

QUINTESSENCE OF MANU SMRITI

(Aaachaara Khanda)

Compiled, translated and edited by V.D.N.Rao, former General Manager, India Trade Promotion Organization, Pragati Maidan, New Delhi, Ministry of Commerce, Govt.of India, now at Chennai.

Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;

b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;

c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers

Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Paraashara Smtiti

Essence of Pradhana Tirtha Mahima

Dharma Bindu

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also 'Upanishad Saaraamsa' (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata

Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika

Essence of Hindu Festivals and Austerities

Essence of Manu Smriti*----- Quintessence of Manu Smriti*

Note: All the above Scriptures already released on www. Kamakoti. Org/news as also on Google by the respective references. The one with * is under process]

Preface

Manu Smriti comprises three Khaandas or Branches viz. Aachaara Khaanda, Vyavahara Khaanda, and Prayasthittha Khaanda. *Aachaara Khaanda* comprising twelve chapters describes Charurvarna Dharmas, Chaturaashrama Dharmas, Aahnika Vidhis or Daily Duties, Snaatakaadi grihastha dharmas, Loukika Aapatkaala Dharmas, Vivaahaadi Dharmas, Stree and Putra Dharmas, Shraaddha / Pitru Yagnas, etc. *Vyavahaara Khaanda* comprising eight chapters delineates Raja Dharmas, Shanti Bhadratas or Mainenance of Peace and Administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and so on. The third and final is *Prayasthittha Khaanda* consisting of twelve chapters is a compendium of various types of atonements of committing sins, against the prescribed principles of 'Dharmaacharana' or the Golden Path of Virtue and Justice. The present script attempts the Essence of Manu Smriti (Aaachara Khanda) only. In this, plentiful references of Puranas, Upanishahds etc. have been given.

HH Vijayendra Saraswati instructed me to translate into English the Aachaara Khanda Manu Smriti. This task as assigned to me has since been completed. In my latest 'darshan' of his at Kanchipuram, he instructed that my effort be strengthened in the direction of Dharma Prachara and blessed my instant struggle for translating the present assignment; I dared to request him that my present endeavour be blessed to deserve my dedicating this script and he smiled! I have had the unique honour of dedicating the Script of Essence of Manu Smriti to him at Shri Lalshmi Kamashi Nilayam at Greenways Road Extension in Chennai recently and blessed me and my family. I have since completed the Quintessence of Manu Smriti of the original script without frills and embellishments of references of Puranas and Upanishads with minimal Sanskrit content excepting the Main Stream of the earlier for general reading as directed by HH.

VDN Rao

Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacchecchaanta aatmaani/ (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there has to be a 'tadaatmya' or fusion of the two entities!)

CONTENTS

The Twelve Chapters of Aachaara Khanda are described as follows:

Preface	3
Contents	4
I. Introduction: Emergence of the resplendent Swayam Bhu after ‘Mahapralaya’ and the revival of the dormant suskhma rupas of Maha Tatwa, Water, Pancha Bhutas and so on besides the ‘charaachara jagat’, Kaala maana, rotation of Yugas and Yuga dharmas, Manvantaras, and comparative merits human beings	5
II. Revival of Veda, Dharma, Karma, Chatur Varna, Chatur Ashrama, Achaara- Vyavahra, Karmacharana, Samskaras, basic Streedharmas, Dwija Lakshana, Gurukula Vidyabhasa, Duties of Brahmacharis, Snaana-Bhojana Vidhis, Upaasanas.	10
III. ‘Vivaahadi Vyavahara’, ‘Stree Vishaya’, Yagjna Vidhis’, ‘Shraddhas’ and Nishiddhas.	20
IV. ‘Vritti Lakshanas’, ‘Snaataka Vrata’, ‘Bhakshya -abhakshya’ bhojana, Nishidda karma-niyamas, Daana Prashamsha, Pratigraha Niyamas, and ‘Shoucha’ and Snaanas.	30
V. ‘Dravyaadi Shuddhi’, Vastushuddhi, Preta shuddhi, Sree Dharmas, Grihastha Dharmas.	38
VI. ‘Vaanaaprastha-Sanyasa Dharmas’.	44
VII. ‘Raja Dharmas and Vishaya Nirnayas’ like Saakshi Dharmas, Law Suits, Examination of witnesses, Laws concerning husband and wife, Laws of Inheritance and Property Divisions, Gambling and Kaaraagaara Shiksha or Mrityu Dandana.	48
VIII. Regulations concerning Vaishyas and the Lower Caste, the Origin of the Mixed Castes, ‘Aapaddharmas’ or the Laws for all castes in times of distress and the Law of Prayaschittas and Purifications ie penances.	56
IX. The Threefold Course of Transmigrations, the Result of (good or bad) actions, the Methodology of attaining the Supreme Bliss and of Introspection of the Virtuous-Vicious deeds.	62
X. The Fundamental Regulations concerning various countries, castes, faiths and of families including heretics, foreign traders and Institutions.	70
XI. Outstanding Brahmanas wed only to enable to Yagjnas are called Dharma Bhikshus 203 and the issue of family maintenance is praised by charities of Kings and other dwijas ; Brahmanas praised for agni karyas but lapses demnad prasyasthittas.	73
XII. Satkarma prapti by heart-speech-body in one’s self control failing which NarakaPrapti inevitable as described. Trigunas of Satva-Rajo-Tamas and improper mix results disasters to every being. Shista Brahmanas seeking Mukti anchored to their boats of Samasara with Veda Vidya, Nishkaama Karma, Atma Jnaana and total surrender to the Unknown, to secure ‘Tadatmya’ or Bliss.	81
Phala Shruti	86

QUINTESENCE OF MANU SMRITI

(Aachaara Khanda)

Vedah Smritih Sadaacharah Swasya c ha priyamaatmanah,

Etacchatur vidham praahuh saakshaat Dharmasya lakshanam/

(Veda-Smriti- Sadaachara-and one's own Conscience constitute the four cornerstones of Dharma.)

AACHAARA KHANDA

Chapter I

Introduction

A few illustrious Maharshis having approached and formally worshipped Manu Prajapati requested Him to instruct them about the Basic Principles of Dharma as He being 'Swayambhu' the Self Generated was indeed the embodiment of the entire Knowledge of Rig-Yajur-Saama-Atthavana Vedas and 'Shat Vedangas' viz. Shiksha- Kalpa-Vyakarana-Nirukti-Chhandas and Jyotisha; indeed He was the singular practitioner of Jyoshtomaadi Yajna Karyaas. As such His unique competence to instruct and guide the generations ahead would be unparalleled to delineate the Glorious Principles of Dharma as the Representative of 'Paramatma' . Thus the great Sages requested to enlighten them, Manu Deva replied as per the following.

Creation of Universe-Kaalamaana-Prajapati : (From the hitherto prevalent status of utter darkness, this Universe with neither pre-knowledge, nor features nor even cognizance, came to hazy awareness as at the genesis after the Maha Pralaya or the Great Extermination. As though inspired by the Supreme Power that is the Inexplicable- Everlasting- Endless-All Pervasive-and Unborn, this Universe got reappeared. The Swayambhu then initiated the wondrous repeat of the Maha Tatwa, Pancha Bhutas of Prithivi-Aapas-Tejas- Vayu-Akaasha, but purely in 'Sukshma Swarupas' or Elemental and Subtle Forms and Energies.The fact of Manifestation or Symptomatic Expression of Paramatma was indeed symbolic and in the spheres of imagination as one might only perceive by the 'Antaratma' or one's own Inner Vision. This Paramatma with the decision of re-creating the Universe and initiate the process of Srishti dropped His seed in the Elemental Water. This led to the manifestation of a Golden Egg into which Brahma Deva was seated as indeed the 'Srishti Pitamah'. A mass of water is called 'Naara' and He who rests on water surface is 'Naara-ayana'; it is He who has his resting place as water preserves the Universe and its inhabitants. He is the form of Reality and Illusion of the entire contents of the Universe as Prakriti better known as Brahma and His Play. Of this Golden Egg, the Supreme Self himself broke it into two halves named Dyuloka and Prithvi, while the inter-connection was the Sky, Dasa Dishaas or Eight Directions as the permanent fixtures and the remainder as of elemental water. In other words, the entire Universe got manifested by half of the Golden Egg and the rest continues as an Unknown Entity, apparently submerged with the Unknown, probably of Water itself. Swayambhuta Shakti or the auto manifested energy viz. the Prakriti as per the express desire and decision of Parabrahma generated the 'Maha Tatwa' or 'Maha Atma' the Great Consciousness and the Super Soul as also the Tri Gunas or the Natural Characteristics or

Instincts of Satvika- Rajasika-Tamasika ‘swabhavas’ or vibrations built into one’s own Self. Thre along the Pancha ‘Tanmatras’ or Five Jananendriyas and Five Karmendriyas or the senses and the sensory organs were created to readily respond and react; such as the eyes to receive the signals of the Self for vision; ears for the signals of sound; skin to react to touch; noses to react to smells as also breath, and the reproductive organs to intake and offtake. The entire process of directing the organs is the ‘manas’ or the impulses of mind known also as brain the unique center of the action-reaction cycle. The shabda-sparsharupa-rasa-gandha or sound-touch- vision-taste-smell functions are thus organised by the mind and the Subtle Self Consciousness which is Paramatma is the mute spectator. Thus indeed that Unique Energy called Paramatma manifested as Maha Naarayana, the Primary or Elemental Pancha Bhutas, the Golden Egg, Brahma the Supreme Architect, who created the Maha Prakriti, Ahamkara or the Supreme Consciousness, Maha Tatwa, Praana, the Secondary Five Elements, and further Srishti. From the Pancha Maha Bhutas again Brahma coordinated the following: from the Akaasha the Shabda Guna which paved the way via Vayu, from the interaction of Vayu and sparsha resulted in Agni, Agni’s formation is from Jal /water, the characteristic and form led to Prithvi, from Prithvi and Shabda led to ‘rasa’; indeed, Parabrahma at the very beginning of Srishti had eventually led ‘Shabda ‘to ‘Karma and Vyavastha’ or Deed and Existence or Universal Set -Up / Establishment. Thus the coordination of the Seven Entities viz. Maha Tatwa, Ahamkara, Pancha Bhutas in subtle form led to Pancha Tanmatras. Thus the process of Srishti of Sthaavara-Jangamas or the Moveable and Immobiles was initiated by Brahma. Also the evolution of Vedas of Ruk-Yajur-Saamas as originated by Agni, Vaayu and Surya respectively.

Brahma Deva then proceeded with the creation process of Kaala Maana or the Cycle of Time. In addition to Kaala Vibhaga , Manu Smriti then explains further about the countless Nakshatras on the Sky, Brahma Deva created the Nava Grahas viz. Surya-Chandra-Mangala-Budha-Guru-Shukra- Shani-Rahu-Kethus. Innumerable ‘Punya Nadis’ or the Holy Rivers, Sapta Lokas (Bhuloka, Bhuvanloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala); Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirrti or South West-Vayavya or North West-Urthwa or Upper Region and Atho Lokas or the Nether Worlds; Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); Sapta Parvatas (Sumeru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana); Ashta Loka Palakas (Indra, Agni, Yama, Nirrti, Varuna, Vayu, Kubera and Ishana); Brahma then generated the concepts of Tapas and concentration besides meditation, Vani or enchanting qualities of conversation, Rati or bodily satisfaction. Indeed worldly desires and the consequent anger and the Shatvargas of Kaama-Krodha- Lobha-Moha-Matsaras or excessive desires, anger, avarice, infatuation, and envy. For instance, the Rithus or Seasons like Vasanta are truly repetitive during the timings and characteristics; The Rithus are Vasanta or Spring Season viz. Chaitra and Vaishakha or mid February to mid April; Greeshma or Summer or Jyeshtha-Ashadha ie. last April to last June; Varsha or Monsoon during Shravana and Bhadrapada approx end July-end August; Sharad or Autumn viz. Ashwiyuja and Kartika ie end August to end October approx.; Hemanta or Pre Winter during Margaseersha to Pushya approximating last week October to last week of December; and Sishira or Winter viz. Magha and Phalguna ie last week of Dec to mid February approx. Similarly all the human beings are necessarily shaped strictly on the basis of their own ‘Purva Karma’ called fate. For the lasting development of the Lokas, Brahma Swarupa lent itself to craft

Brahmanas from His Face, Khatriyas from His shoulders, Vaishyas from His thighs and the Lower Class of the Society from His feet. Then He tore off His body into two parts and manifested a feminine form. Just as a Being in the Universe, be it human, bird, animal or water-based follows virtue and justice, in its own manner, called 'Karma', the its rebirth and the success-failure mix of that Self is indeed just on the basis of that very account of pluses and minuses. Even from the stage of conception called 'Jaraayu' is destined. For example, animals like cows or deer or lions are naturally born with the tendency of growing teeth; Raakshasaas, Piscaachas, or even human beings are 'Jaraayu' kind of species eat food with teeth and are born from wombs as 'Yonijas'. Birds, snakes, crocodiles, tortoises or fishes are born as 'Andajas' or born of eggs. Insects, flies, lice, bugs and such other species of stinging or otherwise nature are born of moisture or even sweat as 'Svedajas'. Those born by sprouting from earth like trees, plants, food / fruits, crops born of seeds etc. are called 'Udbhijas'. Besides trees of flower or fruit bearing, features, wild growth from Earth or even edible / non edible nature in marshy areas like river beds and so on are alpey. Besides there are earth ridden edible and non edible roots and their products viz. 'kanda moola phalas' are too harnessed as food or medicinal herbs, leaves and even grass. Owing to the preponderance of 'tamoguna' or ignorance and the quality of unawareness among species of 'sthaavara jangamas'- like trees, shrubs or other immobile species of Nature like mountains, hills and deserts- may not be clear but their Undefined 'Antaratma' or the Inner Consciousness stated as hidden should indeed be aware the 'Sukha Duhkhas' and 'Dharmadharms'; this awareness is indeed stated to have been provided by Prajapati to each Being just before the Srishti of the respective Beings and at the termination of theirs; thus at the time of 'Pralaya' or the Great Extermination when He desires to destroy the Universe and relax a while since that would be his Yoga Nidra Time.

Just as when Prajapati tends to relax from the task of Srishti and resorts to 'Sushupti', and eventually desires to commence the revival of Srishti again into wakefulness or the State of 'Tajasa' or of active business, the various Beings created by Him would - after the termination of their respective lives- too would be experiencing their Karma Phala before reverting back their deserved rebirths. iousness and as 'eekbhuta' or a specified host of duality as of the states of wakefulness- dream-and intermediate mental vibrations, verging on the state of 'ananda bhuk' or of elevated happiness, free from the limiting body attachments and senses like a transparent flow of water. During the state of Sushupta the person full of joy experiencing the experiential and experiential status! Most certainly, the term of 'Pagjnatva' even in normal wakefulness is not only an experiencer of Sushupti but of fulfilled Brahman himself as the Omni Present, Omni Scient, and Omni Potent Over Lord. While in a dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like prana the vital force, a Pragjnaana Swarupa is manifested as 'antaryaami' being Internal Controller and Regulator and the Singular Source of Creation- Sustenance-Dissolution'. When the Beings in Srishti during the state of Sushupti, do rest their Karmindriyas and Jnaanendriyas along with their respective minds and their activities are for that period tend to get suspended till rebirth as during this interval they do enjoy/suffer their Karma phala. During this 'Tamomaya' period, the Jeevatma assumes atomic form as 'anumaatra' as its paraphernalia viz. Five Indriyas viz. Pancha Karmendriyas/Jnaanendriyas; mind, buddhi or discretion, life, and Maya. Even Chara- Acharas or Beings with or without mobility are discerned after termination of existence back again as Yonija-Andaja- and so on. This is how indeed the Indestructible Paramatma does rest and relax occasionally and keeps Himself occupied by Srishti and Samhara of the Universe and its Contents. Thus Manu Deva confirmed that first and foremost, Brahma provided the Golden Instruction and in turn Manu instructed further to Marichi and other Maharshis. Thereafter Bhrgu Maharshi at the

express command of Manu further taught as follows. Into this clan of Manus six more were added, with each of them blessed with the capability to further the Srishti of 'Charaachara Jagat'; these are named Swarochisha, Uttama, Taamasa, Raivata, Chaakshusa and Vaivasvata as there were all of glorious indeed.

At the time of Srishti, the Time Schedule as reckoned was as follows: the flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashtas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day-and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for 'karmaacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon-Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinaayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again. He pictured 'Aakasha' and its typical characterisic of 'shabda guna; it is from Akasha emerged its offshoot the various types of odors which eventually spread out itself as 'Vaayu' or the powerful wind; this further generated the sense of 'sparsha' or touch. In the further cycle of Pancha Bhutas or the Basic Elements, the radiance of Agni got manifested while the derivative of Fire engendered Prithvi or Earth. This was the primary phase of Creation. Just as the aforementioned 12000 Divine Years totalling the Four Yugas would thus constitute one Manvantara. Such Manvantaras are innumerable as these are of repetitive nature in the Kalamaana or the Eternal Time Cycle. Similarly the process of 'Sarga-Samhara' ending up with Pralayas or Universal Extinctions are cyclical too, as Prajapati Parama Purusha enjoys the play again and again.

During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a 'Go Maata', since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of 'Arishad Vargas' of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life

Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga's first-second, third and fourth 'Paadas' as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, 'Tapas' was the principal way of Life, in Treta Yuga significance is accorded to 'Jnaana' or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of 'Daana' or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe 'karma kanda' but atleast perform charitable deeds.

Chaturvarnas and Vidhis

Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaaras and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanaas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yajna karyas, and conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activities. Persons of the fourth caste of the Society were assigned the duty of service to the Society. Since it is stated that human beings who were born above the Creator's navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch 'havya-kavyas' to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yajna Karyas performed essentially by 'Mantras' aloud by their mouths or from within by their tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of 'Sthaavara Jangamas', the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that 'Dharma Prachaara' is possible due to their austerities. The Chaturvidha 'Jeevanaakaankshas' or the four fold objectives of Life's total fulfillment viz. 'Dharma- Artha- Kaama- Mokshas' are possible only the category of 'Dwijas' or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one's own father as the Guru. On this count the twice born one's viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the 'Upanayana Samskaara' and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of 'Brahmana Kartavyas' including Brahma Yajna. Thus indeed the very fact that some are born as Brahmanas provides assurance to the Earth and its Beings about Dharma's upkeep and continuity by virtue of their observance of Dharma and Nyaaya!

A Brahmana is expected to earn his own food, wear his own apparel, and receives as also gives away his own charities and thus he is a key figure of the Society; indeed he is expected to perform 'Shat Karmas' viz. earn by way of enabling to perform 'dharma karyas' on other's behalf as per the laid and prescribed duties but not be a burden on others instead' on the other hand he ought to be a proactive agent and guide of Dharma to other Varnas. Thus the superiority of Brahmanas has to be proven as the Guide, Friend and Philosopher to other Varnas but certainly not as a parasite. In other words, Brahmanas are so deserved not only by birth but by duty.. This was why the Swayambhuva Manu clearly defined the duties of

Brahmanas clearly as different and distinct from the other three classes. Vidwan Brahmanas are not only required to excel in the acquisition and absorption of 'Jnaana-vigjnaana' but also be a true example of 'Achaara-Vyavaharas' and provide active guidance to others. Thus the status of a True Brahmana is not only to preach but undergo rigorous practice as well as an exponent and teacher as a true follower of Dharma. Vidwan Brahmanas are required to train the ensuing generations to be true preachers and practitioners as well about the nitti-grity or the Basic Precepts with Explanations as reflected in their own personal examples and experiences. A true Brahmana is expected to bring name and fame for himself and purify and liberate the erstwhile lives of seven generations of his forefathers and their families as also be the inspirers and beacon lights to seven generations ahead too. Such exemplary Brahmanas vindicate the supremacy of the Principles of Dharma and Morality: they bring glory and proof of Auspiciousness and Longevity, fulfillment of 'Chaturvidha Jeevanaakaankshas' are Life's Four Fundamentals of Aspirations of Dharma-Artha-Kaama-Mokshas. This Manu Smriti is replete with the Edicts of Dharma, its practical applications to the Chatur Varnas and indeed is the quintessence of Vedas and Smritis and indeed the true followers of the Basic Principles of Virtue do consider as a True Guide and Hand Book of Dharma for all times to come. Shrutis and Smritis are the repositories of Achaara-Dharmas and needless to say that Brahmins swear by these sources of authenticity. Achaaras or age old Traditions are the crucibles of Dharma and hence the necessity for following the Traditions instinctively down the generations.

The first Chapter has been described . Samkaraas and duties of Brahmacharis, Snaana Vidhi, 'Guru Abhinandana' and Upaasanas are described in the Second Chapter; 'Gurukula Vidyaabhyasa', 'Vivaahadi Vyavahara', 'Stree Vishaya', 'Maha Yagjna Vidhi', 'Shraddha Kalpa' are among the contents of the Third Chapter. Vritti Lakshanas', 'Snaataka Vrata', 'Bhakshya -abhakshya', 'Shoucha', 'Dravyaadi Shuddhi', and Sree Dharmas are discussed in the Fifth Chapter. 'Vaanaaprastha-Sanyasa Dharmas' are detailed in the Sixth Chapter. 'Raja Dharmas and Vishaya Nirnyayas' like Law Suits, examination of witnesses, Laws concerning husband and wife, Laws of Inheritance and Property Divisions, Gambling and Kaaraagaara Shiksha or Mrityu Dandana are described in the Seventh Chapter. Regulations concerning Vaisyas and the Lower Caste, the origin of the mixed castes, 'Aapaddharmas' or the laws for all castes in times of distress and the law of Prayaschittas and Purifications ie penances are delineated in the Eighth Chapter. The threefold course of transmigrations, the result of (good or bad) actions, the methodology of attaining the Supreme Bliss and of Introspection of the Virtuous-Vicious deeds are discussed in the Ninth Chapter. The Fundamental Regulations concerning various countries, castes, faiths and of families including heretics, foreign traders and Institutions are described subsequently.

Chapter Two

Do listen about that type of unique Principles of Dharma which are well digested and always practised by Maha Jnanis and erudite Panditas who are totally devoid of 'Raaga dveshas' or Desires and Dislikes and are the embodiments of heart-felt earnestness and transparency. Such rare examples who are 'Nishkaama rahitas' or who possess no kind of instincts of selfishness excepting 'karmaacharana' or are merely steeped in dutifulness, as prescribed by Vedas. The anticipation of rewards is never conceived by such Nishkaama Karma Kartas in performing their Rites, Sacrifices and Duties. Normally, no single act is ever possible without anticipating rewards but he persists the prescribed duties attain the state of one's own fulfillment and accomplishment of deathless state or bliss. Vedas are the original source of the Principles of Dharmic traditions and Sages had been seeking fulfillment of their lives and self-contentment. Indeed, what Manu enunciated by way of Chatur Varna, Chatur Ashrama, Achaara- Vyavahra, Karmaacharana and

Chaturvidha means of Life's Accomplishment were all Consequences and Corollaries. That is why the omniscient Sages replete with Dharmic Knowledge did observe these Precepts on the authority and authenticity of Vedas. As the Principles observed by such approved Regulations of Shruti- Smritis are practised without deviations, those bright and blessed Human Beings should doubtless leave the current Lives with contentment and attain endless happiness for long, and sometimes even eternity.

Whosoever among the Dvijas perform insinuations or insults of the Established Principles of the Basic Precepts of Dharma are worthy of disapproval and unauthorisation as these are as bad as those of 'Nastikas'. Sages of the yore were of the firm view that Dharma Lakshanas are sourced from Four Origins viz. Shruti-Smriti-Sadaachara and Antaratma or Inner- Consciousness. To those Dvijas who are not obsessed with 'Artha-Kaama', they do indeed deserve Dharm Jnaana and Vidhis. While Vedas propound the Principles, Smritis annotate the methodology of Practice. Hence Rishis commend Vedas no doubt, but also recommend Smritis. It is possible that there could be slight variations of Shrutis and Smritis, but interpretations might not basically deviate from the fundamentals of Dharma; indeed the splendour of Rising Surya Deva might deviate from that of Sun Set and the contents of home karyas might adapt variations but the power of the homa karyas remains as much. Hence the significance of Manu Smriti. From Garbhadaan to Anteyeshti or from the stage of a human being's conception to the termination of existence, the duties are detailed at length as per the Basic Principles enlightened and supported by Vedas only framed in Manu Smriti and interpreted by other supporting Smritis alone. The Land that was manifested by Devas, which intervened between the two Celestial Rivers named Sarasvati and Drishadvati, was named by Maharshis as Brahmavarta. In this holy land, the traditions handed down in the ages were among the four chief castes and races as per their professions, conducts and occupations. This Brahmavarta was ruled by Kurus at Kurukshetra, Matsyas, Panchalas and Surasenakas. By and large, Brahmanas mostly prevailed that part of the Brahmavarta lying between Himalayas and Vindhya to the east of Prayaga and to the west of Vinaashana where the holy Saraswati disappears and is broadly called the Madhya Desha or the Central Region. The Region between those two mountains of Himalayas and Vindhya is called Aryavarta (the Region of the Aryans); that land where the black deer freely roam was fit for the performance of Yagjnas or sacrifices. The region as different from the rest of the country was of the Mlecchas (barbarians). The Dvijas of Brahmana-Kshatriya-Vaishyas pursuing their own professions were spread over while the fourth caste, as per their needs of subsistence too reside as per the pulls of their demand. Now about the Universal Laws of the Chatur Varnas and their normal duty framework from Garbhadaan to Antyeshti and applications to them as applicable all, with special emphasis Brahmana-Kshatriya Vaishyas. The holy rites, prescribed by Vedas, encompass the ceremony on conception and other sacraments to be performed for twice-born ones which sanctify the body and purify (from sin) in this (life) and after death. Garbhadhana, Jaatakarma, Choodakarma, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. In the context of Vedaadhyana, Vratahoma, Ijjaakarma, putrodpaadana and the Pancha Maha Yagjna and yagjnas, invocations to Deva-Rishi Deva-Pitru Devatas are required as a definite requirement with sacred formulations of Mantras and application of gold, honey and ghee. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while Namadheya (the rite of naming the child), on the tenth or twelfth day after birth, or on an auspicious 'tithi-vaara-nakshtra. This ensures fame and knowledge to Brahmanas, Kshatriyas with energy and power, Vaishyas with wealth, and the Lower Class with physical happiness and satisfaction of service to Society. As regards females, the names of the babies should be easy to pronounce clearly with soft, sweet, endearing and auspicious letters. Boys

be exposed to public outside the residence with proper samskara in the fourth month, Annaprasana in the sixth month as per the family tradition. The chooda karma be celebrated as prescribed by Dharma in the first or third month to all the Dwijas viz. Brahmana-Kshatriya-Vaishyas. Beginning from the conception, Upanayana be celebrated in the eighth, eleventh and twelfth year to Brahmana, Kshatriya-Vaishyas respectively. 'Vedaadhyayana' is the gateway to the development of 'Brahma Varchas' or Physical Radiance; thus those aiming at the same might fifth, sixth and eighth year respectively to the three varnas. Till the sixteenth year the validity of Savitri (initiation) lasts to Brahmanas for sixteen years after conception, to Kshatriyas for twenty two years, and to Vaishyas upto twenty four years; the outside limits for Upanayana are invalidated as the immunity of Savitri and Upanayana gets ineffective unless Prayaschitta be performed, Brahmana Vidya or wedding avoided.

Vidyadhis are advised don the Anga Vastras or upper garments as per their castes such as the skins of black antelopes, spotted deer, and he-goats, and the lower garments made of hemp, flax or wool. The girdle of a Brahmana shall consist of a triple cord of Munga grass, smooth and soft; while of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads. If Munga grass etc is not possible the girdles may be made of Kusa, Asmantaka, and Balbaga fibres, with a single threefold knot, or with three or five knots according to family tradition. The sacrificial string of a Brahmana shall be made of cotton, twisted to the right, with three threads, while that of a Kshatriya of hempen threads, and a Vaisya of woollen threads. Brahmanas carry a staff of Bilva or Palasa; a Kshatriya of Vata or Khadira and a Vaisya of Pilu or Udumbara. Brahmana's staff be made of such length as to reach the end of his hair, that of a Kshatriya to reach his forehead while of a Vaisya, to reach the tip of his nose. With all the wooden posts being straight and nice to see, he performs 'Surya Namashkaaraas', takes a pradakshina around Agni, turns to his right hand towards it, and should entreat for alms as per the prescribed rule. An initiated dvija should beg, beginning with bhavati 'bhiksham; A Brahmana boy after upanayana while at begging should first utter the word Bhavati bhikshaam dadaatu; a Kshatriya boy says bhikshaam bhavati dadaatu and a Vaishya: Bhiksha dadaatu bhavati. The first beg of food should be to his mother, or of his sister, or of his own maternal aunt, or of some other female who will not refuse. Having collected as much food as is required, proceed to his teacher for his eating turn his face towards the east, and having purified himself by sipping water. Indeed such eating would secure him long life, if he eats facing the east; fame, if he turns to the south; prosperity, if returns to the west; truthfulness, if he faces the east. The dwijas thus consume food with concentration, peace and fulfillment. Indeed such food provides gives strength and manly vigour; but eaten irreverently, it destroys them both. 'Uchhishta Anna' or half consumed food served and tasted should be not served to anybody; refrain from eating in intervals and by resumings again; never over eat. Vipras are advised to perform 'aachamana' with Brahma Tirtha, or Prajapatya/ Deva Tirthas, but certainly not by pitru tirtha. Ati Bhojana or over eating is neither good for health, nor for longevity nor even for fair name in Society.

'Angushtha moola' or the root of thumb is denoted as Brahma Tirtha. The root of the little finger is named Kaaya Tirtha or of Prajapati and its top tips are signified as Deva Tirtha while the middle portions of the tarjani or the index finger are known as Pitru Tirtha. This apportionment of fingers is required for yajna karyas or otherwise. Now the Achamana Krama is stated as the first sip for purifying the mouth followed by two other sips are meant for the Panchendriyas touching mouth to feet as also the head and heart. Then after sipping frothless and cool water, the 'Dharmagjnas' or sincere followers of Precepts normally keep silence and be alone with concentration as seated either eastward or northward continue the aachamana by Brahmanaas touching the heart, Kshatriyas the throat and the face by Vaishyas. Any

dwija wearing the Yagnopaveeta or the Sacred Thread normally is called Upaveetin when his right arm is raised and rests on the left shoulder; for Pitru Karyas, when his left arm is raised and rests on the right shoulder, he is called 'prakinavitin' and 'nivitin' when it hangs down straight from the neck. In the event of his 'mekhala' or girdle, 'mrigacharma' or skin that serves as his upper garment, his 'danda' or staff, his sacrificial thread, and his 'kamandulu' or water-pot getting damaged and unuseable, fresh ones be replaced by the appropriate sacred formulas. The Keshanta Samskar or head-hair clipping is ordained in the sixteenth year for Brahmanas, twenty second year for Kshatriyas and for Vaishyas two years thereafter. These Samskaras are also valid for females too as per the ground rules for males too but without the recitation of Sacred Scriptures. In the respect of women, the duties are attuned after their weddings viz. Guru kula equivalent to Service to husbands and Griha karyas including all the vedic duties of husbands.

Having explained the initiation of Dwijas or of Brahmana-Kshatriya-Vaishyas, illustrating the birth and austerities connected thereafter, the account of duties and responsibilities as applicable stage by stage are as follows; after the initiation, the Guru needs to instruct the vidyarthi about the duties of the personal purification or of 'Baahyaantara Shuddhi', behaviour pattern, and specifically the Upanayana and the consequent precepts of Shoucha, Aachara; Pratah, Madhyaana, Saayam Sandhya Vandana; Homa or Agni Karyas and study of Scriptures after aachamaneeya- hasta prakshalana and laghu vaasa or light clothing of 'dwivastra' facing north being 'Jitendriya'. Vedaadi pathana be initiated by Guru Vandana with folded hands and Guru Paada Vandana. Both at the beginning and end of the 'Adhyayana', the Teacher's feet be touched with 'Brahmanjali' or joining the palms of the disciple and touching the Guru's left foot with the Shishya's left hand and his right foot with right hand. The 'adhyayana' be initiated or concluded by the Guru's approval. The 'adhyayana' is initiated and closed by the utterance of Pranava or the wholesome word of OM with emphasis at the beginning and tapering off at the close. This utterance of Pranava be pronounced by being seated on 'darbhaasana' or blades of kusha grass and wearing a 'darbhangu' on ring finger followed by 'tri-praanaayaama' or breathing control thrice over with dedication. Prajapati appears to have milked out Tri Vedas as the essence of sounds viz. A-U-M and the vyahritis of Bhur-Bhuvah-Swah. Further, Prajapati appears to have drawn the quintessence of Vedas as 'Tat savituh' or the expression of the Sacred Rucha of Rik Verse 'Savitri' signifying AUM. Thus Sages of the remotest yore being Veda experts had synthesized 'Omkaara Rupa Akshara' with the Three Vyahritis of Bhur-Bhuva - Svahah. Thus this 'Trika' or the phenomenon of three terms viz. Pranava-Vyahriti-Tripadaa yukta Gayatri has emerged as AUM BHURBHUVATSVAH TAT SAVITURENYAM/ The belief is that this Mantra once sincerely pronounced thousand times outside the village-township for three years, on a river bank or in a forest all alone, the reciter would be purified of all sins of past and present, just as a serpent gets rid of its old skin attaining freshness. Such Gayatri Japa is eligible to all the dwijas and those who neglect the recitation of this Rigveda Mantra and timely execution of the prescribed Rites are indeed blameworthy being undeserved of dwijatva. Omkaara along with the three Indestructible Maha Vyahritis and Tripadaa Gayatri is indeed the very face of Veda and that is how Vedadhyayana is on par with the Original Creator of the Universe Brahma Deva Himself. Those human beings who continuously meditate Gayatri Mantra for three years as prescribed have ample chances to visualise Brahma Himself and like Vayu Himself become freed from the shackles of 'Samsara' would accomplish celestial vision. The Singular Word OM is of Parabrahma Vaachka, while 'Praanaayaam' is by itself an illustrious 'Tapas' and Gayatri Mantra is not only outstanding but the deepest form of Truthful and hearty Meditation. Indeed Yajna Yaagaadi Sacrifices might have built-in blemishes and thus subject to some variations of the positive effects

sometimes, but the Single Word of OM is imperishable and everlasting! Thus the monosyllable OM is the highest Brahman; three suppressions of the breath are the best form of austerity, but nothing surpasses Savitri the Etertnal Truthfulness.

