

"*Varṇāśramavyavasthā*" : As Traced in the *Kūrma Purāṇa*

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Introduction

The concept of *varṇāśramavyavasthā* is one of the most vital topics of **Kūrma Purāṇa** handled mainly in the Vyāsagīta section and scattered in some other places as well. It was esteemed so highly that to follow the system of *varṇāśrama* in accordance with sastric injunction has been described as the means of propitiating Supreme Lord (KP 1.1.85). On hearing this, King Indradyumna wanted to know its exact nature (1.1.96) and in order to satisfy his query Lord Kūrma has elucidated the system as it was in practice at that period.

In course of our discussion with *varṇāśramadharmā* in the KP at first we have to think of social structure of that period consisting of two factors, i.e. four castes (*varṇa*) and four stages of life (*āśrama*) because people's daily activities were fixed according to the particular caste and stage of life to which one belonged to. J. Auboyer¹ in her work has aptly remarked: "From the time that he was conceived an Indian belonged to a caste corresponding to a social religious structure."

Cāturvarṇya

By tradition society was divided into four castes, viz. *Brāhmaṇa-s*, *Kṣatriya-s*, *Vaiśya-s* and *Śūdra-s*. As regards their origin the KP presents before us the traditional story of Puruṣasūkta in the ṚV (10.90.12), i.e. the Creator had originated *brāhmaṇa-s* from His mouth, *kṣatriya-s* from His arms, *vaiśya-s* from His thighs and *śūdra-s* from His feet (KP 1.2.24). Brahmins, having been created at first of all the castes and from His mouth had occupied the uppermost position in the social hierarchy. Just as *mukha* being seat of learning and intelligence is considered as best limb and is towering over the body, similarly *brāhmaṇa-s* having been created from the mouth of Creator enjoyed supreme position and hence, became teachers, religious guides, counsellors of King etc. *Kṣatriya-s* being born from His arms, i.e. seat of power were symbolising vigour and strength. *Vaiśyas* on account of their birth from His thighs, the seat of production symbolised chief support; while *śūdra-s* being born from His feet indicated that whole society depended on their toil for survival and development.

However, Sri Aurobindo² interpreted this division of society as an economic one. He has stated: "The economic order of society was cast in the form and gradation of four types. The Brahmin class was called upon to give the community its priests, thinkers, men of letters, legislators, scholars, religious leaders and guides. The kshatriya school gave it its kings, warriors, governors and administrators. The Vaishya order supplied it with its producers, agriculturists, craftsmen, artisan, merchants and traders. The shudra class ministered to its need of menials and

servants." As regards their duties the KP (1.2.36) has assigned six duties for brahmins, viz. performance of sacrifice, presiding over others' sacrifices, making gifts, acceptance of charitable donations, teaching and study of Vedic texts. Duties of *kṣatriya*-s and *vaiśya*-s consist of making gifts, study and performance of sacrifice, still maintenance of law and order and fighting were specific duties for *kṣatriya*-s, while trade and agriculture have been allotted for *vaiśya*-s (1.2.37). Attending upon upper three castes should be the only duty of *sūdra*-s, but they could follow artisanship also as their means of livelihood and it is interesting to note here that they have been allowed to offer domestic rites (*pāka yajña*-s - 1.2.38).

Now comes the point of their vocation. Preferably brahmins could teach, preside over others' sacrifice and accept others' donation. But in emergency period they could practice some other vocations like agriculture or trade or usury.³ If agriculture was impossible trading could be undertaken and in its absence usury could be practised. But a point should be remembered that only in time of distress, when survival would be main concern, only then brahmin could follow these vocations (*āpatkālpō hyayam jñeyah*). Still usury has been mentioned as most condemned business (*kaṣṭā pāpiyasī vṛttiḥ*). According to some, martial activities were allowed for brahmins but not the agriculture.⁴ But if martial activities become unmanageable then brahmin could pursue *vaiśyavṛtti* also but by no means tilling or ploughing on his own was permissible.⁵ According to the KP⁶ *sīloñchavṛtti*, i.e. subsisting on gleaning of corns was most preferable livelihood for brahmins. Begging also was permissible, though it was not preferable and mentioned as *mṛtavṛtti*⁷. To follow the duties of every caste properly was held in so high esteem that the KP⁸ has assigned the region of Prajāpati, Indra, Maruts and Gandharva-s respectively to *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* who would regularly perform righteous duties prescribed to them as their reward.

