

**ESSENCE
OF
SMRITI TRAYA**

**- *PARASHARA-VEDA*
*VYASA-YAGJNAVALKYA***

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ESSENCE OF PARAASHARA SMRITI

Dharmo rakshati rakshitah/

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Preface

Human nature being what it is, perfection is a delusion and absolute virtue is non-existent. Interactions with 'Maya' or Untruth are daily occurrences. The pulls of 'Arishad Vargas' or of Kama-Krodha-Lobha-Moha-Mada- Matsaras or of Desire-Anger-Greed-Infatuation-Arrogance and Envy are regular, real and overpowering. Dharma is a scale of measure from one to ten digits but total infallibility among mortals is perhaps non-existent. It is in this virtual struggle for existence, mortals are exposed to influences that are at once virtuous and vicious alike.

In the arduous navigation across the dark Ocean of Life, the Veda-Vedangas, Smritis and Puranas are like the flood-lights guiding the boat of 'Samsara' and Paraashara Smriti is one of such beacon lights. As in respect of various Scriptures handed down through the ages, this Smriti too seeks to revive, sustain and promote Dharma; it guides onto the path of righteousness as also provides safeguards and correctives.

Paraashara Smriti, a massive digest of Dharma, provides innumerable guidelines on the do's and don'ts as also lapses for remedies. This squirrel like effort reminiscent of Setu Bandhana of Ramayana is the outcome of the present Essence of Paraashara Smriti. It seeks to highlight the Shat Karma Vidhi of Dwijas or the twice born varnas of Brahmana-Kshatriya-Vaishyas, especially the Vipras. These Duties as so aptly boiled down by the Maharshi to a number Six as preceded by Snaana and these are Sandhya Vandana and Gayatri Japa-Homa-Tarpana-Brahma Yagna- Devatarchana-and Vaishwa Deva Yagna. The subsequent coverage is on Ashoucha Nivritti or absolving Physical and Internal blemishes consequent on occurrences in the course of one's Life Time. An assimilation of the Principles of Dharma is attempted thereafter. An overview on 'Shraddha Karmas' to be performed, in favour of and to secure the blessings from, Pitru Devatas is endeavoured next. The concluding chapter is devoted to 'Prayaschittas' or remedies of sinful deeds that humans commit knowingly or unknowingly. While attempting this script, Paraashara Madhaviya, Vyasa Smriti, Vishnu Maharshi Smriti, Gautami Smriti and the like are referred to and the allusions are given at appropriate contexts. Care has been taken that the Desha-Kaala-Vyavahara-Sthitis of the contemporary Society are taken into account without diluting the basic tenets of Dharma and the interest of general readership is sustained.

The Essence of Dharma Sindhu was already released vide the website on kamakoti.org/news. This Essence of Paraashara Smriti may somewhat serve as a post-script of that former work; certain aspects of Dharma are underscored and some are signified further while seeking to avoid duplication even as 'homa prakriyas' and 'prayaschittas' are added.

It is with devotion that heart felt 'pranaams' are being expressed to my spiritual guide HH Vijayendra Saraswati of Kanchi Mutt seeking his continued encouragement and blessings.

VDN Rao

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GANESHAAYA NAMAH

Saraaga loka durlabham viraagiloka pujitam, Suraasurairnamaskritam jaraapamrityu naashakam/ Giraa gurum Shriyaa Harim jayanti yatpadaarchikaah, Namaami tam Ganaadhipam kripaapayah payonidhim/ (Shri Ganesha Pancharatna)

Paraashara matam puraayam pavitram paapa naashanam,

Chintitam Braahmnaarthaaya Dharma samsthaapanaaya cha/

(This Outstanding Treatise on Dharma composed by Maharshi Paraashara is highly sacred and sin destroyi ng; it is a Standard Authority that ought to be observed meticulously by Brahmana and other Classes of the Society for the sustenance of Virtue). Source: Paraashara Smriti (Chapter I, Stanza. 29)

Introduction

After performing the duties till the afternoon and the evening, Sages are normally engaged in activities like preaching and discussions on Dharma. Once, the Sages who assembled in a forest on the peaks of Himalayas approached Vyasa Maharshi requesting him to enlighten them about the shifts and possible amendments of the stern frame work of Dharma, as Kali Yuga was round the corner. Vyasa advised the Sages to settle down at Badarika Ashrama to comparatively lower levels of Himalayas and accompany them to approach his father Paraashara Maharshi since the latter was an authority of Dharma in its essence, especially since there would be likely changes during the times ahead in Kaliyuga with approved dilutions of the Principles of Dharma. As the Sages accompanied Vyasa to Parashara Maharshi, the latter accepted to explain the trends and broad principles of Dharma. Vyasa expressed his gratitude to his father that he learnt a lot about the principles of Dharma from stalwarts like Manu, Vasishtha, Kashyapa, Gaargi, Gautama, Ushasana, Atri, Vishnu, Samvarta, Daksha, Angirasa, Shataatava, Haarita, Yagjnyavalkya, Apastamba, Shankha, Katyaayana, Praachetasa and such glorious Maharshis. He had absorbed the trends as witnessed in the same Manvantara in the course of Yugas of Krita, Treta and Dwapara and the gradual slide-down of the levels of Dharma; the evolution was bound to further erode the setting Yuga of Kali and therefore the request to Parashara was to detail the outlines of Dharma as would now be relevant as applicable to the Chatur Varnaas viz. the Brahmana, Kshatriya, Vaishya and the Other Class. The gist of what Maharshi Paraashara taught in this context is as follows:

In the ever revolving Cycle of Time of Maha Kalpas and Kalpas, each Kalpa comprising the four Yugas, the Values of Dharma varied substantially. *Krute tu Maanvo Dharmah Tritaayaam Goutamah Smritah, Dwaaparey Shankha likhitah Kalou Paraashah Smritah/* In Krita Yuga, Manu Smriti was stated to be the Authority on Dharma, in Treta, Guatama Dharma was followed, while Dharma was observed as per Shankha's Treatise, and now in the Kali Yuga, Parashara Smriti needs to be pursued. *Tapah param Krita Yuge Tretaayaam Jnaanamuchyate, Dwaapare Yagnamityuh daanamekam Kalou Yuge/*

The values of Dharma got evolved substantially over the Yugas: human beings gradually experienced loss of physical energy and mental forbearance. As such ‘Dharmaacharana’ or practice of Virtue too reflected Societal values: in Krita Yuga the supreme observance of Dharma was by way of performing ‘Tapas’ by way of ‘Kruccha Chandraayana’ and such Vratas; in Treta Yuga the index of Dharma was ‘Jnaana’ or high quality of Spiritual Knowledge; in Dwapara Yuga, the criterion was performing Yagjnas or Sacrifices; and now in Kali Yuga, offering Danaas or charities of various kinds has come to assume significance as means of Dharma. But charity too changed its context: in Krita Yuga, charity was given by approaching the person concerned, in Treta Yuga the donor would request the person for giving away the charity, while in Dwapara Yuga donations were sought for but in the Kaliyuga, charities are provided in lieu of services rendered!

Abhigamyottamam daana maahootanchaiva madhyamam; Adhamam yaachamaanam syaat sevaa daanancha nishphalam/ Personally approach the person to be donated would indeed be the best recourse, beckoning a person and offering the donation is of medium type, while a needy one requesting for charity is at least the passable alternative but donations against services rendered are a mere waste!

Krite chaa sthita gataah Praanaastretaayaam maasa samsthitaah, Dwaapare rudhiram yaavat Kalivaannaadishusthitaah/ Body strength depended on the bone strength in Krita Yuga, while it came to be assessed on the retention of flesh in the body in Treta Yuga, got reduced to the retention of flow of blood in Dwapara Yuga, and now in Kali Yuga, the criterion would be the strength of food that retains in a person as the real cause of Praana or the Life Force. Indeed, more than anything else, the strength of the Inner Consciousness is of paramount significance! Slippages into ‘Adharma’ and ‘Varna Sankarana’ were treated with ‘Desa Bahishkarana’ or deporting from a Kingdom in Krita Yuga, while in Treta and Dwapa Yugas were punished with expelling from the native place and out-casting respectively. In Kali Yuga, the retribution is to ban social activities like weddings and co-meals from the same caste. Sinners in the three Yugas were not allowed to with mingle, touch, converse and much less dine with persons of the same class of the Society while in Kali Yuga those observances are not that stringent but avoidable. The usual restrictions followed in the earlier Yugas are neither observed nor even in the boundaries of awareness! Even when the Regulations are familiar, observance is a far cry and Adharma is abysmal. The impact of Non-Virtue and Injustice is rampant and further decadence is measured by the passage of time. Hence the application of Dharma as enunciated by Paraashara to mitigate the further onslaught of Viciousness and Injustice and infringement of Varna Samkarana. Of the Four Varnas as listed on the Hindu Dharma viz. Brahmana-Kshatriya-Vaishyas or the Vipras, Royalty/Administrators, and Vaishyas or Business class, besides the Lower Class or the Work force. The first three categories engaged in ‘Dharmaacharana’ are the Practitioners of Dharma, the Protectors of Dharma, and the Facilitators of Dharma and finally the fourth or the lower category relates to that of Service Providers of Dharma.

Veda Vyasa explained in Vyasa Smriti: *Brahmanah Kshatriyo vaishyastayo varnaa dwijaatayah, Shruti Smriti Puraanokta Dharma yogaastu neterey/* (Brahmana, Kshatriya and Vaishyas are called dwijas or twice born due to the samskaras that they would have been provided from their respective life’s evolution). Even the Lower Class is indeed a part and parcel of Hindu Dharma: *Varnaschaturthopi varnatwaadharmamarhati, Veda Mantra swadhaa swaahaa vashatkaaraadibhirvinaa/* (For all practical purposes, the Lower Class is eligible to Dharmaacharana except however Veda Mantra, Swadha, Swaha, and Vashatkara and such homa kriyas). Various ‘Samskaras’ or observations of mile stones of life and