In comparison to the Vidhi Yagna or the prescribed Vaishva Deva , Japa Yagna or quiet prayers is stated to be ten times superior ; meditation by merely tongue orientd without being audible to others is better than the Japa by hundred times; but indeed the deep meditation is thousand times superior than the previous one. But indeed, the four kind of ‘Paaka Yagnas’ viz. Bali Karma, Nitya Shdaaddha, Aththi Bhojana and ‘Purna- amavaasaadi’ Yagnas are such as would accrue sixteenth part of the ‘Phala’ of Japa Yagna thereby concluding that Japa Yagna is the most effective! Indeed continuous Japa Yagna is most certainly the premier method of accomplishment, whether one performs or even neglect other Sacrifices or not! BUT, at the same time -and this is a big But- the ‘Panchendriyas’ intensely driven by Mind ought to be regulated and controlled towards worldly matters, just as a charioteer would to one’s horses. The teachings of the Sages of the yore classified the Pancha Jnanendriyas and Pancha Karmendriyas as well as the Mind : Hearing by the ears, touch by the skin, vision by the eyes, tongue by taste, and nose for breathing. Besides are anus, reproductive organ, hands and feet as also the voice- and finally the Mind. Let it be declared that desire like Fire is hard to to be extinguished as classified butter keeps the flames alive and ever active . Even as some sensual enjoyments are renounced, some others spring up and abstinence of all the desires might not be practicable normally. Vedaadhyayana, daana, yagjna, tapas and regulations would not be helpful to those with basically with polluted mind sets; it is only with persons of ideal food habits, auspicious visions and hearings, touching only objects of devotion, and smelling odours of favourable objects are known as ‘Jitendriyas’. As the senses and sensibilities are not subdued and the Panchendriyas tend to get attracted to temptations with no control, then wisdom slips control and decision making gets perverted. Seeds of sorrow lead to anger and excitement which further lead to instability of mind and anger; anger coupled with wrong judgement affects the sense of the power of descretion and alround failures . Thus when the Panchendriyas get out of control, mental equilibrium ges lost like flows out of a water carries’s skin. If only a human being restrains the ten organs by harnessing the mind, say by pravtice of Yoga, his existene is justified morally and spiritually. Reality of Existence as Yogis extol it and sift the Truth from Unruth: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!

A Brahmana is to perform Gayatri Japa in the mornings at twilight Sun rise and at Saayam Sandhya at the Sun set time till the vision of Nakshatras or the constellations of Stars. Dharma Sindhu explains the the context of mornings as follows: Not rising from bed at Brahma muhurta is stated to be a sin: Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi’s feet would lead to becoming a low class. The next stanza of Manu Smriti assures that chanting Savitri / Gayatri at the ‘Ushah Kaala’ while standing destroys the sins commited during the night before and those of the day time are demolished by the ‘Saayam Sandhya’ by being seated. Those who do not observe this regulation are as bad as those of the lower class of the Society by forfeiting all the authorities of a Brahmana. In fact, Savitri Japa with concentration and total control of one’s own ‘Panchendriyas’ is

expected to be performed near a water body or a lonely spot like a forest. In addition to the Gayatri worship thus, 'swadhyaaya' or self-recitation of supplementary treatises of Vedas viz. the Shat Vedangas and atleast a few portions of Vedas are prescribed. There are no kinds of restrictions of prescribed for such 'swadhyaayas' and even of homa mantras. In fact such recitations are called Brahma Yajna. In any case, the usage of the expression of 'vashat' is not utilised except as at actual homa kriyas with 'Brahma aahutis'. Therefore, a true Brahmana would never be called 'andhaaya' once the above regulations are observed. Once such a person during a year daily recites the Scriptures as prescribed his supply of flows of sweet milk, with butter and honey is assured. Such Arya Brahmana after wearing the Holy Thread symbolising 'Upanayana' and during the tutelage period is once initiated into daily offers of fuel to Sacred Fire, take to 'bhikshaacharana' or solicit food, sleep on the ground symbolic of chastity and please the Teacher until the period of 'Samavartana' of 'Guru Kula' till he returns home is he who truly called a Brahmachari. The Ten prominent 'Dharmas' or duties worthy of observance are to venerate the son of one's own Teacher, servant, Jnaana daata or he who provides enlightenment, Dharmatma or a follower of virtuous living, a person of clean features and practices, a close confidant, a person capable of providing help, a man of reputed integrity, one who guides and advises, a well wishing relative. It is advisable not to speak unasked, nor reply with too much of explanation to exhibit extra information, even at the cost of being ignorant. Once a stranger either seeks information beyond the bearable limits or he who tries to impart information unsolicited, one of them would tend to oversmart the other; such conversations might lead to misunderstandings even to the extent of leading to arguments and injuries even climaxing to death. Further, imparting knowledge to a person where no potential or possibility is forthcoming, nor faith and confidence are responsive, would tantamount to sow a seed in a barren land; this would be so even when extraneous pressures need to be resisted. Vidya or Sacred Learning is stated to appeal to a Learned Brahmana that it was a great treasure and hence was worthy of veneration and preservation and as such should be delivered only to the well deserved like to a Brahmana who is regarded to be pure, chaste and attentive with controlled senses. Such recipient only could possibly absorb the essence and pass on to the generation next. However, any unqualified person resorts to theft of such Vidya and tends to misuse the same would surely last in hells. A vidyarthi needs to salute with reverence first to only to such a person foremost as has a repository of Loukika as well Vaidika Vidya or expertise of worldlywise and spiritual kind of overview that deserves and then only to the rest in any congregation. Even so, a person of erudition without self control, despite observance of daily Gayatri, knowledge of Vedas and so on devoid however of discretion about 'Bhikshaabhaksya' or what to eat and how to overcome worldly temptations is not necessarily deemed as a personality of deservedness. As and when a senior in age, knowledge and experience is seated on a couch or seat, one should never sit on his par and when the superior would arrive, one should have the courtesy to rise and greet him. When a superior would arrive or approach the junior, the latter's breathing would get heavy with veneration while standing but as he performed the salutation, normalcy would return. When the junior as a habit follows this commendable practice especially in respect of the aged, he would accomplish 'aayurvedyaa yasho balam' or longevity, knowledge, fame and might. On so offering respects, the junior has to introduce himself formally by announcing his name and surname; the traditional manner of self-introduction should be to state: *Chatussaagara paryantam go brahmaneshwara shubham bhavatu; Aangerasa Ambareesha Yavanaashva adi rishi pravaraanvita Haridasha gotrah aapastambha sutrah Shri Krishna Yajusshaakha dhyaayi Durga Nageshwara Sharmaan ahambho abhivaadaye/* and then perform 'saashtaanaga namaskaara' or formal prostrations thrice. In case this is not felt essential, the courtesy should be to introduce by announcing one's name at least with formal greeting; the same is applicable to women too. In one's

salutation thus, Sages are stated to use the 'Bho shabda', thereby conveying one's respect to the guest. The person receiving the greeting is expected to be equally dutiful to acknowledge the greeting by saying 'Aayushmaan bhava Soumya' and repeat the last word as a sign of acknowledgment. He who does not duly acknowledge is stated to be of an uncivil low class. Invariably, a Brahmana would reply enquiring of the one who greets with the expression of 'kushala' or of health, a Kshatriya with the word 'anamaya', a Vaishya with the word 'kshema' or safety and the service class acknowledges with the word 'aarogya' or of well being. While addressing a person with the background of being a 'dikshita' or having been initiated to perform 'Shrouta Kaaryas' or Yajnaadi Sacrifices- irrespective of age-then the expression of veneration 'bho' is used but not by his name followed by 'bhavat' or your worship. To a respectful married female, but not a blood relation, the way of address would be: 'bhavati subhage' or dear sister'. To one's maternal and paternal uncles, father-in-laws, household priests, and all such respectable persons even if younger to one self should rise up and pay respects. Similarly, maternal aunt, maternal uncle's wives, mother-in-law, paternal aunt, wife of teacher, are all respectable. The feet of elder sister-in-law be touched, and the wives of paternal/maternal relatives be embraced on arrivals. The sisters of father and mother as well as elder sisters are respected like one's own mother, if not even more. Fellow-citizens called friends of same age or even ten years elderly or those practising music or any other fine art by five years, Srotريا Brahmanas by three years and blood-relations whose age difference is not much are all worthy of veneration. But a Brahmana of ten years or a Kshatriya of hundred years are as good as a father and son while Brahmana is considered as a father and a Kshatriya is a son. *Vittam bandhurvayah karmam vidya bhavati panchami:* or prosperity, relationship, age and performance of homaadi sacred duties consequent to Knowledge are worthy factors demanding respect each weighing one over the preceding. Whosoever possesses the aforesaid features of nobility among the dwijas of Brahmana-Kshatriya-Vaishyas in the order of degree is indeed worthy of respectfulness, while the non-dwijas of the age of ninety plus too are equally venerable. Every person on the roads needs to clear the traffic to provide passage of vehicles with persons on board for ninety years plus, ot to a patient, or a woman, or a bride / bridegroom, for a King or a cart with burden. When King happens to meet on way encounter a bride and groom the latter is expected to pay respects to the King.)

140-176) A true Brahmana seeks to initiate the teachings to a pupil after upanayana samskaara of Veda-Vedanags along with the 'rahasya bodha' or the inner meanings of Kalpa and then only he is known an ideal 'Upaadhyaya'; indeed veda pathana is equally significant as that of the Vedangas. Besides digesting the substance of Chatur Vedas viz. Rig Veda, Yajur Veda, Saama Veda and Atharva Veda, Narada Purana explains in detail that in the process of 'Shiksha Nirupana', the Six Vedangas constituted 'Mukti Sadhana' or Accomplishment of Salvation, as he learnt from Sanandana Maharshi ; these are *Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha*. In special reference to Kalpa as made by Manu, the Kalpa grandha is as follows in essence: Kalpa comprises Nakshaktra Kalpa, Veda Kalpa, Samhitaa Kalpa, Aangirasa Kalpa and Shanti Kalpa. In the Nakshatra Kalpa, there was a description of the Head of Stars, viz. Chandra as also of the notable Nakshatras. In Veda Kalpa, the methodology of achieving the 'Purusharthas' (Human Objectives) related to Dharma, Artha, Kama and Moksha was detailed. In Samhita Kalpa there was guidance to 'Tatwa Darshi'to Munis regarding the 'Mantras' about the Rishis, Chhandas and Devatas. In the Angirasa Kalpa, Lord Brahma himself was stated to have given the 'Abhichara Vidhi Vidhana' or of the procedures of magical / charms / benevolent or manevolent Karmas like Vashya, Mohana, Ucchhaatana and Unmaada. In the Shanti Kalpa, Mantras and Procedures to ward off dangers or to usher in Good Tidings from Celestial, Terrestrial or Extra-Terrestrial Sources

are detailed. These Five Kalpas apart are Griha Kalpa or Homa Vidhanas, Abhishekas and Puja Vidhanas, including Mangal Snanas, 'Ahutis' or oblations to Agni and so on. Indeed a Brahmana who teaches one of the Vedangas like vyakarana, jyotisha or chhandas is called 'Upaadhyaya' or sub-teacher. A Brahmana seeking to eke out livelihood like the performance of domestic rites like pumsavana, garbhaadaana, naama karana, vrata karyas etc. is called Guru. That Brahmana who performs Agnyadheya or he who conducts 'aahavaneeyaadi agni karyas' while he who enables 'Paaka Yajna' viz. Vashvadaadi as also Agnishtomaadi yajnas / shroua sacrifices starting from 'varana' onward is denoted as 'Ritvija' or the officiating priest.[Panchagnis or Five Fires are referred to as Garhapatya, Aahavaneeya, Dakshina - agni, Sabhya and Aavasatya] Basically however those true persons who desire to din into the ears of a vidyaartha ought be the boy's own parents who should be the real and the constant teachers. Some ten Upaadhyas or sub teachers are as venerable as one Achaarya or a Teacher; a father is worth a hundred Acharyas, bur indeed a mother is far more effective a teacher by thousand times than even a father. Yet, while mother provides birth, it is father who provides the knowledge of Vedas; hence in this context of the 'Veda Parignaana' and of the awareness of the purpose and the objective of life viz. fulfillment of Life and of Salvation after life's termination. At the time of birth consequent on the physical interaction of his parents, the child just born from the womb of the mother into which he is finally absorbed into another womb after his life's full journey and termination, has animal instincts. It is a teacher who moulds his personality from the stage of Gayatri Upadesha and study of Vedas, the regulating laws by Vedangas and the consequent mental discipline; it is the instruction of Savitri which indeed is the essence of what life along with matererial attractions versus the exemption of the cycle of births and deaths leading to lasting bliss. Indeed it is that Upaadhyaya or the Instructor who teaches the essence of Veda Vedangas that is rightly called a True Guru. It is that Brahmana who is the 'real' father, irrespective of his age, even though he be child even. Indeed it is he who teaches Brahma Vidya or Vedas and their annotations and practical applications of 'Swadharmas' with little reference to age as even a young boy who enlightens such path of dharma is far superior to an ignorant person of aged stupid. A young Kavi the son of Angirasa Maharshi gave do not spoil sleep but rise afresh , while the person who causes the insult carries the feeling of guilt and eventually his negative thought process gets disturbed by 'conscience prick' when the latter too due to his regret gets freed from the sin of that act of regretfulness. It should be in this manner, a dwija after the 'upanayana samskara' ought to learn various precepts in the presence of a Guru gradually and learn of the austerities as per the Sacred Scriptures.He should learn 'tapo vishesas' or the nuances of meditations, Vratas, Vedopanishad essences and the hidden meanings, as this knowledge is required nor only by Brahmanas, but also Kshatriya -Vaishyas too; more so to Vipras 'vedaabhyaasa' is a definite requirement emphatically. As regards other dwijas too, to the extent possible, vedabhyaasa be practised by donning a garland and with faith so as to distinguish from the low class of the society and to aspire for upgradation in the subsequent human births. Shrutis explain that the first and foremost birth would be of a mother, the second happens after 'mounja bandhana' or tying the girdle of Mounja grass declaring that Savitri would henceforth be his mother and Father the Guru; and the most significant would be or the third birth after initiation of Yajna deeksha. 'Vedapradaanaachaya' or the Guru who facilitates access to Vedas as pursuant to upanayana is one's father himself as the boy would not be entitled to 'shroua smaartaadi karmas' including homa karyas and funeral rites. It is only thereafter, that the 'Brahmanatwa' is accomplished and the gateways of 'Vedaadyayana' are fully opened up to practise all the vedic karyas. Let it me clarified that whatever skin dress, yagnopaveeya, mekhala or the girdle, danda or the wooden staff, similar dress including the 'koupeena' or the lower garment as prescribed at the time of initiation be equipped even as at subsequent vows and vratas. A brahmachari is thus required

to observe the 'Indriya Samyamana' or control of organs and senses to sustain an orderly and disciplined way of meaningful brahmacharya and enhance the true values of spiritual life.

(176-190) The 'dwijas' during the tutelage of a Teacher ought to refrain from madhu-maamsa-gandha-maalya-mudhuraadi rasa-stree sangatya or honey-meat-garlands, flavoured items and company of other women since surely such items are likely to harm the life in general. Tailaadi mardana, application of anjana to the eyes, use of shoes, umbrellas, or such luxuries which lead to shows-off of desires, anger, narrow mindedness, jealousies, dance and singing and musicals. Gambling, fights, mutual blames, sort temper, vocal and behavioral untruths, yearning for feminine touch and contact. As a rule, a Brahmachaari should sleep alone and as and when in his dreams happens to drop his semen or resorts to self-gratification then he should take bath and purify himself by veda pathana and Surya Stuti to regain body strength and mental poise. He should observe daily 'bhikshaatana' by seeking his Guru's permission and along with a water vessel, flowers, cowdung, some earth, and darbhas. His begging be restricted to such houses of persons who are followers of 'daana dharmas' and are well off otherwise, yet not from his Guru's relatives, blood relations of parents, but certainly not from the houses of the vicious and fallen repute. In the process of the begging the vidyaarhi might collect 'samidhas' or wood pieces for use on the homa karyas back home of the Guru both evenings and mornings, especially when there be a break in the 'bhikshaatana' for any reason in which case 'avikiran' penance would be needed. Further, Brahmachaaris are not required to accept bhiksha from limited homes and if unavailable from those limited houses, it would be better to observe upavaasa or fasting. However, there could be an exception from 'paraanna' of a single house, if the food thus served in the honour of Devas or Pitru Devatas as in the case of a 'sanyaasi'. Incidentally, this 'bhikshaatana vidhi' is not applicable to Kshatriya-Vaishyaas.

(190-218) Whether the Vidyarthi's Guru keeps on reminding him or not every day, the former should always ensure providing service constantly and sincerely. The disciple's body, speech, all his jnanendriyas are truly dedicated to the Guru. When asked by the Guru to be seated, the student is expected to sit right before and facing him; he should eat less quality food, wear clothes accordingly, and sleep later than and wake up much before the Guru. He should refrain from sleeping, resting, eating, staring at the Guru, nor, seek to impress the Guru by conversation, looks, nor boast in any way. As the Guru being seated asks a question, let the reply be with modesty and to the point. While the Guru stands, then the student should do so; as he walks, keep distance to follow behind him; when he converses looking back then, face him slightly near him while standing with hands folded. Guru's mere name be not pronounced conversing with others nor directly with him, never imitate him by way of how he walks, talks and acts. In case Guru's name has to be mentioned, then prefix the word 'satkripa' and never before him; whosoever be that 'shishya' who criticises his Guru, is certain to reap in the same and subsequent birth too. When others criticise the Guru, the shishya should close his ears or leave that place as soon as possible. Wherever people condemn or scorn at him, either justly or falsely, the student would lap up the criticism, then in his birth would become an ass, while the shishya himself joins those who denounce him then he would be a dog, while he directly attacks him would become a worm and if he gets envious of the Teacher then as an insect. The vidyarthi should not perform worship being aloof from a distance as he is safe and healthy nor when he is angry or disturbed in his mind, and certainly not when his wife is sitting beside him. When he is seated in a carriage, or on a raised seat, the Vidyarthi is required to be seated at a lower level while paying respects to him. As he is seated, he should be seated in such a way that he could hear whatever his guru could speak. He should be seated a couple of steps down to his Guru's seat even when they might be driven in a carriage drawn by an ox, horse, camel or seated on a terrace, or grass, a

mat, a rock, a bench or a boat. When a Guru of his Guru would approach the Vidyarthi, then he should follow as to how his Guru would respect his Guru; as hinted by his Guru or not, the shishya too should observe the respectful demeanor of his Guru towards his parents, seniors in age among his relatives or friends or of persons of knowledge and reputation. Similarly, the Guru's close relatives or of his wife, even younger of his age and learning deserve the same respectful approach. Whenever a son of his Guru who imparts instructions in place of a Guru but learned in specialised disciple of vidya, is treated as his himself with no regard to age consideration. However, he should not assist in bathing or dressing Guru's progeny nor stoop down to eat the left over food. While the other wives of a Guru need to be respected as his principal wife, provided those are of the same caste who too deserve a salutation, the Vidyarthi is refrained from attending to the personal needs like assistance to her bath, arranging her hair etc. In any case, once the Vidyarthi comes of age of twenty plus, and is not expected to his guru patni's body touch even excluding the touch of her feet. By their very nature, women tend to look for the indiscretions of males and that is why wise men never afford opportunities to the fair sex and be careful; even wise and knowledgeable males become targets of the slippery path of 'kaama krodhas' and as a race might tend to draw into eye-brow raising blemishes. Even mothers or sisters are left alone, persons of age and wisdom too might become targets of attraction; in such situations the best path should be for a quiet withdrawal of a Vidyarthi touch the earth. Whenever a Vidyarthi returns from a journey, he should greet the Guru patni while remembering the code of conduct. Indeed as a person digs into earth with a spade to let water to spring up, so should a disciplined student should to secure the in built vidya of his Guru.

(219-249) A brahmachaari might be either totally shaven or with a tuft or with hair in braids and the latter be locked on or behind the head; he should not possibly vision a Sun set or rise to enable him to have complete rest as villagers do as a routine. In case he rises after Suryodaya then he should fast on that day and perform Gayatri Japa. In case he does not do so intentionally, he would be subject to adding to his account of sins. The Brahmana would certainly be expected to perform the Praatah- Saayam kaala. If a woman or low class practises whatever they deem fit, they might do so, since they might secure pleasure in the fulfillment of material happiness, but others like Brahmanas should deem otherwise as acquisition of spiritual wealth too would make a wholesome combination of Dharma -Artha-and Kaama. While Acharya is stated as a Veda Murti, the father is to be considered as Brahma Murti, mother is Prithvi herself being the representation of patience, endurance and fortitude, one's own brother would be like one's own conscience and as such need to be venerated as such. Further, Brahmanas should never ever cause disrespect much less show offence to the Acharya, parents and elder brother. The patience displayed and troubles experienced by the parents are worthy of repayment even by hundred years. The duties in respect of parents and the Teacher ought to be fulfilled at any cost and nothing at all be performed without their express consent and guidance. They should be considered as the three worlds, three ways of life, three Vedas and three 'agnis' or the Sacred Fires. Of these three Fires, father is like the Gargapatyagni, mother is like Dakshinaagni, and Guru is like the Aahavaneeyaagni, each excelling over the other. These Sacred Fires are the most crucial in the life of a householder and those who observe this fundamental virtue should be able to conquer the three worlds, and usher in radiance of their physiques in their ongoing lives and enjoy life like Devas themselves in heavens after their lives and hence they should surrender and dedicate their heart, word, and each act to these illustrious personalities. One's observance of venerating these three of mother, father and Guru is considered as worship of the three lokas of earth, hemisphere and the loka of Brahma itself. Those who do not adore them, all their actions of virtue including 'shrouta- smarta kamas' are negated into waste. Thus the Parama Dharma is to serve the three

‘Pratyahsha Devatas’ and all the rest happen to be as subservient Dharmas. Such Parama Dharma be learnt from any body including those from lower caste, women, a child even or a sworn enemy; indeed , one could certainly accept excellent wives, gems, vidya or learning, dharma, shoucha or physical and internal cleanliness, good counselling, and various artforms could all be learnt from any source. It is further prescribed by Manu that in emergency situations, Brahmanas could certainly learn Scriptures even including Vedas from other ‘dwijas’ like Kshatriyas or Vaishyas excepting the requirement of ‘Guru kula’ or stay at the Guru’s residence only as long as the teachings last.

Chapter Three

(1-34) The duration of stay in the Guru Kula or the house of the Acharya with a view to learn the Three Vedas of Ruk-Yajur-Saama could be for thirty-six years or half or even quarter of it, that is till such time as per the uptake or willingness of the Vidyarthi and till he seeks to terminate his Brahmacharya pursuant to his marriage and change over to Grihastashrama. As per his family tradition, he would return to his home while his parents would welcome and receive him adorning him with a garland, possibly gift him with a cow and honey mixture . Once the formality of ‘Samavartana’ or homecoming is accomplished, with the blessings of parents and Guru, the Vidyarthi might wed a wife of sama caste with auspicious features. The bride should be such that for seven generations she should not be of ‘sapinda’ from mother’s side nor of the same ‘gotra’ from the father’s side. [the details of gotra’s are published in the ‘Essence of Dharma Sindhu’ vide kamakoti.org/articles or by the google]. It is highly commended that the wedlock be selected from the same ‘Varnaas’ of Brahmana-Kshatriya-Vaishyas or of the service class. One should never be lured into wedding merely out of considerations of property and wealth of cows, goats, horses and grains. The wedlocks should never be solemnised into families devoid of Jaatakarmaadi dharmas, dominated by women alone, with scant respect for Vedic Karyas, with thick body hairs, high pitch tone, hereditary and chronic diseases like leprosy, epilepsy, of reddish hair, with abnormalities of body parts or a weakling. The brides be avoided with names of nakshatras, trees, rivers, mountains, birds, serpents, and with fearful nature. The bride be of beautiful and attractive features, pleasing name and demeanor, slim, wellset teeth and conduct. A wise person should avoid a tie-up into an alliance with no brother, a father unknown due to reasons of caste difference or remarriage. In the even of a ‘dattata’ or adoption of a son, the tendency is to name the boy as a daughter and as such that type of weddings be better avoided: The dwijas are advised to go in for alliances of their own Varnas most certainly and avoid with other type of dwijas on account of desire and even mutual affection. It is always safe and preferable to avoid inter caste weddings; there were no doubt select instances in the yore when Kshatriyas did marry Brahmana Kanyas but no such examples were cited to *marry* a low caste kanya. [Exceptions like Paraashara Maharshi having slept with ‘Matsyagandhi’ once and beget Veda Vyasa was out of passion were mention-worthy but not as a regular wife]. In case the Brahmana-Kshatriya Viashyas marry into a lower class Kanyas for reasons of passion or otherwise, then the offspring acquire the births of that class only and slip down in the hierarchy; Shaunaka Maharshi asserted that even as the offspring by birth itself would automatically lose claim of the respective caste of the father; such offspring: Manu asserts that once a dwija would enter the bed of a lower class woman as a wife, the subsequent generation would lose their identity and become eligibility to homa-shraaddha-atithi bhojanaadi qualifications and the food and other offerings ie anna pitru sangjnak- devataa sangjnak Purushas decline straightaway and thus opportunities of ‘Swarga Prapti’ are denied too. Now, listen to the eight types of weddings; these are: Braahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of Brahmanaas, the Braahma-Daiva-Aarsha-Praajaapatya categories are commended.

To Kshatriyas, Aarsha-Paajaapatya-Aasura- Gandharvas are recommended, while to Vaishyas and to the others too Arsha-Praajapatya-Aasura-Gandharvas are good enough but the last two as mentioned viz. Raakshasa-Paishaachika are not worthy of mention even and are abominable. To Brahmanas Braahmi-Deva-Aarsha and Praajaapatya are recommended, while to Kshatriyas Raakshasa Vivaahas are the best, and to Vaishya as also the lower class Aasura Vivaha is recommended. Of these, the first five in the order are of Dhaarmic nature, the subsequent two are of 'Adharma' category, but indeed Paishacha and Aasura are the least qualified. Now the description of the five vivahas: the first to third type are commended totally but the rest of the two viz. Paishacha and Aasura are only passable as they smack of adhrama. To Kshatriyas Gandharva and Raakshasa are as per their dharma. Kanyaa daana is normally named as the parents of a maiden invite a well educated and disciplined bachelor and offer their daughter well decorated with jewellery and precious gifts and this best possible wedding is called Braahma Vivaya. As those parents who are habitual in performing Jyitishtomaadi yagnngnas offering gifts to 'Ritvijas' conducting the Sacrifices and seeking to offer their daughters to equally competent vidyarthi is designated as Deva Vivaha. Arsha Vivaha is that which involves gifting a cow and an ox or a double of these to the bridegroom and his parents is termed Arsha Vivah. Prajapatya Vivaha denotes declaring the couple with blessings and mutual gifting to both sides as the Vivah is performed as per Vedic rites is the normally followed customary wedding. Asura Vivaha is defined as follows: the customary weddings involve that the parents of the bride offer her based on the dowry and gifts as per the bargaining capacity mutually. Gandhava Vivaha is essentially a mutual consent based on love and affection in which the interference of parents is almost nil. Rakshasa Vivaha invariably ends up with violence and the victorious kidnap the maidens in imprisonment, seduce them and force them to marry. But the worst of all among the afore described weddings is the 'paishaachika vivaha' as the bride in sleep or fright or intoxication, mental disorder, is sinned into submission and raped.

35-68) The tradition of 'kanyaa daan' or approval of weddings is best performed by libation of water among Braahmanas, while among Kshatriyas as well as to other castes, this is signified by the mutual consent even with the involvement of water; 'hey Brahmanas', states Manu by quoting Maharshi- especially Bhrigu Maharshi, 'the holy formality of weddings would certainly be consecrated in respect of Brahmanas most certainly by the libations of water. Braahma Vivaahas are so signified that the kanya's sons as expected to be of virtuous way of living would liberate from the sins of ten ancestors, besides ten more of the following descendent generations apart from themselves. Now, Daivikaa Vivahas of other Varnas too would help liberation of the previous and following seven generations in the link, while Rishi or Arsha Vivahas of the Kanyas would help result in the liberation of three of the previous and following ancestors and descendents. In respect of Prajapathya Vivahas, the Kanya Brides would beget such sons as would redeem from the sins of six generations of the erstwhile or pursuant six generations. Following the afore mentioned of the Braahma-Daivika-Rishi-Praajaapatya Vivahas are most certainly yield sons of nobility and virtue with good features, well mannered, youthful, prosperous, joyful, well famed, truthful and righteousness with longevity of hundred long years of life of overall fulfillment. But the others born of flippant weddings would invariably lead to the progeny of cruelty and vice, shameless and untruthful pattern of living dishonour, dishonesty and destructive nature; such progeny would take to Adharma, Untruth and disgrace; they tend to detest principles of Dharma and its followers. It is recommended that weddings be normally performed in the same caste as a general regulation but in other dispensations, a kshatriya bride should hold an arrow while going in for higher caste, a vaisya bride should carry a good and a lower caste female her bridegroom's hem of the upper garment. Normally, the husband should take

the initiative and desire for their conjugal union on any night excepting on amavasya and such other avoidable timings and on the days of 'rithu kaala' of the females; sixteen nights excluding four days of the females of a month are considered by the virtuous as the natural season of women. Of these, the first fourth, eleventh and thirteenth nights be avoided for the union and the rest are all recommended as ideal. Again, of these ten nights, congress on sixth, eighth and so on are stated as ideal for giving birth to male children and the odd nights of seventh, ninth and so on are favourable for females. In case, the male sperm is more dominant then sons are born, and the female sperm is more overriding then daughters are most likely to be born. In the uneven possibility of the both the intensities of the 'veerya' then the result might be either way or even of a 'napumsak' or a weakling. In the event of avoiding the congress on the six forbidden nights viz. the fourth night of the female's season, besides the eleventh, thirteenth as also the 'parva dinas', then the concerned couple would remain as 'brahmacharis' or of celibacy. Any father of even remote enlightenment if accepts the smallest perquisite or benefit out of the son's wedding would tantamount to selling off his son and the relatives of the father-in-law included who seek to enjoy the perquisites of the bride's wealth concerned would be sinking in sin and have no place even in hell. In Arsha Vivaahaas, one might justify the gift of cows and bulls to the father in law or the relatives, but that kind of an excuse is highly ill-justified and even if it is stated as a token of the love and courtesy for the bride. Women in general ought to be respected and adorned by their fathers, brothers, husband and brothers-in-law in their own interest and welfare, since that specific clan in which the brides are respected are blessed with divinities as otherwise men of such clans even if engaged in sacred rites and any type of sacrifices would yield no returns at all. Such families in which women are disrespected end up in disasters and destructions while those who worship and venerate women are progressive and prosperous in the long run. Any family which womanhood is harassed shall soon get collapsed, as a definite writing on a wall rather magically. Indeed in a family where husbands *seek* to always please their wives besides other womenfolk in the family units with holiday trips, gifts, food and such other niceties there would be lasting peace and fulfillment. In case the housewife is not attractive enough with bodily brightness and smartness, her indispensability in a family be proven many other ways and means too for sure and furtherance of progeny gets assured. In such weddings which are mismatched, the tendency to neglect to dharmic values especially in dissimilar backgrounds of families and varnas would usher in disequilibrium sooner or later, more so when the established regulations as in respect of a higher caste like of Brahmanas in which Veda Pathana, performance of sacred rites, vratas, fastings, and so on take a back seat. In the mismatched weddings, the socio-economic practices gradually tend to change such as handicrafts, trading, farming, service to royalties, chariot manning and so on while the mastery of scriptures, acquisition of knowledge, Sacrifices and such other pursuits are eroded and ended for ever. Such families replete with Vedic Knowledge- even being a few and select and even with meagre earnings for livelihood- are blessed indeed with glory and most worthwhile.

