

## **ESSENCE 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\*

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

## CONTENTS

The Twelve Chapters of Aachara Khanda are described as follows:

Preface	4
I. Introduction: Emergence of the resplendent Swayam Bhu after ‘Mahapralaya’ and the revival of the dormant suskharma 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.	23
III. ‘Vivaahadi Vyavahara’, ‘Stree Vishaya’, Yagjna Vidhis’, ‘Shraddhas’ and Nishiddhas.	52
IV . Vritti Lakshanas’, ‘Snaataka Vrata’, ‘Bhakshya -abhakshya’ bhojana, Nishiddha karma- niyamas, Daana Prashamsha, Pratigraha Niyamas, and ‘Shoucha’ and Snaanas.	78
V. ‘Dravyaadi Shuddhi’, Vastushuddhi, Preta shuddhi, Sree Dharmas, Grihastha Dharmas.	99
VI. ‘Vaanaaprastha-Sanyasa Dharmas’.	111
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.	120
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.	138
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.	149
X. The Fundamental Regulations concerning various countries, castes, faiths and of families including heretics, foreign traders and Institutions.	166
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.	173
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. Phala Shruti.	191
Annexure on ‘Go Maata’	203

## Preface

Manu Smriti comprises three Khaandas or Branches viz. Aachara 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 *Prayasttittha 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, Upanishads etc. have been given. A detailed Annexure on 'Go Maata' is included too.

After a long stay of the best part of life in Delhi, I shifted to Chennai in my last leg to settle down since over decade now, although my visits to Kanchimutt had been several especially while visiting Chennai on official and personal tours. I had the unique honour of forwarding or bringing personally the Haridwar's 'ganga jal' reciting gayatri and a few stanzas in sanskrit besides 'bedaanaa' promogranate fruits for the personal consumption of Maha Swami of Kanchi who is our family 'daivam'. From this background, after Maha Swami, the self got accustomed to visit Kanchi Mutt though not with frequency.. On exiting service even after retirement, I took to writing which is my passion. Persuaded by my sons and friends I took to translating into English from the Hindi and Telugu sources of some five of Maha Puranas and condensing them by christening them as the series of 'Essence of Puranas'. But that effort was of no consequence and as the passion of writing was direction-less. A bold initiative was taken especially persuaded by my wife and sons made a trip to Kanchi and as HH. Jayendra Saraswati was not at the Mutt, met Bala Swami whom we used to pay prostrations ever since he took to Ashram, under the tutelage of Maha Swami. HH Vijayendra Saraswati was shown the scripts with great hesitation and diffidence like Kuchela to Lord Krishna. He touched the books and asked one of his disciples to release them by their website remarking that such scripture translations was like 'veda pathana'. Since then which proved as an 'amrita ghadia', there never has been a turning back and the Maha Puranas and some Upa Puranas had been released, besides Dwadasha Upanishads, Brahma Sutras, Besides, Essence of Dharma Sindhu, Essence of Dharma Bindu sponantaneously suggested by HH himself, and now the Achaara Khanda of Manu Smriti, the present one being at the specific command of HH. Vijayendra Saraswati. In my latest 'darshan' of his, 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! May I therefore dedicate this present Script of Essence of Manu Smriti to him and bless me and my family. I would like to soon present the Quintessence of this very 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.

## ESSENCE OF MANU SMRITI

Vedah Smritih Sadaacharah Swasya cha priyamaatmanah,

Etacchatur vidham praahuh saakshaat Dharmasya lakshanam/

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

### AACHAARA KHAANDA

#### Chapter I

##### Introduction

*Manumekaagra maaneesanabhigamya Maharshayah, Pratipujya yathaanyaayamidam vachanamad - bhuvan/ Bhagavaan sarva varnaam yathaavanupurvashah, Antaraprabhavaanaanaam dharmanno vaktumarhasi/ Twamekohyaasya sarvasya vidhaanasya Swayambhuvah, Achintyayaaprameyasya kaarya tatwaarthavipatprabho/ Sataih prushthastathaa samyagatitaujaa mahaatmabhi pratyuvaccharyataan sarvam Maharshineen shruutataamiti/( 1-4)*

(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' the 'achintya- aprameya-anaadi-arupa!'). Thus the great Sages requested to enlighten them, Manu Deva replied as per the following)

*Creation of Universe-Kaalamaana-Prajapati : Aaseedidam tamobhutam apragjnaatam alakshanam, aprataryam avigjneeyam prasuptamiva sarvatah/ Tatah Swayambhurbhagavaan avyakto vyanjayanna idam, Mahaa Bhutaadi vritta-ojaah praadura -aseettamonudah/ Yosaavateendraya graahyaah sukshmovyaktah sanaatanah, Sarvabhutamayochinyah sayeva swayamudvbhou/ Sobhidhyaaya shariraat sarvaat susrukshur vividhaah prajaah, Apa eva sasarja -adau taasu beejamavaasrujat/ Tadandamabhavat hemam sahasraamshu samaprabham, tasmin jagjne swayam Brahmaa sarva loka pitaamahah/ ( 5-9)*

(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 'avyaktam- shaswatam- anantam- vishnum- ajam-avyayam' or 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’. Chhandogya Upanishad asserted as follows: *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/-- idam agra aaseed ekam evaadwiteeyam/* VI.ii.1 [ Svetaketu’s father / Maharshi asserted that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second]. It was indeed this Hiranyagarbha Brahma who accomplished the totality of Srishti).

*Aapo naaraa iti proktaa aapo vai narasunavah, Taa yadasyaayanam poorva tena NARAYANAH smritah/ Yattatkaaranamavyaktam nityam sadasadaatmakam, taddhisrishtih sa Purusho loke Brahmeti keertate/ Tasminnande sa Bhagavaanushitwaa parivatsaram,swayamevaatmano dhyaanaatta dandamaka - roddhvidhaa/ Taamyaaam sa shakalaabhyaam cha divam bhumim cha nirmame, madhye vyoma dishaacha ashtaavapaam sthaanam cha shaasvatam/ (10-13)*

( ‘Aapo naaraa iti proktaa aapovai Narasunavah--Narayana smritah’ or a mass of water 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. Shatapata Brahmana vide X.i.8 states: ‘Aapovaa idamagre salilame vaase, tasyaapameva Pratishthaah’ -- *apsu hi ime lokah pratishthitaah*. He is avyaktam-nityam-‘sat asat atmakam’ or of 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.)

*Udbarha aatmanaschivamanah sadasadaatmakam, manasaschaapya ahamkaaram abhimantaaram Ishvaram/ Mahaantameva chaatmaanam sarvaani trigunaanicha, vishaanaam graheetruni shanaih panchendriyaanicha/ Teshaam twavayavaan sukshmaan shannaam apyamita oujasaam, shanniveshyataat atmanaanaasu sarva bhutaani nirmame/ yanmrityu avayaah sukshmaastaye maanyaashrayayantishat, tasmaat shaariramyityaahustasya murtim maneeshanah/ Tadaa vishanti bhutaani mahaanti saha karmabhih, manaschaavayaih sukshmaih sarva bhutakrudavyayam/teshaamidam tu saptaanaam purushaanaammahoujasaam, sukshmaanyo murtimaatraanyah sambhavat avayavaadyupam/ Aaadyayaadyasya gunam tweshaamavaaneti parah parah, yo yo yaavatithascheshaam sa sa taadgunah smrotah/ Sarveshaam tu sanaamaani karmaani cha pruthak pruthak., Vedashabdebhyah yevaadou pruthaksa samsthaascha nirmame/ Karmaatmaanam cha Devaanaam so srujyatpraaninaam Prabhuh, Saadhyaanaam cha ganam sukshmam yagjnam chaiva sanaatanam/ Agnivaayuravibhyastu trayam Brahma sanaatanam, Dudoha yajna Siddhayarhurigyajursaama lakshanam/ (14-23)*

(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-sparsha-rupa-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 [ Chhandogya Upanishad traces ‘Agni Prithivya, Vayu- mantarikshaad, Aditya divah--Agni rucho Vaayryajupih, Saamam Aditya--Bhuriti Rigyabhyo Bhuvarithi Yajurbhyah, Swahariti Saamah]; Jyotishtomaadi Yajna Karmaas, Varnaashramas of Brahmana-Kshatriya-Vaishya- Itara Varnas and their respective duties, the recipients of yajnas viz. Devas and Upa Devas like Sadhyas as per the features of Agni-Vaayu- Suryas. The Upa Devas are stated as nine [ganadevatas](#) along with Adityas, Vasus, Tushitas, Abhaswaras, Anilas, Maharajikas, Sadhyas, and Rudras. According Vishnu Purana, they were the sons of Vishwa, the daughter of Daksha Prajapati viz. Vasu, Satya, Kratu, Daksha, Kala, Pururava, Madrava, Rochaka, Dhuri. *Vishve-devas* refer to all Devas collectively, as in the Rigveda, or to the specific group as enumerated in the Puranas. According to [Manu](#) (iii, 90, 121), offerings should be made daily to the Vishvadevas. These privileges were bestowed on them by [Brahma](#) and the [Pitri](#) as a reward for severe austerities that they had performed on the Himalaya.

*Kaalam kaalavibhakteescha nakshatraani grahastitaah, saritah saagaraan shailaan samaani vishayaanicha/ Tapo vaacham ratim chaiva kaamamcha krodhamevacha, srishtim sasajamchaivemaam strashstmicchannimaah prajaah/ Karmanaam cha vivekaartha Dharmaadharmou vyavechayat, dwandvairayojayacchemaam sukha duhkhaadibhih prajaa/ Anvayo maatraa vinaashinyo dashardwaanaam tu yaah smritaah, taabhih saadhyamidam sarvam sambhavatyanupurvashah/ Yam tu karmaani yasminsa nyayukta prathamam prabhuh, Sa tadeva swayam bheje srujyamaanah punah punah/ (24-28)*

( 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 *Nakshatraani grahaam sthitathaa, saritah saagaraan shailaan samaani vishayaanicha/* Besides the countless Nakshatras on the Sky, Brahma Deva created the Nava Grahas viz. *Adityaaya Somaaya Mangalaaya Budhaayacha Guru Shukra Shanibhyascha Raahave Ketave Namah/* viz. Surya-Chandra-Mangala-Budha-Guru-Shukra- Shani-Rahu-Kethu. Innumerable ‘Punya Nadis’ or the Holy Rivers, Sapta Lokas (Bhuloka, Bhuvarloka, 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, Nirruti, Varuna, Vayu, Kubera and Ishana); *Tapo vaacham ratim chaiva kaamam cha krodhamevacha/* 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. Gita in Sankhya Yoga (82-83) rightly states *Dhyayato vishayaan pumsah sangaste - shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smriti -bhramshah, smritibhram -shaad buddhinaashah buddhi naashaat pranashyati/* or ‘Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affect BBBBs discretion and further failures. This is why Karmaacharana is always to be viewed from the view point of Dharma and Adharma as Brahma framed in the peripheries of happiness and its reversal. *Anvayo maatra vinaashinyo dashaardhaanaam tu yaah smritaah/* In the process of creation the atomic kind of five Tanmatras viz. shabda-sparsha-rupa-rasa-gandhas or sound-touch-form-taste-and smell too were engendered and as and when these characteristics emerged naturally as prompted by one’s own minds.

*Himstraahimstre mridukrure Dharmadharmaavritaanrute, Yadyasya sodadharmaatsarge tatthasya swayamaavishat/ Yartatu lingaanrutavah swayamevartuparyaye, swaaniswaanyabhipapadyante tathaa karmaani dehinah/* (29-30)

( To which ever entities had been assigned by Brahma at the time of creation such as the Tanmatras or the inbuilt features, the same features like compassion, cruelty, Dharma, forbearance, Adharma and ‘Satyaasatya’ got absorbed thereinto the respective entities. 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.)

*Lokaanaamtu vivyurdhyartham mukhabaahurupaadatah, Brahmanam Kshatriyam Vaishyam Shudram cha nivartayat/Dwidhaa krutaatmano dehmarthanta Purusho bhavat, Arthenam naaree tasyaam sa viraaajasujatprabhuh/ Tapastatwaasrujadyam tu swayam Purusho Virat, tam maam vittaasya sarvasya srashtaaram dwija sattamaah/ Aham prajaah sisrukhsutastu tapastatwaa sudushcharam, patteen prajaanaamasrujam maharshinaadito dasha/ Marichimatrayangeerasau Pulastysyam Pulaham Kratum, Prachetasam Vasishtham cha Bhrigum Naaradamevacha/ Eta Manustu Saptaanyaam srujanbhuri tejasah, Devaan Devanikaashamscha Brahmarshim staapami taijasah/ Yaksharakshah Pishaascaascha Gandharopsuraan Naagaan Sarpaansuparnaascha Pitruunaam cha prudhagganaan/ Vidyutoshani meghaamscha Rohitendradhanushicha, Utkalaanirdhatikeshuscha jyotiryomshuchhaavachaanicha/ Kinnraan vaanaraan matsyaan vividhaamsha vihangamaan, Pashun mrigaan manushyaamscha vyaalaamschobhayatodatah/ Krumikeetaka patamgaasha yukaamshikamatkrunam, Sarvamcha damsha*



*mashkam sthaavaram cha prudhagvidham/ Yevan aitaridam sarvam madniyogaan mahaatmabhih,  
Yathaa karma tapoyogaat srishtim shaavara jangamam/ ( 31-41)*

(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: in this connection Brihadaranyaka Upanishad (I.iv.3) is quoted: *Sa vai naiva rame tasmaaddekaaki na ramate sa dwiteeyam aicchat, sa haitaa vaanaas yatha stree pumaamsau samparishvahtou, sa inaatmatmaanam dvedha - apaatayaat tatah patischa patni chaambhavataam tasmaadidam ardhabragalam iva swaha iti ha smaaha Yagjnyavalkyaha, tasmad ayam aakaashaah striyaa puryata eva taam ambhavat, tato manushya ajaayanta/* (Brahma was not too happy and hearty as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such two halves emerged and same the total space was occupied by two manifestations, and from their union, the Beings were born.) The Virat Purusha performed severe ‘Tapas’ or Concentrated Meditation and Introspection and created Ten Maharshis initially viz. Marichi, Atri, Angirasa, Pulastya, Puloah, Kratu, Prachetasa, Vashishtha, Bhrigu, and Narada. In addition to this ten Maharshis as Ten Prajapatis of unique radiance, Seven Manus and several Devataas and their respective abodes too were fashioned. Then followed the Srishti of Yaksha, Rakshasa, Pishacha, Gandhara, Apsara, Asura, Naaga, Suparna and Pitru Ganas. The process of Creation made further progress with Vidyut, Lightnings, thunderbolts and their landing places, clouds, Rohitas or rainbows, meteors, comets, supernatural noises and celestial illuminations. Kinnara, Vanara, Matsyaadi jalacharas, various species of birds, pashu-mriga-manushya-pashus of domesticated as well as carnivorous beasts, as also krumi-keeta-patanga, jum, khatmala, macchara, or varied shape worms and beetles, moths, lice, bugs, flies, stinging and biting insects, besides various ‘charaacharas’ or mobile and immobile objects on Earth. The ten Maharshis already created by Brahma also carried on their respective conceptions as per His command as also by their own fruits of tapasya and supplemented the enormous task of species of the Universe which further followed the basis of their own ‘karma’).

*Yeshaam tu yaadrisham karma bhutaanaamiha keertitam, tatathaavobhidhaarasyaami kramayogam cha janmani/ Pashavascha mrigaascharva vyaalaaschobhayatodatah, Rakshaamsi cha Pishaasaascha manushyaascha jaraayujah/ Andajaa pakshinah sarpaa nakraa matyaascha kacchapayaah, yaanihaiva prakaaraani sthalajaanyodakaanicha/ Swedajam damshttramashakam thukaamakshikamatkrunam, Ushmanaschopajaayante yacchaayaatirikammtkrunam/ Udbhijjaa sthaavaraah sava beejakaanda prarohinah, Oshadhyaah phalapaakaantaa bahu sukshma phalopagaah/ Apushpaah phalavanto ye vanspathayah smritaah, Pushpanah phalitaschaiva vrikshaastutabhayatah smritaah/ Gucchagulmayam tu vividham tathaiva trunajaatayah, Beejakaanaryuhaapyeva prataanaa valya evacha/ Tamasaa bahu rupena veshthitaah karmahetunaa, Antah sagjnaa bhavantyete sukkha dukkha samanvitaah, ghorosmin bhuta samsaare nityamsatataayaayini/ Yevam sarvesa srishti vedam maam yaachintya paraakramah, Atmanyantargatardhe bhuyah kaalam kaalena peedayan/ Yadaasa ev jaaganti tadedamcheshtate jagat/ Yadaa shthaapiti shaantaatmaa tadaa sarvam nimeelati/(42-52)*

( Just as a Being in the Universe, be it human, bird, animal or water-base 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 ‘Yoniajas’. 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 alpeny. 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 Undefinable ‘Antaratma’ or the Inner Consciousness stated as hidden should indeed be aware the ‘Sukkha Duhkhas’ and ‘Dharmmdharmas’; 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 )

*Tasmin swapiti svasthe tu karmaatmaanah sharirinam, Swakarmabhyo nivartante manascha glaani - mucchati/ Yugapatu praliyante yadaa tasin mahaatmani, tadaayam sarva bhutaatmaa sukham swapiti nivrutam/ Tamopyam tusamaashritya chiram tishthati sendriyah, Na cha swam kurute karma tadot kraamiti murtitah/ Yadaanumaatriko bhutwaa beejam sthaatru charishnucha, samaavishati samsrushta - stadaa murti vimuchyati/ Evam sa jaagratswapnaabhyamidam sarva charaacharam, Sanjeevayati cha ajatram pramaapaticha avyayah/ Idam shastram tu krutwaasou maameha swayamaaditah, Vidhivad graahayaamaasa Mareechaadotsam aasatvaham Muneem/Yatadvo ayam, Brighu shaastram shaavayi - shyatyaseshatah, yetadhvi matthodijame sarvameshokhilam Munih/ Etaddhi mattodhi jage sarvameshokhilam Munih/ Tatastathaa sa tenokto Maharshirmanunaa Bhriguh, taan abraavid Risheen sarvaan preeyataamaa shrutyataamiti/ Swayambhuvasyaasya Manoh shadvamshyaa Manapopare, Srishtavaantah prajaah Swaah syaamahatmaano mahoujasah/ Swaaroohishacha Uttamaascha Taamaso Raivatastathaa, Chaakshusascha maha jaa tejaa Vivaswatsuta evacha/ Swaayambhuvaadyaah saptaita Manavo bhuri tejasah, sye swentare sarvamidamutpaadyapyuh charaacharam/ (53-63)*

(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 ‘Taijasa’ 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. Maandukyo - panishad is quoted from Chapters Five and Six: ‘The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in either normal nor of dreams and desires, fears and feelings. In this dreamless state the person concerned is joyous and is at the two way door of consciousness and deep sleep. In this dreamless state, one becomes undivided as of a ‘prajnaa ghana’ of an undifferentiated mass of over all consciousness and as ‘ekeebhuta’ 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 experimental 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 praana the vital force, a Pragjnaana Swarupa is manifested as *Antaryaami, Yonih Sarvasya, Prabhavaapyaayou hi bhutaanam* or the Internal Controller and Regulator and the Singular Source of Creation- Sustenance-Dissolution'. *Tamopyam tu samaashritya chiram tishthatishendriyah, na cha swam kurute karma tadotkraamati Murtitah/* 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. *Idam shaastram tu krutsau maameva swayamaaditah, Vidhivad graahayaamaasa Marityaardwitwaham Muneem/* 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 Bhrigu 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 futher the Srishti of 'Charaachara Jagat'; these are named Swarochisha, Uttama, Taamasa, Raivata, Chaakshusa and Vaivasvata as there were all of glorious indeed.

[Markandeya Purana discussed a detailed account of the successive Manus and very briefly the description is highlighted as follows: As the pace of Creation in the Universe was slow at the beginning, Brahma divided himself into two one as himself and another as a female called Shatarupa. The latter did Tapsya for ten thousand years and begot a husband named Swayambhu Manu born on his own. Manu and Shatarupa gave birth to Veera, Priyavrata and Uttanapada. Swarochisha's birth made an interesting background: A learned Brahmana youth called Pravarakhya on the banks of River Varuna observed the required rituals regularly and worshipped guests. Once a Siddha who had knowledge of Mantras, Tantras and especially of indigenous herbs and their usages arrived and Pravarakhya evinced interest to visit Himalayas; he gave an exotic herb and asked the youth to apply its 'lepana' or its essence on his feet and he could visit Himalayas instantly by closing his eyes. But the Siddha cautioned that the lepana would dry up by the Sunset. Indeed, Pravarakhya landed in the thick jungles atop Himalayas and was lost in an unparalleled vision of ice mountain linings and the abundant glory of flora and fauna, the dizzy views of valleys, waterfalls etc. The youth was fully conscious that he would have to return by the dusk time. In that place of blissful silence, he spotted a damsel-an Apsara named Varudhini; she fell in love with Pravara who rejected her downright and returned back to his own place. Meanwhile, a Gandhrva youth who was earlier rejected by Varudhini assumed the form of Maya Pravara and married the Apsara and the outcome was Swarochi who was born of Pravara's intellect and discipline and Varudhinis's charm and physical attraction. King Swarocho went once on a hunting spree and witnessed a scene of a boar hunting a she deer; the King rescued the deer which knew to talk in human tongue; she begged the King to mate with her or atleast embrace her; the outcome was the birth of Swarochisha Manu! Then about the origin of Uttama Manu: King Uttama fell prey to a dancing girl and abandoned his own wife Bahula and in a weak moment abandoned her to forests. He regretted his action latter and tried to recover her but failed. After long lapse of time a Brahmana called Susharma complained that his wife was kidnapped and it was the duty of the King to recover her. He then took the help of a 'Trikalajna' who knew the Present, Past and the Future and came to know that the Brahmana wife was under the duress of a Rakshasa; the King located the Rakshasa and brought him under control. The Trikalajna also informed

that in Patala a Naga Raja called Salapotaka was forcing Queen Bahula to marry him and that she should also look after the Naga Princess who was deaf and dumb. With the help of the Rakshasa whose life was spared by the King earlier, the latter reached Patala and killed the Naga King and sought pardon to the Queen for his foolish act. The Queen desired that the Naga Princess be some how restored her speech and hearing capacity. Susharma the Brahmana who was grateful to the King performed ‘Sarasvata Sukta Parayana’ (recitation of the Prayers to Goddess Sarasvati) and bestowed the power of Speech and Hearing to the Naga Princess. A Maha Muni called Karna visited to the Kingdom and was pleased with the King’s good deeds and blessed King Uttama to secure a famed son Uttama Manu who would control the whole world! About the origin of Taamasa Manu: King Surashtra had hundred wives but without a single child. He prayed to Surya Deva to extend his life but all his wives died. He resorted to severe Tapasya standing one legged amid ‘Panchagnis’ or the Five Sacred Fires in top summer; in acute winter braving the icy exposure in the open and in the rainy season withstanding torrential rains. He got carried away in a flood by holding the tail of a female deer and was eventually washed ashore. The deer talked in a female voice and said that she was his first wife and while in the flood when he held the animal tight, she got pregnant; in her childhood, she ran after a deer couple ready for mating and the male deer said she would curse her; when asked as to how a deer could talk in human voice, it replied that he was the son of a Muni in her earlier life and mated with a female deer and was born as a ‘Jatismara’ with the knowledge of previous birth. The Muni Kumar turned male deer asked the princess to mate but she refused and the male deer cursed the Princess that in the next birth who would be a she-deer. King Surashtra heard about the background of his wife turned deer and in course of time delivered a boy but the deer died. The King brought up the boy as Lola with the pet name as Taamasa who became the fourth Manu eventually and ruled the world. As regards, Raivata Manu, Sage Rutavaak could not secure a child for long and after prolonged Tapasya finally secured a male child in the fourth phase of Revati Nakshatra and the son turned out to be a wicked person of great notoriety. The Sage consulted Muni Garga but the latter could not offer a solution as the last phase of Revati was adverse. Rutavaak performed relentless Tapasya and by the virtue of its power made the fourth phase of the Revati Star fall on a Mountain called Raivataka. That specific part of the Fourth Phase of the Star fell in a Sarovara and due to the impact of the fall was materialised a baby and a Sage named Pramucha brought her up as Revati. The Muni desired that Revati would marry a youth named Durdama and Revati insisted to marry only during the fourth phase of Revati Star which however did not exist since it had already fallen on Raivataka Mountain. The Sage had then to revive it again by his Tapasya and the Durdama-Revati couple got wedded and gave birth to a son named Raivata who became the fifth Manu. Now about the Sixth Manu viz. Chaakshusa: The birth of the sixth in the series was traced to a King named Anamishra and Queen Giribhadra who gave birth to a boy who laughed loudly when he was fondled by the mother. As the mother wondered about the reason of the laughter, the boy spoke that there was a cat looking at the child! The mother was frightened and ran away. A Rakshasi appeared in the form of a child frightening the Queen by hiding the original Prince; the Rakshasi smuggled away the child of a Brahmana couple and ate it but spared the Prince. As the Prince called Vikrant grew and at his Upanayana function he asked her mother whether he should seek blessings from his original mother or a duplicate! Apparently, the boy required ‘Atma Shuddhi’ and proceeded to tapasya to Brahma for a very long time. The latter was very pleased and appointed the Prince as the next Manu and named him Chaakshusa! Finally about the Sixth Manu Vaivaswata: The Story of the seventh and the current Manu Vaivaswata was indeed outstanding and eventful. Surya Deva who was also called Viwaswan married Vishwakarma’s daughter Sanjna Devi. But since Surya was too powerful and radiant, Sanjna was unable to withstand his heat and light and was so afraid of him that she could

glance him with wobbly and unsteady eyes. The couple gave birth to Viwasvata Manu and Yama Dharma Raja. Yet, Sanjna Devi could not adjust and continued to suffer Surya's heat; Surya got annoyed and cursed her that she would give birth to a River named Yamuna whose course was uneven and unsteady. Sanjna Devi couple was unable to hold the wrath of her husband any longer and having created a Chhayaa Sanjna (a shadow of hers) and briefed her to pretend like the original Sanjna, left for her father's home. Her father Vishwakarma chided her and asked her to return to her husband. But she assumed the Swarupa of a mare and commenced performing Tapasya in a far off Mountain meadows. Vishwakarma and Devas prayed to Surya to reduce the severity of his Swarupa to sixteenth of his original energy. [The remaining parts were absorbed in Lord Vishnu's Sudarshana Chakra, Shiva's Trishula, Kubera's Palki or palaanquin, Yama Raja's 'danda' or stick, Kartikeya's weapon called Shakti and various Astras or Mantrika Arrows]. Meanwhile Chhaya Devi settled down and gave birth to Shaneswara and River Tapati. In course of time, Yama Dharma Raja noticed Chhaya Devi's attitudinal changes in displaying partiality of treatment to Shanishwara, and River Tapati as against the earlier children. As Yama complained to Surya about the partiality of Chhaya Devi, Surya confronted her and she blurted out the Truth that original Sanjna created her as a shadow replacement. On finding out the whereabouts of the original Sanjna Devi, Surya also assumed the form of a horse and landed where the mare was in meditation. Presuming that a horse was trying to reach her, the mare sought to secure her rear and in the process their noses got entangled and two sons named 'Naasatya' or nose-born and 'Dastra' or teeth-born were materialised. There after a horse-riding son with Shield and Sword was born named Revanta. Sanjna was happy that her Tapasya succeeded in reducing the severity of Surya Deva. Eventually Viwasvata became the current Manu, Yama Dharma Raja the Lord of Death, Yamuna and Tapati as the famed Rivers and Shaneswara as a Planet. The Sanjna-Chhaya combine also gave birth to two Ashwini Kumars who became the Physicians of Devas as well as Saavarni the future Manu.

Of the future Manus are stated to be Saavarni, to be followed by Daksha Savarni, Brahma Saavarni, Dharma Saavarni and Rudra Saavarni.]

*Nimeshaa dasha chaashtau cha kashthaa trishatu taah Kalaa, Trishat kalaa muhurtah syadahoraatram tu taavatah/ Ahoraatre vibhajane Suryo maanusha maanusha daivike, Raatri swatnaaya bhutaanaam cheshtaayai karmanaamahah/ Piitre raatrahano maasah pravibhagastu pakshayoh, Karmacheshata swahah krishnah shuklah swapnaaya sharvari/ Daive raatryhani varsha pravibhagastayoh punah, ahastadrodagayanam raatrah syaaddakshinaayanam/ Braahmasya tu kshapaahasya yatpramaanam samaasatah, aikakasho yugaanaam tu kramashastannibodhata/ Chatvaaryahum sahasraani varshaanam tatkrutam yugam, Tasya taavacchati sandhyaa sandyashascha tayaavidhah/ Itareshu sandhyeshu sa sandhyeshu cha trishu, ekapaayena vartante sahasraani shataanicha/ Yadetparisankhyatmaadaaveva chaturyugam, Etad dwaadasha saahastram Devaanaam yugamuchyate/ Daivikaanaam yugaanaam tu sahasram parisankhyayaa, Braahmamekamaharjneyam taavateem raatrimeva cha/ Tadvai yuga sahasraantam Braahmaam punyamahaviduh, Raatrimcha taavateemeva tehoraatra vido janaah/ Tasya so -ahanirshasyaante prasuptah pratimuchyate, pratibuddhascha srijati manah sadasaatmakam/ ( 64-74)*

( 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 kashthas 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-KaliYugas. 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 'ahoratra' 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.)

In this connection, Markandeya Purana is quoted: The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta'; thirty Muhurtas make one day-night; thirty day-nights make one 'Paksha'; two Pakshas make one 'maasa'; six maasas make one 'Ayana'; two Ayanas make one 'Varsha' or a Year. The Ayanas in a Year are 'Dakshina Aayana' and 'Uttara Ayana'. Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a 'Divya Ahoratra' (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya.

Brahmanda Purana too is quoted about the Cycle of Time and Kalpas and Manvantaras: 'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28

Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.( Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Paptada Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Matsya Purana illustrates 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva< Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaah, Vairaja, Gauri, Maheswara, and Pitru.[ P.290.3.12]

*Manah srishti vikurute chodyamaana sisruksayaa, Aakaasham jaayate tasmaattasya shabdham gunam viduh/ Aakaashaat vikurvaanaat sarva gandhahvah shuchih, Balavaan jaayate vaayuh sa va sprashagunomatah/ Vaayuropi vikurvaanaadvirochishnu tamonudam, Jyotirupyadyate bhasvattad rupagunamuchyate/ Jyotishascha vikurvaanaat aapo rasa gunaah smritah, adbhyo gandha gunaa bhumi-rityeshaa srishtiraaditah/ Yatpraagyad dwaadasha saashtra muditam Daivikah yugam, Tadekasatpati gunam Manvantaramihocchate/ Manvantaraabhya sankhyaani sargah samhaara evacha, kreedatrivaitat kurute Parameshthee punah punah/ (75-80)*

(Patamatma as inspired to script the process of Creation, conceived 'Manas' or the springboard of desires, apprehensions and thoughts; then from his introspection He picturised 'Aakasha' and its typical characteristic 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.)

*Chatuspaat sakalo dharmah Satyam chaiva Krite Yuge, Na adharmana agamah kaschit Manushyaan prativartate/ Itareshvaagamad dharmah paadashastwaropitah/Chourakaarita maayaabhi Dharmash - chaapaitipaadashah/Arogaah sarva siddhardaah chatuspaaiti paadashah/Arogaah sarva siddhardaah chaturvarsharshataayushah, Krite Tretaadi hyeshaam aayuh hrasati paadashah/ Vedottama aayuh matyaanaam aashishahshvaiva karmanaam, phalatyanyuga loke prabhvascha sharirinaam/ Anye Krita*

*yuge dharmtretaayaam Dwaaparepare, Anye Kali Yuge Nrinaam yugahyaasaanirupitah/Tapah param Krita yuge Tretaayaam jnaanamuchyate, Dwapare yajnamevaahur daanaanimkam Kalau yuge/ (81-87)*

( 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 Yajnas 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. [In this connection, Bhavishya Purana explains the gradual decadence of Dharma in the wake of the termination of Dwapara Yuga, the advent of Kali Yuga’s ‘Prathama-Dwiteeya-Triteeya-Chaturtha Paadas’ or the first and the three other phases. In the initial years of Kali Yuga, the survivor Mlecchas gradually adopted responses to the new environs, new ways of life and even new language styles. For instance, earlier languages got corrupted and new expressions emerged; Vraja Bhasha, Prakriti, Sanskrit etc. got adapted from ‘Gurundika’ (English) which was also different from Mleccha Bhasha/ Yavani and new corruptions of various languages both in spoken and written scripts got adapted. For instance, Pitru (Father) became ‘Paitar’; Bhatru became Bathar or Brother; Ahuti became Aaju; Ravivar as Sunday; Jaanu became Jain, Raviwar as Sunday; Phalguni as February and Shasthi as Sixty! Simultaneously, Places of Worship in Bharat like Ayodhya, Mathura, Kashi etc. lost their purity and Shabars, Bhills and robbers dominated. At the same time however, even after the first thousand years of Kali Yuga, quite a few pockets of Virtue, though not in the erstwhile pristine form, survived and semblances of Varashrama and devotion to Almighty did not get completely extinct yet. It is believed that a few Devatas continued to travel to ‘Brahmaavarta’ from Swarga loka that is where Ganga flowed. An illustrious Muni by name Kashyapa begot ten sons viz. Dikshit, Upadhyaya, Pathak, Shukla, Mishra, Agnihotri, Dwivedi, Trivedi, Pandya and Chaturvedi. Kashyapa prayed to Devi Sarasvati that Evil Forces had come to control the World and that she being the ‘Loka Mata’ must come to immediate rescue; in response Devi provided enlightenment to the Muni; he established a Kingdom, named after his son King Magadha apparently to resist the Evil Forces. Magadha Kingdom was segregated from Arya desha and was surrounded by Kalinga (Orissa) in Agneya or South East, Avanti in South, Anarta (Gujarat) in Nirriti or South West, Sindhu to the West, Kaikadesha in Vayavya or North West, Madra Desha in North and Kulinda in Ishaanya or North East. In the lineage of King Magadha was the famed Ajata Shatru. The contemporary times of the Magadha Kings witnessed the emergence of Buddha Dharma set up by Goutama Buddha at Kapilavastu. The emphasis of Buddhism was on Truth, Virtue and Non-Violence as against the traditional Vedic Dharma and the consequential Rituals. Goutama’s philosophy created high waves and eventually secured wide spread acceptance especially supported by Kings and large sections



of common persons. It was in this lineage of Kings were Sakya Muni-Shuddhodana-Sakyha Singha-Buddhi Simha-Chandra Gupta. The last of the lineage mentioned set up Maurya Vamsa, was married to the daughter of King Sulub or Selukas of Parsi desha and followed Bouddha Dharma; his son was Bimbisara and the latter's son was the memorable Ashoka. It was after Ashoka's regime that a Brahmana of Kanyakubjadesha performed a powerful Brahmahotra Yagna on Abu Mountain and there were four Kshatriyas who were materialised from the Yagna Kunda viz. Pramara (Paramara) who was a Sama Veda, Chapahani (Chauhan) who was a Krishna Yajurvedi, Trivedi (Gaharvar) a Shukla Yajurvedi and Pariharak who was an Atharva Veda. These Kshatriyas defeated the descendants of Ashoka, reviving the Veda-based Administration and diminished the dominance of Buddhists; Parihar established his Kingdom at Baghel khanda (Bundelkhand) with Kalanjara as its Capital; Chapahani or Chauhan occupied Rajaputana Kshetra (Delhi Nagar) and constructed Ajmer which represented 'Chaturvarnas' or Four Castes and Shukla occupied Anarta Desha (Gujarat) and set up Dwaraka as his Capital. Stated to be the son of Ujjain's King Paramaditya of Paramara Dynasty, Vikramaditya who was a legendary Emperor who heralded 'Vikrama Samvat' (Vikrama Era) signifying his victory over Rudrasimha of the present Gujarat and virtual destruction of the Saka Kshatraka Dynasty. He maintained the Nine Gems in his Court (*Vikramaasya asthane Navaratnaani Dhanvantarey Kshapanakomarasinha Shanku Vetala Bhatta Ghatakarpa Kalidasah Khyato Vraraha Mihiro Nrupathessabhayam Ratnaani vai Vararuchi mava Vikramaasya*) viz. Dhanvantari, Kshapanaka, Amarasinha, Shanku, Vetala Bhatta, Ghatakarpa, Kalidasa, Varahamihira and Vararuchi. He was stated to have ruled most of Asia from the Eastern Arabia to China and North Korea and from Mongolia to Indonesia, subjugating relieving the Earth of Barbarians like Shakas, Mlecchas, Yavanas, Parasikas (Persians) and Hunas, thus ending the Golden Era of Bharat!

As regards, Kali Yuga's second, third, fourth, quarters and Avatara of Kalki, Suta Maha Muni told Shaunaka and other Munis that as Mlecchas gained victory over the Dharmic Shaktis gradually Kali Yuga Devi was satisfied. Daityas who were stage managing the victory of Mlecchas then constructed several 'Jalayantras' or Sea borne vessels to Harikhand (China) where men were very strong as Devas initially but in course of a few years the 'Maya Yuddha' or the cunning and deceitful battles in which Daityas were well known the Harikhand residents appealed to Mahendra for protection. Indra asked Vishvakarma to reinvent a 'Yantra' (Machine) by which persons of one part of the World would not be able to travel to another part. On receiving the hint Vishvakarma created a 'Bhrami-Yantra' by using which persons of one 'Khanda' or chunk of a Large Region could not freely travel to another 'Khanda' and also a kind of 'Vatsya' or a less potent Maha Vayu. This Vatsya would destroy Daityas, Yakshas and Piscachas and would protect the honest and Dharmic Brahmanas. This Vatsya gave shelter to all the Brahmanas and other upright persons for a number of Years. This situation that enabled good persons was most unpalatable to Kali Yuga Devi and approached Daitya Raja Bali. Then Bali and Kalki Devi approached Narayana in the form of 'Vamana' who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread 'Varna-sankara' or destroying the Rules of 'Varnashrama'.

Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years

maximum (as against hundred years now) and that they would be free like birds without any ‘Karmic regulations! At the end of the Kali’s second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhiringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an ‘Avatar’ (Incarnation) of Vishnu Deva as Kalki Deva; he would be fully armed with ‘Khadga’ (Long sword) whose reach would be unimaginably long and widespread as also with a ‘Kavacha’ (Body-Cover) and ‘Dhaal’ or Protective Shield, mounted on a huge horse, travelling on ‘Yoga Marga’ for sixteen thousand years and would turn the entire ‘Srishti’ to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called ‘Pralaya’! That would be the fresh ‘Srishti’ heralding the new cycle of Yugas *ab initio*!]

Chaturvarnas and Vidhis

*Sarvasyaaya tu sargasya grihastha sa mahaadyutih, Mukhabaahurupajjaanaam pradhakkarmaanya kalpayat/ Adhyaapana madhyamadyayanam yajanam yajjanam tathaa daanam pratigraha chaiva Braahmanaamkalpayat/ Prajaanaam rakshanam daanamijyaadyanamevacha, Vishayeshva prasaktischa Kshatriyasya samaasatah/ Pashunaam rakshanam daanamijyaadhyadhyanamevacha, vaanik - patham kuseedam cha Vaishyasya krishimevacha/ Ekamevatu Shudrasya Prabhu Karma samaadishat, Yeteshaameva Varnaanaam shushrushaanasuyayaa/ Urthvey naabhebhyantarah Purushah parikeertitah, tasmaanmedhyatamam twasya mukhamuktam swayambhuvaa/ Uttamaangodbhavaa jyeshthayaad Braahmanaschiva dhaaranaat, Sarvasyevaasya sargasya Dharmato brahmanah prabhuh/ Tam hi swayambhuh swaadaasya tapas taptatvaadito asrujat, Havya kavyaabhivaasyaaya sarvasyaaya-sya ha guptaye/ Yasyaasyena sadaashnanti havyyani tridivoukasah, Kavyaani chaiva pitarah kim bhutamadhikam tatah/ Bhutaanaam Praaninah shreshthaah praaninaam buddhijeevinah, Buddhimatsuh naraah shreshthaah Nareshu braahmanaah smrtaah/ Brahmaneshu cha Vidvaamso vidvatsu krita buddhayah, Kritabuddhishu kartaram kartrushu Brahmavedinah/ Utpattireva viprasya Murtidharmasya shasvati, Sa hi dharmatuutpanno brahmabhuyaaya kalpate/ Braahmano jaayamaanaano hi prithivyaa-madhijaayate, Ishwarah sarva bhutaanaam dharakoshasya guptaye/ Sarvasvam Brahmanasyedam yatkinchit jagatigatam, Shreshthayenaabhijanenedam sarvam vai Brahmanorhati/ (87-100)*

(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 yagjna 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 *Brahmano jaayamano hi prithivyaamadhiyaate, Ishwarh Sarva bhutaanaam dharma koshasya guptaye*/ or 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!

[In this context Paraashara Smriti is quoted with the 'Shat Karma Vidhis' of Brahmanas as follows: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney*/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa - veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead. *Naasikyaadathavaalasya agneenaa dhaatumicchati, Yajeta vaana yagnena sayati narakaan bahun, Tasmaatsarva prayatena Brahmanohi visheshitah Aadhaayaagnin vishuddhaatamaa yajet paramesh varam*/(Maadhaviya details that those Brahmanas either due to negative mentality of Nastikata or non significance of the Supreme, or due to sheer lethargy, if the prescribed Agni Karyas are not performed, then they are destined to suffer in narakas and hence the caution that Agni based Satkaryas be observed with clean conscience and purity of thoughts!) *Shroutam karmanachetchak tah smaartam karma samacharet, Tatraapua shaktah karane kuryaadaacharam - antatah*/(Gargya Muni exempts shrouta karma and if that is not possible, smaarta karma be performed and even if that is not possible then 'Sadaachara' or Good Behaviour be observed definitely)

*Pratigrahaadhyapana yaajanaanaam pratigraham shresh -thatamam vadanti, Pratigrahasshudhyati Japya homau yaajyastu paapaat punaanti vedaah/* (Yama Dharma Raja prescribes three major duties of Prati graha, Adhyapana and Yaajana: Japa homa and Yajana are significant and Parigraha or acceptance of alms purifies) *Tapoviseshairvidhaih vrataischa vidhichodidaih, vedahkrisnobhi gantavyah sa rahasyodvijanmanaa/Yah svashakhaam parityajya paara -kyamadhigacchati, Sa shudrra vadbahish - kaaryah sarvasmaat dvijakarmanah/ Vedameva sadaabhyasyet tapastapsyandijottamah, Vedaabhaasohi viprasyatapah paramochyate/* (A dvija or twice born-and this is applicable to Brahmana-Kshatriya-Vaishyas- is required to learn such Tapo Vrata based ‘rahasyas’ or hidden meanings of Vedas by the practice of meditations and vratas. Whosoever follows another Veda Shakra too becomes ineligible for dvija karmas. Every dvija is required to pursue one’s own heritage and pursue that very Dharma of Adhyayana, Tapas and related virtues vigorously as the golden duty) *Vedasveekaranaam purvam vicharobhyasanaam japah, Taddaanaam chaiva shishyebhyah Vedaabhyasa panchadhaa/* (Daksha Prajapati defined the five duties of a Brahmana as Acceptance of a Veda, Veda Vicharana or Introspection of that specific Veda, Abhyasa or repetitive memory, Japa or concentrated meditation and Veda Daana to one’s own followers are the Five Principles of Vedaabhyasa!) *Satatam pratarutthaaya danta dhaavana purvakam, Snaatvaa hutvaacha shishyebhyah kuryaadhyapanaam narah/* (Yama further details the Five Principles a Brahmana range from morning ablutions, snaana, ‘homaadi pratahkala vidhis’ including homa vidhi and Vedabhyasa to disciples!) *Acharyaputrah Shushrushuh Jnaanado dharmikah Shuvhih, Aaptah Shaktah Ardhadah Saadhuvodhyaapaadasha darmatah/ / Vriddhaou cha Maata Pitarao saadhvi bharyaasutah shishuh, Apyakarya shatam kritvaa Bhartavyaa Maurabraveet/* (Manu Smriti also states that one could assess the character and conduct, the physical and internal cleanliness and the depth of knowledge of companions like Acharya Putras, shishyas, friends and such others. Another principle of Manu underlines the golden principle of up keeping and maintaining the elderly parents, devoted wife and young children.) Yet another principle of Brahmana Dharma as enunciated by Prajapati is: *Yah svadharma parityagi paashandityuchyate budhaih, Tatsanga kritthat samasyaattaavu bhavapi paapinou, yetu saamaanya bhavena Manyante purushottamam, tevai paashan - dino jneyaah narakaarha naraadhamah/* (Those who desert their Svadharma or the Principles of one’s own family background are worthy of desertion of the Vamsha. Such persons who might be very knowledgeable still become irresponsible and are called sinners; further whosoever esteems Purushottama as normal and none too great are fit cases of abode in hell after their deaths!) Kshatriya Dharma: *Dushtanaam shasanaadraajaa shishtanaam paripalabnaat, Praapnotyabhi- eepsitaan lokaan varna samsthaakaro nripah/* (Dushta shaasana and shishta paalana or punishing the evil and safeguarding the virtuous are the fundamental duties of a Ruler, says Vishnu Purana !) Manu Smriti presents a good deal about the Kshatriya Dharma although considering the prevalent age of democracy when the Prajas are stated to be Raajas, these Kshatriya Dharmas suffer from current relevance and sound archaic. All the same, the Dharmas are being mentioned for the sake of the record: Kings should execute Vratas in favour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithivi. Just as Indra enables good rains for four months a year, Kings by performing Indra vrata most sincerely must help his subjects keep happy with normal rains. Just as Sun God by the power of his rays collects taxes from his Subjects for eight months a year by the blessing of the Arka Vrata that a King performs. By bringing about happiness to his Subjects in his Kingdom, the King should perform Maruta Vrata and have the Subjects blessed with even temperature always! The King should execute Yama Vrata to seek blessings to his Subjects so that those who are virtuous as also otherwise be treated at the time of death just as the King should like to treat the Subjects equitably at the time of their punishment or reward! The King also should perform Vaaruna

Vrata to bestow restraint to him to deal with his Subjects without favour or fear! The King must also perform Chandra Vrata so that the King might be imbibed of natural equanimity and fulfillment towards his Subjects! Also a King must perform Agneya Vrata to the Agni Deva deal with his subordinates with appropriate harshness as and when required. Having detailed the concerned Vratas, a Kshatriya for sure should be fully aware of the following instruction of Manu: *Yathaa sarvaani bhutaani dharaadhaarayate samam, Tathaa sarvaani bhutaani bibhratah Parthiva Vratam/* (A kshatriya by birth should pay high consideration in favour of the son of one's own teacher, servant, provider of knowledge, Dharmatma, the one with high practice of Shuchi or Cleanliness of Body and Mind; a very near and dear companion, a person of moral courage and physical support, provider of wealth, an extremely docile and virtuous Sadhu and a Teacher- these are the ones a Kshatriya needs to always stand by and depend!) Vaishya Dharma: *Pashunaam rakshanam daanam iyyaadhyayanamevacha, Vanik patham kusheedam cha Vaishyasya krishi mevacha/* (Manu Smriti is quoted again: Vaishya dharmas include pashu rakshana, daana, puja, adhyayana, business, and trading) In sum Parashara Maharshi aptly describes: *Kshatriyopi krushim krutvaa dwijam devampujayet, Vaihyah anyastathaakuryat krishi vaanijya shilpikaan/ Chaturnaamapi varnaamsha dharma sanaatanah/* (Kshatriyas display their industriousness, valor and courage and serve Brahmanas for their involvement and dedication in Deva Pujas; Vaishyas earn out of their trading and business skills and so do the other class of Society due to their ability in crafts. Thus the Four Varnas are engaged in their own respective duties as their contributions to the Society as per their own prescribed Dharmas!) Common Dharmas: to all Varnas: *Kshamaa satyam damah shoucham daanamindriya samyamah, Ahimsaa Guru shushrushaa tirthaanusaranam dayaa/ Aarjavam lobha shunyatvam Deva Brahmmana pujanam, Asabhyasuyaaacha tathaa Dharmah saamaany uchyate/* (Common Dharmas, irrespective of Varnas as prescribed by Vishnu Maharshi include truthfulness, patience, control of emotions, cleanliness of body and mind, disposition of charity, self control, non violence, service to teachers, visits to Tirtha Places, kindness and generosity, straightforwardness, broad-mindedness and worship of Brahmanas and Devas] Source Essence of Dharma Bindu vide [kamakoti.org/articles](http://kamakoti.org/articles) as also google.

*Swameva Braahmano bhunkte svam vaste svam vadaati cha, aanrushamsyad Brahmanasya bhunjate heetare janaah, Tasya karma vivekaartha sheshaanaamanupurvashah, Swaayambhuvo Manur dheemaanidam shaastramakalpayat/ Vidushaa Braahmanena idam adhyetavyam prayatnatah, Shishbhyascha pravaktavyam samyaag naanyena kenachit/ Idam shastramadheeyaano braahmanah shamsitavratah, manovaagdeharjanityam karmadoshainam tripyate/ Punaati pangthim vamshaamscha sapta sapta paraavaraan, prithivomapi chavemaam krutsnaamekopi sohanti/ Idam swasyayanam shreshthamidam vridhivivardhanam, Ivam yagnasyam aayushyamidam nishreyasam param/ Asmin dharmokhilenoktao gunadoshou cha karmanaam, chaturnaamapi varnaanamaachaarash chaiva shaswatah/ Aachaarah paramo dharmah shrutah smaarta evacha, tasmaadasmin sadaa yukto nityam syadaatmayaan dwijah/ Aachaaraad vimuchyato Vipra na vedaphalamashnute, Aachaarena tu samyuktah sampurnaphalabhabhaagbhavet/ Evamaachaarato drushtwaa dharmasya manuyogatim, sarvasy tapaso mulamaachaaram jagrihuh param/ (101-111)*

( 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 certainl 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 pactice 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 practioners 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 Brahmasas vindicate the supremacy of the Principles of Dharma and Morality: *Idam swastyayanam shreshthamidam Buddhi vivardhanam, IdamYashsyamaayushyamidam nihshreyasam param/* or they bring glory and proof of Auspiciouness 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 Brahmanas swear by these sources of authencity. Achaaraas or age old Traditions are the crucibles of Dharma and hence the necessity for following the Traditions instinctively down the generations.)

*Jagatashcha samutpanktisamskara vidhimevacha, Vratacharyopacvhaaramcha snaanasya cha param vidhim/ Daaraadhigamanam chaiva vivaahaanaam cha lakshanam, Mahayagjna vidhaanam cha shraddha kalpam cha shasvatam/ Vritteenaam lakshanamchaiva snaatakasya vrataanicha, Bhyakshaa bhakshyam cha shouchamcha dravyaana shuddhimevacha/ Streedharmayogam taapasyam moksham sanyaasamevacha, Raagjanyascha Dyarmamakhilam kaaryaanam cha vinirnayam/ Saakshiprashna Vidhanam cha Dharmam streepumsayorapi, Vibhaga Dharma dyutamchaka ashtakaanaam cha shodhanam/ Vaishya shudropachaaram cha samkeernanaam cha sambhavam. Aapaddharma cha varnaanaam prayaschitta vidhim tathaa/ Samsaara gamanam chaiva trividham karma sambhavam, Nisshreyasam karmanaam cha gunadosha pareekshanam/ Desha dharmaan jaati dharmaan kula dharmoscha shaashvataan, paashandagana dharmoshcha shaastrasminnuktavaan Manuh/ Yadeya muktavaan shastram puraa pushto Manurmayaa, tayedam yuyamapyadya mastakaashaannibodhatah/ Iti Maanave Dharma shastre Bhruguproktaay samhitaayaam prathamopaadhyaya/ ( 111-119)*

(The first Chapter has been described in the First sub-Chapter as above. 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. ‘Vaanaprastha-Sanyasa Dharmas’ are detailed in the Sixth Chapter. ‘Raja Dharmas and Vishaya Nirnayas’ like Law Suits, examination of witnesse, 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

*Vidvadbhi savitah sadbhir nityamadvesha raagabhih, hridayenaabhyanujaato yo samastam nibodhata/ Kaamaatmataa naprashastaa nachaiveh asatyakaamataa, Kaamyo hi vedaadhigamah karmayogascha Vaidikah/ Sankalpamulah kaamo vai Yagjnaah sankalpa sambhavaa, vrataani Yamadharmascha sarve sankalpajah smritaah/ Akaamasya kriyaa kaachid drishyate neha kahimchit, Yadydvi kurute kinchatattat kaamaasya cheshtitam/ Teshu samyagvartamaano gacchatyamalokataam, Yathaa sakalpitaamshcheh sarvaan kaamaan samashnute/ Vedokhilo Dharmamulam smritishhele cha tadvidaam, Aacharashchiva saadhunaatmanasu tushtirevacha/ Yahkaschid kasyachiddharmo Manunaa parikeertitah, Sa sarvobhihito vede sarvajnaanamayo hi sah/ Sarvam tu samavekshedam nikhilam jnaana chakshusha, Shruti pramaanyato vidvaan swadharme niveshitah vai/ Shrutismrityuditam dharmamanutishtham hi maanavah, Iha keertimavaapnoti pretyachaanuttamam sukham/ Shrutistu Vedo vigjneyo Dharma Shastram tu vai smritih, te sarvaarthisva meemaamsye taabhyam dharmohi nirbabhou/ (1-10)*

(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, Aachara-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).

*Yovammanyet te mule hetu shastraashrayayad dwijah, sa saadhubhir bahishkaaryom naastiko Veda nindakah/ Vedah Smritih sadaachaarah svasya cha priyamaatmanah, etad chaturvidham praahuh saakshaat Dharmasya lakshanam/ Arthakaameshvasattaanaam Dharma jnaanam vidhhyate, Dharma jigjnaasamaanaanaam pramaanam paramam Shrutih/ Shrutir dvaividham tu yatra syaattatra Dharmaa vibhou smritou, ubhaatrapi hi tou Dharmou samyaktau manoshibhih/ Uditenudite chaiva samaya*

*adhyushite tathaa, Sarvathaa vatante yagjna dwiteeyam vaidiko shrutih/ Nishekaadi shmashaanaanto mantrairyasyodito vidhih, tasya shaastredhikaarosmin jneyo naanyasy kashyachit/ Sarasvati Drushadyor -devanadyor antaram, tam Deva nirmitam desham Brahmaavarta prachakshate/ Tasmin deshe ya Achaarah parampanyakram aagatah, Varnaa naam saantaralanam sa sadachara uchyate/ Kurukshetram cha matsyashcha paanchaalalah Shurasenaa -kah, Esha brahmarshi desho vai Brahmavartadanantarah/ Etad deshprasutasya sakashadagrajanmanah, svam svam charitram shiksheran prithivyam sarva maanavaah/(11-16)*

(Whosoever among the Dvijās 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-Smṛiti-Sādaachara and Antaratma or Inner- Consciousness. To those Dvijās who are not obsessed with 'Artha-Kāma', they do indeed deserve Dharm Jñāna and Vidhis. While Vedas propound the Principles, Smṛitis annotate the methodology of Practice. Hence Rishis commend Vedas no doubt, but also recommend Smṛitis. It is possible that there could be slight variations of Shrutis and Smṛitis, 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 Smṛiti. From Garbhādaan 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 Smṛiti and interpreted by other supporting Smṛitis alone.)

*Sarasvati Drushadyor -devanadyor antaram, tam Deva nirmitam desham Brahmaavarta prachakshate/ Tasmin deshe ya Achaarah parampanyakram aagatah, Varnaa naam saantaralanam sa sadachara uchyate/ Kurukshetram cha matsyashcha paanchaalalah Shurasenaa -kah, Esha brahmarshi desho vai Brahmavartadanantarah/ Etad deshprasutasya sakashadagrajanmanah, svam svam charitram shiksheran prithivyam sarva maanavaah/ Himavadvindhyayormadhyam yatpragvinashanaad api, pratyageva prayagaacha madhyadeshah prakirtitah/ Aa samudrath tu vai purvadaa samudraat cha pashchimatah, tayorevantaram giryor Aryavartam vidurbudhah / Krishna sarastu charati mrigo yatra svabhavatah, sa jneyo yajniyo desho mlechha deshastvatah para /Etaan dvijayayo deshaan sanshrayeran prayatnatah, shudrasta yasmi kasmin va nivased vrittikarshitah/ Esha dharmasya vo yonih samasena prakirtita, sambhavashchasya sarvasya varna dharmannibodhata/ Vaidikaih karmaabhih , punyairni sheshakaadir dwijanmanaam, karyah sharira samskaarah paavanah pretya cheha cha/ Garbhair homair jaatakarmai choudair mounji bandhanah, baijikam gaarbhikam chenou dwijaanaam pramuchyate/ Swaadhyayaena vratair homaih trividhyena jayaa sutaih, mahaa yagnischa yagnaischa Braahmoyam kriyate tanuh/ Praangnaabhi vardhanaat pumso jaata karma vidheeyate, mantravatpraashanam chaasya hiranyamadhu sarpisham/ Naamadhyeyam dashamyaam tudwaadashyaam vaasya kaarayet, Punye tithou muhurtam vaa nakshatre vaa gunaanvitah/ Mangalyam braahmanaasya syatkshatriyasya balaanvitam/ Vaishyasya dhanasyayuktam shudrasya tu jugupsitam/ Sharma vad braahmanasyayadraagjino rakshaa samanvitam, Vaishyasya pushti samyuktam shudrasya preshasamyutam/ Streenaam sukhodyamakruram vispashtaartha manoharam, Mangalyam deerghavaranaantam aasheervaadabhidhanavat/ Chaturtham maasi kartavyam shishonishkramanam grihaat, Shashthennapraashanam maasi yadveshitam mangalam kule/ Choodaa karmamdwijaateenaam sarveshaameva dharmatah, Prathamabde triteeyaa vaakartavyam Shrutichodanaat/ Garbhaashtamebde kurveet Brahmaopanayanam, garbhaashekaadasho Raagjino, Garbhaat dwaadasho Vishah/ Brahma varchesakaamasya kaaryam viprasya panchame, Raagjino*



*balaayinah shashthai Vaishyasyehaathinoshtame/Aashodashaad Braahmanasya Saavitri naati vartate, Ashtaudasha vimshad kshatrabandhoraa chaturvimsho Vashah/ Ata urthva trayopyete yathaa kaalamasanskritaa , Saavitri patitaa vraatyaa bhavanyarthavigarhitaah/ Naiterapurtaividhivaapadyapi hi kahim chit, Braahmany naashascha sabandhaanaacharet Brahmana saah (17-40)*

( 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 Kurukshatra, 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 Vindhyas 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 Mlekkhas (barbarians). The Dwijas 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 Garbha daan 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. Garbhaadhana , Jaatakarma, Choodaakarma, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. *Swaadhyayaena vrtahomortrividyee neejayaa Shritih, Maha yajgnaischa Yajgnaischa Braahmeeyam kriyate tanuh/* In the context of Vedaadhyana, Vratahoma, Ijjaakarma , putrodpaadana and the Pancha Maha Yajna 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-nakshatra. 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, Annapraashana 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.)

[ Dharma Bindu as published by the website of kamakoti.org.articles as also by google details as follows:  
*Garbhaadaana Pumsavana Seemontonnayana Jaata karma naama karana annapraashanaashchoulopa nayanam chatvaari Veda Vrataani snaatakam sahadharma chaarini samyogah, panchaanaam*

*yajnaanaamanushthaanam Deva pitru Manushya Bhuta braahmanaa meteshaam cha Ashtakaa paarvanah Shraddham Shraavanyaagrahaayani Chaitraashvayujeeti sapta paaka yajna samsthaa agnaadheyamagnihotram Dharma purna maasaagrayanam chaaturmaasyaani nirudha pashu bandhasoutraanameeti saptahaviryajna samsthaa/ Agnishtomotyagnishtoma ukthyasshodashi vaajapeyaati raatro aapnoyami iti sapta soma samsthaa ityete chatvaarimshat samskaaraah athashtaavaatma gunaah dayaasarvabhuteshukshaantiranashyaashouchamanaayaasomangala kaarpanyaheti/* (There are forty Samskaaras viz. Garbha daana, Pumsavana, Seemontonnayana, Jaata Karma, Naama karana, Anna praashana, Choula, Upanayana, Four Veda Vrataas, Snaataka, Saha dharma charini samyoga; Pancha yajnaanushthaana viz. of Deva-Pitru-Manushya-Bhuta- Braahma; Ashtakaa paarvana, Shraaddha, Shravani, Agrahaayani, Chaitri and Ashviyuji being Seven Paaka Yajnas; Seven Haviryajnas viz. Agnyaadheya, Agni hotra, Darsha purna momths, Agraayana, Chaturmaasya, nirudha, pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vaajapeya, Atiraatra and Aapteya: all these totalling forty!

**GARBHAADHAANA:** *Shosha riturnaanaashaa streenaam tasmin yugmaasu samvishet, Brahmachaar - yeva parvaanyaadyah chatasrascha varjayet/* (Yagnyavalkya instructs that husband and wife could copulate during fourteen ‘rithu’ nights, but during the ‘Parva dinas’ or days of Sacred Festivals and four days when she is in menses period the husband should practise celibacy only) *Prathamehani chandali dviteeye brahmaghataki, tritiye rajaki proktaa chaturthehani shudhyati/* (Parashara describes the four days of menses period as those of chandali, brahmaghataki, rajaki and shuddhya) *Tisro raatree vratam charet prajaayai gopekshaaya/* (Shruti states that to secure progeny it is necessary to observe the Vrata for three nights) *Nagacchedgarbhineem bharyaam malinaam sitamurdajamrajasvalaam rogavatim naayonou na bubhuksheetaah, Suvastra veshadharayaa snaatayaa shuddha chitrayaa, Arogayaa dayitayaa svamevam vidhah svapet/* (Shandalya Muni totally negates the idea of union with carrying women, or unclean, white haired, diseased, reluctant and menstuous women, but endorses the woman who is well dressed, nicely bathed, clean and healthy and engagingly active.) *Mithunibhutvaan shoucham prati vilambet/* (Gautami Maharshi states alertingly that after the act of union, both must clean without laziness) *Shashtyashtamim panchadashim dvadashim cha chaturdashim, Brahmachaaree bhavennityam tadvarjyatrayehani/* (Kurma Purana requires abstinence on Shashtis, Ashtamis, Purnimas, Amavasyas, Dvadashis, Chaturdashis)

**PUMSAVANA:** *Pumsavanam vyakte garbhetishyena/* (Aapastamba Rishi instructs to perform Pumsavana as soon as conception is declared) *Triteeya vaa charurdhe vaa maasi pumsavanam bhavet, Garbha vyaktousmritim tacchaloka siddhaastriyaa hisaa/* (‘Kaala Darsha’ instructs that once conception is confirmed, the Pumsavana samskaara be observed either in the third or fourth month) *Maasi triteeye dviteeya vaa yadahah, Punnakshatrena chandramaayuktasyaat/* (Paarashara opines that either in second or third month of the garbha, Pumsavana be performed coinciding with ‘Pum’ nakshatra and Chandra!

**SEEMANTONNAYANA:** *Shashthevaa saptame maasi seemantonnayanam bhabet, Ashtame Navame vaapi yaavadvaa prasavo bhavediti/* (Kashyapa Muni suggests Seemanatotsava in the sixth or the seventh months of the conception; in fact, till such time delivery does not take place, even the eighth or the ninth month may be in order to celebrate seemanta!) However Apastamba observes: *Seemantonnayanam prathama garbhe chaturdhemaasi/* (Seemata be performed in the fourth month, in the case first conception) *Yadi seemanatah purvam prasuyate kathamchana, Tadaaneempetake garbham sthaapya samskaaramaacharet/* (Gargya Muni says that even well before the delivery the garbha box gets shaped and from there onward the samskaara time would have to be observed!)

**JAATAKARMA:** *Praagjnaabhivardhanaat pumsah jaatakarma vidheeyate, Mantravat praashanam chaasya hiranyasya madhusarpishaam/* (Manu Smriti instructs that even before the navel of the child is severed after the time of delivery, the Jaata karma Samskara of the newly born be formally done with mantras while a honey dipped gold is applied to the child's tongue) *Kumara prasave naabhyaamacchi – nnaayaam guda tila hiranya, Govastra dhaanya pratigrahashva doshastadaharityeke/* (Shankha Maharshi expressed that even before severing the protruded navel, a mixture of jaggery, til, gold, cow product, clothing and pre-husked rice be applied) *Jaate putre pituh snaanam sachelantu vidheyate/ Raatre snaanetu sampraapte snaayaadanala sannidhou!* (Samvarta Muni expresses that as soon as a son is born, the father of the newly born must take full bath even while wearing the same dress; in case the delivery takes place during the night hours, then the bath be performed before Fire as an evidence!)

**NAAMAKARANA:** *Ahanyekaadashinaama charudhe maasi nishkramah, Sashtennapraashanam maasi chudaakarmayathaakulam/* (Yagjnyavalkya instructs that pursuant to the new arrival, namakarana be done on the ekadashi of the fourth month; and anna prashana and chuda karma or removal of head hair at the birth time be observed during the sixth month as per one's own family tradition) *Sharmaanam Brahmanasyoktam Varmaanaam Gupta- Daasa padaantousyadabhidhaa Vaishyashudra yorititu/* (Ashvalaayana Maharshi suggested that the name of Sharma for Brahmanas, Varma for Kshatriyas , Gupta for Vaishyas and Daasa for others be duly incorporated for male issues) *Streenaam sukhodyam akruram vispashthaardham manoharam, Mangalyam deergha varnaantam aasheervaadaabhidaanavat/* (The names to be provided to a she-child must be easy to pronounce, unoffensive, meaningful, auspicious and the last word to be elongated, said Manu.)

**ANNAPRAASHANA:** *Janmanodhi shashthe maasi brahmanaan bhojaitvaa aashishovaahayitvaa dadhi madhughrita modanamiti, Samsrujya uttarairmantraih kumaaram praashayet/* (Aapastamba Sutra requires that food intake to a child be initiated by blessings and with a mix of honey, curd and ghee during a suitable day during the sixth month of the birth with appropriate mantras followed by Brahmana-bandhu bhojana)

**CHUDAKARANA:** *Janmanodhi triteeyo varshe chaolam punarvasyaah iti Adhi triteetga ardhaadika triteeye// Soono maatari garbhinaam chudakarma nakaarayet// Soono Maatari garbhinyaam chuda karma nakaarayet/* (While the former stanza by Aapastamba requires that the first hair-cut be executed either on the first or third year, the same be done to those born during the punarvasu after three months; Narada Brahmarshi states that in case of another confinement the samskara of the earlier birth be postponed)

**STREE JAATA KARMA:** *Tooshnimetaah kriyaam streenaam vivaahastu samantrakah/* (Yajnyavalkya instructs that the Jaatakarma etc. for girls be done without mantras on informal basis, excepting in respect of weddings)

**VIDYARAMBHA:** *Praaptetu panchame varshe hyaprasupte janaardane, Shasthim pratipadam chaivavarjayitvaa tathaashtamim/ Riktam panchadasheem chaiva Sourabhouma dinetathaa, evam sunishchite kaale vidyaarambhantu kaarayet//* (On the attainment of five years, Vidyabhyaasa be initiated on an auspicious time, leaving however the Chaturmaasya viz. from Sukla Ekadashi Ashadha till Kartika Shukla Ekadashi as also avoiding Shasthi, Prathama, Ashtami, Rikta, Pournami and Amavasya besides Sundays and Tuesdays.)]