customs signifying Weddings, Nama Karana, and so on are all performed as per the customs of individual Varnas. The Samskaras are however distinctly different for dwijas. *Garbhaadaanam, Pumsavanam seemanto jaata karmacha, Naama kriyaa, Nishkramanennaashanam vamaana kriyaa/ Karna vedho vraadesho vedaarambha kriyaa vidhih, Keshaantah snaanamudwaaho Vivaahaagni parigraha/ Treyaagni sangrahashcheti samskaaraah shodasha smritaah/* (Garbhaa daana, Pumsavana, Seemanta, Jaata Karma, Naama karana, Nishkramana, Anna praashana, Mundana, Karna vedha, Upanayana, Vedaarambha kriyaa vidhi, Keshaanta, Snaana, Vivaaha, Agni parigraha, Tretaagni or Dakshna-Garhapatya and Aahavasiya Agnis are sixteen samskaraas). *Garbhaadhaanam prathamah tritiye maasi Pumsavah, Seemantaschaastame maasi jaate jaatakriyaa bhavet, Ekaadashehni naamaarka syeksha maasi chaturthake/* (After wedding, Garbhaadhaana is the first Samskara followed by pumsavana after three months, the Seemontannayana within eight months, then the arrival of a baby whereafter soon the jaatakarma / naamakarana on the eleventh day and in the fourth month 'nishkramana' or Suryadarshana are celebrated). *Shashthe maasyannashaneeyaah choodakarma kulochitam, Krita choode cha Baaley cha karna vedho vidhheeyate/* (In the sixth month, the child's Anna praashana, Choodara karma or hair removal and tuft keeping as per the family custom followed by ear piercing). *Vipro garbhaashtame varshe kshatramekaadashe tathaa, Dwadashe Vaishya jaatistu vratopana kriyaa/* (To Brahmanas upanayana is prescribed in the eighth year, while to Kshatriyas and Vaishyas the age is eleventh and twelfth respectively). *Tasya praaptavratasyaayam kaalah syaat dwigunaadhikah, Veda vratachyto vraatyah sa vraatyastomamarhati/* (In the event of exceeding the limit of the prescribed age of eight years for performing the Upanayana upto double that age, then there would be lapse of Vedaadhyana Vrata and that is why Vraatyastoma Yagjna would need to be executed as a prayaschitta. *Dwe janmani dwijaatinam Maatru syat prathamam tayoh, Dwiteeyam Chhandasaam Maatugrgna hanaadvidhivad Guroh/* (Dwijaati has two births viz. firstly his own mother and maternal grand mother, besides Gayatri Maata). *Upaaneeto gurukule vasennityam samaahitah, Bibhruyaddanda koupeenopaveetaajina mekhalaa/* (After the Upanayana samskaara, the boy has to assume a placid and attentive mind and stay at the Gurukula and wear danda, kaupeena, yagnopaveeta, deer skin and girdle) *Punyahni Gurvangjnaatah krita mantraahuti kriyah, Smrutomkaarancha Gayatromkaarabhedvedamaaditah/* (On an auspicious day after securing the blessings of his Teacher, the boy should gradually learn to perform oblations into Agni, recite Omkaara and learn gayatri upasana well). *Souchaachaara vichaaraartham dharma shastramapi dwijah, Pathet Gurutah samyak karma taddishtamaacharet/* (This Brahmachari should then be trained into Shoucha and Aachara or External and Internal Purity besides the traditional knowledge and training). Brahmachari should also refrain from enmity, narrow mindedness, violence, wasteful gazing at Surya, dance-dramatics in wrong companies, untruthfulness, obsession, undesirable criticisms of others, hypocrisy, company of fair sex, vagabonding, dissatisfaction and negativism. *Ekaannamanyavirodhe vrataanaam prathamaagrami, Bhuktwaa Gurumupaaseet krutwaa sandhukshanaadikam/* (In view of Brahmachari dharma, he should eat a single meals a day, be engaged in daily chores including Agni karya and engage himself with service to Guru). These indeed are the vidhis of Brahmachari dwijas till such time; they enter the subsequent phase of Grihastas or House- holders.

General guidelines to Dwijas include performance by the selves of, and motivating others to, undertake Yagnya Karyas, Veda Pathana and encouraging others to do likewise, giving and encouraging Daanas, Deva Puja and Atithi Puja, Agnihotra kriyas and consuming Sesha Prasaada or the left over Naivedya offered to Agni Devas and so on. As regards Veda Pathana, care be taken to avoid nitya and naimittika

timings; the nitya kaalas are Paadyas, Ubhaya Ashtamis, Ubhaya Chaturthis, Pournamis and Amavasya Tithis while Naimittikas include hearing of inauspicious sounds like those of barking of dogs, braying of donkeys, growls of fox or owls or desperate cries of humans as also at impure places like cremation grounds, sights of corpses, lightnings, cloud sounds and bursts etc. Some also opine that Anaadhyaa is also observed on Yugadis, Vishuvat kaala/ Sankrantis etc. In respect of Yagnya Karyas, Devatas are satisfied by partaking the ‘Havish’ and blessing all round happiness by way of good crops and prosperity in general. The Yagnas are of Satvika, Rajasika and Taamasika nature: the Satvika yagnas are performed out of social welfare; the Rajasika ones are of pomp and show while the Tamasika Yagnas are either targetted for selfish motives or even of negative benefit. Daanas or Charities too are performed aiming at specified benefits or of Nishkaama nature without expecting returns. Deva Puja is either aimed at three hundred or thirty or three. The number of thirty three is arrived at Ashta Vasus –comprising Pancha Bhutas of Earth, Water, Air, Fire and Sky- besides Sun, Moon, Stars and Swarga; Ekadasha Rudras consisting of Rudra known for Rud or Rodana- always Crying- besides Dasha Pranas viz. Prana, Apana, Samana, Udana, Vyana, Naga, Karkara, Kurma, Devadutta and Dhanjaya; Dwasha Adityas viz. twelve months; besides Prajapati, and Indra. Atithi Devo Devo bhava -Welcome to guests: Whether one likes or not, respecting and receiving well any guest at door is to be considered as a duty even if he or she were an opponent or of foolishness, an intellectual or of abnormality, especially arriving at Vaishwadeva or other Pujas and this gesture needs to be observed as a good reason for going to heavens. This is particularly relevant to those who arrive after a journey, or those who are tired even according priority to those already arrived. There is no need to enquire of the background of the arriving guest even before asking to be seated with respect. On making the guest feel at home with refreshments, then the host may initiate the conversation with politeness about the purpose of the visit or in the case of visitors already familiar with the guest, then the host should normally engage in further talk with no signs of annoyance whatsoever.

Shat Karma Vidhi

The above guide lines apart, following are the essential duties of a Brahmana as in Paraashara Smriti:

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; pratah 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. Now, a digression is made on ‘Snaanas’ before detailing Sandhya Vadana karya.

Snaana Prakarana: *Snaanaani pancha punyaa vikeerintaani manishibhihi, Agneyam vaarunam Braahmam Vaayavyam divyamevacha/ Agneyam bhasmanaa snaanamavagaahamtu vaarunam,*

Apohishtheticha Braahmam Vaayavyamgorajsmrutam/ (Maharshis classified punya snaanas in five catogries viz. Agneya, Vaaruna, Braahma, Vayavya and Divya). While performing aachamana before commencing snaana, both head and neck should not be covered nor koupeena is removed, nor also the hair on head kept unpleated and certainly not without yagnopaveeta. After performing snaana or drinking water, or after waking up from sleep or while concluding bhojana or while walking on roads or even while dressing up, one should refrain from sneezing; but if inevitable, the person concerned must perform two achamanas. It is stated that as an alternative to aachamana, one could touch the right ear; the same could be done after spitting, yawning or mouth watering. As the water flows tend to touch Sun rays early inn the mornings, snaanas at that time are stated to purify best but snaanas in the nights, especially around late night are prohibited, excepting if there were a Lunar elcipse. This exception for snaanas at Chandra grahana timings as prescribed is considered as a duty since Vasu-Rudra-Aditya-Devatas would be yearning for ‘Soma Paana’ and hence snaanas are essential after the eclipse. It is further stated that night bathings are approved at Khala Yagna while taking Dhanya home from the agicultural fields, at the Vivaha timings, Sankraanti as sankramana of Chandra takes place, but not otherwise.

Nityam naimittikam kaamyamiti karma tridhaa matam, Tividham taccha vakshyaami grihastyaa--vadharyataam/ (There are three kinds of Snanas as explained by Veda Vyasa viz. Nitya Naimittika and Kaamya for Grihasthas). Nitya Snaana is the prerequisite of Nitya Karmaacharana viz. Sandhya Vandana, Homa kriya and so on as prescribed. Similarly, the Madhyaahnika and Saayam kaala snanaas are a must to qualify the daily duties. Madhyaahnika snaana especially in running waters is done with kusha-tila-phalas while reciting appropriate mantras is beneficial. Ratri snanas are purpose-less. Brahmana-Kshatriya-Vaishyas need to recite mantras while women need not do so. Veda Vyasa explains in his Smriti: *Snaanamabdaivataih kuryaat paavanaishchaapi maarjanam, Mantraih praanstriraayamy Saurashchaarkam vilokayet/* (Snaanas are better performed with appropriate marjana Mantras like : *Apohishthamayo bhuvah ta na oorje dadhatana, Maheranaaya chashase yo vah shivatamorasah, Tasya bhajayateha nah, Usateeriva Matarah, Tasmaa arangama vah yasya bhajayateha nah usateeriva Matarah,Tasmaa arangamaamavah yasya kshayaya jinvatah, Apo janyatah nah/ Om Bhurbhuva -ssuvah/*). Vyasa further explains: *Tikshthan sthitwaa tu Gayatreem tatgah swadhyayaaarambhet, Ruchaanyacha Yajushaam Saamnaayaamatharvanangirasaamapi/ Itahasapuraanaam vedopanishidaam Dwijah, Saktyaa samyak pattenithamalpa mantra madhyamalpamapamapyasamaanaat/* (While standing and reciting Gayatri, the dwija at the bath might commence Swadhyaya albeit in parts of the three Vedas!).

There are also standard instructions like Grahana snaana, Pitru Karya snaana, Tirtha Snaana, Snaanas by the touch of Rajaswala, Shava yatra and Smashana visits and so on. Now, Agneya Purana classified Kaamya Snaana, Malaapakarshana Snaana and Kriyaanga Snaana too among the Naimittika Snaanas. Kaamya Snaana in Holy River on Pushya Janma Nakshatra, besides Vyatipaata Vaidhruti Amavasya timings yields the benefit of satisfying seven generations of Pitru Devatas. Chaitra Bahula Chaturdashi Ganga Snana or near in any Sacred river where a Shiva Temple is situated would yield Kailasa Nivasa. Pushkarini Snaana on Kartika Pournami or Prayaga Snaana on Maagha Pournami would wash off all the Sins of the past. Hasta nakshatra yukta Jyeshtha Shuddha Dwadasi Ganga snaana too has similar phala of total sin destruction. Surya grahana on Maagha Shuddha Saptami snaana in the early morning yields Maha Phala. On Chaitra Shukla Ashtami snaana in running flow of any river if coincides with a Wednesday and Punarvasu would bestow Ashwamedha phala. Kartika snaanaas during the entire month

to be followed by Japa- homa karyas with purity of heart and faith would destroy the long standing fund of sins for sure. Similarly snaanas during the months coinciding Tula-Makara-Mesha Rashis, daily pratah kala snanaas would yield similar results, especially observing Brahmacharya Vrata. Pratah snaanas during the four month period of Ashadha till Kartika coupled with Anna daana concluding Vishnu Vrata thereafter should certainly bestow Vishnu Sayujya. Tila Snaana on any day yields offers fruitful results. Maagha snaanas in Punya Tirthas are highly fulfilling with desires as emphasized in Dharma Shastras and Puranas. Some do's and don'ts of Malaapakarsha Snaanas are as follows: Abhyanga snaanas or oil baths are prohibited on Sundays as also meat eating on Tuesdays and Fridays, Stree sambhoga on wednesdays are prohibited; Jyotisha Shastra emphasizes that Sundays, Pournami-Amavasya-Chaturdashi-Ashtamis and on Solar Eclipse days, Taila Sparsha and oil baths be avoided unless such baths are tempered with scents or of cooked oils. Tila oil should be always avoided for oil baths.