Just after it, the KP (1.2.62-65) has enumerated a long list of common qualities of all the castes. Daily routine of a brahmin comprising early rise, morning ablution, *japa-dhyāna*, performance of some other rituals, study and teaching of Vedas has been furnished in the KP (2.18) with minute details. The region between the mountain Himavān and Vindhya ranges and between Eastern and Western Oceans has been mentioned as proper place for brahmins' dwelling (2.16.24). Besides this a land naturally frequented by black antelopes and inundated by holy and well-known rivers has been prescribed for making brahmins' residence (2.16.25). But the villages surrounded by unrighteous persons or afflicted by many pestilences or resided by heretics have been mentioned as prohibited places for brahmins. Further, they should never stay in *sūdra* kingdom nor in the same place with outcaste people like *caṇḍāla*-s, *pukkasa*-s, etc. (2.16.28).

From this it is clear, as regards social status, quite normally brahmins occupied uppermost position in the social hierarchy. They have been described as the preceptor of all the castes (*varṇānām brāhmaṇo guruḥ*- 2.12.48). Not only that the KP (1.2) has furnished a list of persons to whom way should be given where brahmin's name occurs at first (*panthādeyo brahmaṇāya*- 2.12.51). As a social protocol they should be honoured always but they should never greet people of other caste at first. Reverence for the brahmins should be one of the compulsory duties for people of all the castes (KP 1.2.64).

On the contrary, it is true that *sūdra*-s were at the lowest rung of social ladder still there are some stray remarks on the basis of which it may not be incorrect to suppose that with the passage of time view of people became comparatively liberal and hence, position of *sūdra*-s became improved to some extent. E.g. (i) within many instructions of *brahmacāri*-s it is stated that even a *sūdra*, who is in the tenth decade of his life, is worthy of respect, (ii) leaving of food should not be given to a *sūdra* (*nocchiṣṭam dadyāt...*), (iii) nor any inconvenience should be created to them through water-shed or pond (a common place of collecting water for all castes), etc. (iv) Nor they should be deceived after having taken service from them (2.16.81). From this, it appears that stern mentality of Brāhmaṇa and Śūtra period towards *sūdra*-s who thought them: *anyasya preṣya, kāmottāpya, yathākāmavadhyaḥ* (AB 7.35), has been relaxed to some extent.

Caturāśrama:

As the social body was divided into four stages according to people's intellectual capacity and activities, the total tenure of human life was divided into four periods and each of them marked out a stage in the working out of this cultural idea of living. There was the period of a student (*brahmacarya*), the period of a householder (*gārhasthya*), the period of recluse or forest-dweller (*vānaprastha*) and the period of supersocial man, the *parivrājaka* (i.e. *sannyāsa*)⁹.

In every stage people had fixed duties. Student life was framed to lay the ground work of what men had to know, do and be. The house-holder's stage was meant for earning, to satisfy three human objects (*dharma, artha* and *kāma*) i.e. rendering services to the society and to take the joy of life. In the third stage man retired to the forest and worked out in a certain seclusion the truth of his spirit. In the last stage, he became free from all the ties of social life, then he could wander over the world in an extreme spiritual detachment satisfying only the barest necessities of life, communing with the Universal spirit and making the soul ready for eternity.¹⁰

As regards classification of *āśrama*-s the KP¹¹ presents before us two varieties of each of the stages, viz. (i) *upakurvāṇa* and *naiṣṭhika* are two types of students;

(ii) *sādhaka* and *udāsīna* are two classes of house-holders; (iii) *tāpasa* and *sānnyāsika* are two varieties of recluses and (iv) *pārameṣṭhika* and *yogin* are two main categories of monks. But each of these monks is subdivided into three sub-categories, i.e. *jñāna-sannyāsī*, *veda sannyāsī* and *karma sannyāsī* are three sub-varieties of *pārameṣṭhika* monks and *bhautika*, *sāmkhya* and *āśramin*-s are three subsections of *yogin* monks.

Brahmacarya:

Among the four stages of life first one was studenthood, technically named *brahmacarya* which was formally inaugurated with investiture of thread (i.e. *upanayana*) at the eighth year of one's life. Actually *upanayana* was admission of a student to a teacher's residential institution. According to Brāhmaṇa Literature, at the proper age students on leaving their home went to the teacher and approached him. The teacher accepted him as a student through the ceremony of initiation (*upanayana*) i.e. formal inauguration of education. The initiated students were called *brahmacārī* by name. The KP¹² has stated us about two types of students (i) *upakurvāṇa*-s who at the termination of their education, rendered some token honorarium and left teacher's place with his permission, and (ii) *naiṣṭhika*-s, they were life-long celibates. Even at the end of their studenthood they continued in teacher's place and spent their life in study and teacher's personal service.