(Karshna rauravastani charmani brahmacharinah, vasirannanupurvyena shanakshaumavikani cha/ Maunji trivrit sama shlakshana karya viprasya mekhala, kshatriyasya tu maurvi jya vaishyasya shanatanantavi/Munjaalbhe tu kartavyah kushashmantaka balvajaih, trivrita granthinaikena tribhih panchabhireva va/ Karpaasamupavitam syad viprasyaurdhvavritam trivrit, shansutramayam rajno vaishyasyavikasautrikam/ Brahmano bailvapalashau kshatriyo vatakhadirau, pailavaudumbarau vaishyo dandanarhanti dharmatah/ Keshantiko brahmanasya dandah kaaryah pramanatah, lalatasammito rajnah syattu nasantiko vishah/ Rijavaste tu sarve syuravranah saumyadarshanaah, anudvegakara nrinaam satvachonagnidushitah/ Pratigrihyepsitam dandamupasthaya cha bhaskaram, pradakshinam parityagnim chared bhaiksham yathavidhi/ Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyastu bhavaduttaram/Mataramvaa svasaaram va maturvsa bhaginim nijaam, bhiksheta bhiksham prathamam ya chainam navamanayet/Samahritya tu tad bhaiksham yaavadannamamayaya, nivedya gurave.ashniyadyaachamya prangmukhah shuchih/Ayushyam pranmukho bhunkte yashasyam dakshinamukha, shriyam pratyannmukho bhunkte ritam bhunkte hyudanmukhah/Upasprishya dvijo nityamannamadya samahitah, bhuktva chaupasprishet samyagadbhih khaani cha samsprishet/ Pujayedashanam nityamadyachchaitadakutsayan, drishtva hrishyet prasidechcha pratinandechcha sarvashah/ Pujitam hyashanam nityam balam urjam cha yachchati, apujitam tu tad bhuktamubhayam nashayedidam/Nauchchishtam kasya chid dadyannadyadetat tathaantara, na chaivatyashanam kuryanna chauchchishtah kva chid vrajet/ Anaarogyamaanaaayusham asvargyam chatibhojanam, apunyam lokavidvishtam tasmaat tat parivarjayet/Braahmena viprastirthena nityakalamupasprishet, kayatraidashikabhyamva na pitryena kada chana / ( 41-58)

(Vidyardhis 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'. Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyastu bhavaduttaram/ or 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. Ayushyam pranmukho bhunkte yashasyam dakshinamukha, shriyam pratyannmukho bhunkte ritam bhunkte hyudanmukhah/ Indeed such eating would secure him long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he 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. ‘Ucchishta 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.) Dharma Bindu released by kamakoti.org/articles as also vide google by the same title explains in detail about Bhojana Vidhana as follows:

Bhojana nirnaya:

*Panchaardre bhojanam kuryaat prangmukho mounmaasthitah, Hastou Paadou tathaa chaasyameshu panchaadrataa mataa/* (A dvija is to face east and be seated with ‘Panchaadrata’ or maintain wet on both the palms, two feet and the mouth, says Vyasa) Devala Maharshi prescribes: *Padou prakshalaya hastou cha dvirachamya vaagyatah, raangmukhonnaani bhumjeeta sdhuchi peethamadhishthitah/* (one should wash the feet and hands and be seated down on a ‘peetha’, a wooden plank, to perform two ‘Achamanas’ or taking water from the right palm and commence the bhojana). *Achamyai cha bhumjeeta bhuktvaa chopasprushedapah, Anaachaastu yoshneeyaat prayaschitteeyatehisah/* (A bhojana without achamana and touching water calls for a Prayaschitta or atonement). Atri Muni requires to keep one’s feet on ground but on the seat while eating with cleanliness and silence and that type of an ideal bhojana yields ‘atiratra phala’. But, to keep on one’s feet on the seat is forbidden as that tantamounts to ‘Go maamsa bhakshana’! Manu states: *Ayushyam prangmukho bunkte Yashasyam Dakshina mukho, Shriyam pratyamukho bhunkte rutambhunkte hyudanmukhah/* (Taking bhojana facing East bestows longevity, facing South provides good reputation, facing West yields opulence and facing North fetches ‘Varchas’) Apastamba suggests: *Yatnena dharayed viprah pavitram dakshine kare, bhunjaanastu visheshena chaanna doshairna lipyate/* (Wearing a darbha tied to right hand while taking food would demolish all types of deficiencies of the food consumed) Bhojana paatras or food vessels be made of gold, silver, bronze or aluminium. A brahmachari, or widow or Yati is disallowed eating in bronze plates nor resort to oil baths and betel leaf consumption. Pracheta Muni states: *Panasaamra naalikera kadali bilva patrake, Bhojanam kaamsya paatre na chandraayana phalam labhet/ Palasha padma patreshu grihi bhukvaindavam charet, Brahmachari yateenaantu chandrayana phalam labhet/* (Pracheta Muni explains that eating in panasa, mango, coconut, plantain, and bilva leaves fetches the blessing of having performed ‘chandraayana vrata’; but bhojana in palaasha and lotus leaves demands performing the same vrata! If this kind of positive type of bhojana is consumed, brahmacharis and sanyasis are stated to have performed chandrayana vrata’s punya.) Manu prescribes ‘bhojana karana vidhana’ or the method of good eating: *Pujayedashanam nityam adyaacchaitada kutsayan, Pujitam- hyashanam nityam alamurjam prayacchati/* Always bhojana is worship-worthy and should never be found fault with! This type of proactive way of eating-without expressing criticism or personal preferences of taste, form and colour would secure satisfaction and strength) Sumantu states: *Annam nidhaapya darvyaatu na hastena kadaachana, Pujayitvaa tadannam cha aaposhanantu samantrakam/* (Annam should never be served with hand but only with a ladle or server; it should be worshipped with mantras and eaten after duly performing ‘Auposhana’) Vyasa details the following: *Annam drishtvaa pranamyadou praanjalih kathayettaatah, Asmaakam nityamastvetat iti bhaktyaathavandayet/* (On seeing food, first greet it with hands and say: ‘Asmaaka nitayamastvetat’) After reciting the Gayatri Mantra, ‘abhimantra’ and ‘Satyamdvartena parishanchaami’ during the day time and for night bhojana: ‘Rutamtvaa satyena parishanchaami’ be uttered. Gokhila Muni is quoted here: *Vyahriti bhirgaayatryaa- bhimatrasya rutam twaam satyena parishinchaameei saayam satyam tvartena pareeshinchaamiti praatah parishinchaameeti praatah*

*parishichet*/(Parishechana or sprinkling of water be done along with Gayatri Mantra with vyajhritis or extensions, and perform ‘Abhimantrana’ reciting Satyam tvartena parishin- chaami / Rutamvaa satyena parisinchaami.) *Svaahaantaah pranavaa -dyaasha naamnaamantraastu Vaayavah, Jihvayaitat grasedannam dashanaistu na samsprushet/* (Shaunaka muni says that at this juncture, the dvija should commence taking ‘Anna’ in the fingers reciting: Om pranaya svaaha, om Apanaya svaaha, om vyanaya svaah, om udaayanaaya svaah, om samaanaya svaaha or the Pancha Pranas, om Brahmane svaaha the sixth word, without yet touch the teeth) Smriti saara describes further: *Madhya- maanaamika angushthaih grihetaannam mitam punah, Pranaaya chetya paanaay vyaanaayacha yathaakramam/ Udaanaaya Samaanaaya svaaheti juhuyaat kramaat/* (Anna be picked up in small morsels by right middle and ring finger pressing the thumb and take in reciting Pranaya svaha, Apanaya svaha, Vyaanaya svaha, Udaanaya svaah and Samaanaya svaaha as though performing homa into the mouth of fire!) *Ravissomastathaa chaagnirvyayuh parjanya evacha, Param Brahma tathaitaascha Devataah parikeertitaah/ Vaamena paatram sprushtvaat praanaahut yathaa charet, Praanena vishta ityaadi svaahaachaivaahutir bhavet, Evam praanaahuteerhutvaa tathaa chaatmaahutih tadaa/* (Touching the jalapatra with his left hand, the bhokta should glorify Surya Chandras, Agni, Vayu, Varuna and Parabrahma and perform ‘ahutis’ in their favour with the mantra of Pranenivishta Suryaya svaaha, Chandraya svaha and so on and then the Atmaahuti to the Self, as detailed by Krishmna Bhatta in Ahnika saara sangraha) Atri Maharshi states: *Shabdenaapah peetvaa shabdena ghrita paayasam, Shabdenaapo- shanam kritvaa suraapana samam bhavet /* (While in the process of the bhojana, the slurp sounds of water, milk, ghee paayasa and the like are as satisfying as ‘Suraapaana’!) Vyasa describes that during the course of Bhojana, the dvija is to maintain silence: *Mounam vaacho nivritti syaat naatra bhaashaana samskritam, Naanya daiveranam Vishnum sadaa dhyaayeccha keertayet/ Devataabhidaanam cha prayatah ityaaostamba vachanam devataantara vishayam/ Kabale kabale chaiva kuryaadgovinda keertanam, Naashoucham keertanetasya pavitram Bhagavan harih/* (The silence that one has to maintain during the bhojana is neither to hold the tongue, nor to dis-use the language, but mainly to be engaged in ‘dhyana’ or meditation of Vishnu with his several names like Keshava, Narayana, Madhava, Govinda and Madhusudana. Each gulp of food that the bhokta takes in, would purify the intake and glorify the Lord! But at the same time Shandilya Muni says that since one has to ask to break the silence occasionally as to what items of food were to be served as repeats, it is not always possible but to break the silence as and when required!) Markandeya prioritizes the eats at the bhojana: *Ashneeyaattanmanaa bhutvaa purvantu madhtam rasam Lavanaamlou tathaa madhve katutiktaadikam tatah/ Praak dravyam purusho -shneeyaan madhyetu kathinaashanam, Ante punardravaashetu balaarogyena munchati/* (While commencing the bhojana, the first item for consumption should be a sweet juice, then savouries, in between try bitter and sour items, hard eats, liquids etc.) Vyasa forbids eating as follows: *Hastashvya rathayaanoshtramaa sthithonaiva bhakhayet, Smashaanaabhyamtarasthovaa Devaalaya gatopiva/ Shayanastho bhunjeeta na paanisthamna chaasane, naardravaasaa naadrashirana chaayagnopavee- tavaan/ Na veshtita shiraschaapi notsanga krita bhajanah, Naika vastro dushta madhye sopaanata –ssapaadukah/ Na charmopari samsthasha charmaa - vestita paarshvavaan/ Graasa sesham na chaashneeyat peetga shesham pibennara, Shaaka mula phalekshunaam danta chhedainna bhakshayet/ Bahoonaam bhunjataam madhyena chaashneeyaat - varaanvitah, Vridhaanavikaredannam nocchishthah kutrachit vrajet/* (One should not eat seated on an elephant, horse, chariot or camel, nor in a burial ground, a temple or in a bed; food is also forbidden to be consumed on a seat, with wet clothes, wet hair or without yagnopaveeta the Sacred Thread. Bhojana is forbidden with stretched legs, with hands on the feet or thighs and in a bed. Meals should not be taken with wet clothes, or wet hair and without yagnopaveeta. Bhojana is also forbidden with covered head,

with a single vastra, keeping a plate on the thighs, in the company of bad elements, on steps, with footwear, and seated on skins and leather items. One should not eat from others plates nor drink other's water or drinks. Half cooked items be avoided and teeth should not be strained trying hard fruits and sugarcane. One should try to keep pace with co-eaters, not disorder the amount served and never consume 'ucchishtha' or half consumed items of others much less carry it elsewhere.) *Yastveka pamktou vishamam dadaati snehaadbhayaadyadivaardha hetoh Vedeshu drishtaa mrishibhischa geetaam taam Brahma hatyaam munayo vadanti/* (Yama states that in case a grihastu serves food better and partially to a person in a 'pamkti' or a line of guests either due to friendship or fear or any other consideration then Vedas and Rishis warn him of the great sin of Brahma hatya!) Parashara Muni declares: *Eka pamktyupavishtaanaam dushkritam yadduraatmanaam, Sarveshaam tatsamam taavad yaavadpamktinnabhidyate/Agninaa bhasmana chiva stambhena salileni cha, dvaarenachaiva margena pamkti bhedo budhai smritah/* (In case there is even one element of mischief in a 'pamkti' or a line of guests, then the blemish would have to be shared by all in that pamkti! This is so because even if there are fires, or ashes, or a pillar, or a threshold or a demarcating lane; this is what wise men believe!) Smrti Ratna describes certain do's and don'ts in the context of bhojanas: *Shayanasthona bhumjeeta na paanistham na chaasane, Sakuryaat skandanam shabdham krodhamanyatra chintanam/ Shishunaam bhartrunam chaapi shvachandaalaadi darshanam, Ashuchinaam tathaa madhye prekshataamapya nashnataam, Naakale vishayuktamchanaashnee yadahutam tathaa/ Ucchshita sparshanam jnaatvaa tat paatram parihritya, Tatah paschaadgomayena Bhumim samanulipyacha/ Anyatpaatram nidhaayaiva tadannam pariveshayet, Parishyaamchyaatha bhunjeeta bhojanetuna doshabhaak/Eka pamktishu bhunjaano braahmano brahmanamsorushet, Tadannamatyajan bhuktvaa Gayatrashtakam japet/ Uddhrutya vaama hastena trishaartah salilam pibet, Vaamenaivapibettoyam bhojaner paatramatyajan Tyajan pibettu rudhram atyagannamritam pibet/* (It is forbidden to be seated on a bed, keep food on it and eat; do not make sounds while eating; never eat with anger nor while frightening children; do not eat in the presence of dogs and low class persons. Do not eat amid persons not eating or gazing at those as they eat. Do reject food at late timings and also that food which is not offered in 'naivedya' to Bhagavan. Once having realised that a glass of water in which already somebody drank in it is provided to a person, then that patra be replaced but not the bhojana. While in one pamkti or a lane of eaters, one brahmana should not touch a co brahmana and having done so perform Gayatri hundred and eight times but need not reject the bhojana already served. In the course of a bhojana, drink water with left hand without leaving the patra; it is stated that so drinking without leaving the patra in one go is like drinking 'amrita' but other wise it is like drinking blood!) Vyasa Maharshi cautions as follows: *Shleshma bhrumhvyachani kotsargo na annakale prashasyate, Bali maangalya japyaadou na home na mahaajane/* ( Acts like heavy coughing, loud cleaning or gargling of throat with 'sheshma', loud yawning are forbidden and uncivil at public eatings, japa homa groups and in the midst of congregations). Referring to 'Bhakshya-abhakshya' or material worthy of consumption or otherwise, Apararka detailed as follows: *Jaati dushtam kriyadushtam kaalaashraya vidushitam, Samsargaashraya dushtam vaa sahrullekham svabhaavatah/ Lashunam grunjanam chiva phalaanu kavakaadicha, Vaartaaka nalikaa laabu hyave yaajnaati dushitam/ Nabhakshayetkriyaa dushtam yaddushtam patitaabhih, Kaala dushtam tu vigjeyam asnaahaaktam chirasthitamk, Dadhi bhaksha vikaarascha madhu varjam tadishyate/Suraalashuna samsprushtam peeyushaadi samanvitam, Samsargaaddhushya - tetaddhi shudrochishthavadaacharet/ Vichiktsaasu hridaye yasminnaanne pajaayate, Sahullekham tu vigjeyam peeyushaadi svabhaavatah/* (It is always advisable to discard any thing or anybody which is spoilt by way of the background of Jaati or nativity, kriya or action or samsarga or association. Material worthy of discarding due to 'jaati' are among onions, lassan, brinjal etc. Whatever is procured or cooked

by the characterless and conductless men or women who suffer from 'kriya dosha' too are worthy of discard. Another variety of material that suffer from 'Kaala dosha' or invalidated by time like old curd, milk and vegetables etc. too must be rejected for use. Yet another category suffering from 'Samsarga dosha' or wrong association and interaction with persons of fallen sections of the Society should be dispensed with instantly. Should there be any prick of conscience, food or related material be rejected.) Parashara Maharshi prescribes atonement for the consumption of questionable food items: *Piyusham shveta lashuna vrintaaka phalagrinjanam, Phalaandu vriksha niryasa Devasya kavakaanicha/ Ushtri ksheeramaviksheera magjnaad bhunjate dvijah, Triraataramupavaasena panchagavyena shudhyati/ Shveta shabdah lashina vrintaakaabhyaam sambadhyate tena, Krishna vaartaa ka raktalashunaadaa nedam vratamityuktam/* (Consumption of peeyusha or beaten cheese of cow milk after delivery, white onion called 'lasun', hing or asafetida, round brinjal, clove, camel milk or sheep milk, and such unworthy material calls the atonement or 'prayaschitta' by way of fastings of three nights and 'pancha gavya sevana' or eating the mix of five cow products of milk- curd- ghee-dung and urine. However, black brinjal and red lasan are exceptional for consumption) Manu Smriti prohibits the consumption of the following: *Shuktaaniihi dvijonnaaninabhumjeeta kadahana, prakshaalitaani nirdoshaanya apaddhamoyadaa bhavet/ Veeryahaaniryashohaanih pragnaa haanistadhaivacha bhavettasmaattato raatrau dhaatreem yatnena varjayet/ Dhaanaa svaadennacha divaa dadhisaktoomstathaa nishi, Sarvaamcha tila sambandham naadyaadataamayam prati/ Triктаardraka dadhishroun aa tilashaakaani nishyadan, Tyajyate rupavaan –cchreebhih pushpita stree rataadyathaa/ Sakaamsyam naarikelaambu kaamsyecha rasamaiksgavam, Taamra paatra yutam gavyam ksheeram cha lavanaanvitam/ Ghritam lavana samyuktam Suraakalpam vivarjayet, Praktyaksha lavanam naadyaat pakvam para grihaagatam/* (Stored and sour of cooked rice should not be consumed by dvijas unless as 'apaddharma' or the very last resort. Dhaatri or Amla fruit products be certainly avoided in the nights as there is a risk of losing masculinity, name and fame. Dhaanaa or Coriander seeds, curds in the nights and frequent fried items are avoidable. Ginger, curd, and tilas are forbidden to women in menstruation periods as they are likely to affect brightness, speech and prosperity. Coconut water in bronze utensils, sugarcane juice in copper and salted milk or ghee act as high intoxicants. Eating salt alone without dissolving with other items affects the body organs. Similarly cooked items from others are avoidable) Vyasa describes the bhojana niyamas further: *Asati Tulasi chaiva Dhatri phala mathaachyutam, Yasodare pravartante tasya sannihito Harih/ Bhakshyam bhojyamcha lehyamcha Namō Naraayantiyah, Abhimantrva sprushan bhuntē sa yaati paramaamgatim/Yatyannam yatipaatrastham yati naaproshitam chayāt, Annatrayam nabhoktavyam bhuktvaa chaandraayanam charet/ Apalīptasya murkhasya dushra vrittasya durmateh, Annamashraddhaanasyayobhunkte bhruna haasvai/Tyajedanupaneetaannamandhasya patitasyacha, Vedaadhyayana heenasya kanyaa vikrayinastathaa/ Daridrasyacha murkhasya yati nindaa parasyacha, Ayaajyam yaajakasyaannam nrmaryaadasya karshinah/ Devadroha parasyaanam tathaa vigjnana dooshinah, Dagdhaanga syaayasair divyaih soma vikrayinastathaa/* (He who has in his belly the 'Asati' or a typical sweet cake of rice flour, tulasi leaves and dhaatri or amla is stated to be near and dear to Shri Hari. He who does 'abhimantra' with 'Namō Narayanaya' to the 'bhakshya-bhojya-lehya' varieties of food as offering to Vishnu and then consumes along with co- devotees is destined to attain 'parama gati'. In the event of robbing the exclusive food kept for a Sanyasi, preserved by him to eat and ready for his prokshana before consumption, then the thief would have no remission at all except by undergoing chandrayana vrata. If the food meant for a handicapped, foolish, below average, and careless person is robbed then he is stated to have committed 'bhruna hatya' or killing an embryo! One should never consume the food offered by one who has no yagnopaveeta, a blind one, a characterless person, one who



does not practise Vedaadhyayana, a dealer of brides, a poverty stricken one, a below par intelligent, a critic of the holymen, one who performs evil- oriented agni karyas, a critic of the learned and a dealer of intoxicant liquors and one with an iron-burnt body parts. Bharadvaja and Parashara expressed views of an act of omission and of commission each as follows respectively: *Niraachaarasya viprasya nishiddhaacharanasya cha, Annam bhuktvaa dvijah kuryaaddhi namekama bhojanam/- Sadaacharasya viprasya tathaa Vedantavedinah, bhuktvaannam muchyate paadahoraatra antaraan narah/* (In case a learned dvija consumes food served by a faithless vipra of least principles and scruples, then the dvija should better forgo a daily meal. On the other hand, if a dvija enjoys the food from a principled vipra then even overnight the former is rid of the burden of his own sins!) Vishnu Maharshi stipulates that whosoever of dvijas accepts and eats Paarvana shraddha bhojana has to execute six pranayamas, recites Gayatri Mantra ten times and consumes water ten times too as also perform sandhyopaasana in the evening when only he assumes ‘Shuddhatva’ or purity of body and mind. Another imporant regulation of bhojana is prescribed by Vyasa in connection with Solar and Lunar Eclipses: *Suryagrahetu naashneeyaata purvam Yaama chatustayam, Chandragrahetu triyaamaam stree baala vridhaaturairvinaa/Grastodaye vidhoh purvam naaharbhojana maacharet, Grastodite tathaa Suryena raatrao bhojanam charet/ Samvatsaryaikamapi charet kruccham dvijottamah, Agjnata bhukta shudhyartham jnyaatasyatu visheshata/* (With the exception of the aged, women and children, dvijas must follow the principle of ‘no food’ during the four yaamas preceding the solar eclipse and three yaamas before Chandra grahana. The general principle is that the day before Chandra grahana and the night before the Suryagrahana, bhojana is avoided. To purify one’s body and mind, the blemish of bhojana knowingly or other wise, it is better that one kruccha vrata is performed annually in any case!) After bhojana, the conclusion would be: *Amritaapidhaana maseetya vashipya jalam pibet, tachesham rouravetyuktvaa baliprante visarjayet/* (After saying ‘Amritaapidhaanamasi’ and then drink up the remainder water in the drinking vessel and continue reciting the Rourave mantra that follows, while leaving water drops at the ‘bali sthaana’ keeping some morsels for the negligible praanis like ants and flies) *Rouravepunya nilaye padmaarbudani vaasinaam, Ardhinaamudakam dattam akshayyamupatishthti/* (The mantra means : may these water drops be plentiful to relieve the tortures being experienced by the padmaarbuda nivasis of rourava naraka) *Apasrutya tatah paschaat gunushaan shodashaacharet, Viprasya dakshine bhaage Devaastishthani yatnatah, Aaseena eva gandushaan vaamabhage visarjayet/* (Now, clean the mouth gargling sixteen times and throw out the mouth water to the left as Deva ganas would be present to the right side of the vipra.) Gautama Muni states: *Aaachantah punaraachaamedayam Gow ritimantratah, Dripadaam vaa triraavartya sarvapaapa pranaashineem, Hastou nidhrutya angushthaabhyaam aknorambu vinikshipet/ Sharvaatim cha Sukanyaam cha Chyavanam shakramash- vinou, Bhukta maatram smaredyastu chakshstasya naheeyate/* ( Then, perform ‘aachamana’ thrice with the drupada mantra or that of ‘Ayam gouh’ and with raised hands press the eyes and the right thumb with water; this act would help improve vision by the grace of Sharvaati, Sukanya, Chyavana, Indra and Ashvini Devatas) Vyasa desires that after the bhojana prakriya, the Vipra should take up ‘adhyayana’ of Itihasa Purana Vedas to enable proper digestion of food consumed: *Bhuktaavai sukhamaasthaaya tadannam parinaamayet, Itihaasa puraanaakhyaam Vedardhaanupa brumhayet/* Shankha Muni warns as follows: *Divaa svaapam na kurveeta gacchennaiva divaastriyam, Aayuh khayakari nidraadivaa stree punya naashani, Vridhaa vividha vaakyaani parivaadaashcha varjyayet/* (None should neither sleep nor have a woman as daytime sleep reduces longevity and physical contact of a woman destroys punya nd lead to avoidable problems) *Supugam cha supatramcha churnena cha samanvitam, Pradadyaaddvija varyebhyaha taamboolam charvayebudha/ Aayuh pragnyaabalam buddheereta shaktirvinashyati, Jihvaa rasam na gruhnaati*

*sadaa taambulacharvanam/* (After the bhojana, one should offer ‘taambula’ or betel leaves and betel nuts to those having the bhojana including the self as taambula provides satisfaction, but repetitive tambula bhakshana destroys mental alertness, physical strength and self-confidence.) After bhojana and adhyayana, Daksha prescribes: *Itihasa puranaabhyaam shashtha saptamakou nayet, Ashtame lokayaatraatu bahissandhtaam tatah param/* ( After the sixth to eighth ghadis, Sandhya vandana follows) *Hutvaagnim vidhi vanmantraih bhuktvaa yagjnaavashishtakam, Sabhrutyu bandhavajanah svapeccushka padonishi/* ( Vyaasa states that as prescribed the dvija should perform homa karyas and the remainder bhojana be enjoyed along with his family and followers.) Bodhayana compares the punya of performing ‘Sayamkaala Agni’: *Merukanchana daanaani vaajapeya shtaanicha, Kanyaa koti pradaanam cha samam saatsaayamaahuteh/* (The Agni karya performed in the evenings is as effective as Meru kaanchana daana, vaajapeya yagnya shata phala, and koti kanya daana) *Nishaayaam prathame yaame japa yagjnaarcjhanaadikam, Svaadyaayo bhojanam proktah varjayitvaa mahaanishaam/* (Shaunaka Muni prescribes that the first ‘yaama’ of the night be spent with japa, yagnya, Archana, Svaadhyaya and bhojana, leaving midnight free.) GargyaMuni describes: *Sukhaanukule shayane vaama paarshvena samvishet, Aayurvaamakar proktam uttanam balavardhanam/ Svagruhe praankcchi- raasshete shvaashure dakshinaa shiraah, Pratyakcchraah pravaase tuna kadaa chidudakcchiraah/* (One might comfortably sleep as per convenience on the left side of the bed; a slightly raised head with left hand gives long life and stamina. Sleeping in one’s own house is eastward faced, in the house of in-laws as southward and elsewhere west ward but never on the northern side) As about to sleep, Ratnaavali states: *Raatri suktam japet smritvaa sarvaamscha sukha shaayinah, namaskrituyaavyayam Vishnum samaadhisthaah svapenishi./* (While sleeping, one would do well reciting Raatri Sukta and greeting Lord Vishnu sincerely, sleep off still till early traces of Stars on the Skies.) Manu provides the advice: *Rituka laabhigaameesyat svadaara niratassadaa, Parvam varjya vrajecchaanaam anruto ratikamyaya/* ( A dvija as also all males of dharma ought be contented as ‘Svabharya niratas’ or be faithful to one’s own wives; on ‘parva dinas’ and during the periods, they too be excused but none else indeed, in any case).]

*Angushthamulasya tale brahmam tertham prachakshate, kayamangulimule.agre devam pitryam tayloradhah/ Trirachamedapah purvam dvih pramriyyah tato mukham, khani chaiva sprished - adbhirAtmanam shira eva cha/ Anushnabhira phenabhiradbhistirthena dharmavit, shauchepsuh sarvaachmedekante pragudanmukhah/ Hridgabhih puyate viprah kanthagabhistu bhumipah, Vaishyoadbhih prashitabhistu shudrah sprishtabhirantata/ Uddhrite dakshine panavupavityauchyate dvijah/ Savye prachinaviti niviti kanthasajjane/ Mekhalamajinam dandamupavitam kamandalum, apsu prasya vinashtani grihnitanyani mantravat/ Keshantah shodashe varshe brahmanasya vidheeyate, rajanyabandhordvavinshe vaishyasya dvyadhike matah/ Amantrika tu kaaryaiyam strinamavrida sheshatah/ sanskaarartham sharirasya yathakalam yathaakramam/ Vaivahiko vidhih streenaam sanskaaro vaidikah smritah, patiseva gurau vaso griharthogniparikriya/ (59-67)*

(‘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 yagjna 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 aachanana by Brahmanaas touching the heart, Kshatriyas the throat and the face by Vaishyas. Any

dwija wearing the Yaginopaveeta 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 Scripts. *Vaivaahiko vidhih streenaam samskaaro vaidikah smritah, Pati seva Guro vaaso grihartogni parikriyaa/* 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. )

*Esha prokto dvijatinamaupanayaniko vidhih, utpattivyanyakam punyah karmayogam nibodhata/ Upaneeyam guruh shishyam shikshayetshaucham Aditah, Acharamagnikaryam cha sandhya upasanameva cha/ Adhyeshyama nastvachanto yatha shaastramudanmukhah, Braahmanjali kritoadhyapyo laghuvamsa jitaindriyah/ Brahmarambhevasane cha padau grahyau gurohh sadaa/ sanhatya hastavadhyeyam sa hi brahmanyajalih smritah/ Vyatyasta paninaa karyamupasagrahanam Guroh, savyena savyah sprashtavyo dakshinena cha dakshinah/ Adhyeshyamanam tu gururnityakalam atindritah, adhishva bho iti bruyad viraamo astviti charamet/ Brahmanah pranavam kuryadadavante cha sarvadaa, sravatyanonkritam purvam parastachcha vishiryati/ Prakkulanyapu paryupaseenah pavitraishchaiva pavitah, pranaayaayamaistribhih putastata Omkaaramarhati/ Akaaram chapyukaram cha makaram cha prajapatih/Vedatrayanniraduhad bhurbhuvah svariteeti cha/Tribhya eva tu vedebhyah paadam paadamaduduhah/ Tadiyarchosyah savitryah parameshthi Prajapatih/*

*Etadakaharametam cha japan vyahriti purvikam, sandhyayor vedavid vipro veda punyena yujyate/Sahasrakritavastvabhyasya bahiretat trikam dvijah,mahatopyenaso masa tvachaivahir vimuchyate/ Etayarchaa visamyuktah kaale cha kriyayaa svayaa, brahma kshatriyavidyo nirgarhaanaamyaaati saadhushu/Omkaara purvikastisro maha vyahritayo.avyayah, tripada chaiva saavitri vijneyam brahmano mukham/ Yo adheete ahanya hanyetaam treenii varshanyatandritah,sa brahma paramabhyet Vayu bhutah khamurtimean/ Ekaksharam param brahma prananyamah param tapah, Savitryastu param naasti maunat satyam vishishyate/ Ksharanti sarva vaidikyo juhottiyajatikriyah, aksharam dushkaram jneyam brahma chaiva prajaapatih/[aksharam tvaksharam jneyam] ( 68-84)*

( 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 ‘darbhanguli’ on ring finger followed by ‘tri-praanaayaama’ or breathing control thrice over with dedication. *Omkaaram chaapyukaaram cha makaaram cha Prajapatih, Veda trayaanniradruhud bhur bhuvah swariteeti cha/* 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 Vyahrits of Bhur-Bhuvah-Swah. Thus this ‘Trika’ or the phenomenon of three terms viz. Pranava-Vyahriti-Tripadaa yukta Gayatri has emerged as AUM BHURBHUVA TSVAH 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 purvikastisro maha vyahritayo.avyayah, tripada chaiva saavitri vijneyam brahmano mukham/* or 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. *Ekaksharam param brahma prananyamah param tapah, Savitryastu param naasti maunat satyam vishishyate/ Ksharanti sarva vaidikyo juhottiyajatikriyah, aksharam dushkaram jneyam brahma chaiva prajapatih/* or 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 Etrnal Truthfulness)

[Here is a detailed account of the glory of Gayatri vide Brihadaranyaka Upanishad: V.xiv.

*Bhumirantariksham dyauh iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrya padam, etad u haivaashyaa etat, sa yaavad eshu trishu lokeshu, taavaddha jayati, yosyaa etad evam padam veda/* (The methodologies of Meditation to Brahman by way of austerities as also addressed to food and vital force besides by way of Yukta-Yajur- Saama-Kshata means addressed to vital force have been discussed. Now, the next method is way of Gayatri worship. Meditation by way of Gayatri worship thus follows: Gayatri is the Prime Deity and Protector of ‘Chhandas’ or Science of Poetry a significant and essential means of worship to Brahman! In this connection, one realises that Brahman signifies three major entities of ‘Bhur’ or Bhumi the Earth, ‘Antariksha’ or Sky and ‘Dyaus’ or Heaven. Now these three Entities are represented by eight syllables, being the first of the concerned line of the Stanza of Gayatri Mantra viz. Bhuh-Antariksham- Dyauh/ Thus the First Line of Gayatri (Savitri) Mantra triumphs and protects the Three Worlds. Indeed Gayatri is the Principal of all the Meters and as such this Mantra excels all the Mantras; it is identical with ‘Praana’-the Vital Force and is the Soul of all meters due to the ‘finesse’ and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva

being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows: *Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat/* - ‘We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!’ Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishthub and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam trayi vidyaa , taavad ha jayati yosyaa etadevam padam veda/* (The syllables of Richa-Yajumshi-Saamaani viz. Rig-Yajur-Saama Vedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra coincidentally. Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.) V.xiv.3) *Praanopaano vyaana ityashtaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyaa etat; sa yaavadidam praani taavad ha jayati yosyaa etadevam padam veda; athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of ‘Bhumyantarikta dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘*Praanopaana Vyaanodana samaana*’ Pancha Pranas of the Five Vital Forces too are ‘ashtaaksharis’ or have eight syllables and so also again the second line of the prosody of Gayatri’s ‘triteeya paada’ or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Conciousness is described as ‘Tureeya’ or Par excellence. That fourth foot is described as the drishta paada or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions Paroraja and uparyupari respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’ is even far beyond!) V.xiv.4) *Saishaa Gayatri etasmin tureeye darshate pade parorajasi pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vivilaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/* (Thus Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in

the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) *Taam haitaam eke Saavitrim anushtum -bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva pratigruhnaati, nahaiva tad Gayatriyaa ekam chaana padam prati/* (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushtub Chhanda. Vaak or Saraswati is speech in Anushtub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or Praana! Instead of teaching Gayatri Mantra in the normal way highlighting ‘tatsavirtur varenyam bhargo devasya dheemai’ as per Gayatri chhanda, the Anushtub chhanda states: *Tatsavirturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/* Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswati and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) *Sa ya imaamstreen lokaan purnaan pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. He who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) *Tasyaa upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatushpadasi, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka -mupatishthate- ahamadah praapamiti vaa/* (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self having rejected descriptions stating neti, neti, you are of the Supreme and Elemental and Formless Imagery. MayI indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!) V.xiv.8) *Etaddha vai tat janako Vaideho budilam aashvataaraashvim*

*uvaacha:Yannu ho tat Gayatri vid abruthaah atha katham hasteebhuto vahaseeti; mukham hi asyaah Saamraat na vidaam chakaara iti hovaacha;tasyaagnir eva mukham: yadiha vaa api bahu ivaagnau abhyaadadhati, sarvam eva tat samdahati; evam haivaivam vidyadi api bahuva iva paapam kurute, sarvam evatat sampasaaya shuddhah puutojaromritah sambhavati, iti chaturdasham Brahmanam/* (On this subject of the awareness and knowledge of Gayatri, Janaka the Emperor of Videha narrated a story to Budila, the son of Ashvatarashva; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant's mouth! Janaka replied that Agni was the mouth of the elephant and indeed a large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!

Chhandogya Upanishad too signifies Gayatri as follows about the multi-splendoured eminence of Gayatri as the very heart and Soul or the Inner-Conscience of all the Beings vis-à-vis the Unknown thus: III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayatri cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too) III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishtitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishtjhaah, etadeva naattishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond ) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishtjhaah, etadeva naatishiyante/* ( Gayatri is indeed the heart of a human body which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tadetad Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/* (Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining 'Tripaada' or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetad purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!

The Prashnopanishad vide the Sixth Prashna states too as follows: *Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaayeeta, sa tejasi Surye sampannah; adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one's thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of 'tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. 'U' signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable 'M' of the word OM to 'Param Purusham' or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme Paramatma. V.6-7) *Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyan -tara madhyamaasu samyak prayuktaasu na kampatejnaah// Rigbhiretam, yajurbhir antariksham, Saamabhuitart kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//* (The 'tisra matraa' or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of 'baahyaabhyantara madhyamaasu' or the three phases of 'jaagrat-svapna-sushupta' or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, 'pathana-manana-tanmayata' or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)]

*Vidhi yajna jpayajno vishishto dashabhirgunaih, upansuh syatshatagunah sahasro manasah smritah/ Ye paakayagjnaashchatvaro vidhiyajnasamanvitah, sarve te jpayajnasya kalamnarhanti Shodasheem/ Japyenaiva tu sansidhyed Brahmano naatra samshayah, kuryadanyanna va kuryan maitro braahmana uchyate/ Indriyaanaam vicharatam vihayeshvapaharishu, sanyame yatnam atishthet vidvan yantaiva vajinam/Ekadashendriyanyahuryani purve manishinah, taani samyak pravakshyami yathavadanu purvashah/ Shrotram tvak chakshuhi jihva naasika chaiva panchami, paayupastham hastapadam vakchaiva dashami smrita/ Buddhindriyani panchaiham shrotradeenyanupurvashah, karmendriyani panchaisham paayvadini prachakshate/ Ekadasham mano jneyam svagunenaubhayatmakam, yasmin jite jitavetau bhavatah panchakau ganau/ Indriyanam prasangena doshamrichchatya sanshayam, samniyam ya tu tanyeva tatah siddhim nigachhati/ Na jaatu kamah kamanamupabhogena shamyati, havishaa krishnavartmaiva bhuya evabhivardhate/ Yashchaitan prapnuyath sarvan yashchaitan kevalanstyajet, praapanaat sarvakamanam parityago vishishyate/ Na tathaitaani shakyante samniyantumasevaya,*



*vishayeshu prajushtani yathaa jnaanena nityashah/ Vedastyagashcha yajnashcha niyamaashcha tapaamsi cha, na vipradushtabhavasya siddhim gachchati karhi chit/ Shrutvaa sprishtva cha drishtva cha bhuktvaa ghraatvaa cha yo narah,na hrishyati glaayati vaa sa vijneyo jitaendriyah/Indriyaanaam tu sarveshaam yadyekam ksharateendriyam, tenasya ksharati prajnaa driteh paadaadivodakam/Vashe kritvendriyagramam samyamya cha manastathaa,sarvaan samsaadhayed arthaan sarvaan akshinvan yogatastanum/ (85-100)*

( 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 oriented 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! *Japyenaiva tu samsiddhed Brahmao naara samshayah/* or 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- *Indriyaanaam vicharataam vishayeshvapahaarishu, Samyame yatnavaatishthid vidwanyantena vaajinaaam/* or the ‘Panchendriyas’ intensely driven by Mind ought 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 : *Shrotram tvak chakshuhi jihva naasika chaiva panchami, paayupastham hastapadam vak- chaiva dashami smrita/ Buddhindriyani panchaiham shrotradeenyanupurvashah, karmendriyani panchaisham paayvadini prachakshate/ Ekadasham mano jneyam--* or 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. *Vedastya - maagamascha yagnascha niyamaascha tapaamsicha, na vipradushta bhaavasya siddhi gacchanti kahimchit/* or Vedaadhyayana, daana, yajna, 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. Bhagavat Gita rightly delineates such state of mind very aptly: *Dhyayato vishayaan pumsah sangasteshuupa jaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaatbhavati sammohah sammohaata smritibhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/* (Worldly affairs are the causes of desire, non fulfillment of desires leads to frustration and sorrow. 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 discretion and around failures ) Gita, Sankhya Yoga, Chapter II, Verses 82-83. Thus when the Panchendriyas get out of control, mental equilibrium gets lost like flows out of a water carrier’s skin. If only a human being restrains the ten organs by harnessing the mind, say by practice of Yoga, his existence is justified morally and spiritually.

Brihadaranyaka Upanishad vide Chapter V.iv.1 underlines the significance of Mind as the unique charioteer of the Panchendriyas; that is the key indicator of falsity and Reality of Existence as Yogis extol it and sift the Truth from Unruth: *Manomayoyam purushah bhaah satyah tasmin antarahridaye*

*yathaa vreehivaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/* ( 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’!

Chhandogya Upanishad (VIII.xii.1) describes of Antaratma or the Immortal Self called the Supreme is like the horse drawing a cart as spectator to the deeds by the body and all the deeds of the Self are squarely responsible by the body and its Panchendriyas which are mortal: *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.)

*Purvaam sandhyam japan stishthet svaavitreema arkadarshant, pashchimam tu samaaseenah samyak rikshavibhavaan/ Purvaam sandhyaam japanstishthannai shameno vyapohati, pashchimam tu samaasino malam hanti divaakritam/ Na tishthati tu yah purvam naupaaste yashcha pashchimam, sa shudhravad bahishkaryah sarvasma dvijakarmanah/ Apaam samope niyato naityakam vidhimasthitah, Savitrimapyadheeyot gatvaaranyam samaahitah/ Vedoupakarane chaiva svaadhyaaye chaiva naityake, Naanurodhostya nadhyaaye homamantreshu chaiva hi/Naityake naastyanaadhyayao brahmasatram hi tat smritam, brahmahutihutam punyamanadhyaya vashat kritam/ Yah svaadhyayamadhitebdam vidhinaa niyatah shuchih, tasya nityam ksharatyesha payo dadhi ghritam madhu/ Agneendhanam bhaiksha charyaam adhah shayyam gurorhitam, Aa samavartanat.h kuryaat kritopanayano dvijah/ Achaarya putrah shushruhur jnaanado dhaarmikah shuchih, Aaptah shaktorthadah saadhuh svodhyaapyaa dasa dharmata/ Naaprihtah kasya chid bruyaanna chaanyayena prichchatah, jaanannapi hi medhaavee jadavalloka Aacharet/ Adharmena cha yah praha yashcha Adharmena prichchati, tayoranyatarahpraiti vidvesham vAa adhigachchati/ Dharmaarthau yatra na syaatam shushrushaa vaapi tadvidhaa, tatra vidyaa na vaktavyaa shubham bijamivaushare/Vidyayaiva samam kaamam martavyam brahmavaadina, aapadyapi hi ghoraayaam na tvenaamirine vapet/ Vidyaa braahmanametyaaha shevadhistesmi raksha maam, asuyakaaya maam maadasstathaa syaam veeryavattamaa/ Yameva tu shuchim vidyaanniyata brahmachaarinam,, tasmai maam bruhi vipraya nidhipayapramaadine/ Brahmayaastvananujnaatam adheeyaanadavaapnutam, sa brahmasteya samyukto narakam pratipadyate/ Laukikam vaidikam vaapi tathaadyaamikamevacha, aadadeeta yato jnaanamtam purvamabhivaadayet/ Saavitrimaatrasaaropi varam viprah suyantritah, naayantritastrivedopii sarvaasho sarvavikrayi/ (101-118)*

(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 context of mornings as follows: Not rising from bed at Brahma muhurta is stated to be a sin: *Braahmeya Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaata paada krucchrena Shudryati/* (Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhudevi's feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: *Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatatah Suryodayah smrutah/* Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. The next stanza of Manu Smriti assures that chanting Savitri / Gayatri at the 'Ushah Kaala' while standing destroys the sins committed 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 Sacre 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 deviod however of discretion about ‘Bhakshaabhaksya’ or what to eat and how to overcome worldly temptations is not necessarily deemed as a personality of deservedness.)

*Shayyaasanaadhyaa charite shreyasa na samaavishet, shayyaasanasthash chaivenam pratyutthaabhi vaadayet/ Urdhvam praanaa hyutkramanti yunah sthavira aayati, pratyutthaanaabhivaadabhyam punastan pratipadyate/ Abhi-vaadanashcheelasya nityam vriddhopasevinah, chatvaari tasya vardhante aayurdharmo yasho balam/ Aabhivaadat param vipro jyaayaamsamabhivaadayan, asau naamah amasmeeti svam naama pari- keertayet/ Naamadheyasya ye ke chidabhivaadam na jaanate, taan prjanoahamiti bruyaat striyah sarvastathaiva cha/ Bhoh shabdam keertayedante svasya naamnobhi vaadane, naamnaam svarupabhaavo hi bhobhava Rishibhih smrita/ Aayushmaan bhava saumyaiti vaachyo viprobhivaadane, akaarashchasya naamnonte vaachyah purvaaksharah plutah/ Yo na vettyabhivaadasya viprah pratyabhi vaada nam, naabhivaadyah sa vidushaa yathaa shudrastathaiva sah/ Braahmanaam kushalam prichchet kshatra bandhu manamayam, vaishyam kshemam samaagamya shudramaarogyameva cha/ Avaachyo deekshito naamnaa yaveeyanapi yo bhavet, bhobhavat purvakam tvenamabhibhaasheta dharmavit/ Parapatni tu yaa stree syaadasanbandhaa cha yonitah, taam bruyaad bhavatyevam subhage bhaagineeti cha/ Maatulaanshcha pitruivyaanshcha shvashuraan ritvijo gurun, asaavahamiti bruyaa pratyutthaya yaveeyasah/ Maatrishvasaa maa maatulaanee shvashruratha pitrishvasaa, sampujya gurupatneevat samasta gurubhaaryaa/ Bhraturbharyaupa sangrahya savarnaahanyahanyapi, viproshya tuupasangrahyaa jnaatisambandhiyoshitah/ Piturbhaginyam maatushcha jyaayasyaam cha svasaryapi, Maatruvad vrittimaatishthen maata taabhyo gariyasi/ Dashaabdaakhyam paurasakhyam panchaabdaakhyam kalaabhritam, tryabdapurvam shrotriyaanaam svalpenapisvayo -nishu/ Braahmanam dashavarsham tu shatavarsham tu bhumipam, pitaaputrau vijaneeyaad braahma -nastu tayoh pitaa/ Vittam bandhurvayah karma vidyaa bhavati panchami, etaani maanyasthaanaani gariyo yadyaduttaram/ Panchaanaam trishu varneshu bhuyaamsi gunavanti cha, yatra syuh sotra maanarah shudropi dashamim gatah/ Chakrino dashameesthasya rogino bhaarinah striyaah, snaatakasya cha rajnashcha panthaa deyo varasya cha/ Teshaam tu samavetaanaam maanyau snaatakapaarthivau, Raajasnaatakayoshchaiva snaatako nripamaanabhaak/ (119-139)*

( 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 preceeding. 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. )

*Upaneeya tu yah shishyam vedamadhyapayed dvijah, sakalpam sarahasyam cha tamaachaaryam prachakshate/ Ekadeshaam tu vedasya vedaanganyapi vaa punah, yodhyaapayati vrittyartham - upaadhyayah sa uchayate/ Nishekaadeeni karmanii yah karoti yathaavidhi, sambhavayati channena sa vipro gururuchyate/ Agnyaadheyam paakayajnanagnishtomaadikaan makhaan, yah karoti vrito yasya sa tasyartvigihochyate/ Ya aarivrinotyavitatham brahmana shravaanvubhau, sa maataa sa pita jneyastam na druhyet kadaa chana/ Upaadhyayaan dashaachaarya aacharyaanaam shatam pitaa, sahasram tu pitun maataa gauravenaatirichyate/Upaadaka brahmadatroragareeyaan brahmadah pitaa, brahmajnanma hi viprasya pretya cheha cha shaashvatam/ Kaaman maataa pitaa chainam yadutpadayato mithah, sambhutim tasya taam vidyaad yadyaanaavabhijaayate/ Aachaaryastvasya yaam jaatim vidhivad vedapaaragah, utpaadayati saavitryaa saa satyaa saajaamaraa/ Alpam vaa bahu vaa yasya shrutasyaupakaroti yah, tamapeeha gurum vidyaatshrutaupakriyayaa tayaa/ Brahmasya janmanah kartaa svadharmasya cha shaasita, balopi vipro vridhdhasya pitaa bhavati dharmatah/ Adhyaapa yaamaasa pitrun shishuraangi -rasah kavih, putrakaa iti hauvaacha jnaanena parigriihya taan/ Te tamartham prichhant devaanaa -gatamanyavah, devashchaitaan sametyauchurnyayam vah shishuru - ktavaan/ Ajno bhavati vai baalah pitaa bhavati mantradah, ajnam hi baalamityaahuh pitetyeva tu mantradam/ Na haayanairna palitairna vittena na bandhubhih, Rishayashchakrire dharmam yonuchnah sa no mahaan/ Vipraanaam jnaanato jyaishthyam kshatriyaanaa tu veeryatah, vaishyaanaam dhaanyadhanatah shudraanaameva janmatah/ Na tena vridddho bhavati yenasya palitam shirah, yo vai yuvaapyadhaanastam devah sthaviram viduh/ Yathaa kaashthamayo hastee yathaa charmamayo mrigah, yashcha vipronadheeyanastrayaste naama bibhrati/ Yathaa shandhophalah streeshu yathaa gaurgavi chaaphalaa, yathaa chaajnephalam daanam tathaa vipronrichophalah/ Ahinsyaiva bhutaanaam*

*kaaryam shreyonushasanam, vaak chaiva madhura- shalakakshanaa prayojya dharmamichhataa/ Yasya vaangmanasee shuddhe samyagupte cha sarvadaa, sa vai sarvamavaapnoti vedaantopagatam phalam/Naaruntudah syaadaartopi na paradrohakarmadheeh, yayaasyo dvijate vaachaa naalokyaaam taamudeerayet/ Sammaanaad braahmano nityamudvijeta vishaadiva, amritasyeva chakaakshedava maanasya sarvadaa/ Sukham hyavamatah shete sukham cha pratibudhyate, sukham charati lokesmin - navamantaa vinashyati/ Anena kramayogena samskritaatmaa dvijah shanaih, gurau vasan sanchinuyad brahmaadhigamikam tapah/ Tapovisheshair vividhair vrataishcha vidhichoditaih, vedah kritsnodhig - antavyah sarahasyo dvijanmanaa/ Vedameva sadaabhya -syet tapastapyan dvijottamah, vedaabhyaaso hi viprasya tapah paramihauchyate/ Aa haiva sa nakhaagrebhyah paramam tapyate tapah, yah sragvyapi dvijodheete svaadhyayaam shaktitnvaham/ yonadheetya dvijo vedamanyatra kurute shramam, sa jeevanneva shudratvamashu gachchati saanvayah/ Maaturagredhijananam dviteeyam maunjibandhane, triteeyam yajnadeekshayaam dvijasya shruti choda -naat/ Tatra yad brahma janmasya maunjeebandhana chihnitam, tatrasya maataa saavitri pitaa tvaachaarya uchyate/ Vedapradaanaad Acharyam pitaram parichakshate, na hyasmin yujyate karma kinchida maunjibandhanaat/ Nabhivyaahaarayed brahma svadhaaninayaadrite, shudrena hi samastaavad yaavad vede na jaayate/ Kritaupanayanasyasya vrataadeshanamishyate, brahmano grahanam chaiva kramena vidhipurvakam/ Yadyasya vihitam charma yat sutram yaa cha mekhalaa, yo dando yatcha vasanam tat tadasya vrateshvapi/ Sevetaimaanstu niyaman brahmachaari gurau vasan, sanniyamyaindriyagramam tapovriddhyartham Atmanah/ Nityam snaatvaa shuchih kuryaad, devarshi pitrutarpanam, devataabhyarchanam chaiva samidaadhaanameva cha/( 140-176)*

( A true Brahmana seeks to initiate the teachings to a pupil after upanayana samskaara of Veda- Vedangas 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 as described by Narada Purana is as follows in essence: Kalpa comprises Nakshatra Kalpa, Veda Kalpa, Samhita 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.[ Panchaagnis 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 vidyaarthi 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, but 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 material 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. *Brahmasya janmanah kartaa svadharmaasya cha shaasita, balopi vipro vridhdhasya pitaa bhavati dharmatah/* Indeed it is he who teaches Brahma Vidya or Vedas and their annotations and practical applications of ‘Swadharms’ 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 not only by Brahmanas, but also Kshatriya -Vaishyas too; more so *vedaabhyasa hi viprasya tapah paramihochyate* or to Vipras ‘vedaabhyasa’ is a definite requirement emphatically. As regards other dwijas too, to the extent possible, vedabhyasa 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 *triteeyam yajna dikshaayaam dwijasya shruti chodanaad* or the third birth after initiation of Yajna deeksha. ‘Vedapradaanaacharya’ 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 ‘shrouta 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. *Yadyasya vihitam charma yat sutram yaa cha mekhalaa, yo dando yatcha vasanam tat tadasya vrateshvapi/ Sevetaimaanstu niyaman brahmachari gurau vasan, sanniyamyaindriyagramam tapovridhdyartham Atmanah/* Let it be 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.)

*Varjayen madhu maamsam cha gandham maalyam rasaa striyaah, shuktaani yaani sarvaani praaninam chaiva himsanam/ Abhyangamanjanam chaakshunorupaana chhatradhaaraanam, kaamam krodham cha lobham cha nartanam geetavaadanam/ Dyutam cha janavaadam cha parivaadam tathaanriitam, streenamcha prekshanaalambhyamupaghaatam parasya cha/ Ekahkah shayeeta sarvatra na retah skandayet kva chit, kaamaadhhi skandayanreto hinasti vratamaatmah/ Svapne siktva brahmachaaree dvijah shukramakamatah, snaatvaarkamarchayitaa trih punarmaamityriicham japet/ Udakumbham sumanaso goshakrunmrittikaakushaan, aharedyaavadarthaani bhaiksham chaaharashcharet/ Vedayajnairaheenaanaam prashastaanaam svakarmasu, brahmachaaryahared bhaiksham grihebhyaah prayatonvahanam/ Guroh kule na bhiksheta na jnaatikulabandhush, alaabhe tvanyagehaanaam purvam purvam vivarjayet/ Sarvam vaapi chared graamam purvauktaanaamasambhave, niyamyah prayato vaachamabhishastanstu varjayet/ Duraadaahriitya samidhah sannidadhyaad vihaayasi, Saayam praataashcha juhuyaattabhiragnimatandrita/ Akritvaa bhaikshacharanamasamidhya cha paavakam, anaaturah saptaraatramavakeernivratam charet/ Bhaikshena vartayennityam naikaannaadee bhaved vratee, bhaikshena vratino vrittirupavaasasamaa smritaa/ Vratavad devadaivatye pitrye karmanyathar - shivat, kaamamabhyarthitoshneeyaad vratamasya na lupyate/ Braahmanasyaiva karmaitadupadishatam maneeshibhih, raajanyavaishyayostvevam naitat karma vidheeyate/(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 dharmaas’ 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 vidyaartha 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 ‘avikiranin’ 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 ‘sanyasi’. [In a light vein it is said that a brahma chaari or a sanyasi tend to say: *yaddinam taddhinam naasti taddinam mama durdinam!*] Incidentally, *braahmanasaiva karmetadupadishtam maneeshibhih, Raajanyavaishyayostevam* this ‘bhikshaatana vidhi’ is not applicable to Kshatriya-Vaishyaas).

*Chodito gurunaa nityamaprachodita eva vaa, kuryaadadhyayane yatnam aachaaryasya hiteshu cha/Shareeram chaiva vaacham cha buddheendriya manaansi cha,niyamyah praanjalistishtheed veekshamaano gurormukham/ Nityamuddhritapaanih syaat saadhvaachaarah susanvriitah,aasyataamiti chautkah sannaasetabhimukham guroh/ Heenaanna vastraveshah syaat sarvadaa gurusannidhau, uttishthet prathamam chaasya charamam chaiva sanvishet/ Pratishrarvanasambhaashe shayaano na*



*samaacharet, naaseeno na cha bhunjaano na tishthanna paraanmukhah/ Aseenasya sthitah kuryaad abhigachchanstu tishthatah, pratyudgamy tvaavrajatah pashchaad dhaavanstu dhaavatah/ Paraanmukhasyaabhimukho duursthasyetya chaantikam, pranamy tu shayaanasya nideshe chaiva tishthatah/ Neecham shayyasana chasya nityam syaad gurusannidhau, gurostu chakshurvishaye na yatheshtaasano bhavet/ Naudaahare -dasya naama parokshamapi kevalam, na chaivasyaanukurveeta gatibhaashetecheshtitam/ Guroryatra parivaado nindaa vaapi pravartate, karnau tatra pidhaatavyau gantavyam vaa tatonyatah/ Pareevaad kharo bhavati shvaa vai bhavati nindakah, paribhoktaa krimirbhavati keeto bhavati matsaree/ Durastho naarchayedenamm na kruddho naantike striyaah, yaanaasanasthash chaivainamavaruhyabhivaadayet/ Prativaataanuvaate cha naaseeta gurunaa saha, asamshrave chaiva gurorna kim chidapi keertayet/ Goushvaushtayaana praasaadadstrastreshu kateshu cha, aaseeta gurunaa saardham shilaaphalaka naushu cha/ Gurorgurau sannihite guruvad vrittima acharet, na chaanisrishto gurunaa svaan gurunabhivadayet/ Vidyaagurushvevameva nitya vriittih svayonishu, pratishedhatsu chaadharmaad hitamchopadishatsvapi/ Shreyaasu guruvad vrittim nityameva samaacharet, guruputreshu chaaryeshu guroshchaiva svabandhushu/ Baalah samanajanma vaa shishyo vaa yajnakarmani, adhyaapayan gurusuto guruvatmaanamarhati/ Utsadaanam cha gaatraanaam snaapanauchchishtabhojane, na kuryaad guruputrasya paadayoshchaavanejanam/ Guruvat pratipujyah syuh savarna guruyoshitah, asavarnaastu sampujyah pratyutthaanaabhivadanaih/ Abhyanganam snaapanam cha gaatrotaadanameva cha, gurupatnyaa na kaaryaani keshaanaam cha prasaadhanam/ Gurupatnee tu yuvatirnaabhivaadyaiha paadayoh, purnavinshativarshena gunadoshau vijaanataa/ Svabhaava esha naarinaam naraayanamiha dushanam, atorthaanna pramaadyanti pramadaasu vipashchitah/ Avidvansamalam loke vidvaansamapi vaa punah, pramadaa hyutpatham netum kamakrodha vashanugam/ Maatraa svasraa duhitraa vaa na viviktasano bhavet, balavaanindriyagraamo vidvaansamapi karshati/ Kaamam tu gurupatneenaam yuvateenaam yuvaa bhuvi, vidhivad vandanam kuryaadasaavahamiti bruvan/ Viprosya paadrahana -manvham chaabhivaadanam, gurudareshu kurveeta satam dharmamanusmaran/ Yathaa khaan khanitrena nara vaaryadhigachchati, tathaa gurugataam vidyaam shushrushur adhigachchati/ ( 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. *Naudaaharedasya naama parokshamapi kevalam, na chaivasyaanukurveeta gatibhaashetecheshtitam/ Guroryatra parivaado nindaa vaapi pravartate, karnau tatra pidhaatavyau gantavyam vaa tatonyatah/* 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. *Paroksham satkripaa purvam, pratyasham na kathamchana, dushtaanuchaaro cha gurorih vaamutra chetyadhah/* or 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 Vidyathi 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. *Syabhaava esha naarinaam naraayanamiha dushanam, atorthaanna pramaadyanti pramadaasu vipashchitah/ Avidvansamalam loke vidvaansamapi vaa punah, pramadaa hyutpatham netum kamakrodha vashanugam/* or 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 stating *amuka sharmaaham* and touch the earth. Whenever a Vidyathi returns from a journey, he should greet the Guru patni while remembering the code of conduct. Indeed: *Yathaa khaan khanitrena nara vaaryadhigachchati, tathaa gurugataam vidyaam shushrushur adhigachchati/* or 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.)

*Mundo vaa jatilo vaa syaadatha vaa syaatshikhajatah, nainam graamebhinimlochit suryo naabhyudiyat kva chit/ Tam chedabhyudiyat suryah shayanam kaamacharatah, nimlochit vaa - apyavijnanaj japannupavased dinam/ Suryena hyabhinirmuktah shayaanbhyuditashcha yah, praayashchittamakurvaano yuktah syaan mahatenasa/ Aacharya prayato nityamubhe sandhye samaahitah, shuchau deshe japanjapyamupaaseeta yathaavidhi/ Yadi stree yadyavarajah shreyah kim chitsamaacharet, tat sarvamaacharet yukto yatra chaasya ramen manah/ Dharmarthavachyate shreyah kaamarthau dharma eva cha, artha evaiha vaa shreyastrivarga iti tu sthitih/ Achaaryashcha pitaa chaiva maataa bhraataa cha purvajah, naartenaapyavamantavyaa brahmanena visheshatah/ Achaaryo brahmano murtih pita murtih prajaapateh, maataa prithivyaa murtistu bhraata svo murtiratmanah/ yam maataapitarau kleshah sahete sambhave nrinaam, na tasya nishkritih shakya kartum varshashatairapi/ Tayornityam priyam kuryaadaacharyasya cha sarvada, teshveva trishu tushteshu tapah sarvam samaapyate/ Tesham trayaanaam shushrushaa parama tapa uchayate, na*

*tairanabhyanujsaato dharmamanyam samaacharet/ Ta eva hi trayo lokaasta eva traya ashramaah, ta eva hi trayo vedaasta evauktaastrayognayah/Pitaa vai gaarhapatyognir maataaagnirdakshinah smritah, gururaahavaneeyastu saaagnitretaa gareeyasi/ Trishvapraadyanneteshu treen lokaan vijayed grihee, deepyamaanah svavapushaa devavad divi modate/ Imam lokam maatribhaktiyaa pitribhaktiyaa tu madhyamam, gurushushrushaya tvevam brahmalokam samashnute/ Sarve tasyaadritaa dharma yasyaite traya aadritah, anaadratastu yasyaite sarvaastasya phalah kriyaah/ Yaavat trayaste jeeveyustaavatnaan - yam samaacharet, teshveva nityam shushrusham kuryaat priyahite ratah/ Teshamanuparodhena paaratryam yad yadaacharet,tat tannivedayet tebhya manovachanakarmabhih/ Trishveteshvitikrityam hi purushasya samaapyate, esha dharmah parah saakshaadupadharmonya uchyate/ Shraddadhaanah shubhaam vidyaamaad adeetaavaraad api, antyaadapi param dharmam streeratnam dushkulaadapi/ Vishaadapyamritam grahyam balaadapi subhaashitam, amitradapi sadvrittamamedhyaadapi kaanchanam/ Striyo ratnaanyatho vidyaa dharmah shaucham subhaashitam, vividhaani cha shilpaani samaadeyaani sarvatah/ Abraahmanaa dadhyayanam aapatkaale vidheeyate, anuvrajyaa cha shushrushaa yaavadadhyayanam guro/ Naa brahmaane gurau shishyo vaasamaatyantikam vaset, braahmane chaananuchaane kaankshan gatimanuttamam/ Yadi tvaatyantikam vaasam rochayeta guroh kule, yuktah paricharedenama shareeravimokshanaat/ Aa samaapte shareerasya yastu shushrushate gurum, sa gachchatyanjasaa vipro brahmanah sadma saashvatam/Na purvam gurave kim chidupakurveta dharmavit, snaasyastu gurunaa ajnaptah shaktyaa gurverthamaharet/Kshetram hiranyam gaamashvam chatraupanahama asanam, dhaanyam shaakam cha vaasaamsi gurave preetimavahet/ Acharye tu khalu prete guruput্রে gunanvite, gurudare sapinde vaa guruvad vrittimaacharet/ Eteshva vidyamaneshu snaanaasana vihaaravaan. prayunjnaanognishushrusham saadhayed dehamaatmanah/ Evam charati yo vipro brahmacharyamaviplutah, sa gachcchatyuttamasthanam na chaiha jaayate punah/ ( 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. *Pitaa vai gaarhapatyognir maataaagnirdakshinah smritah, gururaahavaneeyastu saaagnitretaa gareeyasi/ Trishvapraadyanneteshu treen lokaan vijayed grihee, deepyamaanah svavapushaa devavad divi modate/* or 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 *Striyo ratnaanyatho vidyaa dharmah shaucham subhaashitam, vividhaani cha shilpaani samaadeyaani sarvatah/* or 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. [ There are enough instances when Kshatriya Kings humbled Brahmanas in the search of Brahman the Ultime Bliss; King Ajatashatru humbled the highly learned Brahmana Gargya vide Brihadaranyaka Upanishad as quoted: II.i.13) *Sa hovaacha Gargyoya evayasmaatmani Purusha etamevaaham Brahmopaasa iti, sa hovaachaajaatashatruh, maa maitasmin samvadishthaah, Atmanveetivaa ahametamupaasa iti; sa ya etamevamupaasta Atmanvi ha bhavati, Atmanvanihaasya prajaa bhavati; sa ha tushnimaasa Gargyah/* (Gargya said: This being who is in the Self is indeed Brahman and I worship him! Ajatashatru replied finally: Gargya Brahmana! indeed, this is what I have always been driving at and you have been following a complicated and highly circuitous route to Brahman. I meditate upon Him in myself who is Surya, Chandra, Lightning, Sky, Air, Fire, Water, reflection of Purusha, his shadow, the sound of his foot steps, the direction of the appearance of the shadow, the specific area of his appearance, and indeed the Inner Self or the Antaratma itself! It is the Self which is Prajapati, Buddhi or Thinking Capacity and Hridaya or Consciousness. As King Ajatashatru analysed and established this Absolute Truth most logically, the Brahmana felt speechless and ashamed of his basic ignorance and bravado!) II.i.14) *Sa hovaachaajaatashatruh etavannviti, etaavaddheeti, naitaavataaviditam bhavati, sa hovaacha Gargya upa twaahaaneeti/* ( Thus King Ajaatashatru said: Brahmana! Is this explanation enough or not! Are you satisfied! Is not this what Brahma Vidya all about! Then Brahmana Gargya felt humbled and mumbled to merely say: Sir, kindly accept me as your student!) Ajaatashatru said: Indeed the usual practice would be that Kshatriyas should approach Brahmanas to teach Brahma Jnaana but this is quite contrary to this practice! However, let me explain to you.] It is not incumbent on a Brahmana Student to live in the Guru kula of a Khatriya/Vaishya Teacher's residence as the former is not learning Vedas or Vedangas, yet, in such cases when the Brahmana decides so, the former ought to be by following all the rules and regulations of Guru Kula including Guru susrusha and brahmacharya and observe the principles that behove of a Guru till the end of his life.

### Chapter Three

*Shath trimshadaabdikam charyam gurau traivedikam vratam, tadardhikam paadikam vaa grahanaantika meva vaa/ Vedaanadheetya vedau va vedam vaaapi yathaakramam, avipltubrahmacharyo grihastha - ashramamavaset/ Tam pratotam svadharmena brahmadaayaharam pituh, sragvinam talpa aaseenamarhayet prathamam gavaa/ Gurunaanumatah snaatvaa samavritto yathaavidhi, udvaheta dvijo bhaaryaam savarnaam lakshanavitam/ Asapindaa cha yaa maaturasagotraa cha yaa pituh, saa*

*prashastaa dvijaateenaam daarakarmani maithune/Mahaantyapi samriddhaanigojaavidhanadhaanyatah, streesambandhe dashaitaani kulaani parivarjayet/ Honakriyam nishpurusham nishchando romashaar - shasam, kshayaamayavyapasmaarishvitrikushthikulaani cha/ Nodvahet kapilaam kanyaam, naadhikangeem na rogeem, naalomikaam naatilomaam na vaachaataa na pingalaam/Nakshar vrikshanadeenamneem naantya parvatanaamikam, na pakshyahipreshyanaamneem na cha bhishana naamikam/ Avyangaangim saumyanamneem hansavaaranagaamineem, tanulomakeshadashanaam mridvaangimudvat striyam/ Yasyaastu na bhaved bhraataa na vijnaayeta vaa pitaa, naupayachcheta taam praajnah putrikaadharmashankayaa/ Savarnaagre dvijaateenaam prashastaa daara karmani, kaamatastu pravrittaanaamimaah syuh kramasho varaah/ Shudraiva bhaaryaa shudrasya saa cha svaa cha vishah smrite, te cha svaa chaiva raagjnascha taashcha svaa chaagrajanmanah/ Na braahmana kshatriyayoraapadyapi hi tishthatoh, kasminshchidapi vrittaante shudra bhaaryaupadishyate/Hinajaati striyam mohaadudvahanto dvijaatayah, kulaanyeva n ayantyashu sasantaanaani shudrataam/ Shudraa - vedee patatyatrerutathyata nayasya cha, shaunakasya sutotpatyaa tadapatyatayaa bhrigoh/ Shudraam shayanamaaropya braahmano yaatyadhogatim, janayitvaa sutam tasyaam braahmanyaadeva heeyate/ Daivapitryaatitheyaani tatpradhaani yasya tu, naashnanti pitridevaastanna cha svargam sa gachchati/ Vrishalopenapotasya nihshvaasopahatasya cha, tasyaam chaiva prasutasya nishkshkritinam vidheeyate/ Chaturnaamapi varnaanaam pretya chaina hitaahitaan, ashtaavimanasamaasena stree vivaahannibodhata/ Braahmo daivastathaivaarshah praajaapatyastathaaasurah, Gaandharvo raakshash chaiva paishaachashchashtamodhamah/ Yo yasya dharmyo varnasya gunadoshau cha yasya yau, tad vah sarvam pravakshyaami prasave cha gunaagunaan/ Shadaanu purvyaam viprasya kshatrasya chaturo - varaan, vishshudrayostu taaneva vidyaad dharmyan aarakshasaan/Chaturo braahmanasya adyaan prashastaan kavayo viduh, raakshasam kshatriyasyaikam asuram vaishyashudrayoh/ Panchaanaam tu trayo dharmyaa dvaavadharmyau smriitaaviha, paishaachashchaasurashchaiva na kartavyau kadaa chana/ Prithak priithag vaa mishrau vaa vivaahau purvachoditau, gandharvo raakshasashchaiva dharmyau kshatrasya tau smritau/ Aachchaadya chaarchayitvaa cha shrutasheelavate svayam aahuya daanam kanyayaa brahmo dharmah prakeertitah/ Yajne tu vitate samyag ritvije karma kurvate, alankritya sutaadaanam daivam dharmam prachakshate/ Ekam gomithunam dve vaa varaadaadaaya dharmatah, kanyaapradaanam vidhivad aarsho dharmah sa uchyate/ Sahaubhau charataam dharmamiti vaachaanubhaashya cha, kanyaapradaanamabhyarchya prajaapatyo vidhih smritah/ Jnaatibhyo dravi - nam dattvaa kanyaayai chaiva shaktitah, kanyaapradaanam svachchandyaadasuro dharma uchyate/ Ichchayaa anyonyasanyogah kanyaayaashcha varasya cha, Gaandharvah sa tu vijneyo maithunyah kaamasambhavah/ Hatvaa chittvaa cha bhittvaa cha kroshantim rudateem grihaat, prasahya kanyaaharanam raakshaso vidhiruchyate/ Suptaam mattaam pramattaam vaa raho yatropagachchati, sa paapishtho vivaahaanaa paishaachashchashtamodhamah/ (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 Grihastaashrama. 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. *Avyangaangim saumyanamneem hansavaaranagaamineem, tanulomakeshadashanaam mridvaangimudvat striyam/* or 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: *Savarnaagre dvijaateenaam prashastaa daara karmani, kaamatastu pravrittaa naamimaah syuh kaamasho varaah/* or 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: *Saunakasya sutotpasthyaa tadapyatyaa Bhrihoh/* or Bhrihu Maharshi opined further that the following generations too lose their identity of 'dwijaas'. 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: *Braahmo daivastathaivaarshah prajaapatyastathaaasurah, Gaandharvo raakshash chaiva paishaachashcha - shtamodhamah/* or Braahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of Brhmanaas, 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. Raakashasa-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 Jyotishtomaadi yagnnginas 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: *Jnaatibhyo dravinam dattvaa kanyaayai chaiva shaktitah, kanyaapradanam svachchandyaadasuro dharma uchyate/* or 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) *Adbhireva dvijagryaanaam kanyadaanam vishishyate, itareshaanaam tu varnaanaam itaretarakaamyayaa/ Yo yasyaishaanaam vivahaanaam manunaa kirtito gunah, sarvam shrinuta tam viprah sarvam keertayato mama/ Dasha purvaan paraan vanshyaanaatmaanaam chaikavinshakam, braahmoputrah sukritakrntimochayatyenasah pitrun/ Daivaudhaajah sutashchaiva sapta sapta paraavaraan, aarshaudhaajah sutastreenstreen shat Shat kaayaudhajah sutah/ Braahmaadishu vivaaheshu chaturshvevaanupurvashah, brahmavarchasvinah putraa jaayante shishtasammataah/ Rupasattvagunopetaaa dhanavanto yashasvinah, paryaaptabhogaa dharmishthaa jeevanti cha shatam samahaah/ Titareshu tu shishteshu nrishansaanritavaadinah, jaayante durvivaaheshu brahmadharma - dvishah sutaah/ Aninditaih stra vivaahairanindyaa bhavati prajaa, ninditairninditaa nrinaam tasmaannindyaan vivarjayeth/ Paanigrahanasanskaarah savarnaassupadishyate, asavarnaa svayam jneyo vidhirudvaahakarmani/ Sharah kshatriyaya graahyah pratodo vaishyakanyayaa, vasanasya dashaa graahyaa shudrayotkrishtavedane/ Rritukaalaabhogam syaat svadaaraniratah sadaa, parvavarjam vrajetchainaam tadvrato ratikaamyayaa/ Rituh svaabhaavikah streenaam raatrayah shodasha smritaah, chaturbhiritaraih saardhamahobhih sadvigarhitaih/ Taasaamaashcha tasrastu ninditaika dashee cha yaa, trayodashi cha sheshaastu prashastaa dasharatrayah/ Yugmaasu putraa jaayante striyoyugmaasu raatrishu, tasmaad yugmaasu putraartho sanvishedaartave striyam/ Pumaan punsodhike shukre stree bhavatyadhike striyaah, samepumaan pumstriyau vaa ksheenolpe cha viparyayah/ Nindyaasvashtaasu chaanyaasu striyo raatrishu varjayan, Brahmachaaryeva bhavati yatra tatraashrame vasan/ Na kanyayaah pitaa vidvaan grihneeyaachhulkamanvapvapi, grihnicchulkam hi lobhena syaan naropatyaavikrayee/ Streedhanaani tu ye mohaadupajeevanti baandhavah, naaree yaanaani vastram vaa te papaa yaantyaadhogatim/ Aarshe gomithunam shulkam ke chidaahurmrishrishaiva tat, alpopyevam mahaan vaapi vikrayastavadeva sah/ Yaasaam naadadate shulkam jnaatayo na sa vikrayah, arhanam tat kumaareena maanrishamsyam cha kevalam/ Pitribhirbhratribhishchaitaah patibhirdevaraistathaa, puja bhushayitavyashcha bahukalyanamipsubhih/ Yatra naaryastu pujiyante ramante tatra devataah, yatra itastu na pujiyante sarvastatraphalah kriyah/ Shochanti jaamayo yatra vinashyatyashu tat kulam, na shochanti tu yatra ita vardhate tad hi sarvadaa/ Jaamayo yaani gehaani shapantyapratipujitah, taani krityaahataaneeva vinashyanti samantatah/ Tasmaadetaah sadaa puja bhushanachchadanashanaih, bhutikaamairnarairnityam satkareshutsaveshu cha/ Santushto bhaaryayaa bhartaa bhartraa bhaaryaa tathaiva cha, yasminneva kule nityam kalyaanam tatra vai dhruvam/ Yadi hi stree na rocheta pumaansam na pramodayet, apramodat punah punah prajanam na pravartate/ Striyaam tu rochamaanaayaam sarvam tad rochate kulam, tasyaam tvarochamaanaayaam sarvameva na rochate/ Kuvivaahaih*

*kriyaalopairvedaanadhyayanena cha, kulaanyakulataam yaanti braahmaatikramena cha/ Shilpena vyavahaarena shudrapatyaischa kevalaih, gobhirashvaishcha yaanaishcha krishyaa raajopasevayaa/ Ayaajyayajanaishchaiva naastikyena cha karmanam, kulaanyashu vinashyanti yaani heenaani mantratah/ Mantratastu samriddhaani kulaanyalpadhananyapi, kulasankhyaam cha gachchanti karshanti cha mahad yashah/ Vaivaahikagnau kurvita grihyam karma yathaavidhi, panchayajnavidhaana cha paktim chaanvaahikim grihee/ Pancha sunaa grihasthasya chulli peshanyupaskarah, kandanee chaudakumbhashcha badhyate yastu vaahayan/*

( 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 Maharshis- 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, shamless 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 goad 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, *yugmaasu putraa jaayante striyoyugmaasu raatrishu, tasmaadyugaamaasu putraarthee samvishe -daartavey striyam/* or 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. *Na kanyaayaah pitaa Vidwaan grahaneeyaacchulkaamanvapi, griheecchulkam hi lobhenasyaannaropatyaavikriyayee/ Streedhanaani tu yemohaadupajeevanti baandhavaah, naareeyaanaani vastram vaa te paapaayaantyadhogatim/* or 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. *Mantratastu smruddhaani kulaanyalpa dhanaan - yapi, kula samkhyam cha gacchanti karshanti cha mahadyashah/* or 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) *Vaivaahikagnau kurvita grihyam karma yathaavidhi, panchayajnavidhaana cha paktim chaanvaahikim grihee/ Pancha sunaa grihasthasya chulli peshanyupaskarah, kandanee chaudakumbhashcha badhyate yastu vaahayan/ Tasaam krameaa sarvaasaam nishkrityartham maharshibhih, pancha kliptaa mahaayajnaah pratyaham grihamedhinaam/ Adhyaapanam brahmajnaah pitriyajnastu tarpanam, homo daivo balirbhauto nriyajnotithipujanam/ Panchaitaan yo mahaaayajnaanna haapayati shaktitah, sa grihepi vasannityam sunaadoshairna lipyate/ Devataatithibhrityaanaam pitreenaamaatmanashcha yah, na nirvapati panchaanaamuchchvasanna sa jeevati/Ahutam cha hutam chaiva tathaa prahutameva cha, braahmyam hutam prashitam cha panchayajnaam prachakshate/ Japohuto huto homah prahuto bhautiko balih, braahmyam hutam dvijaagryaarcha praashitam pitritarpanam/ Svaadhyaaye nityayuktah syaddaive chaivaiha karmani, daivakarmani yukto hi bibharteedam charaacharam/Agnau praastaahutih samyagaadityamupatishthate, Adityaajjayate vrishtirvrishterannam tatah prajaah/ Yathaa vaayum samaashritya vartante sarvajantavah, tathaa grihasthamaashritya vartante sarva ashramah/ Yasmaat trayopyaashramino jnaanannena chaanvaham, grihasthenaiva dhaaryante tasmaaj jyeshthaashramo grihee/ Sa sandhaaryah prayatnena svargamakshayamichchata, sukham chehechchataatyantam yodhaaryo durbalendriyaih/ Rishayah pitaro devaa bhutaanyatithayastathaa, aashaasate kutumbibhyas -tebhyah kaaryam vijaanataa/ Svaadhyayenaarchayetarisheen homairdevaan yathaavidhi, pitreen shraaddhaish cha nrinannairbhutaani balikarmana/ Kuryaadaharahshraddham annadyeno dakena vaa, payomulaphalairvaapi pitriibhyah preetimavahana/Ekamapyaaashayed vipram pitryarthe paanchayajnike,*