Sandhyaa Vandana: Sandhya is the intermission of 'Ahoratras' or day and night as signified by Sun Rise and Sun Set. *Poorvaa Sandhyaa tu Gayatri Savitri madhyaa smritaa, Yaa bhavet paschimaa sandhyaa saa Vigjneyaa Saraswati*/ The pre-noon is dominated by Devi Gayatri, noon time by Devi Savitri and the Sun set by Devi Saraswati and hence the respective Goddesses need worship at these times. Gayatri is of blood red complexion, Savitri of pure white Varna and Saraswati of black colour and they represent Brahma-Rudra-Vishnu Swarupas of Paramatma. Meditation of these forms of Almighty is basically through the representation of Aditya: *Udyantamastam yantamaadityam*/ (Taittiriya Brahmana Upanishad). Broadly speaking the format of Trikaala Sandhya Vandana as follows: Aachamana, Anga Nyasa- Karanyasa, Dhyana, Praanayaama, Sankalpa, Prokshana, Aapah Praashanam, Punarmaarjanam, Arghya Pradaanam, Prayaschitta Arghya, Atmaanusanandhaanam, Tarpana, Prarthana, Gayatri Sankalpa, Pranaayama, Gayatri Aavahana: *Aayatu varadaa Devi Aksharam, Brahmasammitam Gayatriim chhandasaam Maatedam Brahma Jushaswanah/ Gayatrim avaahayaami Savitrim avahayami Saraswatimavahayami*/ Nyasa, Dhyana viz. *Muktaa vidruma hema neela dhavalah chhaayair mukhaistryakshanaaih yuktaam Indrakulaa nibaddha ratna makutaam tatwaartha varnaatmikaam, Gaayatream varadaabhaya ankusha kashaah shubhram kapaalam gadaamchakramathaara vinda yugalam hastairvahanteem bhajey*/ Gayatri Mantra: *Om bhurbhuvah suvaha saviturvarenyam bhargo devasya dheemahi dhiyo yonah prachodayaat*/ The Japa is performed preferably 108 times in the morning, 32 times in the afternoon and 64 times in the evening [the count of Gayatri Mantra each time to commence from the right ring finger middle (1) to the lower finger portion (2), to continue to the bottom of the little finger (3), to the middle little finger (4), to the top of the little finger (5), to the top portion of the ring finger again (6), then to the top of the middle finger (7), to the top portion of the pointing finger (8), the middle portion of pointing finger (9) and finally to the lower portion of the pointing finger (10)]

[Taittiriya Upanishad offers fourfold explanation of the Mystic Utterances as follows: (I.5.1-4): *Bhur bhuvah suvah iti vaa etaas tisro vyaahritayah, taasaam u ha smaitaam chaturthim, Mahaa cha masyah, pravdayate, Maha iti, tad Brahma, sa Aatmaa, anaagaani anya Devataah, Bhur iti vaa ayam lokah, bhuva iti antariksham, suvar iti antariksham, suvar iti asau lokah, maha iti aadityah, aditenna vaa vasarve lokaa maheeyante*/ (These are the three utterances viz. Bhuh or this Earth, Bhuvah or the Atmosphere, Suvah or the yonder world, Mahah or the Sun by whom Brahman is known and the latter's limbs are the various manifestations of Devas). *Bhur iti vaa Agnih, bhuva iti vaayuh, suvar iti Adityah, Maha iti chandramasaa vaa va sarvaani jyotishmi maheeyantey*/ (Bhuh is Agni, Bhuva is Vaayu, Suvah is Aditya, Mahah is Chandra, and by Chandra indeed all the Luminaries shine magnificently); *Bhur iti vaa Ruchaah,*

Bhuva iti Vaayuh, Suvar iti Adityah, Maha iti Brahma, Brahmanaa vaa va Sarve Veda mahiyante/ (Bhu is Rig Veda verses, Bhuvah is Saama chants, Suvah are the Yajus formulas and Mahah is Brahman by whom all Vedas become outstanding); *Bhur iti vai praanah, Bhuva iti apaanah, Suvar iti vyaanah, Maha iti annam, Annena vaava sarve praana maheeyante/* (Bhuh is inbreath, Bhuvah is outbreath, Suvah is diffused breath, Maha is food, and by Food indeed all the vital breaths become grand)]

Pranaayama again, followed by Gayatri upasthaana sankalpa as applicable to the morning viz. *Mitrasya charshani dhrutah shravo Devasya saanasim Satyam chitra shravastamam Mitro janaan yaatayati Prajaananj Mitro daadhaara prithiveemutadyaam Mitrah kushtheera nimishaa abhichastey satyaaya havyam ghrutavaddhvidhema/ PrasaMitra marto astu prayaswaan yasta Aditya shikshati vratena, na hanyate na jeeyate twoto nainamah ho ashnotyantito na duuraat/* In the afternoon the Gayatri upasthaana mantra states: *Om aasatyena rajasaa vartamaano niveshayan amritam martyamcha, Hiranyena Savitaa rathena Devo yaati devo yaati bhuvanaa vipashyan/ Udvayam tamasaspari pashyanto jyotiruktam Devam Devatraa Suryamagnam jyotiruktamam/ Udyuktyam jaatavedasam Devam vahanti ketavah, Drusho Vishwaaya Suryam/Chitram Deaanaamudagaadaneekam chakshurmitrasya Varunasagneaah, Aapraadyaavaa Prithivee Antariksham Surya Atmaa Jagatasysyushashcha, Tacchakshurdevahitam purastacchakra mucchyarat/ Pashyma sharadasshatam jeevema sharadasshatam modaama sharadasshatam bhavaama sharadasshatam shrunvaama sharadasshatam prabravaama sharadasshatam ajeetaasshyaama sharadasshatam jyokacha Suryam drusho, ya udagaamna hato arnaavaad vibhraajamaanasah sarirasya madhyaat sa maa vrishabho lohitaakshah Suryo vipaschin manasaa punaatu/* In the evening the Upasthaana Mantra states: *Imam me Varuna shrudhi havamadyaa cha mridaya/ Twaamasyu raachake/ Tatwaayaami Brahmanaa vandamaanasta-dwaashaaste Yajamaano havirbhih, ahedamaano Varuneha bodhyurushangumsa maa na yaayuh pramosheeh/ Yacchidhvite Visho yathaa pradeva aruna vratam, Minimasi dyuvi dhvavi/ Jane a bhidroham manushyaashcharaamasi, achitteyatwa dharma upopim maa nastasmaadenaso Devareerishah/ Kitavaaso yadripurpurna diviyadvaaghaa satyamuta yanna vidhma, Sarvaa taa vishya hithireva Devataa te syaam Varuna prayaasah/* Gayatri Upasthaana as above in respect of Tri Sandhyaas would follow Dig Devataa vandana as relevant to Morning and Afternoon to East-South-West-North- East again and in the evening to West-North-East-South and West again saying Sandhyaayai-Savitrai- Gayatrai-Sarasvatai-Sarvaabhyo Devataabhyo namah and finally say: Kaamo (A) kaarsheen manyurakaarsheet namo namah/ This would be followed by Pravaraabhivandana ; Dik Vandana (Praachai-Dakshinaayai-Pradeechai [Evening as appropriate] and Udeechyai-Urdhvaayai-Adharaayai-Antarikshaayai-Bhumyai-Brahmaney- Vishnavey-Shivayai namah. Yama Vandana to Yama, Chintakaaya-Kaalaaya-Aoudumbaraaya-Dadhnaaya-Paremeshti- Vrikodara-Chitraya- Chitra Guptaaya vain namah. Finally Kshamaa Prarthana of *Kayenavaachaa manasendriyarvaa budhyaatmanaa aa prakruteh swabhaavaat, karomi yadyat sakalam parasmaiNarayanaayeti samarpayaami/ Om tat Sat/ Brahmarpanamastu/* [Note: More details given vide Essence of Dharma Sindhu by the same author especially Taittiriya / Katyaayana versions vide the website of Kamakoti.org/news]

Homa Prakarana: As a part of the Shat Karmas to be observed, homa vidhi is the other significant duty of Brahmanas. Just as there are time restrictions to perform Sandhya Vandana, timings for nitya homa are suggested as possibly in continuation of Pratah Sandhya as also after Saayam Sandhya. However, the tradition of Nitya homa is kept flexible as per family traditions. There could be dispensations of combining Saayam-Pratah kaala homas done together too. If not possible at all, proxies could be

appointed like sons or Sishyas or Brahmanas on one's behalf. However proxy homas are effective in yielding far less phala than by one self! As regards Homa Dravyas, the dictum states *kritam akritam kritaakritam*/ that is the Homa material is of three kinds: Annam or cooked rice or wheat flour are Kritam; akritas are 'dhaanya' or non husked cereals and 'kritaakritas' include tilas, yavas, milk, curd, ghee etc. Samidhas include unkinnd twigs of Arka, Palaasha, Apamarga, Peepul, Gular, Shami, Durva, Bel, Vata and such other trees of normally ten to twelve inches long. Infringements or interruptions of Nitya Homa karyas need to be revived with appropriate 'prayaschittas' or self imposed punishments by way of purifications. In any case, dictates of one's own conscience are the best judges, especially depending on the Desha-Kaala exigencies. In any case, the suggested outline of the procedure of homa is as follows:

Agni Mukham: The Homa Kunda or the Fire Pit is to be a cubic meter square size and before use the raised platform of sand is dressed with white rice flour. All acts inside the platform are to be performed from left to right in respect of devas and from right to left in respect of Pitru Devatas. Kunda rekhas or lines on the surface of the platform are drawn from west to east with a spoon handle bisecting the lines from south to north. The platform is sprinkled with water, twigs are arranged at the center of it and fire is kindled with camphor in a copper plate circling thrice on the twigs by way of Agni Sthapana reciting the mantra: *Chandramaa manaso jaatah, Chakshus Suryo ajaayata, Mukhad Indraschaagnischa praanaad Vayur ajaayata*/ (Chandra is created from Almighty's mind, Surya from His eye; Indra is born from His mouth and so is Agni while Vayu is created by His breath). *Om bhur bhuvassuvah---Agnim sthaapayaami*/ (Thus Fire is installed). Then 'Agnim Prajvalanam' is done by adding twigs. Darbha paristarana: Darbha grass is laid and spread in 3 or 5 layers around fire as the grass ends are kept in east with points to north, in the south with points to east, in the west pointing to north and north with points to east. Paatra saadhanam: To the north of Agni on a layer of darbha grass, pairs of vessels to be used in the homa are to be arranged: spoons, ajya patra or ghee vessel and prokshani patra or the vessel with which water is sprinkled. Brahma varanam or the priest is to be seated to the south of Agni. In his absence, a kurga or the bundle of darbhas or a flower is placed on his seat. Prokshani paatra saadhanam or the vessel to sprinkling water is filled in again and again. 'Parishinchana' is taken up with *Om Aditenumanyaswa*/ (to South), *Anumatenu manyaswa* (to west), *Saraswatenu manyaswa* (to north) and finally to all sides: Then *Deva savitah prasava* to all sides. After 'parishechanam' meaning 'May earth be pleased to bestow me the kingdom, may the wives of Devas bestow me what all I desire, may the Goddess of speech, intellect and knowledge grant me what I ask for, may Devi Saraswati fulfill all my wishes for excellent speech and knowledge and may Devi Savita impel us to fructify our sacrifices and oblations'. With these parishachanas, Agya samskaras follows as in respect of Nityagni by Brahmacharis or Grihastas as also various other Agni Karyas. Incidentally, besides the Brahmachari homas or Grihasta homas performed on daily basis, these Karyas are also preceded by various other Samkaras: These Samskara Agnis are called: Yojaka for Vivahas, sikhi for chaturthis, marutah for garbha daana, Chandra/ pavamana for pumsavana, paarthiva for naama karana, Shuchi for anna praashana, sabhya for chala samskara, Surya for godaana and Kshaya for samvarthana.