Following the tradition of Sūtra period the KP (2.12.5-14) has discussed about uniform of a student with all minute specifications maintaining a little bit difference in between. According to the KP the students' dress consisted of a cloth (*vāsa*), a piece of antelope skin (*krṣṇājina*), a girdle (*mekhalā*), a staff (*daṇḍa*) and sacred thread (*upavīta*). The students wore an unsewn white cotton cloth, ochre-coloured cloth also was permissible, the black antelope-skin served the purpose of upper cloth. A girdle made of *muñja* or *kuśa* grass formed a part of his dress. The KP has prescribed a ritual staff also for the student celibate made of *bilva* or *palāśa* tree. The most important feature of student's dress was his tuft of hair and sacred thread, which could be made of either cotton-thread or *kuśa* grass consisting of thrice-spun yarn. The KP¹³ has informed us that wearing style of sacred thread varied according to the purpose; e.g. *upavīta*, to wear the thread over the left shoulder and under the right arm was meant for worshipping the divinities (*deva-kārya*), *prācīnāvīta* to wear it over the right shoulder and under the left arm was meant for performing rites for ancestors (*pitṛkārya*) and *nivīta* to wear the thread round the neck was meant for human purpose (cf. *nivītaṃ manuṣyāṇāṃ, prācīnāvītaṃ pitṛṇāṃ upavītaṃ devānāṃ* - TS2.5.11.1)

In course of discussing *brahmacarya* and *upanayana* the KP¹⁴ has prescribed some primary duties for a student-celibate which he had to do everyday almost

compulsorily, viz. (1) begging of alms, (2) service of teacher and his sacrificial fire, (3) study, (4) performance of twilight prayers, etc.

Begging was one of the most compulsory duties of a student because he had to subsist on it. Language of approach at the time of begging varied according to caste (2.5.13). Mother, her sister, etc. were preferable persons whom he should approach at first. In short, he should approach those who would not refuse him. He has been instructed to approach to the houses of righteous persons of his own caste, who are not devoid of Vedas and sacrifices, who perform their duties properly (2.12.54-55). To beg at the house of preceptor was prohibited. Besides this some other places also were forbidden, but if the preferable places were not available, he was allowed to roam the whole village maintaining restraint over speech. But he was allowed to do it as much as it was necessary for his daily subsistence. In short, it was his compulsory and daily duty, he could not collect in excessive and make extra saving (cf. GB 1.2.6). Having collected the alms he had to offer it at first to his teacher and then could partake it with his permission. The KP¹⁵ has allowed the student to take meal once in a day. Gluttonous eating was forbidden for him as it was harmful for his health. The manner of eating also has been advised (2.12.64-65). He has been instructed to avoid artificial salt, stale food, meat and wine.

Apart from begging, service for the teacher in the form of tending his fire, cattle and other works (as they were required) was another compulsory duty. The KP¹⁶ has instructed the student to collect for the teacher potfulls of water, *kuśa* grass, flower and sacrificial faggots. To tend his fire was almost compulsory. He should anoint, wipe off and massage his body frequently. Further, he should collect tooth pick, etc. for his teacher's service. Everyday he should report his teacher about his daily duties. He was not allowed to go anywhere without teacher's permission. In short, he had to engage himself by all means to propitiate his teacher. Teacher's wife, sons and other family members (esp. his superiors) were also worthy of respect as good as teacher himself.

Daily study technically called *svādhyāya* also included within his compulsory duties (probably most important one). Everyday, the student had to touch his teacher's feet and approach him for teaching by uttering '*adhīṣva bhoḥ*' (KP 2.14.43) and he had to continue his study so long as his teacher did not become dispirited (2.14.12) and stopped only when he instructed so (2.14.43). He had to start every day by uttering *Om*, muttered '*Gāyatri*' and then proceeded for Vedic recitation (i.e. his daily course). According to the KP¹⁷ all the Vedas, Vedāṅgas, Purāṇas and Dharmaśāstra-s were subjects of his daily study. According to the KP¹⁸, academic session started on the full moon day of month of *śrāvaṇa* and it continued for a period of five and half months. Bright half of month was fixed for studying Vedas and dark half for Vedāṅga, Purāṇa, etc. A clean place distant from village or city (i.e. residential area) was to be

chosen as proper place of study. Vedic studies were prohibited under the shade of *śleṣmātaka*, *madhūka*, *śālmali* and *kapittha* trees (2.14.76-77). Midnight, dawn and dusk were not proper time for studies. In the impure condition when one has taken prohibited food or in supine position or in lying or sitting leisurely the student was not allowed to study.