*na chaivAatraashayet kim chid vaishvadevam prati dvijam/ Vaishvadevasya siddhasya grihyegnau  
 vidhipurvakam, abhyah kuryaad devataabhyo braahmano homamanvaham/ Agneh somasya chaivaadau  
 tayoshchaiva samastayoh, vishvebhyashchaiva devebhyo dhanvantaraya eva cha/ Kuhvai chaivaanu -  
 matyai cha prajapataya eva cha, saha dyaavaaprithivyoshcha tathaa svishtakkritentatah/ Evam samyag-  
 havirhutvaa sarvadikshu pradakshinam, indraantakappatindubhyah saanugebhyo balim haret/  
 Marudbhya iti tu dvaari kshipedapsvadbhya ityapi, vanaspatibhya ityevam musalolukhe haret/  
 Ucchirshamke shriye kuryaad bhadraakalyai cha paadatah, Brahmavaastoshpatibhyaam tu vaastu  
 madhye balim haret/ Vishvebhyashchaiva devebhyo balimaakaasha utkshipet, divaacharebhyo bhutebhyo  
 naktanchaaribhya eva cha/Prishthavaastuni kurveeta balim sarvaatmabhutaye, pitribhyo balishesham tu  
 sarvam dakshinato haret/ Shunaam cha patitaanaam cha shvapacham paaparoginam vayasaanaam  
 kriimeenaam cha shanakairnirvaped bhuvi/ Evam yah sarvabhutaani braahmano nityamarchati, sa  
 gachcchati param sthaanam tejomurtih pathaarjunaa/ Kritvaitad balikarmaivamatithim purvamaashayet,  
 bhiksaam cha bhikshave dadyaad vidhivad brahmachaarine/ Yat punyaphalamaapnoti gaam dattvaa  
 vidhivad guroh, tat punyaphalamaapnoti bhikshaam dattvaa dvijo grihee/ Bhikshaamapyudapaatram vaa  
 satkritya vidhipurvakam, vedatattvaarthavidushe braahmanaayopapaadayet/ Nashyanti havyakavyaani  
 naraanaamavijaanatam, bhasmi bhuteshu vipreshu mohaa dattaani daatruibhi/ Vidyaa tapassamriddhe -  
 shu hutam vipramukhaagnishu, nistaarayati durgaachcha mahatashchaiva kilbishaat/ Sampraaptaaya  
 tvatithaye pradadyaadaasanaudake, annam chaiva yathaashakti satkritya vidhipurvakam/ Shilaanapyun -  
 chato nityam panchaagninapi juhvatath, sarvam sukruitamaadatte braahmanonarchito vasan/Trinaani  
 bhumirudakam vaak chaturthi cha sunrita, etanyapi sataam gehe nochchidyante kadaa chana/  
 Ekaratram tu nivasannatithirbraahmanah smriitah, anityam hi sthito yasmaat tasmaadatithi ruchyate /  
 Naikagraameenamatithim vipramsaangatikam tathaa, upasthitam grihe vidyaad bhaaryaa yatraagnayopi  
 vaa/ Upaasate ye grihashthah parapaakamabuddhaya, tena te pretya pashutaam vrajantyanaadi  
 daayinah/ Apranodyotithih saayam suryaudho grihamedhinaa, kaale prastavakaale vaa naasyanashnan  
 griihe vaset/ Na vai svayam tadashneyaadatithim yanna bhojayet, dhanyam yashasyamaayushyam  
 svargyam vaatithipujanam/ Asanaavasathau shayyaamanuvrajaamupaasanaam, uttameshuttamam  
 kuryaad heene heenam same samam/ Vaaishvadeve tu nirvritte yadyanyotithiraavrajat, tasyaapyannam  
 yathaashakti pradadyaanna balim haret/ Na bhojanaartham sve viprah kulagotre nivedayet,  
 bhojanaartham hi te shamsan vaantasheetyuchyate budhah/ Na braahmanasya tvatithirgriihe raajanya  
 uchyate, vaishyashudrau sakhaa chaiva jnaatayo gurureva cha/ Yadi tvatithidharmena kshatriyo  
 grihamaavrajat, Bhuktavatsu cha vipreshu kaamam tamapi bhojayet/ Vaishyashudraavapi praaptau  
 kutumbtithidharminau, bhojayet saha bhrityaistavanrisha.nsyam prayojayan/ Itaraanapi sakhyaadeen  
 sampreetya grihamaagataan, prakrittyaannam yathaa shakti bhojayet saha bharyayaa/Suvaasinii  
 kumaareescha rogino garbhinih striyaah, atithibhyogra evaitan bhojayeda vicharaanah/ Adatvaatu ya  
 etebhyah purva bhunjate vichakshanah, sa bhunjaano na jaanaati shvagrihidhaarairjagdhim aatmanah/  
 Bhukstwatha vipreshu sveshu bhrutyeshu chaiva hi bhunjeeyataam tatah paschaadavashishtam tu  
 dampati/ Devaanrisheenmanushyanscha pitrun grihaascha Deevataah, Pujaitwaa tatah paschaa  
 grihashthah sheshabhukbhavet/ Agham sa kevalam bhunkte yah pachatyaaaccha kaaranaat, yajna  
 shishthaashanam hotatsataamannam vidheeyate/*

( 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 Devatas, 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. *Ahutam cha hutam chaiva tathaa prahutameva cha, braahmyam hutam prashitam cha panchayajnaan prachakshate/ Japohuto huto homah prahuto bhautiko balih, braahmyam hutam dvijaagryaarcha praashitam pitritarpanam/* or 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 Grihastis 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 precscribed. 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 bhu devata 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 Devatas 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 Brahmanas 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 Scripts. 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 Panchaagni 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: *anityam hi sthito yasmaattasmaadathiti ruchyate*/ 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) *Rajartvigsntakagurun priyashvashuramatulaan, arhayen madhuparkena parisnavatsaraat punah/ Raajaa cha shrotriyashchaiva yajnakarmanyupasthitau, madhuparkena sampujyau na tvayajna iti sthithi/ Saayam tvannasya siddhasya patnyamantram balm haret, vaishvadevam hi naamaitat saayam praatarvidheeyate/ Pitriyajnam tu nirvartya viprashchandrakshayegnimaan, pindaanvaaharyakam shraaddham kuryaan maasaanumaasikam/ Pitrinaam maasikam shraaddhamanvaahaaryam vidurbudhah, tachchaamishena kartavyam prashastena prayatnatah/ Tatra ye bhojaneeyaah syurye cha*

varjyaa dvijottamah, yaavantashchaiva yaishchaannaistaan pravakshyaamyasheshatah/ Dvau daive  
 pitrikaarye treenekaikamubhayatra vaa, bhojayet susamriddhopi na prasajjeta vistare/ Satkriyaam  
 deshakaalau cha shaucham braahmanasampadah, panchaitaan vistaro hanti tasmaannaihetavistaram/  
 Prathitaa pretakriyaisha pitryam naama vidhukshaye, tasmin yuktasyaiti nityam pretakriyaiva laukikee/  
 Shrotriyaayaiva deyaani havyakavyaani daatribhih, arhattamaaya vipraaya tasmai dattam mahaa -  
 phalam/ Ekaikamapi vidvaansam daive pitrye cha bhojayet, pushkalam phalamaapnoti naamantrajnaa  
 bahunapi/Duraadeva pariksheta braahmanam vedaparagam, teertham tad havyakavyaanam pradaane  
 sotithih smritah/ Sahasram hi sahasra naamaanrichaam yatra bhunjate, ekastaan mantravit preeta  
 sarvaanarhati dharmatah/Jnaanotkrishtaya deyaani kavyaani cha haveenshi cha, na hi hastaavasrig  
 digdhau rudhirenaiva shudhyatah/Yaavato grasate graasaan havyakavyeshvamantravit, taavato grasate  
 pretya deepta shularshtyayogudaan/ Jnanaanishthaa dvijah ke chit taponishthastathaa pare, tapah  
 svaadhyaayanishthaashcha karmanishthastathaapare/ Jnanaanishtheshu kavyaani pratishthaa-  
 pyaaniyatnatah, havyaani tu yathaanyaayam sarveshveva chaturshvapi/ Ashrotriyah pitaa yasya putrah  
 syaad vedapaagah, ashrotriyo vaa putrah syaat pitaa syaad vedapaaragah/ Jyaayaansamanayorvidyad  
 yasya syaatshrotriyah pitaa, mantrasampujanaartham tu satkaaramita -rorhati/ Na shraaddhe bhojayen  
 mitram dhanaih kaaryosya sangrahaah, naari na mitram yam vidyaat tam shraaddhe bhojayed dvijam/  
 Yasya mitra pradhaanaani shraaddhaani cha havinshi cha, tasya pretya phalam naaasti shraaddheshu  
 cha havishshu cha/ Yah sangataani kurute mohaatshraaddhena maanavah, sa svargaachchyavate  
 lokaatshraaddhamitro dvijaadhamah/ Sambhojaani saabhihita paishaachi dakshina dvijaih, ihaivaaste  
 tu saa loka gaurandhevaikaveshmani/ Yathairine beejamuptvaa na vaptaa labhate phalam, tathaaan  
 riche havirdattvaa na daataa labhate phalam/ Daatreen pratigraheetrishcha kurute phalabhaaginah,  
 vidushe dakshinaam dattvaa vidhivat pretya chaiha cha/ Kaamam shraaddherchayen mitram  
 naabhirupamapi tvarim, dvishata hi havirbhuktam bhavati pretya nishphalam/ Yatnena bhojayet  
 shraaddhe bahvricham vedapaaragam, shaakhaantagamathaadhvaryum Chandogam tu samaaptikam/  
 Eshaamanyatamo yasya bhunjeeta shraaddhamarchitah, pitrinaam tasya tripti syatshashvatee  
 saptapaurushi/ Esha vai prathamah kalpah pradaane havyakavyayoh, anukalpastvayam jneyah sadaa  
 sadbhiranushtitah/Maataamaham maatulam cha svasreeyam shvashuram gurum,dauhitram vitpatim  
 bandhum Ritvigyaajyau cha bhojayet/ Na brahmanam pareeksheta daive karmaani dharmavit, pitrye  
 karmani tu praapte pareeksheta prayatnatah/ Ye stenapatitakleeba ye cha naastikavriittayah, taan  
 havyakavyayorvipraananarhaan manurabraveet/ Jatilam chaanadheeyaanam durbalam kitavam  
 tathaa,yaajayanti cha ye pugaanstanshcha shraaddhe na bhojayet/ Chikitsakaan devalakaan maamnsa  
 vikrayinastathaa, vipanena cha jeevanto varjyah syurhavyakavyayoh/ Preshyo graamasya raajnashcha  
 kunakhee shyaavadantakah, pratiroddha guroshchaiva tyaktaagnirvardhushistathaa/ Yakshmee cha  
 pashupaalashcha parivettaa niraakritih, brahmadvishparivittishcha ganaabhyantara eva cha/  
 Kusheelavovakeerni cha vrishaleepatireva cha, paunarbhavashcha kaanashcha yasya chaupapatingrihe/  
 Bhritakaadhyapako yashcha bhritakaadhyapitastathaa, shudrashishyo guruhchaiva vaagdushtah  
 kundagolakau/ Akaarane parityakta maataapitroorgurostathaa, braahmairyaunaishcha saMm bandhah  
 sanyogam patitairgatah/ Agaardahee garadah kundaamshi somavikrayee, samudrayayee bandee cha  
 tailikah kutuakaarakah/ Pitraa vivadamanashcha kitavo madyapastathaa, paaparogyabhishastashcha  
 dambhiko rasavikrayiDhanuhsharanaam kartaa cha yashchaagredidhishupatih, mitradhrug  
 dyutavrittishcha putraachaaryastathaiva cha/Bhraamari gandamaalee cha shvitryatho pishunastathaa,  
 unmattondhashcha varjyah syurvedanindaka eva cha/ Hastigoshvaushtradamako nakshatrairyash -cha  
 jeevati, pakshinaam poshako yashcha yuddhaacharyastathaiva cha/ Srotasaam bhedako yashcha teshaam  
 chavarane ratah, grihasanveshako duto vriksharopaka eva cha/ Shvakrede shyenajeevee cha

*kanyaaduushaka eva cha, hinsro vrishalavrittishcha ganaanaamchaiva yaajakah/ Achaaraheenah keebashcha nityam yaachanakastathaa, krishijiveeshleepadi cha sadbhirnindita eva cha/ Aurabhriko maahishikah parapurvapatistathaa, pretaniryaaapakashchaiva varjaneeyaah prayatnatah/ Etaan vigarhitacharanapaankteyaan dvijaadhamaan, dvijaatipravarao vidvaanubhayatra vivarjayet/ Brahmano tvanadheeyaanastrinaagniriva shaamyati, tasmai havyam na daatavyam na hi bhasmani huyate/*

(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 Vaishwadeva 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 Pirtuyagjna 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; *Jnaanotkrishtaya deyaani kavyaani cha haveenshi cha, na hi hastaavasrig digdhau rudhirenaiva shudhyatah/* 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. *Daatreen pratigraheetrishcha kurute phalabhaaginah, vidushe dakshinaam dattvaa vidhivat pretya chaita cha/* or any ‘daana prakiya’ to a vedic brahmana assures excellent berths in the upper lokas alike 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 vidwaan 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: *Maataamaham maatulam cha svasreeyam shvashuram gurum, dauhitram vitpatim bandhum Ritvigyaajyau cha bhojayet/* or maternal grandfather, maternal uncle, sister’s sons, father in law, one’s own guru, daughter’s sons or ‘douhitrās’, 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 participate 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) *Apaanktadaane yo daaturbhavatyurdhvam phalaudayah, daive havishi pitrye vaa tam pravakshyaa -myasheshatah/ Avratairyad dvijairbhuktam parivetryadibhistathaa, apaankteyairyadan yaishcha tad vai rakshaansi bhunjate/ Daaraagnihotrasanyogam kurute yograje sthite, parivetta sa vijneyah parivittistu purvajah/ Parivittih parivettaa yayaa cha parividyate, sarve te narakam yaanti daatriyaajakapanchamah/ Bhraturmritasya bhaaryayaam yonurajyeta kaamatah, dharmenaapi niyuktayaam sa jneyo didhishupatih/ Paradaareshu jaayete dvau sutau kundagolakau, patyau jeevati kundah syaan mrite bhartari golakah/ Tau tu jaatau parakshetre praaninau pretya chaiha cha, dattaani havyakavyaani naashayanti pradaayinaaam/ Apaanktyo yaavatah panktyaan bhunjaanaanupashyati, taavataam na phalam tatra daataa praapnoti baalishah/ Veekshyaandho navateh kaanah shashteh shvitree shatasya tu, paaparogi sahasrasya daaturnaashayate phalam/ Yaavatah sansprished - angairbraahmanaanaan shudrayaajakah, taavataam na bhaved daatuh phalam daanasya paurtikam/ Vedavidchaapi viprosya lobhaath krittva pratigraham, vinaasham vrajati kshipramaamapatrami - vaambhasi/ Somavikrayine vishthaa bhiShaje puyashonitam, nashtam devalake dattamapratishtham tu vaardhushau/ Yat tu vaanijake dattam naiha naamutra tad bhavet, bhasmaneeva hutam dravyam tathaa paunarbhava dvije/ Itareshu swatvapaankta -yeshu yathoddishteshvasaadhusu, medosringmaansa-majjaasthi vadantyannam maneeshinah/ Apaantyopahata panktih paavyate yairdvijottamaih, taannibodhata kaartsnyena dvijaagrayaan panktipaavanaan/ Agrayaah sarveshu vedeshu sarva pravachaneshu cha, shrotriyaanvayajaashchaiva vijneyaah panktipaavanah/ Trinaachiketah panchaagni -strisuparnah shadangavit, Brahmadeyatma santaano jyeshthasaamaga eva cha/ Vedaarthavit pravaktaa cha brahmachaaree sahasradah, shataayushchaiva vijneyaa braahmanah pankti paavanah/ Purvedyuraparedyurvaa shraaddhakarma -nyupasthite, nimantrayet trayavaraan samyagvipraayaan*

*yathauditaan/ Nimantrito dvijah pitrye niyataatmaa bhavet sadaa, na cha Chandaansyadheeyita yasya shraaddham cha tad bhavet/ Nimantritaan hi pitara upatishthanti taan dvijaan, vayuvatchaanu gachchanti tathaaseenaanupaasate/ Ketitastu yathaanyayam havye kavye dvijottamah, katham chidapyati kraaman paapah sukarataam vrajet/ Amantritastu yah shraaddhe vrishalyaa saha modate, daaturyad dushkritam kim chit tat sarvam pratipadyate/ Akrodhanaah shauchaparaah satatam brahmachaarinah, nyastashastra mahaabhagaah, pitarah purvadevataah/ Yasmaadutpattireteshaam sarveshaama - pyasheshatah, ye cha yairupacharyaah syurniyamaista -annibodhata/Manorhairanyagarbhasya ye mareechyaadayah sutah, teshaam rishinaam sarveshaam putrah pitriganaah smritaah/ Viraat sutaah somasadah saadhyanaam pitarah smritaah, agnishvaattaa -shcha devaanaam maareechaa loka - vishrutaah/ Daityadaanava yakshaanaam gandhar vauraga raakshasaam, suparnakinnaraanaam -cha smriitaa barhishadotrijaah/ Somapaa naama vipraanaam kshatriyaanaam havirbhujah, vaishyaa naama yapaa naama shudraanaam tu sukaalinah/ Somapaastu kaveh putraa havishmantongirahsutaah, pulastyasyajyapaah putraa vasishthasya sukaalinah/ Agnidagdhaanagnidagdhaan kavyaan barhisihada - stathaa, agnishvaattamshcha saumyaansh cha vipraanaameva nirdishet/ Ya ete tu ganaa mukhyaah pitrinaam parikeertitaah, teshaampeeha vijneyam putrapautramanantakam/ Rishibhyah pitaro jaataah pitriibhyo devamaanavah, devebhyastu jagat sarvam charam sthaanvanupurvashah/ Raajatairbhajanair -eshamatho vaa rajataanvitaih, vaaryapi shraddhayaa dattamakshayaa yaupakalpate/ Daivakaaryaad dvijaateenaam pitriikaaryam vishishyate, daivam hi pitrikaaryasya purvamyayanam shritam/ Teshaamaarakhsa bhuaam tu purvam daivam niyojayet, rakshaamsi vipralumpanti shraaddhamaa - rakshavarjitam/*

( 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 the *agnayaah, sarveshu vedaeshu sarva pravashaneshu cha, shrotriyaanva yagjnaa - shchiva vigjneyaah pankipaavanaah/* or those replete with learning of Vedas and Vedaangaas and the



descendents of impeccable heritage of Shrotriyaas viz. ‘Trinakiketas’ or who preserve Panchagnis, as defined in Kathopanishad viz. those seekers who worship the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya 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 of 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: *akrodhanaah shauchaparaah satatam brahmacharinah, nyastashastraah mahaabhagaah, pitarah purvadevataah/* or 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: *Manorhairanya-garbhasya ye mareechaadayah sutah, teshaam rishinaam sarveshaam putrah pitriganaah smritaah/* The ever glorious Swayambhu Manu’s progeny like Maharshis Marichi:

[In this context, Padma Purana states: In Swarga loka, there are seven kinds of ‘Pitaras’, three ‘Murti Rahit’ or without Form and four ‘Murti maan’ (with Form)-all of them being ‘Tejaswis’ or highly illuminated. The Formless Pitruganas are the progeny of Vairaja Prajapati called as Vairaja Pitruganas and Devaganas perform Yagnas to them. There are some lokas famed as Somalokas, where Sage Kashyap’s putra Pitruganas reside. Devatas always demonstrate devotion to them. Agnishpatha Pituganas reside there only. There is another ‘Vibhraaj’ named loka in Swarga, where Bahirshad sanjyak Pitruganas reside. In these Lokas, there are thousands of Peacock Formed Aeroplanes and ‘Sankalpamaya’ (thought-based) Tree yielding fruits as per wishes and Pitaras in these Lokas, who too perform Shraadhhas to their ancestors, are knowledgeable about Spiritual Matters and enjoy full contentment of existence. In another Loka called Martanda those Pitragans of Marichi Garbha stay. Angira Muni Putras reside in Havishman loka; those who perform Shraddhas in Tirthas are entitled in Pitru loka. Some Pitaras could stay in Kamadugdha loka as per their wishes. Similarly, Pitras who were the descendents of Sages Kardama, Pulaha, Kulaha, Bhrigu; Bharadwaja etc. are also comfortably accommodated in other Pitralokas. Beyond Brahma loka is the Sumanasa loka where Pitras called Somapas reside who also partake in the task of Srishti and often visit Manasarovar. Those Vidyavans who tend to satisfy Pitras with Shraddha Daan by pronouncing the word ‘Swadha’ and perform ‘havans’ are expected to be highly fortunate! Procedurally, those who perform rites facing the Dakshina direction, with Yagnopaveeta in ‘Apasavya’ or wearing it on

right shoulder, using Tarpana's with Black Til and water and recite the Swadha Mantra by giving away ghee in the Fire-pit are stated to be the 'dhanyas' or the blessed ones. The material liked in the fire oblations are Kusha grass, 'udat dal' (black gram), 'saathi dhan' rice, cow milk, honey, 'sawa', 'jow', Moong (Green gram), Sugarcane and white flowers are the most liked material for Pitras. On the other hand the following materials be avoided viz. Masoor dal, matar, Rajamash, kulthi, kamal, bilwa, Madara, Dhatura, Paaribhatraat, Rushak, Goat milk, Mahuva etc. By pleasing the Pitras, the devotees concerned secure physical strength, good health, good progeny and Swarga Prapti. 'Havishyamaana Sanjnak' Surya Deva who is the Chief of the Shraddhas is stated to bestow immediate fruits for the 'homa karyas' so performed. In fact, daily shraaddhas with 'Anna' (cooked rice), water or milk and fruits/ mulas (sprouts) are highly recommended. There are three kinds of Shraddhas viz. Nitya (regular), Naimittika (Occasional) and Kaamyas (aiming at a purpose). Nitya Shraddha need not be elaborate with formal 'Arghya Pradana' and 'Avahana' viz Offering formal Achamana and Welcome with the contents of Mantras. This may be construed as 'Adaiva' or targetted to a specific deity. But on 'Parva dinas' or special days, Parvana Shraddha is to be performed but those who undertake this Shraddha need to possess the requisite qualifications such as Vedajna, Mantra-Japa performer, Purana Vidwan, Pitru bhakta, etc. In fact, one should take pains to engage in such shraddhas. On the other hand, certain persons should be avoided such as Patitas (immoral), Napumsak (Impotent), diseased and manipulative. The invited Brahmanas for the Shraddhas are stated to assume the Sacred Form of Vayu Deva and usher the Pitras as the Brahmanas so seated. The 'Pindadaan Vedika' or the Platform to arrange the 'Pindas' of the three generation Pitras be kept ready before hand. The various material required for the Ceremony such as Jalapatra, Kamsya patra, Prokshana, Samidha, Kusha, Tilapatra, Clean Vastra, Gandha, Dhupa, chandana etc. be arranged towards the Southern side at a place purified with cow dung and urine, while Yagnopaveet should be on the right shoulder. In fact, the golden rule is that all actions related to and meant for the Three Generation Pitras of the deceased father/grand father/great grand father or deceased mother/ paternal grand mother/ paternal great grand mother, should be performed with Yagnopaveet on the right shoulder; actions related to Pitras or Rishis should accompany the Yagnopaveet around the neck as a Mala (garland); and all the actions related to the invocation of Devas and 'Punya Karyas' should accompany the Yagnopaveet in the normal wearing condition viz. on the left shoulder. At the outset, the 'Karta' or the Performer(s) of Shraddha are required to settle down on a 'darbhayukta Asana' Seat with darbha underneath and formally perform 'Achamana' with 'mantrochharana' or recitation of mantra. Normally, two Brahmanas are appointed one to represent Vaishwadeva and another for Pitras, in addition to the Chief Conductor. The Vaishva deva is formally set in the Fire-Pit and Agni, Soma and other deities are satisfied with ghee, Anna or cooked rice etc. The Anna Sesha (remainder) after the 'homa' may be converted as small 'Pindas' and given away to Brahmanas one by one along with til and water. The main Pindas are then placed on the Pinda Vedika in a row, representing the Three Generations of the Departed Souls, dressed with Kushas, tilas and water, worshipped with chandana, Dhupa and Naivedya, lift them up as gestures of daan on the ground from the Vedika along with mantras. The Pindaas are then consumed by cows, or goats, or Agni or are left in running waters; some times the wife of the householder or the Karta desirous of securing progeny might consume the middle pinda representing the grandfather along with appropriate mantra 'Aadhhatta Pitaro Garbham' etc. Then the Brahmanas are satisfied with wholesome meals, dakshina and Vastram; Pitru tarpanas are formally performed by the Karta and thereafter the Karta and the family take the 'Pitru sesha'. The normal expectation is that neither the Brahmanas engaged, nor the Karta should have another meal on the same day; resist from sleeping after the Ceremony during the day and observe abstinence and, silence, etc.]

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 Sukalani. 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.

[Padma Purana describes the creation process of Pitru Ganas as follows as : Creation of Eight Vasus, Eleven Rudras, Twelve Adityas, Forty nine Marudganas and Fourteen Manus: The initial lot of 'Prajavarga' was created by 'Sankalpa' (Thought), 'Darshana' (Vision) and 'Sparsha' (Touch). But, the process of creation adopted by the aforesaid methodology was not quick enough as Daksha Pajapati initiated man-woman body contact by which means the process of Srishti became faster and more definitive; by adopting this technique, his wife 'Veerini' gave birth to ten Dharmas, thirteen Kashyapas, twenty seven Chadramas, four Agnishtomikaas, two 'Bhrigu Putras', two Kushashvas and two Maharshi 'Angeeras'. The broadening the family base took place henceforth. Dharma's wives were Arundhati, Vasu, Jaami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta, Sandhya, and Vishwa. Devas were born as follows: Vishwa begot Vishwadeva; Sandhya -naamak Devatas were born of Sandhya; Marutvati gave birth to Marut Devas; Vasu begot 'Ashta Vasus'; Bhanu gave birth to Bhanu; Muhurtamani Devas were born to Muhurta Devi; from Lamba was born Ghosh; Jaami gave birth to Nagavidhi Kanya; from Arundhati were born all the 'Praanis' on Earth and Sankalpas were born Sankalpa. These Devas were spread over and illuminated. The Ashta Vasus were Aapa, Dhruva, Soma, Dhara, Anila, Anala, Prathyusha, and Prabhasa. Aapa had four sons viz. Shanta, Vaitanda, Saamba and Muni Babhru and these are 'Yajna Rakshaka Adhikaaris' or the Security Officials of Yajnas. Dhruva's son was called Kaal and Soma's son was Varcha; Dhara's sons were Dravina and Havyavaaha; Anil's putras were Praana, Ramana and Sharira. Anal had several sons and were like Agni; they were born of 'Sarkhandhis' (sea shore grass); significant ones of these were Shaakha, Upashaakha and Naigameya. As 'Krittikas' as well as Agni were responsible in the birth of Skanda Deva, he is also known as Kartikeya. Prathysha's son was Devala Muni and Vishwakarma Prajapati was the son of Prabhasa and the Architect and Builder of Devas. Ekadasha Rudras viz. Ajaikapaada, Ahirbhudhnya, Virupaaksdha, Raivata, Hara, Bahurupa, Thraimbaka, Saavitra, Jayanta, Pinaki, and Aparajita are the Chiefs of Rudra ganas numbering eighty four crore Ganas, each wearing Trishuls. Kashyapa's progeny from his wives Aditi, Diti, Danu, Arishta, Surasa, Surabhi, Vinata, Taamna, Krodhavasha, Ira, Kadru, Khasa and Muni was in multitudes. During the present Vaivaswata Manvantara, there are Twelve Adityas Adityas viz. Indra, Dhata, Bhaga, Twashta, Mitra, Varuna,

Aryama, Viviswan, Savita, Pusha, Amshuman and Vishnu. These Aditya's were born to Kashyap and Aditi.

*Padma Purana further details* : In Swarga loka, there are seven kinds of 'Pitaras', three 'Murti Rahit' or without Form and four 'Murti maan' (with Form)-all of them being 'Tejaswis' or highly illuminated. The Formless Pitrujanas are the progeny of Vairaja Prajapati called as Vairaja Pitrujanas and Devaganas perform Yagnas to them. There are some lokas famed as Somalokas, where Sage Kashyap's putra Pitrujanas reside. Devatas always demonstrate devotion to them. Agnishpatha Pitrujanas reside there only. There is another 'Vibhraaj' named loka in Swarga, where Bahirshad sanjyak Pitrujanas reside. In these Lokas, there are thousands of Peacock Formed Aeroplanes and 'Sankalpamaya' (thought-based) Tree yielding fruits as per wishes and Pitaras in these Lokas, who too perform Shraadhhas to their ancestors, are knowledgeable about Spiritual Matters and enjoy full contentment of existence. In another Loka called Martanda those Pitrujanas of Marichi Garbha stay. Angira Muni Putras reside in Havishman loka; those who perform Shraddhas in Tirthas are entitled in Pitru loka. Some Pitaras could stay in Kamadugdha loka as per their wishes. Similarly, Pitras who were the descendents of Sages Kardama, Pulaha, Kulaha, Bhrgu; Bharadwaja etc. are also comfortably accommodated in other Pitralokas. Beyond Brahma loka is the Sumanasa loka where Pitras called Somapas reside who also partake in the task of Srishti and often visit Manasarovar. Those Vidyavans who tend to satisfy Pitras with Shraddha Daan by pronouncing the word 'Swadha' and perform 'havans' are expected to be highly fortunate! Procedurally, those who perform rites facing the Dakshina direction, with Yagnopaveeta in 'Apasavya' or wearing it on right shoulder, using Tarpana's with Black Til and water and recite the Swadha Mantra by giving away ghee in the Fire-pit are stated to be the 'dhanyas' or the blessed ones. The material liked in the fire oblations are Kusha grass, 'udat dal' (black gram), 'saathi dhan' rice, cow milk, honey, 'sawa', 'jow', Moong (Green gram), Sugarcane and white flowers are the most liked material for Pitras. On the other hand the following materials be avoided viz. Masoor dal, matar, Rajamash, kulthi, kamal, bilwa, Madara, Dhatura, Paaribhatraat, Rushak, Goat milk, Mahuva etc. By pleasing the Pitras, the devotees concerned secure physical strength, good health, good progeny and Swarga Prapti. 'Havishyamaana Sanjnak' Surya Deva who is the Chief of the Shraddhas is stated to bestow immediate fruits for the 'homa karyas' so performed.

Parashara Smriti is quoted in respect of Amavasya Tarpana: Tarpana Vidhana: *Ruk Saamaadrthvaa Vedoktaan Japya mantraa yajushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah/* (Vashishtha Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: *Shuchi Vastradharah snaato Devarshi Pitru tarpanam, Tessaameva hi tirthena kurveet susamaahitah/* (Only on wearing clean clothes after bathing and poised with unperturbed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their satisfaction. *Praaggeshu Suranstar penmanushyaanchaiva madhyatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/* (As prescribed for example in Agni Purana: Tarpana Karya needs to be performed facing East in the Savya Yagnopaveeta position to Devas; to Rishis facing the East again with yagnopaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yagnopaveeta worn as 'apa savya' or 'Praacheenaa veeti' or in the reverse position reciting 'Swadhaanamah tarpayami'. While performing nitya tarpana, both the hands can be used while Shraddhaadi tarpana needs to be performed with one hand only. Pitru Devas would not be contented if tarpana is performed from a higher plane position into water

flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi apana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas. One theory is that tila tarpana should be avoided in house holds on Saptami Sundays keeping in view the welfare of wife and sons. Also for one year after weddings and half a year after Upanayanas, tila tarpana be avoided in the house holds but on water banks. Now, tarpana needs to be done in favour of one and all: Maharshi Yagñavalkya confirms: *Brahmaanam tarpayet purvam Vishnum Rudram Prajapatim, Vedaan Chhandaamsi Devaamscha Rishem chaiva tapodhanaan/Tathaa Devaan Gandharva Naagaan Saagaraani Parvataani, Saritotha Manushyaamcha Yakshaan Rakshaamsi chaivahi/ Pishaachaamscha Suparmaascha bhutaananyatha pashumstathaa, Vanaspatinoshadheemscha bhutagraamaamscha turvidhaan---sarvaan pitruganaamsthaa Maataamahaamscha satatam shraddhayaa tarpate Dwija/*(One needs to perform Tarpana to one and all right from Vishnu Rudra Prajapati, Vedas, Chhandaas, Devataas, Rishis, Gandharvas, Nagas, Saagaras, Parvatas, Saritas or water flows, Manushyas, Yakshas, Raakshasaas, Pishaachas, Suparnas, Bhutaas, Pashus, Vanaspatis, Ouashadhis, and so on).

*Deva Tarpana:* This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishayah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/* Now pour water with the left hand into the open right palm releasing water from the tips of four fingers; three darbhas need to be placed on the right palm with the tips of darbhas aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam, Om Vishnum tripyataam, Om Rudrah tripyataam, Om Prajapatih tripyataam, Om Devaah tripyantaam, Om Devyah tripyantaam, Om Vasavah Tripyantaam, Om Rudraah tripyantaam, Om Adityaag tripyantaam, Om Chhandaamsi tripyantaam, Om Vedaah tripyantaam, Om Rishayah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyaah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam, Om Pishaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhyah tripyantaam/* Details of Vasu Rudra Adityaas : *Dhruvo Dharmascha Somascha Aapaschaivaanilonalah, Pratyushascha Prabhaatascha Vasavoshtoa prakeertitaah/ Ajaikapaada-ahirbudhnaghyo Virupaakshaya Raivatah/ Harascha Bahurupascha Trayambikascha Sureshwarah, Saavitrasha Jayantascha Pinaaki chaaparaajitah, Yeto Rudraah samaakyaataa Ekaadasha Surottamaah/ Indro Dhaataa Bhagah Pushaa Mitroya Varunoryamaa/AhirVishwaan Twashtaa cha Savitaa Vishnurevacha, Yeto Divyaah Pitarah Pujyaa sarvey prayatratah/* (Paitheena Darshana) (Ashta Vasus are Dhruva, Dharma, Soma, Apa, Anila, Anila,

Pratyusha, and Prabhasa; Ekaadasha Rudraas are Ajaikapaada, Ahibudhna, Virupaaksha, Raivata, Hara, Bahu Rupa, Trayambaka, Sureshwara, Saavitra, Jayanta, and Pinaki. Dwadashaadityas are Indra, Daata, Bhaga, Pusha, Mitra, Varuna, Aryama, Archi, Vivaswaan, Twashta, and Vishnu).

Rishi tarpana: The same procedure as in Deva Tarpana above to be followed. Om Kashyapah tripyataam, Om Atrih tripyataam, Om Vasishthah tripyataam, Om Vishwaamitra tripyataam, Om Gautamah tripyataam, Om Bharadwaajah tripyataam, Om Jamagagnih tripyataam, Om Angeeraah tripyataam, Om Kutsah tripyataam, Om Bhrighuh tripyataam/

*Divya Manusha tarpana:* The revised procedure requires change of sitting position to face the northern direction and wearing the Yagnopaveeta like a garland and with raised knees and making two oblations in respect of each : *Om Sanakah tripyataam Om Sanakah tripyataam, Om Sanandah tripyataam Om Sanandah tripyataam, Om Sanaatanah tripyataam om Sanaatanah tripyataam, Om Sanatkumarah tripyataam om Sanatkumaraha tripyataam, Om Kapilah tripyataam om Kapilah tripyataam, Om Aasurih tripyataam om Aasurih tripyataam, Om Odhuh tripyataam om Odhuh tripyataam, Om Pancha Sikhah tripyataam om Pancha Sikhah tripyataam/*

*Divya Pitri Tarpana:* The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnopaveeta in reverse position as ‘praacheenaa veeti’, with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls :*Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhayah swadhaa namah,tebhayah swadhaa namah, tebhayah swadhaa namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah,tebhayah swadhaa namah, tebhayah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah, tebhayah swadhaa namah tebhayah swadhaa namah/*

Pitri Tarpana: *Om aagacchantu me piratah imam gruhnantu jalaanjalim/* (May my ancestors present themselves here and receive my oblations) *Mama Sarva janmeshu Pitarah/ Pitaamahaah/ Prapitaamahaah/trupyantaam idam tilodakam swadhaayibhyah tebhayah swadhaa namah, tebhayah swadhaa namah/ tebhayah swadhaa namah/ Mama Sarva janmeshu Maatarah/ Pitaamahyah/ Prapitaamahya/ trupyantaam idam tilodakam swadhaaibhyah taabhyah swadhaa namah, taabhyah swadhaa namah/ taabhyah swadhaa namah/* On this pattern, replacing ‘tebhayah’ for males and ‘taabhyah’ for females, following tarpanas be performed alternatively. In respect of Male Pitras: *Patayah/ Putraah/ Mataamah/ Pra mataamahaah/ Vriddha pramaataamahah/ Bhraatarah* or brothers/ *Pitruvyah* or father’s brother(s)/ *Swasurah* or fathers in law, *Maatula* or mother’s brother; *guravah* or teacher,

sishyaah or disciples, sakhaah or friend/ Aptajanaah or dear ones. In respect of Female Pitris: Wives/ Kanyas/ Mataamahyah or Mother's father/ Pramaataa mahyah or mother's grand father/ Vriddha Pramaataamaha or mother's great grand father/ bhaginya or sisters/ pitru bhaginya or father's sister/ Matru bhaginya or mother's sister/ Swasura patni or mother in law/ and so on. All the above are in reference of *Mama sarva janmeshu---*

Now in reference to the Karta's own Pitru ganas: *Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/* (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father's mother, father's grand mother, Co mother if any, datta / adopted putra's parents if any, mother's father, mother's grandfather, mother's mother and the latter's mother in law, wife, sons, self's brothers, father's brothers, mother's brothers and their wives, daughters, sisters, grand sons, father's sisters, mother's sisters, son-in-law, brother's-in-law, and their wives, daughter-in-law, mother's brothers, wife's brothers, mother-in-law, Guru and the Trader, the Supplier of household goods)

Tarpana prayoga: Achamya; *Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/* ( After achamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as sharmaanam, Kshatriyas as Varmaanam and Vaishyas as Guptam/ Following is the order in which the tarpana is made: Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham----Prapitaamaham---- /Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamahtarpayami (three times); Prapitaamahim-gotramdaam-Swadhaanamah tarpayaami(3 times)

Likewise, Sa-patni maataram or step mother-gotraamdaam-swadhaa-(3); as also Janaka pitaram/ Janaka Mataram. *Maataamaham* or mother's father-gotram-swadhaanamah tarpayami (3); *Maatuh pitaamaham—Maatuh Prapitaamaham---*; *Maataamahim* or mother's mother- gotramdaam-Swadhaanamah tarpayaami (3); *Maatuh Pitaahim- gotram daam-Swadhaanamah tarpayaami (3); Maatuh Praptamahim-gotraamdaam-Swadhaanah tarpayaami (3);* *Atma patnim* or karta's wife- gotramdaam swadhaanah tarpayaami (3); *Sutam* or sons/ *bhraataram* or brothers; *Pitruvyam* or father's brother; *Matulam* or mother's brother; *duhitaram* or daughter; *bhagini* or sister; *Douhitrah / douhitri* or daughter's son/ daughter; *bhaagineyam* or sister's son; *Pitru bhagini* father's sister; *Maatru bhagini* or mother's sister; *Jaamaataram* or son-in-law; *bhaavukam* or brother-in-law; *Snushaam* or wife of brother in law; *Swasura* or father in law; *Swashrum* or mother in-law; *Syalakam* or wife's brother; *Gurum*; *Rikthinam* or House hold trader. After duly performing tarpana to all the relatives, the rest of the tilodaka on the vessel be released reciting: *Narakeshu samasteshu yaatanaasu cha ye sthitaah, teshaa aapyaayanaayaitat eayate salilam mayaa, Ye bandhavaa baandhavaascha yenya janmani baandhavaa, te triptimakhisaayaantu yaschaasmattobhi vaanchati/ Ye mey kuley lupta pindaah putra daara vivarjitaah, teshaa hi datthamakshayyam idamastu tilodakam, Aabrahmastamba paryantam Devarshi Pitru maanavaah, Trupyantu Pitarah sarve Maatru Maataa mahaadayah, Ateeta kula koteenam Sapta dwipa nivaasinaam, Aabrahma bhuvanaat lokaat idamastu tilodakam/* There after recite the following:

*Yekechaasmat kule jaataa Aputra agotrinomritaah, Te gruhnantu mayaa dattam sutra nishpeeda - nodakam/* (In our Vamsha among our gotra dharis, those who died without sons and thus could not perform obsequies, may I offer due homage by way of 'sutra nishpeedanam' or pressing water out of my yagnopaveeta which is being worn as a garland now before wearing normally!)

At the end of the Tarpana Kriya as described above, the remaining water meant for tila tarpana be thrown away, fill up the vessel with fresh water, sit in eastward and perform Deva Tarpana by looking at Surya Deva and recite: Om Suryaya namah, Om Agnaye namah, Om Prithivya namah, Om Varunaaya namah, Om Shivaaya namah, Om Vishnave namah/ *Anena yathaa shakti kritena Devarshi Pitru tarpanaakhyena karmanaa Bhagavan Pitru swarupi Janaardana Vaasu deva Parameshwara preeetaam na mama/ Om tat sat/ Om Shri Krishnaarpanamastu/Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/*

Amaavasya Tarpana Phala Shruti: *Amaavaasyastu ye Martyaah prayacchanti tilodakam, Paatramoudumbaram graahyam Madhu mishram tapodhanam/ Kritam bhagvati taih Shraaddham sarahasyam yathaa vidhi, Hrishta pushtamanaasteshaam prajayante prajaa dhruvam/ Kula Vamshasya Vriddhistu pindadasya phalam labhet, Shraddhaayutastu yah kuryaatritrunaa manrunaa manruno bhavet/* (Maha Bharata Anushaasanika Parva-125 Adhyaaya) (Pitru Devas asserted: Amavasya tila tarpana from a madhu mishra Aoudumbara Paatra is as fruitful as a formal Shraddha Kriya; this would bestow the fruits of excellent progeny and Vamsha Vriddhi besides fulfillment and happy life ahead!) Yama Tarpana: This tarpana is to be performed on Aswiyaja Krishna Chaturdashi or on Krishna Paksha Chaturdashi coinciding with Tuesdays: *Pretotsava Chaturdashyaam kaaryantu Yama tarpanam, Krishnangaara Chaturdashyaamapi kaaryam sadaiva vaa/ Yamaaya Dharma Raajaaya Mrityave chaanta kaayacha, Vaivaswataaya Kaalaaya Sarva Bhuta Kshayaaya cha/ Ouodumbaraaya Dadhnaaya Neelaaya Parameshhtiney, Vrikodaraaya Chitraaya Chitraguptaaya tey namah/* (Yama tarpana is to be performed on Aswiyuja Krishna Chaturdashi or on Krishna Paksha coinciding with Tuesday. This has to be addressed to: *Yamaaya namah, Dharmaraa Rajaaya namah, Mrityave namah, Antakaaya namah, Vaivaswataaya namah, Kaalaaya namah, Sarva Bhuta Kshayaaya namah, Oudumbaraaya namah, Dadhnaaya namah, Neelaaya namah, Parameshhtiney namah, Vrikodaraaya namah, Chitraaya namah, Chitra guptaaya namah/ Dakshinaabhi mukho bhutwaa tilaih savyam samaahitah, Daiva tirthena Devataatitilaih Pretaadhupaaya cha/* (the tarpana is to be executed facing South in Savya Yagnopaveeta position with ghee and tilas and each oblation needs to be done thrice against each name]

202-246) *Raajatairbhajanaireshamatho vaa rajataanvitaih, vaaryapi shraddhayaa dattamakshayaa yaupakalpate/ Daivakaaryaad dvijaateenaam pitrikaaryam vishishyate, daivam hi pitrikaaryasya purvamapyayanam shrutam/ Teshaamaarakhsa bhuaam tu purvam daivam niyojayet, rakshaamsi vipralumpanti shraaddhamaa -rakshavarjitam/ Viraat sutaah somasadah saadhyanaam pitarah smritaah, agnishvaattaa -shcha devaanaam maareechaa loka -vishrutaah/ Daityadaanava yakshaanaam gandhar vauraga raakshasaam, suparnakinnaraanaam -cha smriitaa barhishadotrijaah/ Somapaa naama vipraanaam kshatriyaanaam havirbhujah, vaishyaa naama yapaa naama shudraanaam tu sukaalinalah/ Somapaastu kaveh putraa havishmantongirahsutaah, pulastyasyajyapaah putraa vasishthasya sukaalinalah/ Daivaadyantam tadeeheta pitryaadyantam na tad bhavet, pitryadyaantam tvihamaanah kshipram nashyati saanvayah/ Shuchim deshah viviktam cha gomayenopalepayet, dakshinaapravanam*



chaiva prayatnenopapadayet/ Avakasheshu choksheshu jalateereshu chaiva hi, vivikteshu cha tushyanti  
 dattena pitarah sadaa/ Asaneshupaklipteshu barhishmatsu prithakprithak, upaspriishtaoudakaansamyag-  
 vipraanstaunupaveshayet/ Upaveshya tu taan vipraanaasaneshvajugupsitaan, gandhamaalyaih surabhi  
 bhirarchayed daivapurvakam/ Teshaamudakamaaneeya sapavitraanstilaanapi, agnau kuryaadanujnaato  
 braahmano braahmanaih saha / Agneh somayamaabhyaam cha kritvaa -pyayanamaaaditah, havirdaa -  
 nena vidhivat pashchaat santarpayet pitreen/ Agnyabhaave tu viprasya paanaavevopapaadayet, yo  
 hyagnih sa dvijo viprairmantradarshibhiruchyate/ Akrodhanaan suprasaadaan vadantyetaan puraa -  
 tanaan, lokasyaapyayane yuktaan shraaddhadavaan dvijottamaan/ Apasavyamagnau kritvaa sarvamaa -  
 vritya vikramam,apsavyena hastena nirvapedudakam bhuvi/ Treenstu tasmaad havishsheshaat pindaan  
 kritvaa samaahitah, audakenaiva vidhinaa nirvaped dakshinaamukhah/ Nyupya pindaanstatastaanstu  
 prayato vidhipurvakam, teshu darbheshu taam hastam nirmriyaaallepabhaaginaam/ Aachamyaudak  
 paraavritya triraayamya shanairasun, Shadritunshcha namaskuryaat pitreeneva cha mantravat/ Udakam  
 ninayetshesham shanaih pindaantike punah, avajighrechcha taan pindaan yathaanyuptaan samaahitah/  
 Pindebhyastvalpikaam maatraam samaadayaanupurvasha, taaneva vipraanaaseenaan vidhivat  
 purvamaashayet/Dhriyamaane tu pitari purveshaameva nirvapet, vipravadvapi tam shraaddhe svakam  
 pitaramaashayet/ Pitaa yasya nivrittah syajjeevechchaapi pitaamahah, pituh sa naama sankreetya  
 kertayet prapitaamaham/ Pitaamaho vaa tatshraaddham bhunjeetaityabraveen manuh, kaamam vaa  
 samanujnaatah svayameva samaacharet./ Teshaam dattva tu hasteshu sapavitrām tilaudakam,  
 tatpindaagram prayachcheta svadhaishaamastviti bruvan/ Paanibhyaam tupasansrigrihya svayam  
 annasya vardhitam, Vipraantike pitreen dhyayaan shanakairupanikshipet/ Ubhayorhastayor- muktam  
 yadannamupaneeyate, tad vipralumpantyasuraah sahasaa dushtachetasah/ Gunaanshcha supashakaad -  
 yaan payo dadhi ghritam madhu, vinyaset prayatah purvam bhumaaveva samaahitah/ Bhakshyam  
 bhojyam cha vividham muulaani cha phalaani cha, hridyaani chaiva maansaani paanaani surabheeni  
 cha / Upaneeya tu tat sarvam shanakaih susamaahitah, pariveshayeta prayato gunaan sarvaan  
 prachodayan/ Naasramaapaatayej jaatu na kupyennaanritam vadet, na paadena sprishedannam na  
 chaitadavadhunayet/ Asram gamayati pretaan koporeenanritam shunah, paadasparshastu rakshaansi  
 dushkriteenavadhunanam/ Yad yad rocheta viprebhyastat tad dadyaadamatsarah, brahmodyashcha  
 kathaah kuryaat pitreenametadeepsitam/ Svaadhyayam shraavayet pitrye dharmashastraani chaiva hi,  
 akhyaanaaneetihaasaanshcha puraanaani khilaani cha/ Harshayed braahmanaanstushto bhojayechcha  
 shanaihshanaih, annaadyenaasakriichchaitaan gunaishcha parichodayet/ Vratasthamapi dauhitram  
 shraddhe yatnena bhojayet, kutapam chaasanam dadyaat tilaishcha vikiren maheem/ Treeni shraaddhe  
 pavitraani dauhitrah kutapastilaah, treeeni chaatra prashansanti shauchamakrodhamatvaraam/ Atyush-  
 nam sarvamannam syaad bhunjeeraste cha vaagyatah, na cha dvijaatayo bruyurdaatraa prishtaa  
 havirgunaan/ Yaavadushma bhavatyannam yaavadashnanti vaagyataah, pitarastavadashnanti  
 yaavannaoktaa havirgunaah/ Yad veshtitashiraa bhunkte yad bhunkte dakshinaamukhah, saupaanatka -  
 shcha yad bhunkte tad vai rakshaansi bhunjate/ Chaandaalashcha varaashcha kukkutat shvaa tathaiva  
 cha, rajasvalaa cha shandascha naiksherannashnato dvijaan/ Home pradaane bhojye cha yadebhi rabhi  
 - veekshyate, daive havishi pitrye vaa tad gachchatyayathaataatham/ Ghraanena sukaro hanti pakshavaa -  
 tena kukkutat, shvaa tu driishtinipaatenā sparshenaavaravarnajah/ Khanjo vaa yadi vaa kaano daatuh  
 preshyopi vaa bhavet, heenaatiriktagatro vaa tamapyapanayet punah/ Braahmaam bhikshukam vaaapi  
 bhojanaarthamupasthitam, braahmanairabhyanuajnaatah shaktitah pratipujayet/ Saarvavarni  
 kamannaadyam sanneeyaaplaavya vaarinaa, samutsrijed bhukta -vataamagrato vikiran bhuvi/  
 Asanskritaprameetaanaam tyaginaam kulayoshitaam, uccheshtam bhagadheyam syaad darbheshu

*vikirashcha yah/ Uchcheshanaam bhunitamajihmasyaashathasya cha, daasavargasya tat pitrye bhaagadheyam prachakshate/*

( 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 Rakshasas be negated for the Karya. Invocations be therefore recited to ensure the fulfillment of the objective : *Devamhi pitrukaaryasya purvamaapyaayanam shrutam/* 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 . *Agneh somayamaabhyaam cha kritvaa - pyayanamaaditah, havirdaanena vidhivat pashchaat santarpayet pitreen/ Agnyabhaave tu viprasya paanaavevopapaadayet, yo hyagnih sa dvijo viprairmantradarshibhiruchyate/* 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 *akrodhanaan suprasaadan vadanyetaan puraataanaan* or 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 ‘sheshaanna’ 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 Brahmana bhoktas be allowed to consume as per the respective mantras. *Dhriyamaane tu pitari purveshaameva nirvapet, vipravadvaapi tam shraaddhe svakam pitaramaashayet/ Pitaa yasya nivrittah syajjeevechchaapi pitaamahah, pituh sa naama sankreetya kertayet prapitaamaham/* 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. *Teshaam dattva tu hasteshu sapavitram tilaudakam, tatpindaagram prayachcheta svadhaishaamastviti bruvan/ Paanibhyaam tupasansrigrihya svayam annasya vardhitam, Vipraantike pitreen dhyayaan shanakairupanikshipet/* or 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 'vridddhirastu' of the remaining food and remember the Pitrus and serve to the bhoktas. As and when the food to be served to Brahmanas 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. *Bhakshyam bhojyam cha vividham muulaani cha phalaani cha, hridyaani chaiva maansaani paanaani surabheeni cha / Upaneeya tu tat sarvam shanakaih susamaahitah, pariveshayeta prayato gunaan sarvaan prachodayan/* or 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 'douhitra' - 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: *Chaandaalashcha varaahashcha kukkutat shvaa tathaiva cha, rajasvalaa cha shandascha naiksherannashnato dvijaan/ Home pradaane bhojye cha yadebhi rabhi - veekshyate, daive havishi pitrye vaa tad gachchatyayathaataatham/* or 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 Brahman's arrives at the time of shraddha, then after securing the consent of the bhokta Brahmanas 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) *Aasapindakriyakarma dvijateh sansthitasya tu, adaivam bhojayetshraaddham pindamekam cha nirvapet/ Sahapindakriyaayaam tu kritaayaamsya dharmatah, anayaivaavritaa kaaryam pindanirva - panam sutaih/ Shraaddham bhuktvaa ya uchchishtam vrishalaaya prayachchati, sa muudho narakam yaati kaalasutramavaakshirahaah/ Shraaddhabhug vrishaleetalpam tadaharyodhigachchati, tasyaah pureeshe tam maasam pitarastasya sherate/ Prishtvaa svatimityevam triiptaanaachamayet tatah, achaantanshchaanujaaneeyaadabhi to ramyataamiti/ Svadhaaastvityeva tam bruyurbrahmanaastad*

anantaram, svadhaakaarah paraa hyaasheeh sarveshu pitriikarmasu/ Tato bhuktavataam teshaamanna -  
 shesham nivedayet, yathaa bruyustathaa kuraadanu- jnaatastato dvijaih/ Pitrye svaditamityeva  
 vaachyam goshthe tu sushritam, sampannamityabhyudaye daive ruchitamityapi/ Aparahnastathaa  
 darbhaaa vaastusampadanam tilaah, srishtirmishtir dvijaashchaagryaah, shraaddhakarmasu  
 sampadah/ Darbhaah pavitram purvaahno havishyaani cha sarvashah, pavitram yachcha purvokta  
 vijneyaa havyasampadah/ Munyannaani payah somo maansam yachchaanupaskritam, akshaaralavanam  
 chaiva prakritya haviruchyate/ Visrija brahmananstanstu niyato vaagyatah shuchih, dakshinaam  
 dishamaakaankshan yaachetimaan varaan pitreenah/ Daataaro nobhivardhantaam vedaah santatireva  
 cha, shraddhaa cha no maa vyagamad bahudeyam cha nostiviti/ Evam nirvapana kritvaa pindaanstaans -  
 tadanantaram, gaam vipramajamagnim vaa praashayedapsu vaa kshipet/ Pindaniavapanam ke chit  
 parastaadeva kurvate, vayobhih khaadayantyanye prakshi pantyanale -psu vaa/ Pativrata dharmapatnee  
 pitripujanatatparaa, madhyamam tu tatah pindamadyaat samyak sutaarthinee/ Ayushmantam sutam sute  
 yashomedhaasamanvitam, dhanavantam prajaavantam saatvikam dhaarmikam tathaa/ Prakshaalya  
 hastaavaachamya jnaatiprayam prakalpayet, janaatibhyah satkritam dattvaa baandhavaanapi bhojayet/  
 Uchcheshanam tu tat tishthet yaavad vipraaa visarjitaah, tato griihabalim kuryaaditi dharmo  
 vyavasthitah/ Haviryachchiraraatraaya yachchaanantyaya kalpate, pitriibhyo vidhivad dattam tat  
 pravakshyaamyasheshatah/ Tilair vrheeyavairmashairadbhir mulaphalena vaa, dattena maasam tripyanti  
 vidhivat pitaro nrinaam/ Dvau maasau matsyamaamsena treen maasaan harinena tu, aurabhrenaatha  
 chaturah shaakunenaatha pancha vai/ Shanmaasaanshchaagamansena paarshatena cha sapta vai,  
 ashtaavenasya maansena rauravena navaiva tu/ Dashamaasaanstu tripyanti varahamahishamishaih,  
 shashakurmayostu maansena masaneekadashaiva tu/ Sanvatsaram tu gavyena payasaa paayasena cha,  
 vaardhreenasasya mansena triptirdvaadashavarshikee/ Kaalashaakam mahaashalkaah khangalohaa -  
 misham madhu, anantyaayaiva kalpyante munyannaani cha sarvashah/ Yat kim chin madhunaa mishram  
 pradadyaat tu trayodasheem, tadapyakshayameva syaad varshaasu cha maghaasu cha/ Api nah sa kule  
 bhuyaad yo no dadyaat trayodasheem, paayasam madhusarpirbhyaam praak cchaye kunjarasya cha/ yad  
 yad dadaati vidhivat samyak shraddhaasamanvitah, tat tat pitrunaam bhavati paratraanantamakshayam/  
 Krishnapakshe dashamyaadau varjayitvaa chaturdasheem, shraaddhe prashastaastithayo yathaitaa na  
 tathaitarahaah/ Yukshu kurvan dinarksheshu sarvaan kaamaan sama -shnute, ayukshu tu pitreen sarvaan  
 prajaam praapnoti pushkalaam/ Yathaa chaivaapara pakshah purvapakshaad vishishyate, tathaa  
 shraaddhasya purvaahnaadapararaahno vishishyate/ Praacheenavee -teenaa samyagapasavyam -  
 atandrinaah, pitryamanidhanaat kaaryam vidhivad darbhapaaninaa/ Raatrau shraaddham na kurveeta  
 raakshasee keertitaa hi saa, sandhyayorubhayoshchaiva surye chaivaa chiraudite/ Anena vidhinaa  
 shraaddham trirabdasyaiha nirvapet, hemantagreeshmavarshaasu paancha yajnikamanvaham/ Na  
 paitiyajniyo homo laukikaagnau vidheeyate, na darshena vinaa shraaddham -aahitaagnerdvijanmanah/  
 Yadeva tarpayatyadbhih pitreen snaatvaa dvijottamah, tenaiva kritsnamaap noti pitriyajnakriyaaphalam/  
 Vasun vadanti tu pitreen rudraanshchaiva pitaamaahan, prapitamahaan stathaadityaan shrutireshaa  
 sanaatanee/ Vighasaashee bhavennityam nityam vaamritabhojanah, vighaso bhuktashesham tu  
 yajnashesham tathaamritam/ Etad vobhihitam sarvam vidhaanam panchayajnikam, dvijaati mukhya -  
 vritteenaam vidhaanam shrutyataamiti/

(Following the death of a 'dwija', before the performance of 'sapideekarana' and until Vaishvadeva 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: *Daataaro nobhivardhan-taam vedaah santatireva cha, shraddhaa cha no maa vyagamad bahudeyam cha nostvivati/* or 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, *Annamcha no bahu bhadedatiteemsc labhamahi, yaachitaarascha nah santu maa yaachihma kanchana/ Shraaddha bhuk punarasnaati tadahyom dwijaadhamah, Prayaati sukaro yoni kumirvaa naatra samshayah/* '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; *Pativrata dharmapatnee pitripujanatatparaa, madhyamam tu tatah pindamadyaat samyak sutaarthinee/* or 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 then 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. *Anena vidhinaa shraaddham trirabdasyaiha nirvapet, hemantagreeshmavarshaasu paancha yajnikamanvahanam/* or the 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. *Yadeva tarpayatyadbhih pitreen snaatvaa dvijottamah, tenaiva kritsnamaap noti pitriyajnakriyaaphalam/* 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!)

[ Note: Essence of Dharma Sindhu and Essence of Dharma Bindu as composed and translated by the present author as published by www. kamakoti.org in the Articles Section as also available vide Google had discussed Shraddha Prakaranas are noteworthy.]

#### Chapter Four:

1- 38 ) *Chaturthamaayusho bhaagamushitva adyam gurau dvijah, dviteyamaayusho bhaagam kritadaaro grihe vaset/ Adrohenaiiva bhutaanaamalpadrohena vaa punah, yaa vrittistaam samaasthaaya vipro jeevedanaapadi/ Yaatraamaatra prasiddhyartham svaih karmabhiragarhitaih, akleshena shareerasya kurveeta dhanasanchayam/ Ritaamritaabhyaam jeevet tu mriitena pramritena vaa, satyaanritaabhya - mapi vaa na shvavrittayaa kadaa chana/ Ritamunchashilam jneyamamritam syaadyaachitam, mritam tu yaachitam bhaiksham pramritam karshaam smritam/ Satyaanritam tu vaanijyam tena chaivaapi jeevyate, sevaa shvavrittiraakhyaataa tasmaat taam parivarjayet/ Kusaladhaanyako vaa syaat kumbheedhaanyaka eva vaa, tryahehiko vaapi bhavedashvastanika eva vaa/ Chaturnaamapi chaitehaam dvijaanam griha-medhinaam, jyaayaan parah paro jneyo dharmato lokajittamah/ Shatkarmaiko bhavatyesham tribhiranyah pravartate, dvaabhyamekashchaturthastu brahmasattrena jeevati/ Vartayamshcha shilaunchaabhya magnihotraparaayanah, ishtih paarvayanaantiyah kevala nirvapet sadaa/ Na loka vrittam varteta vrittihetoh kathan chana, ajihmaamashatham shuddhaam jeeved braahmana jeevikam/ Santosham paramasthaya sukhaarthe sanyato bhavet, santoshamulam hi sukham dukkhamulam viparyayah/ Atonyatamaya vrittayaa jeevanstu snaatako dvijah, svargaayushyashayani vrataanimaani dhaarayet/ Vedoditam svakam karma nityam kuryaadatandritah, taddhi kurvan yathaashakti praapnoti paramam gatim/ Naihetaarthaan prasangena na viruddhena karmanaa, na vidyamaneshvartheshu naartyamapi yatastatah/ Indriyaartheshu sarveshu na prasajyeta kaamatah, atiprasaktim chaiteshaam manasaa samnivartayet/ Sarvaan parityajedarthaan svaadhyayaasya virodhinah, yathaa tathaadhya payanstu saa hyasya kritakrityataa/ Vayasa karmarthasya shrutasyaabhijanasya cha, veshavaagbuddhi*

*saarupyamaacharan vicharediha/ Buddhividdhikaranyaashu dhanyaani cha hitaani cha, nityam shaastra anyaveksheta nigamaanshchaiva vaidikaan/ Yathaa yathaa hi purushah shaastram samadhi gachhati, tathaa tathaa vijanaati vijnanam chaasya rochate/ Rishiyajnam devayajnam bhutayajnam cha sarvadaa, nriiyajnam pitriyajnam cha yathaashakti na haapayet/ Etaaneke mahaa yajnaan yajnashas - travido janah, anIhamaanah satatamindriyeshveva juhvati/ Vaachyeke juhvati praanam prane vaacham cha sarvadaa, vaachi praane cha pashyanto yajnanirvriittimakshayaam/ Jjnaanenaivaapare vipraa yajantyetairmakhaih sadaa, jnaanamulam kriyameshaam pashyanto jnaanachakshushaa/ Agnihotram cha juhuyaadadyante dyunishoh sadaa, darshena chaardhamaasaante purnamaasena chaiva hi/ Sasyaante navasasyeshtya tathartuante dvijodhvaraih, pashunaa tvayanasyaadau samaante saumikair makhaih/ Naanishtvaa navasasyeshtyaa pashunaa chaagniman dvijah, navaannamadya atmaansam vaa deerghamaayurjijeevishuh/ Navenaanarchitaa hyasya pashuhavyena chaagnayah, praanane vaattu micchanti navaannaamishagardhinah/ Aasanaashan -shayyaabhir adbhirmuulaphalena vaa, naasya kashchid vased gehe shaktitonarchitotithih/ Paashindino vikarmasthaan baidaalavratikaan shathan, haitukaan bakavritteenshcha vaangmaatreapi naarchayet/ Vedavidyaavrataasnaan shrotriyaan griha medhinah, pujayed havyakavyena vipareetaanshcha varjayet/ Shaktitopachamaanebhyo daatavyam grihamedhinah, sanvibhaagashcha bhutebhyah kartavyonuparodhatah/ Rajato dhanamanvicchet sansidan snaatakah kshudhaa, yaajyantevaasinorvaapi na tvanyata iti sthitih/ Na seedet snaatako viprah kshudhaa shaktah katham chana, na jeernamalavadvaasaa bhaveshcha vibhave sati/ Kliptakesha nakhashmashrur dantah shuklaambarah shuchih, svaadhyaaye chaiva yuktah syaannityamaatmahiteshu cha/ Vainaveem dhaarayed yashtim sodakam cha kamandalum, yajnopaveetam vedam cha shubham raukme cha kundale/ Nekshetodyantamaadityam naastam yantam kadaa chana, nopasrishtam na vaaristham na madhyam nabhaso gatam/ Na langhayed vatsatantreem na pradhaavechcha varshati, na chodake nireeksheta svarupamiti dhaaranaa/*

( With the completion of the first phase of life which had been devoted to Gurukula and Brahmacharya, a Dwija would enter the 'Grihastaashrama' after wedding and run in his house. He should now seek means of fullfilling 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. Rita - amritaabhyaam jeevet tu mritena pramritena vaa, satyaanritaabhya -mapi vaa na shvavrittaya kadaa chana/ Ritamunchashilam jneyamamritam syaadyaachitam, mritam tu yaachitam bhaiksham pramritam karshaam smritam/ The dwija grihasta should subsist by Rita or truthfulness, Amrita or ambrosial or of fullfillment 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. Grihasta 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 perscribed for Grahana 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. *Santosham paramasthaya sukhaarthi sanyato bhavet, santoshamulam hi sukham duhkhamulam viparyayah/* 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; *Vedoditam svakam karma nityam kuryaadatandritah, taddhi kurvan yathaashakti praapnoti paramam gatim/* 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 ‘Vedaadhyaayi’ 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, ‘ ishti’ 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 successfully 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 yagnopaveeta 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) Mridam gaam daivatam vipram ghritam madhu chatushpatham, pradakshinaani kurveeta prajnaataamshcha vanaspateen/ Nopagachcchet pramattopi striyamaartavadarshane, samaanashayane chaiva na shayeeta tayaa saha/ Rajasaabhiplutaam naareem narasya hyupagacchatah, prajaa tejo balam chakshuraayushchaiva praheeyate/ Taam vivarjayatastasya rajasaa samabhiplutaam, prajnaa tejo balam chakshuraayushchaiva pravardhate/ Naashneeyaad bhaaryayaa saardham nainaameeksheta chaashna - teem, kshuvateem jrimbhamanaam va na chaaseenaam yathaasukham/NaanJayanteem svake netre na chaabhyaktaamanaavritaam, na pashyet prasavanteem cha tejaskaamo dvijottamah/ Naannamadyaadeka vaasaa na nagnah snaanamacharet, na mutram pathi kurveeta na bhasmani na govraje/ Na phaalakrishte na jale na chityaam na cha parvate, na jeernadevaayatane na valmeeke kadaa chana/ Na sasattveshu garteshu na gachhaanapi na sthitah, na nadeeteeramaasaadya na cha parvatamastake/ vaavyagnivipram Adityamapah pashyanstathaiva gaah, na kadaa chana kurveeta vinmutrasya visarjanam/ Tiraskrityo - chharet kaashthaloshthapatratri nadenaa, niyamy prayato vaacham sanveetaangovagunthihitah/ Mutrochhaarasamutsargam divaa kuryaadudanmukhah, dakshinaabhimukho raatrau sandhyayoshcha yathaa divaa/ Chaayaayaamandhakare vaa raatravahani vaa dvijah, yathaasukhamukhah kuryat praanabaadhabhayeshu cha/ Pratyagnim pratisuryam cha pratisomodakadvijam, pratigu prativaatam cha prajnaa nashyati mehatah/ Naagnim mukhenopadhamennagnaam naiksheta cha striyam, naamedh - yam prakshipedagnau na cha paadau prataapayet/ Adhastannopadadhyaachha na chainamabhi langha -yet, na chainam paadatah kuryaanna praanaabaadhamaacharet/ Naashneeyaath sandhivelaayaam na gachhennaapi sanvishet, na chaiva pralikhed bhumeem naatmanopaharet srajam/ Naapsu mutram pureesham vaa shatveevanam vaa samutsrijet, amedhyaliptamanyad vaa lohitaam vaa visaani vaa/ Naikah supyaatshunyagehe na shreyaansam prabodhayet,nodakyayaabhi bhashet yajnam gachhenna chaavritah/ Agnyagaare gavaam goshthe braahmanaam cha sannidhau, svaadhyaaye bhojane chaiva dakshinam paanimuddharet/ Na vaarayey gaam dhayanteem na cha chaksheeta kasya chit, na diveendraayudham drishtvaa kasya chid darshayed budhah/ Naadharmike vased graame na vyaadhibahule bhrisham, naikah prapadyetaadhvaanam na chiram parvate vaset/ Na shudrarajye nivasennaadhaarmikajanaavrite, na paashandigaankraante nopaashritentyajairnribhih/Na bhunjeetoddhritasneham naatisauhityamaacharet, naatiprage naati saayam na saayam praataraashitah/ Na kurveeta vrithaacheshtaam na vaaryanjalinaa pibet, notsange bhakshayed bhakshyaanna jaatu syaat kutuhalee/ Na nrityedatha vaa gaayenna vaaditraani vaadayet, naasphotayenna cha kshvedenna cha rakto viraavayet/ Na paadau dhaavayet kaansye kadaachidapi bhaajane, na bhinnabhaande bhunjeeta na bhaavapratidushite/ Upaanahau cha vaasashcha dhritamanyairna dhaarayet, upaveetamalankaaram srajam karakameva cha/ Naavineetair bhajey dhuryairna cha kshudhvyaadhipeeditaih, na bhinnashringaakshikhurairna vaaladhivirupitaih/

Vineetaistu vrajennityamaashugairlakshanaanvitaih, varnarupopasampannaih pratodenaatudan- bhrisham/ Baalaatapah pretadhumo varjyam bhinnam tathaasanam,na cchindyaannakhalomaani dantairnotpaatayen nakhaan/ Na mrisitloshtham cha mridneeyaanna cchindyaath karajaistrinam, na karma nishphalam kuryaannayatyaamasukhodayam/ Loshthamardee trinacchedee nakhakhaadi cha yo narah, sa vinaasham vrajatyaaashu suchakaashuchireva cha/ Na vigarhya kathaam kuryaad bahirmaalyam na dhaarayet, gavaam cha yanam prishthena sarvathaiva vigarhitam/ Advarena cha naatiyaad graamam vaa veshma vaavritam, raatrau cha vrikshamulaani duratah parivarjayet/ Naakshairdeevyet kadaa chit tu svayam nopaahau haret, shayanastho na bhunjeeta na paanistham na chaasane/ Sarvam cha tilasambaddham nadyaadastamite ravau, na cha nagnah shayeetaiha na chocchishtah kva chid vrajet/ Ardrapaadastu bhunjeeta naardrapaadastu samvishet, aardrapaadastu bhunjaano deerghamaayuravaapnuyaat/ Achakshurvishayam durgam na prapadyeta karhi chit, na

*vinmutramudeeksheta na baahubhyaam nadeem taret/Adhitishthenna keshaanstu na bhasmaasthi kapaalikaah, na karpaasasthi na tushan deerghamaayurjijeevishuh/ Na sanvasechha patitairna chandaalairna pulkasaih, na murkhaairnaavaliptaishcha naantyairnantyavasaayibhih/ Na shudraaya matim dadyaannochhishtam na havishkriitam, na chaasyopadished dharma na chaasya vratamaadishet/ Yo hyasya dharmamaachashte yashchaivaadishati vratam, sosamvritam naama tamah saha tenaiva majjati/ Na sanhatabhyaam paaibhyaam kanduyedaatmanah shirah, na spriishechhaitaduchchishto na cha snaayad vinaa tatah/ Keshagrahaan prahaaraanshcha shirasyetaah vivarjayet, shirah snaatashcha tailena naangam kim chidapi sprishet/ Na raajanah pratigrihneeyaadarajanyaprasutitah, sunaa chakra dhvajavataam veshenaiva cha jeevataam/ Dashasunaasamam chakram dashachakrasamo dhvajah, dashadhvajasamo vesho dashaveshasamo nripah/ Dasha suna sahasraani yo vaahayati saunikah, tena tulyahsmrito raaja ghorastasya pratigrahaah/ Yo raajnah pratigrihnaati lubdhasyauccha astra vartinah, sa paryayena yaateemannaraka nekavinshatim/ Taamisramandhataamisram mahaaurava rauravau/ Narakam kaalasutram cha mahaanarakameva cha/sanjeevanam mahaaveechim tapanam samprataapanam, sanhaatam cha sakaakolam kudamalam pratimurtikam/ Lohashaankumrijeesham cha panthaanam shaalmaleem nadeem, asipatravanam chaiva lohadaarakameva cha/ Etad vidanto vidvaanso braahmanaa brahmavaadinah, na raajnah pratigrihnanti pretya shreyobhikaankshinah/*

( 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, stupid, the arrogant and pompous 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-Kshatriya 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 VedaVidvans with the sole objective of attaining 'Brahmatva' after life never accept even valuable gifts from kings with no principles of Dharma and Nyaya or virtue and justice!)