Brahmachari Dwija homa vidhana: After purifying Homa Kunda with cow dung and waters of Sacred rivers like Ganga, be seated near the Kunda as 'purvaabhimukha' or facing the east, sprinkle water and molten cow's ghee for the purpose of the homa, perform tri-achamana and Anga nyasa, Ganapati Dhyana, 'Praanaayaama' with Pranava Mantra and Sankalpa assuming the ordain of Maha Vishnu by reciting the Shubha Muhurta of Dwiteeya Paraatha, Kali Yuga Prathama Paada, Jambu Dwipa, Bharata Varsha,

Bharata Khanda, Meroh dakshina dik bhaaga, specified Pradesha, specified disha, in the august presence of the Sacred feet of Samasta devataas, Brahmanas, Gurus and others at specified Samvatsara-Maasa-Paksha-Tithi-Vaara-Nakshatra and so on and declare the Praatah/ Sayam Homa. After the Sankalpa, initiate the Homa by repeat tri-achamana: *Om Amritopastarana masi swaha* (the first)-*Om Amritaapadhaanamasi swaha* (the second)- *Om satyam yashah Shririmayi shrih shrayataam swaha* (the third); this shall be followed by the sprinkling of water and touch the body parts with: *Om Gangmayaschaasyestu* (face), *Om nasome praanestu* (both openings of the nose), *Om akshorme chakshurastu* (both the eyes), *Om karnayorme shrotarastu* (both the ears), *Om baahyonge balamastu* (both the hands), *Om uruvomme ojostu* (both the thighs) and *Arishtaani mekaangaani tanustanvaa me saha santu*/ Thereafter perform Agnyaadhana brought on a plate, use camphor to sustain the fire kindled with wooden figs with the following mantra: *Om bhurbhuvah swadyorivam bhumnaa Prithiveeyam vyarinmaa, Tasyaamste Prithivi Deva Yagjaani pushtegni mantradaa maatraadya dadhe*/ While inflaming the following mantra is rendered: *Om udbhavam budhyasyaagne pratim jaagruhi twaamishtaapurti swayam srujetaa mayam cha, Asmin samidhasye addhyuttaarasmin Vaishwa deva yajamaanascha seedata/* (Yajur Veda). Agni praarthana: *Paritwaa Agne parimrujaami aayushaa cha dhanena cha, Suprajaahaa prajayaa bhuyaasagum suveero veeraihi suvarchaa varchasaa suposhah poshah sugruho gruhais supatiji patyaa sumedhaaya su brahmabrahmacharibhih*/ Then ‘parishachana’ or sprinkling water around the homa kunda in clock wise direction stating the Mantras: *Aditenu manyaswaa, anumateny manyaswaa, Saraswatenu manyaswaa, Deva savitah prasava*/ where after ‘Samidadhana’ or offering Samidhas to Agni reciting ‘Swaha’ each time as follows twelve times after each Mantra:

1) *Agnaye samidha-maahaarshim brihatae jatavedase, yathaa twagrame samidha samidhayasa evam mamaayushaa varchasaa sanyaa medhaayaa prajayaa pashubhih brahmavarchasena annaadyena samedhaya swaahaa/* 2) *Yaedho asi yaedhisheemahi swahaa/* 3) *Samidasi samedhishhemahi swaahaa/* 4) *Tejo asitejo mayi dhehi swaaha/* 5) *Apo adyaanvachaarishghagum resena samasrukshamahi payasswaagumagna aagamam tammaa sagusruja varchasaa swaahaa/* 6) *Sam maa agnae vaarchassruja prajayaa cha dhanaena cha swaahaa/* 7) *Vidyunae asya devaa Indro vidtat sahasrshibhih swaahaa/* 8) *Agnayae bruatae naakaaya swaahaa/* 8) *Agnayae bruatae naakaaya swaahaa/* 9) *Dyaa Prithivi bhyaam swaahaa/* 10) *Yeshaa te agnae samit tayaa vardhaswa cha aapyaayasvaa cha tayaa aham vardhamaano bhuyaasam aapya maanascha swaahaa/* 11) *Yo maagne bhaaginagum santamathaa bhaagam chikeerushati, Abhaagamagnaetam kuru maamasnae bhaaginam kuru swaahaa/* 12) *Samidhaamadhaayaagne sarva vrato bhuyaasagum swahaa/*

The ‘samidhaana homa’ concludes with ‘parishachana’ or circling water sprinkling around the homa kunda in clockwise direction with the Mantras: *Aditenu manyaswaa, Deva savitenu manyaswaa, Saraswatenu manyaswaa, Deva savitah praasaaveeh*/ This would be followed by the mantra: *Agnerupasthaanaam karishye*/ Following the ‘Upasthaana’, supplication mantra to Agni Deva to be recited in standing position as follows: *Yatte agnae tejastenaaham tejasvi bhuyaasam, yatte agnae varchastenaaham varchasvee bhuyaaam/ Yatte agnae harastenaaham haraswi bhuyaasam, Mayi medhaam mayi prajaam mayagnih tejo dadhaatu/ Mayi medhaam mayi prajaam maeendrah indriyam dadhatu, mayi medhaam mayiprajaam mayi Suryo bhraajo dadhaatu/ Agnayae namah*/ Finally the Kshamaa Prarthana would be as follows: *Mantra heenam kriyaan heenam bhakti heenam hutaashana, Yaddhutam tu mayaa Deva paripurnam tadastute/ Praayaschittaani asheshaani tapah karmatmikaani vai, Yaani teshaam asheshaanam Parameshwara manusmaranam/ Maha Deva Maheshwaram/*

Grihasti Brahmana homa vidhaana: Connected with Agni Mukham detailed after the Section of Brahmachari Dwija homa above including the Sankalpa therein, the rest of the following be continued as Grihasti Brahmana homa vidhi. (This is as per Apastamba Prayoga)

Sankalpa: *Om poorvokta guna visheshena visishthaam asyaam shubha tithou bhagavad aagnayaa bhagavad preetaartham rupena praatar/ saayam aoupaasaa homam karishye/* This is followed by parisechanam:

Agni Dhyana: *Om ram Agnaye namah/ Meshaaroodham cha vakraangam Jaataveda samanvayam, Dwi seersham sapta hastam tri paadam sapta jihvikam, Varadam shakti paani cha bibhraanaam sru sruvau tathaa/ Abheetidam charma dharma vaame-chaajya-dharam kare/* (I contemplate Agni Deva who rides a ram whose limbs are twisted, who has two heads, and seven arms, three feet and seven tongues. He displays the gesture of munificence, bears a Shakti weapon, two ladles, shows the signal of protection and carries a vessel full of ghee). *Chatvari shringa trayosya paada dwe sirshe sapta hastaasosya, Tridhaa baddho vrishabho roraaveeti maho devo martyaagum aaviveshaa/ Eeshaa hi devaah praadishonu sarvaah purvo hi jaatassa u garbhe antaah, sa vijaayaamanassaa janishyamaanaaha prattyam mukhaa stishthati vishvato mukhaaha/ Hey Agne praan mukho Deva maamaabhimukho bhava/* (The illustrious Agni has come down to men and is attended by sacrifices; He has four Vedas as his horns, three swaraas as his feet, Brahmodana and Pravargya are his two heads and seven Vedic meters as his hands. He is regulated by Mantra, Kalpa and Brahmana; he is the bestower of fortune. He is sung with and without music by the hymns of Rig, Yajur and Saama Vedas by the sacrificial priests such as the Hota. The Unique Paramatma realized by the Wise having been present in all quarters was born as Hiranyagarbha at the beginning of Creation. Indeed He is the same Hiranyagarbha who will be born as such in future too. He is the indweller of the hearts of all the beings, the witness to all and the inciter of action. Agni Deva of divine magnificence! Do kindly be seated in the eastern direction and be well disposed to us).

Now, akshatas and flowers are to be offered to ‘Ashta dishas’ or in eight directions as follows: East: *Om Agnaye namah*; South East: *Om jaatavedhase namah*; South: *Om sahojase namah*; South West: *Om Ajiraa -prabhase namah*; West: *Om Vaishwaanaraaya namah*; North West: *Om naryaapase namah*; North: *Om Panktiraadhase*; North West: *Om Visarpine*; Centre: *Om Yajna Purushaaya namah/* This follows Alankaara or worship to Dishaadhipatis or Heads of Directions situated around Agni by placing flowers in the respective directions: East: *Indraaya namah*; South East: *Agnaye namah*; South: *Yamaaya namah*; South West: *Nirrutaaya namah*; West: *Varunaaya namah*; North West: *Vaayave namah*; North: *Somaaya namah*; North East: *Ishaanaaya namah/*

This would be followed by *Samidhaa daanam*: Karta stands and faces the Brahmana saying the following and tendering the bundle of Samidhas in his hands for further placing on Agni: *Asmin homa karmaani Brahman idhmam aadhaasye/ Aadhatswaa!//*

Then ‘Aaghaara’ is followed as the Karta meditates Agni Deva silently and offers Ajya/ ghee in streams from North East to South East and recites: *Om Prajaapataye swaahaa, Prajaapataye idam na mama/* Then offers Ajya again to Indra from South West to North East reciting: *Om Indraayaa Swaahaa, Indraaya idam na mama/*

Aajya bhaagam: Karta then makes two oblations, one to Agni and another to Soma: *Om Agnaye swaahaa, Agnaye idam na mama, Om Somaaya swaahaa, Somaaya idam na mama/* Vyahriti homa is continued: Towards South: *Om bhuvasswaahaa, Agnaye idam na mama/* Towards Northa: *Om Bhuvasswaahaa, Vaayave idam na mama/* At the center: *Om Suvaswaaaa, Suryaaya idam na mama/* Prayaschitta homa sankalpa: *Asmin---homa karmani sankalpa prabhriti etat kshana paryantam madhye sambhaavita samasta dosha prayaschithartham sarva prayaschittam hoshyami/ Om bhur bhuvas swaahaa—Prajaapaaye idam na mama/*

Pradhana homa: Now proceed with main oblations: [Refer to the next section of Aoupaasana homa]

Uttaraangam or conclusion: *Prajaapate na twad etaanyanyo vishvaa jaataani pari taababhuva, yat kaamas te juhumas tanno astu vaayagum syaama patayo rayeenaagum swaahaa/ Prajaapataya idam na mama/* (Prajapati the Lord of Beings, you alone comprehend all these created forms and nobody else. Do grant us our heart felt desires as we invoke you; may we become the chiefs of rich possessions) *Om bhussuvaahaa Agnaye idam na mama/ Om Bhuvassvahaa, Vaayave idamna mama/ Om Suvaassvaahaa, Suryaaya idam na mama/ Yad asyaa karmaano tyareericham yad vaa nyunam ihaakaram, Angishtaata svishthaakrad vidwaan sarvagum svistagum suhutam karotu swaahaa, Agnaye swishtakrutedam na mama/* (Whatever that has been done that is superficial or deficient in this sacrifice be please accepted as complete, Agni swistakrita!)

