on them he should, with his face between knees and composed mind, rinse out his mouth. He should drink water three or four times after twice wiping the sides of his mouth, the apertures of the body, and his head. After duly rinsing out his mouth with water, being pure, he should perform the ceremony to the gods, pitṛs and Rishis diligently. He should rinse out his mouth when he has sneezed or spitten out or donned his raiment. After a sneeze and licking and a vomit and spitting etc. he should rinse out his mouth, touch a cow's back and look at the Sun, and he should hold up his right ear, since this is in his power, in the absence of the former he should do the latter (221.65-69).

Various kinds of snāna and procedures about snāna are laid down in Nibhandhas and śāstras.<sup>72</sup> The Br. P. states that one should not bathe in perfumed water and at night. Bathing except by day is declared to be most potent for calamity and he should not apply unguents when he has not bathed

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<sup>71</sup> Kane P.V., Op.Cit., PP. 315-16.

<sup>72</sup> For a detailed discussion regarding snana, vide Kane P.V., Op.Cit., PP.656-668.

(221.51,52). After shaving, vomiting and sexual intercourse the wise man should resort to the place where the bodies are burnt and should bathe keeping his clothes on (221.79). The earth to be employed (like soap) for cleansing the body was to be employed from a pure place and not from a place beneath the water, from an ant-hill, from a ground infested with mice and where purification actions etc. have been carried on<sup>73</sup> (221.64).

The rules and regulations about food and drink etc. framed by the law-givers were based on rules of hygiene and science and were obviously meant to preserve the purity <sup>physical</sup> as <sup>and</sup> well as intellectual as well as culture of the Aryans.<sup>74</sup> The Br. P. also lays down many rules and restrictions regarding food and drinks some of which have been noted in the section of 'food and drinks'. Thus it states that a man should eat after revering the pitrs, gods, mankind and living creatures. He should always eat his food facing the east or north, restraining his speech, with his mind intent on food and with his face between the knees (221.26,27). He should not eat nor engage in the worship of gods while clad in a single garment (221.33). He should take his food evening

73 Vide also Dakṣa (II.44-45), Sātātapa quoted by Gṛhya Ratnākara P.188, Parāśaramādhaviya I., Part I, P.271, and Attri 321-322 for the seven kinds of earth to be avoided.

74 Pandya M.C.: Intelligent man's guide to Indian Philosophy, P.314.

and morning after revering his guest (221.48), one should not eat when unbathed, when reposing, while thinking of other things, when sitting on his bed or on earth, nor when making a sound nor when clad in a single garment, nor when speaking, nor without giving to spectators, but he should ~~gax~~ eat according to rules after taking a bath in the morning and evening (221.58,60).

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

The practise of daily danta-dhāvana has existed in India from the most ancient times.<sup>75</sup> The Br. P. states that one should always wash one's teeth facing eastwards or northwards and restraining the voice (221.48). He should not gnash his teeth, nor beat his own body. He should always avoid sleep, reading and food at both the twilights and sexual intercourse and setting out on a journey at the evening twilight (221.70,71). One should trim one's beard facing eastwards or northwards (221.72). He should <sup>u</sup>g~~o~~ard his wife,

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<sup>75</sup> Kane P.V., Op.Cit., PP. 653-656.

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

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

A woman in her monthly course was considered to be impure. Special rules were laid down for the time of sexual intercourse also. Thus it is said that one should avoid seeing touching, seeing and talking with a woman in courses (221.136). One should not have sexual intercourse with one's

wife on the fourteenth, eighth and fifteenth days of the Moon (221.42). A woman during menstruation should be avoided by all the castes for four nights. He should avoid the fifth night of the Moon in order to avoid the birth of females, then let him approach his wife on the sixth night, that night is the best among even nights. As daughters are born as a result of the sexual intercourse on odd nights, a wise man should cohabit with his wife on even nights for getting sons. Lawless men cohabit with their wives in the morning and eunuchs at the evening (221.75,76).

Special regulations are formed regarding purification from defilement by touch and other reasons, water that has satisfied cattle, that is in the natural state, that is lying on earth, and likewise flesh that has been slain by cāṇḍālas, kravyādas, and others and clothes and other things lying on the high road are said to be made pure by the wind. Dust, fire, a horse, cow, the rays of Sun and Moon, wind, earth, drops of water, mosquitoes and other insects inflict no contamination though they have been in contact with corrupt things. A goat and a horse are pure as regards their face but the face of cow or calf is not pure. A hawk is pure when it knocks the fruits down. The things like seat, boat, carriage, bed and grass on the road are purified by the rays of Sun, Moon and wind as the articles of trade (221.113-131)