92- 127) *Braahme muhurte budhyeta dharmarthau chaanuchintayet, kaayakleshaanshcha tanmulaan vedatattvaarthameva cha/ Utthaayaavashyakam kritvaa kritashauchaah samaahitah, purvaam sandhyaam japanstishthet svakaale chaaparaam chiram/ Rishayo deerghasndhyatvaad deerghamaayur - avaapnuyuh, prajnaam yashashcha keertim cha brahmavarchasameva cha/ Shravanayaam praushtha padyaam vaapyupaakritya yathaavidhi, yuktashchchandaansyadheeyeeta maasaanviprordha panchamaan/ Pushye tu chhandasaam kuryaad bahirutsarjanam dvijah, maaghashuklasya vaa praapte purvaahne prathamehani/ Yathaashastraam tu kritvaivamutsargam chandasaam bahih, viramet pakshineem raatrim tadevaikamaharnisham/ Ata urdhvam tu chandaansi shukleshu niyatah pathet, vedaangaani cha sarvaani krishnapaksheshu sampathet/Naavispashtamadheeyeet na shudrajanasannidhau, na nishaante*

*parishraanto brahmaadheetya punah svapet/ Yathoditena vidhinaa nityam chandaskritam pathet, brahma chhhandaskritam chaiva dvijo yukto hyanaapadi/ Imaannityamanadhyayaanaadheeyano vivarjayet, adhyaapanam cha kurvaanah shishyaanaam vidhipurvakam/ Karnashravenile raatrau divaa paansu samuhane, etau varshaasvanadhyaa yaavadhyaa yajnaah prachakshate/ Vidyutstanitavarsheshu maholkaanaam cha samplave,aakaalikamanadhyayaameteshu manurabraveet/ Etaanstvabhyuditaan vidyaad yadaa praadushkritaagnishu, tadaa vidyaadanadhyayaamanritaau chhaabhra darshane / Nirghaate bhumichalane jyotishaam chopasarjane, etaanaakaalikaan vidyaadanadhyayaana ritaavapi/ Praadushkriteshvagnishu tu vidyutstanitanihsane, sajyotih syaadanadhyayaah sheshe raatrau yathaa divaa/ Nityaanadhyaya eva syaad graameshu nagareshu cha, dharmanaipunyaamaanam puutigandhe cha sarvadaa/ Antargatashave graame vrishalasya cha sannidhau, anadhyayo rudiyamaane samavaaye janasya cha/ Udahe madhyaraatre cha vinmutrasya visarjane,uchchishtah shraaddhabhuk chaiva manasaapi na chintayet/ Pratigrihya dvijo vidvaanekoddishtasya ketanam, tryaham na keertayed brahma raajno raahoshcha suutake/ Yaavadekaanudishtasya gandho lepathcha tishthati, viprasya vidusho dehe taavad brahma na keertayet/ Shayaanah praudhapaadashcha kritvaa chaivaa vasakthi kaam, naadhee - yitaamisham jagdhaa sutakaannaadyameva cha/ Neehaare baanashabde cha sandhyayoreva chobhayoh, amaavaasyaa chaturdashyoh purnamaasyashtakaasu cha/ Amaavaasyaa gurum hanti shishyam hanti chaturdashi, brahmaashtakapurnnamasyau tasmaattaah parivarjayet/ Paamsuvarshe dishaam daahe gomayuvirute tathaa, shvakharoshtre cha ruvati pankto cha na pathed dvijajah/ Naadhiyeeta shmashaa - naante graamaante govrajepi vaa, vasitvaa maithunam vaasah shraaddhikam pratigrihya cha/ Praani vaa yadi vaapraani yat kim chitshraaddhikam bhavet, tadaalabhyapyanadhyayaah paanyasyo hi dvijah smriitah/ Chorairupadrute graame sambhrame chaagnikaarite,aakaalikamanadhyayaam vidyaat sarvaadbhuteshu cha/ Upaakarmaaani chotsarge triraatram kshepanam smritam, ashtakaasu tvaho - raatram ritvantaasu cha raatrishu/ Naadheeyeetaashvamaarudho na vriksham na cha hastinam, na naavam na kharam noshtram nairinastho na yaanagah/ Na vivaade na kalahe na senaayaam na sangare, na bhuktamaatre naajeerne na vamtvaa na shuktake/ Atithim chaananujnaapya maarute vaati vaa bhrisham, rudhire cha srute gaatraatshastrena cha parikshate/ Saamadhvanaarigyajushee nadheeyita kadaa chana, vedasyaadheetya vaapyantamaaranyakamadheetya cha/ Rigvedo devadaivatyo yajur vedastu maanushah, saamavedah smritah pitryastasmaat tasyaashuchirdhvanih/ Etad vidvanto vidvaansastrayeenishkarshamanvham, kramatah purvamabhyasya pashchaad vedamadheeyate/ Pashu manduka maarjaarashva sarpanakulaakhubhih, antaraagamane vidyaadanadhyayaam aharnisham/Dwaaveva varjayennityam anadhyayaau prayatnatah, svaadhyayaabhumim chaashuddhamaatmnam chaashuchim dvijah/*

( 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 .

[Dharma Sindhu is quoted in the context: *Brahma muhurtey utthaaya Shri Vishnum Smrutvaa Gajendra mokshaadi pathitvaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthya Gavaadi Mangalaani Pashyet/* ( One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi

Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at Brahma muhurta is stated to be a sin: Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaata paada krucchrena Shudryati/ ( 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 Shudrawa). Vishnu Purana defined Brahma Muhurta: Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha - arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/ Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/ After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm, the person concerned picks up a grass root, proceeds to the Shouchaalaya wearing the Yagnopaveeta around his neck covering his nose around the ear from the rear side to complete the ablutions which should never be done on the road side, water bodies or their banks, inside or around temples nor facing Surya, or cows. After Danta dhaavana, the Snaana in a river or waterbody includes a Sankalpa: Mama kaayikavaachika maanasika dosha nirasana purvakam Sarvakarma sushuddhi sidhyartham paatahsnaanam karishye/ (With a view to uproot my physical, vocal and mental borne shortcomings and to achieve cleanliness in all my actions in the day ahead, I shall perform my morning bath). On cleaning the body parts, one should do Aachamana ie sipping water three times facing east or north but not west or south , leaving out the right thumb and the forefinger as the other three fingers are bent while reciting the Marjana Mantraas of *Apoishthaa mayo bhuvah taanaurjey tathaataana, Maheranaaya chakshasey yo vah shivatamorasa/ Tasya bhajaayatehanah Usiteerava Maataarah, Tasma aranga maamavah Yasyakshayaaya jinvatah/ Aapojanayata cha nah Om Bhurbhuvassuvah/* Then saying Imam mey Gangey perform 'Jalaalodana' or swimming and Aghamarshana with the Mantraas : *Rutamcha Satyam cha abheedaat tapasodhya jaayata, tato Raatrasya Jaayataa tatassamudro Arnava/ Samudraarnava vaadadhi Samvatsro Ajaayata, Ahoraatraani vidadhadviswasya mishato vashi/ Suryaa chandramasou Dhaataa yathaa purvamakalpayat Divam cha Prithiveem chaantariksha mathoswaha/* This would be followed by the recital of Paapa Vimochana Mantra viz. *Drupaadi vamunchatu Drupaadi venmu- chaanah, swinnasnaatvi malaadiva putam pavitreneyvaajyam Aapahshuddhantu mainaasah /* (May Paramatma cleanse up my ignorance and demolish my inexcusable sins just as a person is freed from a punishment rock or is profusely sweating and gets sanitised by His grace) as also perform Tiraachamana and Tarpana: Tarpana is done with 'Savyopaveeta' first to Brahma and other Devatas, then with Upaveeta as a maala / garland around the neck to Dwaipayana and other Rishis and at the end with 'Apasavyopa -veeta' to Somah Pituman, Yamogiriswaan, Agnishvaattaadi Pitaras. Pursuant to the snaanaadi at a river or water body, the Brahmana takes Punah Snaana at his house with hot water if need be reciting the Mantraas viz. Shanno Devi, Aapah punantu, Drupadaadiva, Rutamcha and Apohishtha/ Griha snaanas might not repeat the Sankalpa-Aachamana-Aghamarshana-Tarpanas once again. Snaanaantara Vastra dharana: After removing the wet cloth with which the Snaanaas are done, a dry and white Vastra and Uttareeya are worn. Do not carry the left over wet vastra on one's shoulders but his dress code is stateted to be incomplete without 'Uttareeya' and Underwear and no Brahmana could perform Shrouta and Smarta Karmas without these. Snaana Vidhis: While Praatah-Maadhyaahnika-Saayam Kaala Snaanas are of Nitya or regular nature, quite a few naimittika snaanaas are prescribed such as the Sparsha Snaanaas by touching Chandalas, Sutakaas or after deaths, Prasuti after births, Rajaswalas, Chitaa Kaashthas or burnt wood, dead bodies, or just born babies or touch of shadows. Chandalaadi Sparsha requires snaanas by ripple effect ie by way of transfer from person to person. Marana-Janma-Shraaddha-Janmadina-Asprushyataas require cold water Snanaas. In the Nitya Snaana there may not be the restriction of having to perform Tarpana but taking meals after Nitya Snaana certainly calls for Upavasa Vidhi. Grahnas and Sankrantis involve that bhojana without Naimittika Snaanaas would call for eight thousand Gayatri Japa. Even a mere touch of a dog, crow or chandala

would require Snaana and without it a meal would entail Upavasa for three nights. In addition to the Nitya Naimittika Snaanās, there is a need for ‘Kāmya Snaanās’ or those Snaanās readying for Karyas in the observance of Amavasya, Vyatipāta, Rātha Saptami, Kārtika-Māgha Snaanās and so on. Further, there are ‘Gouna Snaanās’ such as the following: Mantra Snaana is in the context of reciting the Mantras like ‘Apoḥishtha’; Gaayatra Snaana is on account of Prokshana after Dasha Gayatri Japa; Agneya Snaana is smearing Bhasma from Homa Karyas all over one’s body; Kapila Snaana is to perform ‘marjana’ all over one’s body with a wet piece of cloth; Vishnu Charana Jala Snaana and Guru Paada Jala Snaana are self-explanatory. Incidentally, all these and such Gouna Snaanās do bestow Shuddhi or purification but Shaddha Snaanās do not yield the same kind of Shuddhi. Tilaka Vidhi: It is desirable to smear the Pratahkaala Bhu- Mrittika, Bhasma from Agni Homas, Gopi chandana, Tulasi Mula Sindhu or burnt Tulasi Root’s powder, Mrittika of Samudra-Bhagirathi Tata, etc. on one’s forehead, belly, chest, neck, right hand and ear by left hand, and vice-versa, back and back-bump while taking the name of Keshva on Shukla Paksha, Sankarshana in Krishna Paksha and Vaasudeva on the forehead. Bhasma Tripundra: Those Pavitraatma Maanavas who apply Tripundra Bhasma in the context of Shraaddhas, Yagnaas, Japaas, Homaas, Vaishwa Devaas, or Deva Pujaas are stated to be the conquerors of Mrityu.]

*Shravanyaam praushtha padyaam vaapyupaakritya yathaavidhi, yuktashcchandaansyadheeyeeta maasaanviprordha panchamaan/ Pushye tu cchandasaam kuryaad bahirutsarjanam dvijah, maaghashuklasya vaa praapte purvaahne prathamehani/* or Brahmanas -as also other dwijas-are to perform Upakarma on Pournamis of Shravana or Bhādrapada months and devote four months and half of ‘Vedaadhyayana’ diligently. Then at the Pushya Nakshatra of Pushya month or on Māgha Shukla Prathama forenoon he could formally leave the formal training of Vedaadhyana with ‘Vedotsarjana’ kaarya outside his place of residence for two days. After these days and nights of ‘Anadhyāya’, he is expected to recite Vedas in the Shukla Paksha days and Vedāngas 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 to 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 Sandhyā 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, Vedaadhyayana be discarded. ‘Anadhyāya’ 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 dhvani/ 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 Anadhyaaya Prakarana)

*(128-150) Amaavaasyaam ashtameem cha purnaamaseem chaturdasheem, brahmachaaree bhaven nityamapyartau snaatako dvijah/ Na snaanamachared bhuktvaa naaturo na mahaanishi, na vaasobhih sahaajasram naavijnaate jalaashaye/ Devataanaam guroraajnah snaatakaachaaryayostathaa, naakramet kaamatashchaayam babhruno deekshitasya cha/ Madhyaandinerardharaatre cha shraadd -ham bhuktvaa cha saamisham, sandhyayorubhayoshchaiva na seveta chatuspatham/ Udvartanamapa snaanam vinmutre raktameva cha, shleshmanishthyutavaantaani naadhithithet tu kaamatah/ Vairinaam nopaseveta sahaayam chaiva vairinah, adhaarmikam taskaram cha parasyaiva cha yoshitam/ Na heedrashamana ayushyam loke kim chana vidyate, yaadrisham purushasyeha paradaaropa sevanam/ Kshatriyaam chaiva sarpam cha braahmanam cha bahushrutam, naavamanyeta vai bhushnuh krishaanapi kadaa chana/ Etat trayam hi purusham nirdahedavamaanitam, tasmaadetat trayam nityam naavamanyeta buddhimaan/ Naatmaanamavamanyeta purvaabhirasamriddhibhih, amrityoh shriyamanvi chhennainaam manyeta durlabham/ Satyam bruyaat priyam bruyaan na bruyaat satyamapriyam, priyam cha naanritam bruyaaadesha dharmah sanaatanah/ Bhadram bhadramiti bruyaad bhadramityeva vaa vadet, shushkavairam vivaadam cha na kuryaat kena chith saha/ Naatikalyam naatisaayam naati madhyandine sthite, naajnaatena samam gachhennaiko na vrishalaih saha/ Heenaangaanati riktaangaan vidyaheenam vayodhikaan, rupadravina heenaanshcha jaatiheenaanshcha naakshipet/ Na sprishet paaninochhishto vipro gobraahmaananaalan, na chaapi pashyedaashuchih sustho jyotirganaanindriyavi/ Sprishtvaitaanashuchir nityamadbhih praanaananupasprishet, gaatraani chaiva sarvaani naabhim paanitalena tu/ Anaaturah svaani khaani na sprishedanimittatah, romaani cha rahasyaani sarvaanyeva vivarjayet/ Mangalaachaarayuktah syaat prayataatma jitendriyah, japechcha juhuyaacchaiva nityam agnimatandritah/ Mangalaachaarayuktaanaam nityam cha prayataatmanaam, japataam juhvataam chaiva vinipaato na vidyate/ Vedamevaabhyasennityam yathaakaalamatandritah, tam hyasyaahuh param dharmamupadharmonya uchyate/ Vedaabhyaasena satatam shauchena tapasaiva cha, adrohena cha bhutaanaam jaatim smarati paurvikeem/ Paurvikeem sansmaran jaatim brahmaivaabhyasyate punah, brahmaabhyaasena chaajasramanantam sukhamaashnute / Saavitraan shaantihomaanshcha kuryaat parvasu nityashah, pitreenshchaiva ashtakaasvarchennityamanvashtakaasu cha/*

(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 bruyaanna bruyaat satyamapriyam, priyam cha naanritam bruyaadesha 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, unpresentable 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. *Saavitraan shaantihomaanshcha kuryaat parvasu nityashah, pitreenshchaiva ashtakaasvarchainnityamanvashtakaasu cha/* or Brahmanas are required to recite Savita Devata Mantras and Shanti Paatha and perform homa karyas 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) *Duuraadaavasathan mutram duraat paadaavasechanam, ucchishtaannanishkam cha duraadeva samaacharet/ Maitram prasaadhanam snaanam dantadhaavanamanjanam, purvaahna eva kurvIta devataanam cha pujanam/ Daivataanyabhogachhet tu dhaarmikanshcha dvijottamaan, Ishvaram chaiva rakshaartham guruneva cha parvasu/ Abhivadayed vridaanshcha dadyaachchaivaasanam svakam, kritaanjali rupaaseeta gachhatah prishthatonviyaat/ Shrutismrityoditam samyag nibaddham sveshu karmasu, Dharmamulam nishveta sadaachaaramatandritah/ Aacharaat labhate hyaayur aacharaa deepsitaah prajaah, aacharaad dhanamakshayam aacharo hantyalakshanam/ Duraachaaro hi purusho loke bhavati ninditah, dukkhabhaagee cha satatam vyaadhitolpaayureva cha/ Sarvalakshana heenopi yah sadaachaaravaannarah, shraddhaanonasuyashcha shatam varshaani jeevati/ Yadh yat paravasham karma tat tad yatnena varjayet, yad yadaatmavasham tu syaat tat tat seveta yatnatah/ Sarvam paravasham dukham sarvamaatmavasham sukham, etad vidyaat samaasena lakshanam sukhadukhayoh/ Yat karma kurvatosya syaat paritoshontaraatmanah, tat prayatnena kurveeta vipareetam tu varjayet/ Achaaryam cha pravaktaaram pitaram maataram gurum, na heensyaad brahmanaan gaashcha sarvaan shchaiva tapasvinah/ Naastikyam vedanindaam cha devataanaam cha kutsanam, dvesham dambham cha maanam cha krodham taikshanyam cha varjayet/ Parasya dandam nodyacchet kruddho nainam nipaatayet, anyatra putraatschishyaad vaa shishtyartham taadayet tu tau / Braahmanaayaavaguryaiva dvijaatirvadhakaamyayaa, shatam varshani taamisre narake parivartate/ Taadayitvaa trinenaapi samrambhaatmatipurvakam, ekavinsatimaattho paapayonishu jaayate/*



*Aayudhyamaanasotyopaadya braahmanasyaasrigangatah, dukkham sumahadaapnoti pretyaapraajna -  
 tayaa narah/ Shonitam yaavatah paansun sangrihnaati maheetalaa, taavatobdaanamutraanyaih  
 shonitotpaadakodyate/ Na kadaa chid dvije tasmaad vidvaanavaguredapi, na taadaye trinenaapi na  
 gaatraat sraavayedasrika/ Adhaarmiko naro yo hi yasya chaapyanritam dhanam, himsaaratashcha yo  
 nityam naihaasau sukhamedhate/ Na seedannapi dharmena mano adharme niveshayet, adhaarmikaa -  
 naam paapaanaamshu pashyan viparyayam/ Naadharmashcharito loke sadyah phalati gauriva,  
 shanairaavartyamaanastu karturmulaani krintati/ Yadi naatmani putreshu na chet putreshu naptrishu, na  
 tveva tu kritaadharmah karturbhavati nishphalah/ Adharmenaidhate taavat tato bhadraani pashyati,  
 tatah sapatnaan. jayati samuulastu vinashyati/*

(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 sadaachaaraavaannarah, 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. *Yat karma kurvatosya syaat paritosho - ntaraatmanah, tat prayatnena kurveeta vipareetam tu varjayet/ Achaaryam cha pravaktaaram pitaram maataram gurum, na heensyaad brahmanaan gaashcha sarvaanshchaiva tapasvinah/* or 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 vengeance, 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. *Adhaarmiko naro yo hi yasya chaapyanritam dhanam, himsaaratashcha yo nityam naihaasau sukhamedhate/* 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) *Satyadharmavyavritteshu shauche chaivaaramet sadaa, shishyaanshcha shishyaad dharmena vaagbaahudarasyatah/ Parityajedarthakaamau yau syaataam dharmavarjitau, dharmam chaa -pyasukhodarkam lokasankrushtameva cha/ Na paanipaadachapalo na netrachapalonrijuh, na syaad vaakchapalashchaiva na paradrohakarmadheeh/ Yenaasya pitaro yaataa yena yaataah pitaamahaah, tena yaayaat sataam maargam tena gachhanna rishyati/Ritvikpurohitaaachaaryair maatulaatithi sanshritaih, baalavridhaaturairvaideyairjnaanatisam bandhibaanbhavaah/ Maataapitri bhyaam jaameebhirbhraatraa putrena bhaaryayaa, duhitraa daasavargena vivaadam na samaacharet/ Etairvivaadaanah santyajya sarvapaapaih pramuchyate, etairjitaishcha jayati sarvaanlokaanimaan grihee/ Achaaryo brahmalokaishah prajaapatye pitaa prabhuh, atithistvindralokesho deva lokasya chartvijah/ Jaamayopsarasaam loke vaishnavadevasya baandhavaah, sambandhino hyapaam loke prithivyaam matrimaatulau/ Akaasheshaastu vijneyaa baalavridhkrishnaaturaah, bhraataa jyeshthah samah pitraa bhaaryaa putrah svakaa tanuh/ Chaayaa svo daasavargashcha duhitaa kripaanam param, tasmaad etairadhikshiptah sahetaasanjvarah sadaa/ Pratigrahasamarthapi prasangam tatra varjayet, prati gra -henahyasyaashu braahmam tejah prashaamyati/ Na dravyaanamavijnaya vidhim dharmyam prati grahe, prajnah pratigraham kuryaadavaseedannapi kshudhaa/ Hiranyam bhummimashvam gaama nnam vaasastilaan ghritam, pratigrihnannavidvaanstu bhasmeebhavati daaruvat/ Hiranyamaayurannam cha bhurgoshchaapyo -shatastanum, ashvashchakshustvacham vaaso ghritam tejjastilaah prajaah/ Atapaastvanadheeyaanah pratigraharuchirdvijah, ambhasyashmaplavenaiva saha tenaiva majjati/ Tasmaadavidvaan bibhiyaad yasmaat tasmaat pratigrahaat, svalpakenaapyavidvaan hi panke gauriva seedati/ Na vaaryapi prayacchet tu baidaalavratike dvije, na bakavratike paape naavedavidhi dharmavit/ Trishvapyeteshu dattam hi vidhinaapyarjitam dhanam, daaturbhavatyantarthaaya paratraadaatureva cha/ Yathaa plavenopalena nimajjatyudake taran, tathaa nimajjatodhastadajnaau daatriprateechhakau/ Dharmadhvajee sadaa lubdhashhaadmiko lokadambhakah, baidaalavratiko jneyo himsrah sarvaabhi sandhakah/ Adhodrishtir -naishkritikah svaarthasaadhanatatparah, shatho mithyaavineetashcha bakavratacharo dvijah/ Ye bakavratino vipraa ye cha marjaaralinginah, te patantyandhataamisre tena paapena karmanaa/ Na dharmasyaapadeshena paapam kritvaa vratam charet, vratena paapam pracchaadya kurvan streeshudradambhanam/ Pretyeha chedrishaa vipraa garhyante brahmavaadibhih, chadmanaa charitam yachcha vratam rakshaansi gacchati/ Alingee lingiveshena yo vrittimupajeevati, sa linginaam haratyenastir yagyonau cha jayate/ Parakeeyanipaaneshu na snaayaad hi kadaa chana, nipaanakartuh snaatvaa tu dushkritaan shena lipyate/Yaannashyaasanaanyasya kupodyaanagrihaani cha, adat taanyupayunjaana enasah syaat tureeyabhaak/ Nadeeshu devakhaateshu tadaageshu sarahsu cha, snaanam samaacharennityam gartaprasravaneshu cha/*

(That is why the 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 viz. *karacharana kritam vaakkaayajam vaa maanasikam vaa aparaadham* be avoided at all costs, besides falsehood and impairing 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: *Achaaryo brahmalokaishah prajaapatye pitaa prabhuh, atithistvindralokesho devalokasya chartvijah/* or 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! *Hiranyam bhumimashvam gaama nnam vaasastilaan ghritam, pratigrihnannavidvaanstu bhasmee bhavati daaruvat/* or 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 Betal 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 ‘Dharmadhwaja’ or of the flagship of virtue, some persons of hypocrisy like cats on walls tend to perform vicious Vratas consciously like Betala 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 dress up and behave 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) *Yamaan seveta satatam na nityam niyamaan budhah, yamaan patatya kurvaano niyamaan kevalaan bhajan/ Naashrotriyatate yajne graamayajikrite tathaa, striyaa kleevena cha hute bhunjeeta braahmanah kva chit/ Ashleekametat saadhunaam yatra juhvatyamee havih, prateepa metad devaanaam tasmaat tat parivarjayet/ Mattakruddhaaturaanam cha na bhunjeeta kadaa chana, kesha keetaava - pannam cha padaa sprishtam cha kaamatah/ Bhrunaghna -avekshitam chaiva sanspri shtam chaapyudakyayaa, patatrinaavaleedham cha shunaa sanspriishtameva cha/ Gavaa chaannam upa ghraatam ghushtaannam cha visheshatah, ganaanna ganikaannam cha vidushaa cha jugupsitam/ Stenagaayanayoshchaannam takshhno vaardhushikasya cha, deekshitasya kadaryasya baddhasya nigadasya cha/ Abhishastasya shandhasya punshchalyAaa daambhikasya cha, shuktam paryushitam chaiva shudrasyocchishtameva cha/ Chikitsakasya mrigayoh krurasyochhishta bhojinah, ugraannam sutikaannam cha paryaachaantamanirdasham/ Anarchitam vrithaa maansama veeraayaash cha yoshitah/ dvishadannam nagaryannam patitaannamavakshutam/ Pishunaanr itinosh -chaannam kratuvikrayina stathaa, shailushatunnavaayaannam kriitaghnasyaannameva cha/ Karmaarasya nishaadasya rangaa vataarakasya cha, suvarnakarturvenasya shastravikrayina stathaa/ Shvavataam shaundikaanaam cha chailanirnejakasya cha, ranjakasya nrishansasya yasya chopapatirgrihe/ Mrishyanti ye chopapatim streejitaanaam cha sarvasha, anirdasham cha pretaannamatushtikarameva cha/ Raajaannam teja aadatte shudraannam brahmavarchasam, aayuh suvarnakaaraannam yashashcharmaavakartinah/ Kaarukaannam prajaam hanti balam nirnejakasya cha, ganaannam ganikaannam cha lokebhya parikrintati/ Puyam chikitsakasyaannam punshchalyaastvannamindriyam, vishthaa vaardhushi - kasyaannam shastravikrayino malam/ Ya ete.anye tvabhojyaannaah kramashah parikeertitah,teshaam tvagasthiromaani vadantyannam maneeshinah/ Bhuktvaatonyatamasyaannamamatyaa kshapanam tryaham, matyaa bhuktvaacharet krichhram retovinmutrameva cha/ Naadyaatshudrasya pakaannam vidvaanashraaddhino dvijah, aadadeetaamamevaa smaadavrittaave karaatrikam/Shrotriyasya kadaryasya vadaanyasya cha vaardhusheh,meemaansitvobhayam devaah samamannam akalpayan/ Taan prajaapatiraahaitya maa kridhvam vishamam samam, shraddhaputam vadaanyasya hatamashraddhayetarat/*

(*Yamaan seveta satatam na nityam niyamaan budhah, yamaan patatya kurvaano niyamaan kevalaan bhajan/* In fact,Vidwaans always observe ‘Yama’ or self control as also the do’s and dont’s of moral regulations. [ Yama is annotated as: ahimsa, truthfullness, 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. In fact there are various versions of Yama-Niyamas from different sources: a) *Aanrushyamshansyam kshamaa satyamahimsaa damanaspruhaa, dhyaanam prasaado maadhryamaarjavam chayamaa dasha/* or Straightforwardness, Truthfulness, forbearance, non-violence, self contol, stealing, meditation, calmness, and sweet demeanor are the five types of Dama. b) *Ahimsaa satyavachanam brahmachryam-askalkataa, asteyaamiti panchate yamaaschopavataanisha/* or Ahimsa, Satya bhashana, Brahmacharya, falsehood, thieving are the five principles of virtue . c) *Shouchamijyaa tapodaanam swaadhyayopasya nigrahou,vratopavaasau mounam cha snaanam cha niyamaa dasha/* or Shoucha, Yagna,Tapas, Daana, Swaadhyaya, Control of Limbs and Senses, Vrataas, Fastings, and observance of silence and Snaana are the ten Niyama. d) *Akrodho guru shushrushaa shochamaahaara laaghavam,apramaadischa niyamaah pancharopavrataanicha/* Refraining from short temper, Guru seva, Shoucha, Limited meals, and Composure of high spirits or excessive joy are five ‘niyamas’] Vidwans do abstain from bhojana at such yagnas in which Acharyas are not experts in Vedas, Adharvyus are with no

knowledge of Scriptures in the villages or townships, or dominated by women and eunuchs. In fact accepting bhojanas in such Agni karyaas would not only be appreciated by and lead to bad fortune as also displease Devas. Moreover, food served by persons of intoxication, anger and haughtiness, or with uncouth hair full of insects or sick persons or touched by feet intentionally be never accepted. Never accept such food touched or even seen by killers of Brahmins, women in menses period, pecked by birds, smelt by cows, sniffed by dogs, general invitees, women of questionable character, thieves, musicians of low class, carpenters, usurers, misers, jail birds, frauds, the accused, left overs overnight, enemies, persons of habitual falsehood, blacksmiths, hunters, stage actors, goldsmiths, weapon dealers, dog trainers, washermen or women, dyers, paramour co-existors and so on. Sneezed food, of Ashuchi, bad smell and taste or with skin-bone-hair be discarded straightaway. [ Dharma Sindhu states: *Udakyaaamapi chaandaalam shwaanam kukkutamevacha, Bhujaano yadi pashyeta tadannantu parityajet/* ( While taking the food, if one comes across a woman in menses, a chandala, a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or other birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lassan calls for Chandrayana Vrata Prayaschitta. The left-over food should be given away to negligible Praanis saying *Rouravey puya nilaye Padmaarbuda nivaasinaam, Praaninaam sarva bhutaanaamakshayya mupatishthatu/*] In case such forbidden food is consumed unwittingly, fasting for three days be performed and conscious consumption would require the observation of Kriccha Vrata; this vrata ought to be done in the case of mala-mutraadi nishedhas. [Paraashara Smriti is quoted : *Krucchhe devyayutanchaiva praanaayaama shatatrayam, Punya teerthem naardra shirah snaanam dwadasha sankhyayaa, Dwiyojanam tirha yaatraa krucchamevam prakalpitam/* (The Kruccha Vrata comprises Gayatri japa ten thousand times, a dozen snaanas with shaven head in Punya Tirthas atleast of two yojana radius. Essence of Dharma Bindu is quoted: ‘Praajaapatya kriccha praaschitta’ as Manu prescribes states: *Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajaapatyam charan dvijah/* ‘A dvija who undergoes this procedure has to observe it for three days with ‘dina bhojana’, three days ‘saayam bhojana’, another three days of ‘ayaachita bhojana’ or unsolicited meals and finally no bhojana for three days in a go’. ‘Paada kriccha praayaschitta: Yagyavalkya Muni prescribes: *Eka bhuktena naktena tathaivaayaachtena cha, Upavaasenachaikena paadah kricchah parikeertitah/* (Eating once in the night on the first day, another night of unsolicited bhojana and the third night no meal at all is called Paada kricha vrata.) Ardha kriccha prayaschitta: *Saayam praatah tathai vaktam diva dvayamtu naashneeyaakrucchhaardham tadvidheeyate/* (Eating only in the evening on one day, one day in the morning, two days of unsolicited meals and two days of ‘upavaasa’ is called Ardha kriccha) Ati kriccha prayaschitta: Parashara Muni: *Navaahamati kricchasyaat paanipuraanna bhojnah, Tritraatra mupavaa seesyaadati Kricchaashya uchyate/* (Eating fistful bhojana for nine days, then fasting three nights is termed Ati kriccha) Bodhaayana describes Kricchaati kriccha prayaschitta: *Ababhaksha striyahaanetaan vaayu bhakshastatah padam, Esha Kricchhaati kricchhastu vigineyassoti paavanah/* (For three full days one should survive on water only, and another consequent three days only vaayu bhakshana is defined as Kricchaati kriccha prayaschitta].

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 shrotiya 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) *Shraddhayeshtam cha purtam cha nityam kuryaadatandritah, shraddhaakrite hyakshaye te bhavatah svaagatairdhanaih/ Daanadharmam nisheveta nityamaishtikapaurtikam, paritushtena bhaavena patramasaadya shaktitah/ Yat kim chidapi daatavyam yaachitenaanasuyaya, utpatsyate hi tat paatram yat taarayati sarvatah/ Vaaridastriptimaapnoti sukhamakshayyamannadah, tilapradah prajaamishtaam deepadash chakshuruttam/ Bhumido bhumimaapnoti deerghamaayurhiranyadah, grihadogryaani veshmaani rupyado rupamuttamam/ Vaasodashchandrasaalokya mashvisaalokyam ashvadah, anaduhah shriyam pushtaam godo bradhnasya vishtapam/ Yaanashayyaaprado bhaaryaam aishvaryaambhayapradah, dhaanyadah shaashvatam saukhyam brahmado brahmasaarshitaam/ Sarveshaameva daanaanaam brahmadaanam vishishyate, vaaryannagomaheevaasas tilakaanchana sarpishaam/ Yena yena tu bhaavena yad yad daanam prayachhati, tat tat tenaiva bhaavena prapnoti pratipujitah/ Yorchitam pratigrihnaati dadaatyarchitameva vaa, taavubhau gachhatah svargam narakam tu viparyaye/ Na vismayeta tapasaa vadedishtvaa cha naanritam, naartopyapavaded vipraanna dattvaa parikeertayet/ Yajnonritena ksharati tapah ksharati vismayaat, aayurvipraapavaadena daanam cha parikeertanaat/ Dharmam shanaih sanchinuyaad valmeekamiva puttikaah, paralokasahaayaartham sarvabhutaanyapeedayan/ Naamutra hi sahaayaartham pitaa maataa cha tishthatah, na putradaaram na jaatirdharmastishthati kevalah/ Ekah prajaayate jantureka eva praleeyate, ekonubhunkte sukriritameka eva cha dushkritam/ Mritam shareeramutsrija kaashthaloshtasamam kshitau, vimukhaa baandhavaa-yaanti dharmastamanugachhati, tasmaad dharmam sahaayaartham nityam sanchinuyaatchanaih, dharmena hi sahaayena tamastarati dustaram/ Dharmapradhaanam purusham tapaaa hatakilbisham, paralokam nayatyaashu bhaasvantam khashareerinam/ Uttamairuttamairnityam sambandhaanacharet saha, nineeshuh kulamutkarsha madhamaanadhamaan styajet/ Uttamaanuttamaaneva gacchan heenaanstu varjayan, braahmanah shreshthataameti pratyavaayena shudrataam/ Dridhakaaree mridurdaantah kruraachaarairasan vasan, ahinsro damadaanaabhyaam jayet svargam tathaavratatah/ Edhaudakam mulaphalamannamabhyudyatam cha yat, sarvatah pratigrihneeyaan madhvataabhaya dakshinaam/ Ahritaabhyudyatam bhikshaam purastaadaprachoditaam, mene prajaapatirgraahyaamapi dushkritakarmanah/ Naashnanti pitarastasya dashavarshaani pancha cha, na cha havyam vahatyagnir yastaamabhyavamanyate / Shayaam grihaan kushaan gandhaanapah pushpam maneendadhi, dhaanaa matsyaan payo maansam shaakaam chaiva na nirnudet/ Gurun bhrityaan shchojjirshannarchishyan devataatitheen, sarvatah pratigrihneeyaana tu tripyet svayam tatah/ Gurushu tvabhyateeteshu vinaa vaa tairgrihe vasan, atmano vrittimanvichhan grihneeyaat saadhutah sadaa/ Ardhiakah kulamitram cha gopaalo daasanaapitau, ete shudreshu bhojyaannaa yaashchaatmaanam nivedayet/ Yaadriisho. asya bhavedaatmaa yaadrisham cha chikeershitam, yathaa chaupacharedenam tathaatmaanam nivedayet/ Yonyathaa santamatmaanyathaa satsu bhaashate, sa papakrittamo loke stena aatmaapahaarakah/ Vaachyarthaa niyataah sarve vaangmulaa vaagvinih sritaah, taanstu yah stenayed vaacham sa sarvasteyakrinnarah/ Maharshipitridevaanaam gatvaanrinyam yathaavidhi, putre sarvamsamaasajya vasen maadhyasthyam aashritah/ Ekaakee chintayennityam vivikte hitamaatmanah, ekaakee chintayaano hi param shreyodhigacchati/ Eshauditaa grihasthasya vrittirviprasya shaashvati, snaataka vratakalpash cha sattvavriddhikarah shubhah/ Anena vipro vrittena vartayan vedashaastravi, vyapetakalmasho nityam brahmaloke maheeyate/*

(Prajapati's sincere advice to Devatas would be to make an appeal to Vidwan Brahmanas that yaginas and works of daana-dharmas be intensified with commitment and total faith with their rightful earnings to reap akshaya phala or unending fruits but *parishushtena bhaavena paatmaasaadya shaktitah* or 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. Charites 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 shraddha 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. *Yajnonritena ksharati tapah ksharati vismayaat, aayurvipraapavaadana daanam cha parikeertanaat/ Dharmam shanaih sanchinuyaad valmeekamiva puttikaah, paralokasahaayartham sarvabhutaanyapeedayan/* 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: *Ekah prajaayate jantureka eva praleeyate, ekonubhunkte sukriritameka eva cha dushkritam/* 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. *Dharmapradhaanam purusham tapaaa hatakilbisham, paralokam nayatyaashu bhaasvantam khashareerinam/* or 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 innumeral be 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! *Dridhakaaree mridurdaantah kruraachaarairasan vasan, ahinsro damadaanaabhyaam jayet svargam tathaavratam/* Only those who 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 praginata'. 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. *Yonyathaa santamatmaanyathaa satsu bhaashate, sa papakrittamo loke stena aatmaapahaarakah/ Vaachyarthaa niyataah sarve vaangmulaa vaagvinih sritaah, taanstu yah stenayed vaacham sa sarvasteyakrinnarah/* (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. *Eshauditaa grihasthasya vrittirviprasya shaashvati, snaatakavratalkalpashcha sattvavridhdikarah shubhah/ Anena vipro vrittena vartayan vedashaastravi, vyapetakalmasho nityam brahmaloke maheeyate*/or so stresses a 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!)

[ Essence of Dharma Bindu released by kamakoti.org/articles as also by google, excerpts on Grihasti Dharmas are hereunder: *Grihastu dayaa yukto dharmameva anuchintayet, poshya vargaartha siddhyartham 2nyaayavartaa su buddhiman/* (Parashara states that Grihastis or house holders should be always engaged in compassion, just conduct and observance of virtue as also the upkeep of the family members on the path of worthy upbringing, training and justice) *Nyaayopaarjita vittena kartavyam hyata rakshanam, Anyaayena tu yo jeevat sarva karma bahishkrutah/* (The Grihasthi is never ever to deviate from the practice of living with well earned money within his means and maintain his family with uprightness being aloof of undeserving temptations of life) *Vivaahena pitrunarchan yagjnardevaam stathaatitheen annairmuneemscha svaadyaayairapatyena prajapateem, Balinaahiva bhutaani vatsalyenaakhilam jajat, Prapnoti purusholokaan nijakarma samarjitaan/ Bhikshaa bhujantuyekechit parivraabrahmachaarinah, Tepyatraiva pratishthante gaarhasthyam tenavaiparam, Yastu samyak karotyevam grihastah param vidhim, Svadharma bandhamuktosao lokaanaapnotyanutamaan/* ( Once wedded, a house holder should take up the responsibility of satisfying Pitru devatas; Devatas by yagjnas and sacrifices, bhojanaadi facilities to Atithis, by svaadhyaya make Munis happy, by progeny with Prajapati, Bhutas by Balis, and the entire Society with rapport and good will. By observing these duties a householder would certainly attain higher lokas. Grihashthashrama is ideally blessed to help the begging Parivrajakas to satisfy their hunger as also help Brahmacharis, besides performing their own duties and finally reach high lokas) *Grihashramaat paro dharmo naasti naasti punah punah, Sarva tirtha phalamtasya yayoktam yatsu paalayet/* (Vyaasa Smriti adds further dimensions to Grihasti Dharma: This truism needs to be stressed again and again that there could be no better dharma as evidenced in Grihashtha



Ashrama; those who observe Ashrama Dharmas with conscience are rewarded with the fruits of Sarva Tirtha Darshana) *Guru bhakto bhrutya poshi dayaavaannasuyakah, nityajapi cha homi cha Satyavaadi jitendriyah/ Swaadaro yasya santosha para daaraa nivartanam/ Apavaadopi no yasya tasya tirthaphalam gruhe/* (Those Grihastis who pay great attention to Gurus, followers, servants and dependents, are of kindly disposition, without being querrelsome and non complaining, observing nitya gayatri japa homaas, being satyavaadis or highly truthful, self restrained of his physical limbs, fully contented with his own wife and respectful to other females, and of impeccable character and reputation would reap the fruits of Sarava Tirtha darshana even being stable in one's own residence) *Pratishrayam paada shoucham Brahmanaancha tarpanam, na paapam samprushyatasya balim bhikshaam dadaati yah/* (Those grihastis who invite Brahmanas, wash their feet, offer 'neeraajana' while standing with esteem and serve bhojana and satisfy them along with other services would be completely unreachable for any kind of sins!) *Paadodakam paada ghritam deepamannam pratishrayaam, yo dadaati brahmanebhyo nopasarpatitam Yamah/* (Those grihastis who wash the feet of Brahmanas with water and ghee, offer deepa, anna, and respectful hospitality shall be indeed be out of bounds even of Yama dharma Raja) *Yat phalamkapilaa daane kartikyam jyeshtha pushkare, tatphalam Rishayah shreshthaa vipraanaam paadashouchane// Svagatena agnayahpreetaa aasanena Shatakratuh, Pitarah paada shouchenaannaa- dyena Prajapatih/* (The punya that would accrue from Pushkara Tirtha Snaana and Go daana on a Kartika Pourami day would approximate the 'paada prakshaalana' or cleaning the feet of an Atithi Brahmana Vidvan! The Grihasti welcoming a Brahmana Atithi would have pleased Agni deva, the guest being seated comfortably would have made Indra happy too! Pitru devas would have been delighted and Prajapati himself would have been contented by Brahmana Bhojana!) *Maataa Pitrou poaram tirtham Ghangaa gaavo visheshitaah, Brahmanaat parama tirtham na bhutam na bhavishyati/* ( Any house holder would normally consider his parents as Punya Tirthas and especially so in the case of cows; but Brahmana as the Atithi is the parama tirtha as never in the past nor in the future!) Any person might as well stay in one's own home if only his physical parts and mental faculties are controlled utmost; indeed his own house is as good as Kurukshetra, Naimisha and Pushkar Tirthas! *Varnaam ashramaanaan chatur varnasya bho Dvijaah, Daanadharmaan pravikshyaami yathaa vyaasena bhaashitam/* The utmost moral that anyone of the Chatur Varnas should follow and observe that Vyasa Maharshi emphasises is that one's own home be considered as any Tirtha, provided he or she could control one's own faculties!) Vyasa Smriti also stresses: *Nityam svaadhyasheelasyaat nityam yagnopaveetivaan, Satya vaadee jitakrodho Brahma bhuyaaya kalpate/ Sandhyaasnaana rato nityam Brahma yajna paraayanah, Anasuyah mridurdaantah grihastah pretyavardhate/ Veeta raaga bhaya krodhah lobhamohavivarjitah, Saavitri japy niratah shraaddhakrunmuchyate grihee/ Maataa Pitorhite yokto go braahmana hiteratah, Yajyaacha Deva Bhaktascha Brahma loka maheeyate/* (Nitya Svaadhyaya, nitya yagnopaveeta, nitya sathya bhashana and nitya shanti vrata are the principal qualities of a noble house holder. He should be devoid of 'raaga bhaya krodhas' or free from desires-fears-angers; he should be ever interested in performing Savitri Vrata, and be dutiful in Shraddha Karmas so as to qualify himself for attaining salvation. He must be dutiful to his parents, cows, guests; be in the regular habit of performing 'Satkarmas' or Acts of Virtue such as Shraddhas etc. to qualify for Brahma Loka ) Manu Smriti observes too similarly: *Shuti smrityuditam dharmamanutishthan hi Maanavah, Iha keerti mavaap -noti pretyachaanuttamaam gatim/* Those who dutifully observe the principles enunciated on Veda Shastras do fulfill their aspirations and glory, besides accomplishing the Upper Worlds!)

Parashara Smriti too details Grihastha Dharma Vivarana as follows: *Atah param Grihastasya Dharmaachaaram kulou yuge, Dharmam saadhaaranam shaktyaa chaaturvarnaashwaramaagamata/ Sampravakshyamaham bhuyam Parasharavacho yatha, Shatkarmanirato ViprahKrishi karmaapi kaarayet/*(Parashara Maharshi describes the Grihasti Dharmas in Kali Yuga as regulatory duties to all the house holders among all the Four Varnas; Brahmanas especially need to meticulously observe the Shat Karmas [as detailed above] besides agricultural activities too). *Kshuditam trushitam shraantam baleevardham na yojayet, Heenaangam vyadhitam kleevam Vrusham Vipra na vaahayet/* (Oxen which are hungry, thirsty and tired as also diseased, lame and listless are not to be driven in carts). *Japam Devarchanam homam swadhyayam saangamabhyaset pashchaat snaatakaan dwijah/* Dwijas are required to daily observe japa, DevaPuja, Homa, Veda-Vedanga adhyayaa after Shuchi snaana and atleast provide bhojana to deserving Brahmanas of atleast one or two or three or even four in numbers every day). *Swayam krushte tathaa kshetre dhaanouscha swayamaarjitaih, Nirvepeta Pancha Yagjnaamscha kratu deekshaancha kaarayat/* (In this manner, the Grihasthi should also undertake the tilling of his own land, procure his own food, besides execute the Pancha Yagnas of Deva-Pitru- Bhuta-Nara-Atithis on daily basis). *Tilaa rasaa na vikreyaa dhaanyatatsamaah, Viprasaivam vidhaa vrittistruna kaashtaadi vivikraha/* (Sale of Tilas and juices should not be resorted but sale of dhaanya and wood would be in order; Brahmana should eke out his lively hood likewise). *Halamashtagavam dharmam shadgavam vritti lakshanam, Chaturvagam nrushaamsaanam dwigavam Vrishaghaatinam/* (Ploughing with eight oxen is stated to be ideal as per dharma, six oxen would be as per the characteristic of business, four oxen might be minimum but trying to take up the plough is quite mean and unjust to the animals). *Dwigavam vaahayet paadam Madhya -ahnam tu chaturvagavam, Shadgavam tu triyaamaaheshtabhim purnam tu vaahayet/* (In the event of tilling with only two oxen then in all fairness the tilling time be restricted only to one-third of a day, if it were to be with four animals then it could be for two thirds of a day, but if the tilling has to be day long then eight animals would be in order). *Na yaati narakeshvevam vartamaanastu vai dwijah, Daanam dadyaat chaavetshaam prashastam swarga saadhanam/* (In case this above principle is not adopted, then daana dharma would be performed inevitably as means of attaining swarga). *Braahmanastu krishim krutwaa mahaa doshamavaapnuyaat, Samvatsarena yatpaapam matsyaghaati samaapnuyaat, Ayomukhena kaashtena tadekaahena laangalo/* (If the above is not observed, a Brahmana would indeed be liable to a sizeable sin which tantamounts to that of a fisherman catching fish or a black and hideous faced low caste ploughmans' output in a day!) *Paashako matsya ghati va vyaadhah shaakunistathaa, Adaataa karshakaschaiva panchaite samabhakinah/* (The sin committed by a fisherman, a hunter, a slaughterer, a diceman and bird killer might be worse than that of a Brahmana tilling land with two oxen). *Kundini peshani chulli udakumbhatha maarjani, Pancha suna grihastasya ahanyahani vartate/* (As it is, in each house hold there are five killing places viz. a pounder, a gastric mill, a cooking stove, a water pot and a sweeper). *Vaishwadevo balibhikshaa gograaso hantaaarakah, Grihasthah pratyaha kuryaat sunaa dorsharna lipyate/*(The five relieving remedies absorbing the five places of killings in a household happen to be the Vaishwadeva Yajna, bali karma, bhiksha pradana, giving grass to cows, and these offsetting the daily killings otherwise). *Vrikshaan chitwaa Maheem bhitwaa hatwaa tu mriga keetakaan, Karshakah khalu yagnena sarvaa paapaat pramuchyate/* ( The farmer is saving himself by performing yagnas from the sins committed by cutting trees, digging earth, killings of animals and 'krimi keetas') *Yon a dadyaad dwijaatibhyo raashi mulamupaagatah, sa chourah sa cha paapishtho Brahmagnam tam vinirdishet/* (Those farmers seated near the heaps of foodgrains without parting any to Brahmanas would be aptly named thieves and sinners, worth being called Brahma ghaatis!) *Kshatriyopi krushim krutwaa Dwijaan Devaamscha pujayet, Vaishyah anyastathaakuryat krushi vaanijya shilpikaan/*

(Indeed, Kshatrias display their industriousness and courage and serve Brahmanas for their involvement and dedication in Deva Pujas, Vaishyas earn out of their trading and business skills and so do the other class of the Society due to their ability in crafts). *Chaturnaamapi varnaamsha dharma sanaatanah/* (Thus the Four Varnas are engaged in their own respective duties as per dharmas).

## Chapter Five

1-56) *Shrutvaitaan Rishayo dharmaan snaatakasya yathauditaan, idamuchurmaharmanaatmanam analaprabhavam bhrigum/ Evam yathokta vipranam svadharmamanutishthatAaam, katham mrityuh prabhavati vedashaastravidaam prabho/ Sa taanuvaacha dharmaatmaa maharshen maanavo bhriguh, shruyataam yena doshea mrityurvipraan jighaansati/ Anabhyaasena vedaanaamaachaarasya cha varjanaat, alasyaadannadoshaachha mrityurvipraanjighaansati/ Lashunam grinjanam chaiva palaandum kavakaani cha, abhakshyaani dvijateenaama medhyaprabhavaani cha, lohitan vrikshaniryasaan vrishchanaprabhavaanstathaa, shelum gavyam cha peyusham prayatnena vivarjayet/ Vrithaa krisarasan -yaavam paayasapupameva cha, anupaakritamansaani devaannaani haveenshi cha/ Anirdashaayaa goh ksheeramaushtramaikashapham tathaa, aavikam sandhineeksheeram vivatsaayaashcha goh payah/Aarayaanaam cha sarveshaam mrigaanaam mahisham vinaa, streeksheeram chaiva varjyaani sarva shuktaani chaiva hi/ Dadhi bhakshyam cha shukteshu sarvam cha dadhisambhavam, yaani chaivaabhi -shuyante pushpamulaphalaih shubhaih/ Kravyaadaan shakunaan sarvaantathaa graamanivaasinah, anirdishtaanshekashaphaan tittibham cha vivarjayet/ Kalavinkam plavam hansamm chakraahvam graamakukkutam, saarasam rajjuvaalam cha daatyuham shukasaarika/ Pratudaanjaala paadaanshcha koyashta nakhavishkiraan, nimajjatashcha matsyaadaan saunam vallurameva cha/ Bakam chaiva balaakaam cha kaakolam khanjareetikam, matsyaadaan vidvaraahanshcha matsyaaneva cha sarvashah/Yo yasya maansamashnaati sa tanmaamsaada uchyate, matsaadah sarvamaansaadastan matsyaan vivarjayet/ Paatheenarohiaavaadyau niyuktau havyakavyayoh, raajeevaam sinhatundaashcha sashalkaashchaiva sarvashah/ Na bhakshayedeka charaa najnaataanshcha mrigadvijaan, bhakshye -shvapi samuddishtaam sarvaan panchanakhanakhaanstathaa/ Shvavidham shalyakam godhaam khadgakurma shashaans-tathaa, bhakshyaan panchana ksheshvaahur anushtaansh chaikatodataa/ Chatraakam vidvaraaham cha lashuna graamakukkutam, palaandum grinjanam chaiva matyaa jagdhvaa pated dvijah/ Amatyaaitaani shad jagdhvaa krichhra saantapan am charet, yatichaandraayaanam vaapi shesheshupavedahah/ Sanvatsarasyaikamapi charet kricchram dvijottamah, ajnaata bhukta shuddhyar -tham janaatasya tu visheshatah/ Yajnaartham braahmanair vadhyaah prashastaa mrigapakshinah, bhrityaanaam chaiva vrittyarthamagastyo hyaacharat puraa/ Babhuvurhi purodaashaa bhakshyaanaam mrigapakshinaam, puraaneshvapi yajneshu brahmakshatra -saveshu cha/ Yat kim chit snehasanyuktam bhakshyam bhojyamagarhitam, tat paryushitamapyaaadyam havihsheshaa cha yad bhavet/ Chirasthita -mapi tvaadyamasnehaaktam dvijaatibhih, yavagodhumajam sarvam payasashchaiva vikriyaa/ Etaduktam dvijaateenaam bhakshybhakshyamasheshatah, maansasyaatah pravakshyaami vidhim bhakshanavarjane/ Prokshitam bhakshyen maansam braahmanaanaam cha kaamyayaa, yathaavidhi niyuktastu praanaa meva chaatyaye/ Praanasya annamidam sarvam prajaapatirakalpayat, sthaavaram jangamam chaiva sarvam praanasya bhojanam/ Charaanaamannacharaa danshtaanamapyaa danshtarah, ahastaashcha sahastaaanam shuranaam chaiva bheeravah/ Naattaa dushyatyadannaadyaan praaninohanyahanyapi, dhaatraiva srishtaa hyaadyaashcha praaninottaara eva cha/ Yajnaaya jagdhirmaansasyetyesha daivo vidhih smritah, atonyathaa pravrittistu raakshaso vidhiruchyate/ Kreetvaa svayam vaapyutpaadya paropakritameva vaa, devaanh pitrinshchaarchayitvaa khaadan maansam na dushyati/ Naadyaada vidhinaa maansam*

*vidhijnoanaapadi dvijah, jagdhvaa hyavidhinaa maansam pretastairadyatevashah/ Na taadrisham bhavatyeno mriga hanturdhanaarthinah, yaadrisham bhavati pretya vrithaamaansaani khaadatah/ Niyuktastu yathaanyaayam yo maansam naatti maanavah, sa pretya pashutaam yaati sambhavanekavimshatim/ Asanskritaan pashun mantrairnaadyaad viprah kadaa chana, mantraistu sanskritaanadyaatshaashvatam vidhimasthitah/ Kuryaad ghritapashum sange kuryaath pishtapashum tathaa, na tveva tu vrithaa hantum pashumiccheth kadaa chana/ Yaavanti pashuromaani taavatkritvo ha maaranam, vrithaapashughnah praapnoti pretya janmani janmani/ Yajnaartham pashavah srishtah svayameva svayambhuvaa, yajnosya bhutyai sarvasya tasmad yajne vadhovadhah/ Oshadhyah pashavo vrikshaastiryanchah pakshinastathaa, yajnaartham nidhanam praaptaah praapnuvantyutsriteeh punah/Madhuparke cha yajne cha pitridaivatakarmani, atraiva pashavo hinsyaa naanyatraitya braveen manuh/ Eshvartheshu pashun hinsan vedatattvaarthavid dvijah, atmaanam cha pashum chaiva gamayatyuttamam gatim/ Grihe guraavaranye vaa nivasannaatmavaan dvijah, naavedavihitaam hinsaamaapadyapi samacharet/ Yaa vedavihitaa hinsaa niyataasminshcharaachare, ahinsaameva taam vidyaad vedaad dharmo hi nirbabhau/ Yo hinsakaani bhutaani hinastyaatmasukhaicchayaa, sa jeevaanshcha mritash -chaiva na kva chit sukhamedhate/ Yo bandhanavadhakleshaan praaninaam na chikeershati, sa sarvasya hitaprepsuh sukhamatyantamashnute/ Yad dhyaayati yat kurute ratim badhnaati yatra cha, tadaapnotya yatnena yo hinasti na kim chana/ Naakritvaa praaninaam hinsaam maansamut padyate kva chit, na cha praanivadhah svargyastasmaan maansam vivarjayet/ Samutpattim cha maansasya vadhabandhau cha dehinaam, prasamekshya nivarteta sarvamaansasya bhakshanaat/ Na bhakshayati yo maansam vidhim hitvaa pishaachavat, na loke priyataam yaati vyaadhibhishcha na peedyate/ Anumantaa vishasitaa nihantaa krayavikrayee, sanskara chopahartaa cha khaadakashcheti ghaatakaah/ Svamaansam paramaansena yo vardhayitumicchati, anabhyarchya pitreen devaanstatonnyo naastyapunyakrit/ VarShe varsheshvamedhena yo yajeta shatam samaah, maansaani cha na khaaded yastayoh punyaphalam samam/ Phalamulaashanair medhyair munyannaanaam cha bhojanaih, na tat phalamavaapnoti yatmaansaparivarjanaat/ Maamsa bhakshayityamutra yasya maansamihaadmyaham, etatmaansasya maansatvam pravadanti maneeshinah/ Na maansabhakshane dosho na madye na cha maithune, pravrittireshaa bhutaanaam nivrittistu mahaaphalaa/*

( A group of Rishis approached Bhṛigu Maharshi who generated from Agni Deva himself and having heard from Manu about the swadharms of Sanātana Brahmanas asked as to how ākāla mṛitu could be prevented and the Maharshi explained that the ‘Ānna doṣa’ or the indiscriminate food consumed by Brahmanas would be the root cause for ‘ākāla mṛitu’ 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 Dvijas. 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, whet 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. *Chatraakam vidvaraaham cha lashuna graamakukkutam, palaandum grinjanam chaiva matyaa jagdhvaa pated dvijah/ Amatyaaitaani shad jagdhvaa krichhra saantapan am charet, yatichaandraaayanam vaapi shesheshupavasedahah/* 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. *Sanvatsarasyaikamapi charet kricchram dvijottamah, ajnaata bhukta shuddhyartham janaatasya tu visheshatah/* or 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 yagjna 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 preparations 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. *Yajnaaya jagdhirmaansasyetyesha daivo vidhih smritah, atonyathaa pravrittistu raakshaso vidhiruchyate/ Kreetvaa svayam vaapyutpaadya paropakritameva vaa, devaanh pitrinshchaarchayitvaa khaadan maansam na dushyati/* Meat eating for the sake of Yagjna 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 yagjna addressed to either Devas or Pitru Devas; 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 Yagjna 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 Yagja karyas are qualified for superior rebirths. Manus also proclaims that madhuparka the yagnavastras and honey are invariably offered in yagjnas 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’. *Grihe guraavaranye vaa nivasannaatmavaan dvijah, naavedavihitaam hinsaamaapadyapi samacharet/ Yaa vedavihitaa hinsaa niyataasminshcharaachare, ahinsaameva taam vidyaad vedaad dharmo hi nirbabhau/* 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 yagjnas. 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. *Anumantaa vishasitaa nihantaa krayavikrayee, sanskara chopahartaa cha khaadakashcheti ghaatakaah/ Svamaansam paramaansena yo vardhayitumicchati, anabhyarchya pitreen devaanstatonyo naastyapunyakrit/* Whoso ever 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! *Maamsa bhakshayityamutra yasya maansamihaadmyaham, etatmaansasya maansatvam pravadanti maneeshinah/ Na maansabhakshane dosho na madye na cha maithune, pravrittireshaa bhutaanaam nivrittistu mahaaphalaa/* ( 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) *Pretashuddhim pravakshyaami dravyashuddhim tathaiva cha, chaturnaamapi varnaanaam yathaavadanupurvasah/ Dantajaatenujaate cha kritachude cha sansthite, ashuddhaa baandhavaah sarve sutake cha tathauchyate/ Dashaaham shaavamaashaucham sapindeshu vidheeyate, arvaak sanchayanaa dasthnaam tryahamekaahameva vaa/ Sapindataa tu puruhhe saptame vinivartate, samaanodakabhaa - vastu janmanaamnoraavedane/ Yathaidam shaavamaashaucham sapindeshu vidheeyate, jananepyevameva syaatnipunam shuddhimichhataam/ Sarveshaam shaavamaashaucham maataapitrostu sutakam, sutakam maatureva syaadupasprishya pitaa shuchih/ Nirasya tu pumaanshukramupasprishyaiva shudhyati, baiji - kaadabhi sambandhaadanurundhyaad agham tryaham/ Ahnaa chaikena raatryaa cha triraatraireva cha tribhih, shavasprisho vishudhyanti tryahaadudakadaayinah/ Guroh pretasya shishyastu pitrimedham samaacharan, pretahaaraih samam tatra dasharaatre na shudhyati/ Raatribhir maasatulyaa bhirgar bhasraave vishudhyati, rajasyuparate saadhvee snaanena stree rajasvalaa/ Nrinaamakritachudaanaam vishuddhirnaishikee smritaa, nirvrittachudakaanaam tu triraatraatshuddhirishyate/ Unadvivaarshikam pretam nidadhyurbaandhavaa bahih, alankritya shuchau bhumaavasthi sanchayanaad rite/ Naasya kaaryognisanskaaro na cha kaaryaudakakriyaa, aranye kaashthavat tyaktvaa kshapeyustryahameva tu/ Naatrivarshasya kartavyaa baandhavairudakakriyaa, jaatadantasya vaa kuryurnaamni vaapi krite sati/ Sabrahmachaarinyekaahamateete kshapanam smritam, janmanyekaudakaanaam tu triraatraat shuddhi rishyate/ Streenaamasanskritaanaam tu tryahaatshudhyanti baandhavaah, yathauktenaiva kalpena shudhyanti tu sanaabhayah/ Akshaaralavanaannaah syurnimajjeyushcha te tryaham, maansaashanam*

cha naashneeyuh shayeeranshcha prithak kshिताu/ Samnidhaavesha vai kalpah shaavaashauchasya keertitah, asamnidhaavayam jneyo vidhih sambandhibandhavai/ Vigatam tu videshastham shrinuyaad yo hyanirdasham, yatshesham dasharaatrasya taavadevaashuchirbhavet/Atikraante dashaahe cha triraatramashuchirbhavet, samvatsare vyateete tu sprishtvaivaapo vishudhyati/ Nirdasham Jaati maranam shrutvaa putrasya janma cha, savaasaa jalamaaplutya shuddho bhavati maanavah/ Baale deshaantarasthe cha prithakpinde cha sansthite, savaasaa jalamaaplutya sadya eva vishudhyati/ Antardashaahya syaam chet punarmaranajanmanee, taavat syaashuchirvipro yaavat tat syaadanirdasham/ Triraatramaahuraashauchamaacharye sansthite sati, tasya putre cha patnyaam cha divaaraatra - miti sthiti/ Shrotriye tuupasampanne triraatramashuchirbhavet, maatule pakshineem raatrim shishyar - tvig baandhaveshu cha/ Prete raajani sajyotirasya syaad vishaye sthitah, ashrotriye tvahah kritsna - manuuchaane tathaa gurau/ Shuddhyed vipro dashaahena dvaadashaahena bhumipah, vaishyah pancha - dashaahena shudro maasena shudhyati/ Na vardhayedaghaahaani pratyuhennaagnishu kriyaah. na cha tat karma kurvaanah sanaabhyopyashuchirbhavet/ Divaakeertimudakyaam cha patitam suutikaam tathaa, shavam tatsprishttinam chaiva sprishtvaa snaanena shudhyati/ Aachamya prayato nityam japed ashuchi - darshane, sauraan mantran yathotsaaham paavamaaneeshcha shaktitah/ Naaram sprishta vaasishya sasneham snaatvaa vipro vishudhyati, aachamyaiva tu nihsneham gaamaalabhyaarkameekshya vaa/ Aaadishtee nodakam kuryaadaa vratasya samaapanaat, samaapte tudakam kritvaa triraatrenaiva shudh - yati/ Vrithaasankarajaataanaam pravrajyaasu cha tishthataam, Atmanastyaginaam chaiva nivartetoda - ka kriia/ Paashandamaashritaanaam cha charanteenaam cha kaamatah, garbhabhartri druhaam chaiva suraapeenaam cha yoshitaam/ Achaaryam svamupaadhyayam pitaram mataram gurum, nirhritya tu vratee pretanna vratena viyujyate/ Dadkshinena mritam shudram puradvaarena nirharet, pashchimau - ttara purvaistu yathaayogam dvijanmanah/ Na raajnaamagha doshosti vratinaam na cha sattrinaam, aindram sthaanamupaaseena brahmabhutaa hi te sadaa/ Raa jno mahaatmike sthaane sadyahshaucham vidheyate, prajaanaam parirakshaarthamaasanam chaatra kaaranam/ Dimbhaahavahataanaam cha vidyutaa paarthivena cha, gobraahmanasya chevaarthe yasya chaichhati paarthivah/ Somaagnyarkaa nilendraanaam vittaapatyoryamasya cha, ashtaanaam lokapaalaanaam vapurdhaarayate nripah/ Lokeshaadhishtitho raajaa naasyaashaucham vidheeyate, shauchaashaucham hi martyaanaamlokebhyaah prabhavaapyayau/ Udyatairaahave shastraih kshatradharmahatasya cha, sadyah santishthate yajnasta - thaa shauchamiti sthiti/ Viprah shudhyatyapah sprishtvaa kshatriyo vaahanaayudham, vaishyah pratodam rashmeen vaa yashtim shudrah kritakriyah/ Etad vobhihitam shaucham sapindeshu dvijotta - maah, asapindeshu sarveshu pretashuddhim nibodhata/ Asapindam dvijam pretam vipro nirhritya bandhuvat, vishudhyati triraatrena maaturaaaptanshcha baandhavan/ Yadyannamatti teshaam tu dashaahenaiva shudhyati, anadannannamahnaiva na chet tasmin grihe vaset/ Anugamyechhayaa pretam jnaatimajnaatimeva cha, snaatvaa sachailah sprishtaagnim ghritam praashya vishudhyati/ Na vipram sveshutishthatsa mritam shudrena naayayet, asvargyaa hyaahutih saa syaatshudrasansparshadushitaa/ Jnaanam tapogniraahaaro mritmano vaaryupaanjanam, vaayuh karmaarkakaaalau cha shuddheh kartruni dehinaam/ Sarveshaameva shauchaanaam arthashaucham param smritam, yorthe shuchirhi sa shuchirna mridvaarishuchih shuchih/ Kshaantya shudhyanti vidvaanso daanenaakaaryakaarinah, prachhanna paapaa japyena tapasaa vedavittamaah, mrittoyai shudhyate shodhyam nadee vegena shudhyati/ Rajasaa stree manodushtaa samnyaasena dvijottamaah/ Adbhir gaatraani shudhyanti manah satyena shudhyati, vidyaatapobhyaam bhutaatmaa buddhirjanana shudhyati/ Esha shauchasya vah proktah shareerasya vinirnayah, naanaavidhanaam dravyaanaam shuddheh shrinuta nirnayam/

( 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 chooodaa 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 en 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 Khshatriya after twelve, a Vaisya after fifteen and of a lower class after a month. *Na vardhayed - aghaahaani pratyuhenna agnishu kriyaah. na cha tat karma 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 achamana 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 'apavitrata' 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 vidvans 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 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 food even 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, prachhanna paapaa japyena tapasaa vedavittamaah/ Mrittoyai shudhyate shodhyam nadee vegena shudhyati, Rajasaa stree manodushtaa samnyaasena dvijottamaah/ Adbhir gaatraani shudhyanti manah satyena shudhyati, vidyaatapobhyaam bhutaatmaa buddhirjananena 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) *TaijasAaanaam maneenanaam cha sarvasyaashmamayasya cha, bhasmanaaadbhirmriddha chaiva shuddhiruktaa maneeshibhih/ Nirlepam kaanchanam bhaandamadbhireva vishudhyatia, bjamashmamayam chaiva raajatam chaanupaskritam/ Apaamagneshcha sanyogaad haimam raupyam cha nirbabhau, tasmaat tayoh svayonyaiva nirneko gunavattarah/ Taamraayaskaam syaraityaanaam trapunah seesakasya cha, shaucham yathaarham kartavyam kshaaraamlodakavaaribhih/ Dravaanaam chaiva sarveshaam shuddhirutpavanam smritam, prokshaaam sanhataanaam cha daaravaanaam cha takshanam/ Maarjanam yajnapaatraanaam paaninaa yajnakarmani, chamasanaam grahaanaam cha shuddhih praksaanena tu/ Charunaamsruksruvaanaam cha shuddhirushnena vaarinaa, sphayashurpashakataanaam cha musalaulukhalasya cha/ Adbhistu prokshanaam shaucham bahunaam dhaanyavaasam, prakshaalanena tvalpaanaamadhbhih shaucham vidheeyate/ Chailavatcharmanaam shuddhirvaidalanaam tathaiva cha, shaakamulaphalaanaam cha dhaanyavatshuddhirishyate/ Kausheyavikayorushaih kutapaanaamarishtakaih, shreephalaairanushupattanaam kshaumaanaam gaurasarshapaih/ Kshaumavatshankha shringaanaamasthid antamayasya cha, shuddhirvijaaanataa kaaryaa gomutrenaudakena vaa/ Prokshanaat trina kaashtham cha palaalam chaiva shudhyati, maarjanaupaananairveshma punah paakena mrinmayam/ Madyairmutraih pureeshairvaa shtheevanaih puyashonitaih, sansprishitam naiva shuddhyeta punahpaakena mriitmayam/ Samaarjanaupaananena sekenaullekhanena cha, gavaam cha parivaasena bhumih shudhyati panchabhih/ Pakshijagdham gavaa ghraatamavadhutam avakshutam, dushitam keshakeetaishcha mritprakshepena shudhyati/ Yaavannaape - tyamedhyaak taad gandho lepashcha tatkritah,taavan mridvaari chaadeyam sarvaasu dravyashuddhishu/ Treeni devaah pavitraani braahmanaamakalpaya, adrishtamadbhirnirniktam yachcha vaachaa prasha - syate/ Apah shuddhaa bhumigataa vaitrishnyam yaasu gorbhavet, avyaaptaashchedamedhyaena gandhavarasarasaanvitaah/ Nityam shuddhah kaaruhastah panye yachcha prasaaritam, brahmachaari gatam bhaikshyam nityam medhyamiti sthithi/ Nityamaasyam shuchi streenaam shakunih phalapaatane, prarave cha shuchirvatsah shvaa mrigagrahane shuchih/ Shvabhirhatasya yan maasam shuchistan manurabraveet, kravyaadbhishcha hatasyaanyaishchandaalaadyaishcha dasyubhih/ Urdhvam naabher - yaani khaani taani medhyaani sarvashah, yaanyadhastaanyamedhyaani dehaacchaiva malaashchyutaah/ Makshikaa viprushashchaayaa gaurashvah suryarashmayah, rajo bhurvaayuragnishcha sparshe medhyaani nirdishet/ Vinmutrotsargashuddhyartham mridvaaryaadeyamarthavat, daihikaanaam malaanaam cha shuddhishu dvaadashasyapi/ Vasaa shukramasrigmajjaa mutraavidghraanakarnavit, shleshmaashru duushikaa svedo dvaadashaite nrinaam malaah/ Ekaa linge gude tisrastathaikatra kare dasha, ubhayoh sapta daatavyaa mridah shuddhimabheepsataa/ Etatshaucham grihastaanaam dvigunam brahmachaarinaam, trigunaam syaad vanasthaanaam yateenaam tu chaturgunam/ Kritvaa mutram pureesham vaa khaanyaachaanta upasprishet, vedamadyeshyamaanashcha annamashnansh - cha sarvadaa/ Tiraaachaamedapah purvam dvih pramrijaat tato mukham, shareeram shauchamichhan hi stree shudrastu sakrit sakrit/ Shudraanaam maasikam kaaryam vapanam nyaayavartinaam, vaishyavat shaucha kalpashcha dvijocchishaam cha bhojanam/ Nochhishtam kurvate mukhya viprushongam na yaanti yaah, na shmashruni gataanyaasyam na dantaantaradhishtitam/ Sprishanti bindavah paadau ya aachaamayata paraan, bhaumikaiste samaajneyaa na tairaaprayato bhavet/ Uchhishtena tu sansprishito dravyahastah katham chana, anidhaayaiva tad dravyamaachaantah shuchitaamiyaat/ Vaanto viriktah snaatvaa tu ghritapraashanamaacharet, aaachamedeva bhuktvannam snaanam maithuninah smritam/ Suptvaa kshutvaa cha bhuktvaa cha nishtheevyauktvaanritaani cha, peetvaapoadhyeshyamaanash cha*

*aachaamet prayatopi san/ Eshaam shauchavidhih kritsno dravya shuddhistathaiva cha, ukto vah sarvavarnaam streenaamdharmaannibodhata/ Baalayaa vaa yuvatya vaa vriddhayaa vaapi yoshitaa, na svaatantryena kartavyam kim chid kaaryam griheshvapi/ Baalye pitur vashe tishthet paanigraahasya yauvane, putraanaam bhartari prete na bhajet stree svatantrataam/ Pitraa bhartraa sutairvaapi nechhed virahamaatmanah, eshaam hi virahena stree garhye kuryaadubhe kule/ Sadaa praharishaayaa bhaavyam grihakaarye cha dakshayaa, susanskritopaskarayaa vyaye chaamuktahastayaa/ Yasmai dadyaat pitaa tvenaam bhraata vaanumate pituh, tam shushrusheta jeevantam sansthitam cha na langhayet/ Mangalaar -tham svastyayanam yajnashchaasaam prajaapateh, prayujyate vivaah tu pradaanam svaamyaa kaaranam/ Anritaavritukaale cha mantrasanskaarakritpatih, sukhasya nityam daataiha paraloke cha yoshitah/ Visheelah kaaamavritto vaa gunairvaa parivarjitah, upachaaryah striyaa saadhvyaa satatam devavat patih/ Naasti streenaam prithag yajno na vratam naapyuposhanam, patim shushrushate yena tena sarge maheeyate/ Paanigraahasya saadhvee stree jeevato vaa mritasya vaa, patilokamabheep -santee naacharet kim chidapriyam/ Kaamam tu kshapayed deham pushpamula phalaih shubhaih, na tu naamaapi grihneeyaat patyau prete parasya tu/ Aseetaamaranaat kshaantaa niyataa brahmacharinee, yo dharma ekapateenaam kaankshantee tamanuttamam/ Anekaani sahasraani kumaara brahma chaarinam, divam gataani vipraanaamakritvaa kulasantatim/ Mrite bhartari saadhvee stree brahma charye vyavasthitaa, svargam gachchatyaputraaapi yathaa te brahmacharimah/ Apatyalobhaad yaa tu stree bhartaaramativartate, seha nindaamavaapnoti paralokaachcha heeyate/ Naanyotpannaa prajaasteeha na chaapyanyaparigrahe, na dviteeyashcha saadhveenaam kva chid bhartopadishyate/ Patim hitvaapakrishtam svamutkrishtam yaa nishvate, nindyaiva saa bhavelloke parapurvaiti chauchyate/ Vyabhicharaat tu bhartuh stree loke praapnoti nindyataam, shrigaalayonim prapnoti paaparogaishcha peedyate/ Patim yaa naabhicharati manovaagdehasanyutaa, saa bhartrilokamaapnoti sadbhih saadhveeti chochyate/ Anena naaree vrittina manovaagdehasanyutaa, ihaagryaam keertim aapnoti patilokam paratra cha/ Evam vrittaam savarnam streem dvijaatih purvamaarineem, daahayed agnihotrena yajnapaatraishcha dharmavit/ Bhaaryaayai purvamaarinyai dattvaagneenantyakarmani, punardaarakriyaam kuryaat punaraadhaanameva cha/ Anena vidhinaa nityam panchayajnaanna haapayet, dviteeyamaayusho bhaagam kritadaaro grihevaset/*

( 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. *Treeni devaah pavitraani braahmanaamakalpayan, adrishtamadbhirnirniktam yachcha vaachaa prasha syate/ Apah shuddhaa bhumigataa vaitrishnyam yaasu gorbhavet, avyaaptaashchedamedhyena gandhavarnarasaanvitaah/*

or 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 bhojana. Indeed whenever a woman or for that matter even a low caste person should sip water at least 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. *Daana prabhriti yaa tu syaadyaadvad aayuh pativrataa, bhatru lokam na tyajati yathaiva arundhato tathaa/* or at the time of ‘kanyaadaan’ 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! ] *Naasti streenaam pruthavyagjno na vratam na apyuposhanam, patim sushruiyate yena tena swarge mahiyate/* or 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. *Patim yaa naabhicharati manovaagdeha -sanyutaa, saa bhartrilokamaapnoti sadbhih saadhveeti chochyate/ Anena naaree vrittina manovaagdeha sanyataa, ihaagryaam keertim aapnoti patilokam paratra cha/* 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! [ While referring to Stree Dharmas, Essence of Dharma Bindu as released by the website of kamakoti.org/ articles as also by google is quoted as follows: Stree Dharmas: *Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa bhavet Kanya atha urthvam Rajasvala/* Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninth year old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) *Maata chaiva Pitaachaiva jyeshtho bhraataa tathaiva cha, trayaste narakam yaani drushtvaa kanyaa rajasvala/* ( In case, the mother, father and elder brother of the girl has come of age and still remains unmarried the three are destined to visit hell) Manu Smriti is quoted: *Pitaarakshati Kaumare Bhartaa rakshati youvane, Putrastu sthaavire bhaave na stree swaatantrya marhati/ Sookshmebhyopi prasangebhyah striyo rakshyaa visheshatah, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmamuttamam/ Paanam durjana samsargah patyaacha virahotanam, Svapnonyageha vaasascha naaree sandushanaani shat/* (During the ‘Kaumara dashta’ 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: *Naasti streenaam pradhagyanona vratam naapyuposhanam, Patim shushrushate yattutena sarge maheeyate/ Kamavrittevaa gunairvaa parivarnitah, Nastriyah parivarjasyaat satatam daiva vatpatih/ Sadaa prahvaashtayaa bhavyam grihakaaryech dakshayaa, Susamskrutopaskarayaa vyayechaamuktahastayaa/* (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: *Haridraamkumkumamchaiva sindhuram kajjalam tathaa, Kurpaanakam cha taambolam mangalaabharanam shubham/ Kesha samskaara kabari kara karnaad bhushanam, Bhartur aayushyami -cchanti dooshayenna Pativrataa/ Praatah kaaletu yaa naari dadyaadarghyam vivasvate, Sapta janmaani vaidhavyaam saa naari naiva pashyati/* 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! *Krutvaa mandalakam Braahme tooshneem evaakshataabhiih pujayet satatam yaa tu tasyaastupyanti Devataah, Yadgriham raajate nityam mangalairanulepanaih, Tadgrihe vasate Lakshmeernityam purnakalaanvitaa// Pativrataa tu yaa naari bhartru shushrushanotsukaa, Natasya vidyate paapam ihaloke paratracha, Pativrataadharmarataa Rudraanyeva na samshayah, Tasyaah paraabhavam kartum shaknoti najanah kashchit/(* 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.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: *Adushtaam vinataam bharyaam youvane yah parityaje, Sapta janma bhavestreetvam vaidhavyam cha punah punah/* (Husbands who discard wives of good character and discipline would be cursed with widowership and womanhood for the subsequent seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhvashurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhartru priya hite rataah/* Smriti Ratna cautions *Sandhyaayaam nava bhoktavyam garbhinyaatu prayatnatah, nasnaatavyam na gantavym vriksha muleshu saevada/* (Gabhini Strees or women in confinement not to take food at Sandhya timings or the intervals of night-day nor day nights of any day, nor take bath or go near tree foundations) *Naa maangalyam vadevyaakyam na cha ghaasyaadikimchana, Kuryaat shvashurayornityam pujaanmangala tatparaa, tishthetprasanna vadanaa bhartru priyahite rataa/* (Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever!) Yagnyavalkya stresses : *Dao hridayasyaa pradaane nagarbhe doshamavaapnuyaat, Vairupyam maranamapi tasmaatkaaryampriyam striyaah/* (In case the wishes of a Garbhini woman then the garbha would suffer such blemishes that might deliver babies of physical problems or even abortion and that is why every wish of the woman in confinement be fully fulfilled!) Paraashara Smriti elaborates a few more Stree Dharmas: In the event of married women desirous of shortening their hair for reasons of religion and faith as example of ‘Veni Samhara’ at Sangama of Rivers, then the husband himself is required to perform the Vrata by scissoring the hair by two inches. Tirtha yatras, temple visits and religious places are congregations if unaccompanied by husbands are considered as a waste and fruitless. Similarly husbands performing any activity of religion without the presence of wives is considered purposeless. Vyasa Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa,*

*Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharma paraanityam vidhavaap shubhaamataa/* (As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoys a high level of conjugal happiness in her ensuing life. Since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with 'tilodakas' or black Tilas with water using 'darbhas'. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.