3.69-118) Vaivaahikaagni had been prescribed by the Sages of the yore for daily observance by the Brahmana Grihasthis in the forenoons and evenings besides the Pancha yagnaas like offering Homa, 'Bali' or Bhuta Yagna, Vaishwadeva, Tarpana, Swaadhyaya. Besides, every Grihasti would need to secure five sinful weapons viz. hearth, grinding-stone, broom, pestle and mortar, besides a water-vessel. Grihastis were advised by the Sages to make amends for the sins committed and hence the daily sacrifices. Maharshis had prescribed observing daily the Pancha Maha Yagnas viz. Brahma Yagna or Teaching, Pitru Yagna or Tarpana, Deva Yagna or homa kaarya, Bhuta Yagna, or Bhuta Bali, and Manushya Yagna or Atithi Seva and Bhojana. Even by performing the Five Maha Yagnas to the best of

one's ability, still a human being is still not stated to be rid of one's blemishes. In case the person does not serve food to Devas, Atithis or guests, bhrutya or subordinates and servants, mother and father, and one's own family, then even while being alive is as a dead entity. Maharshis designated Maha Yagnas as Aahuta or offerings to the Fire God as per the vedic texts, huta or offerings to Devas by way of burnt oblations, Prahuta or offering food by spreading food by way of bali for bhutas or non human species, Brahma huta or offering food as the left over of the homa karya to Brahmanas and guests, and Prasita or tarpanas to Pitru Devas or manes. Vedaadhyayana as an important adjunct with Agni Karyas: this is especially so in respect of Deva Yagna as that obervance is dedicated to 'Jagadrakshana' and 'sarva charaachara rakshana'. Whatsoever is given as ahuti to Agni, reaches to Surya Deva who in turn blesses with ample and timely rains resulting in plentiful food supplies and sustains the public general. Just as all the Beings in the Universe depend on 'Vayu' for life and the very existence, thus the beneficent circle is set and tuned to by the acrivities of Grihasthis thus. Those weak-minded house holders who are not upto forbear the duties expected of them would thus not fulfill their own prosperity and wellbeing in the course of their life span, let alone contribute to the Universal Welfare. Thus the moral resoponsibility of every house holder of the Brahmana class is such as expected of *Rishi*, *Pitara*, *Deva*, *Bhuta* and *atithis*. Rishis are contented by 'swaadhyaya, homa kaaryas are happy by Devataas, Shraaddha Karmas make Pitru Devas, food would bring contentment to co- beings including atithis, and bhuta bali would assure co-beings. By this process, Universal Peace and Prosperity is stated to be ensured by what the Grihasthis according to their respective abilities. Let the Pitru Yajna be performed with food, milk, water, sprouts and fruits as prescribed. However let not a Brahmana guest be offered food on account of Vaishvadeva offering but only the shraddha food on that specific day. On that specific day of Pitru Yagna, the Vaishvadeva offering of food in the domestic fire be consigned only to Devas, first to Agni, then to Soma, then to both Agni and Soma jointly, further to all the Devas (Vaishva Deva) and to Dhanwantari; the next recipient to Kuhu or the Goddess of the New Moon, Anumati the Devi of the Full Moon Day, Prajapati the King of the Beings, to 'Dwaavaaprithivibhyaam' or jointly Prithivi and Akaasha and finally to Agni Swishtaakriti or the Agni Kunda pronouncing 'swaaha'. Having thus performed the homa as prescribed, then do the circumambulation of the homa kunda, one should offer in all the directions from east to the south to Indra, Yama, Varuna, and Soma as well as to their respective 'parivaars' or attendant deities. Then, adore Marut Devas food be scattered near the door announcing 'Marudbhayah' and sprinkle water stating 'Adbhuyah' on the pestle and mortar of the homa kunda, 'Vanaspatibhya' to trees. Near the head of the homa bed, the Brahmana should make offerings of 'bali' at the head to 'Shri' or the household property and its goods, on the chest the ceiling of the dwelling place, feet the bhudevata to venerate Bhadrakaali, and at the centre of the house to Brahmanas and Vaastoshpati being the Over Lord of the residence simultaneously and jointly. Further, Vishva Devas be venerated as they roam around on the skies in favour of Beings that fly all around and to those of 'praanis' on skies again in the nights. Bali be offered skyward to 'Sarvaatmabhuti' and to Pitru Devas in the southern direction of one's residence. The house holder Brahmana should place on the ground some food for dogs, outcasts, those with incurable diseases, crows and insects. This is the pattern that Brahmans are required to respect the Devas and Beings with food to carve a place for themselves in the 'Parama Dhaama'. Following this procedure, the foremost 'bhojana' or food be served to respected guests as also to a brahmachaari / ascetic at his residence. Indeed the fruits or merits of serving food to the Brahmachaari would tantamount to 'go daana' itself. Equally significant would be to donate 'Bhiksha Paatra' or a begging bowl to a Panditha well versed in Scriptures. The oblations to Devas and Pitru Devas made stated to be a waste in case without 'shraddha' and clean conscience just as offering ashes without fire. Indeed any offering made to Agni

Swarupa Brahmanas of high learning and of austerities would most certainly save the donor of misfortune and guilt. It is not necessary or wasteful to offer food and water to a well deserved person of letters beyond one's own means and equally true to offer a least deserved Brahmana with precious gifts. Whenever a guest of honour would arrive at one's doorstep, it is incumbent on a virtuous householder to offer seat and water with respect and without least hesitation. A Brahmana guest with learning should never be sent away but spare one's own corn or earnings to let the former enable to observe the performance of Panchagni Vidhis of Aahavaneeya, Garha patya, Dakshina, and Shrouta Aavasathya. Even in the absence of ample food resource, every Brahmana house holder must be able to a mat to sit on, a place to rest, some water and pleasing and respectful conversation. If a guest of such honour if provided overnight stay is termed as 'athithi' in the real spirit: A person of the same place of residence who is a 'sahaadhyayi' or a colleague who too as much learned and co-observer of daily agni karyas and duties of virtue is not to be considered as a visiting guest even as his wife is at his home mainly for the attraction of good food and gifts especially during the Vaishva Deva time is deemed as an avaricious animal and in their next births. However, a guest arriving after sunset or at an inopportune time should never be turned off even if the host has already taken food but ensure proper reception and food; such hosts if extend hospitality should attain wealth, fame, long life and swarga phala. Such guests be offered seat, bed and excellent treatment; at the same time even if the host's Vaishva Deva is over, the host should not serve the left over of the 'bali anna' but freshly cooked food. A cultured Brahmana guest need not divulge his gotra and achievements of knowledge just to achieve a meal; such boasters are known as 'vantashins'. Further, there need to be a kshatriya or non-Brahmana guest even if he be a personal friend, nor a relative or even a teacher. However in the event of a non-Brahmana might arrive in the manner of a guest then for sure the Brahmana host could and should entertain him with food and courtesies, but after the Brahmana host and his family would have finished their meals. This would show the magnanimity and grace of the Brahmana host. Similarly, the Brahmana should entertain his friends of other castes along with wife and family as per his desire and ability without hesitation, especially to newly married couple, to infants, to the sick and to pregnant women as exceptions; in such exceptional guests while ignoring the latter category of guests, cramming the food earlier would be sinful as they after their death would be devoured by dogs and vultures. More over a Brahmana householder should eat food only after the Brahmana athithis, relatives and even servants along with his wife. Surely the householder ought to honour the Devas, Pitru Devas, Rishis, men and the guardian deities are satisfied foremost. He who eats food alone and with wife eats nothing but sin, without observing the aforementioned.

(119-168) In the eventuality of the arrival of a King, or the household priest, a just wedded person, a son in law, father in law, a maternal uncle especially after long lapse of time even during the Vaishvadeva Puja time, then they ought to be honoured with new clothes; if a King or even a shrotriya vidwaan visit then they be adorned with a 'madhuparka' as gifted to the host at the end of an yajna kaarya if recently so obtained. In the evenings the housewife might offer bali even without mantras; otherwise the procedure of evening vaishvadeva would remain the same as that in the morning. A brahmana after performing Pirtuyajna should keep the sacred agni, as renewed every month to enable the Amavasya Shraaddha for the convenience of observing the monthly ritual of 'Pindaanvaahaaryaka shraddha' called 'maasikas'. Pitru devataa's maasika shraaddha is known as anvaahaarya to be observed as pinda shraaddha. The details of how many Brahmanas and what kind of them to be given food are as follows: the Kartha should feed two Brahmanas for offering food in favour of Devas, three for the Pitru devas or atleast one each, even as a wealthy person even more. An ideal puja as per 'deshakaala' conditions and

availability of ideal brahmanas are stated to be significant inputs in stead of an unwieldy crowd of Brahmanas to be offered the food. Indeed this Pitru karma is expected to be observed with great diligence and purity of mind on a moon fall/ amavasya day and those engaged for the purpose only by srotriyas only with Veda jnaana for certainty and then only the results would be rewarding; such learned Brahmanas are worthy of strict selection and might even be a handful among a million; Food offered to the Pitru Devatas is indeed a distinctive affair, for the recipient hands smeared with blood could never be cleansed with blood! Those recipients and consumers of ‘havya-kavya’ too after all at their death would have to finally devour redhot spears and iron balls too. Some Brahmana recipients of food offered are ‘atmajnaana viditaas’ or of self imposed discipline or some others could be replete with vedic knowledge and austerities and sacred rites. Thus oblations to Pitrus should be consciously presented according to the Sacred Scriptures as applicable to all the ‘varnas’. Be there a father ignorant of Scriptures but whose son is well read or a son ignorant of the Sacred Texts, in either way, the one who is erudite since the reverence is always for Vedic knowledge as does not get attached to generations; even in the case of age considerations, the choice of Brahmanas is always for vidya. On the same analogy, in the context of engaging ‘shraddha panditaas’, considerations of friendship or enmity, much less of close relationship, are of the least consideration. It would be a gross underestimation to engage anybody else other than any other consideration of merit simply for the sake of showering gifts and entertaining with food delicacies; such shraddhas are merely counterproductive as offerings to pisaachaas or to blind cow in a goshaala or throwing fruit-generating seeds in a barren soil. Any ‘daana prakiya’ to a vedic brahmana assures excellent berths in the upper lokas alike to to the donor and the recipient. However, in case there is no choice of availability of a learned Brahmana at hand, then the choice could fall rather on a virtuous friend rather than a semi-qualified enemy. In anycase the best choice of a Brahmana bhokta is one who has studied Rig Veda, being an expert of Yajurveda and a competent singer of Saamaas! If only such a venerable vidvaan bhokta were available for the ‘shraaddha’, the ‘pitru ganaas’ for seven generations would surely be liberated! This indeed would be the prime criterion in the context of offering ‘havya-kavyas’ or sacrifices to Pitrus and the rest are of subsidiary considerations. On such sacred occasions, the karta of the sacred sacrifices should entertain with food and gifts to the following ten respectable relatives and associates: Maternal grandfather, maternal uncle, sister’s sons, father in law, one’s own guru, daughter’s sons or ‘douhitras’, son in law, close other relatives / brahmana friends and the ritvija/ and yaajya. Even if a brahmana be invited to any Sacrificial Yagna, the principal bhoktas need to be selected as per aforesaid norms in ‘shraaddha karyaas’ and in any case, those other Brahmanas in respect of all ‘pitru karayas’ ought to be verified of parentage; Manu declares that thieves, outcasts, eunuchs or athiest are prohibited to participae in pitu karyaas. Moreover, vidyarthi, ignoramus, skin diseased, gamblers, and extra persons at various sacrifices, physicians, temple priests, meat sellers, shopkeepers be avoided to pitru karyaas. Also avoidable are village heads and his servants, person of crooked nails and teeth, defiants of teachers, money lenders and those who have renounced agni karyaas. Also discardworthy to attend pitru karyaas are kshaya rogis, those depending only on the earnings of cattle, discarders of nitya karmas, those who wedded before elder brothers, Brahmana dweshis, actors and professional singers, those Brahmanas who ignored the sacred five daily duties, who marry low caste or remarry, squint eyed ones, the remarried, married to fallen women, teachers against payments especially of low class pupils, who is quarrelsome, son of an adulteress, a dealer of intoxicants and arms, a sea farer, a bard, a deserter of parents and Guru, a teacher of fallen progeny, a prisoner, drunkard, gambler, a victim of venereal diseases, and all those censured by the societal men of letters and virtue. In short, no Brahmana without

knowledge and tradition be ever included among the virtuous ones in the execution of the respectable and sacred Pitru karmas since no homa prakriya be ever observed among mere ashes!)

169-201) Manu declares that once learned and virtuous Brahmanas are invited and seated in a row for the food and other offerings of Devas and Pitrus, the latter would surely be pleased and in reverse the most undeserved guests upto the range of Raakshasaas would have the least if not of negative results would follow. For example, a guest invitee who marries well before his elder brother, and the person instrumental to such weddings besides the father in law and priests are certain to be destined to narakas., as these are appropriately called as Parivettas and Pankti Brahmanas. Again, a Brahmana who seeks the disrespectable company or union with his deceased elder brother is named Didhishupti and the consequent progeny are named as Kunda if the illicit connection even when the elder brother were alive and Golaka once the elder were dead. The presence of such disqualified relatives of the Kartha at the 'Shraaddhas' to Devas and Pitrus would adversely affect the Pitru ganaas who would certainly curse the Kartas to end up in troubles instead doing them good. It is stated that even a well meaning kartha of the 'havya-kavyas' if not taken proper care to check the appropriate guest list but ignores the said norms then the presence of a blind person in the shraaddha could cause loss of reward of as many as ninety guests of the virtuous invitees, of a leper for a hundred, and of several more if that Sacred 'pankti bhojan' is tarnished by the mere touch and worse the intake of such sacred food by a person of low rank, learning and conduct. And worse still, even a Pandita Brahmana with Vedic Knowledge who is a conscious party to such obsequies and shraddha congregations due to the allurements of food and several remunerations and attractive gifts too get adversely affected like a vessel of unburnt clay in water. The well read men of extraordinary character and conduct affirm that food and gifts at the 'havya kavyas' offered to 'Soma Vikrayis' or the sellers and dealers of intoxicants as also such undesirable guests as afore described tend to degenerate to flesh, marrow, blood and bones and nothing else! When one describes the most ideal men of letters should be or those replete with learning of Vedas and Vedaangaas and the descendants of impeccable heritage of Shrotriyaas viz. 'Trinakiketas' or who preserve Panchagnis, as defined in Kathopanishad viz. those seekers who worship the Panchagnis or Five Fires viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; also 'Trisuparnas' or those well versed in Shat Vedangas of *Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha* and those sons of puritan women wedded as per Brahmana rites and 'Jyeshtha Saamagaas' or senior singers of Saama Veda. Indeed, those are the true Brahmanas who digest the essence of Vedas, expound it to students, who has would have given thousand cows and 'shataayushchas' or centenarians are defined as the Bhahmanas to the core! On the day of the Shraddha-Karma, how one should wish to join the company of the other Brahmanas when truly Devas and Pitru ganaas should line up to actually and physically present themselves before the Kartha who himself be unique indeed! Such should be the three superior most Brahmanas to be respectfully invited even earlier and ensure their presence on the actual Shraddha day. But that specific day, Vedaadhyayana be excluded and so should be the Karta to refrain from Veda Pathana. The Pitru devas and Devas, like the wind, would keep following the respective Pandita Brahmanas and are in close contact with their counterparts by imitating the representative Brahmanas. It indeed becomes a firm commitment on the part of the invited Brahmanas to make doubly sure to keep up the promise of timely attendance and any departure or failure should turn the invitees liable to guilt of a crime and face the same to turn into hogs in their subsequent birth. Those Brahmana Invitees ought never had mingled or have had any contact with the fallen or low rank women since Pitru ganaas are actually

representing them in their every action. Be it clearly known that the representatives are to be: the Pitru ganas are primeval deities free from anger, as also consummate with purity, chastity and peacefulness and the most virtuous. Be the details of Pitru Devatas well understood especially of their origin, the methodology of worship to them and their powers: The ever glorious Swayambhu Manu's progeny like Maharshis Marichi: Virat's -Swayambhu's - illustrious son Somasada was the father of fourteen Sadhya Devas or the celestial personnel of Universal Security Chiefs. Marichi was the famed Agnivattha Devas the sons of Marichi famed in the context of Pitru Devas. The clan of Barhishad who was the son of Atri Maharshi and the former's progeny were Pitras of daityas, daanavas, yakshas, Gandharvas, Sarpas, Rakshasas, Suparnas, and Kinnaras. Somapaas are venerated by Brahmanas, Havirbhujas are the Pitras of Kshatriyas, Aajyapas are of Vaishyaas and the Lower class consider Sukalaani as their Pitras. Bhrigu's son was Somapa, Angeeraas son was Havishmaan, Maharshi Pulastya's son was Aajyapa and Vashishtha generated Sukalini. Now, the Pitras of Brahmanas are Agnidagdha, Anagnidagdha, Kaavya, Barshidas, Agnishvattas, and Soumyas are the Pitras of Brahmanas alone. But be it known that there Pitras there are innumerable sons and grandsons besides the afore mentioned four classes. Thus the illustrious Rishis of the yore generated Pitru Ganas, from Pitrus were the Devatas and human beings, and from the Devatas the entire 'shthaavara jangamaas' or the whole lot of moveable and immovable beings in the process of universal creation. In sum thus, there are seven categories of Celestial / Deva Pitras, three of them being Amurtaas or Incorporeal while four more are samurtaas or corporeal. Three incorporeal ones are Vairajas, Agnishvattaas, and Barshidaas while the four corporeal Pitru ganaas are Somapas, Havishmanas, Aajyapas, and Sukalins or mind born only.

202-246) Once silver or silver like vessels are used full of water, shraddhas are sought to indicate auspicious omens as Pitrus and Devas should be satisfied. Indeed the contentment of Pitru Devatas is more significant in the context of Shraddhas and as such the intervention of Rakshasaas be negated for the Karya. Invocations be therefore recited to ensure the fulfillment of the objective : Initial invocation to Devas be announced at the very beginning for the success of the Pitru Karmas. From the beginning and at the to the conclusion of the shraaddha karma, invocations be recited in favour of Devas and not of Pitras as otherwise, there might be risk for the very auspiciousness of the Vamsha. Pitru Devas are stated to favour open areas for the task, or the banks of rivers/waterbodies with least disturbance of the surroundings. It is at such a secluded area purified and smeared by cowdung that the 'karta' and the men of virtue to perform are made to be seated towards the South on the kusha grass mats on a pursuant to 'snaanaas' while initiating with 'aachamana' or sipping water thrice. The worship is initiated with the representative of Devas followed by those of pitrus. The Brahmanas be facilitated to wear 'pavitras' of kusha grass around the right ring hand fingers and after decorating them thus, worship be initiated first to the representative of Devas and then to that of Pitras by respecting them with flower garlands and perfumes, presenting them with water, black 'tilas' or sesamnum seeds, following the Karta's agni homa as prescribed. To start with Homa be performed along with tarpanas respectively to Agni-Soma-Yama to ensure protection of the Shraaddha as followed by the Pitrus; in case 'agni' were not present then homa karya be not performed but the Brahmanas hands be the instruments by the karta for performing the three 'aahutis' since Brahmanas are represented by Agni; indeed, the Brahmanas as invited are stated as those with no anger and always peaceful with equanimity and mental maturity. Thus by way of 'Agnoukarana' homa in the anushthaana krama, the karta in apasavya or reversed holy thread manner should sprinkle water with right hand on earth towards the southern direction, as this place is earmarked for placing the pindas or cooked rice cakes as placed on the darbhas or the kusha grass. Along with the 'sheshaana' or the left

over of the cooked rice the formal manner of pindas be placed to invoke three generations and for the contentment of the other pitrus the remainder rice particles too and wipe the hands fully. Thereafter, facing north 'aachamana' be performed thrice as also three 'praanaayaamas' or breath controls; those who are aware of the formal mantras meditate the respective Six Season's Devas and to Pitrus. With concentration and pointed meditation, the left over water of the 'pinda daana patra' be placed around the 'pindaas', smell them and keep back in the order of their placement. By serving small left overs of the pindaas, the Brahmans be allowed to consume as per the respective mantras. In case the father of the karta were alive, the shraaddha be made applicable to the 'divangat' or dead generations above and if the father were not but the grandfather were alive the respective by gone ones be venerated by the shraaddha after receiving the instructions of the grand father alive. The karta should then offer to those Braahmanas in their hands of 'tilodakaas' stating 'swadhaa astu' to the dead father-grand father-great grand father; further the karta should state 'vridhdhirastu' of the remaining food and remember the Pitrus and serve to the bhoktas. As and when the food to be served to Braahmanas is sought to be attacked by the mean and wicked malevolent Asuras and hence should be brought and served with both hands as a safeguard. Hence the extra precaution to carefully place delicacies of food such as dals, vegetables, items of milk, curd, honey on earth. Various items cooked with patience and expertise like bhakshya-bhojya-lehya-choshya-paaniyaas be kept by the housewife with piety and patience before the Braahmana bhoktas and guests. At the time of shraaddha, there should be no impulses like cries, angers, untruths, anna dooshana; cries tend to feed pretas but not pitras; anger feeds to enemies, blatant or even minor untruths would feed dogs, and 'anna dooshana' feeds to Rakshasaas and discarding food would feed sinners. Whatever food is consumed be palatable to bhoktas and during the consumption, only Scriptures and dharma adhyaaya or pravachanas be recited and heard. The host should gently prevail on the guests by conversation of such matters as would generate interest to the bhoktas and by mild and pampering persuasions to enjoy the items of food dishes. In the shraddha bhojana, a daughter' son or 'dauhitra' - a student or otherwise -be also present to help the karta by making the bhoktas seated comfortably and to scatter 'tilas' there around to usher in a climate of purity and sanctification. In the course of shraaddha bhojana three essentials be stressed viz. peaceful surroundings without anger, cleanliness, and with being hasty. Care be taken to keep the food warm, tasty, and praiseworthy. The bhoktas in turn should enjoy food in silence by freedom of movement and complete relaxation; when the bhoktas consume food with sheepishness or turned towards south and with footwear on then the food is stated as consumed by Rakshasaas and not the representatives of Pitru Devatas. As the venerable bhokta panditas consume food there ought to be visible by the following: By chandalas, pigs, cocks, dogs, menstruated women and eunuchs. All the acts of Agnihomas, daanas, braahmana bhojanaas, Deva and Pitru karyaas once seen by the prohibited ones would be done to naught or even negativism. Shraddha worthy of food if smelt by a wild pig, or swept of wind by a hen, seen by a dog, and touched by a low class person is wasted indeed. Care be taken that in the vicinity of shraddha food service there be no lame or squint eyed or redundant limb or a servant of the karta be cleared and checked. In case a Sanyasi arrives to a Brahmans's arrives at the time of shraddha, then after securing the consent of the bhokta Braahmanas could honour the ascetic with food and courtesies as per the host's ability. After the conclusion of the food then spread out 'darbhas' before the 'eating leaves' before the bhoktas. The left over food of the bhoktas be scattered before the leaves meant for those children who died before the 'samskaaras' denied for them; the left over food items after service to bhoktas be also shared with honest and loyal servants too.

247-286) Following the death of a 'dwija', before the performance of 'sapideekarana' and until Vaishvdeva or offerings to Devas, the shraddha be observed with only one pinda, and after the sapindeekarana, the sons are required to offer the prescribed three pindas as the food offerings to the three earlier generations as prescribed above. In the event of offering a shraddha bhojana to a fourth 'varna' person, then the donor would headlong fall into Kalasutra naraka or with feet above and head below. Shraddha bhojana if offered by the karta to a fallen woman then the fore fathers would be in the custody of the fallen woman's 'vastra' for a month long before release. The respected bhoktas of the shraddha bhojana if enquired whether they were contented, then 'triptaanaachaamayettatah' should be the reply followed by 'aachamana' when the bhoktas are requested by the karta to relax and rest for a while and subsequently the bhoktas pronounce 'swadhaastu' since the occasion demands the pronunciation of 'swadha' shabda in the shraddha's context. [Agni Deva's two wives are swadha devi and swaha devi sisters.] After the proclamation of satisfactory meal, the Karta would receive clearance of sharing the remnant bhojana material by the bhoktas., the latter declares 'ruchitam--sampannam' (for goshthu or meat shraaddha, the bhoktas pronounce as 'sushritam- sampannam). In after noon time, the pankti bhojana is organised at the clean place as purified by cow dung and kusha grass to shrotriyas including hermits, vidwans, and the rest of distinguished guests of honour. Thereafter the Karta and wife could eat with concentrated mind silently seeking the blessings of the Pitru ganas positioned towards the south meditating: may all those in our 'vamsha' who follow the tenets of Dharma and Nyaaya, our immediate progeny and all the rest be protected of their respective lives and endowed with health, wealth and contentment. All the same, 'Shraaddhaana' be so plentiful that all the respected guests be so satisfied that they do not ask for more but those mean and low Brahmanas after consuming 'shraaddhaanna' seek to eat again on the same night again would be reborn as pigs again in their subsequent lives. Following pinda daana, the pinda bhojana be given to cows, or Brahmanas or goats as as a last resort deposit in water flows. Some might also give away to birds, or consign to Agni Deva himself, if not in water; those Pativrata women of extreme orthodoxy especially desirous of begetting sons of virtue do readily consume the pindas. Such pinda bhojana do beget sons of longevity, fame, virtue and prosperity. Thus after cleaning hands and 'aachamana' the karta would give away the pindas. Thereafter, Vaishvadeva or Deva Puja as a part of the virtuous daily routine and as a component of dina -dharma or a daily duty of a 'sad-brahmana'. Such indeed also the description of satisfying the pitru devas by sesamum grains or tilas, rice, barley, maasha grains, water, roots, and fruits; it is stated that after the death of a person the shraddhas would satisfy with the grains etc. upto a month as the maasikas. Manu Smriti also describes in great detail from stanzas 268- 272 the bali or sacrificial offerings of non-vegetarian food of fish, deer, sheep, goats, birds, and so on might satisfy the manes for defined months and several years! Having thus stated, Manu reverts to the fruits of offerings by Brahmanas to the Pitru Devas in specified months and seasons of a year as follows: in the rainy season of Maagha Maasa on the trayodashi tithi or the thirteenth day the offering of food mixed with honey, would please them highly for ever. Similarly Pitru Devas clamor and scream for any of the Brahmanas of their 'vamsha' to make offerings of milk, honey, butter, curd, and food on the chaturdashis especially in the shadows of elephants in the southern direction. Those brahmanas of virtue who perform shaddha karma formally during the krishna paksha on any day beginning from dashami the tenth to amavasya or the moon fall day-excepting the fourteenth would bless them due to their immense contentment. Those who perform shraddhas on lunar days and under the even constellations shall indeed attain fulfillment and male progeny. Just as shraddhas performed during Krishna Paksha are far more effective than during the Shukla Paksha, the Aparahna and Purvaahna performances are more significant and pronounced. Keeping one self in praacheenaa vidhi or the reverse

position of the Yagnopaveeta, a Brahmana grihastha is expected to observe the shaddha karma through out his life time with utmost sincerity and extreme faith. Shraadhha Karyas are forbidden in the nights as those are predominated by Raakshasaas. Similarly these are avoided earlier in the mornings too as Saandhya Devas too are in position and let the day advance well but not too early certainly. Brahmanas are duty bound to perform shaddha at least thrice a year in Hemanta, Greeshma and Varsha kaala [The Seasons are Vasanta/Spring/Chaitra-Vaishakha/ Feb 19-April 19 approx; Greeshma/ Summer/ Jyeshtha-Ashadha/ April 20-June 21 approx; Varsha/Monsoon/Shravana-Bhadrapada/ June 22-Aug 22 approx; Sharad/Autumn/Ashwin-Kartika/ Aug 23-Oct 22 approx; Hemanta/ Pre Winter/ Margasirsha-Pushya/Oct 23-Dec 21 approx; and Sishira/Winter/Magha-Phalguna/Dec22-Feb18 approx]; further ‘Sadbrahmanas’ are required to observe daily ‘Pancha yagjnaantara shraddhas’ or as an integral part of Pancha Yagnas. Shraddha homas are however not, repeat not, to be executed in loukikaagni and aahitaagni or the common house hold agni except on Amavasya days. Whosoever dwija after accomplishing ‘baahyaantara shuchi’ or external and internal cleanliness would perform pitru tarpana should indeed accomplish ‘nitya shraaddha phala’ or of fulfilled shraddha; indeed the most ancient designation accorded to Pitru-Pitaamaha-Prapitaamaha or father-grand father and great grand father as of Vasu rupa-Rudra rupa-and Aditya rupa are such as popular for ever! Truly indeed, vighasa bhojan or what remains from the food remains of brahmana shraddha bhojana is amrita or ambrosia itself! Thus are the decrees and regulations pertaining to the manner in which ought to live everyday!)

Chapter Four: 1-38)With the completion of the first phase of life which had been devoted to Gurukula and Brahmacharya, a Dwija would enter the ‘Grihasthaashrama’ after wedding and run in his house. He should now seek means of fulfilling household needs as also ‘nitya karmaanushthaana’ and earn monetary support merely by just and unquestionable sources in such a manner to seek comfortable yet virtuous and frugal living. The dwija grihastha should subsist by Rita or truthfulness, Amrita or ambrosial or of fulfillment but not of Mrita or deathlike or Pramrita or what ends up with deadly results and not even Rita-anrita or passive untruthfulness but certainly not of ‘shwakritya’ or of dog’s life! Again, Rita denotes honest living, Amrita is contentment, Mrita is deathlike as of begging or dishonesty and Pramrita is like farming and trade which is like a thin line between ‘Ritaamrita’; in any case ‘svavritti’ be avoided totally. Grihastha might perhaps store ‘dhaanya’ adequate to fill up in a granary or keep sufficient in a jar for the consumption of the house hold for say three days; in a different version of Manu Smriti, it was suggested that if only the trading class do not resort to hoarding, then the need for storing might not be needed! In fact, grihasthas among all the Varnas who refrain from hoarding are considered the best . Any dwija householder normally subsists on one of the ‘Shat karmas’ of -Yajana or soliciting food or krishi or farming, trading or Agnikaryas. The first one also refers to ‘adhyapaana’ or teaching scriptures and ‘pratigraha’ or accepting ‘daanas’. The last one way of subsistence viz. ‘shiloccha’ or agni-oriented acts and Ishti karyas prescribed for Grahanas and conjunction or opposition of Moon /solstices is considered as sanctified. But Brahmanas are advised to refrain from subsistences by ‘lokavritta’karyas such as drama, dambha or self proclamations and such acts involving untruthful and egoistic activities. To conduct a life of fulfillment and true contentment, let a person of any caste and creed be not lured into unlawful and overambitious pattern of living as ‘trishna’ or chasing mirages leads to anger and mental dissatisfaction. Thus a dwija needs to select such an occupation which provides happiness, longevity and fame in the Society and swarga loka thereafter. Earnings from flippant sources be avoided; what ever is prescribed for distinct classes of the Society by the Vedas be adhered to and that provides the key to ‘Iham’ or life long

and 'param' or thereafter. Let a human being in general keep in full control of 'karmendriyas' and jnanendriyas of shabda-sparsha-rupa-rasa-gandhas or of sound-touch-vision-taste and smells as much as possible. A Brahmana who is a 'Vedaadhyayi' discard all such deeds as prohibited while keeping in view the appropriateness age, means of living, and level of learning follow the dress code, voice-level, and conduct. He should seek to heighten his mental horizons by constant acquisition of knowledge and explore avenues of earnings in rightful manner thus endeavouring to the prestige and happiness of the family. Never ever ignore the significance of observing daily 'pancha yagnas' viz Brahma Yagna or Swadhyaaya and Teaching, Pitru Yagna or Tarpana, Deva Yagna or homa kaarya, Bhuta Yagna, or Bhuta Bali, and Manushya Yagna or Atithi Seva and Bhojana. Thus do keep the Pachendriyas in control. Those who are able to perform 'havans' balancing with perfection his Vaani or rendering the Scriptures with his 'Praana' or the Life Force ie. 'Praanayaama' and 'Dharana' should indeed reap fruits of far reaching extent for ever; some of the outstanding 'vipras' are capable of balancing 'jnaana chakshu' or the vision of knowledge with 'kriya shakti' or the energy of deeds of virtue thus possessing the in-built capability to perform yagjnaas. Brahmanas are required to observe agni karyas during mornings and evenings; there are also to perform the same on amavasyas and pournamis. When ever the grains of the old stocks are exhausted, 'ishtis' be performed at the end of the Rithus or the six seasons and at the end of the year Soma yaagas be performed as fresh grain stocks are acquired. Those Brahmanas of purity especially desirous of desiring longevity, auspiciousness and prosperity never consume the new grains unless 'agraayana ishtis' are performed with the new grain as prescribed. The practice of animal sacrifice since abandoned was also mentioned in Manu Smriti. No guest of honour would ever stay in a Brahmana's residence without respect and with appropriate and possible arrangement of 'aasana-bhojana-shayya', roots and fruits; at the same time however, no guest be ever entertained in case of heretics, persons of forbidden occupations, sheepish and suspicious nature, argumenative of Scriptures, and of questionable demeanors be certainly discouraged and disallowed in the residences even by exchanging greetings. But, those honourable guests who arrive at one's doorstep as have sucessfully accomplished Veda Vidya, or who have just performed vratas, and such shrotriya brahmanas be venerated and offered 'havya kavyas' or facilitate their observing agni-karyas and piru tarpanas. Further, grihasthies are required to provide 'bhojana satkaaras' to brahmacharis, sanyasins and even unable to cook brahmanas / of other varnas as also offer food and water to non-human being species too as per one's initiative and ability. As a basic rule, a snaataka brahmana or house hold priest who is hungry is expected to approach a King or a well-to-do co-brahmana even for clothing. A brahmana should never allow his clothes get dirty, hair-beard-nails, practise total control of 'indriyas', adorn clean and white clothes, perform nitya veda pathana, carry water full of vessel, wear yagjinopaveeta the sacred thread, hold Veda pustaka, and golden ear rings. He is warned not to vision sun rises, sun sets and midday Sun as also eclipses, forcibly move a calf by tight strings, never run in rains, and never see one's own shadows especially on water surfaces.