The KP¹⁹ has recorded how the holidays were observed at that age in the educational institutions. The holiday's technical name was *anadhyāya*. On the occasion of night-storm, columns of dust in day time, lightning, thunder, rainfall, subversion of comets, loud sound of hurricane, earthquake, etc. Vedic studies were to be discontinued for one day. Apart from this the KP has given a long list when holiday was to be declared. Similarly three days' holiday were observed on the occasion of a colleague's or fellow student's or preceptor's death. Apart from this occasion of *aṣṭakā*-s, full moon day, fourteenth day and eighth day were regular holidays. But there are some cases in which rules of *anadhyāya* were not applicable at all. On the occasion of *aṣṭakā*, recital of a single mantra was allowed (lest *svādhyāya* should be discontinued). Last of all study of Vedāṅga, Itihāsa, Purāṇa and Dharmasāstra etc. was not prohibited even on the occasion of *anadhyāya*.²⁰

It is interesting to note that the KP²¹ has focussed something regarding teacher's duty. To teach and impart knowledge to a self-possessed, non-arrogant, disciplined student was considered within duties, violation of which caused harm to the teacher. According to the KP (2.14.39-40) preceptor's son, another teacher, a person desirous of learning, one who serves the teacher, an abider by *dharma* righteous person, exponent of *sūkta*-s, disinterested in erotics and a saintly person--these ten are proper students, teaching of whom was almost compulsory for a teacher.

During the time of study student had to maintain some manners and decency. Instructions on the same have been furnished in the KP (2.14) in details. At the time of study first of all student had to maintain cleanliness and good conduct. His appearance before the teacher always was to be modest and polite. He could sit before his teacher with due permission and always in a lower position. At the time of listening his instruction he was not allowed to lie down or sit (lazily) or converse with another (i.e. total attention was to be paid). In the teacher's presence student was not allowed to sit on a couch. To utter teacher's name or mimic his mode of behaviour was serious offence for a student. To answer the teacher gruffly or retorting was strictly forbidden. The KP²² has prohibited the student to hear teacher's refutation or censure (by others). Personal service of teacher was compulsory for a student (2.14.8). He was never allowed to use teacher's seat, bedstead, sandals, clothes or garlands. In teacher's presence to stretch the legs, yawning, loud laughter, to use covering of neck, cracking fingers/joints were to be avoided. In short by all means he had to propitiate the teacher.

Apart from this, some other restrictions on the student's conduct have been imposed in the KP²³. Use of meat, wine, artificial salt or stale food was strictly prohibited. The student had to avoid use of fragrant cosmetics, unguents, garlands, sweet beverages, collyrium, oil massaging, shoes, umbrella, etc. Non-injury was compulsory. Passion, covetousness, fear slumber during day time, addiction for song (or any type of music) or dance, gambling, company of women, spreading of false rumour, attacking others, etc. were not permissible.²⁴

On the completion of education and after having rendered (token) remuneration to the teacher the student performed concluding ablution accordingly with teacher's permission.²⁵ Henceforth, his name would be *snātaka*. Then he returned back to his home. The ceremony of this returning back was termed as *samāvartana* which was conducted by the teacher himself. In this ceremony teacher certified the students and affirmed their graduation. From that time all the restrictions (regarding code of conduct which were imposed on the student) were removed and he became eligible to use shoes, umbrella, cosmetics, ornaments etc. and enter the next stage of life, i.e. domestic order (*gārhasthya*).

***Gārhasthya*:**

It (*gārhasthya*) was so important that the KP has described it as the support of other three stages: '*trayāṇām āśramāṇām tu gr̥hastho yonir ucyate*' (1.2.49). As because all the other *āśramas* depend upon the householders for their subsistence; hence this stage is regarded as best of all. Following the Vedic tradition the KP²⁶ states that this stage combines all the stages of life and it is the only means of acquiring *dharma*.