Also Parashara Smriti is quoted: Grihini Dharmas: In the event of married (or unmarried) women desirous of shortening their hair due to reasons of religion the head hair can be shortened by two inches; for example there is a dutiful binding called 'Veni Samhara' at tirtha pradeshas like Gaya, where a husband himself performs the vrata by scissoring the hair likewise. But widows ought to shave the head as per ancient 'aachaara'. They are forbidden to sleep in the central place of their homes or alone in far off places. They are also restricted to neither accompany their husbands to agricultural fields, nor visit without husbands or unaccompanied with close relatives to cattle sheds, river beds, sea shores and forests. It is preferred that they perform Vratas in their own homes with their husbands. Tirtha yatra, temple visits or religious places or congregations unaccompanied with husbands are a mere waste. Similarly giving away danaas, performing any activity like homas, vratas etc. are futile. Yet, any activity related to Dharma with motives of vengeance, harmful to others or with show off and pride shall indeed recoil in course of time. At the same time, a prayer or vrata or of spiritual significance performed with physical and mental cleanliness would concentration, faith and dedication would indeed yield contentment and fulfillment. Even a Kanya Vrata or Nishkama Karma performed with commitment shall indeed be reciprocated proportionately while of course kanya vratas lead to desired results while nishkama vratas add to the accounts of Punya! Referring to the tendencies of contacts with men in general and those males other than husbands in particular, Paraashara Smriti lists out Ashta Vidha Maithuna viz. Smarana or thoughts, keertana or praising, keli or being playful, prekshana or passing looks with desire at the opposite party, Guhya bhashana or whispers, Sankalpa or a kind of resolve, Athyavasaaya or trials for contact from a distance, Kriya nirvritti or intense desire, Vaak prarepana or inciting with small conversation, Udreka or infatuation, steady vision, rahasya sambhashana or secret conversation, Ubhaya prarepana or mutual physical contact, Resolve or the decision to mate and finally the copulation. These misdemeanors too would qualify for atonements!]

## Chapter Six:

VI. 1-38) *Evam grihaashrame sthitvaa vidhivat snaatako dvijah, vane vaset tu niyato yathaavad vijitaindri -yah/ Grihasthastu yathaa pashyed valeepalitamaatmanah, apatyasyaiva chaapatyam tadaranyam samaashrayet/ Santyajya graamyamaaaharam sarvam chaiva parichchadam, putreshu bhaaryam nikshipya vanam gachhet sahaiva vaa/ Agnihotra samaadaaya grihyam chaagniparichchadam, graamadaryam nihsritya nivasenniyatendriyah/ Munyannairvividhairmedhyaih shakamulaphalena vaa, etaaneva mahaayajnaannirvaped vidhipurvakam/ Vaseeta charma cheeram vaa sayam snaayaat prage tathaa, jataashcha bibhriyaannityam shmashrulomanakhaani cha/ Yadbhakshyam syaad tato dadyaad balimbhikshaam cha shaktitah, abmuulaphalabhikshaabhirarchayed aashramaagataam/ Svaadhyaye nityayuktah syaad daanto maitrah samaahitah, daataa nityamanaadaataa sarvabhutaa -*

*nukampakah/ Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva paurnaa -  
maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaasyaani chaaharet, turaayanam cha  
kramasho dakshasyaayanameva cha/ Vaasantashaaradair medhyairmunyannaih svayamaahritaih,  
purodaashaa.nshcharuunshchaiva vidhivatnirvapet prithak/ Devataabhyastu tad hutvaa vanyam  
medhyataram havih, sheshatmani yunjeeta lavanam cha svayam kritam/ Sthalajaudakashaakaani  
pushpamulaphalaani cha, medhyavrikshodbhavaanyadyaat snehaanshcha phalasambhavaan/ Varjayen  
madhu mnnsam cha bhaumaani kavakaani cha,bhustrnam shigrukam chaiva shleshmaatakaphalaani cha/  
Tyajedaashvayuje maasi munyannam purvasanchitam, jeernaani chaiva vasaansi shaakamulaphalaani  
cha/ Na phaalakrishtamashneedaadutsrishtamapi kena chit, na graamajaataanyaartopi mulaani cha  
phalaani cha/ Agnipakvaashano vaa syat kaalapakvabhujeva vaa, ashmakutto bhaved vaapi dantoluu -  
khalikopi vaa/ Sadyah prakshaalakoo vaa saan maasasanchayikopi vaa, shanmaasanichayo vaa syaat  
samaanichaya eva vaa/ Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko  
vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet,  
pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/ Pushpamulaphalairvaapi kevalairvartayet  
sadaa, kaalapakvaih svayam sheernairvaikhaanasamate sthitah/ Bhumau viparivarteta tishthet vaa  
prapadaairdinam, sthaanaasanaabhyaam vihareet savaneshupayannapah/ Greeshme panchatapaastu syaad  
varshaasvabhraavakashikah,a ardravaasaastu hemante kramasho vardhayanstapah/ Upasprishanstrisha-  
vanam pitreen devaanshcha tarpayet, tapascharanshchogrataram shoshayed dehamaatmanah/ Agneen -  
aatmani vaitaanaan samaaropya yathaavidhi, anagniraniketah syaan munirmulaphalaashanah/ Aprayat -  
nah sukhaartheshu brahmachaaree dharaashayah, sharaneshvamamashchaiva vrikshamuula niketana/  
Taapaseshveva vipreshu yaatrikam bhaikshamaaharet, grihamedhishu chaanyeshu dvijeshu vana  
vaasishu/ Graamaadaahritya vaashneeyaadashtau graasaan vane vasan, pratigrihya putenaiva paanaa  
shakalena vaa/ Etaashchaanyaashcha seveta deeksha vipro vane vasan,vividhaashchau panishadeer  
aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo  
vivridhyartham shareerasya cha shuddhaye/ Aparajitaam vaasthaaya vrajed dishamajihmagah,  
aanipaataatshareerasya yukto vaaryanilaashanah/Asaam maharshicharyaanaam tyaktvaanyatamayaa  
tanum, veetashokabhayo vipro brahmaloke maheeyate/ Vaneshu cha vihrityaivam triteeyam bhaagam  
aayushah, chaturthamaayusho bhaagam tyakvaa sangaan parivrajat/ Ashramaadaashramam gatvaa  
hutahomo jitendriyah, bhiksaabaliparishraantah pravrajan pretya vardhate/ Rinaani treenyapaakritya  
mano mokshe niveshayet, anapaakritya moksham tu sevamaano vrajatyadhah/ Adheetya vidhivad vedaan  
putraanshshotpaadya dharmatah, ishtvaa cha shaktito yajnairmano mokshe niveshayet/ Anadheetya dvijo  
vedaananutpaadya tathaa sutaan, anishtvaa chaiva yajnaishcha mokshamichhan vrajatyadhah/  
Praajaapatyam nirupyeshtim sarvavedasadakdhinaam,aamanyagneen samaaropya braahmanah  
pravrajed grihaat/*

( 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 nigrāh’, 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. *Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva paurnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaa -*



*syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* 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 Nakshatreshthi 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 Ashvini, 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. *Naktam chaannam samashneeyadhiiva vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/* or 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 'Panchagni 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. *Etaashchaanyaashcha seveta deeksha viprovane vasan, vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivridhyartham shareerasya cha shuddhaye/* or 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) *Yo dattvaa sarvabhutebhyah pravrajatyabhayam grihaat, tasya tejomayaa lokaa bhavanti brahmavaadinah/ Yasmaadanvapi bhutaanaam dvijaannotpadyate bhayam, tasya dehaad vimuktasya bhayam naasti kutashchana/ Agaaraadabhinishkraantah pavitropachito munih, samupodheshu kaameshu nirapekshah parivrajat/ Eka eva charennityam siddhyarthamasahaayavaan, siddhimekasya sampashya - nna jahaati na heeyate/ Anagniraniketah syaad graamamannarthamaashrayet, upekshakonkusuko munir bhaavasamaahitah/Kapaalam vrikshamulaani kuchelamasahaayataa, samataa chaiva sarvasminnetat*

muktasya lakshanam/ Naabhinandeta maranam naabhinandeta jeevitam, kaalameva prateeksheta  
 nirvesham bhritako yathaa/ Drishtiputam nyaset padam vastraputam jalam pibet, satyaputaam vaded  
 vaacham manahputam samaacharet/ Ativaadaanstitiksheta naavamanyeta kam chana, na chaimam  
 dehamaashritya vairam kurveeta kena chit/ Kruddhyantam na pratikrudhyedaakrushtah kushalam vadet,  
 saptadvaaraavakeernaam cha na vaachamanritaam vadet/ Adhyaatmaratiraaseeno nirapeksho niraami -  
 shah, atmanaiva sahaayena sukhaarthee vicharediha/ Na chotpaatanimittabhyaam na nakshatra anga  
 vidyayaa, naanushaasana vaadaabhyaam bhikshaam lipseta karhi chit/ Na taapasair braahmaaaaairvaa  
 vayobhirapi vaa shvabhiih, aakeernam bhikshukairvaanyai ragaaramupasam vrajet/ Kliptakeshanakha  
 shmashruh paatree andee kusumbhavaan, vicharenniyato nityam sarvabhutaanyapeedayan/ Ataijasaani  
 paatraani tasya syurnirvranaani cha, teshaamadhbhih smritam shaucham chamasaanamivaadhvare/  
 Alaabumdaarupaatram cha mrinmayam vaidalam tathaa, etaani yatipaatraani manuh svaayambhu  
 vobraveet/ Ekakaalam chared bhaiksham na prasajjeta vistare, bhaikshe prasakto hi yatirvishayeshvapi  
 sajjati/ Vidhume sannamusale vyangaare bhuktavajjane, vritte sharaavasampaate bhikshaam nityam  
 Yatishcharet/ Alaabhe na vishadee syaatlaabhe chaiva na harshayet, praanayaatrikamaatrah syaat  
 maatraasangaad vinirgatah/ Abhipujitalaabhanstu jugupsetaiva sarvashah, abhipujitalaabhaishcha  
 yatirmuktopi badhyate/Alpaannabhyavahaarena rahasthaanaasanena cha, hriyamaanaani vishayair  
 indriyaani nivartayet/ Indriyaanaam nirodhena raagadvesha kshayena cha, ahinsayaa cha bhutaanaam  
 amritatvaaya kalpate/ Aveksheta gateernrinaam karmadoshasamudbhavaah, niraye chaiva patanam  
 yaatanaashcha yamakshaye/ Viprayogam priyaishchaiva sanyogam cha tathaapriyaih, jarayaa chaabhi  
 bhavanam vyaadhibhishchopa peedanam/ Dehaadutkramanam chaasmaat punargarbhe cha sambhavam,  
 yonikotisaahasreshu sriteeshchaasyaantaraatmanah/ Adharmaprabhavam chaiva dukkhayogam  
 shareerinaam, dharmaartha prabhavam chaiva suhasanyogamakshayam/ Sukshmataam chaanvavek  
 sheta yogena paramaatmanah, deheshu cha samutpattimuttameshavadhameshu cha/ Dushitopi chared  
 dharmam yatra tatraashrame ratah, samah sarveshu bhuteshu na lingam dharmakaaranam/ Phalam  
 katakavrikshasya yadyapyambuprasaadakam, na naamagrahaaadeva tasya vaari praseedati/ sanrak -  
 shanaartham jantunaam raatraavahani vaa sadaa, shareerasyaatyaye chaiva samiikshya vasudhaam  
 charet/ Ahnaa ratryaa cha yaanjantun hinastyajnaanato yatih, teshaam snaatva vishuddhyartham  
 praanaayaamnshadaacharet/ Praanaayaamaa braahmanasya trayopi vidhivat kritaa, vyaahrit  
 pranavairyuktaa vijneyam paramam tapah/ Dahyante dhmaayamaanaanaam dhaatunaam hi yathaa  
 malaah, tathendriyaanaam dahyante doshaah praanasya nigrhaat/ Praanaayaamairdahed doshaan  
 dhaaranaabhishcha kilbisham, pratyaaahaarena sansargaan dhyaanenaaneeshvaraana gunaan/ Uchhaa  
 vacheshu bhuteshu durjneyaamakritaاتمabhih, dhyaanayogena sampashyed gatimasyaantaraatmanah/  
 Samyagdarshanasampannah karmabhirna nibadhyate, darshanena viheenastu sansaaram pratipadyate/  
 Ahimsayendriyaa sangair vaidikaishchaiva karmabhih, tapasashcharanaishchaugraih saadhayanteeha  
 tatpadam/ Asthithunam snaayuyutam maamsashonitalepanam, charmaavanaddham durgandhi purna  
 mutra pureeshayoh/ Jaraashoka samaavishtam rogaayatanamaaturam, rajasvalamanityam cha bhutaa -  
 vaasamimam tyajet/ Nadeekulam yathaa vriksho vriksham vaa shakuniryathaa, tathaa tyajanni mam  
 deham krichchraad graahaad vimuchyate/ Priyeshu sveshu sukritamapriyeshu cha dushkritam, visrija  
 dhyaanayogena brahmaabhyeti sanaatanam/ Yadaa bhaavena bhavati sarva bhaaveshu nihsprisah,  
 tadaa sukhamavaapnoti pretya chaiha cha shaashvatam/ Anena vidhinaa sarvaanstyaktvaa sangaan  
 shanaih shanaih, sarvadvandvavinirmukto brahmanyevaavatishthate/ Dhyaanikam sarvamevaitad  
 yadetadabhishabditam, na hyanadhyaatmavit kashchit kriyaaphalamupaashnute/ Adhiyajnam brahma  
 japedaadhidivaivameva cha, adhyaatmikam cha satatam vedaantaabhihitam cha yat/ Idam sharanam  
 ajnaanaamidameva vijaanataam, idamanvichhataam svargam idamaanantyamichhataam/Anena krama

*yogena parivrajati yo dvijah, sa vidhuyaiha paapmaanam param brahmaadhigachhati/ Esha dharmo - nushishto vo yateenaam niyataatmanaam, vedasam nyaasikaanaam tu karmayogam nibodhata/ Brahma chaaree grihashtha sha vaanaprastho yatistathaa, ete grihashthaprabhavaash chatvaarah prithaga ashramaah/ Sarvepi kramashastvete yathaashaastram nishevitaah, yathoktakaaarinam vipram nayanti paramam gatim/ Sarveshaamapi chaiteshaam vedasmritividhaanatah, grihashtha uchyaate shreshthah sa treenetaan bibharti hi/ Yathaa nadeenadaah sarve saagare yaanti sansthitim, tathaivaashraminah sarve grihashthe yaanti sansthitim/ Chaturbhirapi chaivaitairmityam aashramibhirdvijaih, dashalakshanako dharmah sevitya prayatnatah/ Dhritih kshamaa damosteyam shauchamindriyanigrahaah, dheervidyaa satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramam gatim/ Dashalakshanakam dharmamanutishthan samaa - hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/ Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvarye sukham vaset/ Evam samnyasya karmaani svakaarya paramosprihah, sanyaasenaapahatyainah praapnoti paramam gatim/ Esha vobhishito dharmo braahmanasya chaturvidhah, punyokshayaphalah pretya raajnaam dharmam nibodhata/*

( As a human being decides to enter the fourth stage of life after brahmacharya-grihashtha-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 ornanent while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and pratice 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. *Naabhinandeta maranam naabhinandeta jeevitam, kaalameva prateeksheta nirvesham bhritako yathaa/* 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 naural water to drink and eating 'kandamoola phalas' to survive healthily, control tongue and speech and above all practise morality. *Ativaadaanstitiksheta naavamanyeta kam chana, na chaaimam dehamaashritya vairam kurveeta kena chit/ Kruddhyantam na pratikrudhyedaakrushtah kushalam vadet, saptadvaaraavakeernaam cha na vaachamanritaam vadet/* 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 deeds 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 silcer or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remanants- 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

abstinance, avoidance of human pitfalls, resultant torments of the world of Yama, transmigratiion of Souls, and of the pursuit of Immortality. *Dehaadutkramanam chaasmaat punargarbhe cha sambhavam, yonikotisahasreshu sriteeshchaasyaantaraatmanah/ Adharmaprabhavam chaiva duhkhayogam shareerinaam, dharmaartha prabhavam chaiva sukhanyogamakshayam/* or 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; *Phalam katakavrikshasya yadyapyambuprasaadakam, na naamagrahaadeva tasya vaari praseedati/ samrak - shanaartham jantunaam raatraavahani vaa sadaa, shareerasyaatyaye chaiva samiikshya vasudhaam charet/* 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. Afterter 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 pranaayamas reciting Gayatri Mantra of 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 Jnaanindriyas 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 Spirtual 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 Inrtrospection 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, abdomnal or lumbar, twisting, back beding, 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 exalation (Rechaka) through the right 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] *Dahyante dhmaayamaanaanaam dhaatunaam hi yathaa malaah, tathendriyaa - naam dahyante doshaah praanasya nigrahaat/ Praanaayaamairdahed doshaan dhaaranaabhishcha kilbisham, pratyahaarena sansargaan dhyaanenaaneeshvaraana gunaan/* or 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 ‘dhyaana’. *Samyagdarshanasampannah karmabhirna nibadhyate, darshanena viheenastu sansaaram pratipadyate/* or ‘Brahma saakshaatkaara’ is not necessarily facilitated by ‘karmaacharana’ but certainly leads to the wherewith-all 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 nighraha’ 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’. *Asthithunam snaayuyutam maamsashonitalepanam, charmaavanaddham durgandhi purna mutra pureeshayoh/* 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 ‘Prithyaapastejovaaayuraakaashas’! 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. *Yadaa bhaavena bhavati sarva bhaaveshu nihsprihah, tadaa sukhamavaapnoti pretya chaitiha cha shaashvatam/* or 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: *Adhiyajnam brahma japedaadhidhivameva cha, adhyaatmikam cha satatam vedaantaabhihitam cha yat/ Idam sharanam ajnaanaamidameva vijaanataam, idamanvichhataam svargam idamaanantyamichhataam/* or Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worship 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 knowledge of the Eternal 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. Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ *Dashalaksha -nakam dharmamanutishthan samaa - hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or the 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: *Dhritih kshamaa damosteyam shauchamindriyanigrahaah, dheervidyaa satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalakshanakam dharmamanutishthan samaahitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or 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 nigras or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-moha-madamatsaryas; 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 'rinas' 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 putraishvarye sukham vaset/ Evam samnyasya karmaani svakaarya paramosprihaah, 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!

[Dharma Sindhu details the eligibility for and the duties of Sanyasis: *Brahmacharyaa Deva pravrajeydgrihaadvaa vanaadvaa Atha punaravrativa snaatakavaa Utsanaagniranagnikovaa yada hareva virajettada hareva pravrajat/* (Be it a Brahma –chaari or who has done samavarta or returned home after studies or a Snaataka, Grihsta, Saagnika, Anagnika, or Vanastha- any person could get Vairagya and take to Sanyaasa on that very day). Any body who is anxious, on the threshold of death, or highly disturbed in mind or other-worldly wise, is qualified to assume Sanyaasa. In taking 'Aatura Sanyasa' or in a restless mind, there would not be duties to observe except declaring themselves as Sanyasis. But in the case of those Brahmanas who are in the quest of 'Atma jnaana' and are ready for 'Danda Grahana'and such formalities are only eligible and are called Vividisha Sanyasis. 'Vidwat Sanyasa' is open to Kshatriyas and Vaishyas too. Basically there are four classifications of genuine Sanyasis viz. Kuteecha, Bahoodaka, Hamsa and Parama Hamsa. Kuteecha is the one who stays away aloof from normal life in a seperated Kuteera or an abode, wearing Yagnopaveeta and Shikha as also Kaashaya Vastra and Tridanda, eating from relatives and observing Atma Nishta. Bahoodaka is the one who deserts family members, observes the niyamaas of Kaashaya Vastra etc. and receives alms and

Bhojana from among seven houses while being fully engaged in absorbing Tatwa Jnaana. Hamsa Sanyasi is similar to Bahoodaka but also wears a single Danda. Parama Hamsa is distinguished without Shikha-Yagnopaveeta and is a concentrated version of a Superior Sanyasi to whom it is immaterial to wear Kaashaya vastra or not but does adorn with Danda Dharana. *Eka Dandam samaashritya Jeevanti bahavo Naraah, Narakey Rouravey Ghorey Karma tyagaatpatamtitey, Kaashtha Dando Dhrutey yena Sarvaashi Jnaana varjityah sayati Narakam ghoram/* ( Those who have no Vairagya but assume the ‘Vesha’ or outfit of a Sanyasi for his livelihood would indeed visit Narakas; Sriti Vachana states: by merely adorning with Danda without Karma Tyaaga those who show off as Sanyasis would definitely visit Ghora Narakas.) Sanyaasi Dharmas: Following the early morning Japa of Brahmanaspatay, observance of extreme cleanness in ablutions by four times more than in the case of others , Achamana, Dantadhavana with Pranava excepting on Dwadasis, Mrityikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smarana, tarpana with Bhustarpayaami, Bhuvastarpayami etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even if he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with Bhusswaddaanamah along with the Samasta Vyahrutis, offer portions of the Bhiksha to Suryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: Yati hastey jalam dadyaacchi -kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/ ( If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). *Eka raatram VasedgraameyNagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdet/ Ashtamaasa anvihara -syaadya teenaam Samyataatmanaam, Mahaa Kshetra pravishhtaanaam Vihaarastu na Vidyatey/* (Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra. )*Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaaani sarvadhya Nripa dandavat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/* (Bhikshaatana, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. *Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Nachaa dhya –yana sheelasyaannavyakhyaana parobhavet/* (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedarth Granthas and related discussions only ).

Essence of Dharma Bindu vide kamakoti.org/articles as also vide google is quoted further: Sanyasa Dharmas: Yama Deva defines Sanyasa: *Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaasastaan dahet sarvaan tushaadagniriva pratimaadikam/*(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: *Trimshatparaamstrim shadaparaan trimshacchhapara*

–*tah paraan, Sadyassannyasanaa deva narakaattraayete pitraan/* (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generatins ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyana-Pathana and concentrate on Paramatma always. Bahudaka after assuming sanyasa should sever family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows: *Koupeena yugalam kandha danta ekah parigraha yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah, Shravanaadiratassjuddhah nidhi dhyaanatatparah/ Brahma bhavena sampurya brahmandamakham sthitah/ Atma triptaschaatmaratah samaloshtaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/* A Sanyasi named Parama hamsa has no possessions except a ‘koupeena’ or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti’s instruction he is named ‘parama hamsa turi’ and is of outstanding features as a Danta-Shanta-Satvaguna-Pranava japi-Shuddha, Satva guni, Pranava japi, Shuddha, Nidhi dhyana tatpara, Atma Tripta, Atma ratha, and Tatvagayana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niyamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* ( To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feature except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vaset graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturvaset/* ( A Sanyasi should be on constant move, spending one night in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: *Mokshaashramam yascharate yathoktam Shuchissusankalpita buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* ( Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)]

## Chapter Seven:

1-67) *Rajadharmaan pravakshyaami yathaavrito bhavennripah, sambhavashcha yathaa tasya siddhishcha paramaa yathaa/ Braahmam praaptena sanskaaram kshatriyena yathaavidhi, sarvasaasya yathaa nyaayam kartavyam parirakshanam/ Araajake hi lokesmin sarvato vidruto bhayaat, rakshaarthamasya sarvasya raajaanamasrijat prabhuh/ Indranilayamaarkaanamagneshcha varunasya cha, Chandra vitteshayosh chaiva maatraa nirhritya shaashvateeh/ Yasmaadeshaam surendraanaam maatraabhyo nirmito nripah, tasmaadabhibhavatyeshas sarvabhutaani tejasaa/ Tapatyaaditya vachchaisha chakshunshi cha manaansi cha, na chainam bhuvi shaknoti kashchidapyabhi veekshitum/ Sognirbhavati vaayushcha sorkah somah sa dharmaraat, sa kuberah sa varunah sa mahendrah prabhaavatah/ Baalopi naavamaan -tavyo manushya iti bhumipah, mahatee devataa hyeshaa nararupena tishthati/ Ekameva dahatyagnir naram durupasarpinam, kulam dahati raajaagnih sapashudravasyan-chayam/ Kaaryam sovekshya shaktim cha deshakaalau cha tattvatah, kurute dharmasiddhyartham vishvarupam punah punah/ Yasya prasaade padmaa shreervijayashcha paraakrame, mrityushcha vasati krodhe sarvatejomayo hi sah/ Tam yastu dveshti sammohaata sa vinashyatyasanshayaam, tasya hyaashu vinaashaaya raajaa prakurute manah/ Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaarthas sarvabhutaanaam goptaaram*



dharmamaatmajam, brahmatejomayam dandam- asrijat purvameeshvarah/ Tasya sarvaani bhutaani  
 sitaavaraani charaani cha, bhayaad bhogaaya kalpante svadharmaatna chalanti cha/ Tam deshakaalau  
 shaktim cha vidyaam chaavekshya tattvatah, yathaarhatah sampranayennareshvanyaayavartishu/ Sa  
 raajaa purusho dandah sa netaa shaasitaa cha sah, chaturnaamaashramaanaam cha dharmasya  
 pratibhuh smritah/ Dandah shaasti prajaah sarvaa danda evaabhirakshati, dandah supteshu jaagarti  
 dandam dharmam vidurbudhaah/ Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya  
 praneetastu vinaashayati sarvatah/ Yadi na pranayed raajaa dandam dandyeshvatandritah, shule  
 matsyanivapakshyan durbalaan balavattaraah/ Adyaat kaakah purodaasham shvaa cha lihyaaddha  
 vistathaa, svaamyam cha na syaat kasminshchit pravartetaadharottaram/ Sarvo dandajito loko durlabho  
 hi shuchirnarah, dandasya hi bhayaat sarvam jagad bhogaaya kalpate/ Devadaanavagandharvaa  
 rakshaansi patagoragaah, tepi bhogaaya kalpante dandenaiva nipeeditaah/ Dushyeyuh sarvavarnaash  
 cha bhidyeran sarvasetavah, sarvalokaprakopashcha bhaved dandasya vibhramaat/ Yatra shyaamo  
 lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh  
 sampranetaaram raajaanam satyavaadinam, sameek -shya kaarinam praajnam dharmakaama artha  
 kovidam/ Devadaanavagandharvaa rakshaansi patagoragaah, tepi bhogaaya kalpante dandenaiva  
 nipeeditaah/ Dushyeyuh sarvavarnaashcha bhidyeran sarvasetavah, sarvalokaprakopashcha bhaved  
 dandasya vibhramaat/ Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti  
 netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameek -shya  
 kaarinam praajnam dharmakaama artha kovidam/ Tam raa pranayan samyak trivargenaabhi vardhate,  
 kaaatmaa vishamah kshudro dandenaiva nihanyate/ Dando hi sumahattejo durdharashchaa kritaatma  
 bhiih, dharmad vichalitam hanti nripameva sabaandhavam/ Tato durgam cha raashtram cha lokam cha  
 sacharaacharam, antarikshagataanshchaiva muneen devaanshcha peedayet/ Sosahaayena muudhena  
 lubdhenaakritabuddhinaa, na shakyo nyaayato netum saktena vishayeshu cha/ Shuchinaa satyasandhena  
 yathaa shaastaanusaarinaa, pranetum shakyaate dandah susahaayena dheemataa/ Svraashtre nyaaya  
 vrittah syaad bhrishdashcha shatrushu, suhritsvajihmah snigdhesu braahmaneshu kshamaanvitah/  
 Evanvrittasya nripateh shilonchenaapi jeevatah, visteeryate yasho loka tailabindurivaam bhasi/ Atastu  
 vipareetasya nripaterajitaatmanah, sankshipyate yasho loka ghritabindurivaambhasi/ Sve sve dharme  
 nivishtaanaam sarveshaamanu purvashah, varnaamaashramaanaam cha raajaa srishtobhi rakshitaa/  
 Tena yad yat sabhriityena kartavyam rakshataa prajaah, tat tad voham pravakshyaami yathaavadanu  
 purvashah/ Braahmanaan paryupaaseeta praatarutthaaya paarthivah, traividya vridddhaan vidushas -  
 tishtet teshaam cha shaasane/ Vridddhaanshcha nityam seveta vipraan vedavidah shucheen, vridddhasevee  
 hi satatam rakshobhirapi pujiyate/ Tebhyodhigachhed vinayam vineetaatmaapi nityashah, vineetaatmaa  
 hi nripatirna vinashyati karhi chit/ Bahavovinayaatnashtaa raajanah saparichhadaah, vanasthaapi  
 raajyaani vinayaat pratipedire/ Veno vinashtovinayaatnahushashchaiva paarthivah/ Sudaah paija  
 vanashchaiva sumukho nimireva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha,  
 Kuberashcha dhanaishvaram brahmannyam chaiva gaadhijah/ Traividyebhyastrayeem vidyaam  
 dandaneetim cha shaashvateem, aanveekshikeem chaatmaavidyaam vaartaarambhaanshcha lokatah/  
 Indriyaanaam jaye yogam samaatish -thet divaanisham, jitaindriyo hi shaknoti vashe sthaapayitum  
 prajaah/ Dasha kaama samutthaani tathaashtau krodhajaani cha, vyaasanaani durantaani prayatnena  
vivarjayet/ Kaamajeshu prasakto hi vyaasaneshu maheepatih, viyujyatarthadharmaabhyaam krodha  
jeshvaatmanaiva tu/ Mrigayaaksho divaasvapnah parivaadah striyo madah, tauryatrikam vrithaatyaa  
 cha kaamajo dashako ganah/ Paishunyam saahasam droha Irshyaaasuyarthadushanam, vaagdandajam  
 cha paarushyam krodhajopi ganoshtakah/ Dvayorapyetayormulam yam sarve kavayo viduh, tam yatnena  
 jayetlobham tajaavetaavu- bhau ganau/ Paanamakshaah striyashchaiva mrigayaa cha yathaakramam,

*etat kashtatamam vidyaat chatuhskam kaamaje gane/ Dandasya paatanam chaiva vaakpaarushaatha dushane, krodhajepi gane vidyaat kashtametat trikam sadaa/ Saptakasyaasya vargasya sarvatraivaanu-shanginah, purvam purvam gurutaram vidyaad vyanamaatmavaan/ Vyasanasya cha mrityoshcha vyananam kashtamuchyate, vyananyadhodho vrajati svaryaatyavyasanee mritah/ Maulaan shaastravidah shuraan labdhalakshaan kulodbhavaan, sachivaan sapta chaashtau vaa prakurveeta pareekshitaan/ Api yat sukaram karma tadapyekena dushkaram, visheshatosahaayena kim tu raajyam mahodayam/ Taih saardham chintaye -nnityam saamaanyam sandhivigraham, sthaanam samudayam guptim labdha prashmanaani cha/ Teshaam svam svamabhipraayamupalabhya prithak prithak, samastaanaam cha kaaryeshu vidadhya -addhitamaatmanah/ Sarveshaam tu vishishtena braahmanena vipashchitaa., mantrayet paramam mantram raajaa shaadgunyasamyutam/ Nityam tasmin samaashvastah sarva kaaryaani nihkshipet, tena saardham vinishchitya tatah karma samaarabhet/ Anyaanapi prakurveeta shucheen praajnaanavasthi- taan, samyagartha samaahartreena maatyaaans upa reek -shitaan/ Nirvartetaasya yaavadbhiriti kartavyataa- -nribhih, taavatotandritaan dakshaan prakurveeta vichakshanaan/ Teshaamarthe niyunjeeta shuraan dakshaan kulodgataan, shucheenakarakarmaante bheerunantarniveshane/ ) Dutam chaiva prakurveeta sarvashaastravishaaradam, ingitaakaara -cheshtajnam shuchim daksham kulodgam/ Anuraktah shuchir dakshah smritimaan deshakalavit, vapushmaan veetabheer -vaagmee duto raajnah prashasyate/ Amatye danda aayatto dande vainayiki kriyaa, nripatau koshaaraa -shtre cha dute sandhiviparyayau/ Duta eva hi sandhatte bhinattyeva cha sanhataan, dutastat kurute karma bhidyante yena maanavah/ Sa vidyadasya krityeshu nirgudhengita cheshtitaih, aakaaramingitam cheshtaam bhritye shu cha chikeershitam/*

( 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 asumes 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 alround 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! *Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaartho sarvabhutaanaam goptaaram dharmama -atmajam, brahmatejomayam dandam- asrijat purvameeshvarah/* or 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. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* 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 dharma are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharma kaamaartha kovidam/* That 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 are of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or 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: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyate dandah susahaayena dheemataa/ Svarenaashtre nyaaya vrittah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* 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 butter 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. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimireva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaryam brahmannyam chaiva Gaadhijah/* 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 of 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.

[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. 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. 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. Nahusha who was in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposively misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka

into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Juda' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no boubt a Brahmana but committed sins of killing several virtuous and innocent persons. King Yuvanashra performed a noted Yagna targetting Indra Deva to secure a son. During the Sacrifice days, he felt very thirsty one midnight in the Yagna Shaala and drank up the 'Mantra Jala' or the Sanctified Water kept in a vessel. The Rishis performing the Yagna were aghast to find the vessel empty next morning as the King drank up the Sacred Water. Eventually, the King got conceived instead of his Queen and a male child came out from his abdomen which had to be cut. The child cried for milk and Indra put his index finger in the child's mouth and saved him! King Nimi of Ikshwaku dynasty was extremely righteous desired to perform a Homa in the name of Bhagavati. The Raja Guru Vasishtha Muni agreed to be the Head Priest and conduct the Yaga. As all the preparations were ready just on the appointed time, Vasishtha Muni sent word that Indra Deva wished to perform a Yagna and thus the homa by the King be deferred to another date. King Nimi was furious and went ahead with his Yagna as scheduled in the absence of Vasishtha Muni. On return Vasishtha saw that the Homa was in the process and cursed the King to drop dead and since the Sacrifice was not yet concluded, Nimi became a 'Videha' or body-less to enable the King to complete the 'Purnaahuti' or the Grand Finale of the Yagna. Lord Yama Dharmaraja was pleased with the Yagna and gave him the option of entering the first Jeeva Body of Brihaspati or continuing the Videha Body and the King preferred to be 'Videha' or body-less. The King on his part gave a return curse to Vasishtha to die too and the latter prayed to Brahma Deva who was Vasishtha's Manasa Putra. Brahma blessed Vasishtha to enter Mitravaruna's Jeeva Body which was kept in tact; the earlier Mitravaruna was infatuated with Aprara Urvashi and two issues were born of whom one was Agasti who became an ascetic and the other was King Ikshwaku. Mitravaruna's jiva body was still in tact even Brahma created Vasishtha; now the jeeva body of Vasishtha since dropped dead as a result of Nimi's curse had entered the duplicate of Mitravaruna without any loss of original Vasishtha's wisdom and radiance! King Prithu picked up speedy popularity as he proved be an ideal and virtuous Administrator endeared by Maharshis and commoners alike. In course of time there were no problems owing to physical ailments, mental tensions and even of natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled Bhumi (Earth); the latter took the Form of a Cow and sought to run away as was she was expected too much from her by various sections of the Universe. But Prithu Chakravarti (literally he whose chariot wheels move forward swiftly without being interrupted by any opponent party) however chased and forced her to yield maximum milk to one and all in the form that they desired it. Prithu himself milked her having converted Swayambhu Manu as the calf and made her yield food grains to all, while in regime of Vena the staple food was of flowers and fruits. Various sections of the world milke the material as they desired; for instance, Rishis converted Chandra as a calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container to fill up the milk; Devas made Indra as the calf, Surya as the milkman and 'Pushtikaahara' or healthy food as milk; Pitru Devas requested Yamadharma Raja as the calf, Antaka Deva as the milk man and 'Swadha' as the milk; Nagas selected Takshaka as the calf, Iravata Serpent as the milkmen and Visha (Poison) as the milk;

Asuras appointed Mathu Daitya as the milkman, Virochana as the calf and Maya (Illusions) as the milk; Yakshas preferred Kubera as the calf, Rajananaabha Yaksha as the milkman and ‘Antardhaana Vidya’ or the Art of Disappearance as the milk; similarly all other species selected their own Milkmen and calves and Gandharvas opted milk in the form of fragrance; Rakshasas opted for blood, Mountains preferred ‘Aoushadhis’ and soon thus satisfying every one in his governance! The first and the current Manus: As the pace of Creation in the Universe was slow at the beginning, Brahma divided himself into two one as himself and another as a female called Shatarupa. The latter did Tapsya for ten thousand years and begot a husband named Swayambhu Manu born on his own. Manu and Shatarupa gave birth to Veera, Priyavrata and Uttanapada. Priyavrata ruled Sapta Dwipas of which Jambu Dwipa was a part of Bharata. In his childhood Priyavrata secured Brahma Gyan (Enlightenment) and declined to marry. Manu admonished his son that he was too young to become an ascetic and the Almighty created human beings to pass through childhood, student life, married life, detachment and renunciation and that the golden rule of married life should be like that of a dew on a lotus leaf and so on. Finally, Priyavrata ended up with two wives; he had the distinction of travelling by his chariot and earmarked the entire Bhu Loka into Sapta Dwipas and entrusted the Seven Dwipas to be entrusted to his sons. King Satyavrata was the subsequent Manu Vivasvanta who had the distinction of playing a major role in the context of Vishnu Bhagavan’s Avatara (Incarnation) as Matsya or the Giant Fish. The Story was when Satyavrata was paying offerings of waters in the River Kirtimala, a tiny fish appeared in his palms and requested him not to throw it back into the River as big fishes would swallow it and as such keep it in a container. As the fish was kept in a pot, it became too big for the successive containers and grew into a huge fish which filled in the entire Ocean. The giant fish was none other than Bhagavan Narayana himself; the Matsyaavatara directed King Satyavrata to await the arrival of a mammoth Ship and meanwhile the King should collect samples of good human beings, flora, fauna and so on and load these materials. The Matsya further conveyed that as the Ship would arrive with Sapta Rishes aboard on it, it would be hooked to the horns of the Fish to be propelled by the Great Vasuki Serpent when the totality of the Universe would be submerged in water. Lord Brahma would then be woken up from his slumber as the Demon Hayagriva who would have been killed since he would attempt to steal Vedas and other Scriptures. Subsequently Brahma would resume the task of Creation of the Universe afresh! Manu Vivaswanta the current Manu gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna].

*Traividyebhyastrayeem vidyaam dandaneetim cha shaashvateem, aanveekshikeem chaatmavidyaam vaartaarambhaanshcha lokatah/* An ideal King is expected to have studied the essence of three Vedas of Rik-Yajur-Saamaas as also the implications of ‘Shad Vedantaas. [Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas , Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be

conveyed and ‘ukta’ states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being ‘Vaidik’ and ‘Loukik’ ; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushtup - Pankti being the Chhando Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-maa-taa-raa-ja-baa-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra) , Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities.] Moreover, an ideal King is expected to learn of the nuances of Vyavahara Vidya. *Indriyaanaam jaye yogam samaatishtheth divaanisham, jita-indriyo hi shaknoti vashe sthaapayitum prajaah/* He should strain himself day-and-night and practise ‘indriya nigrh’ or the self control of body limbs and senses. *Dasha kaama samutthaani tathaashtau krodhajaani cha, vyasanaani durantaani prayatnena vivarjayet/ Kaamajeshu prasakto hi vyasaneshu maheepatih, viyujyatarthadharmaabhyam krodha jeshvaatmanaiva tu/* 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, draham 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-Shaashtra 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 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 Vighraha, 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 people. 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 unhurting 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 of worthiness of safety for foreign trade, investment, economic collaboration. *Sa vidyadasya krityeshu nirgudhengita cheshtitaih, aakaaramingitam cheshtaam bhritye shu cha chikeershitam/* 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) *Buddhva cha sarvanm tattvena pararaajachikeershitam, tathaa prayatnamaatish- thed yathaa atmaanam na peedayet/ Jaangalam sasyasampannamaarya praayama -naavilam, ramyamaa -nata saamantam svaajeevyam deshamaavaset/ Dhanvadurgam maheedurgamab durgam vaarkshameva vaa, nridurgam giridurgam vaa samaashritya vaset puram/ Sarvena tu prayatnena giridurgam samaashrayet, eshaam hi baahugunyena giridurgam vishishyate/ Trinyaadyaa -nyaashritaastveshaam mrigagartaash- rayaapcharaah, treenyuttaraani kramashah plavangamanara amaraah/ Yathaa durgaa -shrutaane taanno -pahinsanti shatravah, tathaarayo na hinsanti nripam durgasamaashritam/ Ekah shatam yodhayati praakaarastho dhanurdharah, shatam dasa sahasraani tasmaad durgam vidheeyate/ Tat syaadaayudha sampannam dhanadhaanyena vaahanaih, braahmanaih shilpibhir yantrairy vassenoda -kena cha/ Tasya madhye suparyaptam kaarayed grihamaatmanah, guptam sarvaritukam shubhram jalavrikshasa -manvitam/ Tadadhyasyod vahed bhaaryaam savarnaam lakshanaanvitaam, kule mahati sambhutaam hridyaam rupagunaanvitaam/ Purohitam cha kurveeta vrinuyaadeva chartvijah, tesya grihyaani karmaani kuryurvaitaanikaani cha/ Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnirishu/ Adhyakshaan vividhaan kuryaat tatra tatra vipashchitah, tesya sarvaanyavekshe- rannrinaam kaaryaani kurvataam/ Avrittaanaam gurukulaad vipraanaam pujako bhavet, raajadharmaan pravakshyaami yathaavritto bhavennripah/ Na tam stenaa na chaamitraa haranti na cha nashyati, tasmaad raajnaa nidhaatavyo braahmaneshvakshayo nidhih/ Na skandate na vyathate na vinashyati karhi chit, varishtham agnihotrebhyo braahmanasya mukhe hutam/ Samamabraahmane daanam dvigunam braahmanabruve, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/ Deshakaala vidhaanena dravyam shraddhaasamanvitam, paatre pradeeyate yat tu tad dharmasya prasaadhanam/ Samottamaadhamai raajaa tvaahutah paalayan prajaah, na nivarteta*



sangraamaa.kshaatram dharmamanusmaran/ Sangraameshvanivartitvam prajaa -naam chaiva  
 paalanam, shushrushaa braahmananaam cha raajnaam shreyaskaram param/Aahaveshu mithonyonyam  
 jighaansanto maheek -shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/ Na  
 kutairaayudhair hanyaad yudhyamaano rane ripun, na karnibhirnaapi digdhairnagni jvalitatejanaih/ Na  
 cha hanyaat sthalaa -rudham na kleebam na kritaanjalim, na muktakesham naaseenam na tavaasmeeti  
 vaadinam/ Na suptam na visamnaaham na nagnam na niraayudham, naayudhyamaanam pashyantam na  
 parena samaagatam/ Naayudhavyasana praaptam naartam naatiparikshatam, na bheetam na  
 paraavrittam sataam dharma manusmaran/ Yastu bheetah paraavrittah sangraame hanyate paraih,  
 bharturyad dushkritam kim chit tat sarvam pratipadyate/ Yatchaasya sukritam kim chidam  
 utraarthamupaarjitam, bhartaa tat sarvamaadatte paraavrittahatasya tu/ Rathaashva hastinam cchatram  
 dhanam dhaayam pashun striyah, sarvadravaani kupyam cha yo yajjayati tasya tat/ Raajnashcha  
 dadyuruddhaara mityeshaa vaidikee shrutih, raajnaa cha sarvayodhebhyo da atavyamaprithagjitam/  
 Eshonupaskritah prokto yodhadharmah sanaatana, asmaad dharmaan chyveta kshatriyoghnan rane  
 ripun/ Alabdam chaiva lipseta labdam rakshet prayatnatah, rakshitam vardhayechchaiva vriddham  
 paatreshu nikshipet/ Etachchaturvidham vidyaat purushaartha prayojanam, asya nityamanushthaanam  
 samyak kuryaadatan- dritah/ Alabdamichhed dandena labdam rakshedavekshayaa, rakshitam  
 vardhayed vriddhyaa vriddham paatreshu nikshipet/Nityamudyatadandah syaannityam vivritapaurusha,  
 nityam sanvritasan vaaryo nityam chidraanusaaryareh/ Nityamudyatadan- dasya kritsnamudvijate  
 jagat,tasmaat sarvaani bhutaani dandenaiva prasaadhayet/ Amaayayaiva varte -tana katham chana  
 maayayaa,budhyetaariprayuktaam cha maayaayaam nityam susanvritah/ Naasya chidram paro vidyaad  
 vidyaatchidram parasya cha, guhet kurma ivaangaani rakshed vivaramaatmanah/ Bakavatchintaye  
 darthaan simha vatcha paraakramet, vrikavatchaavalumpeta shashavatcha vinishpatet/ Evam  
 vijayamaanasya yesya syuh paripanthinah, taanaanayed vasham sarvaan saamaadi bhirupakra -maih/  
 Yadi te tu na tishtheyurupaayaih prathamaistribhih, dandenaiva prasahyaitaann shanakair vasha  
 maanayet/ Saamaadinaamupaayaanaam chaturnaamapi panditaah, saamadandau prashansanti nityam  
 raashtraabhivriddhaye/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati, tathaa rakshennripo  
 raashtram hanyaachha paripanthinah/ Mohaad raajaa svaraashtram yah karshayatyanavekshayaa,  
 sochiraad bhrashyate raajyaatjeevitaatcha sabaandhavah/ Shareerakarshanaat praanaah ksheeyante  
 praaninaam yathaa, tathaa raajnaamapi praanaah ksheeyante raashtrakarshanaat/Raashtrasya  
 sangrahe nityam vidhaanamidamaacharet, susangriheetaraashtre hi paarthivah sukhamedhate/  
 Dyayostrayaanaam panchaanaam madhye gulmamadhishthitam, tathaa graamashaanaam cha kuryaad  
 raashtrasya sangraham/ Graamasyaadhipatim kuryaad dashagraamapatim tathaa, vinshateesham  
 shatesham cha sahasrapatimeva cha/ Graamadoshaan samutpannaan graamikah shanakaih svayam,  
 shansed graamadasheshaaya dashesho vinshateeshine/ Vinshateeshastu tat sarvam shateshaaya  
 nivedayet,shansed graamashateshastu sahasrapataye svayam/ Yaani raajapradeyaani pratyaham  
 graamavaasibhih, annapaanendhanaadeeni graamikastaanyavaapnuyaat/ Dashee kulam tu bhunjeeta  
 vinshee pancha kulaani cha, graamam graamashataadhyakshah sahasraadhipatih puram/ Teshaam  
 graamyaaani kaaryaani prithakkaaryaani chaiva hi, raajnonyah sachivah snigdhastaani pashyeditan  
 dritah/ Nagare nagare chaikam kuryaat sarvaarthachintakam, uchchaihsthaanam ghorarupam  
 nakshatraanaa mivagraham/ Sa taananuparikraamet sarvaaneva sadaa svayam, teshaam vrittam  
 parinayet samyang raashtrashu tatcharaih/ Raajno hi rakshaadhikritaah parasvaadaayinah shathaah,  
 bhrityaa bhavanti praayena tebhyo rakshedimaah prajaah/ Yekaaryikebhyorthameva grihneeyuh  
 paapachetasah, teshaam sarvasvamadaaya raajaa kuryaat pravaasanam/ Raajaa karmasu yuktaanaam  
 streenaam preshyajanasya cha, pratyaham kalpayed vrittim sthaanam karmaanurupatah/ Pano deyova

*krishtasya shadutkrishtasya vetanam, shaanmaasikastathaa achchaado dhaanyadronastu maasikah/ Krayavikrayamadvaanam bhaktam cha saparivyayam, yogakshemam cha samprekshya vanijo daapayet karaan/ Yathaa phalena yujyeta raajaa kartaa cha karmanaam, tathaavekshya nrupo raashre kalpayet satatam karaan/ Y yathaalpaalpamadantyaadya vaaryokovatsashatpadaah, tathaalpaalpo graheetavyo raashtraad raajnaabdikah karah/ Panchaashadbhaaga aadeyo raajnaa pashuhiranyayoh, dhaanyaa - naamashtamo bhaagah shashtho dvaadasha eva vaa/ Adadeetaatha shadbhaagam drumaan samadhusar-pishaam, gandhaushadhirasaanaam cha pushpamulaphalasya cha/ Patrashaakatrinaanaam cha charma-naam vaidalasya cha, mrinmayaanaam cha bhaandaanaam sarvasyaashmamayasya cha/ Mriyamaano - pyaadadeeta na raajaa shrotriyaat karam, na cha kshudhaasya sansedetshrotriyo vishaye vasan/ Yasya raajnasya vishaye shrotriyah seedati kshudhaa, tasyaapi tat kshudhaa raashtramachirenaiva seedati/ Shrutavritte viditvaasya vrittim dharmyaam prakalpayet, sanrakshet sarvatashchainam pitaa putrami - vaurasam/ Sanrakshyamaano raajnaa yam kurute dharmamanvaham, tenaayurvardhate raajno dravinam raashtrameva cha/ Yat kim chidapi varshasya daapayet karasamjnitam, vyavahaarena jeevantam raajaa raastre prithagjanam/ Kaarukaan shilpinashchaiva shudraanshchaatmopajeevinah, ekaikam kaarayet karma maasi maasi maheepatih/ Nocchindyaadaatmano mulam pareshaam chaatitrishnayaa, uchchindan hyaatmano mulamaatmaanam taanshcha peedayet/ Teeshchaiva mridushcha syaat kaaryam veekshya maheepatih, teekshnashchaiva mridushchaiva raaja bhavati sammatah/ Amaatyamukhyam dharmajnam praajnam daantam kulodgatam, sthaapayedaaasane tasmin khinnah kaaryaikshane nrinaam/ Evam sarvam vidhaayaidam itikartavyamaatmanah, yuktashchaivaapramattashcha parirakshedimaah prajaah/ Vikroshantyo yasya raashtraad hriyante dasyubhih prajaah, sampashyatah sabhrityasya mritah sa na tu jeevati/Kshatriyasya paro dharmah prajaanaameva paalanam, nirdishtaphalabhoktaa hi raajaa dharmena yujyate/ Utthaaya pashchime yaame kritashauchah samaahitah, hutaagnirbraahmanaansh chaarchya pravishet sa shubhaam sabhaam/ Tatra sthitah prajaah sarvaah pratinandya visarjayet, visrijya cha prajaah sarvaa mantrayet saha mantribhih/ Giriprishtham samaarunya praasaadam vaa rahogatah, aranye nihshalaake vaa mantrayedavibhaavitah/ Yasya mantram na jnanti samaagamya prithagjanaah, sa kritsnaam prithiveem bhunkte koshaheenopi paarthivah/ Jadamukaandha badhiraan stairagyonaan vayotigaan, streemlechchavyaadhitavyangaan mantrakaalepasaarayet/ Bhindantya vamataa mantram tairagyonaastathaiva cha, striyashchaiva visheshena tasaat tatraadrito bhavet/ Madhyandinerdharaatre vaa vishraanto vigataklamah, chintayed dharmakaamaarthaan saardham taireka eva vaa/ Parasparaviruddhaanaam teshaam cha samupaarjanam, kanyaanaam sampradanam cha kumaaraanaam cha rakshanam/ Dutasampreshaam chaiva kaaryashesham tathaiva cha, antahpurapracharam cha pranidheenam cha cheshtitam/ )*

(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. *Yajeta raajaa*

*kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins 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 *nidhir braahmanobhi dheeyate* or 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. *Samamabraahmane daanam dvigunam braahmanabrue, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* 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. *Sangraameshvanivartitvam prajaa -naam chaiva paalanam, shushrushaa braahmananaam cha raajnaam shreyaskaram param/ Aahaveshu mithonyonyam jighaansanto maheek -shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/* 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 heroes and and provide adequate

wherewithal to his families. *Alabdham chaiva lipseta labdham rakshet prayatnatah, rakshitam vardhaye - chchaiva vriddham paatreshu nikshipet/ Etachchaturvidham vidyaat purushaartha prayojanam, asya nityamanushthaanam samyak kuryaadatandritah/* or 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 meditation in patience, like a wolf snatches 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. *Saamaadinaamupaayaanaam chaturnaamapi panditaah, saamadandau prashansanti nityam raashtraabhivridhaye/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati, tathaa rakshennripo raashtram hanyaachha paripanthinah/* or 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 diviting 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. *Raajaa karmasu yuktaanaam streenaam preshyajanasya cha, pratyaham kalpayed vrittim sthaanam karmaanurupatah/* 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 overgrowing 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: *teekshnashchiva mriduscha syaataarya veekshya Mahipatih, teekshnaschaiva mriduschaiva Rajaa bhavati sammatah/* 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 desperately 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! *Kshatriyasa paro dharmah prajaanaameva paalanam, nirdishtaphal bhoktaa hi raajaa dharmena yujyate/* 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: *Jadamuka andha badhiraan stairagyonaan vayotigaan, streemlechchavyaadhitavyangaan mantrakaalepasaarayet/ Bhindantya vamataa mantram tairagyonaastathaiva cha, striyashchaiva visheshena tasaat tatraadrito bhavet/* or 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 issues especially *Parasparaviruddhaanaam tesham cha samupaarjanam, kanyaanaam sampradanam cha kumaaraanaam cha rakshanam/* 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 Antahpuras 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) *Kritsnam chaashtavidham karma panchavargam cha tattvatah, anuraaga -aparaagau cha prachaaram madalasya cha/ Madhyamasya prachaaram cha vijigeeshoshcha cheshtitam, udaseenaprachaaram cha shatroshchaiva prayatnatah/ Etaah prakritayo muulam mandalasya samaasatah, ashtau chaanyaah samaakhyataa dvaadashaiva tu taah smritaah/ Amaatyaa raashtra durgaaarthadandaakhyaaah pancha chaaparaah, pratyekam kathitaa hyetaah sankshepena dvisaptatih/ Anantaramarim vidyaadarisevinameva cha, arerantaram mitramudaaseenam tayoh param/ Taan sarvaanabhisandadhyaat aaAmaadibhirupakramaih, vyastaishchaiva samastaishcha paurushena nayena cha/ Sandhim cha vighraha chaiva yaanamaasanaameva cha, dvaidheebhaavam sanshrayam cha Shadgunaanshchintayet sadaa/ Asana chaiva yaanam cha sandhim vighrameva cha, kaaryam veekshya prayunjeeta dvaidham sanshrayameva cha Sandhim tu dvividha vidyaad raajaa vighrameva cha, ubhe yaanaasane chaiva dvividhah sanshrayah smritah/ Samaanayaanakarmaa cha vipareetastathaiva cha, tadaa tvaayatasa.nyuktah sandhirjneyo dvilakshanah/ Svayakritashcha kaaryarthamakaale kaala eva vaa, mitrasya chaivaapakrite dvividho vighraha smritah/ Ekaakinashchaatyayike kaarye praapte yadrichhayaa, sanhatasya cha mitrena dvividham yaanamuchyate/ Ksheenasya chaiva kramasho daivaat purvakritena vaa, mitrasya chaanurodhena dvividham smritamaasanam/ Balasya svaaminashchaiva sthitih kaaryarthasiddhaye, dvividham keertyate dvaidham shaadgunyagunavedibhih/ Arthasampaad - anaartham cha peedyamaanasya shatrubhih, saadhushu vyapadeshashcha dvividhah sanshrayah smritah/ Yadaaavagachhedaayatyaamaadhikyam dhruvamaatmanah, tadaatve chaalpikaam peedaamtadaa sandhim samaashrayet/ Yadaa prahrishtaa manyeta sarvaastu prakriteerbhrisham, atyuchhritam tathaatmaanam tadaa kurveeta vighraha/ Yadaa manyeta bhaavena hrisham pusham balam svakam, prasya vipareetam cha tadaa yaayaad ripum prati/ Yadaa tu syat pariksheeno vaahanena balena cha, tadAaaseeta prayatnena shanakaih saantvayannareen/ Manyetaarim yadaa raajaa sarvathaa balava - ttaram, tadaa dvidhaa bala kritvaa saadhayet kaaryamaatmanah/ Yadaa parabalaanaam tu gamanee - yatamo bhavet, tadaa tu sanshrayet kshipram dhaarmikam balinam nripam/ Nigraha prakriteenaam cha kuryaad yoribalasya cha, upaseveta tam nityam sarvayatnairgurum yathaa/ Yadi tatraapi sampa - shyed dosham sanshrayakaaritam, suyuddhameva tatraapi nirvishankah samaacharet/ Sarvopaayai - stathaa kuryaanneetijnah prithiveepatih, yathaasyaabhyadhikaa na syurmitrodaaseenashatravah/ Ayatim sarvakaaryaanaam tadaatvam cha vichaarayet, ateetaanam cha sarveshaam gunadoshau cha tattvatah/ Ayatyaam gunadoshajnastadaatve kshipranishchayah, ateete kaaryasheshajnah shatrubhir naabhibhuyate/ Yathainam naabhisandashyur mitrodaaseenashatravah, tathaa sarvam sanvidadhya - adesha saamaasiko nayah/ Tadaa tu yaanamaatishthedariraashram prati prabhuh, tadaanena vidhaa - nena yaayaadaripuram shanaih/ Maargasheershe shubhe maasi yaayaad yaatraam maheepatih, phaalgunam vaatha chaitram vaa maasau prati yathaabalam/Sanyeshvapi tu kaaleshu yadaa pashyed dhruvam jayam, tadaa yaayaad vigrihyaiva vyasane chotthite ripoh/ Kritvaa vidhaanam muule tu yaatrikam cha yathaavidhi, upagrihyaaspadam chaiva chaaraan samyag vidhaaya cha/ Sanshodhya trividham maargam shadvidham cha balam svakam, saamparaayikakalpena yaayaadaripuram prati/ Shatrusevini mitre cha guudhe yuktataro bhavet, gatapratyaagate chaiva sa hi kashtataro ripuh/ Dandavyuhena tan maargam yaayaat tu shakatena vaa, varaahamakaraabhyaam vaa suchyaa vaa*

garudena vaa/ Yatashcha bhayamaashanket tato vistaarayed balam, padmena chaiva vyuhena nivisheta sadaa svayam/ Senaapatibalaadhyakshau sarvadikshu niveshayet, yatashcha bhayamaashanket praaacheem taam kalpayed disham/ Gulmaanshcha sthaapayedaaptaan kritasamjnaan samantatah, sthaane yuddhe cha kushalaanabheerunavikaarinah/ Sanhataan yodhayedalpaan kaamam vistaarayed bahun, suchyaa vajrena chaivaitaan vyyuhena vyyuha yodhayet/ Syandashvaih same yudhyedanupeno- dvipaistathaa, vrikshagulmaavrite chaapairasicharmaayudhaih sthale/ Kurukshetraanshcha matsyaaansh -cha panchaalaanshurasenajaan, deerghaanllaghunshchaiva naraanagraaneekeshu yojayet/ Praharsha - yed balam vyyuha taanshcha samyak parekshayet, cheshtaashchaiva vijaaneeyaadareen yodhayataamapi/ Uparudhyaarimaaseeta raashtram chaasyopapedayet, dushayechhaasya satatam yavasaannodakain dhanam/ Bhindyaacchaiva tadaagaani praakAraparikhaastathaa, samavaskandayechhainam raatrau vitraasayet tathaa/ Upajapyaanupajaped budhyetaiva cha tatkritam, yukte cha daive yudhyeta jayaprepsu - rapetabheeh/ Saamnaa daanena bhedena samastairatha vaa prithak, vijetum prayatetaareenna yuddhena kadaa chana/ Anityo vijayo yasmaad drishyate yudhyamaanayoh, paraajayashcha sangraame tasmaad yuddham vivarjayet/ Trayaanaam mapyupaayaanaam purvoktaanaamasambhave, tathaa yudhyeta sampanno vijayeta ripun yathaa/ Jitvaa sampujayed devaan braahmanaanshchaiva dhaarmi - kaan, pradadyaat parihaaraartha khyapayedabhayaani cha/ Sarveshaam tu viditvaishaam samaasena chikeershitam, sthaapayet tatra tadvanshyam kuryaachha samayakriyaam/ Pramaanaani cha kurveeta teshaam dharmaan yathoditaan, ratnaishcha puujayedenam pradhaanapurushaih saha/ Aadaanamapi - yakaram daanam cha priyakaarakam, abheepsitaanaamarthaanaam kaale yuktam/ Sarvam karmaidam - aayattam vidhaane daivamaanushe, tayordaivamachintyam tu maanushe vidyate kriyaa/ Daivena vidhinaa yuktam maanushyam yat pravartate, parikleshena mahataa tadarthasya samaadhakam/ Sanyuk - tasyaapi daivena purusha kaarena varjitam, vinaa purushakaarena phalam kshetram prayachhati/ Chandraarkadyaa grahaa vaayuragnirapastathaiva cha, iha daivena sadhyante paurushena prayatnatah/ Saha vaapi vrajed yuktah sandhim kritvaa prayatnatah, mitra hiranyam bhumim vaa sampashyanstri vidham phalam/ Paarshnigraaham cha samprekshya tathaakrandam cha mandalen mitraadathaapya mitrad vaa yaatraaphalamavapnuyaat/ Hiranyabhumisampraptyaa paarthivo na tathaidhate, yathaa mitram dhruvam labdhvaa krishamapyaatikshamam/ Dharmajnam cha kritajnam cha tushta prakritimeva cha, anuraktam sthiraarambham laghumitram prashasyate/ Praajnam kuleenam shuram cha daksham daataarameva cha, kritajnam dhritimantam cha kashamaahurarim budhaah/ Aryataa purushajnaanam shauryam karunaveditaa, sthauulalakshyam cha satatamudaaseenagunaudayah/ Kshemyaam sasyapradaam nityam pashuvriddhikareemapi, parityajennripo bhumim Aatmaarthamavi - chaarayan/ Apadartham dhanam rakshed daaraan rakshed. Dhanairapi, Atmaanam satatam rakshed daarairapi dhanairapi/ Saha sarvaah samutpannaah prasameekshyaapado bhrisham, sanyukaanshcha viyuktaanshcha sarvopaayaan srijed budhah/ Upetaaramupeyam cha sarvopayaanshcha kritsnashah, etat trayam samaashritya prayatetaarthasiddhaye/ Evam sarvamidam raajaa saha sammantrya mantribhih, vyaayamyaplutya madhyaahne bhoktumantahpuram vishet/ Tatraatmabhutaih kaalajnairahaayaih parichaarakai, supareekshitamannaadyamadyaan mantrairvishaapahaih/ Vishaghnaairagadaishchaasya sarvadrvayaani yojayet, vishaghnaani cha ratnaani niyato dhaarayet sadaa/ Pareekshitaah striyashchai - nam vyajanodakadhupanaih, vashaabharanasan shuddhaah sprisheyuh susamaahitaah/ Evam prayatnam kurveta yaanashayaasanaashane, snaane prasaadhane chaiva sarvaalankaarakeshu cha/ Bhuktavaan viharechhaiva streebhirantahpure saha, vihritya tu yathaaakaalam puna kaaryaani chintayet/ Alankri - tashcha sampashyedaayudheeyam punarjanam, vaahanaani cha sarvaani shastnyaabharanaani cha/ Sandhyaam chopaaasya shrinuyaadantarveshmani shastrabhrit, rahasyaakhyaayinaam chaiva pranidhee - naam cha cheshtitam/ Gatvaa kakshaantaram tvanyat samanujnaapya tam janam, pravished bhojana -

*arthartham cha streevritontahpuram punah/ Tatra bhuktvaa punah kim chit turyaghoshaih praharshitah, sanvishet tam yathaakaalam uttishthechha gataklamah/ Etadvidhaanamaatishthedarogah prithiveepatih, asvasthah sarvametat tu bhrityeshu viniyojayet/*

( 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: *Aadaane cha visargamcha tathaa praisha nishedhayoh, panchameyaachaya vachane vyavaharasya chekshane, dandayaa shuddhayot stathaa yuktatatenaa -naashtagatikonripah/* or complaine 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 absorbtion 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 ‘vighrah’. 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 ‘vighrah’. 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 vighrah. 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, the 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 there 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. *Yathainam naabhisandashyur mitrodaaseenashatravah, tathaa sarvam sanvidadhya -adesha saamaasiko nayah/* 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 Margasirsha 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. *Anityo vijayo yasmaad drishyate yudhyamaanayoh, paraajayashcha sangraame tasmaad yuddham vivarjayet/* 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. *Jitvaa sampujayed devaan braahmanaanshchaiva dhaarmikaan, pradadyaat parihaaraartha khyapayedabhayaani cha/ Sarveshaam tu viditvaishaam samaasena chikeershitam, sthaapayet tatra tadvanshyam kuryaachha samayakriyaam/* or on the victory of the other 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 parleys with the King and officials, let not be a dictation of terms of the reconciliation, but part with gifts, goodwill and a sense of give and take and of adjustments. *Sarvam*