(39-91) It is ideal and auspicious if a Brahmana could pass through when he turns to his right side a mould of earth, or a cow, Yagnashaala, curd pot, honey, a popular tree or a Deva / Devi Vighra as he passes by a cross road. A Brahman should not approach his wife with infatuation during he menses periods nor sleep in the same bed as that major misdeed would lead to loss of virility, strength, longevity, vision and mental equilibrium. He should avoid her in that stage even by seeing her, and while her eating, sneezing, yawning or relaxing lest her behavior pattern is most likely affected out of a sense of some shame. He ought to avoid her presence even by looking askance especially when she changes her dress, apply even minimal aids of freshening, or endearing their child; in fact a snaataka vidwaan should desist

from visioning another nude woman, let alone go nearby, or stare at her, or approach when she is alone. He should not eat with eka vastra or clad with single cloth, never bathe without a piece of cloth, nor pass urine or faeces in openness or roadside, or on ashes, never in a cowshed, in open fields of farming, in water, on hills and mountains, ruins of temples and yagnashalas, on holes inhabited by creatures, banks of flowing water flows or while walking, facing wind flows or fire, facing humans, Sun God, or cows. Mala-mutra visarjana be covered with sticks, leaves, grass etc. in silence, with covering his head and limbs. This deed be performed facing north in day times or Sandhyas while in nights facing south; in the times of darkness, shades, and twilights let the act be done with the concern of as a tiger is facing. When a learned Brahmana performs any infringement of the established regulations and persists especially facing Agni, Surya, Chandra, Jala, Vaayu, Go brahmana, he is sure to erode into his knowledge and memory power. He should desist from blowing, playing, jumping over or keeping fire under feet or under cots, in his mouth or under feet and limbs. During 'sandhyaa kaala' or early mornings and evenings do avoid meals, sleep, travel, besides scratching ground, torment animals, birds and harmless creatures as also carelessly throw garlands once worn with respects. Never dump urine, stools, garbage and such discarded material especially mixed with blood and poisonous things in flows of running water. A wise person should never sleep alone in a house, never wake up elders from deep sleep, converse with any woman in her menses period, nor attend an yajna for the sake of receiving gifts. Never lift one's right hand in a Yaagashaala, Go shaala, in the presence of Veda Vidwaans, and bhojanas. Do not interrupt a cow suckling its calf nor mention about this; do not vision a rainbow nor announce about it to others as that sight is harmful. Do avoid visiting a place of cruelty and viciousness as also that which is diseased, besides lonely travels and long stays on mountains and high altitudes. Opting for residence in the kingdoms of low class Kings, and even visits to blatantly lawless places be prohibited. Avoid food with oil extracted items, gluttony, and early morning and late night meals. No exertion without a justified reason or cause even for curiosity be evaded. Water is not to be consumed with both the palms nor food placed on one's lap. Brahmanas are counselled not to resort to offensive dances, loud singing, wasteful instrumental music, clapping, grinning teeth, and make impolite and harsh noises even in passionate moods. One's feet be not washed in brass vessels nor food consumed in broken earthen plates and other's footwear, clothes, yagnopaveets, garlands, and items of ornamentation and water vessels. Never ride on untrained horses, and avoid travels by diseased, starved and disfigured animals with limbs, horns, hoofs, and tails. It is safer to travel by such animals which are speedy, healthy and ungoaded. Any auspicious start of a deed be commenced by avoiding rising Surya, smoke of a burning corpse, and seating on broken seats. Clipping nails by teeth and hair cutting by the Self be refrained from as these acts would have long term impact. Bragging be avoided and so should be garlanding over hair; riding on cows and oxen is blameworthy too. No visitor should enter by jumping over walls but enter through the doors and gates and stay under trees through nights. Never play dice, walk with hands being carried by hands, and avoid the habit of eating on bed, on one's own seat, but keeping the food properly on ground or a table. Avoid eating food with tilas or sesame seeds after Sunset, desist the habit of sleeping naked and visiting impure places after food. Eating food while his feet are wet after cleaning as that helps attaining long life but not sleep with wet feet. Try not to enter an inaccessible places uncomfortable to look at by the eyes, see not much less touch 'mala mutras', avoid crossing or swimming water flows with arms and step not on hair, ashes, bones, broken pots or cotton seeds and raw cotton shreds. Do avoid the company of the fallen characters, outcasts, stupids, the arrogant and pompuous with richness, undependable. It is futile to advise the downfallen class about principles of conduct, penance and of 'dharmaacharana' as that might only end up in bad humor and reaction by the listener. Similarly, offering remnants of food, especially

the remnants of offerings to Deva- Pitrus which might pull one down to 'Asamvrita naraka'. Scratching one's head with both hands or hitting the head or forehead in despair or disgust or hitting anybody else's hair or head in anger are to be shunned always. After bathing, it is not advisable to apply oil on head or body. Accept not gifts by non-Khsatriya Kings, nor butchers, oil dealers, prostitutes nor their dependents. Accepting gifts from a cruel, ruthless and unprincipled king is worse than even a butcher in charge of hundred thousand slaughter houses, condemnable to twentyone hells in succession like Tamishra, Rourava, Sangivana, Mahaviki, Salmala ,Asipatravana and so on. Indeed VedaVidwans with the sole objective of attaining 'Brahmatva' after life never accept even valuable gifts from kings with no principles of Dharma and Nyaaya or virtue and justice!

92- 127) A true Brahmana is required to wake up from bed in the very early morning hours or of 'two ghadis' well before Sun Rise and meditate of 'Dharmaardha' or of spiritual wealth as also plan the day about 'dhanaarjana' or of daily earnings. Once fresh from the bed, he would meet the reliefs of nature and after attaining the 'bhahyaantara shuchi' or the bodily and internal cleanliness should concentrate on performing the 'Praatahsandhya Gayatri Vandana'- besides of course the mid day and evening sandhya vandanas too like wise in the day as prescribed. These minimal daily rituals would assure longevity, wisdom, honour, fame and fulfillment as achieved by Rishis of the yore .

Brahmanas -as also other dwijas-are to perform Upakarma on Pournamis of Shravana or Bhadrapada months and devote four months and half of 'Vedaadhyayana' diligently. Then at the Pushya Nakshatra of Pushya month or on Maagha Shukla Prathama forenoon he could formally leave the formal training of Vedaadhyana with 'Vedotsrgana' kaarya outside his place of residence for two days. After these days and nights of 'Anadhyaya', he is expected to recite Vedas in the Shukla Paksha days and Vedangas during the Krishna Paksha period diligently, regularly and as per proper pronunciation of 'Chhandas'. But the recitation be avoided in the presence or the vicinity of the lower class of the Society and after the recitation especially in the forenoon, he should not sleep out of tiredness. The recitation be not resorted on such occasions when 'Vedaadhyayana' is prohibited and teaching of the recitation too is as per regulations avoided. During the rainy seasons as also when the sweep and sound of winds or dust makes the recitation inaudible, Vedaadhyayana be discontinued. Manu Brahma asserts that when ever lightning, thunder, meteor falls, and rains fall, Vedaadhyana be not done till the hour of the occurrences of the hindrances on the next day. As these phenomena occur and after the homaagni is blazed then again vedaadhyayana is forbidden and so also when unseasonal rains happen the previous night, or sounds of earthquakes or foul smells are experienced, when a corpse lies in the vicinity, when cries of distress are heard or even when crowds are around . While in water, at midnight, in the surroundings of excrements, in the state of impurity, or following a shraaddha bhojana then too no recitations of sacred stanzas be recited. A vidwan Brahmana three days ahead of a request for attending an 'ekoddhistha' shraddha or when the smell and stain of shaddha bhojana be there or when the King of the land is impure through births and deaths in his family or during eclipses too would avoid Vedaadhyayana. During relaxations in bed, feet raised in lying or seated, when cloth is tied on body with blisters or body aches, having just eaten meat or food or during fog, arrow sounds are audible, during Sandhyaa twilights, pournami-amavasyas, on fourteenth and eight days of a month, during dust storms, red light skies, Jackals howl, dogs bark, donkeys bray, or camels grunt, in or nearby burial grounds, in cow pens, while wearing dress of intercourses or of receipt of funeral gifts, when there are surroundings of one's neighborhood is robbed or put on fire, on receiving animals or gifts from shraddhas, Vedaadyayana be discarded. 'Anadhyaya' is enforced at the time of Upakarma, Vedotsarga for three days while on the Ashtakas and the nights preceding the heraldings of Rithus or Seasons for one day and night. Recitations of Vedas is also prohibited on animal-carriage rides, on trees, on water like boats, barren lands, camps, battle grounds, arguments, soon after eating, state of indigestion, vomitings, spills of blood and wounds. Another significant precaution of Veda Pathana is to refrain from the recitation of Rig-Yajur Vedas when 'Saama

gaana' being sacred to Pitru Devas is in progress or interrupted as the latter has some impure sounds. Also Vedaadhyayana be not resorted to soon after the recitation of Aranyakas of Vedantas. More over, Rigvedo devadaivatyo yajur vedastu maanushah, saamavedah smritah pitryastasmaat tasya ashuchir dhvanih/ or Rigveda is related and sacred to Devatas, Yajurveda to human beings and Saama Veda is relevant mainly to Pitru Devatas; hence the sounds of the purity differ accordingly. That is the reason why the learned Vidwans with the knowledge of all the three Vedas do daily recite Gayatri-AUM-and Vyaahritis in that order and then the texts of the Rig-Yajur-Saama Vedas. In any case, Veda -adhyayana ought to be interrupted for a full day and night, especially when cattle, frog,cat,dog, snake, rat and such species pass through the Guru-Sishyas. Also when either the Guru or Shishya is impure for whatever reason, then also Vedaadhyayana be certainly interrupted. This closes the Anadhyaya Prakarana)

(128-150) A snaathaka dwija should refrain from approaching his wife for conjugal happiness on Amaavasyaas, Ashtamis, Pournamis, and Chaturdashis and certainly during her menses period. He should not take bath at midnights, after meals, during sickness, wearing garments, nor in pools without knowing their depths. He should also take care of bathing in the shadows of Deva Pratimas, Gurus, Vidwans, Kings, Dikshitas, and kapila cows. He should not spend too much of time at cross road areas especially at midnights, Sandhya timings, and after eating heavy funeral meals. He should carefully avoid stepping on 'malamutra raktas', spittings, vomits and impure water flows on the roads. He should ignore the sight of an enemy or his associates, suspicious characters and another person's wife. Indeed there could be no end to worries and even longevity in entering into conversation or contact with another man's wife! Those who seek mental peace should never spurn kshatriyas, vidwans and much less tease a snake as there could be long standing vengefulness. Never resort to self-pity for one's failures of life but keep on ever striving till the end of life. *Satyam bruyaat priyam bruyaan na bruyaat satyamapriyam, priyam cha naanritam bruyaa desha dharmah sanaatanah/* or do always speak the Truth yet softly in a non-offensive manner and that precisely is the 'Sanaatana dharma' or the age old adage. Do keep passive and say encouraging words lest offensive tones never attract negativism leading to misunderstandings. Neither in the mornings nor in the daytime and evenings, do avoid the company of the lower class of the Society and even cross their pathways. At same time, never insult those of lower birth, with redundant and deficient limbs, nor the aged, the poor, unrepresentable faces and figures. After taking food, never touch body parts, other Brahmanas, and Agni. Those Brahmanas with ill-health should refrain from touching cows, co-Brahmanas nor glance at Surya on the sky. In case by mistake the Brahmanas in ill-health touch the body parts, then they should perform 'aachamana' or sip water and sprinkle water on the eyes and all over the body, especially the naabhi or navel and the secret parts by way of 'prayaschita' or atonement. In fact even the persons of health should touch the parts very rarely. In fact, one should be of auspicious habits of cleanliness and of self control of limbs and senses ever engaged in Japa-Tapa-Homa Karyaas with the least possible ill health. Duty consciousness of daily rituals, constant observance of Veda Pathana, maintenance of austerities, 'ahimsaacharana' and an under current of truthful existence should not only ensure ideal physical health but of enormous fulfillment of life. Brahmanas are required to recite Savita Devata Mantras and Shanti Paatha and perform homa karyaas on Amavasyas and Pournamis as also the festival days besides on the ashtami navami days of Hemanta-Shishira Rithis. In favour of Pitru Devatas, quite apart from daily Veda Pathana and routine duties each day. Besides maintaining non-controversial demeanor and speech with no scope for arguments, do avoid bad elements and low class at any cost both the day in and day out.

(151-174) Feet need to be washed with water after ablutions, remnants of food and so on a little away in the house of a Brahmana's residence. Riddance of unclean material, physical cleanliness, bathings, cleaning teeth are the major inputs of the house as significant as Devataarchana, homa prakriya and so on in the mornings of each day. Having thus attended to the morning duties, visits to Yajna shaalaas, congregations of Vidwaans, Deva-Guru darshanas are called for especially on festival days. When elders visit the house, polite and unobtrusive welcome be observed by offering greetings and suitable seats with veneration of folded hands, converse politely and keep distance behind. 'Sadaachaara' or the approved traditional conduct be observed with guests and others and that demeanor would surely beget desirable offspring, well being and fulfillment, while destroying signs of inauspiciousness and discontentments. Such disciplined life as per approved norms should certainly pave way to longevity too. Those Brahmanas who slip into 'Duraachaara' are subjected to defame, constant illnesses, poverty and shortened lives. *Sarvalakshana heenopi yah sadaachaaravaannarah, shraddhaanonasuyashcha shatam varshaani jeevati/* or those who follow the traditions of the most virtuous and the devoted without counting the blemishes and shortcomings of others shall indeed reap total contentment and live for hundred years plus, though be poor and ever wanting. Those who are under the control of others and not free to act on the paths of virtue on their own volition and conduct, might be rich in material happiness but those otherwise might not be rich but truly reap harvests of morality and spiritual satisfaction. He who intends to perform the act of dharma needs to clear and satisfy his 'antaratma' or the inner conscience with sincere effort and never even think of the forbidden acts. Never hurt the Acharya who teaches Vedas and Scriptures, nor the parents, Guru, Brahmana, cows and a Tapaswi and as a general rule any other human or other beings. Never also interact with 'naastikas' or athiests, those critical of Sacred Scriptures and Devas, who are habitually argumentative, boastful, self-opiniated and ever spiteful. However, do interact and even admonish or even punish one's own progeny or disciples only by way of correcting them for reformation. Any dwija mortally hurting a person of virtue would at the close of his life would wander for long in 'Tamistraandha naraka'. By physically hurting any being out of anger due to jealousy or vengence, the person concerned is certain to give birth to repetitive sinful wombs twenty one times. The victim of such act of violence no doubt suffers extreme pain but each particle of blood so spilt over would cause the perpetrator of violence to be eaten by dogs and wild animals in successive births. Hence the warning that a man of wisdom should refrain from hurting a Brahmana even with a blade of grass out of anger causing a flow of blood drops. Those who live with vices and earn riches by violence could never be peaceful and happy. As the passage of time turns along, there would certainly be reversals of fortunes in the same life time by those who might also be wicked or even otherwise. As in the case of crops or cows, there would be a lapse of time for reaping food grains or yielding milk to cut the roots eventually and hence the adage stating : 'as you sow, so you reap'. Retribution of justice would either fall on the sinner himself or the following generations)

(175-203) That is why a Brahmana as a follower of Sanatana Dharma should always instruct his students of the rudiments of Dharma as Satya-Dharma-Sadaachaara-and Shoucha besides practise to perfection of vaani or speech, hands or restrained action and 'udara' or belly by way of food habits; Satya bhashana, Satpravartana and Sadbhojana are the three phased ingredients of dharma. 'Dharma Rahita Kaamaarthas' or earning for the self and family besides fulfillment of desires are futile as also lead to sorrow and discontentment to the self , family and progeny. However 'Daana dharmas' should lead to harvesting dividends for him, family and generations next, even as they might involve sacrifices and hardships. Wasteful labour without 'samyamana' or self control and regulation of limbs be avoided at all costs,

besides falsehood and impair -ing others. The path of virtue as followed by the forefathers and of ancestors be chosen always. Never ever antagonise or even hurt Ritviks, Purohits, Acharyas, Maataapitas, Atithis, Sanyasis, Children, patients, uncles and aunts, physicians, in-laws, grand fathers, and elders in general nor quarrel with parents, sisters, brothers, sons and daughters and servants. Once a householder could endear his near and dear, they are certain to win over the universe! This is so as once attaining domestic peace the world seems peaceful and purposefully too. Further: Acharya is like Brahma the Master of Vedaloka, Father is like Prajapati, Atithi is the Master of Indraloka itself and Ritwija is like Deva loka. Sister and daughter-in-law and such female relatives are like of the Sacred women like those of Apsara loka, maternal relatives are like of Vaishwa deva loka, Sambandhis are as of Jala loka as weddings over that of waters, mother is like Bhuloka and Maternal Uncle is likened to one's own master whose kindness tends to make one exist. Infants, aged persons and the sick are called the masters of Aakash, Jyeshtha bhraata is as good as father himself while one's wife and offspring are of one's body itself. Daasa varga or close servants are like one's own shadows, and daughter is stated as the esteemed being of soft affection and even her critical words and actions are smiled away with patience and tolerance. Even while one's achievements and intellect might entitle him to accept gifts, a true Brahmana would rather not condescend to accept them since the glory and dignity as represented by divine light might get dimmed or even put off. Such offers of gifts might even defy his hunger and poverty! Avidwaan or a truly learned vidwan tends to decline suvarana, bhumi, animals like horses, cows, vastra, food material, tila, ghee and so on since all such 'daanas' are likened to burnt wood. Suvarna and Anna burn off longevity, bhumi and cows burn off one's own body, ashvas burn one's eyes and eyesight, vastras the skin itself, ghee and tilaas burn off the brightness of the body! There indeed are a plethora of undeserving Brahmanas who neither observe austerities nor versatile in Vedas and Scriptures but are anxious to grab gifts but both the donor and the recipient would certainly sink into narakas just as a boat made of stone in water would and as a cow in deep mud! Persons who are not conversant with basic tenets of Dharma or those practitioners of Beta Vrata or Baka Vrata or unvedic sacrifices or merely or dealers of intoxicants be kept at arm's length and not given even a glass of water in their intrusions at home or otherwise. Even earnings of virtue once given in charity to any such categories aforementioned could lead to obstacles in Para Lokas after death; in such instances, ignorance is not excusable as surely leads to the sinking of a boat with stones even with a flag of virtue! Under the garb of 'Dharmadhwaaja' or of the flagship of virtue, some persons of hypocrisy like cats on walls tend to perform vicious Vratas consciously like Beta and Baka. Such wicked persons are the personifications of sin, vengeance, selfishness and vanity who invariably fall into Andhamishra Naraka soon at the close on their deaths. Beware indeed of such dishonesty who pull down themselves and pull the victims like streets, low caste, stupid and the innocent too. The perpetrators of such activities after deaths reach straight to Rakshasatwa or of demonish features. He who dresses up and behaves like vidyathis but not indeed real students and cheat the public for receiving food and gifts are reborn in subsequent birth as animals. Even in the case of constructing tanks out of benevolence of others, once a person with blemishes such as organising evil-oriented vratas, then too a part of the guilt that is carried by them would necessarily be tainted by the persons of virtue. The latter even by sharing a vehicle, or seat or bed, waterwell, garden or house would have to carry one-fourth of the flaws. That is why one should take baths in natural springs of water, or sarovars, streams and rivers.)

204-225) Vidwaans always observe 'Yama' or self control as also the do's and don't's of moral regulations. [Yama is annotated as: ahimsa, truthfulness, non-stealing, Brahmacharya or celibacy, and

Aparigraha and Niyamas are shoucha or cleanliness, santosha or contentment, tapas or meditation, swaadhyaya or study of Sacred Scriptures, and Daiva chintana. Indeed both Yama and Niyama always hand in hand.] Learned Brahmanas are aware that while cooked food by the low class of persons who perform no shhraddhas, he might as a means of subsistence could accept raw grains adequate for a day. A miserly yet shrotriya brahmana and a liberal usurer are declared as equal in their attitudes; but Prajapati declared that it would be improper to weigh on balance the two alternatives as the usurer follows the professional faith and belief as inherited while the miserly brahmana lacks faith and belief despite the Sacred duties prescribed to a Brahmana!)

(226-260) Prajapati's sincere advice to Devatas would be to make an appeal to Vidwan Brahmanas that yajnas and works of daana-dharmas be intensified with commitment and total faith with their rightful earnings to reap akshaya phala or unending fruits but by ensuring that the recipient of the charity would so deserve. Once so given away even a trifle but as per one's ability without grumbling would bestow satisfaction to both. The taker of food is relieved of hunger but the giver yields 'tripti'; til daan gives good progeny, charity of deepa or lights yields good eyesight, bhudaan results in multiple gains of bhumi, longevity for suvana daan, griha daan yields excellent palaces and charity of silver results in body shine and charm. Vastra daana, ashwa daana, go daana results in Chandra loka, ashva daana of the worlds of Ashvini Devas, and godaana the Surya loka respectively. Charities of bulls or oxen would bestow good fortune while of carriages and beds result in a beautiful wife. Abhaya daana or offering safety yields fortunes and Kingdoms while dhaanya daana bestows life's fulfillment. Daana of Vidya and of Vedas helps attainment of Brahma loka. Indeed daanas of jala, anna, go, vastra, tila, suvarna excels all as compared to Veda daana. The manner and shradha in which the charities are given enhances double of the returns. While respectful offerings and reciprocations lead both the parties to swarga loka and any infringement in the give and take leads to negative lokas. No brahmana should boast of austerities nor perform sacrifices like yajna karyas in vanity as the results would never be positive but end up in falsehood and negativism. Never speak ill of Brahmanas despite their attitude and action, nor display one upmanship and vanity. Having executed daanas to one's satisfaction, there is no need to boast and publicise. Exaggeration tends to suffer the result of sacrifices and meditation, unwanted criticism of vidwaan brahmanas affects health and longevity while self publicity erodes into daana mahima; one needs to refrain by tormenting insignificant beings and seek to enhance the volume and value of dharma to one's own credit like an ant's course upto hilltop. Indeed to help could forthcome by parents, relatives and close friends: Only one lonely Self is born and dies and has to reap his or hers fruits of 'karma' and the resultant deeds. Once the light of life is put off and the relatives return with the body burnt by wood into ashes, the account of Dharma alone remains to let the Soul travel up and down. A person soaked in nobility and virtue is destined to accomplish mukti and totally keep himself away from all the paths even remotely connected with vice and dedicate himself to the rudiments as also nuances of dharma and dharma alone. Illustrious persons alone could mount the most difficult mountains of purity and self control conditioned by innumerable temptations of natural pulls and pressures of Kaama krodhaadi proverbial enemies and value added by satkarmas or austerities and sacrifices; only such exemplary Beings face death with a smile and get radiant and celestial clothing wrapped in their ethereal physiques. Indeed it could be only possible only for a superior and learned Brahmana in the pure sense of supreme morality who is qualified to scale such heights surpassing and dismissing the far lower levels of Jeevatva! Only those who possess high-resolute mindedness, unmoved by flippancies, strong and decisive concentration, will power and rigorous practice are able to control physical and sensory organs are

qualified such 'sthita praghnata'. An exceptional Brahmana who is in need of water, roots and fruits, agni, and minimal food subsistence is the only qualified for such status. Lord Prajapati is stated to have declared that such alms could be accepted even from a sinful person provided there is pressing demand and ready and voluntary donor. Indeed those grihasthis who do not offer shraaddha to pitrus for fifteen years and perform vaishwa deva are not qualified to accept charities but insult pitrus and Devas. At the sametime, the most needy brahmanas despite their shortcomings might retain if voluntarily, certain exceptional items like bed, house, kusha, gandha, water, flowers, milk, curd and vegetables for sheer upkeep and even marginal worships due to their family background. In the event of loneliness and if his preceptor is no more, Sadbrahmanas should accept from co brahmanas only. Normally certain professions like labourers, cow-herd keepers, barbers, or bonded workers are assumed by the service and low class but in the case of absolute exigency for sheer subsistence Brahmanas too might accept such roles yet not contradictory to the basic principles of a Brahmana; may even be a slave but never as a thief and criminal. Whoever of Brahmanas might endure insults from other caste persons but never be dishonest and let not his speech and language be stooped to that of low class and more so his fundamental principles becoming of a Brahmana like Satya Vadana and Satpravartana and that of adapting the tone and conduct of a low class of the Society, especially of the habits of dishonesty and thieving. Even in that stage of servanthship of yet uncoming of a Brahmana, one should never be umindful to neglect his fundamental responsibilities like defraying his indebtedness to Pitru ganas and to Devas; such duties are as important as family concerns and filial duties. Being clear of own conscience, a true Brahmana under duress and stress should sit and meditate alone, as true introspection leads to nearness to the Eternal Truth and salvation consequently. So stresses a shrotriya brahmana ever practising his duties regularly and consciously, that whosoever of his sacred duties should certainly observe and fulfill totally should be an ideal candidate for attaining Brahma loka!

Chapter Five

1-56) A group of Rishis approached Bhrigu Maharshi who generated from Agni Deva himself and having heard from Manu about the swadharmas of Sanatana Brahmanas asked as to how akaala mritu could be prevented and the Maharshi explained that the 'Anna dosha' or the indiscriminate food consumed by Brahmanas would be the root cause for 'akaala mritu' that leads to shortening of life of Brahmanas. For example, garlic, onions, mushrooms of all kinds of plants and such eats are unfit for the consumption of Dwijas. So are the blood red exudations or gums of cuts of trees like juices and thick milk of cows, boiled rice with tila or sesamum, wheat mixed with butter-milk and butter, rice and flour cakes except that meant for Sacrifices or meat not sprinkled with water with relevant recitations of Sacred mantras to Devas and Pitrus; cow milk within ten days of calving, milk of camels, sheep, wild animals excepting of buffalos, women's breast milk are to be avoided. Sour milk, extracts from fruits, flowers and roots are also preventable. Meat of carnivorous birds, sparrows, ducks, cranes, swans, parrots, pigs, dried and slaughtered meat is forbidden. In fact, he who eats flesh of any animal or even fish be avoided. But certain specified fishes might be offered to Pitru ganas or Deva-Devis as sacrifices. Any dwija or the twice born who even unknowingly eat meat, mushrooms or garlic, or onions is to be considered as an outcaste; other wise he should perform prayaschitta ie. Samtaapana or Krikkhara or alternatively Yati Chaandraayana. This apart, if eating of any forbidden food happens, then one daylong upavaasa or fasting be observed. In fact any dwija while assuming that he might have unintentionally eaten any prohibited food in the course of a year ought to observe one krucchha vrata. More over any Brahmana performing Sacrifices of animals or birds should observe prayachittaas as in the olden days Agastya Muni used to. In

fact, sacrifices were offered in yajna kaaryaas , cakes of animal or bird meat were offered under the auspices of Brahmanas and Kshatriyas. Again, whatever left overs of sacrifices or carry-forward food of barley or wheat besides milk prepa -rations be utilised without mixing fatty substances, provided not too stale. Well in the past, Brahmana-Kshatriya-Vaishyas were always in the habit of consuming sweets made of milk or sugar. Now about the rules of meat eating in sacrifices, after formal 'prokshana' along with relevant mantras; in the event of 'praana rakshana' or life saving eventualities too exceptions are in order. Prajapati created food which had been the life force of all the Beings in the Universe ie the 'sthaavara jangamas' or the immoveable and mobile 'praanis'. The Beings that possess the ability to move about do reach the ones which cannot, like the grass, crops, and water flows could the Beings that are mobile. Also those creatures which have the biting capacity or with arms do approach not only those which too have but also the ones without it. Those which are meant for eating do that which is meant for eating them and as per the laws of Nature the context and principle of eating remains for ever. The eater who eats daily of whatever is to destined to, is therefore not considered as being sinful. Meat eating for the sake of Yajna is stated to be duty while indiscriminate killing and eating smacks of rakshasatwa or devilish. As one fetches an animal for a sacrifice by himself or by others is immaterial and is worthy of sacrificing in an yajna addressed to either Devas or Pitru Devatas; such an act of killing is justified indeed. A dwija who is thus aware of the Sacred Law still persists in killing just for his eating is indeed eaten by another animal. But contrarily, if the dwija who is the initiator and host of the Sacrifice performs it yet refuses to eat the meat of the Yajna then again after the event would be reborn as that very animal in twenty one lives ahead! The fundamental Sacred Law therefore prescribes that a Brahmana ought not to eat meat but once a Sacrifice is duly observed then as per the requisite vedic procedure it should strictly follow it in totality and not otherwise. As an alternative, the concerned Sacrifice be so proposed as not to kill an animal but offer clarified butter or a flour instead. But killing an animal only for the purpose of eating or selling it for eating only would face violent deaths against the count of as many hairs on the body of the just killed animal. Moreover, oushadhis, trees, animals, birds or whatever are utilised on the Yajna karyas are qualified for superior rebirths. Manu also proclaims that madhuparka the yagnavastras and honey are invariably offered in yajnas and pitru karyas as well as when an animal is slain; a Pandita who is aware of the Vedaartha certainly knows of these contexts of animal sacrifices when the animals concerned do attain 'uttama prapti'. Be he as a grihastha, or vaanaprastha or a sanyaasi, a respectable dwija of sound upbringing should no doubt abhor and resist jeeva himsa even as his own existence would be at peril; yet, only as an exception, 'vedovihita himsaa' or killings as approved by Vedas are clearly outside the ambit of violence in the normal course. 'Ahimsa' is thus the fundamental diktat or statute of Vedas while the qualification is only the context of yajnas. The person who enjoys killing animals as a sport and pleasure could neither live in peace in his ongoing life nor thereafter. Contrariwise, he who desires the welfare of all the beings and strives for the cause of non-violence and coexistence of all would most certainly reap the fruits of contentment and fulfillment now and later. A positive minded person who believes *manasa vaacha karmana* or in thought-speech and mind-and by deed would naturally be happy all through his life. Since meat could never be produced without killing a Being by the self or an agent, the noblest and universal dictum should be *ahimsaa paramo dharmah* and consequently the slogan ought to be to shun meat eating at any cost. He who persists in infringement of the slogan is certain to turn into a Pishacha with the traits in his ongoing life with unending diseases and thereafter as a fulfilled one after death. Whosoever has the initiative and lead to kill an animal, who separates its body parts, the actual killer, the seller, the buyer, the cook, the one who serves the meat, and finally the actual consumer thus closing the vicious circle of killing are all considered as the partwise killers of the animal. He who seeks

to increase the strength and weight of his own body's flesh without worshipping Devas and Pitruganas is the most wretched and heinous sinner on the face of earth! On the other extreme of the balance would be an exemplary recipient of life's fulfillment and contentment who has performed hundred horse sacrifices against each of his life span of hundred years and entirely abstain from meat eating otherwise is the true personality of the century whose life ends up in sheer bliss! Even those who subsist in merely consuming fruits and roots as ascetics life long otherwise would pale out in their splendour and magnificence! Once one eats meat in this world, then meat eats him in the other worlds after death. Maamsa bhakshana, madya paana, and maithuna are the pressure point evils of human life; that is precisely why they ought to be discarded in human life to accomplish bliss in its purest form!

57-110) Detailing of Preta Shuddhi or Ashuchi in favour of the departed Souls for all the four Varnas of Brahmana-Kshatriya-Vaishya-Lower castes is detailed as follows: when an infant if unteethed or just teethed and choooda karma or tonsure is performed, then all the relatives need to observe 'ashuddhi' for three days in respect of all castes. Now the *prescribed regulations of sapindaas*: when 'sapindaas' or of the same 'vamsha' or gotra and sur name are dead, then persons upto the seventh generation having 'samaanodaka' vidhi or the 'tilodaka kartavya' should observe for ten days on the basis of common origin and family or in specified cases as in the case of married daughters for three days till the ashes of the body are obtained or in some cases for a day only depending on the closeness of the direct or indirect relationship of the departed. As in the case of sapinda relatives, so would be the case of births, as absolute purity be assured. The impurity on account of deaths as applicable to sapindas is however not applicable to the births in the family since that would be restricted only to the mother of a born child but a father needs only to perform pure bathing. In such cases however, a man who lost his earlier wife and remarries begetting a child again, then the 'ashuchi' remains for three days. Those who touch the dead body get purified after a full day and night's 'ashuchi' multiplied by three ie total ten days. Those who pour water in the throat by way of libations of water gets purified after three days. A shishya of the departed Guru during the time of 'antyeshti' or the process of purifying the dead body is also liable to those who carry the dead body for ten days as in the case of close relatives. This thus is the account of 'ashuchi' in respect of a departed Soul. Now, when a woman has a miscarriage on a specific day then the day-nights of the conception are counted ie. till the day of the miscarriage and of the last menses. 'Shuddhi' is achieved within a day if a child is dead without chooda karma or within three days after the karma for all sapindas.; so would be the case of death of a child dead after tonsure. Deaths of children after two years of birth requiring to carry the body with flowers and burying without even carrying bones thereafter would provide deha shuddhi after three days; such a child should neither be burnt with fire nor 'daahaadi samskaara' or udala kriya (libations of water) offered by the sapindis. But if a child is dead upto the age of three but without teeth even after 'naamakarana' be done, then water libations are optional. In case of a 'brahmachaari' - a student- passes away, then 'samaanodakaas' are offered by 'sapindaas' and ashuddhi is observed for three day-nights. When females are engaged but not married, the relatives of the bridegroom and his sapindas as also the paternal relatives attain shuddhi after three days. In all the above cases of persons of 'ashuddhi' as per the days prescribed as above, the affected persons are required not to eat food without salt, abstain from bathing for three days, discard meat eating and lie on ground alone while sleeping. These rules and restrictions need to be observed when the deceased sapindas or samaanodakaas are near by. However, as and when the relatives living abroad receive the news of the death, then the days of ashuchi before the day as prescribed be observed as per the remainder days left for getting shuddhi. However if the information is not received within the stipulated for ashuchi

on time, then 'shuddhodaka snaana' be performed as soon as news of death would reach the close relatives or of 'sapindas'. If the news had not reached them, then the far off relative should observe for a minimum of three days if the information would reach before a year of death or by mere bathing thereafter even as in dressed in clothes on hearing the news. Similarly, when news is heard even of the death of an infant or grown up to a non-sapinda is conveyed the same rule is applicable of taking bath with the dress on; but if conveyed during the mourning period of ten days, then the shuddhi is observed as per 'non sapinda' rules aforementioned. In the case of a Guru's death, the prescribed period of ashuchi is of three days while for that of the Guru's wife or son it is for one day in full. In respect of a maternal uncle, a pupil, King of the land of one's country, or a close friend, a Brahmana attains shuddhi after ten days, a Kshatriya after twelve, a Vaisya after fifteen and of a lower class after a month. *Na vardhayed - aghaahaani pratyuhenna agnishu kriyaah. na cha tatkarma kurvaanah sanaabhyopyashuchir bhavet/* It is cautioned that the period of ashuchi be not extended as that period is unworthy of observing daily Sacred duties such as agni karyas and other austerities. Then about the requirements of 'Shuchitwa' or physical cleanliness. Touch of a person of a woman in menses period, an outcast, a just born female infant, a corpse or who touches a corpse, or a low class would necessitate a bath of purity besides performing 'aachamana' or sipping water and recite sacred texts addressed to Surya Deva such as Soura Mantra or of Hanuman. In case one touches human bones with fat or grease then he ought to perform a sacred bath and aachamana while feeling the touch of a cow or earth and look at Surya Deva reciting parts of say 'Aditya hridaya' or any eulogy of Sun God. Once undertaken a *Brahmachari vrata*, one should not perform aachamana or sipping of 'pretodaka' or of the pitrus and in case so performed he should purify himself over 'triraatraas' or of three nights. Udaka kriya or water libations be not offered in favor of varna sankaraas or those neglecting their respective duties and born in vain, or offspring of inter caste unions, heretics, or those who have committed suicides or persons infatuated with sex, husband / wife killers, abortees or drunkards. However, *Brahmachari Vrata* is not infringed upon by performing the preta kritya or visit to places of cremation of parents, Gurus, and such persons of virtue. *Shava yatra* is best exited to the cremation grounds by the eastern side of the village or township for Brahmanas, northern side for the corpses of kshatriyas, the western side for vaishyas and for others by the southern side. But the contamination of 'apavitratra' of the prescribed exits of the 'shava yatra' or removal of the corpses is not applicable to Kings or brahmacharis of any caste, since the concept of kingship is stated to be ever alive like that of Indratwa and of instant purification as he is to be ever protective of his subjects. This regulation is also applicable to those heroes sacrificed in wars, riots, or the dead by lightnings, natural disasters, fighters for the protection of cows and vidwans or king's favourites. A King is stated to represent eight Loka Palakas viz. Surya-Chandra-Agni-Vaayu-Varuna, Indra, Kubera and Yama and as such no impurity be ascribed to him while the concepts of shoucha and ashoucha are applicable to his subjects only. Indeed, a kshatriya killed in wars are stated to be purified as soon as he would fall in the battle fields. Moreover a kshatriya gets purified even by touching an animal for ride and weapons; a Brahmana who has observed his sacred duties and constant oblations by the use of water; a Vaishya while touching an animal like ox and holding it through the nose strings for agriculture and even a fourth caste just by stamping his wooden staff hard and strong! Now, having described process of purifying of Sapindas now about the *purification of Asapindas or of preta shuddhi* is illustrated: those brahmanas who no doubt are not sapindas, but are friends or relatives but participating in 'antyosh -thaadis' or the last rites of the preta the dead body out of affection or respects such as those from the maternal side would be qualified for preta shuddhi after three days. But if they happen to eat the food of sapindas of the deceased within the prescribed ten days of 'ashuchi' of sapindas then the shuddhi is after ten days even as

the asapindas take foodeven for a day; other wise or if the asapindas do not take the meals and live out, would be purified within three days. In case a friend or well wisher, being neither a sapinda or asapinda, voluntarily accompanies the dead body to 'smashaan' and leave away later, then he would be purified by taking bath in the same dress as he accompanied the body and by touching fire and consuming ghee. However, if a low caste person carries the body, then there might be hurdles for the Soul to directly reach swarga and thus the carriage be preferably carried by a dwija, if not by the same caste. *Jnaanam tapogniraahaaro mritmano vaaryupaanjanam, vaayuh karmaarkakaalau cha shuddheh kartruni dehinaam/* or be it well realised that Jnaana, Tapas, Agni, Mrittika / Earth controlling Organs and Senses, Manas, Achamana or Libations of water, Vaayu, Yagjna or Sacrifices, Surya and Kaala the Time Schedule are the roots and 'Hall Marks' of Shoucha or Ashoucha or Purity or otherwise. Among all these sources of Shoucha, the most significant would be 'Ardha Shoucha' or the purity and acquisition of wealth as that determines the character and conduct of a person's earning sources and their transparency; for the cleanliness of hands and ethics or conscience is what matters most as that could never be cleaned either by earth or water. *Kshaantya shudhyanti vidvaanso daanenaakaaryakaarinah, prachanna paapaa japyena tapasaa vedavittamaah/ Mrittoyaih shudhyate shodhyam nadee vegena shudhyati, Rajasaa stree manodushtaaa samnyaasena dvijottamaah/ Adbhir gaatraani shudhyanti manah satyena shudhyati, vidyaatapobhyaam bhutaatmaa buddhirjanana shudhyati/* or there certainly are effective means to purify internal issues of a human being: Kshama or endurance might correct and clean up Vidwaans or the Learned; daanas or charities might even replace Yagjnas or Sacrifices; secretly committed sins might be expunged by Japas or constant introspective meditations, or even intense and self controlled Tapas; most unclean material could be cleaned by earth and water; a despised/ hated woman even in the course of periods of menses could be discarded totally by a brahman husband and thus achieve relief and cleanliness by assuming sanyaasa; ashuddha and most uncouth body excretions too be converted hygienic, conscience be cleared up by truthfulness; perverted knowledge too could be purified by wisdom. Indeed, forceful flows of water could bring in cleanliness to body, one's own heart be cleansed up by truthfulness. The minutest conscience called Jeevatma too be purified by Vidya and Tapas. Thus are the ways and means of all kinds of interrelated issues; but how could indeed bring in 'Dravya Shuddi' or material of inanimate nature?