Paridhi pariharam: Paridhis or boundaries of the homa kunda are offered to Agni the ghee dipped samidhas commencing from the middle one first to the rest. Samsraava homa: Sruva or the sacrificial ladles are filled up with ghee flow offering to Agni covering the ladles reciting *Swaahaa, Vasubhyo Rudrebhya aaditebhyah samsraava bhaagebhyah idam na mama/* (May there be glory to Ashtaavaus, Ekaadasha Rudras and Dwadasha Aditya Devas as these oblations are offered to them through Agni Deva); *Om bhur-bhuvas-suvas-swaahaa, Prajaapataye na mama/* (May this offering be made in the glory of Prajapati the Lord of Creation as a testimony of physical-mental-spiritual realms) Praayaschitta or atonement: Sankalpa-*Om poorvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaajnaayaa bhagavad kainkaryaa rupena asmin---homa karmaani avijnaata praayaschitta aadeeni karishye/* (May I make the atonement offerings in this ---rite as to be specified- on this day of auspiciousness signified with astrological qualifications, with the approval by and in service to Almighty). *Anaagjnaatam yad agjnaasya kritaye mithu, Agne tadasya kalpayaa twagum hi vetta yathaa tathagass swaaaa/ Agnayedam na mama/* (Agni Deva! What all imperfections that have been committed by me either knowingly or unknowingly be pardoned in the course of this Sacrifice). *Purusha sammito yagjno yagjnah Purusha sammitah, Agne tadasya kalpayaa twagum hi vetta yathaa tathagas swaaha/ Agnayedam na mama/* (Almighty too is coequal with this Sacrifice as with Agni Deva and may all my indiscretions and lapses in the procedure of this Sacrifice be too ignored keeping in view the best that we intended to perform with sincerity)- *Om Bhussuvaah, Agnaye idam na mama/ Om bhuvassvaaha, Vaayave idam na mama/ Om suvasvaahaa, Suryaaya idam na mama/ Om bhurbhuvasuvas swaahaa. Prajaapataye na mama/ Om Shri Vishnavey swahaa, Vishnave Paramatmane idam na mama/ Om Rudraaya Pashupataye swahaa, Rudraaya Pashupataye idam na mama/*

Purnaahuti or the Final Offering: Sankalpa: *Om Purvokta guna vishesena visishthyaam asyaam Shubha tithou bhagavad aagjnyaa bhagavad kainkaryaa rupena asmin--- homa karmanaah sampurna phala*

praapyartham---naamagnou purnaahutim hoshyaami/ tadantaram saangata siddhyartham vaasordharam hoshyaami/ (May this final offering called Vasordhara be concluded successfully!) *Om purnaahutim utaamaam juhuti, Sarvam vai purnaahutih, Sarvam evaapnoti, atho iyam vai purnaahutih, asyaam eva prati tishthati swaahaa/ Agnaye vausath/* (Our final oblations conclude herewith; Totality is the Final Oblation; through that everything is obtained. Hence may this final oblation and worship now be firmly established).

Vasordhaara homa: *Om sapta te agne samisdhaassapata jihvaas sapta rishayah saptadhaama priyaani, Sapta hotraa sapta dha twaa yajanti saopta yonir aapranasva ghritena swaaha/* (Do protects us with this oblation of ghee Agni Deva along with these seven samidhas, your Seven Tongues, Seven Rishis, Seven Sacred Dhaamas, Seven Priests who assist our oblations, and Seven Origins from where Creation is effected). Praanaayama and parishechana: *Aditenvamgasthaah, Anumatenvamgassthaah, Sarasvatenvamgaasthaah, Deva Savitah praasaavih/* (Aditi Devi granted us permission, Anumati Devi granted too and so has Devi Saraswati while Devi Savita impelled us to take up this Sacred Homa.

Now to farewell to Varuna Deva: *Varunaaya namah sakala araahanai swarchitam, Yathaa sthaanam/* (Varuna Deva! My reverence to you; do return later as you are invited as required again). Then while pouring water recite the following: *Prachyaam dishi devaa ritwijo maarjyantaam/ Dakshinasya dishi maasah pitaro marjyantaam/ Pratichyaam dishi griha pashavo marjyayantaam/ Udeechyaam dishyaapa oshadhayo maarjyantaam/ Urthvaayaam dishi yagjna samvatsaro yagjna patir marjyayantaam/ Om Vaishwaanaraaya vidmahe Lalitaaya dhimahi, tanno agnih prachodayaat/* (May Devas and Brahmanas be blessed in the Purva /Eastern Disha; may the months and Pitru Devas make us famed in the Southern side; may our homes and cattle be safeguarded in the western front; may waters, plants and trees be made illustrious on the northern side; may the Sacrifices and years be fructified from the antariksha or the higher lokas; indeed we do take cognizance of Vaishwanara or the mystic fire within the Inner Soul which enlightens all of us).

Reverence and Prayers to Agni Deva: *Agne naya supathaa raaye asman Deva vayunaani vidwan, Yuyodhasmaj-juhaaraanaam eno bhuyissthaante nama uktim vidhema/ Om Agnaye namah agnim Aatmanyudvaasayaami/* (Agni Deva! You are a repository of knowledge and thus the resultant wisdom; do lead us to the richness of bliss and take us away from the easy paths of sins and evil. These are our salutations to you and pleadings to return to us whenever solicited). *Namaste Garhapatyaaya Namaste Dakshinaagnaye, Nama Aahavaniyaaya Maha Devai Namoh namah/* (Our prayers to Garhapatyaaya Agni, Dakshina Agni, Aahavaniyaaya at the high altar and our repeated obeisances!)

Aoupaasana homa: The homa prakriya commences with clean feet and palms, Achamana wearing pavitra of darbhas twisted and tied to the right ring finger followed by Sankalpa: *Om purvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaagjnayaa bhagavad preeyataartham rupena praatah Aoupaasana homam karishye/* The Sankalpa would be followed by parishechana, Agni Dhyana, Agni Alankara, Punah parishechana and then to the oblations. The Grihasta asks his wife *hoshyaami* as the wife replies *juhudhi/* He takes a handful rice in the left hand, sprinkles water on it with the right hand, and takes half the quantity with the following Mantras allowing the rice to trickle through the fingers; the first mantra for the morning : *Om Suryaaya swaahaa, Suryaya idam na mama/ Om Agnaye idam na mama/* The first mantra for the evening is: *Om Agnaye swaahaa, Agnaye idam na mama/* The second

mantra which is common to both morning and evening is: To the South: *Om bhusswaahaa Agnaye idam na mama/* To the North: *Om bhuvasswaaha Vaayave idam na mama/* To the Centre: *Om suvaassvaahaa Suryaya idam na mama/* The final offering of rice states: *Om bhur-bhuva-suvas- swahaa---Prajaapataye idam bna mama/* (Note: The rice offerings should not be allowed to mix with Agni). The rice oblations would be followed by parishechanam and Purna huti comprising a samita and two blades of darbha grass while reciting: *Om Shri Vishnave swaahaa, Vishnave Paramaatmaane idam na mama/*

Now salutation to Agni with folded hands: *Agne naya supathaa raye asmaan Vishvaani Devaani vidwan, Yuyodhyasmaj- juhuraanam eno bhuyishthaante nama uktim vidhema/ Mantra heenam kriyaa heenam bhakti heenam Hutaashana, Yad hutam tu mayaa paripurnam tad astu te/ Praayaschitta anya sheshaani tapah karmaatmaka kaani vai, Yaani tehaam asheshenaam Krishna anusmaranam param/ Vicchhinna – aoupaasana Agni sandhaanam:* After cleaning feet and hands, aachamana, pavitra dharana, akshata grahana, offer akshatas and dakshina to brahmanas, and after their approval, repeat sankalpa on behalf of wife also to revive the vicchinna Agnihotra reciting: *Aavaaho auopaasanaagnim aadhaaye vicchinna sandhaanaartham/ Kritancha—Now Agni mukha/*

Pradhaana homa: *Agni siddhyartham vyahruti homam karishye/* Pick up the main dharvi or the bowl like ghee container and offer the Vyahritis: *Om bhussuvah, Agnaye idam na mama –to the South; Om bhuvassvaaha Vaayave ida na mama —to the North; Om Suvassvaahaa, Suraya idam na mama—to the centre; Om bhur- bhuvas-suvas swaahaa—Prajaapataye idam na mama/* This would be followed by Sankalpa for opening oblations to **Agni** Deva: *Harihi om tat sat/ ...Anekakaala saayam Praatar aoupaasana akaarana praayaschittartham sarva praayaschittam hoshyaami/* Three oblations be offered with each of the following mantras: *Anaagjnaatam yad agjnaatam yagjnaasya kriyate mithu, Agne tadasya kalpaaya twagum hi vettha tathaagass swaahaa/ Agnayedam idam na mama/(Agni Deva, I may have committed mistakes on this Sacrifice either knowingly or unknowingly; do kindly ignore these and keeping in view my sincerity, and consider my flaws as rectified); Purusha sammito yagjno yagjnaah Purusha sammitah, Agney tadasya kaalpaaya twagum hi vettha yathaa tathaagass swaahaa/Agnayedam na mama/(Indeed Almighty is as much involved in this Homa Prakriya as you are and as such do kindly amend my shortcomings and have the act of homa be got perfected). Yat paakatra manasaa deena dakshaa na, Yagnasya manvate martaasah, Agnistaad hotaa kratu-vid vijaanan yajistho devaagum kratuso yajaati swaahaa/ (Agni Deva! We humans are indeed fallible and of immature minds not quite acquainted with the perfect procedures of Sacrifices; may the mystic fire itself which is well versed with the methodology of Sacrifices offer the ideal means of the acts and grant necessary adjustments to bless!)*

Sankalpa regarding the oblations to Agni by **Aditya-Rudra-Vasu-Brahmanas:** *Upavaasa vikalpena choditaayaascha homam karishye/ Aayaashaagne syan abhishastischa satyam iva mayaa asi, ayasaa manasaadhrutoyasaa havyam uuhiseyaano dhehi bheshajagass swahaa, Agne ayase idam na mama/ (Agni Deva! You are our refuge to us and the devotees like all of us; you are the unique medium and bearer of all oblations and the sure conveyor of all remedies to humanity.) Punastwaadityaa Rudraa Vasavaas samindhitaam, Punar Braahmano vasunita yagjnaih/ Ghritena twaam tanvam vardhayasva, Satyaah santu yajamaanasya kaamaah swaahaa Agnaye vasunithaayedam/ (May Adityaas, Rudraas, Vasus, Brahmanas kindle you with their rites ad fulfill their wishes). Mano jyotir jusataam aajyam vicchhinnam yagjnaagum-samimam dadhaatu/ Yaa ishta ushaso nimruchascha taah sandadhaami havisha ghritena swaahaa/ manase jyotishe idam na mama/ Yanma aatmano mindaabhud agnih tat unar*

aahaar jaatavedaavicharshinih swahaa/ Agnaye jaatavedasaa idam na mama/ Punaragnih chakshuradaat punar Indro Brihaspatih, punar me Ashvinaa yuvam chakshur aadhattam akshyoh swaahaa/ Agni ndra Brihaspatyah vibhyaam idam a mama/ Tantum tanvan rajaso bhaanum anvihhi jotishmatah patho rakshadiyaa kritan/ Anulbanam vayata joguvaamapo manur bghava janayaa Daiviyam janaggah swaahaa, Agnaye tantumata idam na mama/