*karmaidam -aayattam vidhaane daivamaanushe, tayordaivamachintyam tu maanushe vidyate kriyaa/ Daivena vidhinaa yuktam maanushyam yat pravartate, parikleshena mahataa tadarthasya samaadha - kam/* or 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 whatever 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. *Dharmajnam cha kritajnam cha tushta prakritimeva cha, anuraktam sthiraarambham laghumitram prashasyate/ Praajnam kuleenam shuram cha daksham daataarameva cha, kritajnam dhritimantam cha kashamaahurarim budhaah/* or it is always preferable to possess a Dharmajna or virtuous, or kritajna 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 equanimity, 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 vridhhi, and always used to self-aggrandizement and publicity prone Kings are dispensable. Those who strive for warding of dangers and risks, ensuring 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) *Vyavahaaraaraan didrikshustu braahmanaih saha paarthivah,mantrajnairmantri bhishchaiva vineeta pravishet sabhaam/ Tatraaseenah sthito vaapi paanimudyamya dakshinam, vineeta veshaabha - ranah pashyet kaaryaani kaaryinaam/ Pratyaham deshadrishitaishcha shaastradrishitaishcha hetubhih, ashtaadashasu margseshu nibaddhaani prithak prithak/ Tesaamaadyam rinaadaanamiksheposvaami vikrayah, sambhuuya cha samutthaanam dattasyaanapakarma cha/ Vetanasyaiva chaadaanam sanvida - shcha vyatikramah, krayavikrayaanushayo vivaadah svaamiplah/ Seemaavivaadadharmashcha paarushye dandavaachike, steyam cha saahasam chaiva streesangrahanameva cha/ Streepundharmo vibhaagashcha dyutamaahvaya eva cha, padaanyashtaadashaitaani vyavahaarasthitaaviha/ Eshu sthaaneshu bhuyishtham vivaadam charataam nrinaam, dharmam shssshvatamashritya kuryaat kaarya vinirnam/ Yadaa svayam na kuryaat tu nripatih kaaryadarshanam, tadaa niyunjyaad vidvaansam braahmanam kaaryadarshane/ Sosya kaaryaani sampashyet sabhyaireva tribhivritah, sabhaameva pravishyaagryamaaseenah sthita eva vaa/ Yasmin deshe nisheedanti vipraa vedavidastrayah, raagnash cha adhikrito vidvaan brahmanastaam sabhaam viduh/ Dharmo viddhastvadharmena sabhaam yatropa tishthate,shalyam chaasya na krintanti viddhaastatra sabhaasadah/ Sabhaam vaa na pravehtavyam vaktavyam vaa samanjasam, abruvan vibruvan vaapi nara bhavati kilbishee/ Yatra dharmo hyadharmena satyam yatraanritena cha, hanyate prekshanaam hataastatra sabhaasadah/ Dharma eva hato hanti dharmo rakshati rakshitah, tasmaad dharmo na hantavyo maa no dharmo hatovadheet/ Vrisho hi bhagavaan dharmastasya yah kurute hyalam, vrishalam tam vidurdevaastasmaaddharmam na lopayet/ Eka eva suhrid dharmo nidhaanepyanuyaati yah, shareerena samam naasham sarvamanyad hi gachhati/*

*Paadoadharmasya kartaaram paadah saakshinamrichhati, paadah sabhaasadah sarvaanpaado  
 raajaanamrichhati/ Raajaa bhavatyanaenaastu muchyante cha sabhaasadah, eno gachhati kartaaram  
 nindarho yatra nindyate/ Jaatimaatropajeevee vaa kaamam syaad braahmaabruvah, dharmapravakaa  
 nripaterna shudrah katham chana/ Yasya shudrastu kurute raajno dharmavivechanam, tasya seedati tad  
 raashtram panke gauriva pashyatah/ Yad raashtram shudrabhuyishtham naastikaakraantamadvijam,  
 vinashyatyaaashu tat kritsnam durbhikshavyaadhipeeditam/ Dharmasaanamadhishthaaya sanveetaangah  
 samaahitah, pranamya lokapaalebhyah kaaryadarshanamaarabhet/ Athaanarthaavubhau buddhva  
 dharmaadharmau cha kevalau, varnakramena sarvaani pashyet kaaryaani kaaryinaam/ Baahyaam  
 vibhaayair lingairbhaavamantargatam nrinaam, svaravarnaingitaakaaraishchakshushaa cheshtitena  
 cha/ Akaarairingitairgatya cheshtayaa bhaashitena cha, netravaktravikaaraishcha grihyatentargatam  
 manah/ Baaladaayadikam riktham taavad raajaanupaalayet, yaavat sa syaat samaavritto  
 yaavatchaateetashaishavah/ Vashaaputraasu chaivam syaad rakshanam nishkulaasu cha, pativraasu cha  
 streeshu vidhavaasvaaturaasu cha/ Jeevanteenaam tu taasaa ye tad hareyuh svabaandhavaah, taanshish  
 -yaat chauradandena dhaarmikah prithiveepatih/ Pranashtasvaamikam riktham raajaa tryabdam  
 nidhaapayet, arvaak tryabdaadd haret svaamee parena nripatirharet/ Mamaidamiti yo bruyaat sonuyojoyo  
 yathaavidhi, sanvaadya rupasankhyaadeen svaamee tad dravyamarhati/ Avedayaano nashtasya deshah  
 kaalam cha tattvatah, varnam rupam pramaanam cha tatsamam dandamarhati/ Adadeetaatha shad  
 bhaagam pranashtaadhigataannripah, dashamam dvaadasham vaapi sataam dharmamanusmaran/  
 Pranashtaadhigatam dravyam tithed yuktairadhishthitam, yaanstatra chauraan grihneeyaata  
 raajaiibhena ghatayet/ Mamaayamiti yo bruyaanidhim satyena maanava, tasyaadadeeta shadbhaagam  
 raajaa dvaadashameva vaa/ Anritam tu vadan dandya svavittasyaanshamashtamam, tasyaiva vaa  
 nidhaanasya sankhyayaalpeeyaseem kalaam/ Vidvanstu braahmano drishtvaa purvopanihitam nidhim,  
 asheshatopyadadeeta sarvasyaadhipatirhi sah/ Yam tu pashyennidhim raajaa puraanam nihitam kshitau,  
 tasmaad dvijebhyo dattvaardhamardham koshe praveshayet/ Nidheenaam tu puraanaam dhaatunaameva  
 cha kshitau, ardhabhaag rakshanaad raajaa bhumeradhipatirhi sah/ Daatavyam sarvavarnebhya  
 raajnaa chaurairhritam dhanam, raajaa tadupayunjaanashchaurasyaapnoti kilbisham/ Jatijaana padaan  
 dharmaan shreneedharmanshcha dharmavit, sameekshya kuladharmanshcha svadharmam pratipaada  
 -yet/ Svaani karmaani kurvaanaa duure santopi maanavaah, priyaa bhavanti lokasya sve sve karmanya -  
 vasthitaah/ Notpaadayet svayam kaaryam raajaa naapyasya purushah, na cha praapitamanyena  
 grasedartham katham chana/ Yathaa nayatyasrikpaatairmrigasya mrigayuh padam, nayet tathaanumaa  
 nena dharmasya nripatih padam/ Satyamartham cha sampashyedaatmanamatha saakshinah, deshah  
 rupam cha kaalam cha vyavahaaravidhau sthitah/ Sadbhicharitam yat syaad dhaarmikaishcha  
 dvijaatibhi, tad deshakulajaatenaama viruddham prakalpayet/ Dhamarnaarthasiddhyartham uttamarnena  
 choditah, daapayed dhanikasyaarthamadhamarnaad vibhaavitam/ Yairyaairupaayairartham svam  
 praapnuyaaduttamarnikah, tairtairupaayaih sangrihya daapayedadhamarnikam/ Dharmena vyavahaa -  
 rena chalenaacharitena cha, prayuktam saadhayedartham panchamena balena cha/ Yah svayam  
 saadhayedartham uttamarnodhamarnikaat, na sa raajnaabhiyoktavyah svakam sansaadhayan dhanam/  
 Arthepavyayamaanam tu karanena vibhaavitam, daapayed dhanikasyaartham dandaresham cha  
 shaktitah/ Apahnavedhamarnasya deheetyuktasya sansadi, abhiyoktaa dished deshyam karanam  
 vaanyaduddishet/ Adeshyam yashcha dishati nirdishyaapahnute cha yah yashchadharottaraanarthaan  
 vigeetaannaavabudhyate/ Apadishyaapadeshyam cha punaryastvapadhaavati, samyak pranihitam  
 chaartham prishtah sannabhinandati/ Asambhaashye saakshibhishcha deshe sambhaashate mithah,  
 niruchyamaanam prashnam cha nechhed yashchaapi nishpatet/ Bruheetyuktashcha na bruyaaduktam cha  
 na vibhaavaye, na cha purvaaparam vidyaat tasmaadarthaat sa heeyate/ Saakshinah santi metyuktvaa*

*dishetyukto dishenna yah, dharmasthah kaaranairetairheenam tamapi nirdishet/ Abhiyoktaa na ched bruyaad badhyo dandyashcha dharmatahu, na chet tripakshaat prabruyaad dharmam prati paraajitah/ Yo yaavad nihnuveetaartham mithyaa yaavati vaa vadet, tau nripena hyadharmajnau daapyau tad dvigunam damam/ Prishtopavyayamaanastu kritaavastho dhaneshinaa,, tryavaraih saakshibhirbhaavyo nripabraahmanasam nidhau/*

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. *Dharma eva hato hanti dharmo rakshati rakshitah, tasmaad dharmo na hantavyo maa no dharmo hatovadheet/* 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 latter after ascertaining the concerned details of the claim has to reimburse the claim : *dharmena vyavahaarena chhalonaacharitet prayuktam saadhayedartham panchamena balenacha*, that is 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) *Yaadrishaa dhanibhih kaaryaa vyavahareshu saakshinah, taadrishan sampravakshyaami yathaa vaachyam ritam cha taih/ Grihiaah putrino maulaah kshatravid shudra yonayah, arthyuktaah saakshyamarhanti na ye ke chidanaapadi/ Aptaah sarveshu varneshu kaaryaah kaaryeshu saakshinah, sarvadharmavidolubdhaa vipareetaanstu varjayet/ Naarthasam bandhino naaptaa na sahaayaa na vairinah, na drishtadoshaah kartavyaa na vyaadhyaartaa na dushitaah/ Na sakshee nripatih kaaryo na kaarukakusheelavau, na shrotriyo na lingastho na sangebhyo vinirgatah/ Naadhya dheeno na vaktavyo na dasyurna vikarmakrit, na vriddho na shishurnaiko naantyo na vikalendriyah/ Naarto na matto nonmatto na kshutrishnopapeeditah, na shramaarto na kaamaarto na kruddho naapi taskarah/ Streenaam saakshyam striyah kuryurdvijaanaam sadrishaa dvijaah, shudraash -cha santah shudraanaam*

antyaanaamantyayonayah/ Anubhaavee tu yah kashchit kuryaat saakshyam vivaadinaam, antarveshman  
 yaranye vaa shareerasyaapi chaatyaye/ Striyaapyasambhaave kaaryam baalena sthavirena vaa,  
 shishyeana bandhunaa vaapi daasena bhritakena vaa/ Baalavridhaa turaanaam cha saakshyeshu  
 vadataam mrishaa, jaaneeyaadasthiraam vaachamutsiktamanasaam tathaa/ Saahaseshu cha sarveshu  
 steyasangrahaneshu cha vaagdandayoshcha paarushye na pareeksheta saakshinah/ Bahutvam parigrih -  
 neeyat saakshidvaidhe naraadhipah, sameshu tu gunotkrishataan gunidvaidhe dvijottamaan/ Samaksha  
 darshanaat saakshyam shravanaachhaiva sidhyati, tatra satyam bruvan saakshee dharmar -thaabhyaam  
 na heeyate/ Saakshee drishaaashrutaadanyad vibruvannaaryasansadi, avaannaraka -abhyeti pretya  
 svargaaccha heeyate/ Yatraanibaddhopeeksheta shrinuyaad vaapi kim chana, prishtasta traapi tad  
 bruyad yathaadrishaa yathaashrutam/ Ekolubdhastu saakshee syaad bahvyah shuchyopi na striyah,  
 streebuddherasthiratvaat tu doshaishchaanyepi ye vritaah/ Svabhaavenaiva yad bruyustad graahyam  
 vyaavahaarikam, ato yadanyad vibruyurdharmartham tadapaarthakam/ Sabhaantah saakshinah  
 praaptaanarthi pratyarthisamnidhau, praad vivaakanuyunjeeta vidhinaa anena saantvayan/ Yad  
 dvayoranayorvettha kaaryesminshcheshtitam mithah, tad bruta sarvam satyena yushmaakam hyatra  
 saakshitaa/ Satyam sakshye bruvan saakshee lokaan aapnotyapushkalaan, iha chaanuttamaam keertim  
 vaageshaa brahmapujitaa/ Saakshyenritam vadan paashairbadhyate vaarunair bhrisham, vivashah  
 shatamaajaateestasmaat saakshyam vaded ritam/ Satyena puyate saakshee dharmah satyena vardhate,  
 tasmaat satyam hi vaktavyam sarvavarneshu saakshibhih/ Atmaiva hyaatma nah saakshee gatiraatmaa  
 tathaa atmanah, maavamansthaah svamaatmaanam nrinaam saakshina mutta -mam/ Manyante vai  
 paapakrito na kashchit pashyateeti nah, taamstu devaah prapash yanti svasyai vaantarapurushah  
 /Dyaurbhumiraapo hidayam chandraarkaagniyamaanilaah, raatrih sandhye cha dharmashcha  
 vrittajnaah sarvadehinm/ Devabraahmaaasaamnidhye saakshyam prichhed ritam dvijaan, udanmukhaan  
 praan -mukhaan vaa purvaahne vai shuchih shucheen/ Bruheeti braahmanam prichhet satyam bruuhiti  
 paarthi -vam, gobeejakanchanair vaishyam shudram sarvaistu paatakaih/ Brahmaghno ye smritaa lokaa  
 ye cha sribaalaghaatinah, mitradruhaah kritaghnasya te te syurbruvato mrishaa/ Janmaprabhriti yat kim  
 chit punyam bhadra tvayaa kritam, tat te sarvam shuno gachhed yadi bruyaaastvamanyathaa/  
 Ekohamasmeet -yatmaanam yastvam kalyaana manyase, nityam sthitaste hridyesha punyapaapaikshitaa  
 munih/ Yamo vaivasvato devo yastavaisha hridi sthitah, tena chedavivaadaste maa gangaam kurun  
 gamah/ Nagno mundah kapaalena cha bhikshaarthee kshutpipaasitah, andhah shatrukulam gachhed yah  
 saakshya manritam vadet/ Avaakshirastamasyandhe kilbishee narakam vrajet, yah prashnam vitatam  
 bruyaat prishtah san dharmanishchaye/ Andho matsyaanivaashnaati sa narah kantakais saha, yo  
 bhaashater -thavaikalyamapratyaksham sabhaamaam gatah/ Yasya vidvaan hi vadatah kshetrajno  
 naabhishankate, tasmaanna devaah shreyaansam lokenyam purusham viduh/ Yaavato  
 baandhavaan.yasmin hanti saakshyenritam vadan, taavatah sankhyayaa tasmin shrinu  
 saumyaanupurvashah/ Pancha pashvanrite hanti dasa hanti gavaanrite, shatamashvaanrite hanti  
 sahasram purushaanrite/ Hanti jaataanaajaa -taanshcha hiranyaaarthenritam vadan, sarvam bhumianrite  
 hanti maa sma bhumianritam vadeeh/

( 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 vengence 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, dissatisfied, 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 deliverd by one with conscience and the fear of falling in to naraka and punishment even when as alive or later. *Ekolubdhastu saakshee syaad bahvyah shuchyopi na striyah, streebuddher -asthiratvaat tu doshaishchaanyepi ye vritaah/ Svabhaavenaiva yad bruyustad graahyam vyaavahaari -kam ato yadanyad vibruyurdharmaartham tadapaarthakam/* 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 Brahmanas, 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. *Satyena puyate saakshee dharmah satyena vardhate, tasmaat satyam hi vaktavyam sarvavarneshu saakshibhih/ Atmaiva hyaatma nah saakshee gatiraatmaa tathaa atmanah, maavamansthaah svamaat - maanam nrinaam saakshina muttamam/* 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 'shubaashubha'. 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, Tamasomaa 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)) *Apsu bhumivadityaahuh streenaam bhoge cha maithune, abjeshu chaiva ratneshu sarve shvashmamayeshu cha/ Etaan doshaanavekshya tvam sarvaananritabhaashane yathashrutam yathaadrishtam sarvamevaanjasaa vada/ Gorakshakaan vaanjikaanstathaa kaarukusheelavaan, preshyaan vaardhushiaanshchaiva vipraan shudravadaacharet/ Tad vadan dharmatartheshu jaanannapyanythaa narah, na svargaachchyavate lokaad daiveem vaacham vadanti taam/ Shuudravid kshatravipraanaam yatraritoktau bhaved vadhah, tatra vaktavyamanritam tadhi satyaad vishishyate/*

*Vaagdaivatyaishcha charubhiryajeranste sarasvateem, anritasyainasastasya kurvaanaa nishkritim paraam/ Kushmaandaanairvaapi juhuyaad ghritamagnau yathaavidhi, udyi richaa vaa vaarunyaa trichenaabdaivatena vaa/ Tripakshaadabruvan saakshyam nrinaadishu narogadah, tadrinam praapnu - yaat sarvam dashabandham cha sarvatah/ Yasya drishyeta saptaahaaduktavaakyasya saakshinah, rognirjnatimaranam rinam daapyo damam cha sah/Asaaksheshu tvartheshu mitho vivada maanyoh, avindanstatvatah satyam shapenthaapi lambhayet/ Maharshibhishcha devaishcha kaaryartham shapathaah kritaah, vasishthashchaapi shapatham shepe paijavanenripe/ Na vrithaa shapatham kuryaat svalpepyarthe nara budhah, vrithaa hi shapatham kurvan pretya chaihya cha nashyati/ Kaaineeshu vivaaheshu gavaam bhakshye tathendhane, braahmanaa bhyupapattau cha shapathe naasti paatakam/ Satyena shaapayed.vipram kshatriyam vaahanaayudhaih, gobeejakaanchanairvaishyam shudram sarvaistu paatakaiah/ Agnim vaahaarayedenamapsu chainam nimajjayet, putradaarasya vaapyenam shiraansi sparshayet prithak/ Yamiddho na dahatyagniraapo nonmajjayanti cha, na chaartimrichhati kshipram sah jneyah shapathe shuchih/ Vatsasya hyabhishtastasya puraa bhraatraa yaveeyasa,*



naagnirdadaaha romaapi satyena jagatah spashah/ Yasmin yasmin vivaade tu kautasaakshyam kritam  
 bhavet, tat tat kaaryam nivarteta kritam chaapyakritam bhavet/ Lobhaanmoaad bhayaatmaitraat  
 kaamaat krodhaat tathaiva cha, ajnaanaad baalabhaavaatcha saakshyam vitathamuchyate/Lobhaat  
 sahasram dandyastu mohaata purvam tu saahasam, bhayaad dvau madhyamau dandau maitraat purvam  
 chaturgunam/ Eshaamanyatame sthaane yah saakshyamanritam vadet, tasya dandavisheshaanstu  
 pravakshyaamyapurvasha/ Lobhaat sahasram dandyastu mohaata purvam tu saahasam, bhayaad dvau  
 madhyamau dandau maitraat purvam chaturgunam/ Kaamaad dashagunam purvam krodhaat tu  
 trigunam param, ajnaanaad dve shate purne baalishyaatshatameva tu/ Etaanaahuh kautasaakshye  
 proktaan dandaan maneeshibhih, dharmasyaavyabhicharaarthamadharmaniyamaaya cha/ Kotya  
 saakshyam tu kurvaanaanstreen varnaan dhaarmiko nripah, pravaasayed dandayitvaa braahmanam tu  
 vivaasayet/ Dasha sthaaani dandasya manuh svayambhuvobraveet, trishu varneshu yaani syurakshato  
 braahmano vrajet/ Upasthamudaram jihvaa hastau paadau cha panchamam, chakshurnaasaa cha karnau  
 cha dhanam dehastathaiva cha/ Anubandham parijnaaya deshakaalau cha tattvatah, saaraaparaadho  
 chaalokya dandam dandyeshu paatayet/ Adharmadandanam loke yashoghnam keertinaashanam,  
 asvargyam cha paratraapi tasmaat tat parivarjayet/ Adandyaan dandayan raajaa dandyaansh chaiaap  
 yadandayan, ayasho mahadaapnoti narakam chaiva gachhati/ Vaagdandam prathamam kuryaad  
 dhigdandam tadanantaram, triteeyam dhanadandam tu vadhadandamatah param/ Vadhenaapi yadaa  
 tvetaannigraheetum na shaknuat, tadeshu sarvamapyetat prayunjeeta chatushaayam/ [Lokasanvya  
 vahaaraartham yaah samjnaah prathitaabhuvu, taamrarupyasuvarnaanaam taah pravakshyaamya  
 asheshata/ Jaalaantaragate bhaanau yat sukshmam drishyate rajah, prathamam tat pramaanaaaaam  
 trasarenum prachakshate/ Trasarenavoshtau vijneyaa liksshaikaa parimaanatah, taa raajasarshapa -  
 stisraste trayo gaurasarshapah/ Sarshapaah shad yavo madhyaastriyavam tvekakrishnalam, pancha  
 krishnalako maashaste suvarnastu shodasha/ Palam suvarnaashchatvaarah palaani dharanam dasha,  
 dve krishnale samadhrite vijneyo raupyamaashakah/ Te shodasha syaad dharanam puraanaashchaiva  
 raajatah, kaarshaapanastu vijneyastaamrikah kaarshikah panah/ Dharanaani dasha jneyah shata -  
 maanastu raajatah, chatuh sauvarniko nishko vijneyastu pramaanatah/ Pananaamam dve shate saardhe  
 prathamaaah saahasah smritah, madhyamah panncha vijjneyah sahasram tveva chottamah/ Rine deye  
 pratijnaate panchakam shatamarhati, apahnave tad dvigunaam tan manoranushaasanam/ Vasishtha  
 vihitaam vriddhim srijed vittavivardhineem, asheetibhagam grihnaayaan maasaad vaardhushikah shate/  
 Dvikam shatam vaa grihneeyaat sataam dharmamanusmaran, dvikam shatam hi grinaano na  
 bhavatyarthakilbishi/ Dvikam trikam chatushkam cha panchakam cha shatam samam, maastasya  
 vriddhim grihneeyaad varnaamanupurvashah/ Na tvevaadhau sopakaare kauseedeem vriddhimaapnu  
 yaat, na chaadheh kaalasanrodhaatnisargosti na vikrayah/ Na bhoktavyo balaadaadhirbhunjaano  
 vriddhimutsrijet, mulyena toshayechchainamaadhistenonyathaa bhavet/ Adhishchopanidhishchobhau na  
 kaalaatyayamarhatah, avahaaryau bhavetaam tau deerghakaalamavasthitau/ Sampreetyaa bhujiyamaan  
 -aani na nashyanti kadaa chana, dhenurushtro vahannashvo yashcha damyah prayujyate/ Yat kim chid  
 dashavarshaani samnidhau prekshate dhanee, bhujiyamaanam paraistushneem na sa tatlabdhumarhati/  
 Ajadashchedapogando vishaye chaasya bhujiyate, bhagnam tad vyavahaarena bhoktaatat dravyamarhati/  
 Adhih seemaa baaladhanam nikshepopanidhih striyah, raajasvam shrotriyasvam cha na bhogena pranas  
 -hyati/ Yah svaaminaa.ananujnaatamaadhim bhunkte.avichakshanah, tenaardhavriddhirmoktavyya tasya  
 bhogasya nishkritih/[Kuseedavriddhirdvaigunyam naatyeti sakridaahritaa, dhaanye sade lave vaahye  
 naatikraamati panchataam/ Kritaansaaraadadhikaa vyatiriktaa na sidhyati, kuseedapathamaahustam  
 panchakam shatamarhati/ Naatisaanvatsareem vriddhim na chaadrishtaam punarharet, chakra vriddhih  
 kaalavriddhih yah kaaritaa kaayikaa cha yaa/ Rinam daatumashakto yah kartumichhet punah kriyaam,

*sa dattvaa nirjitaam vriddhim karanam parivartayet/ Adarshayitvaa tatraiva hiranyam parivartayet, yaavate sambhaved vriddhistaavateem daatumarhati/ Chakravridhim samaaruudho deshakaalavya - vasthitah, atikraaman deshakaalau na tatphalamavaapnuyaat/ Samudrayaanakushalaa desha kaalartha darshinah, sthaapayanti tu yaam vriddhim saa tatraadhigamam prati/ Yo yasya pratibhustishtheth darshanaayaiha maanavah, adarshayan sa tam tasya prayachhet svadhanaad rinam/ Praatibhaavyam vrithaadaanamaakshikam saurikaam cha yat, dandashulkaavashesham cha na putro daatumarhati/ Darshanapaatibhaavye tu vidhih syaat purvachoditah, daanapratibhuvi prete daayaadaanapi daapayet/ Adaatari punardaataa vijnataprakritaavrinam, pashchaat pratibhuvi prete pareepset kena hetunaa/ Niraadishtaadhanashchet tu pratibhuh syaadalalandhanah, svadhanaadeva tad dadyaanniraadishta iti sthithih/ ]Mattonmatta aartaadhyadheenair baalena sthavirena vaa, asambaddhakritashchaiva vyavahaaro na sidhyati/ Satyaa na bhaashaa bhavati yadyapi syaat pratishthitaa, bahishched bhaashyate dharmaat niyataad vyavahaarikaat/ Yogaadhamanavikreetam yogadaanapratigraham, yatra vaa apyupadhim pashyet tat sarvam vinivartayet/ Graheetaa yadi nashtah syaat kutumbaarthe krito vyayah, daatavyam baandhavaistat syaat pravibhaktairapi svatah/ Kutumbaarthedhyadheenopi vyavahaaram yamaacharet, svadeshe vaa videshe vaa tam jyaayaanna vichaalayet/ Balaatdattam baladaad bhuktam balaadyap cchadi lekhitam, sarvaan balaakritaan manurbraveet/ Trayah paraarthe klishyanti saakshinah pratibhuh kulam, chatvaarastupacheeyante vipra aadhyo vannripah/ Anaadeyam naadadeeta parikshee - nopi paarthivah, na chaadeyam samriddho. api sukshmamapyartha mutsrijet/ Anaadeyasya chaadaanaa - daadeyasya cha varjanaat, daurbalyam khyaaupyate raajnah sa pretyaiha cha nashyati/ Svaadaanaad varnasansargaat tvabalaanaam cha rakshanat, balam sanjaayate raaajnah sa pretyaiha cha vardhate/ Tasmaad yama iva svaamee svayam hitvaa priyaapriye, varteta yaamyayaa vrittyaa jitakrodho jitendriyah/ Yastvadharmaena kaaryaani mohaat kuryaannaraadhipah, achiraat tam duraatmaanam vashe kurvanti shatravah/ Kaamakrodhau tu sanyamya yorthaan dharmena pashyati, prajaastamanuvartante samudramiva sindhavah/ Yah saadhayantam chandena vedayed dhanikam nripe, sa raajnaa tatchatur bhaagam daapyastasya cha tad dhanam/ Karmanaaapi samam kuryaad dhanikaayaadhamarnikah, samovakrishtajatistu dadyaatshreyaanstu tatshanai/ Anena vidhinaa raajaa mitho vivadataam nrinaam, saakshipratyayasiddhaani kaaryaanai samaam nayet/*

(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 usurers 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 *Vaagdaivatyaishcha charubhityajeranste sarasvateem, anritasyai nasastasya kurvaanaa nishkritim paraam/* or 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. *Aapohishta 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 prayaschittha 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. *Na vrithaa shapatham kuryaat svalpepyarthe naro budhah, vrithaa hi shapatham kurvan pretya chaiha cha nashyati/* or no person of commonsense should ever bind himself on oath as he be alerted that the repurcussion 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! *Agnim vaahaarayedenamapsu chainam nimajjayet, putradaarasya vaapyenam shiraansi sparshayet prithak/* or 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. *Lobhaat sahasram dandyastu mohaata purvam tu saahasam, bhayaad dvau madhyamau dandau maitraat purvam chaturgunam/* 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. *Adharmadandanam loke yashoghnam keertinaashanam, asvargyam cha paratraapi tasmaat tat parivarjayet/ Adandyaan dandayan raajaa dandyaansh chaiaap yadandayan, ayasho mahadaapnoti narakam chaiva gachhati/* 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. ['The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of(all) quantities and (to be called) a trasarenu (a floating particle of dust). Know (that) eight trasarenu (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gungaberry); five krishnalas are one masha (bean), and sixteen of those one suvarna. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest']. 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 up 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 up to 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 'sthiraasti' 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, nikshapa 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 at least 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. *Satyaa na bhaashaa bhavati yadyapi syaat pratishthitaa, bahishched bhaashyate dharmaat niyataad vyavahaarikaat/* or 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 to 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 repented 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! *Kaamakrodhau tu sanyamya yorthaan dharmena pashyati, prajaastamanuvartante samudramiva sindhavah/* 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) *Purushasya striyaashchaiva dharme vartmani tishthatoh, sanyoge viprayoge cha dharmaan. vakshyaami shaashvataam/ Asvatantraah striyah kaaryaah purushaih svairdivaanisham, vishayeshu cha sajjantyah sansthaapyaa aatmano vashe/ Pitaa rakshati kaumaare bhartaa rakshati yauvane, rakshanti sthavire putraa na stree svaatantryamarhati/ Kaaledaataa pitaa vaachyo vaachyashchaanupayanah patih, mrite bhartari putrastu vaachyo maaaturarakshitaah/ Sukshmebhyopi prasangebhyah striyo rakshyaa visheshatah, dvayorhi kulayo shokamaavaheyurarakshitaah/ Imam hi sarvavarnaanaam pashyanto dharmamuttamam, yatante rakshitum bhaaryaam bhartaaro durbalaa api/ Svaam prasutim charitram cha kulamaatmaanameva cha, svam cha dharmam prayatnena jaayaam rakshan hi rakshati/Patirbhaaryaam sampravishya garbho bhutvaiha jaayate, jaayaayaastad hi jaayaatvam yadasyaam jaayate punah/ Yaadrisham yaadrisham bhajate hi stree sutam sute tathaavidham, tasmaat prajaavishuddhyartham striyam rakshet prayatnatah/ Na kashchid yositah shaktah prasahya parirakshitum, etairupaayayogaistu shakyaastaah parirakshitum/ Arthasya sangrahe chainaam vyaye chaiva niyojayet, shauche dharmenna paktyaamaam cha paarinaahyasya vekshane/ Arakshitaah grihe ruddhaah purushairaatapaakshibhih, atmaanamaatmanaa yaastu raksheyustaah surakshitaah/ Paanam durjanasansargah patyaa cha virahotanam, svapnonyagehavaasashcha naareesandushanaani shat/ Naitaa rupam pareekshante naasaam vayasi sansthitih, surupam vaa virupam vaa pumaaaniteya bhunjate/ Paunshchalyaachhala chittaachcha naisnehyaaachha svabhaavatah, rakshitaah yatnatopeeha bhartrishvetaa vikurvate/ Evam svabhaavam jnaatvaasaam prajaapatinisargajam, paramam yatnamaatishthet purusho rakshaaam prati/ Shayaasanamalankaaram kaamam krodhamanaarjavam, drohabhaavam kucharyaam cha streebhyo manurakalpayat/ Naasti streenaam kriyaa mantrairiti dharme vyavasthitih, nirindriyaa hyamantraashcha streebhyonritamiti sthitih/ Tathaa cha shrutayo bahvyo nigeetaa nigameshvapi, svaalakshanya pareeksrtham taasaam shrinuta nishkriteeh/ Yan me maataa pralulubhe vicharantyaativrataa, tan me retah pitaa vrinktaamitya syaitan nidarshanam, dhyaayatyanishtam yat kim chit paanigrahasya chetasaaa, tasyaisha vyabhicharasya nihnavah samyaguchyate/ Yaadrighunena bhartraa stree sanyujyeta yathaa vidhi, tAdriggnaa saa bhavati samudrenaiva nimnagaa/ Akshamaalaa vasissthena sanyuktaadhama - yonijaa, shaarangee mandapAaalena jagaamaabhyarhaneeyataam/Etaashcha anyaaashcha lokesminna pakrishta prasutayah, utkarsham yositah praaptaah svaih svairbhartigunaih shubhaih/Eshoditaa lokayaa traah nityam streepunsayoh shubhaa, pretyaiha cha sukhodarkaan prajaadharmaa nnibodhata/ Prajanaartham mahaabhaagaa pujaarhaa grihadeeptayah, striyah shriyashcha geheshu na visheshosti kashchana/ Utpaadanaapatyasya jaatasya paripaalanam, pratyaham lokayaatraayaah pratyaksham streennibandhanam/ Apatyam dharmakaaryaani shushrushaa ratiruttamaa, daaraadheena stathaa svargah pitreenaamatmanascha ha/ Patim yaa naabhicharati manovaagdeha sanyataa, saa bhatru lokaanaapnoti sadbhiih saadhveeti chochyate/Vyabhicharaat tu bhartuh streeloke praapnoti nindya - taam/ Srigaalayonim chaapnoti paaparogaishcha peedyate/ Putram pratyuditam sadbhiih purvajashcha*

maharshibhi, vishvajanyamimam punyamupanyaasam nibodhata/ Bhartari putram vijaananti shruti -  
 dvaidham tu kartari, aahurutpaadakam ke chidapare kshetrinam viduh/ Kshetrabhutaa smritaa naaree  
 beejabhutah smritah pumaan, kshetrabeejasamaayogaat sambhavah sarvadehinaam /Vishistam kutra  
 chid beejam streeyonistveva kutra chit, ubhayam tu samam yatra saa prasutih prashasyate/ Beejasya  
 chaiva yonyaashcha beejamutkrishtamuchyate, sarvabhutaprasutirhi beejalakshanalakshitaa/ Yaadri -  
 sham tupyate beejam kshetre kaalopapaadite, taaadrigrohati tad tasmin beejam svairvyanjitam gunaih  
 /Iyam bhumirhi bhutaanaam shashvate yoniruchyate, na cha yonigunaan kaanshchid beejam pushyati  
 pushtishu/ Bhumaavapyekakedaare kaaloptaani krisheevalai, naanaarupaani jaayante beejaaneeha  
 svabhaavatah/ Vreehayah shaalayo mudgaastilaa maashaastathaa yavaah, yathasaabeejam prarohanti  
 lashunaaneekshavastathaa/ Anyaduptam jaatamanyadityetannopapadyate, upyate yad hi yad beejam tat.h  
 tadeva prarohati/ Tat praajnena vineetena naanavijnaanavedinaa, ayushkaamena vaptavyam na jaatu  
 parayoshiti/ atra gaathaa vaayugeetaah keertayanti puraavidah, yathaa beejam na vaptavyam punsaa  
 paraparigrahe/ Nashyateeshuryathaa viddhah khe viddhamanuvvidhyatah, tathaa nashyati vai kshipram  
 beejam paraparigrahe/ Prithorapeemaam prithiveem bharyaam purvavido viduh, sthaanuchhedasya  
 kedaaramaahuh shaalyavato mrigam/ Etaavaaneva purusho yatjaayaatmaa prajaiti ha, vipraah  
 praahustathaa chaitad yo bhartaa saa smritaanganaa/ Na nishkrayavisargaabhyaam bharturbhaaryaa  
 vimuchyate, evam dharmam vijaaneemah praak prajaapatinirmitam/ Sakridansho nipatati sakrit kanyaa  
 pradeeyate, sakridaaha dadaaneeti treen yetaani sataam sakrit/ Yathaa goshvoshtadaaseesu mahishya-  
 jaavikaasu cha, notpaadakah prajaabhaagee tathaivaanyaanganaasvapi/ Yekshetrino beejavantah  
 parakshetrapravaapinah, te vai sasyasya jAtasya na labhante phalam kva chit/ Yadanyagoshu vrishabho  
 vatsaanaam janayetshatam, gominaameva te vatsaa mogham skanditamaarshabham/ Tathaivaakshetrino  
 beejam parakshetrapravaapinah, kurvanti kshetrinaamartham na beejee labhate phalam/ Phalam  
 tvanabhisandhaaya kshetrinaam beejinaam tathaa, pratyaksham kshetrinaamartho beejaad yonirgaleey/  
 Kriyaabhyupagamaat tvetat beejartham yat pradeeyate, tasyaiha bhaaginau drishtau beejee kshetrika  
 eva cha/Y oghavaataahritam beejam yasya kshetre prarohati, kshetrikasyaiva tad beejam na vaptaa  
 labhate phalam/ Esha dharmo gavaashvasya daasyushtraajaavikasya cha, vihangamahisheenaam cha  
 vijneyah prasavam prati/ Etad vah saaraphalgutvam beejayonyoh prakeertitam, atah param pravaksh-  
 yaami yoshitaam dharmamaapadi/ Bhraaturjyeshthasya bhaaryaa yaa gurupatnyanujasya saa, yavee ya -  
 sastu yaa bhaaryaa snushaa jyeshthasya saa smritaa/ Jyeshtho yaveeyaso bhaaryaa yaveeyaan  
 vaagrajastriyam, patitau bhavato gatvaa niyuktaavapyanaapadi/ Devaraadvaa sapindaad vaa striya  
 samyakniyuktayaa, prajepsitaadhigantavyaa santaanasya parikshaye/ Vidhavaayaam niyuktastu  
 ghritaakto vaagyato nishi, ekamutpaadayet putram na dviteeyam katham chana / Dviteeyameke prajanam  
 manyante streeshu tadvidah, anirvritam niyogaartham pashyanto dharmatastayoh/ Vidhavaayaam  
 niyogaarthe nirvritte tu yathaavidhi, guruvatcha snushaavatcha varteyaataam parasparam/ Niyuktau yau  
 vidhim hitvaa varteyaataam tu kaamatah, taavubhau patitau syaataam snushaagagurutalpagau/  
 Naanyasmin vidhavaa naaree niyoktavyaa dvijaatibhih, anyasmin hi niyunjaanaa dharmam hanyuh  
 sanaatanam/ Nodvaahikeshu mantreshu niyogah keertyate kva chit, na vivaahavidhaavuktam vidhavaa  
 vedanam punah/ Ayam dvijairhi vidvadbhih pashudharmo vigarhitah, manushyaanaamapi prokto vene  
 raajyam prashaasati/ Sa maheemakhilaam bhunjan raajarshipravarah puraa, varnaa naam sankaram  
 chakre kaamopahatachetanah/ Tatah prabhriti yo mohaam pramitapatikaam striyam, niyojayatyapa -  
 tyartham tam vigarhanti saadhavah/ Yasyaa mriyeta kanyaayaa vaachaa satye krite patih, taamanena  
 vidhaanena nijo vindeta devarah/ Yathaavidhyadhigamyainaam shuklavastraam shuchivrataam, mitho  
 bhajetaa prasaat sakritsakrid ritaavritau/ Na dattvaa kasya chit kanyaam punardadyaad vichakshanah,  
 dattvaa punah prayachhan hi praapnoti purushaanritam/ Vidhivat pratigrihyaapi tyajet kanyaam

vigarhitaam, vyaadhitaam vipradushtaam vaa chadmanaa chopapaaditaam/ Yastu doshavateem kanyaamanaakhyaayaupapaadayet, tasya tad vitatham kuryaat kanyaadaaturduraatmanah/ Vidhaaya vrittim bhaaryaayaah pravaset kaaryavaannarah, avrittikarshitaa hi stree pradushyet sthitimatyapi/ Vidhaaya proshite vrittim jeevenniyamamaasthitaa, proshite tvavidhaayaiva jeevetshilpairagarhitaih/ Proshito dharmakaaryartham prateekshyoshtau narah samaah, vidyaartham shad yashortham vaa kaamaartham treenstu vatsaraan/ Samvatsaram prateeksheta dvishanteem yoshitam patih, urdhvam samvatsaraat tvenaam daayam hritvaa na sanvaset/ Atikraamet pramattam yaa mattam rogaartameva vaa, saa treen maasaan parityaajyaa vibhushanaparichhadaa/ Unmattam patitam kleebamabeejam paaparoginam, na tyagosti dvishantyaashcha na cha daayaapavartanam/ Madyapaasaadhuvrittaa cha pratikulaa cha yaa bhavet, vyaadhita vaadhivettavyaa hinsraarthaghnee cha sarvadaa/ vandhshtame - dhivedyaabde dashame tu mritaprajaa, ekaadashe streejananee sadyastvapriyavaadinee/ Yaa roginnee syaattu hita sampannaa chaiva sheelatah, saanujnaapyaadhivettavyaa naavamaanyaa cha karhi chit/ Adhivinnaa tu yaa naaree nirgachhed rushitaa grihaat, saa sadyah samniroddhavyaa tyaaajyaa vaa kulasamnidhau/ Pratishiddaapi ched yaa tu madyamabhyudayeshvapi, prekshaasamaajam gachhed vaa saa dandyaa krishnalaani shat/ Yadi svaashchaa paraashchaiva vinderan yoshito dvijaah, taasaam varnakramena syaaj jyeshthyam puja cha veshma cha/ Bhartuh shareerashushrushaam dharmakaaryam cha naityakam, svaa chaiva kuryaat sarveshaam naasvajaatih katham chana/ Yastu tat kaarayen mohaata sajaatyaa sthitayaanyayaa, yathaa brahmanaa chaandaalah purvadrishatatahaiva sah/ Utkrishtaaya abhirupaaya varaaya sadrishaa cha, apraaptaamapi taam tasmai kanyaam dadyaad yathaavidhi/ Kaamamaamaranaat tishthet grihe kanyaartumatyapi, na chaivainaam prayacchet tu gunaheenaa ya karhi chit/ Treeni varshaanyudeeksheta kumaaryartumatee satee, urdhvam tu kaalaadetasmaad vindeta sadrisham patim/ Adeeyamaanaa bhartaaramadhigachhed yadi svayam, nainah kim chidavaapnoti na cha yam saadhigachhati/ Alankaaram naadadeeta pitryam kanyaa svayamvaraa, maatrikam bhraatri dattam vaa stenaa syaad yadi tam haret/ Pitre na dadyaatshulkam tu kanyaam ritumateem haran, sa cha svaamyaaadatikraamed ritunaam pratirodhanaat/ Trinshadvarsho vahet kanyaam hridyaam dvaadasha vaarshikeem, tryashtavarshoshtavarshaam vaa dharme seedati satvarah/ Devadattaam patirbhaaryaam vindate nechhayaatmanah, taam saadhveem bibhriyaannityam devaanaam priyamaacharan/ Prajanaar - tham striyah srishtaah santaanaartham cha maanavah, tasmaat saadhaarano dharmah shratau patnyaa sahoditah/ Kanyaayaam dattashulkayaam mriyeta yadi shulkadah, devaraaya pradaatavyaa yadi kanyaanyumanyate/ Adadeeta na shudropi shulkam duhitaram dadan, shulkam hi grihaan kurute channam duhitrivikrayam/ Etat tu na pare chakurnaapare jaatu saadhavah, yadanyasya pratijnaaya punaranyasya deeyate/ Naanushushruma jaatvetat purveshvapi hi janmasu, shulkasam jnena mulyena channam duhitrivikrayam/ Anyonyasyaavyabhichaaro bhavedaamaranaantikah, esha dharmah samaa - sena jneyah streepunsayoh parah/ Tathaa nityam yateyaataam streepunsau tu kritakriyau, yathaa naabhicharetaam tau viyuktaavitaretaram/ Esha streepunsayorukto dharmo vo ratisanhitah, apadyapatya praaptishcha daayadharmam nibodhata / Urdhvam pitushcha maatushcha sametya bhraatarah samam, bhajeran paitrikam rikthamaneesaaste hi jeevatoh/

(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. As already quoted in the earlier pages, Manu Smriti is quoted again: *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. *Swam cha dharma prayatyena jaayaam rakshanhi rakshati/* 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 prayaschittas 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; *ivam bhumih bhutaanaam shashwati yoniruchyate, na cha yoni gunaan kaamschid beejam pushyati pushtisha/ Bhumaavapueyakakedaare kaalotpaani krisheevalaih, nanaa rupaani jaayante beejaane ha swabhavatah/* or 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. *Etaavaaneva purusho yatjaaya -tamaa prajaiti ha, vipraah praahustathaa chaitad yo bhartaa saa smritaanganaa/ Na nishkrayavisar - gaabhyaam bharturbhaaryaa vimuchyate, evam dharmam vijaaneemah praak prajaapatinirmitam/* 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 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 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 be 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. [This principle of the elder brother approaching the wife the younger happened in the Dwapara Yuga when Maharshi VedaVyasa approved of King Pandu his younger brother's wives: 'King Vichitravirya married Ambika and Ambalika but was not able to extend the progeny and died of premature death. Then came up a crisis of Kingship falling vacant without a heir. Satyawati called for Vedavyasa who was settled on the banks of River Sarasvati to help continue the lineage through Ambika and Ambalika. Ambika closed her eyes in bed with Veda Vyasa as she was not happy with the union and thus a blind boy, Dhritarashtra was delivered. Ambalika sent a Servant woman into the bed and a wise boy, Vidura was born. But when the mistake was realised and Ambalika had to go into the bed, she was too frightened into paleness afraid of the Maha Muni and thus was born Pandu. No doubt Pandu became the King before his elder brother who was born blind but since he died of early death due to illness, Dhritarashtra the blind had to be the King. King Vichitravirya married Ambika and Ambalika but was not able to extend the progeny and died of premature death. Then came up a crisis of Kingship falling vacant without a heir. Satyawati called for Vedavyasa who was settled on the banks of River Sarasvati to help continue the lineage through Ambika and Ambalika. Ambika closed her eyes in bed with Veda Vyasa as she was not happy with the union and thus a blind boy, Dhritarashtra was delivered. Ambalika sent a Servant woman into the bed and a wise boy, Vidura was born. But when the mistake was realised and Ambalika had to go into the bed, she was too frightened into paleness afraid of the Maha Muni and thus was born Pandu. No doubt Pandu became the King before his elder brother who was born blind but since he died of early death due to illness, Dhritarashtra the blind had to be the King']. As the widow of the younger brother- or of sapinda- be quietly approached after rubbing his body with ghee and bodily experience her body just once and not again; it may be binding to do so at the express clearance of one's guru as a duty of discount but other wise 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. *Sa maheemakhilaam bhunjan raajarshipravarah puraa, varnaa naam sankaram chakre kaamopahatachetanah/ Tatah prabhriti yo mohaam pramitapatikaam striyam, niyojayatyapa -*

*tyartham tam vigarhanti saadhavah/* 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 laws 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 is 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 or 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, characterless 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 choice 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) Jyeshtha eva tu grihneeyaat pitryam dhanamasheshatah, sheshaastamupajeeveyuryathaiva pitaram tathaa/ Jyeshthena jaatamaatrena putree bhavati maanavah, pitreenaamanrinashchaiva sa tasmaat sarvamarhati/ Yasminrinam samnayati yena chaanantyamashnute, sa eva dharmajah putrah kaamajaanitaraan viduh/ Piteva paalayet putraan jyeshtho bhraatrinn yaviyasah, putravatchaapi varteran jyeshthe bhraatari dharmatah/Jyeshthah kulam vardhayati vinaashayati vaa punah, jyeshthah pujiyatamo loke jyeshthah sadbhiraagarhitah/ Yo jyeshtho jyeshthavrittih syaan maataiva sa pitaiva sah, ajyeshthavrittiryastu syaat sa sampujyastu bandhuvat/ Evam saha vaseyurvaa prithag vaa dharma kaamyayaa, prithag vivardhate dharmastasmaad dharmyaa prithakkriyaa/ Jyeshthasya vinsha uddhaarah sarvadrvayaachha yad.varam, tatorddham madhyamasya syaat tureeyam tu yave yasah/ Jyeshthash chaiva kanishthashcha sanharetaam yathoditam, yeanye jyeshthakanishhaabhyaam tesham syaan madhyamam dhanam/ Sarveshaam dhanajaataanaam aadadeetaagryamagrajah, yachcha saatishayam kim chid dashatashchaapnuyaad varam/ Uddhaaro na dashasvasti sampannaanaam svakarmasu, yat kim chideva deyam tu jyaayase maanavardhanam/ Evam samuddhritoddhaare samaananshaan prakalpayet, uddhaarenuddhrite tveshaamiyam syaadnshakalpanaa/ Ekaadhikam harej jyeshthah putrodhyardham tatonujah, anshamansham yaveeyaansa iti dharmo vyavasthitah/Svebhyonshebhyastu kanyaabhyah pradadyurbhaatarah prithak, svaat svaadanshaachhaturbhaagam patitaah syuraditsavah/ Ajaavikam sekashapham na jaatu vishamam bhajet, ajaavikam tu vishamam jyeshthasyaiva vidheeyate/ Yaveeyaann jyeshthabhaaryaayaam putramutpaadayet yadi, samastatra vibhaagah syaaditi dharmo vyavasthitah/ Upasarjanam pradhaanasya dharmato nopapadyate, pitaa pradhaanam prajane tasmaad dharmena tam bhajet/ Putrah kanishtho jyeshthaayaam kanishthaayaam cha purvajah, katham tatra vibhaagah syaaditi chet sanshayo bhavet/ Ekam vrishabhamuddhaaram sanhareta sa purvajah, tatopare jyeshthavrishtaasta - dunaanaam svamaatah/ Jyeshthastu jaato jyeshthaayaam hared vrishabhashodashaah, tatah svamaa - tritah sheshaa bhajeranniti dhaaranaa/ Sadrishastreeshu jaataanaam putraanaamavisheshatah, na maatrito jyaishthyamasti janmato jyaishthyamuchyate/ Janmajyeshthena caahvaanam subrahmanyaa svapi smritam, yamayoshchaiva garbheshu janmato jyeshthataa smritaa/ Aputronena vidhinaa sutaam kurveeta putrikaam, yadapatyam bhavedasyaam tan mama syaat svadhaakaram/ Anena tu vidhaanena puraa chakretha putrikaah,vivridhdyartham svavanshasya svayam dakshah prajaapatih/ Dadau sa dasha dharmaya kashyapaaya trayodasha, somaaya raajne satkritya preeatmaa saptavinshatim/ Yathaivaat- maa tathaa putrah putrena duhitaa samaa, tasyaatmani tishthantyaam kathamanyo dhanam haret/ Maatustu yautakam yat syaat kumaareebhaaga eva sah, dauhitra eva cha haredaputrasyaakhilam dhanam/ Dauhitro hyakhilam rikthamaputrasya piturharet, sa eva dadyaad dvau pindau pitre maataa - mahaaya cha/ Pautradauhitrayorloke na visheshosti dharmatah, taylorhi maataapitarau sambhutau tasya dehatah/ Putrikaayaam kritaayaam tu yadi putronujaayate, samastatra vibhaagah syaatjyeshthataa naasti hi striyaah/ Aputraayaam mritaayaam tu putrikaayaam katha chana, dhanam tat putriaabhartaa haretaivaavichaarayan/ Akrita vaa kritaa vaapi yam vindet sadrishat sutam, pautree maataamahastena dadyaat pindam hared dhanam/ Putrena lokaanjayati pautrenaa nantyamashnute, atha putrasya pautrena bradhnasyaapnoti vishtapam/ Punnaamno narakaad yasmaat traayate pitaram sutah, tasmaat putra iti proktah svayameva svayambhuvaa/ Pautradauhitrayorloke vishesho nopapadyate,dauhitropi hyamutrainam santaarayati pautravat/ Maatuh prathamatah pindam nirvapet putrikaasutah, dviteeyam tu pitustasyaastriteeyam tatpituah pituh/ Upapanno gunaih sarvaih putro yasya tu dattrimah,sa haretaiva tadriktham sampraaptopyanyagotratah/ Gotrarikthe janayiturna hared dattrimah kva chit, gotrarikthaa - nugah pindo vyapaiti dadatah svadhaa/ Aniyuktaasutashchaiva putrinyaaptashcha devaraat, ubhau tau naarhato bhaagam jaarajaatakakaamajau/ Niyuktaayaamapi pumaannaaryaam jaatovidhanatah, naivaarhah paitrikam riktham patitotpaadito hi sah/ Haret tatra niyuktaayaam jaatah putro yathaurasah,

*kshetrikasya tu tad beejam dharmatah prasavashcha sah/ Dhanam yo bibhriyaad bhraaturmritasya striyameva cha, sopatyam bhraaturutpaadya dadyaat tasyaiva taddhanam/ Yaa niyuktaa anyatah putram devaraad vaapyavaapnuyaat, tam kaamajamariktheeyam vroithotpannam prachakshate/ Etad vidhaanam vijneyam vibhaagasyaikayonishu, bahveeshu chaikajaatanaam naanrstreeshu hu nibodhata/ Braahmaasya anupuurvyena chatastrastu yadi striyah, taam putreshu jaateshu vibgeayam vidhih smritah/ Keenaasho govrisho yaanamalakaarashcha veshma cha, viprasyauddharikam deyamekaashashcha pradhaanatah/ Tryansham daayaad hared vipro dvaavanshau kshatriyaasutah, vaishyaajah saardhamevaan shaman - sham shudraasuto haret/ Sarvam vaa rikthajaatam tad dashadhaa parikalpya cha, dharmyam vibhaagam kurveeta vidhinaanena dharmavit/ Chaturaananshaan hared viprastreenanshaan kshatriyaasutah, vaishyaaputro hared dvyanshamansham shudraasuto haret/ Yadyapi syaat tu satputropyasatputropi vaa bhavet, naadhikam dashamaad dadyaatshudraaputraaya dharmata/ Braahmanakshatriyavishaam shudraaputro na rikthabhaak, yadevaasya pitaa dadyaat tadevaasya dhanam bhavet/ Samavarnaasu vaa jaataah sarve putraa dvijanmanaam, uddhaaram jyaayase dattvaa bhajerannitare samam/ Shudrasya tu savarnaiva naanyaa bhaaryaa vidheeyate, tasyaam jaaataah samaanshaah syuryadi putrashatam bhavet/ Putraan dvaadasha yaanaaha nreenaam svaayambhuvo manu, teshaam shad bandhudaayaah shadad aayaadabaandhavaah/ Aurasah kshetrajashchaiva dattah kritrima eva cha, gudhotpannopavidhashcha daayaadaa baandhavaashcha shat/ Kaaneenashcha sahodhashcha kreetah paunarbhavastathaa, svayan dattashcha shaudrashcha shadadaayaadabaandhavaah/ Yaadrisham phalamaapnoti kuplavaiih santaran - jalam, taadrisham phalamaapnoti kuputraih santaranstamah/ Yadyekarikthinau syaataamaurasakshe trajau sutau, yasya yat paitrikam riktham sa tad grihneeta naitarah/ Eka evaurasah putrah pitryasya vasunah prabhuh, sheshaanaamaanrishansyaartham pradadyaat tu prajeevanam/ Shashtham tu kshetrajasaansham pradadyaat paitrikaad dhanaat, auraso vibhajan daayam pitryam panchamameva vaa/ Aurasakshetrajau putrau pitirikthasya bhaaginau, dasaapare tu kramasho gottrarikthaansha bhaaginah/ Svakshetre sanskritaayaam tu svayamutpaadayed hi yam, tamaurasam vijaaneeyaam putram praathamakalpitam/ Yastalpajah prameetasya kleebasya vyaadhitasya vaa, svadharmena niyuktaayaam sa putrah kshetrajah smritah/ Maataa pitaa vaa dadyaataam yamadbhih putramaapadi, sadrisham preetisanyuktam sa jneyo dattrimah sutaah/ Sadrisham tu prakuryaad yam gunadoshavichakshanam, putram putragunairyuktam sa vijneyashcha kritrimah/ Utpadyate grihe yastu na cha jnaayeta kasya sah, sa grihe gudha utpannastasya syaad yasya talpajah/ Maataapitribhyaamutsishtam tayoranyatarena vaa, yam putram parigrihneeyaadapaviddhah sa uchyate/ Pitriveshmani kanyaa tu yam putram janayed rahah, tam kaaneenam vadennameena vodhuh kanyaasamudbham/ Yaa garbhinee samskriyate jnaajnaataapi vaa satee, vodhuh sa garbho bhavati sahodha iti chochyate/ Kreeneeyaad yastva patyaartham maataapitroryamantikaat, sa kreetakah sutastasya sadrishosadrishopi vAa/ Yaa patyaa vaa parityaktaa vidhavaa vaa svayechhayaa, utpaadayet punarbhutvaa sa paunarbhava uchyate/ Saa chedakshatayonih syaad gatapratyaagataapi vaa, paunarbhavena bhartraa saa punah samskaara marhati/ Maataapitriviheeno yastyakto vaa syaadakaaranaat, atmaanamarpayed yasmai svayandattastu sa smritah/ Yam braahmanastu shudraayaam kaamaadutpaadayet sutam, sa paarayanneva shavasta - smaat paarashavah smritah/ Daasyaam vaa daasadaasyaam vaa yah shudrasya suto bhavet, sonujnato haredanshamiti dharmo vyavasthitah/ Kshetrajaaadeen sutaanetaanekaadasha yathoditaan, putrapratini dheenaahuh kriyaalopaan maneeshinah/ Ya etebhihitaah putraah prasangaadanyabeejajaah, yasya te beejato jaataastasya te naitarasya tu/ Bhraatreenaamekajaataanaamekashchet putravaan bhavet, sarvaanstaanstena putrena putrino manurabravet/ Sarvaasaamekapatneenaamekaa chet putrinee bhavet, sarvaastaastena putrena praaha putrivateermanuh/ Shreyasah shreyasolaabhe paapeeyaan riktha marhati, bahavashchet tu sadrishaaah sarve rikthasya bhaaginah/ Na bhraataro na pitarah putraa*

rikthaharaah pituh, pitaa haredaputrasya riktham bhraatara eva cha/ Trayaanaamudakam kaaryam trishu pinda pravartate, chaturthah sampradaataishaam panchamo nopapadyate/ Anantarah sapindaad yastasya tasya dhanam bhavet, ata urdhvam sakulyah syaadaachaaryah shishya eva vaa/ sarveshaam apyabhaave tu braahmanaa rikthabhaaginah, traividyaaah shuchayo daantastathaa dharmo na heeyate/ Ahaaryam braahmanadravyam raajnaa nityamiti sthithi, itareshaam tu varnaanaam sarvaabhaave harennripah/ Sansthitasyaanapatyasya sagotraat putramaaharet, tatra yad rikthajaatam syaat tat tasmin pratipaadayet/ Dvau tu yau vivadeyaataam dvaabhyaam jaatau striyaa dhane, tayoryad yasya pitryam syaat tat sa grihneeta naitarah/ Jananyaam sansthitaayaam tu samam sarve sahodaraah, bhajeran maatrikam riktham bhaginyashcha sanaabhayah/ Yaastaasaam syurduhitarastaasaamapi yathaarhatah, maataamahyaa dhanaat kim chit pradeyam preetipurvakam/ Adhyagnyadhyaavaahanikam dattam cha preetikarmani, bhraatrimaatritripiraaptam shad vidham streedhanam smritam/ Anvaadheyam cha yad dattam patyaa preetena chaiva yat, patyau jeevati vrittaayaah prajaayaastad dhanam bhavet/ Brahma daivaarsha gaandharva praajaapatyeshu yad vasu , aprajaayaamateetaayaam bhartureva tadishyate/ Yat tvasyaah syaad dhanam dattam vivaheshvaasuraadishu, aprajaayaamateetaayaam maataapitrosta dishyate/ Striyaam tu yad bhaved vittam pitraa dattam katham chana, braahmanee tad haret kanyaa tadapatyasya vaa bhavet/ Na nirhaaram striyah kuryuh kutumbaad bahumadhyagaat, svakaadapi cha vittaad hi svasya bharturanaajnyaa/ Patyau jeevati yah streebhiraInkaaro dhrito bhavet, na tam bhajeran daayaadaa bhajamaanaah patanti te/ Ananshau kleebapatitau jaatyandhabadhirau tathaa, unmatta jadamukaashcha ye cha ke chinnir indriyaah/ sarveshaamapi tu nyaayyam daatum shaktyaa manishinaa, graasaachhaadanamatyantam patito hyadadad bhavet/ Yadyarthitaa tu daaraih syaat kleebaadeenaam katham chana, teshaamutpanna tantunaamapatyam daayamarhati/ yath kim chit pitari prete dhanam jyeshthodhigachhati, bhaago yaveeyasaam tatra yadi vidyaanupaalinah/ Avidyaanaam tu sarveshaameehaataashched dhanam bhavet, samastatra vibhaagah syaadapitrya iti dhaaranaa/ Vidyaadhanam tu yadyasya tat tasyaiva dhanam bhavet, maitryamodvaahikam chaiva maadhuparkika meva cha/ Bhraatreenaam yastu naiheta dhanam shaktah svakarmanaa, sa nirbhaajyah svakaadanshaat kim chid dattvopajevanam/ Anupaghnan pitridravyam shramena yadupaarjitam, svayameehitalabdhham tannaakaamo daatumarhati/Paitrikam tu pitaa dravyamanavaaptam yadaapnuyaat, na tat putrairbhajet saardhamakaamah svayamarjitam/ Vibhaktaah saha jevanto vibhajeran punaryadi, samastatra vibhaagah syaaj jyaishthyam tatra na vidyate/ Yeshaam jyeshtah kanishtho vaa heeyetaansha pradaanatah, mriyetaanyataro vaaapi tasya bhaago na lupyate/ Sodaryaa vibhajeranstam sametya sahitaah samam, bhraataro ye cha sansrishtaa bhaginyashcha sanaabhayah/ Yo jyeshtho vinikurveeta lobhaad bhraatreem yaveeyasah, soajyeshthah syaadabhaagashcha niyantavyashcha raajabhih/ Sarva eva vikarmasthaa naarhanti bhraataro dhanam, na chaadattvaa kanishthebhyo jyeshtah kurveeta yotakam/ Bhraatreenaam avibhaktaanaam yadyuttha -anam bhavet saha, na putrabhaagaMmvishamam pitaa dadyaat katham chana/ Urdhvam vibhaagaat jaatastu pitryameva hared dhanam, sansrishtaastena vaa ye syurvibhajeta sa taih saha/ Anapatyasya putrasya maataa daayamavaapnuyaat, maataryapi cha vrittaayaam piturmaataa hared dhanam/ Rine dhane cha sarvasmin pravibhakte yathaaavidhi, pashchaad drishyeta yat kim chit tat sarvam samataam nayet/ Vastram patramalankaaram kritaannamudakam striyah, yogakshemam prachaaram cha na vibhaajyam prachakshate/ Ayamukto vibhaago vah putraanaam cha kriyaavidhih, kramashah kshetrajaadeenaam dyutadharmam nibodhata/

(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 professional 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. *Punaamno narakaadyasmaatrayate pitaram sutah, tasmaatputra iti proktah swayameva swayambhuvaa*/ 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 son 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 born 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 'purnabhava'. 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 'syamaddutta'. 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 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. *Ahaaryam braahmanadravyam raajnaa nityamiti sthitih, itareshaam tu varnaanaam sarvaabhaave harennripah/ Sansthitasyaanapatyasya sagotraat putramaaharet, tatra yad rikthajaatam syaat tat tasmin pratipaadayet/* or Brahmana's property be never disturbed even by the King as this is the

shasastra 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 complaints 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. Braahmika, 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, grasaacchaavanamaptyantam 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 worthy 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) *Dyutam samaahvayam chaiva raajaa raashtraatnivaarayet, raajaantakaranaavetau dvau doshau prithiveekshitaam/ Prakaashametataaskaryam yad devanasamaahvayau, tayornityam*



*prateeghaate nripatiryatnavaan bhavet/ Apraanibhiryat kriyate tatloke dyutamuchyate, praanibhih kriyate yastu sa vijneyah samaahvayah/ Dyutam samaahvayam chaiva yah kuryaat kaarayeta vaa, taan sarvaan ghaatayed raajaa shudraanshcha dvijalinginah/ Kitavaankusheelayaankruraan paaskanda sthaanshcha maanavaan, vikarmasthaan shaundikaanshcha kshipram nirvaasayet puraat/ Ete raashtre vartamaanaa raajnah prachhannataskarah, vikarmakriyayaa nityam baadhante bhadrikaah prajaah/ Dyutametat puraa kalpe drishtam vairakaram mahat, tasmaad dyutam na seveta haasyarthamapi buddhimaan/ Prachhannam vaa prakaasham vaa tannisheveta yo narah, tasya dandavikalpah syaad yatheshtam nripatestathaa/ Kshatravid shudrayonistu dandam daatumasha knuvan, aanrinyam karmanaa gachhed vipro dadyaatshanaih shanaih/ Streebaalonmattavridhaanaam daridraanaam cha roginaam, shiphaavidalarajjvaadyairvidadhyaan ripatirdamam/ Ye niyuktaastu kaaryeshu hanyuh kaaryaani kaaryinaam, dhanaushmanaa pachyamaanaastaannihsvaan kaarayennripah/ Kuashaasanakartreenshcha prakriteenaam cha dushakaan, streebaalabraahmanaghnaanshcha hanyaad dvish sevinastathaa/ Teeritam chaanushishtam cha yatra kva chana yad bhavet, kritam tad dharmato vidyaanna tad bhuyo nivartayet/ Amaatya praagvivaako vaa yat kuryuh kaaryamanyathaa, tat svayam nripatih kuryaat taan sahasram cha dandayet/ Brahmaah cha suraapashcha steyee cha gurutalpagah, ete sarve prithag jneyaa mahaa paatakino naraah/ Chaturnaamapi chaiteshaam praayashchittamakurvataam, shaareeram dhana samyuktam dandam dharmyaa prakalpayet, gurutalpe bhagah kaaryah suraapaane suraadhvajah, steye cha shvapadam kaaryam brahmahanyashiraah pumaan/ Asambhojya hyasa.nyaajyaa asampaathyaa vivaahinah, chareyuh prithiveem deenaah sarvadharmabahishkritaah/ Jnaatisambandhibhistvete tyaktavyaah kritalakshanaah, nirdayaa nirnamaskaaraastan manoranushaasanam/ Praayashchittam tu kurvaanaah sarvavarnaa yathoditam, naankyaa raajnaa lalaate syurdaapyaastuttamasaahasam/ Agahsu braahmanasyaiva kaaryo madhyamasaahasah, vivaasyo vaa bhaved raashtraat sadravyah sapari chhadah/ Itare kritavantastu paapaanyetaanyakaamatah, sarvasvahaaramarhanti kaamatastu pravaasanam/ Naadadeeta nripah saadhurmahaa paatakino dhanam, aadadaanastu tatlobhaat tena dowshena lipyate/ Apsu praveshya tam dandam varunaayopapaadayet, shrutavittopapanne vaa braahmane pratipaadayet/ Isho dandasya varuno raajnaam danadharo hi sah, Ishah sarvasya jagato braahmano vedapaaragah/ Yatra varjayate raajaa paapakridbhyo dhanaagamam, tatra kaalena jaayante maanavaa deerghajeevinah/ Nishpadyante cha sasyaani yathoptaani vishaam prithak, baalaashcha na prameeyante vikritam cha na jaayate/ Braahmanaan baadhamaanam tu kaamaadavaravarnajam, hanyaachhitrair vadhopaayairudvejana karairnripah/ Yaavaanavadhyasya vadhe taavaan vadhyasya mokshane, adharmo nripaterdrishto dharmastu viniyacchatah/ Uditoyam vistarasho mitho vivadamaa nayoh, ashtaadashasu maargeshu vyavahaarasya nirnayah/ Evam dharmyaani kaaryaani samyak kurvan maheepatih, deshaanalabdhaanlipseta labdhaannshcha paripaalayet/ Samyagnivishtadeshastu kritadurgashcha shaastratah, kantakoddharane nityamaatishthed yatnamuttamam/ Rakshanaad aaryavrittaanaamkantakaanaam cha shodhanaat, narendraastridivam yaanti prajaapaalanatparaah/ Ashaasanstaskaraan yastu balim grihnaati paarthivah, tasya prakshubhyate raashthtram svargaachha pariheeyate / Nirbhayam tu bhaved yasya raashtram baahubalashritam, tasya tad vardhate nityam sichyamaana iva drumah/ Dvididhaanstaskaraan vidyaat paradravyaapaharakaan, prakaashaan shchaaaprakashanshcha chaarachakshurmaheepatih/ Prakaashavanchakaasteshaam naanaapanyopan jeevinah, prachhannavanchakaastvete ye stenaatavikaadayah/ Utkochakaashcho padhikaa vanchakaah kitavaastathaa, mangalaadeshavrittaashcha bhadraashchaikshaikaih saha/ Asamyakkaarinaashchaiva mahaamtrishchikitsakaah, shilpopachaarayuktaashcha nipunah panyayoshitah/ e Evamaadeen vijaaneeyaata prakaashaan lokakantakaan, nigudhachhaarina shchanya ananaaryaanaaryalinginah/ Taan viditvaa sucharitair gudhaistat karmakaaribhih, chaaraishcha anekasansthaanaih protsaadya vasha*

maanayet/ Teshaam doshaanabhikhyapya sve sve karmani tattvatah, kurveeta shaasanam raajaa  
 samyak saaraaparaadhatah/ Na hi dandaadrite shakya kartum paapavinigraha, stenaanaam paapa  
 buddheenaam nibhritam charataam kshita/ Sabhaaprapaapuupa shaalaaveshamadyaan na vikrayaah,  
 chatuspathaanshchaitya vrikshaah samaajaah prekshanaani cha/ Jeernodyaanaanyaranyaaani kaarukaa  
 veshanaani cha, shunyaani chaapyagaaraani vanaanyupavanaani cha/ Evanvidhaannripo deshaan  
 gulmai sthaavarajangamai, taskarapratishedhaartham chaaraishchaapyanuchaarayet/ Tatsahaayair  
 anugatairnaanaakarmapravedibhih, vidyaadutsadayechchaiva nipunaih purvataskaraih/ Bhakshya  
 bhojyopadeshaishcha braahmanaannaam cha darshanaih, shauryakarmaapadeshaishcha kuryusteshaam  
 samaagamam/ Ye tatra nopasarpeyurmulapranihitaashcha ye, taan prasahya nripo hanyaat samitra  
 jnatibaandhavaan/ Na hodhena vinaa chauram ghatayed dhaarmiko nripah, sahodham sopakaranam  
 ghaatayedavicharayan/ Graameshvapi cha ye ke chichchauraanaam bhaktadaayakaah, bhaandaa  
 vakaashadaashchaiva sarvaanstaanaapi ghaatayet/ Raashtrishu rakshaadhikriaan saamantaanshchaiva  
 choditaan, abhyaaghaateshu madhyasthaan shishyaachchauraaniva drutam/ Yashchaapi  
 dharmasamaatprachyuto dharmajeevanah, dandenaiva tamapyoshet svakaad dharmaad hi vichyutam/  
 Graamaghaate hitaabhange pathi mosaabhidarshane, shaktito naabhidhaavanto nirvaasyaah  
 saparichhadaah/ Raajnah koshaapahartreensha pratikuleshu cha sthitaan, ghaatayed  
 vividhairdandairarenaam chopajaa pakaan/ Sandhim chittvaa tu ye chauryam raatrau kurvanti  
 taskaraah, teshAaam chittvaa nripo hastau teekshne shule niveshayet/ Anguleergranthibhedasya chedayet  
 prathame grahe, dviteeye hastacharanau triteeye vadhamarhati/ Agnidaan bhaktadaanshchaiva tathaa  
 shastraavakaashadaan, sannidhatrtnscha moshasya hanyaachchauramiveshvarah/ Tadaagabhedakam  
 hanyaadapsu shuddhavadhena vaa, yad vaapi pratisanskuryaad daapyastuttamasaahasam/  
 Koshtaagaaraayudhaagaaradevataagaarabhedakaan, hastyashvarathahartreensha  
 hanyaadevaavicharayan/ Yastu purvanivishtasya tadaagasyodakam haret, Agamam vaa apyapaam  
 bhindyaat sa daapyah purvasaahasam/ Samutsrijed raajamaarge yastvamedhyamanaapadi, sa dvau  
 kaarshaapanau dadyaadamedhyam chaashu shodhayet/ Apadgatotha vaa vriddhaa garbhini baala eva  
 vaa, paribhaashanamarhanti taccha shodhyamiti sthithi/ Chikitsakaa naam sarveshaam  
 mithyaapracharataam damah, amanusheshu prathamam maanusheshu tu madhyamah/ Sankramadhvaja  
 yashtnaam pratimaanaam cha bhedakah, pratikuryaaccha tat sarvam pancha dadyaatchataani cha/  
 Adushitaanaaam dravyaanaanaam dushane bhedane tathaa, maneenaamapavedhe cha dandah  
 prathamasaahasah/ Samairhi vishamam yastu chared vai muulyatopi vaa, samapnuyaad damam purvam  
 nara madhyamameva vaa/ Bandhanaani cha sarvaanee raaja maarge niveshayet, duhkhitaa yatra  
 drishyeran vikritaah paapakarinaah/ Praakaarasya cha bhettaaram parikhaanaam cha purakam,  
 dvaaraanaanaam chaiva bhanktaaram kshiprameva pravaasayet/ Abhichaareshu sarvehu kartavyo  
 dvishato damah, mulakarmanni chaanaapte krityaasu vividhaasu cha/ Abeejavikrayee chaiva  
 beejotkrishtaa tathaiva cha, maryaadaabhedakashchaiva vikritam praapnuyaad vadham/ Sarvakantaka  
 paapishtham hemakaaram tu paarthivah, pravartamaanamanyaae chedayetlavashah kshurair, taa  
 dravya apaharane shastraanaamaushadhasya cha, kaalamaasaadya kaaryam cha raajaa dandam  
 prakalpayet/ Svaamyamaatyau puram raashtram koshadandau suhrit tathaa, sapta prakritayo hyetaah  
 saptaangam raajyamucchayate/ Saptaanaam prakritinaam tu raajyasyaasaam yathaakramam, purvam  
 purvam gurutaram jaaneeyaad vyaasanam mahat/ Saptaangasyaiha raajyasya vishaaabdhasya tridan -  
 davat, anyonyagunavaisheshyaatna kim chidatirichyate/ Teshu teshu tu krityeshu tat tadangam  
 vishishyate, yena yat saadhyate kaaryam tat tasminshreshthamuchyate/ Chaarenotsaahayogena  
 kriyayaiva cha karmanaaam, svashaktim parashaktim cha nityam vidyaanmaheepatih/ Peedanaani cha  
 sarvaani vyaasanaani tathaiva cha, arabheta tataa kaaryam sanchintya gurulaaghavam/ Arabhetaiva

karmaani shraantah shraantah punah punah, karmaanyaarabhamaanam hi purusham  
 shreernishevate/Kritam treteeyugam chaiva dvaaparam kalireva cha, raajno vrittaani sarvani rajaa hi  
 yugamuchyate/Kaliprasipto bhavati sa jaagrad dvaaparam yugam, karmasvabhyudyatastretaa  
 vicharanstu kritam yugam/ Indrasyaarkasya vaayoshcha yamasya varunasya cha, chandrasyaagneh  
 prithivyaashcha tejovrittam nripashcharet/Vaarshikaanshchatur maasaAan yathendrobhipravarshati,  
 tathaabhivarshet svam raashtram kaamairindravratam charan/ Ashtau maasaan yathaa adityastoyam  
 harati rashmibhih, tathaa haret karam raashtraatnityamarkavratam hi tat/Pravishya sarvabhutaani  
 yathaacharati maarutah, tathaa chaaraih praveshtavyam vratametad hi maarutam/ Yathaa yamah  
 priyadveshyau praapte kaale niyachhati, tathaa raajnaa niyantavyaah prajaastad hi yamavratam/  
 Varunena yathaa paashairbaddha evaabhidrihyate, tathaa paapaannigrihneeyaad vratametad hi  
 vaarunam/ Paripurnam yathaa chandram drishtvaa hrishyanti maanavaah, tathaa prakritayo yasmin sa  
 chaandravratiko nripah/ Prataapayuktas tejasvee nityam syaat paapakarmasu, dushtasaamantah -  
 insrashcha tadaagneyam vratam smritam/ Yathaa sarvaani bhutaani dharaa dhaarayate samam, tathaa  
 sarvaani bhutaani bibhratah paarthivam vratam/ Etairupaayairanyaishcha yukto nityamatandritah,  
 stenaan raajaa nigrihneeyaata svaraashtre para eva cha/ Paraamapyaapadam praapto braahmanaanna  
 prakopayet, te hyenam kupitaa hanyuh sadyah sabalavaahanam/ Yaih kritah sarvabhakshyognir  
 apeyashcha mahodadhih, kshayee chaapyaayitah soma ko na nashyet prakopya taan/ Lokaananyaan  
 sriyeyurye lokapaalaanshcha kopitaah, devaan kuryura devaan shcha kah kshinvanstan samridhnuyaat/  
 Yaanupaashritya tishthanti lokaa devaashcha sarvadaa, brahma chaiva dhanam yeshaam ko hinsyaat  
 taanjijovishuh/Avidvaanshchaiva vidvaanshcha braahmano daivatam mahat, praneentashchapraneena  
 tashcha yathaa agnirdaivatam mahat/ Shmashaaneshvapi tejasvee paavako naiva dushyati  
 huyamaanashcha yajneshu bhuya evaabhivardhate/ Evam yadyapya nishteshu vartante sarvakarmasu,  
 sarvathaa braahmanaah pujaah paramam daivata hi tat/ Kshatrasya atipravridhdasya braahmanaan  
 prati sarvashah, brahmaiva samniyantri syaat kshatram hi brahmasam bhavam/ Adbhyognirbrahmatah  
 kshatramashmano lohamutthitam, teshaam sarvatragam tejah svaasu yonishu shaamyati/ Naabrahma  
 kahatram ridhnoti naakshatram brahma vardhate, brahma kshatram cha sampriktamiha chaamutra  
 vardhate/ Dattvaa dhanam tu viprebhyah sarvadandasamutthitam, putre raajyam samaasriya kurveeta  
 praayanam rane/ Evam charan sadaa yukto raajadharmeshu paarthivah, hiteshu chaiva lokasya sarvaan  
 bhrityaanniyojayet/ Eshokhilah karmavidhirukto raajnah sanaatanah, imam karmavidhim vidyaat  
 kramasho vaishyashudrayoh/ Vaishyastu kritasanskaarah kritvaa daara parigraham, vaartaayaam  
 nityayuktah syaat pashunaam chaiva rakshane/ Prajaapatirhi vaishyaaya srishtvaa paridade pashun,  
 braahmanaaya cha raajne cha sarvaah paridade prajaah/ Na cha vaishyasya kaamah syaanna  
 raksheyam pashuniti, vaishye chechhati naanyena rakshitavyaah katham chana/ Manimukta  
 pravaalaanaam lohaanaamtaantavasya cha, gandhaanaam cha rasaanaam cha vidyaadargha  
 balaablam/ Beejaanaamuptivid cha syaat kshetradoshagunasya cha, maanayogam cha jaaneeyaata  
 tulaayogaanshcha sarvashah/ Saaraasaaram cha bhaandaanaam deshaanaam cha gunaagunaam,  
 laabhaalaabham cha panyaanaam pashunaam parivardham/ Bhrityaanaam cha bhritim vidyaad  
 bhaashaashcha vividhaa nrinaam, dravyaanaam sthaanayoganshcha krayavikrayameva cha/ Dharmena  
 cha dravyavridhaavaatishthet yatnamuttamam,dadyaachcha sarvabhutaanaamannameva prayatnatah/  
 Vipraanaam vedavidushaam grihasthaanaam yashasvinaam, shushrushaiva tu shudrasya dharmo  
 naishreyasah parah/ Shuchirut krishta shushrushur mriduvaaganahan kritah, braahmanaadyaashrayo  
 nityam utkrishtaa jaatimashnute/ Eshonaapadi varnaanaamuktah karmavidhih shubhah, apadyapi hi  
 yasteshaam kramashastannibhodata/