(111-179) Cleaning and refurbishing the shine of precious metals and stones like golden jewellery, diamonds is normally done with ashes, water and earth. Golden ornaments and vessels are cleansed likewise while pearls, shells, and gems are cleaned by water. Water and Fire help generate silver and gold and thus the process of cleaning and glittering them too is done likewise. Material like vessels made of copper, iron, brass, tin or lead could be cleansed by acids or chemicals and water too as felt suitably. Appropriate liquids be also utilised in passing wooden pics and pins through nooks and corners of objects meant for polish and buff. Cleaning of even vessels and utensils like 'karu' spoons, sruks, sruvas, surpas, pestles and mortar for homa karyas and at Yagnas be rubbed with hands and hot water. Large quantities of grains and cloths too are cleansed alike and so are vegetables and fruits. Thus there ways and means of cleaning all kinds of objects ranging from Silks, woollens, linen, and so on with suitable cleansing material ranging from yellow mustard; cow's urine for conchshells, ivory, horns etc; cow dung for houses or cow sheds or earthen vessels etc. Food grains and other food material pecked by birds, smelt by cows, touched by foot, sneezed by, or spoilt by insects could be purified by scattering earth over it. Inanimate objects with foul smell and stains be treated by earth and water again. Devas are stated to have proclaimed that there are three materials viz. those which are not stained visibly, that is washed with

water and earth, and that which is not praised by the speech and tongue of worthy Brahmanas. When water is under reference, it is that which could quench the thirst of cows without smell, colour and taste with no impurity and dug up straight from earth. As to the definition of purity, the workmanship of a craftsman ready for sale is pure and so also the bhiksha meant for a brahmachari. So are supposed to be the mouth of a woman as of singing birds that causes fruits to fall, calves to flow milk and dogs which seek to catch deers. Agni is indeed pure and clean, as also Vaayu on the skies and natural waters at lonely places. Flesh of animals just killed by dogs, or that of jungle animals like lions and tigers by huntsmen is pure too. Whatever flesh of a human limbs above the navel- except of course excretions of nose, mouth and soon- is fresh and clean but below that level is highly impure. The touch of flies, water drops, shadows, cows, horses, Sun rays, even dust, earth, air and fire are all stated to be pure. The proverbial twelve body impurities or excretions viz. oily excrements, blood, urine, semen, nose mucus, faeces, ear wax, phlegm, eye oozes, tears, maza and sweat demand cleanliness by water and mrittika. Specifically after 'mala mutra visarjana', a Brahmana is expected to sprinkle water on the face, cleaning the mouth and nose and perform 'shuddhaachamana'; this formality is to be fulfilled before veda pathana and bhोजना. Indeed whenever a woman or for that matter even a low caste person should sip water atleast once while a Brahmana is expected to perform it thrice. The spits or water drops from one's mouth not falling on a body part or hair falls from moustache in the mouth are not such as a person is said to be impure but when somebody else offers water for sipping and spills over then surely impurity is involved as such water is as bad as what is on the ground. In case a person of impurity passes on a dravya or material to a person of shuddhi then it would be in order to take it and even without keeping it separately, perform prokshana or aachamana, then the concerned dravya gets purified. Once a person vomits or sneezes or purges or gives blatant lies, he is expected to bathe and sip water /aachamana. Now about Stree dharmas. None of strees or females could ever be on her own independently since be she a baala or a girl or yuvati or an aged woman, she is always under the care of somebody but never free to act. In the 'baalya' stage the father takes care of her, as a youth after wedding the husband and as an elderly woman her sons. If she claims total independence, then she is looked down in the social circles. A female thus should normally be calm, contented, expert in house hold activities and responsible for the accounts of the house. When a father or husband or son are at the helm of household work, then she tends to esteem them and once a father-husband are gone then she lives on memories. In order to protect and favour a female, Prajapati invented the institution of marriage and the recitation of 'swasyayana' or benedictory verses and the sacred evidence of agni deva in the form of prajapatya homa and matra samskaara to ensure auspiciousness, mutual affinity and joy of the man and the woman. [In some versions of Manu Smriti, another stanza is added viz. at the time of 'kanyaadaana' by the girl's father to the son-in-law, then the entire longevity of the husband is handed over to her and never ever let it slip down from the bhatru loka to safeguard ever, as Arundhati high on the stardom on sky would stand as the evidence!] There indeed could be no yagna performed nor no vrata or upavas or daana be accomplished by a man without his counter part a 'saha dharma charini', and neither of them be scaled up or esteemed in swarga! Thus the couple tied together by all kinds of ethical and spiritual relationships ought to be conditioned and destined to be together till the end of their lives. In case the husband passes away, she might sacrifice all the pleasures of her erstwhile life even by emaciating her body and sustain herself with fruits and roots but never takes the name of bodily desires and be chaste and self controlled with the husband gone even if she does not have a son and that feeling of helplessness on that score need not require her to marry again. After all, several Brahmacharis sustained themselves with chastity and they too being unmarried too have attained Swarga without affecting the continuity of their vamsha! In the case of a husband being a 'napumsaka' too a

second husband would not only expose him as well as her craving for sex. Even if the husband is lacking in virtue with lapses of moral conduct, the wife has to treat him with patience and that loyalty should help achieve her heavens even during of her existence. In case however a wife develops intimacy with other males she is sure get disqualified for higher worlds as a wife and to suffer disgrace while alive, her illegitimate children in her ongoing life would get them the ill reputation as bastards as also she would suffer in hells after her death. If she cohabits with a woman of a different caste, her remarriage is dubbed as ‘purapurva’ or as a second wife. Hence any violation of the ‘Agni saakshi vivaahas’, either of the couples is bound to suffer diseases in their ongoing lives and as in rebirths as from the wombs of jackals being always distressed. A wife is to be quoted as a ‘saadhvi’ once her Manas-Vaani-Deha or her thought-speech-and body are surrendered to her husband. It is on this basis of virtue and of ability to control these three aspects would attain fulfillment in her life and lasting happiness thereafter. A dwija well versed in the regulations of Virtue and Morality would have been blessed to attain such an exemplary and golden wife and performed several Fire Sacrifices. In the unfortunate eventuality of her loss of her life, he might marry again but indeed with the same kind of Sacrifice and of the same sacrificial implements too! That is the reason why that the Inimitable Five Unique Pancha Yagnas be continued meticulously in the life of every dwija in his house! Manu Smriti is quoted: Strees the ‘Kaumara dasha’ before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in either of the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act! However, a female is normally repudiated for six shortcomings: viz. suspicion of weakness for alcohol, bad company, aloofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living independently in other’s houses. Manu Smriti also explains: As women have no yagnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home) Vyasa Maharshi gave the instructions as follows: Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would avoid widow hood for seven births ahead! Devatas would be delighted to visit the houses where the home fronts are decorated with ‘manadalaakaara’ or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.

Chapter Six: VI. 1-38) Every snaataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and ‘indriya nigrah’, while aging with wrinkles and white hair as per the practice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily ‘agni karyas’ along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings

ensuring 'baahyaantara shuchi'. He should offer 'bali' to share his food with creatures and insects, give away charities and perform 'atithi seva' as per his ability, as also daily vedaadhyayana. Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of 'ishti karyas' of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva's directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil extracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviniya, one should discard stored food items or old clothes. The Vaanaprastha should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. Food be consumed as nakta bhojana that is to refrain from eating as per one's ability or take food either in the day or night, keep 'upavaasa' or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing 'trikaala snaanas' or mornings-middays and evenings, a Vaanaprastha should practise 'Panchaagni saadhana' or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemanta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of 'trikaala snaanas' in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits. Even the afore-mentioned vannaprastha dharmas apart, Brahmanas who even otherwise practise accomplishment of 'tadaatmya' or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahmanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of 'sat plus nyaasa' or of Interaction with Sanyasa literally at the final destination of bliss.

39-97) As a human being decides to enter the fourth stage of life after brahmachrya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornament while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and practice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a 'bhiksha paatra', no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body. He neither wishes to die nor seeks to live, but awaits death and the liberation his target. He has no need for a servant to help nor a wife

as a companion. He sets his foot as guided by sight, purified by free air with plentiful natural water to drink and eating 'kandamoola phalas' to survive healthily, control tongue and speech and above all practise morality. He should maintain poise while hearing harsh words, insult none nor turn into enmity even against one's own body hurt; anger begets further anger and even against insults one needs to control the 'panchandriyas' of mind, face, nose, eyes and tongue thus showing up expressions any of these. Be delighted unto one self even avoiding sensualities and keeping one's own conscience as his true companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition, much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on devotion and virtue and related trades nor utilise one's learning and knowledge except for self-realisation. A sanyasi should abstain from visiting those in the state of vanaprastha or Brahmanas, nor where there are birds, dogs, beggars, etc. as a true sanyasi's mission of life is only to seek 'moksha' and nothing short of it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are not made of silver or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remnants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstinence, avoidance of human pitfalls, resultant torments of the world of Yama, transmigration of Souls, and of the pursuit of Immortality. Once a body is born out as from billions of yonis / garbhas, the minds- limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience- tends to be driven by the forces and pressures of the material world are invariably led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of 'dharmaacharana' to speed down and eventually break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspiciousness or otherwise are not adequate as long as they are not backed up by acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; For the 'raksha' or safety of all the beings in the Universe, even Paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. After all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one's lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by 'shuchi snaanaas' and constant practices of breathe control; six pranayamas reciting Gayatri Mantra of Bhur-bhuva-swah with vyahriti and pranava ie 'Om' is considered as 'Parama Tapa' or the highest form of austerity as on day in and day out! [*Yoga sadhana is the Practice of physical exercises and alignment of the body limbs and the inner consciousness deriving not only physical fitness by way of memory power, health, longevity and various direct benefits of good sight and hearing, good digestion, correctives of deficiencies of limbs like diabetes, blood pressure, cholesterol, weight control, epilepsy etc, by harnessing the Karmendriyas and Jnanendriyas but also by pursuing the path of Realising the Supreme. The most significant Yoga is that of ASHT ANGA YOGA is not only a Physical Exercise but a Spiritual Experience and Discipline comprising Yama-Niyama-Asana-Prana yama-Pratyahara- Dharana-Dhyana-Samadhi: *Yama* comprises Ahimsa or Non-Violence, Satya or Truthfulness, Asteya or non stealing, Brahmacharya or celibacy, and

Aparigraha or non-greediness; *Niyama* comprising Shoucha or Purity, Santosha or Contentment, Tapas or austerity, Swadhyaya or Self Teaching or Introspection and Ishwara Pranidhana or inquisitiveness of Divinity; *Yogasana* or the sitting posture of a yogi which serves five purposes viz. normal activity of limbs, exercise of limbs, mental energy, intellectual enhancement and Spiritual Awareness- there could be many postures of Asanas while standing, forward bending, supine or prostrate, inverted, abdominal or lumbar, twisting, back bending, balancing and on on but the Padmasana is the most popular for Ashtanga yoga; *Pranayama* or control of breathing- the methods being Sahita Kumbhaka or retention techniques for physical and mental soundness, Surya bhedi Pranayama or inhalation (Puraka) through right nostril and exhalation (Rechaka) through the left nostril for good digestion and removing impurities of body and mind, Ujjayi Pranayama or travel of breathing between nose and heart to control cough and cold besides removal of impurities, Bhramari or concentrated and fixed pattern of breathing to improve concentration and will power, Murccha Pranayama is an extreme form of breath retention which only yogis could perform as it would be a near unconscious state and finally Kewali Pranayama is temporary stoppage of breath; *Pratyahara* is extraction and suppression of senses from karmendriyas and Jnanendriyas; *Dharana* or retention of that stage for long durations; *Dhyana* or immersion of the Self in deep meditation and *Samadhi* or the climactic stage of trance] Just as the 'dhaatus'(metallic ores) like of gold are cleaned of their blemishes and polished thereafter, 'Praanaayaamaas' do purify the breathing process and uproot physical ailments and diseases, while 'dharana' washes off sins, 'dhyaanas' maintain and control the 'karmeindriyas' and 'jnaanendriyas' or the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility-be it superior or inferior-is facilitated and expedited by the means of 'dhyana'. Brahma saakshaatkaara' is not necessarily facilitated by 'karmaacharana' but certainly leads to the wherewithall or the equipment by 'jnaana' or the awareness of Brahmatva the Bliss! 'Ahimsa' or injuring either the body or the psyche or of affecting the morale of any being among the 'charaacharas' of anyone Being in the Lord's creation is the fundamental of a person, besides the 'indriya nigrha' or total control one's organs and senses or of detachment coupled with rigorous practice of austerities are stated as the hardest and hallmark criteria of 'dharmaacharana'. Once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood, bones and tendons or the five elements of which bones are the beams, tendons as chords and flesh and blood being the mortar which represent the Five Elements of 'Prithyaapastejovaayuraakaashas'! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its 'sukrita' or 'dushkrita', then that Atma submerges into the most luminous fund of Eternal Bliss, while the fate of the just dead Being, joins the stream of 'Kaala' or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of time. As the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the 'kaala pravaaha' of births and deaths there again. Back 'home' or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the 'floating balloon' on the kaala pravaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: Remember always in the form of constant Japa Mantra about Yagna

karyas / Sacrifices and Austerities, besides worships of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knoweledge of the Etetnal Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmachari-Grihastha-Vaanaprastha-and Sanyasi or a vidyardhi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija's life, like Brahmacharis, hermits and ascetics just as an ocean is the final absorber of all types of water bodies some as lakes and some as rivers.A dwija is expected of following ten basic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshama or pardoning other's lapses and shortcomings, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or 'baahyaantarashudhi' viz. external and internal purity, Indriya nigrah or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-moha-mada-matsaryas; dheervidya or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self-Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitra-Deva 'rinash' or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to sanyasa having conquered the desires of life do sustain the rest of life with minimal subestanse but that does not however abandon the Vedic back-drop: sanyasetsarva karmaani Vedamekam sa sanyaset/ or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvare sukham vaset/ Evam samnyasya karmaani svakaarya paramosprihah, sanyaasenaapahatyainah praapnoti paramam gatim/ or abandoning all the rites and duties of the erstwhile 'varnaashramas', then totally concentrate on the sole and singular target of accomplishning Brahmatwa as a fulfilled ascetic of total renunciation!

Chapter Seven:

1-67) Ideal Kinship: Manu Deva then describes the ways of conduct and dharmas of a King about his origin and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties expected as from a Head of the Kindom.This is so when a Leader of the Society has to establish an authoratative Institution based essentially on Dharma and Nyaya and above all to ensure safety and security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like Indra, Surya, Vaayu,Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificenes of the combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and provides the great source of authority and power sourced from the respective Devas of warmth yet heat of Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sternness and demand of justice/ virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera! Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also

burn the whole family and property as of ‘lock-stock- and barrel’! A King with his ‘kaarya siddhi’ or the success of his purpose as per the prevalent circumstances of ‘Desha Kaala Tatwa’ seeks to attain ‘dharma siddhi’ as he assumes varied features of kshama, krodha, mitrata, or even pratikaara or revenge! A King indeed is ‘sarva tejomaya’ or all powerful as he could usher in Devi Lakshmi or around prosperity, or his anger might invite mrityu or death. If a King is annoyed even by default, the victim’s misfortune kicks off and his indignation is certain to mritu! That is why the dharmas originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This why any of the ‘sthaavara-jangamaas’ or of moving-immovable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per ‘desha - kaala- paristhitis’ or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King’s negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another’s lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of ‘daanda’, the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irretrievably paving way for vices and engendering evil forces That is exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the art of punishing and sparing the stick ; He is the ideal King who is truthfully wedded to the principles of virtue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of ‘adharmaas’ so collected might affect not only his possessions of castles, his territories and his ‘praja’ and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving ‘havyas’ at the Agni Karyas in the Kingdom might be disturbed! Hence: The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments

for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like buter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-Saama Vedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct. An ideal King is expected to have studied the essence of three Vedas of Rik-Yajur-Saamaas as also the implications of 'Shad Vedantaas. Moreover, an ideal King is expected to learn of the nuances of Vyavahara Vidya. He should strain himself day-and-night and practise 'indiya nigrah' or the self control of body limbs and senses. An exemplary King requires to abstain from ten evil habits generated from kaama or worldly desire and eight from krodha or anger. Indeed all the habits end up in evil and human misery. To any King the ten vices resulting from Kaama or human obsessions would gradually diminish wealth and virtue while the eight vices springing from Krodha or excessive wrath could terminate in his doom and death! The set of ten vices from desires and pleasures are stated to be hunting, gambling, sleeping by the day, repetitive statements of other's failures and vanity, obsession of femininity, drunkenness, excessive involvement of dance and music, and purposeless travel. The eight vices are carrying and encouraging tales, uncalled for violence, droham or treachery, jealousy, dushanam or abusive language, dravya haranam or unjust seizure of material and property, condemnation and censuring and physical beating. Lobha or avarice is stated as the root cause of all the evils and broadmindedness is the spring of hope. Intoxication, betting, women, and hunting are the four shortlisted banes led by human desires subjected to excesses while the worst possible offshoots of anger are abusive language, manhandling, and seizure of materials and property. Those persons who are not only prime movers of the excesses viz. the Kings in this context but the associates of these sins either from desire or anger are duly involved in the sins of humanity. Indeed Vyasana or vice and Mrityu or death are equally tough but death is easier since Mritye has a possibility of reaching swarga but the one dragged into vyasana is sure to end up in naraka for sure! That is the reason why an ideal King needs to appoint an ideal Minister too as the latter should have the ancestry of ideal Ministers who are well versed in Shastra- Shaastra jnaana, and of proven nobility. It might sometimes be possible to bless a Kingdom even with unproven Kingship but is unimaginable to secure a Minister of trined background, inherent ability, knowledge and wisdom, be it in the matters of revenue increase and management, domestic governance and foreign relations. It is the Minister who has to daily interact with his deputies individually and collectively in all the matters relating punishments and rewards. This is the reason why a well read, experienced and trust worthy person- say a Brahmana with experience and wisdom, even as the King is ably assisted and motivated with the larger issues and equally about the minor ones 'pro bono publico'! In turn, the Minister might appoint his deputies down the line of

officialdom as in charge of duties. Thus when fully equipped with the task of governance, the King should take off the heavy responsibility of governance ably conducting the two horsed chariot of Virtue and Justice. The officials at the field level, be it for collection of revenues and of disbursements, or for internal security and external relations too be appointed on the principles of integrity, incorruptibility and impartiality. A King of idealism should appoint an Ambassador who is well versed in the art of diplomacy with a countenance of placidity and of expression backed up by proficiency in the subjects of science, commerce and international affairs. More importantly the person has to be honest, skilful and of noble family background. In the context of diplomacy, he has to be an expert in the matters of Sandhi and Vighra, give and take, intelligent enough of moves and counter-moves, possessive of good memory, fearless and eloquent, as also action oriented with timely and vigilant moves, but essentially upright and reliable. He has to be of military tactness, treasury and financial management, recogniser of allies and opponents, and most significantly has the trust and faith of the King, his allies and the passive. In fact, he should also be able to convince the King about the realities of the Kings and Kingdoms of the countries of his posting but of what his or her King decides to convey in word or deed to the other King however harsh it may be yet couched in a polite yet firm manner. The role of an Ambassador is like a dance on a razor's edge, yet unharmed and yet with hardness. Just as a Minister possesses the wherewithal to punish or reward, save or ruin, run the treasury to get filled up or exhausted, drive the Kingdom's Economy to prosper or take it to doom, an Ambassador too can perform similar tasks to place the Kingdom to brush it up with the colours representative worthiness of safety for foreign trade, investment, economic collaboration. A successful Ambassador has to necessarily train himself with the face, gestures and actions of the counterpart King and so should his deputies too. This is in respect of the designs of the counterpart King, his designs and plans of action and most importantly that might adversely affect his Kingdom.

(68-153) The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shrouta karmas of daily agni karyas and Sacrifices. The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmans to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are

suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. While charity is offered to any of Varnas then there would be good returns of 'sukrita phala', but once that daana is given to a Brahmana the returns get doubled ; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands 'anantha phala'! Even if a 'daana' were given as per one's own ability, then undoubtedly a deserving status is accomplished in the higher worlds.

Now about the Yuddha Dharmas of a Kshatriya King. In the course of 'Dharma Paalana' or of the observance of virtuous authority, then in the context of a battle with a foreign invader against his own Kingdom, then irrespective of the ability or otherwise , the King has to spare no effort in the battle and fight tooth and nail till the last drop of his blood. To retreat and show his back running away from the battle field has no room for 'kshaatrava dharma' and so also his service to braahmana is so imperative and binding. In an open battle, a true kshatriya desirous of securing 'veera swarga' should never resort to devious ways of killing an enemy like using secret weaponry or by using blazing or poisonous arrows to secure the kill. Also striking a eunuch, an opponent seeking mercy, a person who flees from the fight, or simply withdraws from the fight is not commendable. Equally so would be a fight against a half asleep, unguarded, disarmed, or already engaged in a different enemy, or an onlooker enemy is not worthy of commendation. Killing an enemy with wounds on his body, or with broken weaponry, one in his retreat with disgrace is also not the quality of a purposeful fight. When a kshatriya warrior is killed even as he runs away from the battle, then a part of the sin is ascribed to the King as the Commander-in-Chief. Equally so as the valiant fights but gets killed in the battle, a part of the Veera Swarga;s benefit is due to the King. The chariots, horses, elephants, military equipment, grain, women, gold and properties of the defeated King automatically gets gained to the winning King, but such possessions of the win over has necessarily to be shared by the soldiers too , lest the King's name and title as the 'Chhatrapati' or the Overall Master becomes a misnomer! Further the duty of the King would be to revive the memory of the illustrious fallen heros and and provide adequate wherewithal to his families. Whatever is not available in one's life, efforts be made to secure it, whatever is so secured be properly retained safe, besides what ever is retained in tact, try to improve the same; these are the four kinds of Purushardhas of Dharma- Artha- Kaama- Mokshas, and these principles of human aspirations be pursued without fail. Once a particular desire is not fulfilled then that be accomplished even by 'danda' or force, once so gained do seek to maintain it, and do try to improve and so on. A King is well equipped with 'danda' and that alone which the commonality of the public could enforce an objective with. But never try the means of deceit or roundabout guile as that path would certainly dig up flaws and deviations from what is aimed at . An enemy within or from outside could sooner or later discover ways and means of the policy objective by picking holes like when a tortoise could hide its limbs and would as such fail. Hence the direct approach to strike by force as the public has no alternative but to follow and the world around is left in wonder and admiration. The enemy too can be awed by the direct approach and would have no option. A lion uses its strength while a crane pretends meitation in patience, like a wolf snaches by trickery, but like a hare makes a double retreat. Even the external enemies would not prolong the victory by the Saama-Daana-Bhedopaayas for the fear of danda! A farmer knows as to how to cut off and sweep the weeds to preserve the crop and so does a King in protecting his Kingdom by destroying the enemies. Nevertheless, there is a word of caution by the Learned; in the event of an external enemy being either more powerful or of

similar strength, then the stop in steps of Saama-Daana- Bhedas need to be employed and commended. This policy is worthy of following in the external context certainly. Referring to the domestic scene, the extent of utilising ‘danda’ or force might boomerang only if honesty is truly proven and only to the extent of what unreasonable and evil minded critics beyond the conviction level of the honest and duty bound masses of public as a King of dharmic values could certainly gauge. Indeed the King ought to realise the cut off limits of utilising the danda as that ought to be proven as ‘pro bono publico’ or as of the larger interests of the general public. Even protecting the farm produce, the weeds of opposing forces be nipped as the King’s prime priority is to preserve Kingship itself. Either of rashness or ignorance, no King could possibly pull down his own kingdom, along with himself, his family and his subjects by resorting to self-defeating measures which might ruin the self, as after all his own life-force is that of his entire kingdom. Just as torturing the bodies of his limbs and senses is as severe as torturing the King himself! Hence thoughtful governance of his kingdom in turn aims at prosperity of himself and vice versa. The measures to be taken in the first place is to decentralise: The Kingdom be best administered and safely protected by dividing itself into clusters of two-to five to hundreds of villages under the charge of companies of soldiers and of appointed lords of twenty, hundred, thousands of units, informing of the happenings as also of crimes unitwise by the concept of horizontality to verticality. The details of the availability or shortcomings of essentials of food-water-merchandise-energy and general materials are notified so that surpluses are balanced with demand patterns on unit wise basis and the necessary supply-demand schedules are codified and analysed on a continuous basis among the concerned village-township-district-state-Kingship basis. Periodical inspections are conducted by chains of officialdom and hold ups for reasons of inefficiency, corruption and nepotism are detected, reprimanded or punished. The service of secret agents of the Minister and King by fortified by incorruptible agencies is ever vigilant as vigilance is the base of successful Kingship. Crimes ranging from thefts and robberies, to embezzlement of individual possessions and properties, tax evasions and avoidance, family and neighbourhood issues and quarrels and any problems of social harassment and wage disputes, moral turpitude and women related issues are all under the purview and knowledge of the Kingship. In extreme cases, the King could confiscate individual properties or banish from the Kingdom. The King has to decide the employment of women in royal service as per the levels of duties entrusted to them. The wages are fixed as per the needs and duties involved. The tax and duty structure for purchase and sale of transactions or of the income-expenditure considerations of individuals are on the principle of what the traffic could bear, keeping in view reliefs and rewards involved. Farm returns, food items, sale and purchase of consumer items, medicines, essentials or optionals, comfort or luxury items are identified and tax structures determined. Poverty stricken srotriya brahmanas or Veda Vidwans, or those engaged in the Sacrifices of the King especially those seeking his protection and victorial progress are eligible for tax concessions. A small percent of commercial earnings of merchants be paid to the Kingdom as taxes. Mechanics, artisans and manual labour may the wages of a month as tax. In the context of taxation, the King may follow a policy of wearing kid gloves by levying no taxes at all of taxes not to uproot the roots but trim the over growing branches at the same time. As and when the King is tired of assessing the nitty gritty of taxation, he may fix up guidelines and leave the frameworking of details to his Minister who would have been from a noble and virtuous upbringing with legal mind and matured self control, yet again caution of protecting all his subjects: A King has at once be hard and soft in his commercial approach for this would be the only manner of his acceptability. The fundamental precept of Kingship is his acceptability in general but his effectiveness in particular. At the same time the overall impact of his Kingship should never be such that when vily robbers dare to approach his bed and he would desparately shout for help, his personal servants

look on quietly then such a King would matter little if he dies or as bad as dead if survived! The fundamental principle of a kshatriya is to uphold dharma, hence it is on the strength of dharma that such a king is allowed to die! Defined daily routine of a King: After completing his morning ablutions, a King needs to concentrate on the worship of Agni and learned Brahmanas then enter the Royal Court and after hearing the complaints and suggestions of the public, then get absorbed in discussions with his senior officials on various issues the policies of governance besides confidential talks with the Minister and select and reputed intelligentsia. In the course of the such exchanges of views either on Royal Terraces or lonely places like even forests, he discovers that he is the monarch of the Kingdom deciding on and authorising the key policies of governance but is only a pauper in his personal treasures! He needs necessarily lend his ears to one and all in the Kingdom, be they anybody: Of any type like Jada-mooka-andha-badhira, pakshi, vriddha, stree, mleccha, rogi or anga viheena might seek an audience with the King and unless any of these resort to tactics and unpardonable behavior, their view points be respected. Once the King allows to attend depending on his personal and official convenience, the King is obliged to hear the points raised by them especially on urgent and burning and issues especially on controversial issues with varied view points, such as issues connected with women and the progeny of the affected. He is surely concerned with the appointments of Ambassadors and diplomats besides the sensitive selection of women in the Antahpuris or the Inner chambers of the Royal Palaces of Queens and Princesses. Thus the final decisions of the secret meetings of the King with the Minister and high positioned officials and royal confidants, besides his own internal feelings are determined by the King.