In Indian tradition whole life process was considered as a journey towards Ultimate Perfection and at the beginning of each of the order of life they performed a sacrament which gave the particular order a sanctified form. As already mentioned the first stage of life (i.e. *brahmacarya*) was opened with the ceremony of initiation (*upanayana*), similarly second stage was inaugurated with marriage ceremony because along with acquisition of *dharma* and *artha*, pursuit of *kāma* also has equally been stressed. On the completion of education to enter householder's life and fatherhood was almost compulsory. Better to say it was a religious duty in order to fulfil the interest of race and society. Therefore the KP²⁷ has instructed to marry a beautiful girl similar to him in caste, and having auspicious characteristics. Marriage within one's own caste and out of one's own lineage was permissible and preferable, but KP²⁸'s instruction to the student about his mode of respect to the teacher's wives (both belonging to his own caste and of lower castes also) indicates that inter-caste marriage also was in practice. But marriage within mother's and his own lineage was strictly forbidden.

As regards duties of a house-holder the KP²⁹ has instructed to maintain sacrificial fire, render hospitality to the guests, perform sacrifice, worship other divinities and make charitable gifts. Along with other duties, copulation with his wife on sanctioned days (2.15.12) has also been advised on violation of which he would be subjected to the offence of killing a foetus (*bhrūṇahā* KP 1.2.46, 2.15.12). As regards religious duties he had to maintain *āvasathya* fire and perform *homa* regularly. Observance of other vows, *sandhyā* worship, study of Vedas also were compulsory. Actual retention of fourteen lores in memory has been called perfect knowledge (*viññāna*) and considered as means of flourishing *dharma*. For earning he has been advised to follow vocations sanctioned by scriptures. In period of emergency some other vocations could be undertaken. Instructions regarding begging indicates that begging also was permitted as vocation though it was not dignified therefore not preferable.³⁰

As proper code of conduct the KP³¹ has instructed the householder to cultivate friendship with people of equal status, bedeck his wife with ornaments, follow path of predecessors and ideal personalities, to remain engaged in the service of parents and brahmins, etc. His activities and speech should be suitable in accordance with his age, duties, learning, nobility of birth, intellect and Vedic injunctions. He should be devoid of passion, fear and fury, free from covetousness and delusion, be self-controlled, truthful, charitable and righteous in behaviour.

Apart from this the KP³² has imposed some restriction and prohibitions on the code of conduct of a house-holder. Propaganda of one's own religious acts and concealing of own sinful act, both were prohibited. Truthfulness and non-injury both were to be followed religiously. To praise oneself and to censure others were not permitted. Company of evil minded people was to be avoided. To see Sun-rise or Sunset without cause and their reflection were to be avoided. Censuring own teacher was considered a serious offence. To take food along with his wife, to see her engaged in her personal works has been censured. At the time of dawn and dusk, sleeping, study, partaking food, travelling, etc. were not allowed. Game of dice, attending secular music/dance programme or practising these items on his own were strictly prohibited. Unnecessary movement or indulging in unsteady acts of limbs have been condemned. Involvement with other's wife, taking prohibited food or drinking wine were serious offences. House-holder has been advised to avoid these things.

Vānaprastha:

After having rendered duties towards family and having seen grand children the householder should retire for the recluse along with his wife or he may go alone having entrusted her to the care of sons.

The KP³³ has declared any auspicious morning in the bright half of months during northern transit of Sun as proper day for reclusion. Black antelope-skin, sacred thread, matted hair constituted his dress. Bark garment also was permissible.³⁴ Subsistence on begging, limited food (not more than eight mouthfuls), having three baths regularly, rendering hospitality to the guests, daily performance of *agnihotra*, ancestral rites, *darsapūrṇamāsa*, *cāturmāsya* sacrifices, maintaining Vedic studies comprised his duties. He should be kind and considerate to all beings and limited in speech. On his mode of living the KP³⁵ has imposed some restrictions. Regarding food he was not allowed to take more than eight mouthfuls. He had to subsist on fruits and vegetables. Avoidance of enjoying salt, wine, meat, mushroom, earthgrass, fruits of *śigrūka*, *śleṣmātaka* was compulsory. Avoidance of woman's company (even of his own wife), unlimited sleep and lethargy, permanent residence, slaving or false accusing have been prescribed. Practice of austere penance, exposing himself in scorching heat, chill-cold or in heavy shower have been prescribed for him.³⁶ He was allowed to stock food maximum for one year and that also he had to throw away once in a year.