Kshamaapana Sankapa: *Asmin Agni sandhaana homa karmaani madhye sambhavita mantra tantra devataa viprayaaah nunaatireka swarakshara pada bhresha samasta dosha praayasthittartham sarva praayaschittam hoshyaami/(I now seek final atonement for all shortcomings); Om bhussvaahaa, Agnaye idam na mama, Om Bhuvaasswaahaa, Vayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Dosha prayaschitta Sankalpa: Asmin agni sandhaana homa madhyae sambhavita samasta dosha praayaschittartham sarva praayaschittam hoshyaami/ (May I tender atonement to all the blemishes that would have occurred during the course of the homa karma) Anagjnaatam yad ajnaatam, Yaagjnaasya kriyate mithu, Agne tadasya Kalpayaa twagum hi vetttaa yattaagasah swahaa/ Agnaye idam na mama/ (Agni Deva! Do kindly pardon my shortcomings executed knowingly or unknowingly and treat my wrong doings as ratified). Purusha sammito yagjno yagjnah Purusha sammitah, Agne tadasya kalpayaa twagum hi vetta yathaa tathaagasah swaahaa/ Agneya idam na mama/ (Agni Deva! You do indeed assume great significance in the context of homas and yagjnas, yet Paramatma the Supreme has the greatest role and as such may your prowess and strength be fortified by each act of yagjna homas executed in the Universe and may Almighty grant you that magnificence for ever!)*

Imam me Varuna shrudhi havam adyaacha mridaya, Twaam avasyuraachake swaahaa/ Varunaayedam na mama/ (Varuna Deva! Do kindly receive my invocation and be gracious enough to attend out entreaties as we seek your protection) Tat tvaa yaami brahmanaa vandamaanas tadaa shaaste yajamano havirbhiih, Ahedamaano varuneha bodhyurushaagum sa maa na aayuh pramoshih swaahaa/ Varunaayedam na mama/ (Varuna Deva! You are extolled by Vedas always; may we too reach you by our sincere oblations as we do very sincerely offer our salutations to appease your characteristic fury and sound and reveal your inner Self of tranquility and repose to those you hold you in great esteem!) TwannoAgne Varunasya vidwaan devasya hedo vayaasi sishtaah, yajishtho Vahni tamah shoshuchaano Vishwa dwesaagumsi pramum ugdhyasmat swaahaa, Agni-Varunaabhaama idam na mama/ (Agni Deva, do mollify the fury of Devas especially of Varuna deva. You are indeed the most worshipful and the best conveyor of all and the most resplendent too of Devas. With these oblations do be pleased with our earnest entreaties and protect us from all those evil forces who are jealous of us due to our dictect approaches to you and the like minded Varuna deva too)/ Sa twanno Agne vamo bhavoti nedishtho asya Usaaso vyustau, Avakswaano Varunagum raraano veehi mridikagum suvavo na edhi swaahaa/ Agni varunaabhyaam idam na mama/ (Agni Deva! You are indeed the foremost of Devatas; do protect us in the morning, day and night. It is so easy for all of us to approach you and hence one feels comfortable to offer our invocations to you always; do also provide shelter and daily succor along with Varuna Deva too; our sincere oblations to you both herewith). Twam Agne ayaasya yaasan manasaa hitah, ayaasan havyam uuhishe yaano dhehi bheshajaggah swaahaa, Agni-ayase idam na mama/ (Agni Deva! You are ou fal refuge and shelter to keep us peaceful and contented; Indeed you are the unique carrier of our oblations to any destination and concerned Devatas without hesitation and meticulousness so that the remedies sought from them are granted to us instantly. We are ever grateful for your grace Agni Deva! This is our special oblation to you Deva!)

Final oblations: *Om bhussvaahaa, Agnaye idam na mama/ Om Bhuvassvaahaa, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om Bhur-Bhuvas-Suvas-Swaahaa, Prajaapataye idam na mama/ Om Shri Vishnave-swaahaa, Vishnave Paramatmane idam na mama/Om Rudraaya Pashupataye swaahaa, Rudraaya Pashupataye idam na mama/ Praanaayaama and Parishechana: Aditenvamagasa sthaah, Anumatenvamagas sthaah, Sarasvatenvamagas sthaah, Deva Savitah praasaaviv/*

Vasordhaara homa: *Om Sapta te Agnesamidhaah Sapta jihvaah Sapta Rishayah Sapta Dhaama priyaani, Sapta Hotraa Sapta dhaa twaa yajanti yonir aapranaswaa ghritena swaahaa/ Hiranya daana: Harih om tat sat---aneka kaala saayam praatar aoupaasana akarana prayascchittraatham homa dravya daanam yat kinchit hiranya daanam cha naaaa gotrebhyo Braahmanaabhyah tebhayah sampradade, nama, na mama/*

II. Alternative Grihasta Homa : Note: The procedure is as per Maharshi Dayananda and Shatapata Brahmana:

Agni Deva Samidhana is performed with Samidhas dipped on ghee with the Mantra : *Om ayam ta idhma Atmaa Jatavedastenedhyaswa vardhasya chendra vardhaya, chaasmaan prajayaa pashubhi Brahma varchasenaanyadyana samedhaya swaaha/ Idamagnaye Jatavedase-Idanna mama/* This first oblation is made with the above Mantra in the north side of the homa kunda starting from west to east. The second oblation is made with the following Mantra: *Om samidhaagnim durvasyat ghriteh bodhayutaantitham, Asmin havyaa juhota swaahaa/ Idamagnaye idanna mama/* (This ahuti is done in the South side from west to east)The third oblation's Mantra is: *Su sammidhaaya shochipem ghritam teevram juhota, Agnaye Jaatavedase swaahaa/ Idaagnaye Jatavedase-idanna mama/* (This ahuti is performed in the middle of the homa kunda) The fourth oblation is made with the following mantra: *Tatwaam samidhabharanghiro ghritena vardhayaamasi, Bruhatcunchaam yathishtadya swaahaa/ Idamagnayengirasy idanna mama/* (This ahuti too is to be done in the middle of the homa kunda)

Jala prokshana/ Jala sinchana: Water is taken in an anjali or cupped palm and sprinkled in all the directions of the Havana kunda: the first sprinkle in the Purva Disha or the east direction from south to north; the second sprinkle is in the Paschima disha or the west direction commencing from south to north again; the third sprinkle is in the Uttara Disha from west to east and finally then fourth should be a complete circle from starting from South East corner of the Homa Kunda with the following mantras: 1) *Om Aditenumanyaswaa/ 2) Om Anumatenumanyaswaa/ 3) Om Saraswatenumanyaswaa/ 4)Deva savitah prasuvah/* Then the Mantra continues: *Prasuva yajnam pra suvam Yagjnapatim/ Bhagaaya/ Divyo Gandharvah, Ketapuh Ketou nah punaatu Vaachaspativaamcha nah Vidwat/*

Now further oblations to continue: *Om Agnaye swaha, Agnaye idanna mama-* (Sprinkle gandha in the north side of the homa kunda); *Om Somaaya swaha, idam Somaya, idanna mama* (ghee now onward) – at this stage Agni to be re- kindled; *Praja pataye swaha, Prajapataye idanna mama; Om Indraaya swaha, idamindraa ya, idanna mama/* (The oblations to Prajapati and Indra to be performed at the center of the Homa kunda).

Note: So far the Homa Vidhi is common: Praatah kaala (Morning): *Om Surye jyotirjyotih Surtyah swaaha/ Om Surye varche Jyotirvarchah swaaha/ Om Jyotih Suryah Suryo Suryo jyotih swaha/ Om*

Sajurdevena Savitraa sajurupasendravatyaa/ Jushaanah Suryo vetu swaaha/ Saayamk kaala (Evening): Om Agnirjyoti jyoti jyotiragnih swaaha/ Om Agni varcho jyotiragnih swaaha/ Om Agnirjyotiragnih swaaha/ Om sajurdevena Savitraa sajurendratvaya/ Jashano Agnirvetu swaah/

Note: Keeping the above in view, the execution of homa is continued further: *Om Bhuragnaye Praanaya swah, idamagnaye Pranaya-idanna mama/ Om Bhuvavar Vaavepaanaaya swaha/ Om swaraadityaaya vyaanaaya swaha vyanaya swahaa, idamadityaya vyanaaya-idanna mama/ Om bhurbhuvah swaragni Vayavyaadityebhyah, idanna mama/ Om aapo jyoti rasomritam Brahma Bhurbhuvah swarom swahaa/ Om yaam medhaam Devaganaah pitaraschopaasate, Tayaa maamah medhaagne medhaavina kuru swahaa/ Om Vishwaani Deva savitur duritaani paraa suva, yadbhadram tanna aa suvgam swaha/ Om bhurbhuvah swaha tat saviturvarenyam bhargo devasya dheemahi swaha/ Om Vishwaani Deva/ Upasthaanam/ Agnerupasthaanam karishye/ Purnamadah Purnamidam Purnaata puranamudachyate, Purnasya Purnamaadaaya Purnamevaa vashishyte/ Om Shantih Shantih Shantih/ Om tat sat Brahmaarpanamastu/ Homa Prakriya regarding Brahmachari Homa and Grihasti Homa is thus concluded.*

After observing homa as above, the Shat Karma Vidhi is continued with the instruction that a Brahmana should perform daily Sandhya and Homa as prescribed, followed by Brahma Yagna: Brahma Yajna Vidhana: *Swa shaakhaadhyanam Vipra Brahma yajna iti Smrutah/* As per one's own branch of Veda, Adhyana/ reading or recitation of Ruk-Yajur-Saama Veda Stanzas is called Brahma Yajna. This Vidhana is mentioned in Taaittiriya Swaadhyaya Brahmana and as clarified by Brihaspati that it can precede or follow the Tarpana karya or after Praatah homa or Vaishwa Deva. A person who executes this Yajna is expected to be seated in 'Padmaasana' facing east, preferably on the banks of a water flow, perform tri-achamana, initiate Savitri Mantra of 'Pacchordhancchraashra' along with Vyahritis, keep the Yagnopaveeta in the normal position of Savya, and recite withis the self. The method of Brahma Yajna is detailed in Swadhyaya Brahmana. Apart from reading the Ruk-Yajur-Saama- Adharvana Vedas, one can read excerpts of Itihasa-Purana -Kalpas as per one's own convenience. Even on the days of Anadhyaya or on those days like Amavasya etc. the restriction of Anadhyaya is not applicable for Brahma yajna, excepting that only one Ruk might be read out on such days, but otherwise the Anadhyaya restriction is nor applicable otherwise. As regards the 'phala' or the fruit of observing Brahma Yajna on each day, the resultant outcome is stated to be that of the positive account of performing that specific Kratu: *Yam yam kratumaddheyata tasya tasyaatpnuyaat phalam/ iti/ Vitta-Purna-Prithivi-Daanascha phalamashrute iti/* Vedas approvingly praise the excellent result of Brahma Yajna everyday as follows: *Uttamam Naakamadhirohati Uttamah samaanaam bhavati yaavantam ha vaangmaam vitasya purnaam dadat Swaga lokam jayati taavantam Lokam Jayati bhuyaayaamsam chaakshavya chaapapamrityum jayati Braahmanah saayujyam gacchati/* (He who practises Brahma yajna daily would eventually turn out to be superior to others, would be blessed with land property and prosperity, would certainly avoid Apamrityu or untimely death and would surely reserve abode in Swarga).