154-226) An ideal King be advised about the credentials of ambassadors, on the progress of undertakings taken up, and about the conduct of females in the palace of the Queen or harems and chain of spies as he appointed. He should be fully aware of the rudiments of 'Ashtaavidhi karmaacharana' and about 'Panch varga tatwa vichara': the eight types of Ashta Vidhis are explained: compliance of declining gifts, resolving difference of mind of officials, refusal of heinous duties, full consideration of duties to be taken up, enforcing punishment of wrong deeds, excusing minor mistakes, purity of thoughts and prayers and undergoing 'prayaschittas' of sins committed. He should be constantly engaged on execution of clean deals, constructing bridges, forts, maintenance of bhaahya-antasshchi, mining, deforestation, Public works, and observance of virtue and justice and meditation are auxiliary. He should reflect constantly about Pancha varga tatwas are 'karmaarambhopaaya' or ability to initiate and perform deeds of virtue and of sacrifices, acquisition of purusha sampatthi or the fruits of 'dharmaartha kaama mokshas, restraint in taking revenge, desha kaala sthiti vichara or absorption of common sense of ongoing current circumstances and karya siddhi or success of actions. On the role of the Prince, he should be watchful of the contemporary Kings and their relations, especially of those harbouring jealousy or plans of conquest if any or of friendly disposition or of neutrality. The key issues that need to be constantly vigilant are about the Minister, the situations and happenings in the Kingdom, the strength of the fort and of defence forces, the financial soundness of the kingdom and of 'danda' or of punishments. While thinking of an opponent King, the four expedients of counselling, gifting, creating differences be considered before the inevitable battle. Even in the course of the inevitable battle, tacts of war are to forge alliances, actual fight, attack, waiting the response of the enemy, participation of the war, waiting the allied forces to join before the fulfilled offensive. He has to consider options in the case of a provocation of a foreign threat, such as ignoring it, or delaying tactics, assessing and consolidating alliances, dividing the armies of his own and that of the alliances, 'samaana yaanas' or simultaneous attacks by the self and of the allies to gain the options of 'sandhi' or honourable surrender, or of 'asamaana yatra' or attacks by combined forces to

decide on victory once for all then the defeated army which surrenders is subjected to defeat with negative results as in the case of 'vighra'. In case, King gets aware of the weakness of another King due to his bad habits and of wrong deeds in his disfavour of self or to a friendly co-king then his action to avenge the wrongs perpetrated against him or his friend then that kind of offensive battle is called 'vighra'. Even otherwise, a king of prowess yet very friendly and of good conduct be approached by the King under reference for help and that again is defined as vighra. Attacking of the King under reference by an enemy would either be when he himself is defensive or a co-king. Resorting to no action and seeking to perform defensive then too it becomes inevitable that he is incapable or his co-kings would be incapable too. Yet Royal Policy demands that army halts at one place and the at another place well-behind resulting in a division as a tactical move to gain time as called delaying policy. This is not only to the advantage of deferring the battle but gain to seek to the refuge, goodwill and chance of the cooperation of the King from the other King and kingdom. The message is to boost the morale of the refuge King and his army but conveys the message of possible tie up between the two Kings as a protector and the protected. Meanwhile he would consolidate his position and when the situation improves and gradually bring up reproachment to the crisis while his own army too to get assertive. In case, the host king too gets hostile eventually or the former would indeed have no recourse but to fight. Contrarily of the host would have chances of getting friendly, then he might fight find another source of strength. Yet when a King is basically weak then the opposing forces rally together and the stronger among the is bound to occupy that Kingdom. In such a case, if King is intelligent on his strategy, then he should ask some of the skilled segments of his own army should plan to instigate the significant men of other armies to gradually veer over to his side and divide the enemy camps. But conversely the enemy Kings try to break the morale of his own soldiers and attract them to their side, then he should approach another friendly king of some virtue and strength approached forthwith to plug the loopholes. In all these acts of diplomacy, the advice of his Guru and assistance of the trusted Minister and of the Prince should be great help. But when all kinds of diplomatic tricks are exhausted, then as a desperate measure he should not hesitate to declare war even as he seeks to introspect his earlier measures of avoiding it. The essence of the moral in this context is to assure himself that neither an enemy or friend among the Kingships is ever superior or inferior among them. In any case, he should assess the causes and consequences of his act; yet his further acts of battle should be such as not to embarrass a co-king and indeed that is the essence of diplomatic expediency. Once the mission has commenced, King is advised to proceed to the Capital of an enemy slowly and gradually, say in Margashirsha or in Phalguna or Chaitra as per the convenience of his army and preferably when the enemy has internal problems and on the clearance of the informers of the enemy's kingdom including those in the connivance of the local spies. The march of the army be steady as per formations of a boar, or a crocodile or a Garuda with extended wings. As and when there is halt the encampment be in the formation of a lotus under the command of a chief who signals the presence of a trap or risk, yet led by courageous and loyal officers down the line but in loose ranks and files. The army be equipped with chariots, and sturdy animals and with boats along to cross waterways, besides shrubs and leaves with bows and arrows drawn on the plains and swords and weapons on hilly tracks. Once the troops are arranged likewise, periodical addresses of the commander would be essential by way of detailing the pathways, corners and pitfalls ahead. Once the enemy is cited, all possible ways of harassing the soldiers of the enemy be resorted to even by a possible problems of cutting off supply lines of food, water, and fuel besides destroying the obstacles like trenches and hurdles. The army should seek to instigate and trouble the enemy individually or collectively and suddenly attack unawares when the enemy is relaxed by taking food or asleep. Once the offensive attack is concluded successfully and the

King's victory becomes a reality, the efforts of the Kingdom are capped with success by all concerned viz. the King, the Prince, the Minister and his advisers, the Commander in Chief, his strategist officers, the entire army and the Informers within and in the opponent King. As the result of a battle one could never be complacent and that is why since other means of Saama-Daana-Bheda be resorted to and avoid the ultimate resort of Danda. On the victory of another Kingdom, it is binding to pay homage to Devas as worshipped by the defeated kingdom, venerate the Vedic panditas, pay compensation to the families of fallen soldiers, and be famed in pardoning all those opponents of the defeated kingdom. There after, confer with the defeated King, his family and officials to let not give room for arrogance and vengeance. In the parlies with the King and officials, let not be a dictation of terms of the reconcilliation, but part with gifts, goodwill and a sense of give and take and of adjustments. Any success or failure rests mainly with Devas and manushyas and since the destiny decided by Devas, that of manushyas is the alternative available and as such whar ever is within reach of human beings be accomplished! Once the victorious King attains his desires of goodwill, gold and valuable gifts are secured, then the winning King should conclude his yatra and the mission, then the former should leave the defeated kingdom in peace like too intimate friends part their ways with the least of illwill and bad taste. It is always preferable to possess a Dhramajna or virtuous, or kritagjna or ever grateful, cool minded, affable, and of and of modesty is always preferable but an extra intelligent, smart, clever, and ungrateful and slimy opponent is avoidable. Sabhyata, common sense to recognise merits, bravery and forgiveness, he who concentrates on the nitty gritty of happenings, of eqanimity, and of broadmindedness who possess such traits is always trustworthy but of such kings as not part with 'dhanya' on time, nor amenable to pashu vriddhi, and always used to self-aggrandizement and publicity prone Kings are dispensable. Those who strive for warding of dangers and risks, esuring the personal safety and rights of women in general and of his own in particular, be sensitive and ever helpful by way of Saama - daana- bheda -danda means. An intelligent King at the time of his meals be cautious from any untoward dishes and expose himself and his family to risk, and similarly have thorough testing done by the faithful and intimate experts. Even in terms of dresses, jewellery, and servants providing various services like chariot driving, beds and seats, bathing and scents, experts have to test before use. After dining, the King might relax with music and dance and such enjoyments of his desire and then go to comfortable sleep for the night with defensive arms and protection by ever vigilant bodyguards.

Chapter Eight

(1-60) A learned King who decides to fully prepare himself to upkeep the flag of justice high in his kingdom invites to his court a group of well versed Brahmanas and his experienced Minister and officials and addressing with composure and dignity the parties under reference of the dispute as also the Courtiers seeking them to present the respective cases. The broad categories of dispute are some of eighteen categories viz. to redeem debts of moneys or material transacted, deposits and pledges claimed, transactions of selling and buying properties especially without proper and legalised ownership titles, partnership deals, charities effected once being claimed again, assurances of employment with time limits unhonoured or non payment of wages, sale - purchase deals, disputes of cattle owners and those who maintain them, boundary disputes, physical attack, slanders and libel, thefts and robberies, usurping and swindling; rapes, assaults, insulting women; non maintenance of the duties of men and women, issues involved in partition deals, gambling and betting. Indeed in the course of one's life time, such disputes are normal and judgments are decided as per the established principles of Dharma and Nyaaya. If for any reason, the King himself is unable to decide in such disputes, a select team of learned Brahmanas ably

assisted by senior officials of the court are empowered by the authority of the King, do normally decide on the established principles of the Kingdom under the approval of the King. In case the King appoints three brahmana vidwans and himself, then such a court of justice is called that of the four faced Lord Brahma itself. When justice is pricked by injustice like a wound then only one approaches a court and that is why one should never enter it unless truth is discussed and any departure from this truism is not adhered to, any of the participants would have sinned with the consequence of reaching experiences of hell. In such a Court when justice is tortured by injustice, then the Court itself becomes liable for destruction. Once dharma is destroyed, then dharma would never save the Society, that is why in one's own existence and survival would depend on dharma itself. The Dharma Deva is the embodiment of divine justice comparable to a 'vrisha' or a bull and that is why once justice is tormented then human beings are torn to pieces like the meanest human. As dharma is tortured, then by despicable traits of a human being would be carried forward after death too and the four portions of dharma comprise one part by the declaration of a misdirected justice, another by wilful witnesses, yet by another one on the judge and finally that by the King. Hence, the King and the Brahmanas who are effectively responsible then neither the King is just nor the Brahmanas by their mere birth and both are thus liable for the guilt and like a cow sinking in slush and mud are destined to turn into the lowest human birth. A kingdom in which the low class is in majority and of Brahmanas are despicable then in that kingdom replete with injustice would totally get perished with diseases, and famines. Having been seated on the chair of high justice, a King dressed in royal get up needs therefore to behave true kingship and having invoked the divine forces assume equanimity of demeanor and conduct and initiate the process of trial with a clean conscience and mind as evident from his speech, gestures and countenance with clean eyes and face. To start with, the protection of a minor be ensured in the latter's property as has inherited till he comes of age till attains minority and similarly women be protected if they are barren, with no male child, or widowed, or no family support or diseased. The King has the duty of protecting the victims and punishing those responsible, if any and restoring them to a stage of minimum sustenance. In case, the victimised woman suffers a loss, the King should forcibly evacuate the property and after retaining it as a deposit for three years, as the present usurper could claim it within three years and later on release it subsequently. In case, the ongoing owner defends the claim by virtue of the fact of belonging articles and possessions, then the King would be obliged to return the property to the existing claimant without malice. If however, the property under reference is disproved on account of its details of its actual status like its features like size etc were not satisfactorily then its compensation claimed would be not only be forfeited but punishment imposed is accorded or the truthful claimant might oblige with some part of the compensation. Such property thus retained by dodging, the corrupt officials be mortally convicted by elephants physically mauled suitably and those conniving while the false claimants be fined as per a portion of the share of the former. In fact if a virtuous Brahman is involved in false claim as disapproved, the property rights would be retained by the vidwan of full, lest the King once becomes aware the usurper be declared as a thief. In case, a treasure is discovered in the land of the King then justice demands that half of the treasure be diverted to the treasury of the King and the rest be donated to Vidan Brahmanas. The treasury discovered in the lands of ownership by other varnas the King could claim half and the rest to the others since earth is under the over all control of the King unless the latter has the option to leave his claim. In case, the King does not even inform the varnas other than Brahmans like wise then indeed the King himself should have the charge of a thief. Those experts on the principles of Dharma ought to be aware of the Jaati Dharma, Desha Dharma, Shreni dharma or of the duty to the others of the same guild as specially applicable to Vaishyas, and Jaati Dharma and finally Raaja Dharma. None is above dharma yet the King needs to

ascertain as to which side the animal got actually got killed on the right side or the left. Full details be known about the truth, the place, timing, date and the circumstances of each and every case. The King should always practise what Vedic Vidwans prescribe as that is not against the established customs of all the kingdoms, varnas and families. For instance, a person who seeks recovery of dues, the claim to the Kingship be registered and the the latter after ascertaining the concerned details of the claim has to reimburse the claim : Either by dharma, or as per moral suasion, or by the threat of going to court, or by the proceedings of law, or by force of the judgment. In case, a creditor is to recover his dues from the debtor on his own, then the kingship has no reason to pay any penalty but in the event of not doing so due to royal intervention then some penalty be certainly paid as per the circumstances. In any case, a witness in the transaction is either stating false or contradictory facts or when the plaintiff states that he would provide proper witness later or would not reply then the applicant within three fortnights could not produce another witness could be punished by fine or even corporally and if the defendant he could not prove otherwise before a Brahmana on behalf, then he would be fined too.

(61-99) Manu then states that in Law Suits as to how the Kingship has to deal with sakshis and how they would have to conduct by themselves to speak the truth. The Grihasthas of any Varna could be engaged preferably with sons who are local residents for the purpose of giving evidence normally except in urgent circumstances. Any person trustworthy and a follower of dharma might provide truthful evidence and never against the essential truth. One who has a way of wrong earnings, or costomarily untruthful, be they the servants or relatives or the enemies of the opponent parties out of vengeance tend to provide misleading evidences would soon reap rotten fruits of their blatant lies and consequeness of interminable diseases. Better not to appoint evidences of Kings, one's own workers, patients, and brahmacharies, sanyasis; nor of unpopular, habitual, ill-reputed, habitually engaged in jobs of cruel deeds like meat cutting and deals. Always pessimistic, ever nagging, hungry and thirsty, dissatisfiesd, irritable ones too be avoided for the responsible task of providing transparent evidence. The evidence of women be nomally solicited for feminine disputes, like of brahmanas for brahmanas and of similar castes. In any case, only those of sakashis be selected as at the place of its happening and by those who could provide circumstantial evidence of acts committed espeially in criminal cases more often than not as it killings, body injuries, accidents as happened outside houses, in private rooms, or in public; in such cases evidences at the actual happenings be given by boys and girls, grown up men or women or the aged, servants, neighbours , relatives, and such of relevant person who could throw light in the case. But as a general rule, barring such exceptions, it is advisable to avoid the evidences of either the too old or the too the too young, or the too anxious or too fickle minded or those that might have a tendency to make slips and mind lapses. Moreover never engage in suspicious, soft nimble, theft prone, tongue loose, and fickle minded, fighting ready, and soft cornered for females type of evidences. Once there is an argument or inconsistencies or incongruities among the sakshis , then the Kingship does certainly take the opnions of the dwijas who are the members of Jury and the majority of the valuable counsel guides the decision of the King as the latter no doubt keeps in mind as to what has been heard or seen since what all has happened could most probably be truthful and righteous. Indeed, once the evidence given carries conviction and gets settled in the face of the King and an array of advisors is enough of a proof as delivered by one with conscience and the fear of falling in to naraka and punishment even when as alive or later. While a male witness might however be free from attractions of money or future favours of any kind, the same might not be a general recourse in reference to woman for frailty is the common characteristic of womanood; the characteristic of a sakshi is expected to be from fear or favour and the

task of being truthful and fearless is normal to him but once there is a doubt of being undependable or insincere then the purpose being straightforward becomes suspect. Hence a *saakshi* who is essentially truthful becomes elevated by his own conscience even to the heights of 'brahmatwa, as he is stated to have worshipped Vedas and their supremacy as Satya is Brahman, while taking part in the contrary situation gets fettered for hunded existences with no hopes of recovery; indeed there is no parallel to being truthful and no sin being to the contrary; for among men there is none else like Brahmins, while among the Sky and Starworld there is none as Sun, and there is none as significant as the head among human limbs; satya is the single ladder to swarga just as a strong boat in the ferocious ocean. With the assistance of truthfulness alone *saakshi* gets purified and the speech of truthfulness only enhances the value of the *saakshi*. Alike in the context of shubhaashubha karyas or both in the deeds of auspicious or other kinds of nature, one's own self conscience or the inner self bears witness and hence human beings in general tend to kill their conscience by false evidences. Those who are sinful are aware that the devatwa or the divinity in their hearts is killed by their preponderance of danavatwa. Indeed the divider point of akasha-bhumi-jala- hridaya-chandra-surya-agni-yama and vaayu are such as the day and night and it is only dharma that clearly divides 'shubhaashubha'. Hence indeed the *saakshi* or the witness or he or she who states the truth is the only one who segregates bliss and ignorance, and hence *Asato maa sadgamaya, Tamasoma Jyotir gamaya, mrityor maa Jyotirgamaya* (Brihadaranyaka Upanishad vide I.iii.28) or 'Lead me from evil to goodness ie. from death to immortality, from darkness to illumination! Once when both Brahmanas and Devas standing face to face are asked the other varnas and Kshatriya replied that by stating the Untruth he would get the sin of the Gohatya and theft of suvarna; the Vaishya replied that his grain and precious belongings while the low class human then the latter replied that all kinds of 'patakas' or worst possible sins would be reaped. Indeed the truth is that the Untruthfulness begets Brahmana ghaati- Stree ghaati, baala ghaati, mitra drohi, kritaghna or the ever ungrateful to those who help, and so on. Whatever account of a person's ideal most previous deeds of virtue might have been credited so far are demolished in one sweep once only resorting to untruthfulness by his or her evidence before the King and Brahmanas.

Manu then explains as to what types of men be engaged in Law Suits as witnesses; they should swear that they are indeed prompted by their Antaratma in which there is a Maharshi seated within: *Yamo Vaivas -wato Devo yastavaisha hridi stitah, tena cheda vivaadaste Maa Gangaa maa kuruun mama/* or He who is within my Self -Conscience viz. Vaivaswata Yama Deva and you donot have to go all the way to Maa Ganga in Kuru Desah; indeed those who are prepared to lie and give evidences on the sly should be prepared to go naked with shaven head and search for food with a begging bowl starved of food and water and proceed to dark hells. Those who is indeed aware of the truth revels in lies, he would surely get blind and eat even fish with sharp thorns. Again, when the 'saakshi' consciously provides false evidence he would be ascribed the sin of having killed his close relatives himself; he then is stated that in respect of having killed ten cows, hundred horses, and and of thousand close relations of his. A person who provides evidence in connection with the charge of stealing gold and jewellery gets the punishment of having killed his own children; worse still his situation becomes more despicable when he is charged with having embezzled of large areas of land with standing crops.

(100- 178) Providing misleading information about the existence of waterbodies including wells, about the chastity and character of women and the veracity of the quality of precious stones and metals is considered as a lie of the land. Pointing out certain fictions of normal life as though one has seen, heard or experienced is as much of blot in one's life. Those Brahmanas who maintain cows by themselves, who

perform trading, or work like professional cooks, actors, and menial jobs, servants, are usures are as bad as of low class. However when some persons not too well knowing of facts out of sheer ignorance do blurt out certain statements are not necessarily have to go to hell but might as well be considered as the celestial lies. But in all the cases of lawsuits none is spared if they lie irrespective of varnas as truth would prevail finally. The most intolerable human behaviour is the total negation of untruth calling for 'prayashchitta' or suitable atonement and is certainly directed to Sarasvati related yajna - homa with boiled rice and ghee be poured into agni deva with the relevant yajur mantras formally as that indeed the best penance to expiate the guilt of falsehood and untruth. [Richas or stanzas 103-104-105 and 106 of Yajur veda] Otherwise, by simply chanting the sacred mantras in favour of Varuna Deva viz. *Aapohishtha mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.), one needs to Agni Deva as the witness to offer Him with ghee along with kushmanada mantras of Rig Veda addressed in favour of Varuna Deva. That is the procedure of prayaschitta to Vaag Devi Saraswati and the washing away of the sin of uttering the blatant Untruth. Now, in respect of a person free from illness otherwise does not give evidence in respect of loans say within a three fortnight period after summons would become liable to pay a fine of tenth in terms of the loan to the Royalty. Even in the case of witnesses not turning up for seven days for reasons of sickness, or fire accident, or family death, the fine would still be payable. Even when the two disputing parties are unable to provide witnesses, then the judge might not ascertain the truth; even Maharshi Vasishtha told King Sudas the son of Pigvana of Yavanas that even in minor or frivolous matters once on oath if incorrect would haunt during one's life and thereafter too. No person of commonsense should ever bind himself on oath as he be alerted that the repercussion would follow now or later.- this is especially in respect of women, of weddings, cows, cattle fodder, fuel or even to save a Brahmana. The Judge or the King may always swear as an evidence as Satya the absolute Truth from a Brahmana; from a Kshatriya on the chariot, horses and Aayuthas or arms; a Vaishya by his cows and other cattle as also by his seeds and gold; while the lower caste by his never ending patakaas or great sins of carried forward previous births! Let them be purified by dipping their hands into fires, or sink deep into waters, or carry their women and children by fire and water by oath. In the days of yore, they were treated likewise to extract the Truth similarly; indeed, Vatsa Rishi sought to prove his brother likewise in the past. When ever an evidence is produced and stated to have been suffered by the motives of avarice, infatuation, fear, friendship, love, desire or ignorance and playfulness, then such cases be reopened for retrial. In case lobha avarice be the motive to mislead the judgment then the penalty would of thousand units of currency; due to moha or infatuation then it is called 'prathama saahasa' or the primary adventure; such a false evidence on account of bhaya or terror then that is called mashyama saahasa or medium adventure, while the punishment of misleading evidence is termed as 'maitraapurvaka chatur gunam' or friendly four folded penalty! To ensure the Satyarupi Dharma or the Truthful Virtue be vindicated the Untruthful Virtue be discarded, the evidence based on Untruth is being challenged. A King of Virtue thus necessarily dismisses the evidences of all the Varnas excepting that Brahmana's wrong evidences would be exited without additional punishments but in respect of other varnas there would be punishments as well additionally. Manu the son

of Swayambhu Manu declares that out of the ten places susceptible of injury among the human body parts viz. the loins, stomach, tongue, hands, feet, eyes, nose, ears, dhana or money and body, punishment be judged as per the crime and the conduct of perjury and of the intensity of the evidence provided. Since indeed, no unjust principles be followed as the consequences are to necessarily be followed in the present life and thereafter; but to punish the just persons and reward the unjust would land the King in troubles now and hells there after. There are four categories of punishments; the first is 'vaag danda' or warning; the second one is 'dhikkaara danda' or warning with threat of consequences; the third of the warning with fines and the fourth one is 'aparaadhaanusaara danda' or as per the crime-wise details of 'deha danda'; the final punishment would be a corporal punishment applying all together the mortal one with death sentence! Now the kind of technical detailing of business transactions as per the details of metals like copper, silver, gold in the context of internal and external trade. In case, a borrower admits in the open an authorised meeting then he deserves sizeable fine and in case of a protest then twice as much there would be a penalty levied further thereon. Sage Vasishtha allowed up to eighteenth part of a hundred as the rate of interest each month for capital formation. It may not be blameworthy blemish to charge some two percent simple interest per month and upto to five percent of compounded interest per hundred per month, even to Brahmanas. Another way in very beneficent pledge by persons of proven virtue only two percent of the currency be prescribed per annum for a sum of one thousand and indeed that type of a pledge be never misconceived, where as the prevalent rate of interest be upto five per thousand. Yet another honourable manner of accepting a pledge totally free of any charge- be it Bhumi or Cows- on where is or what is basis and return at a set date; or alternatively the subsequent owner would confiscate either for self use or sale by as per the latter's choice. Indeed such a deal originally might sound innocuous at the time of legal agreement but once dishonoured for whatever reason, especially in the case of loss of land or built up property if not so much of 'Charaasti' but of 'shthiraasti' like built up status would be difficult to reconcile as the progeny down the ownership lane! In the normal cases, pledges or bindings, infant property, nishkapa nidhis, ancient properties, stree dhana or the feminine properties, or royalties of individual efforts as proofs of one's own talents, and such earnings one not enjoyed by one's self or their kith and kin not enjoyed now or henceafter for a decade or so since, are indeed as ineffective as unenjoyed but as of a rainy day comfort zone only. One might feel such pledges might be foolish or atleast none too wise. In any case, deeds and tasks undertaken by arrogant, insane, helpless, totally dependent, or children or too old persons are not worthy and in the long run such deeds would never get fulfilled. Even of one's youth is over, dharma and nyaya supported by the age old tradition would not approve of such deals. All kinds of pledges on enchained principle against sale-purchases be withdrawn. Manu asserts that whichever deal requiring force is be done is also expected of equal force for cancellation too. All the interrelated trio involved are as such put to trouble viz. the saakshi, the person responsible and his kula or ancestry while the four beneficiaries would be the brahmana, the vaishya, merchant and the King. Kingship who is not too well off may not even accept such repeted money account yet a king of abundant riches too might not reject a miserable monetary transaction once received from the King! Hence the adage that while the King does not accept what is due to him but is anxious to reject what is not and thus he loses both ways! To accept what is due and also accept what is not, is prudence and he gains both ways! This is why King Yama Raja is neither elated to receive nor sad if he does too and prove that he has an exemplary equanimity! A King who is prone to desires or dislikes is gradually deviating from his principles and shall eventually pave the way to doom! He thus has to prove worthy of being an ocean to allow several rivers and water bodies merge into him and thus accept and even demand his dues of taxes and receipts, big or small.

Chapter Nine

(1-104) There is a 'dharma maarga' of a grihasthis living happily together or apart being detailed: it is essential that husbands need to ensure that their wives do not go wayward and be vigilant. Manu Smriti clarifies: *Pitaa rakshati kaumaare bhartaa rakshati yauvane, rakshanti sthavire putraa na stree svaatantryamarhati/* or in the stage of a Kumari her father takes care of a woman, during her youth she would be looked after by her husband and as she gets aged her son would assume the responsibility. At her marriageable age if she is not duly wedded or if she is not duly protected after wedding or in her old age, the father or the husband or the son would have to be duly blamed respectively. If they fail to protect adequately, the males concerned are highly blameworthy and their entire families get surely insecure. Once a husband becomes responsible to facilitate her wife to conceive then itself she gets the feeling of safety in the future. The family background of her own dharma should definitely guard her by itself. As the husband is looked after by the wife in getting her welfare, her son too would look after her old age; hence it becomes imperative that womanhood in general should suitably be assured in any Society about the safety all through her life as this dharma could never be compelled but generally followed with respect. The housewife does normally manages the household accounting finances, orderliness and cleanliness, planning of observance of family principles of virtue and wisdom, even by protecting the family's reputation in general even by hiding realities as a cover up. But in respect of a few wives with somewhat of traces of loose character be warned by the notes of Scriptures directly or indirectly and indicate some of the simple prayaschittaas or atonements; in case of women even by way of mental fancying of other men or 'manasik vyabhichara' as in the case of an ocean with varying rivers. At the other end of a scale, there are instances of recovery of conduct even by low class women born of and nursed by low class origin but emerged as illustrious women like Akshamala of such caste defame had won over golden hearts of not less than Maharshi Vasistha himself; or of Lady Sarangi exemplifying the non-quality habits of low origin won over the honourable Mandapaala! Such examples of low origin women had scaled heights of glory! Such are the examples of low class women could be multiplied to seize opportunities of luck likewise by dint of their constant practice of virtue. Now about the examples of women of excellent conduct, clean upbringing and of impeccable origin; these indeed are of the purity and fame of Devi Lakshmi herself. Besides cooperating for the procreation of children and bringing them up by daily responsibilities, the Griha Lakshmi is constantly and deeply engaged in Pati Seva and Atithi / Mitra Seva as per norms and excels herself as a standing proof of service in one's home as Pratyakta Lakshmi as the key figure of food service management; *Pati yaa naabhicharati mano vak deha samyutaa, saa bhatru lokamaapnoti sadbhih saadhvaati chochayte/* or such an exemplary woman dedicating her 'mano vaak deha samhita' or manasaaa vaachaa karmana' has direct access to swarga but on the contrary a vyabhichara or intimacy with other men is certain to a fox type of birth subsequently. Now, about the Putra vishaya; one is what a bharta literally meaning the one who bears responsibility of security like during the woman's old age unlike the bharta who facilitates the creation of the putra. The one who is the Purusha as at once like the farmer on bhumi, the Earth and reaping the outcome of 'dhanya' the son; again Putra the son takes over the responsibility like the bharta then and now the Putra in the alternative form of the Purusha in the old age of the mother. In either of the contexts, the role of woman the earth is significant as the tiller of the land the wife in that case and as the son as the soil the reaper of the crop! Of the seed and the soil, the importance is of the role of a woman which remains essential; bhumi is the age-old provider of offspring, be it in the context of progeny of a mother or of the fruits of tilling the land as crops from various types of trees, ranging from cereals to a wide range of pulses and so on. Yet, from the

same source of a woman, no male should ever seek to change the husband as there would be chaos in the process of srishti ; the past teaches human experience that the interaction of water and air with earth leads to creation but the process of creation should resist any deviation; a hunter once having killed one kind of prey makes no sense seeking to kill the same animal with another arrow! This sounds like Prithvi Chakravarti who dominated all kingdoms on earth is popular by the same queen but not those of the queens of other subservient kingdoms; once having reaped the crops of the same land in a year, the farmer does not expect the produce of the same land every year. A combination of stree, water and offspring together is a purusha as well realised by vidwans and it is that stree alone called a 'bharya' or with the recognition of 'Pancha bhutas'; that is why Prajapati asserted that such a bharya is not for sale as the 'nitya dharma'! At the time of a wedding, when 'kanyaa daana' takes place, there is a vow that once accepted the 'daana', it is binding forever being irrecoverable and irretrievable, even as it is in respect of cows or horses the parentship can never be denied. However, in case the progeny of the same male with different females leads to double parentage. Much unlike in the case of animals, birds and other creatures, the question of parentage of human beings is different from the view-point of the other species as one is aware of the principle of 'pradhana' and 'upapradhana' as the heirs of the man-woman relationship from either societal or legal angles enjoy primacy and of seniority as the first wife. The elder brother's wife is respected by the younger brother as his guru patni and the younger brother's wife should treat the elder's son as her own daughter-in-law; in any other way, a departure of this principle would lead to disastrous and unprincipled policy. In the event of the elder brother's wife being barren, the elder might have the option of his younger brother's wife as the provider of giving a son. It ought to be binding to do so at the express clearance of one's guru as a duty of discount but otherwise their relation ought to be of a guru patni or putra vadhu; in the normal course such an act is strictly prohibited attracting the sin as blasphemy. Brahmana-Kshatriya-Vaishya classes too might observe the same pattern with clearcut clearance of their Gurus but certainly not in inter-caste contacts! In the context of Vivaha Mantras, neither such provisions were made nor of a widow's remarriage. In the lineage of Chakshusa Manu and the Puru Vamsha were Angira and his wife Sunita the daughter Mrityu who gave birth to King Vena and in the beginning, Vena's kingship was normal but eventually he ordered that none should perform Yagnas to Devas but to himself. He was so conceited that he claimed himself as a symbol of bravery, victory and unparalleled knowledge. He enacted Regulations verging on sacrilege and sought them to be enforced. One such misleading law was of inter-caste weddings and permission to marry the younger brother's widows as that was considered as a pashu dharma! Such incestuous decisions were enacted by him. For long time, the Subjects suffered him with hatred but the sages revolted and a day arrived when he was imprisoned; in fact Maharshi Atri the Kula Guru spearheaded the popular uprising. They churned his thighs and there emerged an ugly and Frightful 'Kaala Swarup' which was stated to have misdirected his behaviour despite his glorious ancestry. However when they rubbed his right shoulder, there was a sparkling and imposing Figure materialised with bow and celestial arrows donning a Kavacha or a Body Safeguard - and incidentally was Prithu Chakravarti the unparalleled monarch of the Universe. Be that as it may, persons of knowledge are indeed aware that once having been decided give away as kanyaadaan to a specific person would be available to another to sleep with as in the normal circumstances this would definitely attract a frightening sin of robbery; however only exceptions as above are cited; he may abandon the woman who is diseased, already deflowered or given away by deception and announce the decision. Else, if the husband goes away on a long business trip and the wife goes wayward for want of either wilfulness or lacks support. Even in normal circumstances when she protects her chastity, if he does not even return after a long gap of time, then she might wait for him for in case he has left on a

dharmic duty for eight years, for higher learning for six years, and as a pleasure trip for three years. On the otherhand, if there is a mutual dislike and not live together, either of them might wait for a year, then they would be free to part their ways. If the husband is addicted to passion or drinking or disease-prone, she might desert him after six months; on the other hand if she is hot headed, charactetless and prone to drinking too he might wait for six months too. A barren female might wait by the husband for eight years, if the children die in succession wait for ten years and if only daughters are born for eleven years, but in case of mutual and persistent fights then as soon as possible say after one year. In the case of an ever sick wife, yet of good behavior and polite otherwise the husband might leave her with her consent though but ever offend her. An arrogant wife who sulks and nags persistently be despatched to her father's house for good if need be. Do always wed into the same caste of respective dwijas to ensure suitable married life as also to upkeep the honour in the eyes of the society; this would also maintain the pattern of observing the daily sacred rites and duties with responsibility and sincerity undesirable friction at the home front. Even if the daughter has not acquired suitable age and status, the father should always prefer to go into alliance with the same caste and community. Equally significant is even the daughter would wait and watch for a groom of good nature and nurture even if less handsome rather than feel riddance of paternal responsibility in a hurry to regret for ever. In fact, having waited for some three years in the search of a suitable husband, the waiting period itself would provide her a chioce meanwhile and the father too would have the satisfaction of pleasing the daughter selecting her husband. In fact, she also need not take with her as dowry or ornaments and appears dignified in the looks of the society too. In the self-selected weddings of this nature the selection of the couple begets mutual faith and conjugal adjustments as though Gods have descended from heavens to bless the couple for ever .So far, the the methods of weddings and their features have been described so far; the aspects of inheritance or birth rights be discussed now.