(Both gambling and betting are as heinous as burglary and the tendency is mainly prevalent as 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'. *Brahmahaa cha suraapashcha steyee cha gurutalpagah, ete sarve prithag jneyaa mahaa paatakino naraah/ Chaturnaamapi chaiteshaam praayashchittamakurvataam, shaareeram dhana samyuktam dandam dharmyaa prakalpayet, gurutalpe bhagah kaaryah suraapaane suraadhvajah, steye cha shvapadam kaaryam brahmahanyashiraah pumaan/* 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 be 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 Brahmanas 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 *Isho dandasya varuno raajnaam danadharo hi sah, Ishah sarvasya jagato braahmano vedapaaragah/ Yatra varjayate raajaa paapakridbhyo dhanaagamam, tatra kaalena jaayante maanavaa deerghajeevinah/* 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 'kaalamaan' 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) *Adheeyeeranstrayo varnaah svakarmastaa dvijtayah prabruyaad braahmana -stveshaam netaraaviti nishchayah/ Sarveshaam braahmano vidyaad vrittyupaayaan yathaavidhi, prabru - yaaditarebhyashcha svayam chaiva tathaa bhavet/Vaisheshaat prakritishraishthyaanniyamasya cha dhaaranaat, sanskaarasya visheshaachcha varnaanaam braahmanah prabhuh/ Braahmanah kshatriyo vaishyastrayo varnaa dvijaatayah, chaturtha ekajaatistu shudro naasti tu pannchamah/ Sarvavarneshu tulyaasu patneesshvakshatayonishu, aanulomyena sambhuta jaatyaa jneyaasta eva te/ Streesshvananta rajaataasu dvijairutpaaditaan sutaan, sadrishaneva taanaahurmaatridoshavigarhitaan/ Anantaraasu jaataanaam vidhiresha sanaatanah, dvyekaantaraasu jaataanaam dharmyam vidyaadimam vidhim/ Braahmanaad vaishyakanyaayaambashtho naama jaaate, nishaadah shudrakanyaayaam yah paarashava uchyate/ Kshatriyaatshudrakanyaayaam kruraachaaravihaaravaan, kshatrashudra vapur*

janturugro naama prajaayate/ Viprasya trishu varneshu nripatervarnayordvayoh, vaishyasya varne  
 chaikasmín shadetepasadaah smritaah/ Kshatriyaad viprakanyaayaam suto bhavati jaatitah, vaishyaan  
 maagadhavaidehau raajavipraanganasutau/ Shudraadaayogavah kshattaa chadaalashchaadhamo  
 nrinaam, vaishyaraajanyavipraasu jaayante varnasankaraah/ Ekaantare tvaanulomyaadambashthograu  
 yathaa smritau, kshattrivaidehakau tadvat praatilomyapi janman/ Putraa yenantarastreejaah krame -  
 noktaa dvijanmanaam, taananantaranaamnastu maatridoshaat prachakshate/ Braahmanaadugra  
 kanyaayamaavrito nnma jaayate, aabheerombashthakanyaayaamaayogavyaam tu dhigvaah, aayogava  
 shcha kshattaa cha chandlashchaadhamo nrinaam, praatilomyena jaayante shudraadapasadaastrayah/  
 Vaishyaan maagadhavaidehau kshatriyaat suta eva tu, prateepamete jaayante pare.apyapasadaastrayah,  
 Jaato nishaadaatshudraayAaam jaatyaa bhavati pukkasaah, shudraaj jaato nishaadyaamtu sa vai  
 kukkutakah smritah/ Kshatturjaatastathograayaam shvapaaka iti keertyate, vaidehakena tvambashth  
 yaamut -panno venna uchyate/ Dvijaatayah savarnaasu janayantyavrataanstu yaan, taan saavitree  
 paribhrash -taan vraatyaaniti vinirdishet/ Vraatyaat tu jaayate vipraat paapaatmaa bhurjakantakah,  
 Avantya vaatadhaanau cha pushpadhaa shaikha eva cha/ Jhallo mallashcha rajanyaad vraatyaatni -  
 chhivireva cha, natashcha karannashchaiva khaso dravida eva cha/ Vaishyaat tu jaayate vraatyaat  
 sudhanvaachaarya eva cha, kaarushashcha vijanmaa cha maitrah saatvata eva cha/ Vyabhicharena  
 varnaanaam avedyaa vedanena cha, svakarmananaam cha tyaagena jaayante varnasankaraah/  
 Sankeernayonayo ye tu pratilomaanulomajaah, anyonyavyatishaktaashcha taan pravakshyaa -  
 myasheshatah/ Suto vaideha kashchaiva chandaalashcha naraadhamah, maagadhah tathaayogava eva  
 cha kshatrajaatishcha/ Ete shat sadrishaan varnaanjanayanti svayonishu, maatrijaatyaam prasuyante  
 pravaaaasu cha yonishu/ Yathaa trayanaamvarnaanaam dvayoraatmaasya jaayate, aanantaryaat  
 svayonyaanaam tu tathaa baahyeshvapi kramaat/ Te chaapi baahyaan subahunstatopyadhikadushitaan,  
 parasparasya dareshu janayanti vigarhitaan/ Yathaiva shudro braahmanaam baahyam jantum  
 prasuyate, tathaa baahyataram baahyashchaaturvarnye prasuyate/ Pratikulam vartamaanaa baahyaa  
 baahyataraan punah, heenaa heenaan prasuyante varnaan panchadashaiva tu/ Prasaadhanopa  
 chaarajnamadaasam daasajevanam, sairindhram vaaguraavrittim sute dasyurayogave/ Maitreyakam tu  
 vaideho maadhukam samprasuyate, nrinprasham satyajasram yo ghantaataadorunyeodaye/ Nishaado  
 maargavam sute daasam naukarma jeevinam, kaivartamiti yapraahuraaryaavarta nivaasinah/  
 Mritavastrabhrisvanaareeshu garhita annaashanaasu cha, bhavantyaayogavveeshvete jaatiheenaah  
 prithak trayah/ Kaaraavaro nishaadaat tu charmakaara prasuyate, vaidehikaadandhramedau  
 bahirgramapratishrayau/ Chandaalaat paandu sopaakastvak saara vyavahaaravaan, aahindiko  
 nishaadana vaidehyaameva jaayate/ Chandaalena tu sopaako mulavyasanavrittimaan, pukkasyaam  
 jayate paapah sadaa sajjanagarhitah/ Nishaadastree tu chandaalaat putramantyaavasaayinam,  
 shmashaanagocharam sute baahyaamapi garhitam/ Sankare jaatayastvetaah pitrimaatripradarshitaah,  
 prachhannaa vaa prakaashaa vaa veditavyaah svakarma bhiih/ Svajaatijaanantarajaah shat suta  
 dvijadharminah, shudraanaam tu sadharmaanah sarvepadhvan sajaa smritaah/ Tapobeejaprabhaavaistu  
 te gachhanti yuge yuge, utkarsham chaapakarsham cha manushyeshviha janmatah/ Shanakaistu  
 kriyaalopaadimaah kshatriyajatayah, vrishalatvam gataaloke braahmanaadarshanena cha/  
 Paundrakaashchaudradravidaah kaambojaa yavanaah shakaah, paaradaah pahlavaashcheenaah  
 kiraataa daradaah khashaah/Mukhabaahurupadjaanaam yaa loke jaatayo bahih, mlecchavaachashchaar  
 yavaachah sarve te dasyavah smritaah/ Ye dvijaanaamapasada ye chaapadhvasajaah smritaah, te  
 ninditair vartayeyur dvinaameva karmaabhih/ Sutaanaam ashva saarathyamambashthaanaam  
 chikitsanam, vaidehakaanaam streekaaryam maagadhaanaam vanik pathah/ Matsyaghaato  
 nishaadaanaam tvashtistvaayogavasya cha, medaandhra vuchunhumadgunaam aaranyapashuhimsanam/

*Kshattriyugrapukkasaananam tu bilaukovadhabandhanam, dhigvanaanaam charmakaaryam venaanaam bhaandavaadanam/ Chaityadrumashmashaaneshu shaileshupavaneshu cha, vaseyurete vijnataa vartayantah svakarmabhiih/ Chandaalashvapachaanaam tu bahirgraamaat pratishrayah, apapaatra - ashcha kartavyaa dhanameshaam shvagardabham/ Vaasaansi mritachailaani bhinnabhandeshu bhojanam, kaarshnaayasamalaankaarah parivrajyaa cha nityashah/ Na taih samayam -anvichhet purusho dharmamaacharan, vyavahaaro mithastshaam vivaahah sadrishaih saha/ Anname -shaam paraadheenam deyam syaad bhinnabhaajane, raatrau na vichareyuste graameshu nagareshu cha/ Divaa chareyuh kaaryartham chihnitaa raajashaasanaih,abaandhavam shavam chaiva nirhareyuriti sthithi/ Vadhaanshcha hanyuh satatam yathaashaastram nripaajnyaa,vadhyavaadsaansi grihneeyuh shayyaashchaabharanaani cha/ Varnaapetamavijnaatam narah kalushayonijam, aaryarupamivaanryam karmabhiih svairvibhaavayet/ Anaaryataa nishthurataa krurataa nishkriyaatmataa, purusham vyanjayan - teeha loke kalushayonijam/ Pitryam vaa bhajate sheelam maaturvobhayameva vaa, na katham chana duryonih prakritim svaam niyachhati/ Kule mukhyepi jaatasya yasya syaad yonisankarah, samshraya - tyeve tatsheelam narolpamapi vaa bahu/ Yatra tvete paridhvanaj jaayante varnadushakaah,raashtrikaih saha tad raashtram kshiprameva vinashyati/ Brahmanaarthe gavaarthe vaa dehatyaagonupaskritah, streebaalaalaabhyupapattau cha baahyaanaam siddhikaaranam/ Ahimsaa satyamasteyam shaucham indriyanigrah, etam saamaasikam dharmam chaaturvarnyebhaveen manuh/Shudraayaam braahmanaaj jaatah shreyasaa chet prajaayate shudraayaam braahmanaaj jatah shreyasaa chet prajaayate, ashreyaan shreyaseem jaatim gachhatyaa saptamaad yugaat/ Shudro braahmanataameti braahmanashchaiti shudratam, kshatriyaaj jaatamevam tu vidyaad vaishyaat tathaiva cha/ Anaaryaayaam samutpanno braahmanaat tu yadrichhayaa, Brahmanyaamapyan aaryaat tu shreyastvam kveti ched bhavet/ Jaato naaryaamanaaryaayaamaaryaadaaryo bhaved gunaih, jaatopyanaaryaadaaryaayaamanaarya iti nishchayah/ Taavubhaavapya samskaaryaviti dharmo vyavasthitah, vaigunyaaj janmana purva uttarah pratilomatah/ Subeejam chaiva sukshetre jaatam sampadyate yathaa, tathaaryaaj jaata aaryaayaam sarvam samskaramarhati/ Beejameke prashamsanti kshetramanye maneshinah, beejakshetre tathaivaanye tatraiyaam tu vyavasthithi/ Akshetre beejamutkri -shtamantaraiva vinashyati, abeejakamapi kshetram kevalam sthandilam bhavet/ Yasmaad beeja prabhaavena tiryagjaa rishhayobhavan, puujitaashcha prashastaashcha tasmaad beejam prashasyate/ Anaaryamaaryakarmaanamaaryam chaanaaryakarminam, sampradhaaryaabraveed dhaataa na samau naasamaaviti/ Braahmanaa brahmayonisthaa ye svakarmanyavasthitaah, te samyagupajeeveyuh shat karmaanii yathaakramam/ Adhyaapanamadhyayanam yajanam yaajanam tathaa, daanam pratigrahash chaiva shat karmaanyagrajanmanah/ Shannaam tu karmanaamasya treeeni karmaani jeevika, yaajanaadh -yaapane chaiva vishuddhaaccha pratigrahaah/ Trayo dharmaa nivartante braahmanaat kshatriyam prati, adhyaapanam yaajanam cha triteeyashcha pratigrahaah/ Vaishya prati tathaivaite nivarteranniti sthithi, na tau prati hi taan dharmaan manuraaha prajaapatih/ Shastraastrabhrittvaam kshatrasya vanikpashu - kishir vishah, aajeevanaartham dharmastu daanamadhyayanam yajih/ Vedaabhyaaso braahmanasya kshatriyasya cha rakshanam, vaartaakarmaiva vaishyasya vishishhtaani svakarmasu/ Ajeevanstu yathok - tena braahmanah svena karmanaa, jeevet kshatriyadharmena sa hyasya pratyantararah/ Ubhaabhya - mapyajeevanstu katham syaaditi ched bhavet, krishigorakshamasthaaya jeeved vaishyasya jeevikaam/ Vaishyavittyaapi jeevanstu braahmanah kshatriyopi vaa, himsaapraayaam paraadheenam krishim yatnena varjayet/ Krishim saadhuiti manyante saa vrittih sadvigarhitaah, bhumimbhumishayaanshchaiva hanti kaashtamayomukham/ Idam tu vittivaikalyaat tyajato dharmanaipunam, vitpanyamuddhritod - dhaaram vikreyam vittavardhanam/ Sarvaan rasaanapoheta kritaannam cha tilaih saha, ashmano lavanam chaiva pashavo ye cha maanushaah/ Sarvam cha taantavam raktam shaanakshaumaavikaani*



cha, api chet syuraraktaani phalamule tathaushadheeh/ Apah shastram visham maansam somam  
 gandhaanshcha sarvashah, ksheeram kshaudram dadhi ghritam tailam madhu gudam kushaan/  
 Aaranyaanshcha pashuun sarvaan danshtrinashcha vyaansi cha, madyam neelim cha laakshaam cha  
 sarvaanshchaikashaphaanstathaa/ Kaamamutpaadya krishyaam tu svayameva krisheevalah, vikreeneeta  
 tilaan shudraan dharmarthamachirasthitan/ Bhojanaabhyanjanaad daanaad yadanyat kurute tilaih,  
 krimibhuutah shvavishthaayaam pitribhih saha majjati/ Sadyah patati maansena laakshayaa lavanena  
 cha, tryahena shudro bhavati braahmanah ksheeravikrayaat/ Itareshaam tu panyaanaam vikrayadiha  
 kaamatah, braahmaaah saptaraatrena vaishyabhaavam niyachhati/ Rasaa rasairnimaatavyaa na tveva  
 lavanam rasaih, kritaannam cha kritaannena tilaa dhaanyena tatsamaah/ Jeevedetena raajanyah  
 sarvenaapyanayam gatah, na tveva jyaayanseem vrittimabhimanyeta karhi chit/ Yo lobhaadadhamo  
 jaatyaa jeevedutkrishtha karmabhih, tam raajaa nirdhanam kritvaa kshiprameva pravaasayet/ Varam  
 svadharmo viguno na paarakyah svanushthitah, paradharmena jeevan hi sadyah patati jaatitah/  
 Vaishyojeevan svadharmena shudravrittayaapi vartayet, anaacharannakaaaryaani nivarteta cha  
 shaktimaan/ Ashaknuvanstu shushrushaam shudrah kartum dvijanmanaam, putradaaraatyayam praapto  
 jeevet kaarukakarmabhih/ Yaihi karmabhih pracharitaih shushrushyante dvijaatayah, taani kaaruka  
 karmaani shilpaani vividhaani cha/ Vaishyavrittimanaatishthan braahmanah sve pathi sthitah, avritti  
 karshitah seedannimam dharmam samaacharet/ Sarvatah pratigrihneeyaad braahmanastvanayam  
 gatah, pavitram dushyateetyetad dharmato nopapadyate/ Naadhyaapanaad yaajanaad vaa garhitaad vaa  
 pratigrahat, dosho bhavati vipraanaam jvalanaambusamaa hi te/ Jeevitaatyayamaapanno yonnamatti  
 tatastatah, aakaashamiva pankena na sa paapena lipyate/ Ajeegartah sutam hantumupaasarpad  
 bubhukshitah, na chaalipyata paapena kshutprateekaaramaacharan/ Shvamaansamichhanaartottum  
 dharmaadharmavichaksanah, praanaanaam parirakshaartham vaamadevo na liptavaan/ Bharadvajaah  
 kshudhaartastu saputro vijane vane, bahveergaah pratijagraaha vridhostakshno mahaatapaah/  
 Kshudhaartashchaattuma bhyaagaad vishvaamitrah shvajaaghaneem, chandaanaalahastaadaadaya  
 dharmaadharma vichakshanah/ Pratigrahaad yaajanaad. vaa tathaivaadhyapanadapi, pratigraha  
 pratyavaraa pretya viprasya garhitah/ Yaajanaadhyaapane nityam kriyete samskritaatmanaam,  
 pratigrahashtu kriyate shudraadapyantyanmanah/ Japahomairapetyeno yaajanaadhyaapanai kritam,  
 pratigrahanimittam tu tyagena tapasaiva cha/ Shilaunchamapyaadadeeta viprojeevan yatastatah,  
 pratigrahaat shilah shreyaanstatopyunghah prashasyate/ Seedadbhih kupyamichhadbhirdhane vaa  
 prithiveepatih, yaachyah syaat snaatakair viprairaditsanstyaagamahati/ Akritam cha kritaat kshetraad  
 gaurajaavikameva cha, hiranyam dhaanyamannam cha purvam purvamadoshavat/ Sapta vittaagamaa  
 dharmyaa daayo laabhah krayo jayah, prayogah karmayogashcha satpratigraha eva cha/ Vidyaa  
 shilpam bhrithi sevaa gorakshyam vipani krishih, dhritirbhaiksham kuseedam cha dasa jeevanahetavah/  
 Braahmanah kshatriyo vaapi vridhim naiva prayojayet, kaamam tu khalu dharmartham dadyaat  
 papeeyaselpikaam/ Chaturthamaadadaanopi kshatriyo bhaagamaapadi, prajaa rakshan param shaktyaa  
 kilbishaat pratimuchyate/ Svadharmo vijayastasya naahave syaat paraanmukhah, shastrena vaishyaan  
 rakshitvaa dharmyamaahaarayad balim/ Dhaanyeshtamam vishaam shulkam vinsham kaarshaapnaa -  
 varam, krmopakaranaah shudraah kaaravah shilpinastathaa/ Shudrastu vrittimaakaankshan kshatram  
 aaraadhayed yadi, dhaninam vaapyupaaraadhya vaishya shudro jijevishe/ Svargaarthamubhayaartham  
 vaa vipraanaaraadhayet tu sah, jaatabraahmanashabdasya saa hyasya kritakrityataa/ Viprasevaiva  
 shudrasya vishishtam karma keertyate, yadatonyad hi kurute tad bhavatyasya nishphalam/ Prakalpyaa  
 tasya tairvrittih svakutumbaad yathaarhatah, shaktim chaavekshya daakshyam cha bhrityaanaam cha  
 parigraham/ Uchhishttamannam daatavyam jeernaani vasanaani cha, pulaakaashchaiva dhaanyaanaam  
 aam jeernaashchaiva parichhadaah/ Na shudre paatakam kim chinna cha sanskaaramarhati, naasyaadhi

*-kaaro dharmesti na dharmaat pratishedhanam/ Dharmaihsavastu dharmajnaah sataam, vrittamanush -  
thitaahaah, mantravarjyam na dushyanti prashansaam praapnuvanti cha/ Yathaa yathaa hi sadvrittamaa  
-tishthatyanasuyakah, tathaa tathaimam chaamum cha lokam praapnotyaninditah/ Shaktenaapi hi  
shudrena na kaaryo dhanasanchayah, shudro hi dhanamaasaadya braahmanaaneva baadhate/ Ete  
chaturnaam varnaanaamaapaddharmaah prakeertitaah, yaan samyaganutishthanto vrajanti paramam  
gatim/ Easha dharmavidhih kritsnashchaturvarnyasya keertitah, ataah param pravakshyaami praaya -  
shchitta vidhim shubham/*

(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; *Sankare jaatayastvetaah pitrimaatripadarshitaah, prachhannaa vaa prakaashaa vaa veditavyaah svakarma bhiih/* or 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! Back to the text, suppose six sons of a dwija family of equivalent status called 'antaras' neglect their dharmas of their respective classes 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 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 apasadaa or apadhvasaga 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. *Jaato naaryaamanaaryaayaam aaryaadaaryo bhaved gunaih, jaatopyanaaryaadaaryaayaamanaarya iti nishchayah/* In the event of an '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. *Subeejam chaiva sukshtre jaatam sampadyate yathaa, tathaaaryaaj jaata aaryaayaam sarvam samskaramarhati/ Beejameke prashamsanti kshetramanye maneshinah, beejakshetre tathaivaanye tatrayam tu vyavasthitih/* 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; *Akshetre beejamutkri shtamantaraiva vinashyati, abeejakamapi kshetram kevalam sthandi - lam bhavet/ Yasmaad beja prabhaavena tiryagjaa rishhayobhavan, puujitaashcha prashastaash cha tasmaad beejam prashasyate/* 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 Rishyashringa 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 brahamna, 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: *Braahmanaa brahmayonisthaa ye svakarmanyavasthitaah, te samyag upajeeveyuh shat karmaanii yathaakramam/ Adhyaapanamadhyayanam yajanam yaajanam tathaa, daanam pratigrahash chaiva shat karmaanyagrajanmanah/ Shannaam tu karmanaamasya treeeni karmaani jeevika, yaajanaadh -yaapane chaiva vishuddhaaccha pratigraha/* or brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, 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. *Ajeevanstu yathok tena braahmanah svena karmanaa, jeevet kshatriya dharmena sa hyasya pratyantarah/ Ubhaabhyaa mapyajeivanstu katham syaaditi ched bhavet, krishigorakshamasthaaya jeeved vaishyasya jeevikaam/* or 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.

Disress 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: *Sarvatah pratigrihneeyaad braahmanastvanayam gatah, pavitram dushyateetyetad dharmato nopapadyate/ Naadhyaapanaad yaajanaad vaa garhitaad vaa pratigrahat, dosho bhavati vipraanaam jvalanaambusamaa hi te/ Jeevitaatyayamaapanno yonnamatti tatastatah, aakaashamiva pankena na sa paapena lipyate/* or 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 from 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 save their lives of hunger than 'atma hatyas'! In comparison to such crises, accepting 'parigraha' is certainly not as critical and with the least disturbance to the basic objectives of a brahmana viz. 'they should necessarily perform constant practice of adhyayana 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, even while 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: *Akritam cha kritaat kshetraad gaurajaavikameva cha, hiranyam dhaanyam annam cha purvam purvamadoshavat/* or 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 acquired land by law by inheritance, donation, purchase, victory, lending at interest, gain by labour, and daana from persons of virtue. Now, *Vidyaa shilpam bhritih sevaa gorakshyam vipani krishih, dhritirbhaiksham kuseedam cha dasa jeevanahetavah/* or the ten ways of living would be vidya or learning, workmanship, wages, service, pashu paalana, retailing, farming, contentment, charities and earning by interests. Normally, 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) *Saantaaikam yaksyamaanamadhvagam saarvavedasam, gurvartham pitrimaatryartham svaadhyayaarthypataapinah/ Na vai taan snaatakaan vidyaad braahmanaan dharmabhikshukaan, nihsvebhyo deyametebhyo daanam vidyaavisheshatah/ Etebhyo hi dvijaagryebhyo deyamannam sadakshinam, itarebhyo bahirvedi kritaannam deyamuchyate/ Sarvaratnaani raajaa tu yathaarham pratipadayet, braahmanaan vedavidusho yajnaartham chaiva dakshinaam/ Kritadaaroparaan daaraan bhikshitvaa yodhigachhati, ratimaatram phalam tasya dravyadaatustu sanntatih/ Dhanaani tu yathaa shakti vipreshu pratipaadayet, vedavitsu vivikteshu pretya svargam samashnute/ Yasya traivaarshikam bhaktam paryaaptam bhrityavrittaye, adhikam vaapi vidyeta sa somam paatumarhati/ Atah svalpeeyasi dravye yah somam pibati dvijah, sa peetasomapurvopi na tasyaapnoti tatphalam/ Shaktah parajane daataa svajane dukkhajeevini, Madhvaapaato vishaasvaadah sa dharmapratirupakah/ Bhrityaanaa - muparodhena yat karotyaurdhvadehikam, tad bhavatyasukhaudarkam jeevatashcha mritasya cha/ Yajnashchet pratiruddhah syaadekenaangena yajvana, braahmanasya visheshena dhaarmike sati raajani/ Yo vaishyah syaad bahupashurheenakraturasomapah, kutumbaata tasya tad dravyamaahared yajnasiddhaye/ Aharet treeni vaa dve vaa kaamam shudrasya veshmanah, na hi shudrasya yajneshu kashchidasti parigraha/ Yonaahitaagnih shatagurayajvaa cha sahasraguh, tayorapi kutumbaabhyaam aaharedavicharayan/ Adaananityaachaadaa turaaharedaprayachatah, tathaa yashosya prathate dharmashchaiva pravardhate/ Tathaiva saptame bhakte bhaktaani shaddanashnataa, ashvastana vidhaanena hartavyam heenakarmanah/ Khalaat kshetraadagaaraad vaa yato vaa.apyupalabhyate, aakhyaatavyam tu tat tasmai prichhate yadi prichchati/ Braahmanasvam na hartavyam kshatriyena kadaa chana, dasyunishkriyayostu svamajeevan hartumarhati/ Yosaadhubhyorthamaadaaya saadhu - bhyah samprayachhati, sa kritvaa plavamaatmaanam santaarayati taavubhau/ Yad dhanam yajna - sheelaanaam devasvam tad vidurbudhaah, ayajvanaaam tu yad vittamaasurasvam taduchyate/ Na tasmin dhaarayad dandam dhaarmikah prithiveepatih, kshatriyasya hi baalishyaad braahmanah seedati khudaa/ Tasya bhrityajanam jnaatvaa svakutumbaan maheepatih, shrutashee cha vijnaaya vrittim dharmyaam prakalpayet/ Kalpayitvaasya vrittim cha rakshedenam samantatah, raajaa hi dharmashadhaagam tasmaat praapnoti rakshitaat/ Na yajnaartham dhanam shudraad vipro bhiksheta karhi chit, yajamaano hi bhikshitvaa chandaalah pretya jaayate/ Yajnaarthamartham bhikshitvaa yo na sarvam prayachhati, sa yaati bhaasataam viprah kaakataam vaa shatam samaah/ Devasvam braahmanasvam vaa lobhenopahi -*

*nasti yah, sa paapaatmaa pare loke gridhrauchhishtena jeevati/ Ishtim vaishvaanareem nityam nirvaped  
 abdaparyaye, kliptaanaam pashusomaanaam nishkrityarthamasa bhava/ Apatkalpena yo dharmam  
 kurutenaapadi dvijah, sa naapnoti phalam tasya paratrete vichaaritam/Vishvaishcha devaih saadhyash  
 cha braahmanaishcha maharshibhih, apatsu maranaad bheetairvidheh pratinidhih kritah/ Prabhuh  
 prathamakalpasya yonukalpena vartate, na saamparaayikam tasya durmatervidyate phalam/ Na  
 braahmano vedayeta kimchid raajani dharmavit, svaveeryenaiva taanshishyaan maanavaanapakaarinah/  
 Svaveeryaad raajaveeryaachha svaveeryam balavattaram, tasmaat svenaiva veeryena nigrihneeyaa -  
 dareen dvijah/ Shruteeratharaagiraseeh kuryaadityavicaarayan, vaakshastram vai braahmanasya tena  
 hanyaadareen dvijah/ Kshatriyo baahuveeryena taredaapadamaatmanah, dhanena vaishyashudrau tu  
 japahomairdvijottamah/ Vidhaataa shaasita vaktaa maitro braahmana uchyate, tasmai naakushalam  
 bruuyaanna shushkaam giramorayet/ Na vai kanyaa na yuvatirnaalpavidyo na baalishah, hotaa  
 syaadagnihotrasya naarto naasanskritastathaa/ Narake hi patantyete juhvantah sa cha yasya tat,tasmaad  
 vaitaanakushalo hotaa syaad vedapaaragah/ Praajaapatyamadattaan ashvamagnyaadheyasya dakshina-  
 naam, anaahitaagnirbhavati braahmano vibhave sati/ Punyaanyanyaani kurveeta shraddadhaano  
 jitendriyah, n tvalpadakshinairyajnaaryajete katham chana/ Indriyaani yashah svargamaayuh keertim  
 prajaah pashun, hantyalpadakshino yajnastasmaannaalpadhano yajet/ Agnihotryapavidhyaagneen  
 braahmanah kaamakaaratah, chaandraayanam charen maasam veerahatyaasamam hi tat/ Ye shudraad  
 adhigamyarthamagnihotramupaasate,ritvijaste hi shudraanaam brahmavaadishu garhitaah/ Teshaam  
 satatamajnaanaam vrishalaagniyupasevinaam, padaa mastakamaakramya daataa durgaani santaret/  
 Akurvan vihitam karma ninditam cha samaacharan, prasaktashchaindriyaartheshu praayashchitteeyate  
 narah/ Akaamatah krite paape praayashchittam vidurbudhaah, kaamakaarakritepyaahureke shruti  
 nidarshanaat/ Akaamatah kritam paapam vedaabhyasena shudhyati, kaamatastu kritam mohaata  
 praayashchittaih prithagvidhaih/*

(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 som yagna without royal approval if a yagna 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 some how manages the completion of the yagna, 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 *Vidhaataa shaasita vaktaa maitro braahmana uchyate, tasmai naakushalam bruuyaanna shushkaam giramorayet/* or 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 reference to animal sacrifices. Yet, even though a dwija is self controlled with ideal 'dharma pravartana' if neglects of the duty of giving adequate compensation of dakshina for any yajna 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 maintain regularity of daily agni karyas in the mornings and evenings must perform chandraayana vrata. [Chaandraayana vrata is described by Maha Muni Vasishtha as follows: *Chaandraayanam dvividham pipeelikaa madhyam yava madhyam cheti/* (Two kinds of Chandrayanaas are defined, one is pipeelikaa madhyam and another Yama madhyam) *Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekamupakramya pratidinamekaika graasa vridhdhaya, Purnimaayaam panchadasha graasaah evam pratidinaa ekaika graasahaane sati/ Amavaa syaayaam upavaasa iti, Madhya sthalyaadava madhya chandraayanam bhavati/* (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purnima in the next Shukla prathama again. This is the course of Chandrayana Vrata called 'yava madhya chandraayana vrata'.)]

Chandrayana Vrata is called for irregular daily agni karyas are as improper as ‘putra hatya’! Further, any agni karya donewith the wealth of the low class or even worse that a low class person assuming the task of priesthood would most certainly suffer in the same birth besides the following births. Hence, once initiated the responsible duty of daily agni karyas but does irregularly for whatever reason has necessarily observe to pay by the said penance for a month! An unintetional sin is worthy of pardon by such penance but an intentional negligence deserve more severe prayaschithas!

Praayaschitta Vichara: 47-70) *Praayashchitteeyataam praapya daivaat purvakritena vaa, na samsargam vrajet sadbhih praayashchittekrite dvijah/ Iha dushcharitaih ke chit ke chit purvakritaista thaa, praapnuvanti duraatmaano naraa rupaviparyayam/ Suvarnachaurah kaunakhyam suraapah shyaavadanta ,brahmahaa kshayarogitvam daushcharmyam gurutalpagah/Pishunah pautinaasikyam suchakah puutivaktrataam, dhaanya chaurongaheenatvamaatiraikyam tu mishrakah/ Annahartaa mayaavitvam maukyam vaag apahaarakah, vastraapahaarakah shvaitryam pangutaamashva haarakah/Himsayaa vyaadhi bhuyastvam rogitwaamahimsayaa/ Evam karmavisheshena jaayante sadvigarhitaah, jadamukaandha badhiraa vikritaakritayastathaa/ Charitavyamato nityam praayashchittam vishuddhaye, nindyairhi lakshanair yuktaa jaayantenishkritenasah/ Brahmahatyaa suraapaanam steyam gurvanganaagamah, mahaanti paatakaanyaahuh sansargashchaapi taih saha/ Anritam cha samutkarshe raajagaami cha paishunam, guroshchAaaleekanirbandhah samaani brahma - hatyayaa/ Brahmojjhataa vedanindaa kautasaakshyam suhridvadhaah, garhitaanaadyayorjagdhiih suraapaanasamaani shath / Nikshepasya apaharanam naraashvarajatasya cha, bhumivajramaniinaam cha rukmasteyasamam smritam/Retahsekah svayoneeshu kumaareeshvantyajaasu cha, sakhyuh putrasya cha streeshu gurutalpasamam viduh/ Govadhoyaaajya sanyaajyam paaradaaryaاتمavikrayah, gurumaatri pitaaityaagah svaadhyaayaagnyoh sutasya cha/ Parivittitanujendhe parivedanameva cha, tayordaanam cha kanyaayaastayoreva cha yaajanam/ Kanyaayaa dushanam chaiva vaardhushyam vratalopanam, Tadaagaaraam adaaraanaa mapatyasya cha vikrayah/ Vraatyataa baandhavatyaago bhrityaadhyaapa - nameva cha,bhrityaa chaadhyayanaada -anamapanyaanaam cha vikrayah/ Sarvaakareshvadheekaaro mahaayantra pravartanam, hinsaushadhee -naamstryaajeevobhichaaro mulakarma cha/ Indhanaarthama shushkaa naam drumaanaam avapaa tanam, atmaartham cha kriyaarambho ninditaannaadanam tathaa/Anaahitaagnitaa steyam rinaanaam anapakriya, asatshaastraadhigamanam kausheelavyasya cha kriyaa/ Dhaanyakupyapashu steyam madyapastreenishevanam, streeshudravitkshatravadho naastikyam chopa paatakam/ Braahmanasya rujah kritvaa ghraatiraghreyamadyayoh, jaihimyam cha maithunam punsi jaatibhranshakaram smritam/ Kharaashvoshtamrigaibhaanaamajaavikavadhastathaa, sankaree - karanam jneyam meenaahimahi -shasya cha/ Ninditebhyo dhanaadaanam vaanijyam shudrasevanam, apatreekaranam jneyamasatyasya cha bhaashanam/ Krimikeetavayohatyaa madyaanugatabhojanam, phaledhah kusumasteyamadhairyam cha malaavaham/*

(In the past lives as 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; *Annahartaamayaavitvam maukyam vaag apahaarakah, vastraapahaarakah shvaitryam pangutaamashvahaarakah/Himsayaa vyaadhi bhuyastwam rogitwaamahimsayaa/* 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 be come liable to such deformities. *Brahmahatyaa suraapaanam steyam gurvangaanaagamah, mahaanti paatakaanyaahuh sansargashchaapi taih saha/* or 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 stones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class stree, 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, parasree 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 interest 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 prayaschittaas or atonements further:

(71-188) *Etaanyenaansi sarvaani yathoktaani prithak prithak, yairyairvratairapohyante taani samyag nibodhata/ Brahmahaa dvaadasha samaa kutim kritvaa vane vaset, bhaikshaashyaatm avishuddhyartham kritvaa shavashiro dhvajam/ Lakshyam shastrabhritaam vaa syaad vidushaami chhayaa atmanah, praasyedaatmaanamagnau vaa samiddhe triravaakshiraah/ Yajeta vaashvamedhena svarjitaa gosavena vaa, abhijidvishvajidhbhyaam vaa trivritaagnishtutaa api vaa/Janapada vaanyatamam vedam yojanaanaam shatam vrajet, brahmahatyaaapanodaaya mitabhujniya -tendriyah/ Sarvasvam vedavidushe braahmanaa - yopapaadayet, dhanam hi jeevanaayaalam griham vaa saparichhadam/ Havishyabhug vaanusaret*

pratisrotah sarasvateem, japed vaa niyataaharastirvai vedasya sanhitaam/ Kritavaapano nivased  
 graamaante govrajepi vaa, aashrame vrikshamule vaa gobraahmanahite ratah/ Braahmanaarthe  
 gavaarthe vaa sadyah praanaan parihityajet, muchyate brahmahatyaayaa goptaa gorbraahmanasya cha/  
 Trivaaram pratiroddhaa vaa sarvasvamavajitya vaa, viprasya tannimitte vaa praanaabhe vimuchyate/  
 Evam dridhavrato nityam brahmachaari samaahitah, samaapte dvaadashe varshe brahmahatyaam  
 vyapohati/ Shishtvaa vaa bhumidevaanaam naradevasa -maagame, svamenovabhritasnaato hayamedhe  
 vimuchyate/ Dharmasya braahmano muulamagram raajanya uchyate, tasmaat samaagame teshaameno  
 vikhyaapya shudhyati/ Brahmanah sambhavenaiva devaanaamapi daivatam, pramaanam chaiva lokasya  
 brahmaatraiva hi kaaranam/ Tesham vedavido bruyustrayopyenah sunishkritim, saa teshaam  
 paavanaaya syaat pavitraa vidushaam hi vaak/Aonyatamamaasthaaya vidhim viprah samahitah,  
 brahmahatyaakritam paapam vyapohatya atmavatta -yaa/ Hatvaa garbhamavijnaatametadeva vratam  
 charet, raajanyavaishyau chajjaanaavaa -treyeemeva cha striyam/ Uktvaa chaivaanritam saakshye  
 pratirudhya gurum tathaa, apahritya cha nihkshepam kritvaa cha streesuhritvadharmam/ Iyam vishuddhir  
 uditaa pramaapyaakaamato dvijam, kaamato braahmanavadhe nishkritirna vidheeyate/ Suraam peetvaa  
 dvijo mohaadagnivarnaam suraam pibet, tayaa sa kaaye nirdagdhe muchyate kilbishaat tatah/  
 Gomutramagnivarnam vaa pibedudakameva vaa, payo ghritam vaamaranaad goshakridrasameva vaa/  
 Kanaan vaa bhakshayedabdam pinyaakam vaa sakritnishi,suraapaanaapanuttyartham vaalavaasaa jatee  
 dhvajee/ Suraa vai malamannaanaam paapmaa cha malamuchyate, tasmaad braahmaaaaaaraajanyau  
 vaishyashcha na suraam pibet/ Gaudee paishtee cha maadhvee cha vineyaa trividhaa suraa,yathaivaikaa  
 tathaa sarvaa na paatavyaa dvijotta -mai/ Yaksharaksha pishaachaannam madyam maamsam  
 suraasavam, tad braahmanena naattavyam devaanaamashnataa havih/ Amedhye vaa paten matto  
 vaidikam vaapyudaaharet, akaaryamanyat kuryaad vaa braahmano madamohitah/ Yasya kaayagatam  
 brahma madyenaaplaavyate sakrit, tasya vyapaiti braahmanyam shudratvam cha sa gachhati/ Eshaa  
 vichitraabhihitaa suraapaanasya nishkritih, ata urdhvam pravakshyaami suvarnasteyanishkritim/  
 Suvarnasteyakrid vipro raajanamabhigamya tu, svakarma khyapayan bruyaatmaam steno bhavaan -  
 anushaastviti/ Griheetvaa musalam raajaa sakridd hanyaat tu tam svayam, vadhena shudhyati  
 braahmannas tapasaiva tu/ Tapasaapanunutsustu suvarnasteya -jam malam, cheeravaasaa dvijoranye  
 chared brahmahano vratam/ Etairvratairapoheta paapam steyakritam dvijah, gurustreegamaniyam tu  
 vratairebhirapanudet/ Gurutalpyabhi bhashyainas tapte svapyaadayomaye, surmeem jvalanteem  
 svaashlishyen mrityunaa sa vishudhyati/ Svayam vaa shishnavrishaanaavutkrityaadhaaya chaanjalau  
 nairiteem dishamaatishtheda nipaataadajihmagah/ Khatvaangee cheeravaasaa vaa shmashrulo vijane  
 vane, praajapatyam charet krichhramabdamekam samaahitah/ Chaandraayanam vaa treen maasaana -  
 bhyas yenniyataindriyah, havishyena yavaagvaa vaa gurutalpaapanuttaye/ Etairvratairapoheyur  
 mahaapaatakino malam, upapaatakinastvevamebhir naanaa vidhairvrataih/ Upapaatakasanyukto  
 goghno maasam yavaan pibet, kritavaapo vased goshthe charmanaa tena sanvritah/ Chaturtha  
 kaalamashneeeyadakshaaralavanam itam, gomutrenaacharet snaanam dvau maasau niyaten driyah/  
 Divaanugachhed gaastaastu tishthannurdhvam rajaa pibet, shushrushitvaa namaskritya raatrau  
 veeraasanam vase/ Tishthanteeshvanutishthet tu vrajanteesh vapyanuvrajat, aaseenaasu tathaaaseno  
 niyato veetamatsarah/ Aaturaamabhishasaam vaa chaura vyaaghraadibhirbhayaih, patitaam  
 pankalagnaam vaa sarvaupaayair vimochayet/ Ushne varshati sheete vaa maarute vaati vaa bhrisham,  
 na kurveetaatmanastraanaam gorakritvaa tu shaktitah/ Atmano yadi vaaanyeshaam grihe kshetretha vaa  
 khale, bhakshayanteem na kathayet pibantam chaiva vatsakam/ Anena vidhinaa yastu goghno  
 gaamanugachhati, sa gohatyaakritam paapam tribhirmaasairvyapohati/ Vrishabhaikaadashaa gaashcha  
 dadyaat sucharitavratam, avidyamaane sarvasvam vedavidbhryo nivedayet/ Etadeva vratam kuryur

upapAtakino dvijaah, avakeernivarjyam shuddhyartham chaandraayaa/ Avakeernee tu kaanena  
 gardabhena chatushpathe, paakayajnavidhaanena yajeta nirtim nishi/ Hutvaa -agnau vidhivad  
 homaanantatashcha samityrichaa, vaatendraguruvahneenaam juhuyaat sarpisaahuteeh/ Kamato retasah  
 sekam vratasthasya dvijanmanah, atikramam vratasyaahurdharmajnaa brahma vaadinah/ Maarutam  
 puruhutam cha gurum paavakameva cha, chatur vratinobhyeti braahmam tejo vakeerninah/  
 Etasminnenasi praapte vasitvaa gardabhaajinam, saptaagaaraanshchared bhaiksham svakarma  
 parikeertayan/ Tebhyo labdhena bhaikshena vartayannekakaalikam, upasprishanstrishavanam tvabdena  
 sa vishudhyati/ Jaatibhranshakaram karma kritvaa anyatamamichhayaa, charet saantapanam krichhram  
 praajaapatyamanichhayaa/ Sankaraapaatrakrityaasu maasa shodhanamaindavam, malineekaraneeyeshu  
 taptah syaad yaavakaistryaham/ Tureeyo brahmahatyaayaah kshatriyasya vadhe smritah, vaishye  
 shtamaansho vrittasthe shudre jneyastu shodashah/ Akaamatastu raajanyam vinipaatya dvijottama,  
 vrishabhaikasahasraa gaa dadyaat sucharitavratam Tryabdam chared vaa niyato jatee brahmahano  
 vratam, vasan duratare graamaad vrikshamulaniketana/ Etadeva charedabdam praayash chittam  
 dvijottamah, pramaapya vaishyam vrittastham dadyaachhaikashatam gavaam/ Etadeva vratam kritnam  
 shanmaasaanshudrahaa charet, vrishabhekaadashaa vaapi dadyaad vipraaya gaah sitaah/ Maarjaar  
 anakulau hatvaa chaasham maandukameva cha, shvagodhaukakaakaanshcha shudrahatyaa  
 vratcharet/ Payah pibet triraatram vaa yojanam vaadhvano vrajet, upasprishet sravantyaam vaa suktam  
 vaabdaivatam japet/ Abhrim kaarshnaayaseem dadyaat sarpam hatvaa dvijottamah, palaalabhaarakam  
 shandhe saisakam chaikamaashakam/ Ghritakumbham varaaha tu tiladronam tu tittirau, shuke  
 dvihaayanam vatsam krauncham hatvaa trihaayanam/ Hatvaa hansam balaakaam cha bakam  
 barhinaameva cha, vaanaramm shyenabhaasau cha sparshayed braahmanaaya gaam/ Vaaso dadyaad  
 hayam hatvaa pancha neelaan vrishaan gajam, ajameshaavanadvaaham kharam hatvaikahaayanam/  
 Kravyaadaanstu mrigaan hatva dhenum dadyaat payasvineem, akravyaadaan vatsatareemushtram  
 hatvaa tu krishnalam/ Jeenakaarmukabastaavin prithag dadyaad vishuddhaye, chaturnaamapi  
 varnaanaam naareerhatvaanavasthitaah/ Daanena vadhanirnekam sarpaadeenaam ashaknuvan,  
 ekaikashashcharet krichhram dvijaa paapaapanuttaye/ Asthimataam tu attvaanaam sahasrasya pramaa  
 -pane, purne chaanasyanasthnaam tu shudrahatyaavratham charet/ Kim chideva tu vipraaya dadyaad  
 asthimataam vadhe, anasthnaam chaiva himsaayaam praanaayaamena shudhyati/ Phaladaanaam tu  
 vrikshaanaam chedane japyamrichshatam, gulmavalleelataanaam cha pushpitaanaam cha veerudhaam/

Annaadyajaanaam sattvaanaam rasajaanaam cha sarvashah, phalapushpodbhavaanaam cha ghrita  
 praasho vishodhanam/ Krishtajaanaamoshadheenaam jaataanaam cha svayam vane, vrithaalam bhenu  
 gachhed gaam dinamekam payovratam/ Etairvratairapohyam syaaden himsaasamudbhavam, jnaanaana  
 kritam kritnam shrunutaanaadyabhakshane/ Ajnaadvaaruneem peetvaa sanskaarenaiva shudhyati,  
 matipurva manirdeshyam praanaantikamiti sthitih/ Apah suraabhaajanasthaa madyabhaanda sthitaas -  
 tathaa, pancha raatram pibet peetvaa shankhapushpeeshritam payah/ Sprishtvaa dattvaa cha madiraam  
 vidhivat prati grihya cha, shudrochhishtaashcha peetvaapah kushavaari pibet tryaham/ Braahmanastu  
 suraapasya gandhamaaghraaya somapah, praanapsu triraayamy ghritam praashya vishudhyati/  
 Ajnaanaat praashya vinmuutram suraansprishtameva cha, punah sanskaaramarhanti trayo varnaa  
 dvijaatayah/ Vapanam mekhalaa dando bhaikshacharyaa vrataani cha, nivartante dvijaateenaam punah  
 sanskaarakarmani/ Abhojyaanaam tu bhuktvaannam strishudrochhishaameva cha/ Jagdhvaa  
 maansamabhakshyam cha saptaraatram yavaan.pibet/ Shuktaani cha kashaayaanshcha peetvaa  
 medhyaanyapi dvijah, taavad bhavatyaprayato yaavat tanna vrajatyadhah, Vidvaraahakharoshtraanaam  
 gomaayoh kapikaakayoh, praashya mutrapureshaani dvijashchaandraayanam charet/ Shushkaani

bhuktvaa maansaani bhaumaani kavakaani cha, ajnaatam chaiva sunaasthametadeva vratam charet/  
 Kravyaadasukaroshtraanaam kukkutaanaam cha bhakshane , narakaakakharaanaam cha tapta  
 krichchram vishodhanam/ Maasikaannam tu yoshneeyaadasamaavartako dvijah, sa treenyahaa  
 upavasedekaaham chodake vase/ Brahmachaaree tu yoashneeyaan madhu maansam katham chana, sa  
 kritvaa praakritam krichchram vratashesham samaapayet/ Bidaalakaakaakhuchhishtam jagdhvaa  
 shvanakulasya cha, keshakeetaavapannamcha pibed brahmasuvarchalaam/ Abhojyamannam  
 naattavyamaatmanah shuddhimichhataa, ajnaanabhuktam tuttaaryam shodhyam vaapyashu  
 shodhanaih, Eshoanaadyaadanasyokto vrataanaam vividho vidhih, steyadoshaapahartreena vrataanaam  
 shrutyataam vidhih/Dhaanyaannadhanachauryaani kritvaa kaamaad dvijottamah,svajaateyagrihaadeva  
 krichchraabdena vishudhyati/ Manushyaanaam tu harane streenaam kshetragrihasya cha, kupavaapee  
 jalaanaam cha shuddhishchaandraayanam smritam/ Dravyaanaammalpasaaraanaam steyam kritva -  
 anyaveshmatah, charet saantapanam krichchram tanniryaatyatmashuddhaye/ Bhakshya bhojya  
 apaharane yaanashayyaasanasya cha , pushpamuulaphalaanaam cha panchagavyam vishodhanam/  
 Trinakaashtadrumaanaam cha shushkaannasya gudasya cha, chelacharmaamishaanaam cha triraatram  
 syaadabhojanam/ Manimuktaapravaalaanaam taamrasya rajatasya cha, ayahkaansyaupalaanaam cha  
 dvaadashaaham kanaannataa/ Kaarpaasakeetajornaam dvishaphekaashaphasya cha, pakshi gandhausha -  
 dheenaam cha rajjvaashchaiva tryaham payah/ Etairvratairapoheta papam steyakritam dvijah, agamya  
 agamaneeyam tu vratairebhirapaanudet/ Gurutalpavratam kuryaad retah siktvaa svayonishu, sakhyuh  
 putrasya cha streeshu kumaareeshvan -tyaasu cha/ Patrisvaseyeem bhagineem svasreeyaam maatureva  
 cha, maatushcha bhraatustanayaam gatvaa chaandraayanam charet/ Etaastisrastu bhaaryaarthe  
 nopayachhet tu buddhimaan, jnaatitvena anupeyaastaah patati hyupayannadhah/ Amaanushleeshu  
 purusha udakyaayaamayonishu, retah siktvaa jale chaiva krichchram saantapanam charet/ Maithunam tu  
 samaasevya punsi yoshiti vaa dvijah, goyaanepsu divaa chaiva savaasaah snaanamaacharet/  
 Chandaalaantyastriyo gatvaa bhuktvaa cha pratigrihya cha, patatyajnaanato vipro jnaanaat saamyam tu  
 gachhati/ Vipradushtam striyam bhartaa nirundhyaadekaveshmani, yat punsah paradaareshu  
 tachhainaam chaarayed vratam/ Saa chet punah pradushyet tu sadrishenopamantritaa, kRrichchram  
 chandraayanam chaiva tadasyaah paavanam smritam/ Yat karotyekaraatrena vrishaleesevanaad dvijah,  
 tad bhaikshabhujjapannityam tribhir varshair vyapohati/ Eshaa paapakritaamuktaa chaturnaamapi  
 nishkritih, patitaih samprayukta anaamimaah hrinuta nishkritiish /Sanvatsarena patati patitena  
 sahaacharan, yaajanaadhyapanaad yaunaanna tu yaanaasanaashanaat/ Yo yena patitenaishaam  
 sansargam yaati maanavah, sa tasyaiva vratam kuryaat tatsansargavishuddhaye/ Patitasyodakam  
 kaaryam sapindairbaandhavairbahih, ninditehani saayaahne jnaatirtviggurusamnidhau/ Daasee  
 ghatamapaam purnam paryasyet pretavat padaa, ahoraatram upaaseerannashaucham baandhavaih  
 saha/ Nivarteranshcha tasmaat tu sambhaashanasahaasane, daayaadyasya pradaanam cha yaatraa  
 chaiva hi laukikee/ Jyeshthataa cha nivarteta jyeshthaavaapyam cha yad dhanam, jyeshthaansham  
 praapnuyaaachhaasya yaveeyaan gunatodhikah/ Praayashchitte tu charite purnakumbhamapaam navam,  
 tenaiva saardham praasyeyuh snaatvaa punye jalaashaye/ Sa tvapsu tam ghatam praasya pravishya  
 bhavanam svakam, sarvaani jnaatikaaryaani yathaapurvam samaacharet/ Etadeva vidhim kuryaad  
 yoshitsu patitaasvapi, vastraannapaanam deyam tu vaseyushcha grihaantike/ Enasvibhiranir niktair  
 naartham kim chit sahaacharet, kritanirnejanaanshchaiva na jugupseta karhi chit/Baalaghnaash cha  
 kritaghnaanshcha vishuddhaanapi dharmatah, sharanaagatahantahantreenshcha streehantuscha na  
 samvaset/

(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 mahapaataka 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: *Dharmasya braahmano muulamagram raajanya uchyate, tasmaat samaagame teshaameno vikhyaapya shudhyati/ Brahmanah sambhavenaiva devaanaamapi daivatam, pramaanam chaiva lokasya brahmaatraiva hi kaaranam/* 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 prayascchitta 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 ever since 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. [Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirruiti or South West-Vayavya or North West-Urthwa or Upper Region] Alternatively by carrying a cut up sign of male organ, wearing a dress made of the bark of a tree while growing beard and with ‘indriya nigras’ and observe praajaapatya vrata or by consuming ‘havishaanna’ and observe chaandrayana vrata for a full year. [‘Praajaapatya kriccha praaschitta’ as Manu prescribes states: *Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajaapatyam charan dvijah*/ ‘A dvija who undergoes this procedure has to observe it for three days with ‘dina bhojana’, three days ‘saayam bhojana’, another three days of ‘ayaachita bhojana’ or unsolicited meals and finally no bhojana for three days in a go’.

Chaandraayana vrata is described by Maha Muni Vasishtha as follows: *Chaandraayanam dvividham pipeelika madhyam yava madhyam cheti*/ (Two kinds of Chandrayanaas are defined, one is pipeelika madhyam and another Yama madhyam) *Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekamupakramya pratidinamekaika graasa vridhdhaya, Purnimaayaam panchadasha graasaah evam pratidinaa ekaika graasahaane sati/ Amavaa syaayaam upavaasa iti, Madhya sthalyaadava madhya chandraayanam bhavati*/ (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purnima in the next Shukla prathama again. This is the course of Chandrayana Vrata called ‘yava madhya chandraayana vrata’)] 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 actually 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 oxygen- 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. *Anena vidhinaa yastu goghno gaamanu -gachhati, sa gohatyaakritam paapam tribhirmaasairvyapohati*/ 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 alternatively suffer a one eyed donkey ride night long at the high road junctions and perform ‘paaka

yajina' next day being seated towards nairuti to nirruti devata. Then after the agni homa, he should 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 vidyardhi who has broken the vow should go begging alms to seven houses dressed in the hide of the donkey announcing his sin. Thereafter, he 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- [ Saantapana Prayaschitta-viz. bhakshana or consumption of Pancha Gavya viz. five cow products of milk, curd, ghee, cow's urine and dung, besides kushodaka or purifying water of kusha grass for two days or seven days or a fortnight or three weeks]; and if intentionally committed then prajapatya vrata [ 'Prajaapatya kriccha vrata is defined by Manu: *Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajaapatyam charan dvijah/* 'A dvija who undergoes this procedure has to observe it for three days with 'dina bhojana', three days 'saayam bhojana', another three days of 'ayaachita bhojana' or unsolicited meals and finally no bhojana for three days in a go' Reference ahead in this very Eleventh Chapter. 'Paada kriccha praayaschitta: Yagyavalkya Muni prescribes: *Eka bhuktena naktena tathaivaayaachtena cha, Upavaasenachaikena paadah kricchah parikeertitah/* (Eating once in the night on the first day, another night of unsolicited bhojana and the third night no meal at all is called Paada kriccha vrata.) Ardha kriccha prayaschitta: *Saayam praatah tathai vaktam diva dvayamtu naashneeyaatkrucchhaardham tadvidheeyate/* (Eating only in the evening on one day, one day in the morning, two days of unsolicited meals and two days of 'upavaasa' is called Ardha kriccha) Ati kriccha prayaschitta: Parashara Muni: *Navaahamati kricchasyaat paanipuraanna bhojnah, Tritraatra mupavaa seesyaadati Kricchaashya uchyate/* (Eating fistful bhojana for nine days, then fasting three nights is termed Ati kriccha) Bodhaayana describes Kricchaati kriccha prayaschitta: *Ababhaksha striyahaanetaan vaayu bhakshastatah padam, Esha Kricchhaati kricchhastu vigjneyassoti paavanah/* (For three full days one should survive on water only, and another consequent three days only vaayu bhakshana is defined as Kricchaati kriccha prayaschitta)]. 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 *Aapohishta 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, an ox, and a young calf respectively. 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 deserves the atonement of the death of a low class person as caused by a brahmana. Any dwija if necessarily had to kill a serpent and unable to perform 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 boneless reptiles as well as the boney yet infectious creatures 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 intentional 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 preserved in a slaughter place should also observe the same chandrayana. Dwijas consuming raw meat of pigs, camels, cocks, donkeys and even human flesh ought to observe tapta kruccha vrata as the prayaschitta. [ Tapta kruccha Shuddhi or fasting on three days by consuming hot water, hot milk and hot ghee in the daily measures of a pala – six-three-one measures respectively) 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 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). These items are to be mixed in the prescribed proportion of one pala or eight tolas of urine, three palas of curd, one pala of ghee, half-ring finger measure of gomaya, one-seventh of the mix to be added by one pala of 'kushodaka'. *Gayatraa gruhy gomutram gandhadwaareti gomayam, Aapyaayasweti cha ksheeram Dadhikraavneti vai dadhi/ tejosi shukramotyaaajyam Devasya twaa kushodakam, Panchagavyaamruchaa putam syapayedagni sannidhou/ Aapohishtheti chaalodya maa nastoketi manrtayet/* (Explanation of the above is as follows: Cow's urine along with Gayatri mantra; cow dung with *Gandhadwaaraam dhuraadarsheem nitya pushtaam kareeshineem Ishwareegum Sarva bhutaanaam taamihopahvayeshriyam/* Cow's milk: *Aa pyaayasva sametute te vishwatayh soma vrishniyam, bhavaa vaajasya sangadhe/* Cow's curd: *Dadhikravanno akaarisham jishnorasvasya vajina, Surabhi no mukhaa karat Prana ayoogumshi taarishat/* Cow's ghee: *Tejosi shukramasi jyotirasi Devovah savitotpunaatwacchidrena pavitrena vasoh Suryasya rashmibhih/* Kushodakam: *Devasya twaa savituh prasave Ashwinoh baahubhyaam pushno hastaabhyam/* All these are mixed reciting: *Aapohishthaa mayobhuvah taana urjedadhaatana maheranaaya chakshuse yovasshiva tamorasah tasyabhajaya -tehanah ushiteeriva maatarah tasmaa aranga maamavo yasya kshayaaya jinvadha apojana yathaachanah/* Then perform 'abhi mantra' to the mix and recite: *Maana-stoke tanaye maana ayushimaano goshumaano ashwureerishah veeraanmaano Rudrabhaamito vadheer havishyanto namasaa vidhematey/*) Later on, the upper portion of the mix likened to a parrot of bright green of about the size of seven kusha grass pieces be lifted up and be offered to Homaagni with the Mantras of Rig Veda like Iravati, Ivam Vishnurvi chakramey, Maana nasteke tanaye etc. and the remaining portion be consumed by the Karta by reciting Pranava Mantra. On entering the body of the Karta, the Pancha Gavya should dissolve his hardened mass of sins from his bones, blood stream and skin pores like the offering made to Agni Deva by of the Homa thus performed! *Pavitram trishu Lokeshu Devataabhiradhishtitam, Varunaschiva domutrey gomaye Havyavahanah, Dadhin Vaayuh Samudrishtah Somah ksheere dhrutey Ravih/* ( The Devas who are present in all the Tri-Lokas are represented in the Pancha gavya as follows viz. Varuna in Go mootra, Agni in cow dung, Vayu in the curd, Chandra in the milk and Surya Deva in the ghee!)). 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 three days. So far, the details of prayaschittas 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 . [ It may be recalled that Guru bharya gamana has been discussed in detail in the previous pages suggesting one of the alternative prayaschittas for the vidyardhi viz. 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]. 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 bhaaryaarthe 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 prayaschitta 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 prayaschitta 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 sahavaasa. 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) *Yeshaam dvijaanaam saavitree naanuchyeta yathaavidhi, tanshchaarayitvaa treen krichhraan yathaavidhyopanaayayet/ Praayashchittam chikeershanti vikarmasthaastu ye dvijaah, brahmaaaa cha parityaktaasteshaamapyetadaadishet/ Yad garhitenaarjayanti karmanaa braahmanaa dhanam, tasyotsargena shudhyanti japyena tapasaiva cha/ Japitvaa treeni saavitryaah sahasraani samaahitah, maasam goshthe payah peetvaa muchyateasatpratigrahaat/ Upavaasakrisham tam tu govrajaat punaraagatam, pranatam prati prichheyuh saamyam saumyaichhaseeti kim/ Satyamuktvaa tu*

vipreshu vikired yavasam gavaam, gobhih pravartite teerthe kuryustasya parigraham/ Vraanaam  
 yaajanam kritvaa pareshaamantyakarma cha, abhichaaramaheenam cha tribhih krichhraiavyapohati/  
 Sharanaa naagatam parityajya vedam viplaavya cha dvijajayh, sanvatsaram yavaahaarastat  
 paapamapasadhathi/Shvashrigaalakharairdashto graamyaih kravyaadbhireva cha, naraashvoshtra  
 varaahaishcha praanaayaamena shudhyati/ Shashthaannakaalataa maasam samhitaajapa eva  
 vaa,homaashcha sakalaa nityamapaanktyaanaam vishodhanam/ Ushtrayaanam samaaruhyam  
 kharayaanam tu kaamatah, snaatvaa tu vipro digvaasaah praanaayaamena shudhyati/ Vinaa adbhiraapsu  
 vaa apyaartah shaareeram samnishevya cha,sachailo bahiraaplutya gaamaalabhya vishudhyati/  
 Vedoditaanaam nityaanaam karmanaam samatikrame, snaatakavratatope cha praayashchittam  
 abhojanam/ Humkaaram braahmanasyoktvaa tvankram cha gareeyasah, snaatvaa anashnannah  
 sheshamabhivaadya prasaadayet/ Taadayitvaa trinenapi kanthe vaa abadhya vaasasaa, vivaade vaa  
 vinirjitya pranipaty prasaadayet/ Avagurya tvabdashatam sahasramabhihatya cha, jighaansayaa  
 braahmanasya narakam pratipadyate/ Shonitam yaavatah paansun sangrihnaati maheetale,  
 taavantyabdasahasraani tatkartaa narake vaset/ Avagurya charet krichhramatikrichhram nipaatan,  
 krichhraatikrich kurveeta viprasyotpadya shonitam/ Anuktanishkriteenaam tu paapaanaamapanuttaye,  
 shaktim chaavekshya paapam cha praayashchittam prakalpayet/ Yairabhyupaayaireansi maanavo  
 vyapakarshati, taan vo abhyupaayaan vakshyaami devarshipitrisevitaan/ Tryaham praatastryaham  
 saayam tryaha madyaad -ayaachitam, tryaham param cha naashneeyaata praajaapatyam charan dvijah/  
 Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram  
 saantapanam smritam/ Ekaikam hlaasamashneeyaata tryahaani treeni purvavat, tryaham  
 chopavasedantyamatikrichhram charan dvijah/Taptakrichhram charan vipro jalaksheeraghritaanilan,  
 pratitryaham pibedushnaan sakritsnaayee samaahitah/ Yataatmano apramattasya dvaadashaaham  
 abhojanam, paraako naama krichhroyam sarvapaapaapanodanah/ Ekaika hlaasayet pindam krishne  
 shukle cha vardhayet, upasprishamstrisha -vanameta tchaandraayanaam smritam/ Etameva vidhim  
 kritsnamaachared yavamadhyame, shuklapaks -diniyatashcharanshchaandraayanam vratam/  
 Ashtaavashtau samashneeyaata pindaan madhyandine sthite, niyataatmaa havishyaashee  
 yatichaandraayanam charan/ Chaturah praatarashneeyaata pindaan viprah samaahitah, chaturastamite  
 surye shishuchaandraayanam smritam/ Yathaa katham chit pindaanaam tisro asheeee samaahitah,  
 maasenaashnan havishyasya chandrasyaaiti salokataam/ Etad rudraastathaa adityaa vasavashchaacharan  
 vratam, sarvaakushalamokshaaya marutashcha maharshibhih/ Mahaavyaahritibhirhomah kartavyah  
 svayamanvahanam, ahimsaa satyam akrodham aarjavam cha samaacharet/ Trirahnastrirnishayaam cha  
 savaasaa jalamaavishet, streeshudra patitaanshchaiva naabhibhaasheta karhi chit/ Sthaanaasana -  
 abhyaam viharedashaktodhah shayeeta vaa, brahmachaaree vratee cha syaad gurudevadvijaarchakah/  
 Saavitreem cha japennityam pavitraani cha shaktitah, sarveshveva vrateshvevam praayashchitta -  
 arthamaadritah/ Etairdvijaatayah shodhyaa vratairaavishkritenasah, anaavishkritapaapaanstu  
 mantrairhomaishcha shodhayet/Svayaapanena anu- taapena tapasaadhyayanena cha, paapakritmuchyate  
 paapaat tathaa daanena chaapadi/ Yathaa yathaa nara adharmam svayam kritvaa anubhaashate, tathaa  
 tathaa tvachaivaahistenaadharmena muchyate/ Yathaa yathaa manastasya dushkritam karma garhati,  
 tathaa tathaa shareeram tat tenaadharmena muchyate/ Kritvaa paapam hi santapya tasmaat paapaat  
 pramuchyate, naivam kuryaam punariti nivrittyaa puyate tu sah/ Evam sanchintya manasaa pretya  
 karmaphalodayam, manovaan murtibhir -nityam shubham karma samaacharet/ Ajnaanaad yadi vaa  
 jnaanaat kritvaa karma vigarhitam, tasmaad vimuktimanvichhan dviteeyam na samaacharet/ Yasmin  
 karmanyasya krite manasah syaadalaaghavam, tasminstaavat tapah kuryaad yaavat tushtikaram bhavet/  
 Tapomulamidam sarvam daivamaanushakam sukham, tapomadhyam budhaih proktam tapo antam

vedadarshibhih/ Braahmanasya tapo jnaanam tapah kshatrasya rakshanam, vaishyasya tu tapo vaartaa  
 tapah shudrasya sevanam/ Rishayah samyataat maanah phalamuulaanilaashanaah, tapasaiva  
 prapashyanti trailokyam sacharaacharam/ Aushadhaan -Yagado vidyaa daivee cha vividhaa sthithi,  
 tapasaiva prasidhyanti tapasteshaam hi saadhanam/Yad dustaram yad duraapam yad durgam yachha  
 dushkaram, sarvam tu tapasaa saadhyam tapo hi duratikramam/ Mahaapaatakinashchaiva sheshaashcha  
 akaaryakaarinah, tapasaiva sutaptena muchyante kilbishaat tatah/ Keetaashchaahipatangaashcha  
 pashavashcha vayaanee cha, sthaavaraani cha bhutaani divam yaanti tapobalaat/ Yat kim chidenah  
 kurvanti manovaaanmurtibhirjanaah, tat sarvam nirdahantyaashu tapasaiva tapodhanaah/ Tapasaiva  
 vishuddhasya braahmanasya divaukasah, ijaash cha pratigrihnanti kaamaan sanvardhayanti cha/  
 Prajaapatiridam shaastram tapasaivaasrijat prabhuh, tathaiva vedaan rishayastapasaa pratipediti/  
 Ityetat tapaso devaa mahaabhaagyam prachakshate, sarvasyaasya prapashyantastapasah punyam  
 uttamam/ Vedaabhyaaso anvaham shaktyaa mahaa yajnakriyaa kshamaa, naashayantyaashu paapaani  
 mahaapaatakaanyapi/ Yathaidhastejasaa vahnih praaptam nirdahati kshanaat, tathaa jnaanaagninaa  
 paapam sarvam dahati vedavit/Ityetadenasaa -muktam praayashchittam yathaavidhi, ata urdhvam  
 rahasyaanaam praayashchittam nibodhata/ Savyaahritipranavakaah praanaayaamaastu shodasha , api  
 bhrunahanam maasaat punantyaharahah kritaah/ Kautsam japtvaa apa ityetad vasishtam cha prateety  
 richam, maahitram shuddhavatyashcha suraapopi vishudhyati/ Sakritjaptvaa asyavaameeyam  
 shivasankalpameva cha, apahritya suvarnam tu kshanaad bhavati nirmalah/ Havishpaanteeyamabhyasya  
 na tamam ha iteeti cha, japtvaa paurusham suktam muchyate gurutalpagah/ Enasaam sthulasukshmaa  
 naam chikeershannapanodanam, avetyarcham japedabdam yat kim chedamiteeti vaa/ Pratigrihya  
 apratigraahyam bhuktvaa chaannam vigarhitam, japanstaratsamandeeyam puyate maanavastryahaat/  
 Somaaraudram tu bahvenaah masamabhyasya shudhyati, sravantyaamaacharan snaanamaryamnaamiti  
 cha tricham/ Abdaardhamindramityetadenasvee saptakam japed, aprashastam tu kritvaa apsu  
 maasamaaseeta bhaikshabhuk/ Mantraih shaakalah -meeyairabdam hutvaa ghrutam dvijah,  
 sugurvapyapahantyeno japtvaa vaa nama ityricham/ Mahaa paatakasanyukto anugachhed gaah  
 samaahitah, abhyasyaabdam paavamaaneerbhaikshaahaaro vishudhyati/ Aranye vaa trirabhyasya  
 prayato vedasmhitaam, muchyate paatakaish sarvaih paraakaih shodhitaastribhih/ Tryaham tupavased  
 yuktastirahno abhyupayannapah, muchyate paatakaish sarvaistrir japtvaa aghamarshaaam/ Yathaa  
 ashvamedhah kraturaad sarvapaapapanodanah, tathaa aghamar -shanam suktam sarvapaapaapa -  
 nodanam/ Hatvaa lokaanapeemanstrinashnannapi yatastatah, Rigvedam dhaarayan vipro nainah  
 praapnoti kim chana/ Riksanhitaam trirabhyasya yajushaam vaa samaahitah, saamnaam vaa  
 sarahasyaanaam sarvapaapaih pramuchyate/ Yathaa mahaahradam praapya kshiptam loshtam  
 vinashyati, tathaa dushcharitam sarvam vede trivriti majjati/ Richo yajunshi chaanyaani saamaani  
 vividhaani cha, esha jneyastrivridvedo yo vedainam sa vedavit/ Adyam yat tryaksharam brahma trayee  
 yasmin pratishthitaa, sa guhyonyastrivridvedo yastam veda sa vedavit/

( Dwijas who were not at the appropriate time might not have learnt gayatri mantra at the time of  
 upanayana properly must observe three kriccha 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 'abrahmanatwa' 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 kruccha 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 : *Tryaham praatastryaham saayam tryaha madyaad ayaachitam, tryaham param cha naashneeyaam praajaapatyam charan dvijah/ Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram saantapanam smritam/ 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. *Ekaikam hlaasamashneeyaam tryahaani treeni purvavat, tryaham chopavasedantyamatikrichhram charan dvijah/ Taptakrichhram charan vipro jalaksheeraghritaanilan, pratitryaham pibedushnaan sakritsnaayee samaahitah/* or 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. *Yataatmano apramattasya dvaadashaahamabhojanam, paraako naama krichhroyam sarvapaapaapanodanah/ Ekaika hlaasayet pindam krishne shukle cha vardhayet, upasprishamstrishavanameta tchaandraayanaam smritam/ Etameva vidhim kritsnamaachared yavamadhyame, shuklapakshadiniyat ashcharansh chaan draayanam vratam/* or 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 'havisshaanna' during a month for 240 times are certain to reach chandra loka after his demise.