After touching a menstruous woman, a horse, a jackal and other animals, or a woman recently delivered of child, or people of low caste one should take bath for the sake of purification and also after carrying a corpse. After touching an oily human bone a man becomes clean when he has bathed, after touching a dry human bone a man becomes clean by rinsing his mouth, or by touching the cow, or by gazing at the Sun. One should not disregard blood, spittle and unguents for body (221.134-136). Without taking up five pinḍas, one should not bathe in another man's water, one should take bath in holy ponds, in the Ganges, lakes and rivers. After touching or conversing with the blasphemers of the gods, pitṛs, and holy s̥āstras, sacrifices, prayers and other sacred objects, one should purify one's self by gazing at the Sun. And after looking at a menstruous woman, a sudra, an outcaste, or a dead body, the unrighteous, a woman recently delivered of a child, a eunuch, a naked person, and persons of low caste, and on those who give away children and on the paramours of other men's wives, the wise must indeed perform this purification of themselves. After touching the forbidden food, a woman recently delivered, a eunuch, a cat, a rat, a dog, a cock and an outcaste or what is caste away, a Cāṇḍāla, and those who carry away corpses, one is purified by taking bath. One who touches a woman in her periods, and the domestic hogs, and even two men who have been contaminated by the impurity of a

newly-delivered woman and the base man who continually neglects the ceremonies and one who is abandoned by brahmins is polluted (221.123-146).

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

The Br. P. also deals at length with the cleaning of various things. Thus it states that shells, stones, gold, silver, ropes, garments, vegetables, roots, fruits, wicker-work vessels, leather, gems, diamonds, corals, pearls, men's bodies are best cleansed with water and iron things with warm water, stones by scrubbing, oily vessels by warm water and winnowing, grain, antelope-skin, pestle and mortar for husking rice and thick clothes and a store by sprinkling and woollen things and hair have ceremonial purity. White mustard is cleaned with oily sediment or the sediment from

the seasmum seed. Things that are injured are always cleaned with water, cotton things with water and ashes, timbre, ivory, bone and horn by scrapping, earthen pots by reburning (221.113-119).

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

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



is cleansed by leaving them alone and things made of brick or mud are cleansed by contact with the wind (221.132,133).

Again there were some beliefs that on account of the presence of a divine jewel, people had no diseases and they were never afflicted by anāvṛṣṭi (16.24). If the Liṅga of lord Mahādeva was plunged in blood it was considered to be a bad omen suggesting the coming of some disastrous event (169.38). The effect of an evil eye was counteracted by revolving round the face of a person the tail of a cow, vessel and pots (184.12,23)<sup>76</sup>.

There were different types of pastimes in which people indulged in order to get relaxation from the monotonous tasks of life. Hunting was a very good pastime (10.22), (13.89). The art of story - telling prevailed and the characters of good kings were given as instances (15.49), (26.16). Some people were experts in Gajayuddha (44.18). Dyūta was considered to be vyasana (43.32) and men gambled and procured wealth (170.85). All people from the city together with women, servants, prostitutes and the king with

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<sup>76</sup> For details vide: (i) the evil eye, Amulets, Receipts, Exorcisation, etc. by E. Rehtsek, JBBRAS, X, PP.299. ff. (ii) The evil eye and allied notions by H.G.M. Murray, Aynslay: IAKV, PP. 320 ff.

his retinue came to witness the public sports like Mallayuddha (193. 23,24).

The custom of smelling the head<sup>77</sup> of children to show parental affection very common in the Mbh. and Rāmāyaṇa, was also there (9.31). When some public declaration was to be made, the custom of ghoṣa (called अघोष पितृवत्) was there (170.74).

#### Honouring Guests

Nryajña or Manusya-yajña i.e. honouring guests was considered to be one of the important duties of a householder.<sup>78</sup> The Br. P. also assigns a very high position to the Atithi. Thus it states that when a guest is satisfied with speech, the goddess Vāgīśvarī is pleased, when he is satisfied with food, lord Śakra is pleased, by washing his feet the pitrs are pleased, by giving him food Prajāpati is pleased by serving him lord Viṣṇu and Lakṣmī are pleased, and by providing him sleeping accommodation all the gods are pleased, therefore.

77 cf. Rām. I. 25.21<sup>c</sup>, 76.4<sup>a</sup>, II.39.19<sup>d</sup>, 40.4<sup>d</sup>, IV. 20.19<sup>c</sup> VI 91.12<sup>a</sup>, Rām. (Cr.ed.) I.21.3, Mbh. xiii. 14.1333. Smelling the head is the traditional embrace often referred to in the Sanskrit literature. A similar custom was common with the jews in ancient times, evidently based on Genesis XXVII.27.

78 Kane P.V., HDS. Vol.II.II, PP. 749-56,

the guest is the highest person to be revered. A guest who comes in the early morning should be considered to be a god and he should be considered to be the merit obtained from all the sacrifices. Agni is the highest among all the twice-born, brahmins are the highest among all the classes, the husband is the highest person for a wife, and a guest is the highest person for all the beings (80.48,51). If he is satisfied and pleased, the gods too are pleased but if he is not satisfied the gods and pitrs are also displeased (80.52). Those people <sup>at</sup> whose places the guests come and go away satisfied should be considered as passing a successful life, the life of others being useless. The things given to a guest entail the merit of the dāna of the world (163.14,16). The guest leads one to heaven (163.19). The Dharma, fame and prosperity of a person are destroyed who ignores a guest (163.21).

Atithi was given a seat and he was worshipped. He was given the food (163.17,18). The cows, arghya and water were offered to him (208.9). He was highly honoured and was worshipped with various things (I.13).