105-220) After the death of father, the property be besowed to the eldest brother and the younger sons be looked after well for their upbringing properly as by his father himself. Only the elder son is considered as having fulfilled 'pitru- runa' of fulfillment of father's indebtedness fully with this step as the eldest son is truly stated to have observed his total responsibility. In fact, once the elder son was born as the father who being 'kaamajna', then itself the 'pitru runa' gets closed and the father becomes eligible to moksha; now that the elder son takes over this responsibility of family the indebtedness gets over fully. It is expected that the elder son would guard the entire family well the best of his capacity and they too reciprocate his affection and respect. The elder of the family is the one who makes or mars the family as the parent of the family and worthy of regard and respect. Thus the family property remains united ideally but in case of division of the same, the elder retains twenty percent, while the middlemost would share half and the further issues one fourth. The remainder be distributed as per dharma. Of the 'charaasti' or the moveable property of materials, the eldest would take the best item and maximum number of cattle etc. The rest of the brothers might select as per their profesional interest and occupation. The broad principle to be followed would be that the eldest son should share in excess and rest as per seniority. To the maiden sisters, the respective brothers should give a quarter of their respective shares and those who would disagree are cursed to be outcasts in their subsequent births; as regards cattle, the principle of seniority sharing be followed again. In case the brothers are blessed with a son, the law of equity would prevail, especially when he had invested in the then joint property. Is the younger brother gets a son earlier would then the principle of seniority is retained again? Indeed no. The son born to the elder brother takes precedence and the son of the younger brother would follow suit. However, the sons of the wives of

inferior caste would be inferior in the order of precedence. Yet in case of twins born the principle would be on the time of actual birth of either of the mothers. In case there is no son and all the issues are daughters only, her elder son of the elder daughter would perform the funeral rites; in fact there is a vow that the son-in-law is administered at the wedding that if need be, their son would take that responsibility. It was on this principle that Daksha Prajapati had made this arrangement that facilitated ten daughters to Dharma, thirteen to Kashyapa and twenty seven to Chandra and enlarged the scope of his own creation of progeny. *Yathavaatmaa tathaa putrah putrena duhitaa samaa, tasyaazmaatmaani nishthayantaam kathamanyo dhanam haret.* As the father begets a son, likewise he procreates a daughter and indeed she is also equal to a son, and could she be deprived of his property! Therefore, the property of the mother would have a share of the unmarried daughter alone and the son of an appointed daughter so unmarried; further the son of an appointed daughter would be given to maternal grandfather who has no son. The douhitra or the daughter's son shall be responsible to take over the property of his maternal uncle's property after him who had no son and be responsible to accord his 'pindapradaana' too as also his maternal grandfather. Thus indeed there is no difference of the grandsons either of son or daughter, since their origin of the parents is equally the same. In case the daughter dies without a son, then the son-in-law could take over her share of the father. But through a maternal grandfather has a son's son then he performs the shaddha. If a son becomes famed due his son's deeds, then he secures moksha and the grandson secures the reward of suryaloka. It is for this reason that a putra delivers a father from 'put' or hell on the latter's death, - trayata or safely delivers- as affirmed by Swayambhu Manu. Thus there is no difference at all between a son's son or a daughter's son. In the case of the douhitra, the shraddha be performed first to the mother, then to father, then to father's father. In respect of an adoption the inheritance of the property of that vamsha but not of his natural father thus following the family name, gotra and of course of that right to shraddhas too. The son of wife's brother-in-law is ineligible for the father's property and or that of matter of an outcaste. But a son legally born to an appointed female is a legitimate son of the body is the owner of the soil. In case there are four wives of a Brahmana, one from each caste, then the Brahmana wife would get the best and additional share while the three respective castes would get two shares, one and half and one share respectively. Alternatively, the Brahman wife /son would get four shares, then three-two-one share for the rest. If the Brahmana wife has no son/s, the fourth class is not eligible for more than the tenth part of the property. In the event of following this principle then whatever the Brahmana father decides is the final. Yet another alternative principle might be to distribute the shares equally among the dwijas but the eldest one gets an additional share. The fourth class would be eligible only for one share, even if it is for hundred sons. The Swayambhu Manu's decisive principle asserts that the sons be classified as six of the sons are both 'bandhu daayaads' or kinsmen and heirs and the rest are 'adaayaad bandhava' or not heirs but only kinsmen. The son begotten of a woman of same caste, or adopted, or secretly born is among the heirs and kinsmen. But the son of an unmarried woman, or of remarried or of a lower caste are merely kinsmen but not heirs. Wrong examples of faithless sons would surely land the virtuous parents in troubles sooner or later just as seeking to cross a waterbody with unsafe boats. Hence the golden principle of depending on a legitimate son to whom only to part with his property; however to avoid bad blood in the family, the father might grant the undependable son some maintenance allowance. The 'aurasa putra' the legitimate so be granted the sixth or fifth part of his own property as his vivaha samskara would have been done formally and those others upto ten in number as they would be eligible only 'gotra dhana' or members of the family and inherit pitru dhana in a descending manner. As per a law of 'niyoga', those begotten as from an appointed wife of dead person, or of a eunuch, diseased one is called a 'kshetragna'; the son of wife whom a dying father decides to appoint as his own is by a

‘sankalpa’ is known as a ‘daatrima’ or a dutta putra; a son appointed by the husband and owns him for any reason as approved of filial duties is called a ‘kritrima putra’. A son actually born of an unknown father but born secretly but still owned by his father is called ‘gudhotpanna putra’. As the father welcomes a boy who had been deserted by his natural parents but endears him as his own is called ‘apavidha putra’. As the husband approves of the son of an unmarried woman and eventually marries her is designated as ‘kanina’. As a person concerned gets involved with a pregnant bride deserted by another man and agrees to marry her as per traditions then the son after delivery is born, then that boy is called ‘sahodha’. As both the parents decide to purchase a boy with a view to own him, the boy is called a ‘kritaka’. As a woman deserted by her husband and she and a man agree to marry then the son of their union is known as ‘pournabhava’. In case a virgin once married but deserted by a new husband is indeed eligible for wedding again even as the nuptial ceremony is over, says Manu. If a boy’s parents disown him, then he gives himself to a person as self given is called ‘syayamdutta’. A son of a Brahmana who is guilty of union with the woman of low caste out of lust is called a ‘parashava’ or a living corpse’. But a servant or servant woman as approved by their master to give a share to their son, then the law would approve of the arrangement as that is the decency of tradition. All the aforementioned sons are considered as eligible not to interfere with the funeral ceremonies. Indeed, all the sons concerned happen to be the legitimate ones and Manu confirms that if among brothers sprang from the same father then among the sahodara brothers would beget a son, he should be honoured with punar vivaha and the adjoining facilities but not the sons begotten by strangers. If among the wives of one husband to have son, Manu also prescribes that if one woman among many wives begets a male then she is stated to be a ‘putravaan’ and is eligible for a share. Also, if one son of any of the brothers begets a son then all the brothers are stated to be putra vaans and all are eligible for shares as already described. The three generations of ancestors be offered tarpanans and while shraaddha pindas be given by three and the fourth one only oblations while there above have consequence. A Brahmana’s property be never disturbed even by the King as this is the shasatra principle. But all the properties of other castes might be tampered with if need be. On the other hand, to those brahmanas who have no sons, requests be made to co brahmanas of ‘samana gotras’ for a son to whom alms be given in sufficient sums to support the son. In case there be a woman receives a complaint from two of her sons from two different fathers, obviously the mother would favour that father who bequeathed the rightful share of her property. On the death of the woman, the ‘maatru dhana’ be shared by her sons and daughters equally. Even the daughters of the said daughter be given share of such maternal property, with special preference to unmarried daughters. The definition of ‘stree dhana’ refers to what her father, brothers, and her mother had given. After her wedding, whatever her husband would have given from time to time out of affection is also a part of stree dhana. Of the five kinds of weddings, viz. Brahmika, Daivika, Arsha, Gandharva and Prajapatya, stree dhana would get collected by all except in the case of Asura vivaha which would have gone to her parents, presumably on the proviso of the bride might not beget a son to protect. Indeed no woman should the properties of families in general with or often without her husband’s permission. The ornaments which were worn in her husband’s life time are normally bequeathed are seldom divided and those who do so are thieves and outcasts; such jewellery be better donated to the needy such as eunuchs, born dumb and deaf, lame, insane and such of the helpless. *Sarveshaamapi tu nyaayam daatum shaktayaa maneeshinaa, grasaacchaavanamapyantam patitoh - laadadadbhavet/* Any person is aware of this practical justice of donating the belongings of the well to do to the needy as per one’s own capacity shall certainly escape the eventuality of turning into an outcast in his further births; he would be blessed by eunuchs and these beneficiaries of the charity to marry well and have good progeny subsequently. A part of the endowment bequeathed in favour of the elder brother

is due indeed to improve the higher learning of the younger brother too. Of course, if the money and assets of the elder brother on account of his own labour is far more than what is bequeathed then the context would be entirely different. In case the dead father had commitments of the past, it is the duty of sons, especially the eldest, to discharge the liabilities; similarly past debts of the late father ought to be cleared well before the partition plans be put in force. Thus the balance sheet of the commitments made and the remaining income and asset value before the asset position is finalised. Any fraud of the brothers, especially the eldest brother is punishable by the law of the land. In the event of retaining a joint family, the account of income and expenses of the family be worked out transparently. In case one of the brothers dies, then the share goes to his immediate heirs. If the eldest brother proves to be suspect of avarice, then the younger brothers might declare him to be unworthy of his status and be eligible for the king's warning or punishment. If one of the brothers takes to resorting to bad and anti social habits, then the other brothers might appoint one of them either to take away his share of the property or nominate one of his own family members or even annex his share among the other brothers. In the event of the sons exerting to enhance the joint property then if the father plays no role in the effort, then the latter would have to lose his choice of partitioning the original property and a pro rata division among the brothers becomes admissible. However if the father himself raises a loan and any of the brothers join the venture then to that extent their shares would be defined accordingly. In case one of the brothers dies without a heir then the mother becomes responsible to that property and in case the mother too dies then the paternal grandmother would assume that property. It is expected that once the loans and assets of the family are duly accounted for, then the partition of the entire family be done the division be done duly. Now about gambling: this indeed is the bane and root cause of the destruction of Kings and Princes.

202-336) Both gambling and betting are as heinous as burglary and the tendency is mainly prevalent among Kings and Princes who do invariably get caught leading to the loss of Kingdoms and Princedom. Stakes are utilised for gambling -dyuta-on properties and even kingdoms while betting-samaahvaya-on animals as in horse races. Indeed let not Kings and Princes be victims of neither. Normally, dwijas recognise the low class persons by their own distinctive marks. The immoral persons like gamblers, of brutality, atheists, practitioners of black magic, dealers of spurious drinks, and drunkards be banned from the society from time to time as they tend to harass normal and law abiding citizens, especially the gamblers; persons of normality and composure even for fun and amusement. Those who run the dens of such vices that are basically harmful to common citizens be banned by constant efforts. All the castes be they kshatriyas or business or low class be induced even by employment-not the Brahmanas though- and maintain regular squads and organise to weed out such anti social elements. Even women, children, poor, and sick be not spared for appropriate punishments even by whipping, caning, or by ropes. Practitioners of evil practices, if well to do, be even punished of fat fines from their properties or earnings. Even defiers of the royal orders if infringed even in high official positions of corruption, killers of men, women, infants or Brahmanas be accorded capital punishment. Once the legalities are over on the production of witnesses, the offences are punishable by heavy fines failing with long and rigorous imprisonments; attacks and killings of brahmanas, heavy drunkards, robberies and thefts, spoiling of women's characters especially of own Guru's wife as listed among 'mahaa patakas'. Attacks and killings of brahmanas, heavy drunkards, robberies and thefts, spoiling of women's characters especially of own Guru's wife as listed among 'mahaa patakas'. Even with or without 'parayaschittas' or the prescribed atonements, the King should punish mortally the culprits as per dharma in respect of these outstanding sins. For guru patni's vyabhichara, the forehead of the culprit be burnt; in the case of excessive drinking a design of a jar, for

thefts and robberies the design of dog, and for brahma hatya the head be sliced; in all the cases in which the mark of forehead by proscribed from Society congregations and meal, from all yajna karyas, vivahas, and even simple exchanges of greetings; such persons might even deserve capital punishment and be exposed even while wandering. In case Brahmans are involved in such cases of imprinting marks on forehead; even their parents and close relatives might discard and boycott from their houses. In fact their properties be confiscated and if they refuse by force, they get capital punishment. A king of virtue would not accept the property of such sinners but might offer in yajna karyas invoking Varuna Deva as the latter is the best judge and the remaining by way of charity to vidwans of high learning; indeed the appropriate devata to accord punishments to 'Mahapatakis' is Lord Varuna who mastered all Vedas and their substance fully and holds the scepter of all kinds of punishments; may an ideal king declining the properties of such mean and terrible sins be blessed with glory and long life. Whenever a property of such extreme sinners is not accepted by the kings, then as the crops are sown so that their progeny is affected by physical incongruities and may not live for long. More so when a brahmana is affected by the misdemeanor of a low class person then corporal punishments are inescapable and such punishments, though might terrorise but are just and fair. Thus the description of gambling, bets, and intoxication of sins perpetrated are described as above in detail. Now, the duties of a King in rendering justice and protecting the innocent are detailed in getting rid of thorns in a dharmic society enabling them to peaceful existence and swarga sukha to the kings. Contrarily, neither the subjects have peaceful lives nor the king the heavenly contentment. A kingdom under strict and just governance would flourish like a well watered plant always. The king needs to generate and maintain a string of spies to bring to light any discrepancies and aberrations in the system, what with concealed incomes, exposing the fraudulent, and cases of robberies, thefts, bribes, gamblers, hypocrites, swindlers, artful knaves, make-believe experts, women of questionable character, and professional cheats and do justice for the errants and publicly honour the vidwans and men of sterling character alike. There must be regular checks and balances besides raids of questionable places like public and private assemblies, cross roads, dilapidated ruins, old gardens and forest areas where all illegal activities are suspected by orderly soldiers and spy chains and uproot the criminals to book, ranging from petty crimes to well planned and even audacious plans involving encounters of mortal risks of life and heroic ventures and destroy the centers and epicenters of wanton villainy. The strings of illegal centers include friends, relatives, and paid agents of collaboration be demolished uproot. Once a King gets an evidential proof of stolen goods and the burglary implements then he would be free to even a death sentence of the group of robbers to even killing them. The punishment be enforced forthwith despite the intervention of his vassals and deputies. No relief should be recommended to the just king once he takes a decision, which indeed be taken with great presence of mind and cool heart. As the destruction of public amenities like public utilities like water flows, drinking water pipes, market places, road crossings, renowned trees, temples, and entertainment centers are damaged, even by popular public uprisings, the king has to resort to extreme steps by strengthening his law and order machinery. King's treasury if attacked or even tampered with, or disobedience of his instructions, or who seeks to anti-king's campaign among enemy's comrades should be punished with various shades of medium punishment. Prison breaking, or tampering them be immediately banned entry into the kingdom and banished. On the first conviction of pocket cutting two fingers are cut off and breaking into houses at nights as the secondary offence a hand and a foot be amputated and the tertiary crime invites death. Petty thefts of food, clothing, material and money be given the punishment of stealing be enforced. Threatening the diseased, children, elders, carrying woman deserves capital punishment. Fake physicians and incompetent be punished suitably and treatment of domestic animals

demands double trouble. Even expert physicians might treat patients some times in wrong ways then they are warned and return the payments besides paying penalties. Damaging water dams and tanks is considered a heinous crime attracting capital punishment. Breaking into public store house especially of food grains, temples, and thefts of elephants, horses and chariots be also killed with no mercy. If the flow of lake water into private grain fields is obstructed then again is considered as a 'pratham saahas' or a prime crime. Any open 'bajaars or melas' obstructing normal traffic the group responsible be punished suitably and such melas be abandoned instantly to be destroyed. If rubbish or debris is thrown either on roads or public places, suitable fines be imposed, however if the task is committed by an old person or a pregnant woman or a child then they be warned and take away the rubbish instantly. If a person seeks to harm another person even by killing him but not murdering him the suspicion and the motivation itself is harmful and demands heavy fines. Adulteration of food items and breaking precious stones in inefficient manner are stated to invite 'prathama saashasa' or prime blunders while weighing misleadingly or charging prices more than the normal market prices is of secondary blunder. King is required to build more and more of rest houses to disabled, helpless and errant poor as former criminals for reformation. Practice of sorcery and black magic are equal pests of any orderly society be nipped in the bud and once detected be fined heavily. Obnoxious goldsmiths resorting to fraudulent means be cut to pieces with razors. A king, mantri, capital of the kingdom, treasury, danda or a soldiery and a learned advisor are the seven essential constituents of an orderly society and kingship; indeed mishandling any one of these is the way to idealism and improper proportions of any one these would lead to destruction of the kingdom. Of kaama and krodha, the King should weigh the alternatives and then launch his operations; in case of repeated failures, he should exert much; after all a King needs to appreciate the passing phases of 'kaalamaana' or time circuit like kali yuga is like the iron age, dwapara yuga is akin to brass age, treta yuga is silveren, and kritha yuga is golden! Thus he should emulate the examples of the energies of the Varuna, Yama, Vaayu and Indra or alternatively of Earth, Agni, Chandra and Sun. A sinner should remember Varuna with the quality of punishing the wicked, Yama like he controls all the Public or of friends and enemies alike, Vaayu Deva enters all the Beings like the Praana Vaayu the vital force penetrating his spies, Surya draws water like taxes, and Indra showers benefits to the Public like excellent and timely rains! Each of his citizens is supported by the King patiently and equally like Earth, criminals are subdued by Agni Deva who is bright yet tortuous, cool and magnanimous like Chandra Deva, and like Varuna Deva punishing the criminals. This indeed the manner in which a king rules his kingdom by ensuring justice to all with equanimity by supporting the commoners and punishing the wrong doers. Yet indeed he should be careful never to annoy much less harm Brahmanas of virtue, lest the justified anguish of them would destroy him and his entire kingdom. Who could indeed escape distress by anguishing learned vidwans like Agni consumes one and all, Samudras make their waters undrinkable and waning Chandra deva to increase his size! Who could control Devas keep up their respective positions excepting the power and energy of Vedas, carry forth the medium of oblations through Agni which is used to burn dead bodies and sacrifices alike. The role of Brahmanas is to carry out the detestable tasks at crematoria and carry homa karyas to Devas as well! Even if Kshatriyas behave imperviously to Brahmanas, the latter are well organised to control them and after all Kshatriyas are born of the latter's goodwill and blessings like iron from stones just as Agni is created and sourced from water. Indeed both share each others prosperity and fame alike as they both share responsibility and defame alike. This is equally applicable to Vaishyas and the low class too; once the former reaps the benefit of the latter's hardwork. Once the Lord of the Universe created cattle, he entrusted the responsibility of the latter and of brahmanas and to the King as well; similarly of gold and precious stones too besides cloth, perfumes and condiments and

various other marketable merchandise; the fourth class is an expert of all types of trade and services too being fully aware of the nuances of marketing and servicing too. Thus the all purpose service provider, yet simple, honest, and least offensive low class citizens are at once studious, honest, and dependable is a cut by himself with modesty, and most reliable at times of eventualities for times of joy and distress alike!

Chapter Ten:

(1-131) While any of dwijas while no doubt should learn Vedas to enable them to absorb the essence of dharmas as that should enable them to observe their respective vidhis, it indeed is the duty of Brahmanas to teach them and explain the nuances of Vedas. The latter ought to learn the way of providing themselves the art of subsistence to maintain their family needs. Thus they preserve dharma by sacrifices and extreme abstinence and become the role models of the Society and the most superior of all. The Society comprises of only chaturvarnas of brahmana-kshatriya-vaishya-and the fourth class and none else. Dharma requires that weddings of the same caste should beget the next generations and intercast marriages are disallowed and such cross connections physically are not allowed as per basic principles of virtue and basically women are normally blame worthy. The progeny of wives wedded in that manner belong to degrees of seniority as follows: a brahmana marrying a Vaisya daughter or viceversa is called Ambashtha, a brahmana marries a low class a nishada or paarshva; from a kshatriya to a fourth class as called Ugra or of cruelty. The progeny of a brahmana wedding a lower caste or a Kshatriya with their lower varnas or a vaisya with the lowest is named as Apasada. Similarly, the children of a kshatriya wedding a brahmana is called a Suta, from a vaishya to brahmana is vaideha and a royal class to vaishya is magadha. From the lowest class to any of the senior classes of vaishya-kshatriya-brahmana the progeny is called ayogaya, khatri and chandala. A brahmana to the steps down are known as anantaras. Again a Brahmana gets married to a daughter of an Ugra is called aavritta and to an ambambashta is named aamira, and to an aayogava kanya is dhigvana. In the reverse order, the fourth class females of the higher varnas three base born sons called apasadas are ayogava, kshatras and chandalas; from vaishyas are born magadha and vaideha, and from kshatriyas sutas and so on. Thus the varna sankara marriages create confusion and the respective duties of the mixed classes and the progeny thus born create havoc to the varnashara dharmas; in the gradual and long process of time lapse, varna sankara became inevitable and the entire behavior pattern and features, social customs, food habits, festivals and austerities of the basic varnas are totally destroyed by diluting the so called original characteristics of the basic 'varna vyavastha' in the gradual and time tested skeletal form! Suppose six sons of a dwija family of equivalent status called 'antaras' neglect their dharmas of their respective classes are as bad as and equal to the lowest class. For instance the individual duties of each dwijas vary as austerities and conducting sacrifices are the hallmarks of brahmanas; security and enforcing laws as per dharma dictated by vedas is the responsibility of Kshatriyas; conducting trade, commerce and stimulating the economy by investments and of business collaborations, besides farming is duty of a vaishya while providing labour and service is the duty of the low class. Purusha Sukta is quoted: *Brahmanosya mukhamaaseet baahyo raajanyam krita, Urooh tadasya yadveshayam padbhyaam shudro ajayata* or brahmanas were born to face, kshatriyas to hands, vaishyas from thighs and the low class from the feet of Purusha or Prajapati. As kshatriyas were in great need of performing their due duties of enabling Brahmanas to do sacrifices, study and practice of vedas and scripts as also prayaschittas or atonements, they gradually lose in touch with these dharmas and slip down to the level of the low class like of poundrika, dravida, kaamboja, yavana, shaka, paarada, cheena, kirata, darada and khasha. Also, from among those born from Prajapathi's srishti as from his face, hands, thighs and feet, there were aside from the chaturvarnas were gradually generated as Dasyus

speaking a different language of Mlecchas or barbarians, quite distinct from that of Aryans. Those erstwhile erring dwijas born to the low class by way of varna sankarana either descending or ascending order called apsadaa or apadhvamsaga subsisting by menial jobs. Sutaas took to horse / chariot riding, ambashtas in medical lines, videhas in antahpuras or royalty interiors, magadhas in vayishya houses and so on. Nishadas had been engaged in fishing, aayogavas wood works, and meda, andhra, tuccha and madgavas in animal hunting in jungles. The illicit progeny of kshatriyas like kshatris, ugras and pukkaasas too subsist by killing mean animals like foxes and skin them for use as low quality bags etc. and pierce into snake and reptiles to dig them out as also take to musical instruments on streets as normally reside in burial grounds, or under trees. Chandalaas and Svapacaas reside outside the villages and townships and their occupation is to play with dogs and animals on street corners. Their clothing would be the dead corpses and torn dresses, wearing cheap jewellery and eating food in fake utensils always on the move as nomads. None of some leaning to virtue would ever have in bed and their transactions would be in their circles only. They seldom stay overnight in villages or townships and live by begging in broken utensils and disappear in the nights. They with no relations with strangers during the day times carry on duties of masters and royalties ever deprived of beds and satisfactory crumbs to eat. By the orders of the King, they live in prisons looking after the criminals with their clothes and service of food and beds and execute worst of them by the law at the gallows. Such lowest and casteless one's might resemble either of the parents but their true nature could be hardly covered up especially his father's characteristics and tendencies of slippages. A kingdom that with features of excessive immorality that dominates would soon sink into ignominy and total collapse. In the event of an a 'Anaaryan Stree' or a non aryan woman delivers a child who is not a non aryan or a non -dwija, she might beget with aryan origin, but from a low class woman begets from a Brahmana, most probably the son would acquire the qualities of herself. The value of tradition as per dharma and its reverence, the latter becomes ineligible or upanayana and its consequent regulations. As one sows so one reaps; a good seed leads to the crops well, thus only ayanas or dwijas would indeed become eligible for the upanayan samskara. If the seed is a wasteful the consequent crop too as a waste and ends up in a bad investment; Better not sow and take the risk of damaging the field instead of spoiling it; the value and potency of the seed is so much that even animals might beget Maharshis as in the case of Mahatma Rishyshringa begotten to an antelope famed for ushering even untimely rains where ever he would travel and hence the worth of an excellent seed! Now the top significance of a Brahmana and the traits assigned to him. Manu declared that non- violence, truthfulness, usurping the moneys of others, internal and external cleanliness, and self-control should be the hallmarks of all the castes. The woman of a low class gives birth to a bhrahmna, her progeny gets back to brahmanatwa on the seventh generation. Same would be the case of kshatriya, vaishyas too. Be that as it may, Brahmanas seeking to keep up their brahmanatwa need to sustain their brahmanasya must observe six basic principles: Brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform yajnas and facilitating the practice of yajnas, charity, and providing charities to co brahmanas. Of the three assignments of brahmanas viz. teaching, execution of Yagnas and sacrifices and accepting daanaas or charities are outside the purview of other dwijas; this however Prajapati the original Manu Deva the Swayambhu did not suggest himself! Kshatriyas are required to carry arms to ensure the security and peace of a society while vaishyas perform vanijya or business, and agriculture. While brahmana's profession is doubtless the best, in the absence of adequate subsistence for himself and family, he should not resort to the kshaatra dharma since that is the next step down the ladder, but might share and take over to one of the ancillary activities of a vaishya viz. cattle rearing and agriculture too, quite beside his basic 'shatkarma vidhi'. One might say that the profession of agriculture as a means of

sustenance but that might be blamed for the wooden equipment along with iron would cause tilling the earth causes injuries to it but the produce sold to Vaishyas could provide subsistence additionally. Now, Vaishyas should desist from selling all types of condiments, cooked food and tila or sesamum, stones, salt, cattle and slaves. They also refrain from selling dyed cloth, or wool, fruits, herbs, water, weapons, poisons, meat, intoxicants, perfumes, milk, butter, ghee, oils, wax, sugar, kusa grass, forest beasts and their products, animals with fangs or tusks, birds, indigo, lac, etc. However those which are grown in their own fields are an exception. Sale of sesamum except for food and for use of low class persons; but indeed sesame excepting for food and an aid to bath or as a charity, would be born again as worms since that is essentially used for pitru karyas. Now Brahmanas resorting to shop/ sale opportunity, meat, salt, and lac would demean himself to turn as an outcast at once and by selling milk degrade himself as of the low class within three days. In fact, if he seeks to sell forbidden consumer goods for a week then he would turn as a vaishya. Suppose a Kshatriya faces financial crisis, he needs to become docile but not assume arrogance, and might even adopt the style of vaishya. A low class should never aspire for the life style of the upper classes when the authorities concerned might be deprived of his property rights and even face banishment from the Society. Distress times of Varnas.: What ever are the assigned duties and responsibilities of a class of the Society are better half done than seek those of the responsibility of a different class. Suppose, if a Vaishya is unable to eek his livelihood and desires to take over the jobs of menial jobs of a lower class, he must indeed overcome that alternative by hook or crook and struggle within the framework of his dharma. Likewise, if the low class of persons are unable to serve the dwijas but still suffers from the pangs of hunger but take to other professions like carpentry, handicrafts, and such as semi-mechanical means of self-employment. But in respect of brahmana, there could be such circumstanes as not being able to either cough off or swallow for struggle of subsistence and even refrain from adopting the dharma of a lesser varna like even of a vaishya. However: Those brahmanas who are desperate might in extreme cases accept gifts from any varna including the low class since the essence of Dharma remains gets not much disturbance as conducting sacrifices and agni karyas by dwijas does deserve gifts; indeed pure water and agni for all kinds of uses remain pure for ever. A brahmana especially in distress is like fire and water; he might accept food even in crisis from the lowest and ever despicable beings as the latter are like mud from the high sky! A number of instances are quoted like Maharshi Ageegarta pounced on his own ate his own son; Vamadeva ate the flesh of a dog, Bharadgava accepted cow meat fromn a carpenter famished by son and self and Vishwamitra ate the meat of a dog served by a chandala of a smashana; indeed these Maharhis decided to same their lives of hunger than ‘atma hatyas’! In comparison to such crises, accepting ‘parigraha’ is certainly not as critical and with the least disurbance to the basic objectives of a brahmana viz. ‘they should necessarily perform constant practice of adyhayana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, charity, and providing charities to co brahmanas’. Thus the sin of not performing the said acts far outweighs the least requirement of accepting charities from the low class, evenwhile the last dispensation ought be avoidable as the guilt of the last mentioned misdemeanor would be carried to the next birth. However, the positive sin of non observance the essential duties of austerities is certainly unpardonable paving the way to the living of the low class in the subsequent birth. Indeed: allowing an untilled agricultural piece of land untilled but even in disregard of cattle, goats, sheep, gold, grains and food. There could be seven ways of acquaired land by law by inheritance, donation, purchase, victory, lending at ininterest, gain by labour, and daana from persons of virtue. Now, the ten ways of living would be vidya or learning, workmanship, wages, service, pashu paalana, retailing, farming, contentment, charities and earning by interests. Normaly, no Brahmana nor Kshatriya lend money at interest excepting in distress especially for

daiva karyas or desa rakshana; the latter normally is also dutybound to defend from the attack an outside kingdom or to expand his empire with ambition. In any case he does so by safeguarding the vaishyas for manufacturing or trading arms partly by benefiting the workers of the fourth class as mechanics, artisans and so on or partly by taxes on profits. Now, the fourth caste might seek help from brahmanas towards fulfillment of their spiritual ends or as domestic services as also paltry food, old clothes, some grains and old furniture and perhaps some monetary gain too. The more a low caste remains subdued the more they accomplish goodwill and benefits from the dwijas. Thus a sum up of distress times and possible solutions for the chaturvarnas.

Chapter Eleven:

1-46) A pure brahmana who weds only for the sake of securing offspring in order to perform 'jyotishtomaadi yagnas' seeks to consider guru and parents in high esteem and liberally spend his property for the sacrifices as also for vidyarthi of vedas and the sick. Only such Brahmanas are stated to be sanaataka brahmanas who are appropriately called as 'dharma bhikshus' or mendicants of dharma as a chunk of their property should be in tune with the proportion of their vidya and knowledge. In fact any of the dwijas who liberally give away to the needy of them food and valuable gifts in kind or cash just outside the enclosures of the sacrifices. The King too would with pleasure distribute valuables to all the learned veda vidwans much more liberally. In case, a veda pandita seeks to wed again just for sensual pleasure, the king might approve of such weddings but the monetary advantage of a son to be born should have a right of the royalty to take advantage of the second wedding. In any case, those veda vidwans who might be living alone part with funds with liberal and open-minded outlook should attain swarga. A householder who possesses three years of earnings in store is capable of performing a soma yajna and soma rasa. Any dwija who does not have sufficient funds but still performs the yagna for a year and drinks soma juice might not have little impact since such soma would apparently at the cost of the suffering of his family members and eventually when that dwija dies the daana kriyas performed by his sons would become fruitless. Even otherwise the cries of grand parents, parents, wife, and children resound hundred times out of sheer desperation for want of adequate food. In respect of kingship, if a dwija performs soma yajna without royal approval if a yajna is performed one 'anga' or a part remains stuck. Further if a sacrifice requires a specific article say a sacrificial animal required from a vaishya merchant and secured by force and somehow manages the completion of the yajna, that sacrifice too becomes wasteful. But if that article required is voluntarily given away by a low class person 'free' that again becomes ineligible as that low caste has no relevance of the sacrifice. But if another dwija possessive of adequate supply of any material say of cows, volunteers to supply the same for the sake of the sacrifice, but not by fraud or threat. Those who give charity secured from bad characters to those of needy and men of virtue both the giver and the taker together make a boat to ride by crossing a stream, then the giver and the taker both get blessed. Always the performers of yajnas and their resources are considered as 'deva dhana' or the prosperity of devas and that of wasted property of others is named as 'asura dhana'. If the king does not punish those of asura dhana then the king himself does not react to the asura dhana then the king himself allows the brahmanas to live fuller life and he and his family allows them to be impoverished. Even as the head of the society allows this kind of position, a brahmana vidwan would never stoop to the indignity of extending a begging bowl to the lower class to protect his kula dharma of performing sacrifices. Such a brahmana without straining his own resources in his next life be rather cursed to turn as a vulture or a crow while another dwija if approached to donate then the latter would in his next life again would live on the crumbs of that accursed vulture! Even if Soma yagnas

involving animal sacrifices are involved, one might perform Vaishwanari Ishti. Vishva Devas and Sadhyas and by sages sought to observe exceptions to the main regulation as that might not be too effective. In fact a true Brahmana whose power is enormous could even lash his tongue against the evil; kings might punish the enemies like wise. They might, as suggested by Astharvan and Angiras Maharshis take to 'abhichaara and dushta prayogas' suggested by abhichara mantras contained in Atharva Veda and destroy enemies by mantras and homa kriyas! A kshatriya uses his physical prowess, and vaishyas by wealth and a brahmana could resort to evil practices. But a brahmana as Vidhata Brahma declared as the one to observe his duties and teaches his sons and pupils to learn the prayaschitta dharmas or atonement regulations and the benefactor of one and all as a friend, philosopher, and guide. No woman nor person of half-knowledge, nor a boaster, nor a person of duties should never approach Agnihotra as that might not affect Agni which is pure for ever but certainly affect eventually. Such persons especially women assume the role of a 'hota' are certain to reach 'narakas' as a hota is qualified to 'vaitana' rites and shrota karmas learnt from Vedas. Those who do not respect and give adequate dakshina, the dwija becomes an 'anaahitaagni' and devoid of 'aadhana phala' especially in kindling sacred agni to Prajapati in referenc to animal sacrifices. Yet, enen though a dwija is self controlled with ideal 'dharma pravatana' if neglects of the duty of giving adequate compensation of dakshina for any yagjna kaarya is incorrect; in fact if the karta desirous of fame, swarga, longevity and good offspring need not take up such agni kaaryas! Also an agnihotra brahmana is unable to maitain regularity of daily agni karyas in the mornings and evenings must perform chandraayana vrata. In the past lives as in in the case of the ongoing, a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a 'prayaschitta' is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a brahmana and such blemishworthy person would have diseased finger nails, or as drinker or hard liquor would possess black teeth, a miser of unbearable body smell, a brahmahatya committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body parts, a grain adulterator of undesirable fingers and of other other edible products of extra and redundant limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind, squint, limb swellings and specified body disorder respectively; In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonments, they become liable to such deformities. Brahmana hatya, suraapaana, thieving, guru stree vyabhichaara, are considered as mama paatakas or their equivalents. Indeed blatant lying to impress others, complaining to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious st ones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class strees, and such are as abhorable as 'guru bharyaa gamana'. Harassing and physical torture of cows, and far worse than by killing them, performing sacrifices and agni karyas for the detestable criminals, para sreee gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dushana, charging interst on loans without being a vaishya; vrata bhanga kaarana, selling off one's jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaaga/

dushana', allowing the education of children by corrupt practices, selling off certain possessions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmana, total control of mines, factories, mechanical works, allowing wife's veshya vritti, practice of vashikarana and mrityu kaarana means of living, cutting trees as firewood for no special reasons of 'punyaaagni karyas' but for eating prohibited food; continued practice of being indebted, study of 'asabhya' or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring 'upapaatakas'. Out-right insulting, beating and manhandling Brahmanas, drinking intoxicating liquors, cheating and resorting to unnatural 'purusha maithuna' are stated to be of 'gati bhramsha' and 'jaati bhramsha' leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to 'samkarikarana'. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter falsehood is named 'apaatrikarana'. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded 'maalini karana'. Now, the 'Praayaschitthaas'

(71-188) As to how, *Brahma hatya and range of sins* perpetrated be expiated is now explained in detail: Brahmahatya or the killing of brahmanas requires reside in a forest for twelve years subsisting on alms or on fruits and roots and the hut should indicate a flag of a human skull. Alternatively, the person concerned might consent to an arrow rain by a few vidwans or archers or thrice over be thrown into blazing fire and burnt headlong for survival. Or, the offender might perform a horse sacrifice like swarjita, gosavana, abhijit, vishwajit, trivrit or agnishthat. Or the guilty responsible for the killing of brahmana could walk hundred yojanas -a mile or 1.6 km, reciting Vedas with no food but with limb control. Yet another alternative might be to give away his deposits or atleast the life long maintenance of the victim's immediate heir or to a learned vidwan brahmana. Further alternative might be to subsist on sacrificial food and walk the entire course of River Saraswati reciting a Veda Samhita thrice over all along the distance. For a period of twelve years, the killer of a brahmana might alternatively dwell with head shaven in a cowpen or a hermitage under a tree at the outskirts of village. Yet another alternative could be to save the life of cow or another brahmana. Further alternatives of expiation of committing brahma hatya maha paataka are stated as under: if the perpetrator fights with robbers of the killed brahmana's property thrice even being hurt badly; takes a vow to become chaste with mental equilibrium and carry on his life with chastity for twelve years; make a confession before an assembly of brahmana-kshatriya-vaishyas at the conclusion of a sacrificial yajna: As kshatriya is the enforcer of the laws prescribed by brahmanas on the backing of Scriptures his presence should be essential in such confessions. Indeed by the birth of brahmanas as facilitated by Devi Savitri's origin which thus worked upwards to ascetatin about Devatas as originated by Devi Savitri as evidenced by Vedas. Atleast three illustrious Vidwans of complete knowledge of Vedas might indicate the purification of brahma hatya as the final word of the prayaschitta then the culprit be exonerated. Any brahmana worth his salt himself would admit and concentrate within would himself suggest self purification by any of the alternative means prescribed by the Laws of Manu. The series of samskaaras eversince a 'garbha viccheda' or abortion or proper conception are well known to vedic panditas and likewise he sure would be aware of the atonement of brahma hatya. The prayaschitta of killing a kshatriya or a vaishya or a garbhavati stree be too prescribed as in respect of brahma hatya. Similarly providing false and misleading evidences, guru

ninda, thefts of deposits, and one's friend and much worse his wife would certainly demand atonement. Unintentional killing of a brahmana is prescribed but intentional murder has no atonement.