Tarpana Vidhana: *Ruk Saamaadrthvaa Vedoktaan Japya mantraaan 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 Suranstarpenmanushyaanchaiva 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 Shradhaadi tarpana needs to be performed with one hand only. Pitru Devas would not be contented of tarpan 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 Yagnavalkya confirms: *Brahmaanam tarpayet purvam Vishnum Rudram Prajapatim, Vedaan Chhandaamsi Devaamscha Rishem chaiva tapodhanaan/Tathaa Devaan Gandharva Naagaan Saagaraani Parvataanapi, Sarittha 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 Pishcaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhayah tripyantaam/

[Details of Vasu Rudra Adityas : *Dhruvo Dharmascha Somascha Aapaschaivaanilonalah, Pratyushascha Prabhaatascha Vasavoshtoa prakeertitaah/ Ajaikapaada-ahirbudhnaghyo Virupaakshoya 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 postion 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 yagnolpaveeta 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 swdhaa 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 swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah,tebhayah swadhaa*

namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa namah/

Pitri Tarpana: Om aagacchantu me piratah imam gruhnantu jalaanjalam/ (May my ancestors present themselves here and receive my oblations) Mama Sarva janmeshu Pitarah/

*Pitaamahaah/Prapitaamahaah/trupyantaam idam tilodakam swadhaayibhyah **tebhyah** swadhaa namah, **tebhyah** swadhaa namah/ **tebhyah** 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 ‘tebhyah’ for males and ‘taabhyah’ for females, following tarpanas be performed **alternatively**. In respect of Male Pitras: Patayah/ Putraah/ Mataamhah/ 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-gotramdaam-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, tshaam aapyaayanaayaitat eayate salilam mayaa, Ye bandhavaa baandhavaascha yenya janmani baandhavaa, te triptimakhisaayaantu yaschaasmattobhi vaanchati/ Ye mey kuley lupta pindaah putra daara vivarjitaah, tshaam hi datthamakshayam 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 preeataam 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 Aswiya 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 Aswiya 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

Devataattilaih 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) .

Devataarchana Prakarana

Parashara Smrtiti's Shat Karma Vidhana quoted in the earlier pages is recalled: *Shatkarmaabhi nirato nityam Devataathithi pujakaha, Hutasheshentu bhunjaano Brahmano naavaseedati/ Sandhyaa staanam japo homo Devataanaamcha Pujanam, Vaishvadevaatithyancha shatkarmaani diney diney/* In fact, the day time if divided into eight parts, Deva Puja- Tarpana, Brahma Yajna or Veda Pathana, Vaishwa Deva, are all integral parts excluding the Bhojana Kaala.

Devataarchana is an integral part of the Shat Karmas. Agneya Purana emphasizes that daily worship of Sarva Devas with appropriate Mantras is a daily duty: *Mantrai Vaishnava Roudrestu Saavitrai Shaktivaistathaa, Vishnum Prajapatim vaapi Shivam vaa Bhaskarantathaa/ Tasmingairarchaye mantraih Sarva Devan samahitah/* (Purusha Suktaadi mantras to commend Vishnu-Rudra-Surya related hymns, Shakti Mantras and Sarva Devata Stutis must be a daily duty. Kurma Purana states: *Brahmaanam Shankaram Surye tathaiva Madhusudanam, Anyaanschaabhimataan Devan bhaktya cha akrodhanotwarah, Sarvai mantrairarchayennityam patraih pushpaistathaambubhih/* (Being fully rid of Kama-Krodhaadi durgunas and with undiluted devotion and faith, one must perform worship to Brahma-Shankara-Surya and Vishnu as also to any Deity of one's choice since are indeed are one and the same with Patra-Pushpa-Jalas regularly). *Shaivascha Vaishnavam Shaaktam Souram Vainaayakantathaa, Skandascha Bhakti margasya Darshanaani shadeva hi/Siddhanta Purana* suggests daily worship of Six Devas viz. Shiva Vishnu Shakti Surya Vivayaka Skanda.

Vishnu Puja: Lord Krishna taught the method of Vishnu worship to Yudhishtara in the context of Ashwamedha Yajna as per Vaishnava Darshana: The Puja Sthala or the Place of worship be improvised an 'Ashtaadasha Padmaakaara' or a Lotus with eighteen petals with rice flour and having placed eighteen Deva Pratimas reciting Ashtaakshari, Dwaadashaakshari Mantras, Purusha Sukta, Vishnu Panjara Stotra and so on and execute the worship: *Saha Pushpodakena Maha Purusha maavaayayaami, Om Bhuh Purushamaavaahayaami, Om Bhuvah Purushamaavaahayaami, Om Suvah Purushamaavaahayaami, Om Bhurbhuvassuvah Maha Purushamaavaahayaami/Bhagavan Maha Purusha ityenaabhinandati, swaagatam snaanaani kalpayatadaasana snaanaani kalpayatyad Shankhaayakalpayaami Paratschakraaya kalpayaami , dakshinato gadaayai kalpayaami, Vaamato Vanamaalaayai kalpayaami, Paschimatah Shrivatsaaya kalpayaami, Garudmate kalpayaami, Uttartah Shriya kalpayaami,Sarasvatyai kalpayaami, Pushtai kalpayaami, Tushtai kalpayaami----snaanaantaram sthaapaitwaa pujaam kuryat: Keshavam Naraayanam Maadhavam Govindam Vishnum Madhusudanam Trivikramam Vaamanam Shridharam Hrishikesham Padmanaabham Damodaram tarpaitwaayaitaani Vastrayagnopaveetaa-chamaniyaanyudakena vyaahrutibhi pradakshinamudakam parishichedam Vishnurvikrama iti gandham dadyaat, tadvishnoh paramam padamiti pushpam-akshataam- dhupam- deepam-Naivedyam-Keshavaadi naamabhir dwaadasha pushpaan dataat: Shankhaaya namah,Chakraaya namah, Gadaayai namah, Vana- maalyai namah, Shri Vatsaayai namah, Garutmate namah, Shriyenamah, Sarswathyai namah, Pushtou namah, Tushtao namah,ityaadi/ Nirmalya-Pratimaa visarjana-Punaraagamana praarthana/*

Shiva Puja: As in the case of Vishnu Puja, Bodhaayana Maharshi also prescribed Shiva Puja as detailed in Paraashara Madhava. After snaana and physical-mental cleanliness, create a platform, wash it around with

‘Gomaya’ jala, recite Shiva Panchakshari and Rudra Stuti and invoke Maha Deva: *Saha pushpodakena Maha Devamaavaahayet/ Om Bhurmahaadevamaavaahayaami Om Bhuvo Mahaa Devamaavaahayaami Om Suvah Mahaa Dvamaavaahayaami Om Bhurbhuvasuvah Maha Devamaavaahayaameetyaavaaham aayaatu Bhagavanmahaadeva ityatha swagatenaabhinandati; Swagatamadhunaa bhagavate Maha devaaya, Suvarna sthaanaani kalpayatyagrato Vishnave kalpayaami, Brahmane kalpayaami, Dakshinatah Skandaaya kalpayaami Vinaayakaaya kalpayaami, Paschimatah Shulaaya kalpayaami Mahaa Kaalaaya kalpayaami, Uttaratah Umaayai kalpayaami Nandikeshwaraaya kalpayaamiti/* Then by reciting Maha Rudra, perform snaana-paadya, proceed with tarpana: *Tarpayaami Sharvam Devam tarpayaami Ishaanam Devam tarpayaami Pashupatim Devam tarpayaami Rudram Devam tarpayaami Ugram Devam tarpayaami Bheemam Devam tarpayaami Mahaantam Devam/* After tarpana, Maha Deva be provided vastram-yagnopaveetam-achamaneeeyam- *Namaste Rudra manyava iti gandham dadaat, Sahasraani sahasraaksha iti pushpam dadaat, Ishaanantwaa Bhuvanaamadhishtriyamityakshataam dadaat, dhupamuddeepyasweti deepam/ Bhagavate Maha Devaaya jushtam charum nivedayaameeti naivedyam/ Athaashtabhirnaamadheyairashthou pushpaani dadaat: Bhavaaya Devaaya namah, Sharvaaya Devaaya namah Ishaanaaya Devaayanamah Pashupataye Devaaya namah Rudraaya Devaaya namah Ugraaya Devaaya namah Bheemaaya Devaaya namah Mahate Devaaya namah Vishnave namah Brahmane namah Skandaaya namah Vinaayakaaya namah Shulaaya namah Mahaa kaalaaya namah Umaayai namah Nandikeshwaraaya namah iti/* On completion of the ‘Shodasho - pachaara’ or the formal sixteen service worship to Maha Deva on reciting Shiva Gayatri and Shiva-related mantras, udvaasana, nirmalya gandha dharana and ‘punaraagamana prarthana’ or welcome back again prayers, the devotee is indeed blessed even with one such complete performance and is bestowed with the returns of a lakh of charities of cows to a veda pandita Brahmana!

Devataarchana viz. worship of Divinity (of one’s own Ishta Devata-be it Vishnu or his forms or Shiva or his extensions or Shakti / Devi in her innumerable forms of Lakshmi-Gauri-Saraswati basically representing Prosperity-Power-Knowledge) constitutes a significant part of the Shad Vidhis of Dwijas, especially of Brahmanas.

Vaishwa Deva Prakarana:

Panchame cha tathaa bhaage samvibhaago yathaarhatah, Pitru Deva Manushyaanaam keetakaanaam chopadishyate/---Deva Yagnah Pitru Yagno Bhuta Yagno Manushyayagno Brahma yagnah/ Devaarchanaanantara Karya or the Duty mentioned among the Six Daily Duties of Brahmana following Deva Puja is called Vaishwa Deva comprising Deva-Pitru-Bhuta-Manushya-Brahma Yagnas. Vaishwa Deva needs to be performed as per one’s own family tradition in Shaalaagni or Loukikagni; Angira said: *Shaalaagnou vaa pachedannam Loukike vaapi nityashah, Yasminnagnou pachedannam tasmin homo vidhheyate/* The ‘pachaanna’ or the cooked rice is offered to the fully enflamed Agni either in Loukikagni or of on-going nature while shalaagni is improvised. Also, Vaishwa deva karya needs to be performed to appease Pancha Suna: *Pancha soona Grihastasya vartanteyharah sadaa, Khandani peshani chulli jala kumbha upaskarah/* (Normally house holders commit five sources of ‘Jeeva himsa’, viz. khandani or cutting vegetables by the kitchen appliances, peshani or pounding and pasting implements, chulli or water containers and cleaners and maarjani or washing utensils, floors etc).

Whatever shortcomings and sins are committed daily in one's house holds are rooted out by the end of the day with the Vaishwaanara Vidhi. Anaahitaagni Vaishwa Deva vidhi includes Deva Yagna, Bali haarana, Bhuta yagna, Pitru yagna, Manushya yagna or Atithi Bhojana. Hence is the significance of Vaishwa deva vidhana as a part of the Shat Karma Vidhi. Incidentally, those who have not fulfilled the daily Vaishwaanara including Athithi Puja are stated to end up on termination of one's life as a crow! Fuller details are given in the Essence of Dharma Sindhu by the same Author vide www.kamakoti.org/news and Vipra Yuva.org/ books.

Ashoucha Nivritti Prakarana

Following are the general regulations applicable to 'Ashoucha' to the 'Chatur Varnaas' of Brahmana-Kshatriya-Vaishya and Lower Classes or 'Chatur Ashramas' of Brahmachari-Grihastha-Vanaprastha-Sanyasins of the Hindu Society. In reference to the demise of Mother-Father-Brothers and close relatives of 'Sagotra-Sapinda' classification, Brahmanas are required to observe Ashuchi for ten days, Kshatriyas for twelve days, Vaishyas for fifteen days, and for the lower class one month: *Jaate Vipra Dashaahena dwaadashaahena Bhumipah, Vaishyah panchadashaahena Shudro maasena shuthyati/* Special dispensations for Brahmanas are as follows: *Ekaahaachudhyate Vipra yogniveda samaanvitah, Tyahaat kevala Vedastu dwi heeno dashaabhi dinouh/* Those extreme Brahmanas who practise daily Agni Homas and Veda Paatha would be exempt from Ashuchi within a day while only those who observe only Veda Paatha without daily Agni Homa might observe Ashuchi for three days only. *Janma karma bhrashtah Sandhyopaasana varjitah, Naamadhaaraka Viprasya dasaaham sutakam bhavet/* (Those Brahmanas simply on account of birth and without performing all the prescribed Six Duties of Brahmanas must however observe ten days of Ashuchi).