Chandraayana 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. [Vishnu Smriti by Maharshi Vishnu describes Gupta Paapaas very briefly: Prayaschittas for performing Gupta-Doshas or secret sins: Molestations of under-age or old women demand Ati Kruccha Vrata Brahmana hatya sin requires Aghamaharshana Snaana in a running water flow, Pranayama sixteen times, single meal a day for a month, daana of a milch cow and so on as above. Drinking spirituous liquor and stealing golden items require Aghamarshana Snaana and Gayatri Japa by a thousand a day for ten days. Illicit relationship with Guru's wife calls for fasting for three days, reciting Purusha Sukta and Praaschitta homa. In fact, Ashwamedha Yagnya removes all kinds of Maha Patakas. Even as a routine, Brahmanas are advised to perform aghamarshana snaana, pranayamas, Gayatri japa and paakayagnas daily as per Vishnu Smriti. Griha Sutras of Kaushika, Paraashara and Sankhyayana under-score, the need for Paaka Yagnas in favour of Devas, Pitrus, Manushyas, Bhutas and Atithis besides Baliharana.] A Brahmana should take baths three times a day and evenings and refrain himself from conversations with other women, 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. *Tapomulamidam sarvam daivamaanushakam sukham, tapomadhyam budhaih proktam tapo antam vedadarshibhih/ Braahmanasya tapo jnaanam tapah kshatrasya rakshanam, vaishyasya tu tapo vaartaa tapah shudrasya sevanam/ Rishayah samyataat maanah phalamuulaanila ashanaah, tapasaiva prapashyanti trailokyam sacharaacharam/* 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 vidwans. 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 yaginas 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 yagjnaanushtthaana, 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 suraapaana 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.

Yathaa mahaahradam praapya kshiptam loshtam vinashyati, tathaa dushcharitam sarvam vede trivriti majjati/ Richo yajunshi chaanyaani saamaani vividhaani cha, esha jneyastrivridvedo yo vedainam sa vedavit/ Adyam yat tryaksharam brahma trayee yasmin pratishthitaa, sa guhyonyastrivridvedo yastam veda sa vedavit/ or 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 what Dharma is all about and hence one has the outstanding title of being a VEDAVITH.

## Chapter 12:

1-126) *Chaturvarnyasya kritsnoyamukto dharmastvanaghah, karmanaam phalanirvrittim shansa nastattvatah paraam/ Sa taanuvaacha dharmaatmaa maharsheen maanavo bhriguh, asya sarvasya shrituta karmayogasya nirnayamm/Shubhaashubhaphalam karma manovaagdeha sambhavam, karmajaa gatayo nrunaamuttamaadhamamadhyamah/ Tasyaiha trividhasyaapi tryadhishtaanasya dehinah, dashalakshanayuktasya mano vidaat pravartakam/ Paradravyeshvabhidhyaanam manasaa nishthachittanam, vitadhaabhiniveshascha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchuturvidham/ Adattaanaamupaadaanam himsaa chaivaavidhaanatah, paradaaropasevaa cha shaareeram trividham smritam/ Maanasam manasevaayamupabhunkte shubhaashubham, vaachaa vaachaa kritam karma kaayeneva cha kaayikam/ Shareerajaih karmadoSshairyaati sthaavarataam narah, vaachikaih pakshimrigataam maanasairantyajaatitaam/ Vaagdandotha manodandah kaayadandastathaiva cha, yasyaite nihitaa buddhau tridandeeti sa uchyaate/ Tridandametannikshipya sarvabhuteshu maanavah, kaamakrodhau tu samyamya tatah siddhim niyachhati/ Yoasyaatmanah kaarayitaa tam kshetrajnam prachakshate, yah karoti tu karmaani sa bhutaatmochyate budhaih/ Jeevasamjnontaraatmaa anyah sahaajah sarvadehinaam, yena vedayate sarvam sukham dukkha cha janmasu/ Taavubhau bhuta samprriktau mahaan kshetrajna eva cha, uchchaavacheshu bhuteshu sthitam tam vyaapya tishthatah/ Asankhyaa murtayastasya nishpatanti shareeratah, uchchaavachaani bhutaani satatam cheshtayanti yaah/ Panchabhya eva maatraabhyah pretya dushkritinaam nrinaam, shareeram yaatanarththeyam*

anyadutpadyate dhruvam/ Tenaanubhuya taa aameeh shareerenaiha yaatanaah, taasveva bhutaatsu  
 praleeyante vibhaagashah/ Sonubhuyaasukhodarkaan doshaan vishayashngajaan, yapetakalmasho  
 abhyeti taavevobhau mahaujasau/ Tau dharmam pashyatastasya paapam chaatandritau saha, yaabhaam  
 praapnoti sampriktah pretyeha cha sukhaasukham/ Yadyaacharati dharmam sa praayasho adharmam  
 alpashah, taireva chaavrito bhutaih sarge sukhamuraashnute/ Yadi tu praayasho adharmam sevate  
 dharmamalpashah, tairbhutaih sa parityakto yaameeh praapnoti yaatanaah/ Yaamestaa yaatanaah  
 praapya sa jeevo veetakalmashah, taanyeva pancha bhuutaani punarapyeti bhaagashah/ Etaa  
 drishtvaasya jeevasya gateeh svenaiva chetasaa, dharmato adharmatashchaiva dharme dadhyaat sadaa  
 manah/ Sattvam rajastamashchaiva treen vidyaadaatmano gunaan , yairvyapyaimaan sthito bhaavaan  
 mahaan sarvaanasheshatah/ Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam  
 tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim  
 adetshaam sarvabhutaashritam vapuh/ Tatra yat preetisamyuktam kim chidaatmani lakshayet,  
 prashaantamiva shuddhaabham sattvam tadupadhaarayet/ Yyat tu duhkhasamaayuktam apreetikaramaat  
 manah, tad rajo prateepam vidyaat satatam haari dehinaam/ Yat tu syaan mohasanyuktamavyaktam  
 vishayaatmakam, apratarkyamavijneyam tamastadupadhaarayet/ Trayaanaamapi chaiteshaam gunaam  
 yah phalodayah, agryo madhyo jaghanyashcha tam pravakshyaamyasheshatah/ Vedaabhyaasastapo  
 jnaanam shauchamindriyanigrahaah, dharmakriiaatmachintaa cha saattvikam gunalakshanam/  
 Arambharuchitaa adhairyamasatkaaryaparigrahaah, vishayopasevaa chaajasram raajasam guna  
 lakshanam/ Lobhah svapnodhritih krauryam naastikyam bhinnavrittitaah, yaachishnutaah pramaadashcha  
 taamasam gunalakshanam/ Trayaanaamapi chaiteshaam gunaanaam trishu tishthataam, idam  
 saamaasikam jneyam kramasho gunalakshanam/ Yat karma kritvaa kurvanshcha karishyanshchaiva  
 lajjati, taj jneyam vidushaa sarvam taamasam gunalakshanam/ Yenaasmin karmanaa loke khyati  
 michhati pushkalaam, na cha shochatyasampattau tad vijneyam tu raajasam/ Yat sarvenechhati jnaatum  
 yanna lajjati chaacharan, yena tushyati chaatmaa asya tat sattvagunalakshanam/ Tamaso lakshanam  
 kaamo rajasastvartha uchyate, sattvasya lakshanam dharmah shraishthyameshaam yathottaram/ Yena  
 yastu gunenaishaam samsaraan pratipadyate, taan samaasena vakshyaami sarvasyaasya yathaa  
 kramam/ Devatvam saattvikaa yaanti manushyatvam cha raajasaa, tiryaktvam taamasaa nityamityeshaa  
 trividhaa gatih/ Trividhaa trividhaishaa tu vijneyaa gaunikee gatih, adhamaa madhyamaagryaa cha  
 karmavidyaavisheshatah/ Sthaavaraah krimikeetaashcha matsyaah sarpaah sakachhapaah, pashavashcha  
 mrigaashchaiva jaghanyaa taamasee gatih/ Hastinashcha turangaashcha shudraa mlechhaashcha  
 garhitaah, simhaa vyaaghraa varaahaashcha madhyamaa taamasee gatih/ Chaaranaashcha suparnaash  
 - cha purushaashchaiva daambhikaah, rakshaansi cha pishaachaashcha taamaseeshuttamaa gatih/  
 Jhallaa mallaa nataashchaiva purushaah shastravrittayah, dyutapaanaprasaktaashcha jaghanyaa  
 raajasee gatih/ Raajaanah kshatriyaashchaiva raajnam chaiva purohitaah, vaadayuddha pradhaanaa -  
 shcha madhyamaa raajasee gatih/ Gandharvaa guhyakaa yakshaa vibudhaanucharaashcha ye,  
 tathaivaapsarasah sarvaa raajaseeshuttamaa gatih/ Taapasaa yatayo vipraa ye cha vaimaanikaa  
 ganaah, nakshatraani cha daityaashcha prathamaa saattvikee gatih/ Yajvaana Rishayo Devaa Vedaa  
 jyoteenshi vatsaraah, pitarashchaiva saadhyaashcha dviteeyaa saattvikee gatih/ Brahmaa vishvasrijo  
 dharmo mahaanavyaktameva cha, uttamaam saattveekeemenaam gatimaahurmaneeshinah/ Esha sarvah  
 samuddishtastriprakaarasya karmanah, trividhastrividhah kritsnah samsaarah sarvabhautikah/  
 Indriyaanaam prasangena dharmasyaasevanena cha, paapaan sanyaanti sansaranavidvaanso  
 naraadhamaah/ Yaam yaam yonim tu jeevayam yena yenaiha karmanaa, kramasho yaati lokesminstat tat  
 sarvam nibodhata/ Bahun varshaganaan ghoraannarakaan praapya tatkshtayaat, samsaaraan, pratipady  
 -ante mahaapaatakinastvimaan/ Shvasukarakharoshtraanaam gojaavimrigapakshinaam, chandaala



pukkasaanaam cha brahmahaa yonimrichhati/ Krimikeetapatangaanaam vidbhujam chaiva  
 pakshinaam, him.sraanaam chaiva sattvaanaam suraapo braahmano vrajet/ Luutaa.ahisarataanaam cha  
 tirashchaam chaambuchaarinaam, himsraanaam cha pishaachaanaam steno viprah sahasrashah/  
 Trinagulmalataanaam cha kravyaadaam danshtrinaamapi, krurakarmakritaam chaiva shatasho  
 gurutalpagah/ Himsraa bhavanti kravyaadaah krimayomedhyabhakshinah, parasparaadinah stenaah  
 pretyaantyaastreenishevinah/ Sanyogam patitaigatvaa parasyaiva cha yoshitam, apahritya cha viprasvam  
 bhavati brahmaraakshasah/ Manimuktaapravaalaani hritvaa lobhena maanavah vividhaani cha  
 ratnaani jaayate hemakartrishu/ Dhaanyam hritvaa bhavatyaaakuh kaansyam hamso jalam plavah,  
 madhu damshah payah kaako rasam shvaanakulo ghritam/ Maamsam gridhro vapaam madgustailam  
 tailapakah khagah, cheereevaakastu lavanam balaakaa shakunirdhih/ Kausheyam tittiriritvaa kshaumam  
 hritvaa tu dardurah, kaarpaasataantavam krauncho godhaa gaam vaaggudo gudam/ Chuchhundarih  
 shubhan gandhaan patrashaakam tu barhiah, shvaavit kritaannam vividhamakritaannam tu shalyakah/  
 Bako bhavati hritvaaagnim grihakaaree hyupaskaram, raktaani hritvaa vaaansi jaayate jeevajeevakah/  
 Vriko mrigaibham vyaaghroshvam phalamulam tu markatah, streem vrikshah stokako vaari yaanaanyu -  
 shtrah pashunajah/ Yad vaa tad vaa paradravyamapahritya balaannarah, avashyam yaati tiryaktvam  
 jagdhvaa chaivaahutam havih/ Striyopyetena kalpena hritvaa doshamavaapnuyuh, eteshaameva  
 jantunaam bhaaryaatvamupayaanti taah/ Swebhyah svebhyastu karmabhyashchyutaa varnaahyanaapadi,  
 paapaan samsritya samsaaran preshyatam yaanti shatrushu/ Vaantaashyulkaamukhah preto vipro  
 dharmaat svakaachchyutah, amedhyakunapaashee cha kshatriyah kataputanah/Maitraakshajyotikah  
 preto vaishyo bhavati puyabhuk, chailaashakashcha bhavati shudro dharmaat svakaachchyutah/ Yathaa  
 yathaa nishevante vishayaan vishayaatmakaah, tathaa tathaa kushalataa teshaam teshupajaayate/  
 Tebhyaasaat karmaaam teshaam paapaanaamalpabuddhayah, sampraapnuvanti dukkhaani taasu  
 taasviha yonishu/ Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana  
 cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa  
 taapaan kumbhipaakaanshcha daarunaan/ Sambhavaanshcha viyoneeshu dukkhapraayaasu nityashah,  
 sheetapaabhighataanshcha vividhaani bhayaani cha/ Asakrid garbhavaaseshu vaasam janma cha  
 daarunam, bandhanaani cha kaashthaani parapreshyatvameva cha/ Bandhupriyaviyogaanshcha  
 sanvaasam chaiva durjanaih, dravyaajarjanam cha naasham cha mitraamitrasya chaarjanam/ Jaraam  
 chaivaaprateekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanaan mrityumeva cha  
 durjayam/ Yaadrishena tu bhaavena yad yat karma nishevate, taadrishena shareerena tat tat phalam  
 upaashnute/ Esha sarvah samuddishtah karmanaam vah phalodayah, naihshreyasakaram karma  
 viprasyedam nibodhata/ Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa  
 cha nihshreyasakaram param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim  
 chitshreyaskarataam karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param  
 smritam, tadhyagryam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam  
 karmanaam pretya chaiha cha, shreyaskarataam jneyam sarvadaa karma vaidikam/ Vaidike karmayoge  
 tu sarvaanyetaanyasheshatah, antarbhavanti kramashastasminstasmin kriyaavidhau/  
 Sukhaabhyudayikam chaiva naihshreyasikameva cha, pravrittam cha nivrittam cha dvididham karma  
 vaidikam/ Iha chaamutra vaa kaamyam pravrittam karma keertyate, nishkaamam jnaanapurvam tu  
 nivrittamupadishyate/ Pravrittam karma sansevyam devaanaameti saamyataam, nivrittam sevamaanastu  
 bhutaanyatyeti pancha vai/ Sarvabhuteshu chaatmanam sarvabhutaani chaatmani, samam  
 pashyannaatmayaajee svaaraajyamadhigachhati/ Yathoktaanyapi karmaani parihaaya dvijottamah,  
 aatmajnaane shame cha syaad vedaabhyase cha yatnavaan/ Etad hi janmasaaphalyam braahmanasya  
 visheshatah, praapyaitat kritakrityo hi dvijo bhavati naanyathaa. Pitridevamanushyaanaam

vedashchakshuh sanaatanam, ashakyam chaaprameyam cha vedashaastramiti sthithi/ Yaa vedabaahyaah smritayo yaashcha kaashcha kudrishtayah, sarvaastaa nishphalaah pretya tamonishtaa hi taah smritaah/ Utpadyante chyavante cha yaanyatonyaani kaani chit, taanyarvaakkaalikataaya nishphalaanyanritaani cha/ Chaaturvarnyam trayo lokaashchatvaarashcha -ashramaah prithak, bhutam bhavyam bhavishyam cha sarvam vedaat prasidhyati/ Shabdah sparshash cha rupam cha raso gandhashcha panchamah, vedaadeva prasuyante prasutirgunakarmatah/ Bibharti sarvabhutaani vedashaastram sanaatanam, tasmaadetat param manye yatjantorasya saadhanam/ Senaapatyam cha raajyam cha dandanetritvameva cha, sarvalokaadhipatyam cha vedashaastravidarhati/ Athaa jaatabalo vahnirdahatyaaardraanapi drumaan, tathaa dahati vedajnah karmajam doshamaat -manah/ Vedashaastraarthatattvajno yatra tatraashrame vasan, ihaiva loka tishtthan sa brahmabhuyaaya kalpate/ Ajnebhya granthinah shreshthaa granthibhyo dhaariNo varaah, dhaaribhyo jnaaninah shreshthaa jnaanibhyo vyavasaayinah/ Tapo vidyaa cha viprasya nihshreyasakaram param, tapasaa kilbisham hanti vidyayaamritamashnute/ Pratyaksham chaanumaanam cha shaastram cha vividhaa agamam, trayam suviditam kaaryam dharmashuddhimabheepsataa/ Arsham dharmopadesham cha vedashaastraavirodhinaa, yastarkenaanusandhatte sa dharmam veda naitarah/ Naihsreyasamidam karma yathoditamasheshatah, maanavasyaasya shaastrasya rahasyamupadishyate/ Anaamnaateshu dharmeshu katham syaaditi ched bhavet, yam shishtaa braahmanaa bruyuh sa dharmah syaashakitat/ Dharmenaadhigato yaistu vedah saparibrinhanah, te shishtaa braahmanaa jneyaah shrutipratyaksha hetavah/ Dashaavaraa vaa parishadyam dharmam parikalpayet, tryavaraa vaaapi vrittasthaa tam dharmam na vichaalayet/ Traividyo hetukastarkee nairukto dharmapaathakah, trayashchaashraminah purve parishat syaad dashaavaraa/ Rigvedavid yajurvedcha saamavedavideva cha, tryavaraa parishadjneyaa dharmasanshayanirnaye/ Ekopi vedavid dharmam yam vyavasyed dvijottam ah, sa vijneyah paro dharmo naajnaanaamuditoyutai/ Avrataanaamamantraanaam jaatimaatropajeevinam, sahasrashah sametaanaam parishattvam na vidyate/ Yam vadanti tamobhuta murkhaa dharmam -matadvidah, tatpaapam shatadhaa bhutvaa tadvaktreenanugachhati/ Etad vobhihitam sarvam nihshreyasakaram param, asmaadaprachyuto viprah praapnoti paramaam gatim/ Evam sa bhagavaan devo lokaanaam hitakaamyayaa, dharmasya paramam guhyam mamedam sarvamuktavaan/ Sarvamaatmani sampashyet satchaasatcha samaahitah, sarvam hyaatmani sampashyannaadharme kurute manah/ Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyesham karmayogam shareerinaam/ Kham samniveshayet ksheshu cheshtaanaspashanani, paktidrishtyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/ Prashaasitaaram sarveshaamaneeyaan samano -rapi, rukmaabham svapnadheegamyam vidyaat tam purusham param/ Etameke vadantyagnim manumanye prajaapatim, indrameke pare praanamapare brahma shaashvatam/ Esha sarvaani bhutaani pancaabhivyaapya murtibhih, janma viddhi khayayi nityam samsaarayati chakravat/ Evam yah sarvabhuteshu pashyatyaatmaanam aatmanaa, sa sarvasamataametya brahmaabhyeti param padam/ Ityetan maanavam shaastram bhriguproktam pathan dvijah, bhavatyaaachaaravaannityam yatheshtaam praapnuyaad gatim/

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 prayaschitta 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 poisitive 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: *Paradravyeshvabhidyhaanam manasaa nishthachittanam, vitadhaabhiniveshascha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchuturvidham/* or 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. *Maanasam manasevaayamupa - bhunkte shubhaashubham, vaachaa vaachaa kritam karma kaayeneva cha kaayikam/* or 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 outcastes 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 not 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 'Samaaya 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. [Chhandogya Upanishad vividly explains vide V.x.1-8 as follows: V.x.1-2) *Tadya itham viduh, ye chemeranye shraaddha tapa iti upaaste, terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanaah panthaa iti/* ( There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara paksham apara pakshaad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhipraapnuvanti/* ( However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) *Maasebhyah pitru lokam, pitru lokaad aasham, akaashat chandra –masam, esha Soma raaja, tad Devaanaam annam, tam deva bhakshyniti/* (When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) V.x.5) *Tasmin yaavat sampaatam ushivathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* ( Once ‘yaavat sampaatam’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) *Abhram bhutwaa megho bhavati megho bhutwaa pravarshti taiha veehiyavaa oshadhivaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/* (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/* (Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/* ( As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Thus regarding the Northern and Southern

Paths or of Deva Yaana and Saamanya Yaana is clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) *Stheno hiranyasya suraam pibhascha, Gurostalpam aavasana Brahma haa chaete patani chatvaarah, panchamah chaaram staih/* ( Stealing gold, drinking wine, sharing the bed of one's Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!)]

Back to Manu Smriti of 12.18, 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 lives 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 gunas whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetshaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the 'Gunas' 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 'Sattvam Jnaanam tamojnaanam raagadveshau rajah smritam' explains the role of virtue in popularising the total negation of 'raaga-dweshas' for immunity.

[Hence the Brihadaraanyaka Upanishad, vide I.iii.28 viz. *Asato maa sadgamaya, Tamasomaa Jotirgamaya, mrityormaa, Jyorigamaya; sa yadaahaasato maa sadgameyeti, mrityormaa asat, sadamritam, mrityormaa gamaha, amritam maa kurvite evaitadaaha, tamasomaa jyotirgamayeti, mrityurvai tamah, Jyotirammrityormritamritamtyormmritam gamah amritam maakurvityevaitadaah;tamasio maa jyotirgamayeti,mrityormaamritam,mrityormaamritam kurvatyevaitadaah;mrityormaamritam gamayeti, maatraanaatraa tirohitam ivaasti, atha yaanitarani stotraani teshwaatmanennaadyamaagaayeet; tasmaad u teshovaram vrineeta yam kaamam kaamayate tamaagaayati; taddhakaalloka jiid eva 'naa haiva lokyaataayaa aashasti ya yetamedaad saama veda/* (Repetition of hymns in Abhyaroha or Pavamaanas is done now in Saama Veda ; the repetition as follows: Lead me from evil to goodness ie. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya - garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality ! ) ]

The three main kinds of 'jnaana' or of pure joy-tranquility-and total radiance are of Liberation and 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!

*Vedaabhyaasastapo jnaanam shauchamindriyanigraha, dharmakriyaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasaatkaaryaparigraha, vishayopasevaa chaajasram raajasam guna lakshanam*/or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrha, 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 at once in respect of good-indifferent-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. *Devatvam saattvikaa yaanti manushyatvam cha raajasaa, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or 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, mlechhas, 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, Nakshatras 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 seriatim 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; brahmas as pretas surviving on the omitted foods, kshatriyas as 'katputana' pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshaghyotika 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! *Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daarunaan/* or the despicable beings cursed even for dereliction of varas 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. [Narakaas: Underneath the Paataalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhakshya, Puyavbaha, Vahnijwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice

dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana]

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. Moreso 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. *Jaraam chaivaaprataekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanaan mrityumeva cha durjayam/* 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 aspiratins and achievements are to be discussed hence. *Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagyam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaiha cha, shreyaskarataram jneyam sarvadaa karma vaidikam/* or Vedaabhyasa, Tapas, Jnaana, Indriya nigrha, 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 unfailing 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 departure 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, vaanaprastha and sanyasa, besides the bhuta-bhavya-bhavishtas. 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 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, charuraashramas 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’. *Ajnebhyo granthinah shreshthaa granthibhyo dhaariNo varaah, dhaaribhyo jnaaninah shreshthaa jnaanibhyo vyavasaayinah/ Tapo vidyaa cha viprasya nihshreyasakaram param, tapasaa kilbisham hanti vidyayaamritamashnute/* or 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 ‘angushtaana’ 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 ‘shastra 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 anushtthaana’ should most certainly hit the bull’s eye as per an expression. In this manner Bhagavan Manu has declared the ‘goodha nibandhanas’ to mankind; *Dharmenaadhigato yaistu vedah saparibrinhanah, te shishta braahmanaa jneyaah shrutipratyaksha hetavah/ Dashaavaraa vaa parishadyam dharmam parikalpayet, tryavaraa vaaapi vrittasthaa tam dharmam na vichaalayet/* or Nishtha braahmanas should be fully conversant 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 popularise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaaya Shastra Exponents, Meemamsaka Tarkavaadis, Nirukta Vaadis, Dharma Shastra veds, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprasthaas 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 'anushthaana' 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. *Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyesham karmayogam shareerinaam/* or 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. [Kathopanishad explains from I.iii.3-12) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/* ( This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathih//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri -yaani vashyaani sadashvaa iva saarathih// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//* (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths! ) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam/ Indriyebhyah paraahyaarthaa, arthebhyascha param manah, manascha paraabuddhir buddheraatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/* (A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the 'arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat' or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit'' or the Culmination, Subtle, and Purusha the Supreme or nothing there

beyond!)] Now, what is Antaratma is made of? It is defined by Manu Smriti: *Kham samniveshayet kheshu cheshtaanaspashanani lam, paktidrishtyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/* 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 ornamented '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 indeed what Bhrgu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the keen observers of 'Shubhaacharas' they should be well qualified to achieve their aspiration of Paramagati Praapta!

**Samaapti :** *Esha sarveshu butheshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa suksmayaa suksma 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 had to be a 'tadaatmya' or fusion of the two entities!)

## ANNEXTURE ON GO MAATA

Cow is also an animal, but... a cow has many specialities that no other animal (not even human beings) These are some truths about go-matha. If a cow eats something poisonous by mistake, and we drink its milk, will we fall ill? To find out, one cow was regularly fed a particular quantity of a poison every day. After 24 hours, its blood, urine, dung and milk were tested in a lab to check where the poison could be found. In this way, the tests were done not for 1 or 2 days, but continuously for 90 days in All India Institute of Medical Sciences (AIIMS) New Delhi. The researcher did not find any trace of poison in milk, blood, urine or dung of that cow. Then where did this poison fed for 90 days go? Just like Lord Shiva held poison in his throat, the go-matha hid the entire poison in her throat. This is a special quality that no other animal has. This is the only creature that inhales oxygen and also exhales oxygen. Cow milk has the quality of countering poison. There are diseases that medical science has not yet understood; urine

of Go-matha has the power to cure them. If cow-ghee and rice are cooked together, two powerful gases called ethylene-oxide, propylene-oxide are released. Propylene-oxide is the best gas used for creating artificial rain. Cow-urine is the world's best killer of microbe. With medicines made using cow dung and cow urine, stomach-related ailments can be cured. We can save ourselves from radio-waves by plastering the home floors and area outside home with cow-dung. Cow-dung has the power to destroy the microbes causing cholera. If 10 grams of cow-ghee is put in fire (yagnya), 1 ton of oxygen is generated. Cow-urine is as sacred as Ganga jal. Before providing the holy cow her sacred place in the society, it is important to know about her spiritual and scientific glory. Or otherwise it would be like having a blank cheque but not realizing the cheque's value. Therefore here we are briefly discussing about the holy cow's divine glory. In India cow is a culture. Gaay (Cow), Gopal (lord Krishna), bhagavad gita (Lord Krishna's discourse), gayatri (The vedic mantra) and ganga (the holy river) are considered to be the breath of spiritually living India. From ancient times Hinduism has provided a mother status to the divine cow, and cow is always considered as holy and sacred. The womb of the cow is considered to be heaven. And the place where she stands is sacred. In Hinduism there is a strong belief that by worshipping the holy cow one gets the grace of all 33 crore Gods and Goddesses, and that's the reason why cow is worshipped till today. Cow is also known as 'kamdhenu' (the wish fulfilling mythical mother). The foam from cows milk is equal to Amrut. Cow is the ladder to climb to heaven. She can provide all the happiness that one can think of from this world and the next world. From time immemorial, India knows about the glory of the holy cow, and in our Vedic texts there are various stories regarding God's birth to protect the Sacred Cow. The special position that the cow enjoys in Hinduism developed during the period of Lord Krishna. Due to Lord Krishna's devoutness and love for cow, various names like Govind, Gopal are always being associated with him. Not only this Krishna also dedicated his childhood and teenage for the service of the holy cow. Cow is sacred because Krishna himself was fond of its milk and, no other milk provides the nutritional and other qualities that cow's milk provides. In the Srimad-Bhagavatam, Govardhan Hill is glorified as the best devotee because of supplying water, soft grass, caves, fruits, flowers, and vegetables to Krishna, Balarama, the cowherd boys, and the cows. Lord Shiva can always be seen with the snow-white bull named Nandi who is considered as Lord's vehicle, Nandi can be seen at the entrance to the Shiva temples. Nandi represents Dharma and stood for the salvation of departed soul on the other side of death. Bull is a symbol both of power and ignorance which suggests that Lord Shiva removes ignorance of his devotees and gives them the power of wisdom. In Sanskrit a bull is called "Vrishabha" which also means "righteousness". The Nandi bull beside Lord Shiva indicates that He is the eternal companion of righteousness. Lord Ram's forefather king Dilip himself went to the forest to serve the cow. Even today because of this great devotion in Hinduism cow is considered to be adorable. Cows are the goddesses of the gods and the refuge of all auspiciousness. Cow has all pantheons' beatific element. Demigods also use to worship the holy cow. In fact because of the cow's qualities she is regarded as mother in our tradition. In India a religious day starts with cow's worship. She has her own prominence in various religious festivals. Especially festivals like Diwali and Sankranti are cow related celebrations. Cow related products are required in various rituals. Cow is thus an integral part of our lives.

#### Gavo Vishwasya Matharah (Cow is the mother of the universe)

Cow is a cultured mother. The mother that gives birth to a child feeds the child on her milk till the initial stages of the childhood but cow is such a mother who feeds us the entire lifetime. At the time of death also, cow curd is provided to the dead. She is mother, she is grandmother, and she is great-grandmother too. She feeds everyone on her milk. She is the mother of entire world. She protects us. In night at one

place thief came, then at that time cow broke the rope and chased the thieves and made them run away. She protects us like a mother, she nourishes us like a mother, and also gives us her love and affection like a mother. By remembering the mother cow one's conscience gets refined. By affectionately rubbing, petting, stroking a cow one gets recovered from incurable diseases, if you understand and think it is fair, then do it yourself and see the result. By protecting the cows, we are naturally protected.

Nowadays people have stopped knowing about cow's glory. By cow's blessing both this world and the next world gets improved. By mother cow's grace impossible becomes possible. A cow has a unique power, if one delights them, and keeps them convinced, then they give pleasure by all means and protects everyone. If one honestly care for cows and protects them then there will be no shortage of any resources for their upkeep and maintenance, just do it wholeheartedly and you can see the result by yourself. If we keep one or two cows in our house's backyard then very easily they will be taken care of. Nowadays people's sentiments have really diminished regarding cows. Mother cow bestows all four – Dharma, Artha, Kaama, Moksha. The medicines made out of cow urine have significant benefits. If someone hurts the cow, then he himself gets hurt. Gather up all the green vegetable peel off, remnants left after sieving wheat and other Green grass fodder, Barley mixed with water, etc. One should always think about the ways in which the cows can be pleased, Thing is limited sense is limitless By this service you will attain salvation. Do not sell your cows, or else she will end up her life in the slaughter house. It is difficult to take care of thousands of cows in one place, but if all householders keep at least one of them, then the cows can be protected easily. It is a great sin to inject a cow for milk. Such milk should not even be consumed. (From summary of discourse in Hindi on October 28, 1998 at 8:30 a.m. by Swami Ramsukhdasji. )

The mantras used for Vedic rituals such as Swaha and Vashat without which no Vedic rites are complete are eternally established in cows. Cows are the fruit of all Vedic rituals because all Vedic rituals are dependent upon the ghee from cows for the performance of sacred rituals which benefit all of the creation. Thus the protection of cows is the greatest dharma or eternal duty for all living beings. There are many textual evidence in the Vedas where the mother cow has been glorified saying it needs to be worshipped, and the Vedas prescribe punishment for the cow's butcher. Here we are discussing a few of those spiritual texts :-Cows are the path to heaven, they are worshipable even in heaven. Cows grant a desirable objects, therefore there is nothing superior to the cows. यः पौरुषेण क्रविषा समंक्ते यो अश्वेन पशुना यातुधानः । ये अघ्न्याये भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्चः Fire god ! with your flames please burn the heads of those demons who eat the meat of humans and animals like:- horse and cow, and those who steal cows' milk. (Rik Samhita 87 – 161) प्रजापतिर्मह्यमेता रराणो विश्वेदेवैः पितृभिः संविदानः । शिवाः सतीरुप नो गोष्ठमाकस्तासां वयं प्रजया संसदेम ॥ May the supreme Lord, complemented by all the Gods, create auspicious and spacious cowsheds for our happiness and populate them with cows and calves. Let us rejoice the cow-wealth and contend by serving those cows. (Rik Samhita 10 – 169 – 4) Without giving a portion of our wealth in charity enjoying our wealth is merely eating a sin. To become free from this sin service to cows is the best, natural and easiest means. सा विश्वायूः सा विश्वकर्मा सा विश्वधायाः । Cow would augment the life span of the sages involved in the yagya and the organizers of the yagya. Cow coordinates all the rituals of yagya. By providing offerings like milk, cow nourishes all the Demigods of the yagya.

(Shulka Yajurveda 1-4) आ गावो अगमन्नुत भद्रकमन् सीदंतु गोष्मेरणयं त्वस्मे । प्रजावतीः पुरुरूपा इह स्स्युरिन्द्राय

पूर्वीरुप्सोदुहानाः ॥यूयं गावो मे दयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् । भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥ Mother Cow! With your milk and ghee you make the physically weak strong, and nurture the sick to good health. With your sacred voice, you purify our homes. Your glory is discussed in gatherings. (Atharva Veda 4-21-11)

गोषु भक्तिश्च लभते यद् गदिच्छति गावयः ।  
स्त्रियोदीय भक्त्या या गोषु ताश्च कामगवाङ्मुखः ॥  
पुत्रार्थी लभते पुत्रं कन्यार्थी ताम्रवाम्बुजात् ।  
धनार्थी लभते धनं धर्मार्थी धर्ममाप्नुयात् ॥  
विद्यार्थी चाप्नुयाद् विद्यां सुखार्थी प्राप्नुयात् सुखम् ।  
न किंचिद् दुर्लभं यैव गवां भक्तयः भारत ॥  
(महा.अनु. ८.३.१०-१२)

Oh Bharata, a person devoted to cows attains whatever he desires. Women also who are devoted to cows get their wish fulfilled. A person desiring son gets a son, one desiring daughter gets daughter, one desiring wealth gets wealth, one desiring religion attains religion, a student gets education and one desiring happiness gets happiness. There is nothing unachievable for a servant of cow.

वशां देवा उपजीवन्ति वशां मनुष्या उप । वशेदं सर्वं भवतु यावतु सूर्यो विपश्यति ॥ The Gods and men survive on cow products. Till the Sun shines, the universe will have Cows. The whole universe depends on the support of cow. (Atharvana Veda 10-10-34)

सा नो मन्त्रेषुमूर्जम् दुहाना । धेनुर्वा गस्मानुष सुष्टुतैतु ॥ She is Kamadhenu – the divine cow that satisfy our desires. Her body is of a cow and face is of a woman. She was born before the amrutha when the ocean was churned. Her hair exudes fragrance. From her udder she showers Dharma, Artha, Kama and Moksha. She is an abode to self-knowledge, and a shelter for:- Sun, Moon and Fire God. All the Gods and the living beings depend on her. She provides us with food and supreme knowledge even when we mildly pray. Let her be near us.

The Brahma Vidya, which grants supreme bliss is compared to the Sun. Similarly the firmament, can be compared with an ocean and earth to Indra but the cow, which does unlimited welfare to human, cannot be compared to anything cow is without any comparison. Indeed there is no other being like a cow, which does welfare to human beings.

पीतोदका जग्धतृणा दुग्धदेहा निरिन्द्रियाः । आनंदा नाम तेलोकस्तान् स गच्छति ता ददत् ॥ These cows have eaten grass and have taken water. They have been milked. They are past reproductive age. One who donates these old cows will go to place of darkness devoid of pleasures. Instead of them donate me. (Kathopanishat – Nachiketa tells sage Vajashravas during Vishwajit Yaga)

गोकुलस्य तृषार्तस्य जलार्थं वसुधाधिपः । उत्पादयति यो विघ्नं तं विद्याद्ब्रह्मघातिनम् ॥ Obstructing provision of water to thirsty cows should be considered equal to the sin of killing Brahmins. (Mahabharata, Anushasana Parva 24-7)

Divine doctrine of Vedas directs that, if one aspires to have all kinds of luxury and comforts of the material worldly life, one should prominently serve the cow.

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।न चासां मांसमश्नीयाद्गवां पुष्टिं तथाप्नुयात् ॥

Do not hesitate to consume cow urine and cow dung – they are sacred. But one should never eat the cow meat. A person becomes stronger by consuming Panchagavya. (Mahabharata, Anushasana Parva 78-17)

गावो ममाग्रतो नित्यं गावः पृष्ठत एव च ।गावो मे सर्वतश्चैव गवां मध्ये वसाह्यहम् ॥

Let there be cows in front of me, behind me and all around me. I live with the cows. (Mahabharata, Anushasana Parva 80-3)

पितरो वृषभा जेया, गावो लोकस्य मातरः । तासां तू पूजया राजन् पूजिताः पितृदेवताः ॥

one should understand that the bull are the father of the world and cow are the mother of the world, and by worshipping them all the ancestors and demigods get worshipped. (Mahabharata)

दानानामपि सर्वेषां गवां दानं प्रशस्यते । गावः श्रेष्ठाः पवित्राश्च पावनं ह्येतदुत्तमम् ॥

Donation of cows is superior to all others. Cows are supreme and sacred. (Mahabharata, Anushasana Parva 83-3)

पार्थो वत्सः सुधीर्भोक्तादुग्धं गीतामृतः महत् ॥Bhagavad-Gita is the essence of Upanishads. It is like a cow whom Srikrishna milks. Arjuna is like a calf. The learned devotees are drinking the ambrosial milk of Bhagavad-Gita.

गौर्मे माता वृषभः पिता मे दिवं शर्म जगते मे प्रतिष्ठा ।Cow is my mother and ox my father. Let the pair bless me with happiness in this world and bliss in heaven. I depend on cow for my life – thus stating one should surrender to cow.

गावो बंधुर्मनुष्याणां मनुष्याबांधवा गवाम् / गौः यस्मिन् गृहेनास्ति तद्बंधुरहितं गृहम् ॥Cows are the abode of the Goddess of wealth. Sins don't touch them. There exists a fine relationship between man and cow. A home without a cow is like one without dear ones. (Padmapurana)

वागिन्द्रियस्वरूपायै नमः ।वाचावृत्तिप्रदयिन्यै नमः ॥अकारादिक्षकारांतवैखरीवक्स्वरूपिण्यै नमः ॥By the service of the cow and consuming cow products, awareness and spirit, both enhance. (Atri Samhita 310)

यन्न वेद्वनिध्यांतं न च गोभिरलंकृतम् ।यन्नबालैः परिवृतं श्मशानमिव तद्गृहम् ॥The house where Vedas are not chanted, where cows are not seen and where children are not around is like a graveyard. (Vishnusmriti)

गोमूत्रगोमयं सर्पि क्षीरं दधि च रोचना ।षडंगमेतत् परमं मांगल्यं सर्वदा गवाम् ॥Cow's urine, dung, milk, ghee, curd and goroohana – these six are the most auspicious products.

The name for cow in the Vedas is known as aghnya which means inviolable. Another name is ahi which means not to be killed and another is aditi which means never to be cut into pieces. The Aghnya cows

which are not to be killed under any circumstances may keep themselves healthy by use of pure water and green grass, so that we may be endowed with virtues, knowledge and wealth. (Rigveda 1.164.40 or Atharv 7.73.11 or Atharv 9.10.20 . The aghnya brings us health and prosperity. (Rigveda )There should be excellent facility for pure water for Aghnya Cow. (Rigveda 5.83.8)"The divine doctrine of the Vedas directs us that if one aspires to obtain all the luxuries and comforts available in the material realm, one should serve the cow with great attention." She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia. I address to men of wisdom -- kill not her, the sinless inviolate cow.- The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her.- May cows come and bring us good fortune; let them stay in our cowsheds and be content in our company. May many colored cows bring here prolific milk for offerings to the resplendent Lord at many dawns.- The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshiper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. - Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men.- Let not the cows fall a victim to the arrogant, dustspurning war-horse. Let them not fall into the hands of a butcher or his shop. Let the cattle of the man, the householder, move about freely and graze without fear. - May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself --the Lord whose blessings we crave for, with head and heart.- O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony.- May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you.- O resplendent Lord, a giver of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows.

Yajur Veda 13.49 :-Do not kill cows and bulls who always deserve to be protected.

"The cow is illustrious and inviolable, therefore do not slay her (Yajurveda 13.42). Yajurveda 23.48:-

“Brahman can be said to be effulgent like the sun, the outer space can said to be vast like the ocean, the earth can be said to be showering all benedictions of life like Indra showers rains, but a cow’s motherly nature cannot be compared to anything or anyone. There is no mother like the cow.”

The cow is inviolable and she yields ghee for the people, therefore do not slay the cow,

(Yajurveda13.49)". "O cow you are adorned by all men and god who desire possessing you. You are like Adits not poor; give us ample milk. You should never be killed and you are truly great. You have a lot of names. You have been invoked to our Yagna. You must make the gods aware about our beautiful Yagna immediately. (Yajurveda 8.43)The one who protects and sustains hundreds and thousands, one who is the fountain of milk, one who supplies people with milk , one who is aditi[ who ought not to be cut into pieces] do not torture such cow in this world [yajurveda 12.49]

According to Atharva-Veda :- “Cow is the mother of Rudras, daughter of the Vasus, sister of the Adityas and reservoir of nectar. I have preached this to every thoughtful person and told that “do not kill the



‘innocent’ and ‘never to be killed’ cow. In the Atharva-Veda, it is said that cow’s milk helps overcome debility and regain lost physical and mental health. It promotes intelligence.

According to Garuda Purana:- those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha.

#### Padma Purana

“A person who daily touches a cow after taking bath becomes liberated from all sinful reactions. Those who smear themselves with the dust from the hooves of the cow are said to have taken bath in all holy places. Such people become free from all types of sin.” — Padma Purāna, Sristi Khanda 57.165

The Agnipuran says that :- the cow is a pure, auspicious animal. Looking after a cow, bathing it and making it eat and drink are commendable acts. Cow dung and urine are said medicinal properties. The milk, curd, butter and ghee are all used in religious ceremonies. Whoever offers a morsel of food to the cow before eating attains salvation. Whoever gives a cow in charity benefits the whole family. Wherever a cow lives the place becomes pure. The touch and care of cows absolves one of sins.

In the Agni Purana, Dhanvantari said to Acharya Susruta: “To care and to bathe the cow is like cleansing ones sinful reactions.”

According to Gavopanisad:- “Cows are the cause of obtaining the topmost grains, they are the bestowers of the pure ghee offered to the demigods in sacrifice. The svaha and vasat-karas both are dependent on the cows.”

According to the Gavopanisad: “One should see, offer obeisances to, and circumambulate the cow. By doing so, one is supposed to have circumambulated the entire earth with its seven islands. The cow is the mother of all. She gives happiness to everyone. People who desire prosperity should daily circumambulate the cow.”

In the Markandeypuran, it is said that :- the welfare of the world depends upon the cow. The back of the cow is symbolic of the Rig-Veda, the body of Yajur-Veda, the mouth of Sam-Veda, the neck of the household deity and the good deeds and the soft body hair are like the mantras. Cow dung and Urine give peace and good health. Wherever a cow lives the virtues are never wasted. A cow always promotes contentment.

In the Vishnumriti, it is said that :- the land on which cows live is pure. Cows are pure and auspicious. They promote the welfare of mankind. They help make a Yagya successful. By serving Cows one gets rid of sins. Their dwelling is like a pilgrimage. One becomes virtuous through reverence of cows.

In the Skandpuran, it is said that cow dung purifies the courtyard and temple.

In the Bhagavad Gita, shri Krishna said, “Amongst cows, I am Kamdhenu”. In the Mahabharata, it is said that a cow given in charity becomes like kamdhenu through its virtues and returns to the donor in the next birth. Through her virtues the cow protects the donor from the darkness of hell just as air protects and guides a boat from sinking and helps it steer through the vast ocean of life. Just as a mantra acts like a medicine to destroy disease, in the same way a cow given in charity to a good person protects one from all sins.

In the Mahabharata, Kurmpuran, Yagyavalkya Smriti and several other religious texts, it is said that whoever gives a cow in charity shall always be happy and content and attain heaven after death. It is

believed that after death, before heaven one reaches Vaitarni River. To cross it one can hold the tail of the cow and finally reach heaven.

In the Visnu-dharmottara it is said that :- One should provide the best possible care and comfort for the cows. If possible, one can arrange for the purchase and transport of dry and green grass for the cows. One can purchase suitable land for the grazing of the cows. One can arrange for providing salary for the workers in the cow-sheds. One should never compromise on the quality of construction of a cow-shed, one should never stop a cow from drinking or eating. One should not treat a cow like other ordinary animals. One should never use the grazing land of the cows for any other purpose and thus deprive the cows of grazing. On ploughing the land used for the grazing of cows with a plough or other instruments one is punished to suffer in terrible hell for the duration of 14 manvantaras.

In the Brihat Parasara-smriti, it is written: “Simply by eating grass, the cow give us milk. From milk, ghee is produced by which demigods become satisfied. So how can one neglect the cow ? Simply by her association, a person becomes purified. By serving her, one achieves unlimited wealth, and by donating cows, one can transfer himself to heaven. There is no wealth superior to the cow. All the demigods reside in different parts of her body. By serving the cow with devotion, Lord Hari becomes pleased. Her milk nourishes human beings. How can such a cow not be worshipable.” The Gomati-vidya by Parasurama says: “Wherever the thirsty cow drinks water from, that body of water is as good as the Ganga, Yamuna, Sindhu, or Sarasvati. In the body of the cows, all holy places and rivers are present. Lakshmi-devi resides in cow dung. Simply by the cow’s touch and sight, she purifies all living entities. Among all purified objects, she is most pure, and among all auspicious objects, she is the most auspicious.”

In the Srimad-Bhagavatam 3.16.10, Krsna Himself states, “The brahmanas, the cows, and the defenseless creatures are My own body. Srimad-Bhagavatam Purana “The principal sign of Kali-yuga is that lower class sudras, or men without brahminical culture and spiritual initiation will be dressed like administrators or kings and the main business of such rulers will be to kill the innocent animals—especially the cows and bulls who shall be unprotected by the bona fide vaisyas.” (SB 1.17.1, purport)

According to the Scriptures among 84 lakh species of life sacred cow is the only creature of Lord whose feces and urine is virtuous and acts as purifier, and it is believed that by worshipping the holy cow one gets the grace of all 33 crore demigods. And that’s the reason why cow is worshipped till today. During the Vedic period the riches of a householder was counted in terms of the cow he maintains. A normal ranked householder maintains a herd of one hundred cows. And the rich householder is the one who maintains a herd of thousand cows and they were being addressed as. Earlier it was essential to maintain cows at home and there are several reasons behind this: -By serving the cows virtue is increased and sins are destroyed. All Shrines resides in Cow's hooves. By serving the mother cow and protecting the cow breed, earth can be protected from invasive diseases. Everyone should gave morsel to the cow, and should gave a part of their income in the service of the cow. Cattle are integral part of this huge canvas of agriculture. We use oxen to plough, to pick and move harvested crops, in irrigation, cow manure as fertiliser, and cow urine as insecticide. India has more than 6,00,000 villages, many which do not have asphalted motorable roads. In hilly regions where even a horse cannot tread, oxen can pull their carts with ease. “Nandi”, a bull that belongs to the sacred cow family, is considered the vehicle of Lord Shiva. We can find statues of Nandi having a special place of worship in every Shiva temple. Seeing the black bull along with Lord Shiva has astrological significance in Indian Astrology. It is said that we can overcome

the bad effects of planets in our natal horoscope on regularly seeing Nandi and Lord Shiva in temples. It is a belief that where ever a Cow is tied in a given premises, that place would have all the Vastu related ill effects nullified. We find many cow worshipers decorating cows with anklets. It is a belief that when we see the ankles of the cow we protect ourselves from unforeseen deaths.

Cow-milk, Cow-curd, Cow-ghee, Cow dung and Cow urine are known as panchgavya . And from this panchgavya medicines are made. Which is best for our health. Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. Rig Veda (1-71-9) states:-Cow milk is Amrita..It protects us (from disease). Hence Protect the cows.

Atharva Veda states:-The Cow, through its milk, transforms a weak and sick person into an energetic person, provides vitality to those without it and by doing so, makes the family prosperous and respectable in the “civilised society”

Drinking cow milk gives strength and increases the pure qualities in the human mind. Cow's milk is fat free and thus it doesn't increase obesity. It is also helpful in curing various women's health problems. Cow milk is the best natural food for babies and growing children because of its high content of calcium for developing strong bones and teeth. Cow milk, when taken hot just before bed-time, not only nourishes the finer brain tissues, but also helps us get sound sleep, while at the same time replenishing the body so that we wake up fresh, alert, and full of energy. Goghrita (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's oxygen level. The Vedas describe “ghee” (melted-dehydrated butter or butter oil) not only as an ingredient essential for performing “Yagna or Havan” but also as the first and the most essential among all foods. There are, therefore, prayers in Rigveda(10-18-2) and Atharva Veda (3-12-1 and 3-12-4) seeking that God may provide us with so much of ghee that our houses are always full of this most nutritious food.

The 8th Mantra of 12th khand of the 3rd chapter of Atharvaveda (3-12-8 Atharva Veda) emphasises the importance and value of ghee by referring to the “stream of ghee- full of elixir – “ghritasya dharamariten sambhritam”. Similarly At several other places in the Vedas, ghee has been described as a (flawless) Nirdosh food, which increases body vigor and vitality (Rigveda – 10-19-7). The use of ghee strengthens the body and helps enhance the life span (Atharva Veda (2-13-1).

According to Bhav Prakash Nighantu, cow-ghee is helpful for eye sight, improving digestion. ‘Tridosh Nashak’, energetic, brain tonic, ageing factors, Tonic, fragrant, ‘Madhuri’, Cold and over all the best of the ‘ghee’. 10 grams. Of cow ghee used in fire of Yajna produces one ton of oxygen and it has that much power that it can destroy the ill effects of nuclear radiation from the atmosphere. And that's why we lit lamps or diya's filled with cow ghee in temples. When cow's ghee is burned with rice it produces Ethylene oxide, propylene oxide and Formaldehyde. Ethylene oxide and Formaldehyde give immunity against bacteria which are used in operation theatre. Propylene oxide induces rain. Therefore, sacrifice done with cow ghee purities atmosphere and induces rain. Rigveda (10-179-3) aptly describes “Dahi” (curd); “Milk has first been “cooked” or processed in the udder of cow and thereafter, it has been cooked or processed on fire and therefore “Dahi”(curd) made out of this milk is really healthy, fresh and nutritious. A person doing hard work should consume this Dahi during mid-day when the sun is shining”. Yogurt and buttermilk are both natural digestives and protect the stomach against infection. Yogurt, lassi, and buttermilk, also help in cooling the body during hot summer days. Yogurt is also highly recommended by Ayurvedic doctors for women during pregnancy. They say when taken daily with breakfast, it helps

protect expecting mothers from miscarriage, premature delivery, as well as complications at the time of birth. Ayurvedic doctors also say that a daily intake of yogurt helps protect against birth deformities in new born babies. Cow butter raises the beauty, is blood purifier, paralysis and Asthma are controlled. By burning cow butter with rice, extremely important gases such as Ethylene Oxide anti Proplin Oxide are formed. Ethylene Oxide being microbe -immuniser (Or microbe -insulator) is used in the operation theatres as well as in making lifesaving drugs. Scientists regard Proplin Oxide as the basis of artificial rains. Panchamrit the Holy Nectar Offered to the Gods. No pooja is complete without panchamrit-a combination of 5 holy things :- cows milk, sugar, cows curd, cows ghee, honey and tulsi leaves. It is offered to the gods and then to the devotees. Gomutra (urine): It contains Potassium, Sodium, Nitrogen, Phosphate, Urea, Uric Acid, which acts as medicine in many diseases. Eight types of urine are used for medicinal purpose nowadays, among which cow urine is held to be the best. The Americans are busy patenting it. It has anti-cancer, anti-bacterial, anti-fungal and antioxidant properties. Gomutra (urine): has immune-modulator properties, which makes it useful for immune deficiency diseases. In the classics there are many references to cow urine as a drug of choice. Even the Parsis follow this practice. It enhances longevity and provides mental and physical strength to heart. It balances bile, mucous and air (TRI-DOSH) and thus cures the diseases. Cow urine contains copper, which is converted into gold inside the human body. It removes all toxicity. Cow urine is a divine medicine and is a natural pesticide for crops. At the time of milking there is a sudden increase in the amount of lactose present in Cow's urine, which strengthens the heart and is beneficial in cardiovascular diseases. Anti Cancer properties of cow Urine: Cow Urine Therapy is suggested to poses potent Anti Cancer abilities. The following properties are in listed as responsible for Anti Cancer Results. DNA repairing potential: Cow urine efficiently repairs the damaged DNA. Damage of DNA by chemicals is the major cause for Cancer. This property reduces the spread of malignant cancers and helps fight tumours. Antioxidant Property: The volatile fatty acids show antioxidant properties which control damage in DNA. Antimicrobial Activity: Many viruses cause cancer. These microbes are killed by cow urine. Anti free radicals: Free radicals are molecules, which have lost electrons. These free radicals attack the nearest stable molecule and steal the electron.. They can attack enzymes, fat, proteins, etc and cause DNA to mutate. The free radicals cause cell damage thereby inducing tumour cell growth or causes aging. Cow urine prevents free radicals. Cow urine is disinfectant and prophylactics and thus purifies atmosphere and improves the fertility of the land. Gomutra, though it is inanimate, has the ability to attract Divine Consciousness (Chaitanya) which in turn creates an increase in the Sattva component and therefore facilitates spiritual healing. One may question why an Indian cow's urine has such special healing abilities. Just as water has the innate property to cleanse and fire to burn, the Indian cow is the only animal which has the ability to attract the frequencies of all the Deities in the universe. As a result, any discharges or by-products such as milk, Gomutra (cow's urine) and cow dung inherit these frequencies and are considered sattvik. The Indian cow's urine has the ability to attract up to 5% of the frequencies of all the Deities in the universe. Charaka Samhita, Sushrut, Vagbhathi and Nighantu, Ratnakar, etc. Proved the utility of cow dung and urine for sustainable agriculture as well as for disease prevention. The cow dung is not faeces, but a purifier. It helps produce the best quality grains, fruits, and vegetables when used as manure. The place, where the religious ritual is to be performed, is cleaned and made pure by coating it with a layer of cow dung. A fire is often lit with dung cakes, sandalwood, gugal, etc to provide fragrance and cleanse the surrounding environment. It is not possible to do this on fire lit with kerosene or gas or electric stove. Pure ghee made with cow milk poured on burning cow cakes dung, produces a smoke that subsides the effect of poisonous gas. The cow-dung is an efficacious disinfectant and often used as fuel in lieu of firewood. Cow dung has antiseptic, anti

radioactive and anti thermal properties. Cow dung is also used to line the floor and walls of buildings owing to its insect repellent properties for some types of insects (not flies or dung beetles), and it is also used in auspicious ceremonies. In 1984, gas leak in Bhopal killed more than 20,000 people. Those living in houses with cow dung coated walls were not affected. Atomic power centres in India and Russia even today use cow dung to shield radiation. African deserts were made fertile using cow dung.

Valuable fragrant incense sticks are prepared out of cow dung. When we burn cow dung, it balances atmospheric temperature and kills germs in the air. We can reduce acid content in water by treating it with cow dung. Cow manure contains Vitamin B12, and perhaps some who are vegetarian obtain their vitamin from eating vegetables that are contaminated by fertilizers containing dung. According to research done by Dr. King of Madras, cow dung has the strength to destroy cholera germs. "The cow absorbs negative energy and gives out positive one. This is the reason why there is a tradition in our country to correct the griha vastu and pitradoshan with the help of a cow." The horns and back hump of the cow are like two powerful pyramids. We receive the strengths of the stars and sun through the medium of cow dung, milk, curd, ghee, etc. The place where the cow is tied does not produce any vastu related ill effects. Serving the cow with chapatti and jaggery calms down the malefic effect. Circumambulating the cow is considered to be very sacred Hindu ritual. It is equivalent to visiting all of the holy places connected to Hinduism. Cow is the only creature which inhale oxygen and exhale it too. Just as the peepal tree and tulasi plant are known to circulate oxygen, similarly Hindu mythology believes that cow is the only animal which purifies the air. Most of the Yagnas/Homas (Sacred Fire) conducted by Hindus prefer to pour Cow ghee into the sacred fire. The reason for this is that for every one spoon of pure ghee that is poured on burning cow dung (in homa), one-ton of pure air is produced in the air. Therefore ghee made with cow milk is used in igniting sacrificial fires that are a regular ritual of the Hindus.

PANCHGAVYA is a system of medicine like Allopathy, Homeopathy and Naturopathy. As per the ancient AYURVEDIC literature there are number of pharmacological applications derived from these five substances. PANCHGAVYA is also abundantly used in the treatment of arthritis, renal disorders, diabetes, acidity, asthma and gastrointestinal track disorders. PANCHGAVYA remedies are considered as potent anti-cancer and anti-HIV agents. By coming in contact with the cow all infectious diseases like cough and cold get destroyed. Indian Vedic Cow is the only divine living being that has a SURYA KETU NADI (vein connected to sun) passing through her backbone. Therefore the cow's milk, butter and ghee has golden hue. This is because Surya ketu Vein, on interaction with solar rays produces gold salts in her blood. These salts are present in the cow's milk and cow's other bodily fluids, which miraculously cures many diseases. If by chance some poisonous or harmful material enters cow's food, she absorbs it in her flesh. She does not let it go into cow urine, cow dung or milk or releases in very small quantity. These results were compared by other researchers around the world with other animals by feeding them various items and then testing milk and urine. Therefore cow urine and dung are pure and removes toxins. Cow milk is certainly anti-toxin. Cow urine is included in "panchgavya". "Panchgavya" is said to be curer of all diseases from bone to skin of all life. The cow has Aura of 15/20mtrs which can keep away all kind of insect/reptiles & disease. Hence in vedic time all people kept cows in their courtyards & cleaned homes with dung & urine. The medicine for either HIGH BP or LOW BP is very simple. You have to just show some love to the cow by rubbing on the back of the cow for five to ten minutes. It will balance both HIGH BP and/or LOW BP. In Hindu culture, there are 16 religious rituals (Sanskar) starting from birth (in fact there is one sanskar even before birth!) to death and none of these rituals can be performed without dung. It is essential to attain or provide purity to the mind, to the environment or surroundings, to the

mental status and to the ingredients which are utilized at the time of performing any religious ritual. Scriptures say that if dying man is laid down on the bed of kusha grass spread on the land purified by cow-dung, he becomes absolved of all his sins.

The famous Italian scientist Prof. G.E. Bea God has proven the fresh cow dung kills the germs of Malaria and T.B. According to Shantilal Shah, President, International Cardiology Conference Cow's milk is specifically beneficial to heart patients. According to Russian Scientist Sirovish, Cow's ghee has immense power to protect human body from the ill effect of radioactive waves. Japan used cow dung to get protection from atomic emissions. A pamphlet issued by the Illinois Department of Agriculture (US) states that : "The cow is a most wonderful laboratory. She takes the grasses of the pasture and the roughage of the field and converts them into the most perfect food for man. In that food there is a mysterious something which scientists have found essential to the highest health of the human race and which can be found nowhere else. Men have sought for centuries the fabled fountain of youth. The nearest approach to that fountain which has yet been discovered is the udder of the cow". Ancient Hindu wisdom on the medicinal properties of cow urine is borne out by two patents granted in the US for cow urine distillate (Patent numbers 6410059 and 6896907). Global patent has been granted for cow urine, neem and garlic as a pest repellent and for fungicidal and growth promoting properties for different crops (WHO 2004/ 087618A1). US patent has been granted for strains from Sahiwal cow milk for plant growth promoter phytopathogenic fungi controlling activity, abiotic stress tolerating capability, phosphatic solubilisation capability, etc. And CSIR has filed for a US patent for amrit pani, a mixture of cow dung, cow urine and jiggery, for soil health improvement properties. China has granted the distillate a patent as a DNA protector. Scientists at Michigan State University have developed a way to transform cow dung into fiberboard, which can be used in flooring and furniture, "They say fiber from processed and sterilized cow manure could take the place of sawdust in fiberboard, which is used to make everything from furniture to flooring to store shelves." According to a research published in Russia, A relationship between increasing number of butcher houses and earth quakes is being proven. Around 32 different types of medicines are being prepared out of Indian breed of cow's urine and dung which are being recognized by the governments of Maharashtra, Uttar Pradesh, Rajasthan etc.

**Sixth Sense of Cow:** Cow has a sharp sixth sense. As per an epic story, the cow could once talk. It predicted an impending accident to its master and helped him avoid it. The God then made the cow dumb for changing what was destined. Cows respond to the joy and suffering of people. There are many examples of cows shedding tears and even refusing food empathising with their masters. **Sensing Danger:** Lathur in Maharashtra had a devastating earthquake on 30 September 1993. Devani breed of cows in that place had been behaving strange, crying and jumping around a few days before this as a warning to the people. We could not decipher the message. Similar things happened before Tsunami in 2004 too. Then, Baraguru, Amblacheri and Kangayam breed of cows behaved strangely.

**Cow Is The Abode Of All The Gods** "SARVE DEVAAH STHITA DEHE SARVA DEVAMAYEEHI GAOU" The Vedic scripture states that all the demigods and demigoddesses reside in the every atom of cow's body. All the 14 mythical worlds exist in the limbs of a cow. The cow symbolizes the dharma itself. Therefore the cow itself is as holier, as the deities. Cow is a personified statue of love and affection. In Padma Purana it is said that, "All the holy places reside in their feet, and the goddess of fortune Lakshmi resides in their vulva & Ganges resides in urine. In scriptures some diseases are said to be due to sinful actions performed in previous lives which we have to bear. As we know Ganga resides in

cow urine, and river ganga is the destroyer of sins, thus cow urine destroys such previous sins and so diseases are cured." Hindu theologians put the number of gods and goddesses in a cow's body at 330 million. Cows constitute the stairs that lead to heaven;" Serving and praying to them will lead to Nirvana for 21 generations to come." By serving the cow with devotion, Lord Hari becomes pleased. Therefore one should never go to bed or rise in the morning without reciting the names of cows. To assist a departed loved one's soul in crossing the cosmic chasm in the after world, a cow is being donated to a Brahman. Cow is personified as "Kamdhenu" goddess and are able to grant every wish; nothing in the world is superior then them." Cows helps in cleansing the sin. "There is nothing unattainable for one who is devoted to cows". The one morsel given to the cows reaches all the demigods and demigoddesses. That's the reason why scripture says that to satisfy all the gods and goddesses and the ancestors at the same time, and to make them happy one should give the cow eminent love, care and devotion. There is no ritual equal to giving love and devotion to a cow. Every part of cow's body has a religious significance. She is receiver of the auspicious rays from all heavenly constellations. Thus it contains influences of all constellations. Wherever there is a cow, there is influence of all heavenly constellations; blessings of all gods are there. Cow is the only divine living being that has a surya ketu nadi (vein connected to sun) passing through her backbone. Therefore the cow's milk, butter and ghee have golden hue. This is because Surya ketu Vein, on interaction with solar rays produces gold salts in her blood. These salts are present in the cow's milk and cow's other bodily fluids, which miraculously cures many diseases. Vedic cow was the mother of all entities in past, present and will be in future. Mother is one who can gives life to her offspring. She is the one who gives nourishment, joy and life. One who gives death, disease and pain how can that be our mother? Mother cow nourishes our goodness in life. Cow nourishes earth and living entities on it by her dung and urine. She nourishes men by her milk and curd. She nourishes the demigods by her ghee. When demigods are nourished the rains and seasonal changes happen on time. As at present there is lack of cow ghee and all of the above: men, earth and demigods are not properly nourished. So we see so many natural calamities happening in quick succession. We might name them natural calamities but infact they are due to the lack of cow milk, curd, urine, dung and ghee.

Brahma and Vishnu on the root of two horns. All the sacred reservoirs and Vedavyasa on the tips of the horns .Lord Shiva on the centre of the head-Parvathi on the edge of head .Kartikeya on the nose. Kambala and Ashwatara Devas on the nostril . Ashwini Kumaras on the ears.Sun and Moon in the eyes. Vayu in dental range.Varuna on the tongue. Saraswathi in the sound of cow.Sandhya goddesses on the lips .Indra on the neck. Raksha Ganas on the loose skin hanging under the neck . Sadhya Devas in the heart. Dharma on the thigh. Gandharvas in the gap of hoofs. Pannaga at the tips.Apsaras on the sides. Eleven Rudras and Yama on the back. Ashtavasus in the crevices. Pitru Devas on the ides of umbilical joint. 12 Adityas on the stomach area. Soma on the tail. Sun rays on the hair.Ganga in its urine. Lakshmi and Yamuna in the dung.Saraswathi in milk.Narmada in curd. Agni in ghee. 33 crore Gods in the hair.Prithwi in stomach.oceans in the udder. Kamadhenu in the whole body.Three Gunas in the root of the brows.Rishis in the pores of hair.All the sacred lakes in the breathe.Chandika on the lips.Prajapathi Brahma on the skin. Fragrant flowers on nostrils.Sadhya Devas on the arm-pit.Six parts of Vedas on the face. Four Vedas on the feet.Yama on the top of the hoofs.Kubera and Garuda on the right.Yakshas on the left. Gandharvas inside. Khecharas in the fore of the foot. Narayana in intestine.Mountains in the bones. Artha, Dharma, Kama and Moksha in the feet. Four Vedas in the mooing sound.[Courtesy: <http://ptsubhachaya.blogspot.in/p/cow-as-part-of-hinduism>]

In the past, when humanity saved ‘Anna Beej’ (Dhanya/ Crop Seeds), Prithvi Chakravarti finished the seeds and there was fufore since the seeds stored as security for the future were unavailable. King Prithu became angry since the Praja was upset and pulled out his bow and arrows and ran behind the Prithvi who took the form of a Cow and ran to Brahma, Vishnu and Rudra but they did not come to her rescue and finally approached King Prithu himself. The Cow said that she was a woman and would not do any good to punish her but Prithu replied that since she transgressed her limits of decency by destroying the seeds and since it was the responsibility of saving the Praja, he as the King would have to punish her. The cow then compromised and conceded her mistake and agreed to give away the seeds back so that crops were revived again; but she made a request to Prithu to level the mountain tops which also could be harnessed for developing crops and instantly he did so; in this context when there was an interaction between Earth which was earlier called ‘Medini’ and King Prithu intervened and saved Earth and the evergrateful Medini was ever since called as Prithvi! Since then when Prithvi was controlled and regulated by the efforts of King Prithu, there were plentiful crops and the resultant prosperity, health and contentment; also plenty of mountain top levelling was done by King Prithu and facilitated Gandharvas to sing sonorous songs and Apsaras to dance in praise of the Creator! [Padma Purana]

[ *Swasti prajaabhyaam paripaalayentaam nyaayenam margena mahim maheshaah, GO  
brahmamanebhayah Shubhamastu nityam lokaah samastaa sukhino bhavantu/*