Sura paana: Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow's urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice' oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, raakshasa, pishachas; indeed brahmanas especially ought to avoid suraapaana as being the virtuous eaters of 'havish' or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. *Stealing:* Gold of brahmanas once complained and the stealer confesses, striking the culprit hard with a club then the thief gets purified and the brahmana victim retains his austerity. Infact, the victim brahmana might gift the gold and retreat to perform brahma tathya pataka vrata and that ideed be the perfect manner by which the thief himself would get ashamed. *Guru bharya talpagaami:* This is one of the 'Pancha mahaapaatakas' that deserves the praayaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards 'nairuti' or south west till he perhaps falls dead. Alternatively by carrying a cut up-sign of a male organ, wearing a dress made up of the bark of a tree whire growing a beard with Indriya nigrah and observing prajaa patya vrata by sustaining on 'havishaanna' and observe chandrayana vrata for a full year. Such are the atonements of mahapatakas and now about *upapaataka*, -which nodoubt involve slippages of Brahmanatwa -by the following atonements. If a cow is killed, the 'praayaschitta' would be to shave off his head and consume the drink of yavas or barley grains and hide himself from the public in a cowshed wearing the hides of the dead cow for a month. During that period of atonement he should bathe in the cow urine and eat only the havishya bhojana only for three weeks in the month; in the following two months, he should follow cows with composure and drink the water mixed with the dust raised by the cowherd and at the day eat saltless 'havishaana' and sit up in veeraasanam position all through the night as the cows sleep off comfortably. In case, a sick and frightened cow of sacredness expecting or acually attacked by tigers or wild animals and fallen helpless in a ditch or mud, then no honest attempt be spared by some how tide over the rescue. In varying conditions of weather of heat, rain, cold and speedy winds, a good human being should make allout and determined endeavors even at the risk of one's existence; if a grazing cow- incidentally this is the only being in the Lord's srishti which inhales as also exhales oxyzen- while its calf is enjoying milk from its udder, be it in the fields or one's own cow-yard, any attacker either by a criminal or an animal, cows ought to be rescued first and then the calf. Any person suffering from the sin of 'go hatya' if he rescues a dying cow would indeed be relieved of this atrocious degradation of morality within three months of such rescue. Once one's prayaschitta is concluded then the person concerned is to observe charity to a well learnt Brahmana of ten cows and a bull, or alternatively surrender what ever property that he has. In case of other dwijas who break vows in respect of minor lapses viz. upapaatakas, they might be perhaps be condoned but any dwija vidyardhi be certainly punished by the guru to observe a vratha or atleast 'chandraayana' or altertnatively suffer a one eyed donkey ride night long at the high road junctions and perform 'paaka yagina' next day being seated towards nairuti to nirruti devata. Then after the agni homa, he shoud recite the relevant rucha from *Athrava Veda: sam maa sanchitu marutah sam pushaa sam brihaspatih, sam maayamagnih sanchitu prajayaa cha dhanena cha/ Deerghamaayuh krunettume.* Along with the recitation of the ruchaa, aahuti of

ghee be done to Maruta, Indra, Brihaspati and Agni so that the tejas or radiance of veda pathana might be retrieved by Maruts, and the respective Devatas for the lapse. Then the vidyarthi who has broken the vow should go begging alms to seven houses dressed in the hide of the donkey announcing his sin. Thereafter, the must subsist a single meal by alms and by trikaala snaana would be purified after a year. If such lapses have been committed, besides degradation of the caste, then one should perform saantapana kriccha vrata; and if intentionally committed then prajapatya vrata. For removal of the blemish of ‘Sankarikarana’ or degradation of the caste and ‘Apaatra daana’ or charity to non-deserving persons, chandrayana vrata for a month while the latter blemish demands three day consumption of hot liquid barley. Now a brahmana killing a kshatriya demands requires atonement of one fourth of brahma hatya, one eighth of a vaishya and one-sixteenth of a low caste. Unintentional killing of a Kshatriya by a brahmana demands deliverance by a charity of thousand cows and a bull; a brahmana killing a co brahmana is prayaschitta for three years as in the case of brahma hatya; a vaishya hatya by brahmana demands charity of hundred cows and a bull after one year of penance; and in the case of a low caste hatya unintentionally again by a brahmana calls for six months of penance and charity of ten cows and a bull to a learned brahmana. A brahmana killing a cat, birds, frogs, dogs, an owl, or a crow then again the quantum of sin is akin to that of a low caste. Alternatively, he should perform river bath for three days or three days of jala devata worship by reciting *Aapohishtha mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.) A brahmana killing a snake he should gift a spade made of iron; if a napumsaka is killed then a load of husk and lead. For killing a boar the atonement of a potfull of ghee, for killing a partridge daana to a brahmana of sesmum grains, a parrot or crane a calf in each case; a swan, a boy, a peacock, monkey, or a falcon a cow in each case. A brahmana killing a horse, an elephant, a goat or sheep, an ox or a donkey, the atonement should be the charity to a learned brahmana of a garment, five bulls, on ox, and a young calf respetively. Killing carnivorous and ferocious animals like lions and tigers by a brahmana demands the charity of a milch cow and that of a camel small gift of gold, while killing of non-virtuous and characterless fallen women of any of the castes be atoned by charities as per the descending of the castes be given a leather bag, bow, a goat and sheep. Actually, such a fallen woman deserve the atonement of the death low class person as caused by a brahmana. Any dwija if necessarily had to kill a serpent and unable to per form daana as aforementioned, he might as well observe a kriccha vrata or two to fulfill his prayaschitta. Killing thousands of petty worms, mosquitos, cockroaches and such bone less reptiles as well as the boney yet infectious creatuers be atoned by a suitable daana to a brahmana and performing ‘praanaayaama’ or control of breath. Cutting off by a brahmana of fruit bearing and flowering trees, plants and shrubs he should recite ‘ruchas’ of sacred scriptures while killing petty creatures like ants, rats, flies etc a sadbrahmana be felicitated by ‘ghrita prasana’. A brahmana seeking to clear off unwanted grass and plants from his agricultural lands before fresh crop planning is likely to destroy the existing waste and thus incur the sin of destruction and hence his atonement would be to subsist on milk for a day only to clear his conscience by way of atonement . Thus atonements of intenational and unintentional lapses of ‘jeeva hatya’ and the relevant prayaschittas have been discussed above in some detail. Now about

drinking intoxicants and 'abhaksha bhakshana': Drinking hard liquors like Vaaruni unintentionally once by a brahmana might be pardoned due to his 'samskara' but consuming it time and again is risky to life itself and as such demands atonement. The vessel in which one drank the hard liquor or sura be utilised for pouring hot milk mixed with boiled 'shankha pushpi' juice by five day-nights as food for the period. If a brahmana even touches a bottle of hard liquor, he should atone by drinking the remainder of what a low caste person had consumed for three days as also boiled kusha grass water dutifully. When even the smell of sura and allied spirits of his persons near to him would attract a lapse to a vedic brahmana threesuccessive 'praanaayaamas' to dissolve that situation. Dwijas if by mistake swallow drops of or urine or ordure or unintentionally touch sura should have a fresh initiation to 'upanayana and brahma charya' samskara.; while indeed the allied paraphernalia of mundana, mekhala, danda dharana, bhiksha etc might not be required for the re-initiation but the 'ucchisthaanna' or food half eaten and left over by women and low caste be forcibly consumed for a week, besides drinking the caustic concoctions . A dwija by mischance consumes the body impurities like urine of a pig, donkey, camel, jackal, monkey or crow ought to perform chandrayana vrata. Similar prayaschitta be observed by mistakenly consuming dried meat, ground mushrooms preseved in a slaughter place should also observe the same chandraayana. Dwijas consuming raw meat of pigs, camels, cocks, donkeys and even human flesh ought to observe tapta kruccha vrata as the prayaschitta. Dwijas again who are still in the guru's residence must eat the maasika shraaddha bhojana and observe threedays of fasting and standing in running stream while a brahmachari if consumes 'madya maamsa' then he is required to observe praakrita kruccha vrata and then complete his vow of a vidyardhi. In the case of a dwija if once he happens to eat the remnants of of food already touched or partly eaten the food left over by cat, crow, rat, dog or in the food contaminated by an insect or fallen hair should drink at once by a concoction of a plant called 'brahma suvarchala'. At any point of time, a brahmana desirous of being virtuous, if wrongly eaten forbidden food unintentionally should omit out and seek the method of self-purification. There are indeed quite a few remedies and atonements like wise for inappropriate eating of wrong food. Now about stealing and atonements thereof. A brahmana if steals from the house of a co-brahmana the dhana-dhanyaadis, then his prayaschitta would be a year long kruccha vrata. Chandrayana vrata is warranted as the atonement in case he performs a grave sin of stealing a male, female, a field, house, water wells, or even water. In case if farm produce like vegetables and of petty thefts from else's house warrants observing saantapana vrata as the atonement. Thefts by a brahmana from other's houses ready to eat bhahya-bhojya materials, flowers, or beds and accompaniments, or a seat, or a vehicle, even replaced eventually requires 'panchagavya paana' or the mix of cow products. [*Panchagavya: Gomutram gomayam ksheeram sarpih kushodakam, Nirdrushtam pancha -gavyantu pavitram papa naashanam/* (Cow's sacred urine, dung, milk, curd and ghee besides kushajala constitute the Panchagavyas which uproot multiple sins)]. Stealing grass, wood, tree, dried food, 'gud' or jaggery, clothes, leather and meat warrants fasting three days and nights. A brahmana stealing precious stones, [*Component of the Nine Precious Gems viz. diamonds, emeralds, pearls, sapphires, corals, rubies, gomedha and vaidurya], silver, iron, brass or stones, then the atonement would be to just eat raw cereal grains for twelve days and survive. Thefts of cotton, silk or wool and products thereof, or animals with hoofs or horses without hoofs, birds, herbal plants of chandana or indigenous medicines, and ropes seek prayaschitta of subsisting by mere water for there days. So far, the details of payaschittas for stealing by dwijas has been described. But the following is an account of *patastree gamana*. Uncommon and detestable unions with own sisters, wives of friends, own daughter-in-law and such close relatives is as for the 'guru patni gamana' of pancha maha patakas and the prayaschitta too as per the former . A dwija seeking union-much worse a legal wedding- with the daughter of paternal sister, or maternal sister,

or mother's own brother ought to attract chandraya -yana vratha. *Etaastisrastu bhaaryarthe nopayachhet tu buddhimaan, jnaatitvena anupeyaa staah patati hyupayannadhah/* or a dwija of dharma jnaana should refrain from approving such weddings as that tantamounts to sapinda related adharmas vivaahas stooping to adharmas. Those dwijas resorting to unnatural physical unions of wife and husband, or intercourse in water, or with a rajasvala or on mobility like a cart, or in day time or dressed in clothes must observe saantapana kricchha vrata as per what was described above. A brahmana reaches a house of a 'chandaala' and approaches a woman, eats food and even accepts gifts would become an equal to her level, especially he does so intentionally. In case an extremely devilish wife locks up her husband and enables her union with another man, then the praayaschitta be enforced on her. If a married woman solicits a male of the same varna, then she proves herself as unfaithful and would have to observe both a kricchha vrata and chandrayana to purify herself. A dwija commits adultery with a low class woman he should beg for alms for three years and keep observe gayatri japa all along. Prayaschitta for the sinners of all the varnas of the Society; the persons deviating from their respective dharmas. An intercourse by dwijas with 'outcasts' outside the 'four varnas' are 'patitas' or a fallen person from the Society. A patita originally from among the dwijas from the dereliction of their respective duties the should perform yajna, as the patita has so become purified but not deserving of sahayaana, sahaasana, and saha bhojana or travel together, sit together and have meals together besides not enter with matrimonial alliances nor perform yajnas together, teach their progeny. Those sinners who become party with the patitas must also observe pyayaschitta too. Sapinda and Samaanodaka relatives must also consider them as outcasts and as though they were dead offer 'udaka kriya' water libations for them outside the village/township on an inauspicious time on an evening in the presence of their respective elders, priests, teachers and vidwans. Even the servant maids of the patita's house besides his own family members consider the patita as dead ; no family share of property is allotted to him nor the other family members allow sahavahana, sahabhojana and sahaavaasa. Even a pool, waterwell, pots of water used by him are taboo for the patita. However a female patita be allowed to stay in an outhouse even as minimum facilities of bed, clothes and food are provided. Indeed in respect of those who did not take to prayaschitta but committed grave sins should not be very badly treated and to those who had performed prayaschitta be never harsh as their atonement frees him altogether. In any case those who harm children, those who did good in the Society, and to those who ill-treat women and even harm them are surely punishable even if they follow the principles of Dharma.

191-295) Dwijas who were not at the appropriate time might not have learnt gayatri mantra at the time of upanayana properly must observe three kricchha vratas and re-initiate them properly as prescribed and have them taught veda jnana under a guru, besides take them away from such occupation as unbecoming of the specific occupation prescribed for them. Similarly brahmanas be taught to refrain from reprehensible occupations to earn properties but observe austerities initially by performing gayatri mantra three thousand times with 'baahhaantara shuchi' seated on a cow-shelter subsisting on milk alone for without accepting gifts from the unworthy but acquiring the qualification of a brahmana and enquiring of a co-brahmana as to whether he had then become a fulfilled brahmana deserving of becoming of so. His erstwhile sins of 'abrahamanatwa' by non performance of the essential duties expected of him by adopting practices for earning money wrongly as managing the obsequies of non-brahmana strangers, or practising unbecoming 'abhichaara doshas' like black magic, be washed away by observing three kricchha vratas. By the negligence of 'sharanaagatas' and teaching wrong clientele, should subsist an barley water for a year. If bitten by a dog, jackal, donkey, a horse, camel or pig he should perform 'praanaayaamas'. Those who

seek to eat outside a pankti or along with others as 'apankyata' only the sixth meal in the evenings due to their erstwhile past blemishes would have to recite veda samhitas and daily duties including complete homa karyas to enable him to reinstate him to total brahmanatwa for a month. Also a brahmana rides in a carriage drawn by camels or donkeys the atonement would be to bathe in nudity and perform several 'praanaayaamaas continuously. Once a brahmana due to pressure of nature's call suddenly with or without washing inside or outside waterflows gets back and perform the ablution outside a village or township washing his clothes and touching a cow for recovery from impurity. A snataka or pure brahmana neglects or skips for whatever reason his daily duty or duties should also skip his bhojanas that day and night. Humkaara or reprimanding sound and addressing him in ekavachana without respect especially to elders ought to express forgiveness and apologies. Similarly if a cobrahmana strikes him in a mutual argument and even tightens him to suffocation or even use a stick should with certainty get punished in narakas for thousand years, especially in shedding blood. The prayaschitta for offsetting the offence would be observing a kruccha vrata for showing a stick or an atikriccha for beating till blood drops on earth. This is stated as this kind of atonement viewing the intensity of the crime. Now, the kind of prayaschittas adopted by Devas, Pitru Devas and Maharhis are described. A prajaaatya kruccha vrata observing by dwijas should be as follows : Prajaapatya kriccha vrata observing by dwijas should be to eat food in the mornings for three days, in the evenings for three days and for another three days unsolicited meals, and the remaining three days for total fasting thus this vrata is for twelve days. *Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram saantapanam smritam/* or Saantapana kruccha vrata involves eating the mix of cow's urine, cowdung, cow's milk, curd, ghee and decoction of kusa or darbhas and subsist for a day and after fasting that night too is called so. Those dwijas who have to observe Ati kruccha vrata need to observe fasting three evenings, three mornings, and unsolicited food for three day-nights for eight full and days complete fasting. Tapta kruccha is to be observed by taking one normal bath and for three days inside a hot water pool for three days and another three days survive by drinking hot milk for additional three days, three more days with hot ghee and yet another day with hot wind. Dwijas with cool and self control should observe complete fasting for twelve days committing no deviations from dharma to satisfy once own conscience is called Paraak kruccha vrata, while Chandrayana vrata is called three times bath and through krishna paksha reduce the intake of fistful and saltless intakes a day-night each day and in Shukla paksha increase such intakes of fistful bhojana a full day. Similarly 'Yava -madyahna bhojana' of barley-corn while 'havishyaanna' or sacrificial food at 'madhyaahna' or noon time is called 'Yati madhyana bhojana'. A vipra takes just four mouthful food one in the morning and one in the evenings then that is known 'shishu chandrayana'. Those who consume only 'havishaanna' during a month for 240 times are certain to reach chandra loka after his demise. Chandrayana vrata is observed by Adityas, Rudras, Vasus and Maruts besides Maharshis and too as means of atonement. Now, the general guide lines of Dharmaacharana. Nitya homa kriya and ideal conduct practising : *Ahimsa satyamakrodhamaarjavam* or non violence, truthfulness, peaceful conduct and pleasant manner. Besides performing Gayatri Japa and of other deities regularly as prescribed, one should as per one's own capacity, besides atoning for lapses including *gupta paapas* or concealed sins should get purified from time to time. A Brahmana should take baths three times a day and evenings and refrain himself from conversations with otherwomen, low class and outcasts. In his leisure, he might keep standing during daytimes and in the evenings he might sit but in the nights should lie on the ground; brahmacharis of dwijas ought to worship one's guru, elders and vidwans. As own ability Gayatri japa be maintained and so the penances for his indiscretions of recitals of sacred books, and mantras by regular homa prakriyas. Nothing like self confessed blemishes as one half of the blemish disappears as a serpent

gets out from its worn out outer skin. That also leads to a confession of non-repeat lapse once again and that leads to self control as that kind of determination is observed : *manasa vaachaa karmana*. or by a purified heart, expression and deed. Indeed it is tapas and tapas alone that provides a shield against happiness and contentment to Devas and mortals too and Sages who had experienced and reaped the fruits thus besides veda vidvans. Bramanas are hence expected to make intense study, guide and practise dharma while kshatriyas provide security and defence, vaishyas facilitate trade and business while the low class provide services. Sages and Rishis surviving on 'kanda mula phalas' visiting trilokas foresee the activities of 'charaachara' beings as also of celestial devas too. All the facilities of auoshadies and of health requirements and vidya which are available aplenty to devas too are blessed to Maharshis too. All kinds of possible human shortcomings are conquered by them as in respect of devas also. Tapas and austerities as accomplished with great hurdles and incessant endeavours would indeed uproot all kinds of human hardships at every step of life and it is hardly available to see much less discover any human being who is contented otherwise. Those whose inner conscience is afflicted by Maha Paatakas and Upapaatakas, besides numberless blemishes of human failures and hardships are natural corollaries of erstwhile flaws unless corrected by due atonements and stern rigors. Even insects, serpents, birds, animals or trees, especially when they become aged and immobile too reach heavens with their conduct, control, and concentration called conscience or a kind of tapasya mixed with atonement. This precisely is what a human being especially dwijas should observe in their thoughts, expressions and deeds. Those brahmanas by way of the medium of yajnaas seek to reach devas by invoking them do deserve and reap rich dividends. Prajapati instituted tapas as the only shastra and likewise Maharshis too learnt from vedas that tapas is the most outstanding dharma. This the reason why Devas too on visioning the utmost significance of tapas declared so too. Indeed Brahma himself signified brahmacharya, homa kriyas, timely meals, sacrificing 'raagadweshas' is called tapas. Vedaadhyayana, panchamahaa yajjnaanushtana, and sahana or forbearance should burn off like fire with wood picks. Pranava OM and Vyahritis once recited along with sixteen Pranayamas a day for month long would certainly purify even those sinners of bhruna hatya or abortion enforced by a brahmana. Kutsa Rishi's 'apah na shochuchadham' and eight ruchas of Rig Veda vide 1-vi.vii as also Vashistha Maharshi's 'pratistomobhirushasam' ref Rigveda vide 7-80.i and so on are referred to then also a person of surapaana would get purified. Stealing of gold too would get the offender purified by reciting relevant ruchas viz. 'asya vamanasya phalitasya hetu' of Rigveda rucha 1-i-vi.v coupled with Shiva Sankalpa of Yajur Veda. The maha pataka of Guru bharyagamana could be erased by reciting 'havishyaanantara majara swaavadi' of rucha 10. Viii.88 and 'Sahasraseersha Purushah of Rigveda. Similarly the sins of pratigraha or acceptance of food from the non-deserving castes or outcasts, stealing of cows, flaws in pronouncing Vedas could all be instantly destroyed by the invocation of relevant devas by the adhyana of Vedas and Scriptures. Just as a bloc of earth gets dissolved in a running river it is in the same manner that 'maha paapas' are swallowed up by the Tri-Vedas. Rik-Yaju-Saama contain the totality of Dharma and hence one has the outstanding title of being a VEDAVITH.

Chapter 12: 1-126) Having discussed well about the duties of the 'chatur varnas' in detail besides about how the pluses and minuses of negligence or total absences of the 'kartavyas' and their possible methods of prayaschittha or atonements, Maharshi Bhrgu narrated to continue what Lord Manu stated originally about the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the panchen dri -yas especially by the mind that prompted the actions by them of the best or the medium or the worst. Such acts of positive and negative impulses emerge from three locations viz. *manasaa vaachaa karmanaa* ie mind the consciousness or awareness-by way of expression- and finally

action as the outcome attributed to and ten and such actions of negativism fall into ten categories of features or characteristics. Now talking of this 'karma phala', this expression of moksha is explained keeping in view of the following pitfalls: Vicious desire to usurp some body else's property and money besides jealousy of the welfare of others, as though there could never be any retribution consequent on death thereafter- thoughts of mind and expositions and beliefs in following and promoting evil doctrines or the evils generated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful conversation involving speaking ill, jealous and exaggerations of others are defined as 'vaangmaya doshas' tongue generated blemishes are the four major improprieties. Unjust and illegal earnings, tortures, 'para stree gamana' are the three patent physical acts. Thus the maanasika-vaachaka-bhoutika or irregularities of mind-expressions-physical generated are most certainly punished. Physical acts tend to post death rebirths as trees and such species, vocal or expression born evils as birds, animals, reptiles and such non-human species, and finally karma doshas or body acts of evil should no doubt reborn as outcasts and chandalas. [It is mentioned that certain stanzas of Manu Smriti at this point of time were missing in the original; the broad substance of the missing stanzas is as follows: the shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the 'Shubhaashubha' karmas or mix of 'dharma and adharma' are reborn as of varying 'chaturvarnas' and varied other human species] Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called 'tri dandi'. Human beings who strive for controlling 'arishad varagas' or of kaama-krodha- lobha-moha-mada-matsaraas or of passion/ excessive desire-anger-lobha or greed- infatuation- arrogance-envy especially the 'kaama-krodhas' would accomplish 'siddhi' or success. Those who are inspired into good karma or action of virtue as per varna dharma, especially dwijas are known as 'kshetrajna' and those who are nor are named as 'bhutaatma' or a human being made out of 'pancha bhutas' or of Five Elements of Earth-Water-Agni-Air-and Sky only or any ordinary human being. Hence Uttama Purusha is so titled that in the 'three lokas' of earth-skies-and beyond he would be victorious and totally accomplished. Paramatma from his own physique manifested Pancha Bhutas which in turn created 'sthaavara jangamas' or mobile and immobile beings of varied descriptions especially human and a wide spread beings. Of all these, the human and other beings those who perform 'Sukritas' or acts of virtue as well as those who perform 'dushkritas' or of debased wrong deeds but always execute 'karma' or action after their respective life spans do perish and most definitely take to another rebirth after either enjoying in other worlds of virtue as per their time and destination or for some time most probably in 'narakas' or the worlds of acute distress as followed by rebirths back to earth as mortals with 'pancha tanmatras' rooted to the impulses of pancha bhutas. The panch tanmatras indeed have the impact of suffering or pleasure leave the 'Antaratma' the reflection of Paramatma along with the former and return back to earth when the antaratma too returns in the rebirth. Meanwhile however the 'Praani' or the body as burnt off assumes in a very minute and unreal form enters Yama Loka for the tortures as retributions of natural justice and thereafter gets reunited with Pancha bhutas. That praani after suffering the misdeeds then might return as 'kshetrajna' or 'mahaan' and that is the description of 'Samaamaya Yaana' or the normal route as distinct from 'Deva Yana' which deserves only to the 'Mahaan' or the extraordinary as being replete with dharma on the earth before their death. As there is a mix of virtue and vice in quite a few of the cases of departing cases then in the worlds beyond death then as per their share of 'papa-punyaas' they would suffer yama loka tortures as well as enjoy their fixed tenures. A human being suffering from the evils of life pulling forcefully from attachments to the 'arishad vargas' and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human

or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the 'panchendriyas' or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. As the bodyframe comprising the mix of the 'Gunaas' of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total absence of awareness or total agjnana or 'tamas'/ utter darkness as in some species of Nature. Indeed 'Satvam Jnaanam tamojnanam raagadweshou rajah smritam' explains the role of virtue in popularising the total negation of 'raaga-dweshas' for immunity. The three main kinds of 'jnaana' or of pure joy-tranquility-and total radiance are of Liberation ad Personification of Absoluteness are the steps of what is termed as 'Taadaatmya' or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo-Tamo Gunas! Such Identity is graded as 'Agrayo-Madhyo-Jaghnasya' or Uttama- Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrah, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. Satvika guna reaps Devatvam, Rajasa guna provides 'Manushytawa' or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving 'kaala maana' from varied and updated natural conditions, three kinds of behaviour pattern is delineated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlecchhas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparna-raakshasa-pishachas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasaas, and are titled 'uttama gati' rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argumanta -lists concerning tatwa jnaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras, and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakskatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that LordBrahma, the Creators of the Universe, Dharma, and Moola Prakriti emerged out of the paramount order of the Universe from the pinnacle of Satvikata. Hence the order of Srishti and the

sereatim of Tamo-Rajo-Satva Guna details. Now the offshoot of what is stated in regard to the dynamics of freeplay of Panchendriyas and its features as followed by the consequential cycle of births-rebirths. Owing to excessive action-reaction syndrome, negligence of duties dharma, totally by stupid humans of foolishness, irrespective of class distinctions, the worst of them have the abominable and wretched births committing maha patakas born repeatedly suffering horrible narkaas birth after births. For example Brahnana hatya leads to rebirths as dogs, pigs, donkeys, camels, goats, sheep, deers, birds, chandalas, and so on. The brahmanas who take to 'madya paana' are reborn as insects, moths, birds, and ferocious animals. Brahmanas who steal repeatedly end up as snakes, spiders, lizards, crocodiles, fish and even as blood sucking pishachas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and ferocious wild beasts. Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have their rebirths as birds, while those thieving dhanya or foodgrains become rats, yellow metals like brass and bronze as swans, water as frogs, honey as bees, milk as crows, silk garments as patriges, linen as frogs, and so on. He who has seized other's property forcibly or who eats off sacrificial food unoffered should necessarily have its rebirth as an animal. Women used to stealing turn into feminine births as animals. Persons of 'chaturvarnas' who not attend to their respective dharmas would assume 'dasya karyas' after their rebirths; brahmanas as pretas surviving on the omitted foods, kshatriyas as 'katputana' pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshagiyotika Pretas feeding on pus and the fourth varna as kailasaka pretas fed mainly on moths. Unfortunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how they could have mukti from their current births if upgraded! Despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas. Also the Pranis as conceived in 'tiryak yonis' like of the hapless animals exposed to vagaries of heat and cold must be suffering excruciating pains and fears till the deliveries are over. More so for the separation of the mother and baby animal in wicked environment with daily partings as the mother has necessarily to fetch food for herself and the baby would be daily ordeal for an animal etc. In the case of humans the experience would be similar especially in loneliness when either the husband is away and far worse when recovery takes place too. In the case of inevitable 'vridhaavastha' - by it an animal or human, the diseaseful ill-health added to hunger and thirst in the face of death is misery which only death could relieve. Thus the positive and negative effects of Saatvika-Rajasika- and Tamoguna effects have been detailed. And now the highly commendable aspirations and achievements are to be discussed hence. Vedaabhyasa, Tapas, Jnaana, Indriya nigraha, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are to be achieved with unflinching concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic

execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of 'pravrittha' or the exhaustion of all the karmas of the ongoing life and 'nivritta' is to assure 'janma raahitya' or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of 'pancha bhutas' or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a 'Atma Saashaaktaara' or the Self Radiant / Inward looking Visionary the performer of Atma Yagjna! Thereafter the Brahmana needs to observe no further Yagjnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do unwantedly drag any person to darkness and coverups to ignorance. Such knowledge from spurious content distinct from Vedas are indeed misleading without rewards at the time of depature oh one's life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are 'anirvachaneeyaas' from generations down despite lapses of yugas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations about chatur varnas, three lokas, the four ashramas of brahmacharya, vivaha, vaanaprashta and sanyasa, besides the bhuta-bhavya-bhavishyas. It was Vedas again that one learns of panchendriyas and of shabda-sparsha-rupa-rasa gandhas as generated from Vedas again and their fall-outs of of yagjnas and of varied sacrifices through which 'panchabhutas' of prithivi-aapas- tejas-vayu- and aakaasha are united and interwoven. It is the Vedas again that describe vividly process of creation-sustenance-and death whereafter the whatabouts of each every Being and the eternal Trigunas of Satwa-Rajasika-Tamas and how their mix carries forward the life of charaachara srishti would be carried forward as per one's own karma phala. Kingship and its sustenance and enforcement of dharma and nyaaya or of virtue and justice besides rakshana, financial management, and peace and prosperity and of promotion of the values of life across chatur varnas, charuraasharamas and upholding the rights and duties of feminine gender accounting for a large chunk of the civil society. Just as the all powerful Agni could comfortably burn down huge trees in no time, even big heaps of paatakas get burnt off in very little lapse; but human beings should not even inadvertently commit blunders as that is not a license to do so. Those who appreciate the Tatwa of Veda Shastras, no matter which ever dwijas of any ashram of brahmacharya-grihastha, vaanapastha-sanyaasa dharmas are well qualified to attain 'moksha'. Those who happen to even read Vedas are fortunate enough; those who could memorise are better; but those who absorb the essence of Vedas and perform 'angushthaana' are indeed the best. Tapas or deep and intense meditation along the vidya concerned should bring more and more near to their consciousness would for sure accomplish moksha. The Vidwans who are soaked up with Dharma Tatwa should appreciate and seek three kinds of proofs of the sacred laws viz of pratyaksha, anumaana and shaasra vidhi or perception, inference, and shastra's prescription. Only the Great Maharshis could be worshipped to proclaim the precepts of dharma resultant of all the above means which might not be far from the traditions. Now Manu Smriti educates the 'shaashtra nigudhas' or inner meanings. If asked as to the 'vidhis' or duties or of common nature and those of special ones to understood, then the reply should be that a Veda Brahmana would clarify that one should be perfect and clear. Those shishta brahmanas ought to be able to do so as they should have gained intense depths of Vedas and the allied Shad Vedangas. Even a tenful such Vedajnaas or even

three of them assert thus, that dhama could never be ignored. Puraanas, Manu Sutras, 'sangopaanga chikitsa' or the shastra of limbwise treatment of indigenous medicines, commands of 'saadhu siddhi' and such ought not be never ignored and innumerable ignorant ones getting together as a crowd should secure beacons of leadned wisdom. A huge congregation of mere brahmanas by birth alone who neither observe vratas as prescribed with nishtha nor aware of even the rudiments of traditions and duties of truthfulness would never make rules and regulations of true brahmanas. In fact the other brahmanas and other equally ignorant dwijas once hear to the ones seeking to teach would only get multi-compounded. Thus whatever has been stated so far as to reach the acme of bliss has been emphasised my Manu Deva; a true brahmana who never deviates the path of anushthana should most certainly hit the bull's eye as per an expression. In this manner Bhagavan Manu has declared the 'goodha nibandhanas' to mankind; Nishtha braahmanas should be fully convesant with 'brahmachaaryaadi yukta' or well accompanied dharmaas including celibacy and digest into practice with the precepts of veda vedangas and a handful of such vidwans of ten or atleast three should be able to popuarise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaaya Shastra Exponents, Meemmasaka Tarkavaadis, Nirukta Vaadis, Dharma Shastra vids, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprsthaas all comprising a 'dashaaavara sabha' be dignified and signified to clear all possible dharmamshaya nirnayas. Thus such dwijas, especially Brahmins, who keep sustaining and upholding the ever resplendent 'anushthana' aloft do certainly achieve 'Parama Pada'. This is what all the magnificent 'Manu Devaadi Deva' had declared his 'gupta sandesha' to Maharshi Bhrigu and through him to the posterity. Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam-Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma. Now, what is Antaratma is made of? It is defined by Manu Smriti: *Kham sammiveshayet kheshu cheshtaanaspashanenilam, paktidrishtyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajapatim/* or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement, sparsha the touch, and Agni the heat and warmth of the body besides the 'jatharaagni' enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, kraani or the gati the energetic motion of Vishnu Bhagavan, Lord Shiva the physical strength, Agni the great speed, clarity and power of speech, Mitra the identity of excretions, and Prajapati the organ of generation. Indeed Purusha the 'Adhishtaana Devata' is the supreme commander of all the organs seeks to control and resist the evil temptations of the Panchendriyas and bring about 'nigrah', assume 'anumaara swarupa', golden ornanented 'swaprakaasha' self generated 'tejo swarupa', dreamlike power of 'ekaagrata' or of intense and focussed meditation or tapasya in total indifference to perceptions and abstraction. This Maha Purusha is named as Agni the Pure Splendour and 'Pavitrata', some designate him as Manas, some name him as Indra, some the very Praana Vayu, and others signify him as shaswata Brahma Himself. This Maha Purusha is the all pervasive in the form of Pancha Bhutas quickly revolving 'Janma-Vridhhi-Kshaya' chakra eternally. Evam yah sarva bhuteshu pashyayaataametya Brahmaabhyeti param padam/In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto Paramapada Brahma! This was how Bhrigu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the observers of 'Shubhaacharas' to qualify for Paramagati Praapta!

Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Amritam gamaya