Sannyāsa

After having crossed three stages of life, when the person would feel acutely detached from this life the KP (2.28-29) has advised him to renounce the world and go away as an anchorite. After having performed *homa* pertaining to firegod and Prajāpati he should remove his passions and sins and then resort to renunciation. Fulfilling the barest necessities of life he should engage himself in constant meditation and wait only for death.

Clean washed and ochre-coloured garment (may be single or double), sacred thread constituted his dress. He was allowed to bear three staffs and a water pot. Either he had his head tonsured or could maintain a tuft of hair in the middle. He could smear his body with ashes. He could stay in forest or at the root of any tree or in any temple or at the outskirts of village. But he has not been allowed by *sāstra*-s to stay anywhere permanently except in rainy season.

Subsistence on begging, limited food (not more than eight mouthfuls and not anywhere permanently) devoid of all types of mutual clashes, devotion to celibacy and scriptures on salvation are the main features of a monk. The *yati* observing total silence free from every desire and all types of *dvandva*-s could live within his family also. Non-violence, truthfulness, non-stealing, celibacy, austerity, forbearance, mercifulness, contentment, constant Vedic and Vedantic study, deep meditation have been prescribed as his main vows (2.28). On the violation of sanctioned rules out of lust or fear the KP (2.29.25-35) has prescribed some expiations for his purification.

Now, a point should be remembered that these stages of life should be followed in their respective order (*brahmacaryam samāpya grhībhavet, grhībhūtvā vanī bhavet, vanī bhūtvā pravrajat* - *JāUp* cf. KP 1.3.2). To maintain this order was so important that the KP³⁷ has assigned special regions to the proper followers of *āśramadharmā* as their reward, so that people follow their duties accordingly. Under special circumstances only, this order can be reset (1.3.2). As for example at the end of studenthood normally one should enter domestic life but if anyone feels acute renunciation and cherishes for ultimate *summum bonum* of life the KP (1.3.3) has allowed him to embrace fourth order directly. Similarly at the end of *gārhasṭhya* one is supposed to proceed for *vānaprastha*. But the KP (1.3.5-6) has allowed advanced candidates to embrace *sannyāsa* directly. From this it is clear that advanced candidates were allowed to drop 1 / 2 steps in between and proceed further but the most important point is, by no means they were allowed to step back.³⁸

Conclusion

In the conclusion, it can be safely said so far as social conventions are concerned, the KP has upheld tradition and customs of Vedic age and that of Dharmaśāstras almost faithfully, but as because there is a long gap of time in between, some modification and deviations have crept in. These deviations have been noticed in the instructions imparted especially to students and house holders, regarding their code of conduct, mode of life and in some cases people's view of life. Some examples will make the point clear.

- (i) Regarding view of life, we have already mentioned people's stern mentality towards *śūdra* community started to be relaxed to some extent.
- (ii) According to Sūtra literature students' dress varied according to caste but the KP has prescribed a general uniform for all the students without maintaining any caste-wise discrimination.
- (iii) The Brāhmaṇa³⁹ literature instructed the celibate to beg at first from his teacher's wife and then from his mother. But the KP prohibits in a distinct language to beg at teacher's family (*guroḥkule na bhikṣeta*).
- (iv) It is curious to note that in Br. literature begging is prohibited in domestic order (*snātvā na bhikṣeta* - ŚB). But the KP's instruction to householders regarding begging indicates begging was permissible in *gārhasṭhya* also though it was not preferable.
- (v) Regarding limit of food the Sūtra Literature has fixed eight mouthfuls for a monk, sixteen for a recluse, thirty two for a householder but licensed the student to take up to his contentment. But the KP⁴⁰ has instructed the student to dine once in a day and that also not in a gluttonous way.

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6. *asādhakastu yaḥ prokto gr̥hasthāśrama samsthitaḥ /
śiloñche tasya kathite dve vṛttī paramarṣibhiḥ* // KP 2.25.11
7. *ayācitam amṛtam syān mṛtam bhaikṣam tu yācitam* / KP 2.25.12
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22. KP 2.14.6.

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37. KP 1.2.68-71.
38. KP 1.3.8.
39. *...svāmevācāryajāyṃ bhikṣetātho svāmmātaram--ŚB 11.3.3.5.*
40. *...ekannādi bhaved vratī / KP2.12.60.*

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