Also, besides just born domestic cattle as also house wives with just born child already during the 'Prasuti' time might observe 'Mrityaashoucha' for 'dasha raatrena' instead of 'dashaaham' or ten nights in place of ten days. *Eka pidaastu daayaadah pruthak daara niketanaah, Janmanyapi vipattou cha bhevetteshaancha sutakam/* (Those who need to observe 'samaana pinda', 'daaya bhaagyaadaari' and in reference to wife's close relatives like her parents and brothers are all in the similar scope of Ashoucha). *Ubhayatra dasaahaani kulasyaannam na bhujiyate, Daanam pratigruho homah swaadhyayascha nivrittate/* (In either of these cases as mentioned above, cooking and eating bhojana by those subjected by Ashuchi is forbidden and also are disallowed to give or accept Daana or charities, let alone perform homa, swaadhyaa and Veda pathana. As regards the general restriction that Asoucha requires forbidding of normal duties of a Brahmana, there is a view that except Sandhya Vandana and perhaps Nityagnihotra in essential forms, which might secure time-bound temporary dispensation, all other activities are forbidden, especially Pancha Yagnas viz. Deva Yagna, Brahma Yagna, Pitru Yagna, Bhuta Yagna, and Nara Yagna. During Jaataashoucha and Mritaashaucha, Sandhya Vandana and Ishti Charu movement should not be dispensed with; as regards, pranayaaa be avoided and other Mantras be uttered mentally. During 'Shutaka Asoucha', Gayatri Mantra Japa –Arghya pradaana-Pradakshina-Surya Dhyana-Namaskara are allowed as per Sage Pattheenasi. Marjana Mantras be recited mentally and Arghya Pradaana by way of Vaachaka or vocally; but certainly not homa and swadhyayana. During the Ashuchi period, saha bhojana by those with other gotras are forbidden to eat. *Praaptena sutakam gotrey chaturtham puruyskena tu, Daayaadwicchetamaapnoti panchamo vaatma vamshajah/* (The 'sagotras' need to observe the Ashuchi for four generations and the links of 'gotra daayatwa' be discarded thereafter). In fact the 'gotra

daayatwaa' or of the links of gotra get thinned down by the Ashuchi observance from ten days to eight to six and so on and the further generations would not be eligible for Shraaddha bhojana. Deaths in foreign countries, as also those of children and Sanyasis too would attract instant Asuchi. In case, the news of death after the prescribed ten days is communicated thereafter within a year, then the Ashuchi has to be observed. However, after a year this late news would ask for immediate bathing with the same clothes as that would suffice Shuddhi Snaana or Purifying Bath. In case, a sagotriya Brahmana is stated to have died without knowing the details of the death, then tarpana and panda be offered on any Krishna paksha Ashtami, Amavasya or Ekadashi. In case there is a death of a child just born or upto the time of teething, no Agni samskara, or Ashuchi or jala kriya is warranted. In case there would be 'garbha nashta' or 'garbha sraava', Ashuchi is called for as many days as the months of the pregnancy. If a child dies in the birth itself, only the mother needs to observe Ashoucha or otherwise if the child survives some days, and then the Ashuchi happens for the entire period as prescribed. Birth of a child in the night and survival after Sun rise, the ten day restriction becomes valid for the Ashoucha. Death of a child after teething and after chooda karma or prathama kasha khandana on the completion of the first year or of the Samskara there after whichever is earlier, there would be the requirement of Agni Samskara and three days of Ashuchi. From the time of Chooda Karma till Upanayana, the Ashuchi is for three days. *Brahmachari grihey eshaam hyuyate cha Hutaashane, Samparkam na cha kurvanti na tesaam sutakam bhavet/* (In any household, where there is a Brahmachari and the house holder both are in the regular observance of daily Agni homa, then in that household, there cannot be any Ashuchi as long as there is no contact with those who have Ashuchi! *Samparkaadi dushyate Vipro naanyo doshosti Brahmane, Samparkeshu nivritthasya na pretam naiva sutakam/* (It is only any kind of **contact** that a pure Brahmana suffers, otherwise there could be neither Pataka nor sutaka!). Shilpis, workers, physicians, servants, barbers and Kings would secure instant Shoucha or purification. Ashouchaantara Ashoucha: *Antaraa tu dashaahasya punarmarana janmani, Taawat syadaadashuchih vipro yaavattah syaadanirdeesham/* While already during the Ashoucha of say the full or part duration of Ashoucha, if another Ashoucha occurs either on account of death or birth, there is no need to observe another Ashoucha and Suddhi or purification would take place on the tenth day itself. *Anaadham Brahmanam pretam ye vahanti dwijaatayah, padey padey yajna phaloamaanupura- llabhanti te/* (Those dwijaas or twice born on account of Upanayana Samskaara viz. Brahmana, Kshatriya, and Vaishyas perform the respect of carrying a dead body of a poor and helpless brahmana, then such a dwija reaps the fruit of yajna phala for each step of his carrying the body till the cremation ground! Such dwijas in return from the cremation grounds would purify themselves with mere praanayam after bathing on the return. Even if such dwijas merely accompany a dead body-whether related or not- to the cremation and return thereafter would have to be purified with snaana, Agni sparsha and some eating. In the event of a dwija touches or so accompanies a dead body of a lower class, then snaana and Surya darshana would purify him. *Atimaanaad atikrodhaatsnehaadwaa yadi vaa bhayaat, Udandhaneeyaata stree pumaan vaa gatireshaa viddheeyate/* (Either on account of respect, anger or friendship or even out of fear, anybody is responsible any to have a person directly or otherwise lead a person to gallows and death would receive the same fate, besides *shashthim varsha sahasraani narakam* or experiencing hell for six thousand years!

Vishesha Ashoucha Nivritti: *Nashoucham nodakam naagnim naashrupaatamcha kaarayet, veedhaarogni pradaataarah paashaccheda karaastathaa/ Tapta krucchena shudhhyantye vamaaha Prajaapatih/* (Prajapati states that one's Ashuchi is countered by 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). Praayaschittas in general: *Triratram prathame pakshe dwitiye krucchamaacharet, Triteeye chaiva pakshe tu kruccham santapanam charet/ Chaturthe Dasha raatram syaat paraakah panchame matah, Kuryaa chhaandraayanam shashthe saptame tyandadwayam/ Shuddhyarthamashtame chaiva shanmaasaat krucchamaacharet, Paksha samkhyaa pramaanena suvarnyaapi dakshina/* (Depending on the severity of Ashuchi or impurity, the prescription of Prayaschitta ranges from Upavasa or fasting three nights, or secondary kind of Prayaschitta involves Kruccha vrata, the third one 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; the fourth prayaschitta comprises fasting of ten nights in a go, the fifth prayaschitta is observance of paraaka vrata or fasting of twelve days from Amavasya; the sixth prayaschitta is chandrayana vrata or increasing fistful meals a day from Amavasya to Purnami and decreasing fistful meals from Purnami to Amavasya; the seventh type is to perform two chandrayana vratas; the seventh and eighth prayaschittas is to observe kruccha vrata for six months and a year respectively). For each fortnight, gold coins are required to be given as Daana to deserving Brahmanas).

Pancha gavya vidhana: *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 gruhya gomutram gandhadwaareti gomayam, Aapyaayasweti cha ksheeram Dadhikraavneti vai dadhi/ tejosi shukramotyajyam 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 pushtam 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 hastaabhyaam/* All these are mixed reciting: *Aapohishthaa mayobhuvah taana urjyedadhaatana maheranaaya chakshuse yovasshiva tamorasah tasyabhajayatehanah 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 offerening 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!)

A few corrective measures: *Duswapnam yadi pashettu vaante vaa khurakarmani, Maithuney preta dhume cha snaanameva vidheetate/* (In the cases of viewing disturbing dreams, after vomittings for whatever reasons, after shaving and haircuts, after the act of feminine congress, and nearing and touching a dead body, one ought to purify by Snaana. *Snaanaani pancha punyaani keertitaanui Maneeshibhih, Agneyam Vaarunam Braahmam Vaavyam Rajasaa smritam/* (Five kinds of Sacred Bathings are stated as Agneyam with Bhasma or with Ash, Varuni by entering deep into the running stream of water, Brahma Snaana with Mantras such as *Apohishthaa mayo bhuvah taana urgey dadhaatana Maheranaaya chakshasey yovah Shiva tamo rasah, tasya bhaajayatehanah ushiteeriva maatarah, tasmaa arangamaamavo yasya kshayaaya jinvath, Aapojana yathaachanah/* and Vayavya snaana by sand to wash off external and internal cleanliness.) *Snaanaartham Vipramaayaantam Devah Pitruganaih saha, Vaayu bhutaa hi gacchanti trushaartaah salilaarthinah/* (As Devatas along with Pitruganas visit for bathing in Sacred Rivers, Brahmanas bathe as the former approach them in the form of Vayu and this kind of bathing is called Divya snaana.). *Snaatvaa peetwaa kshute supte bhhukte shayopasarpine, Achaantah punaraachaamedwaaso viparidhaayaa cha/* (Perform Achamana twice after bathing, drinking any liquid or even water, throat clearing, sleeping, after eating, outing on roads, and changing dresses.) *Kshute nishtheevite chaiva daantocchishte sambhaashe dakshinam shravanam sprushet/* (Always one should touch one's own right ear, after sneezing, loud spitting, throat clearing, teeth cleaning , gossiping and telling lies too). *Brahmaa Vishnuscha Rudrascha Somah Suryonilastathaa, Tey Sarve hyapi tishthanti karney Viprasya dakshinah/* (Brahma, Vishnu, Rudra, Chandra, Surya and Vaayu all reside at Brahmana's right ear!). *Divakara karaih putam diva snaana prashasyate, Aprashastam nishi snaanam Raahoranyatra darshanaat/* (Bathing during day time or the early evenings is commended but not in late nights unless when Surya Grahana takes place and Rahu Deva is sighted). *Maruto Vasavo Rudraa Adityaah cha adhidevataah, Sarvem Somey vileeyantey tasmaat snaanantu tad grahey/* (Forty nine Marut Ganaas, eight Vasu Devatas, eleven Rudra Devas, twelve Aditya Devas, and the rest of all other Devas are all present when Chandra Deva is absorbed in Rahu Deva and it is essential to take sacred bath at the time of the elipses). *Khala yagne Vivaahecha Sankraantou grahaneshucha, Sharvayyaam daarametesu naanyatrete vinishchah/* (It is compulsory to perform purificatory Sacred Bath in connection with Khalihaan yagna, at the time of weddings, Sankranti and Solar or Lunar Eclipses surely). *Putra janmaani, Yagne cha tathaa cha atyayakarmaani, Rahoscha darshane daanam prashasta naanyathaa nishi/* (Even in the nights, Sacred bathing becomes essential when there is a child birth, Yagnas, death related news and deeds, eclipses, any daana prakriyas, bathing becomes inevitable.) *Mahaa nishaatu vigineyaa madhyastha prahara dwayam, Pradosha paschimou yaamou dinavat snaana maacharet/* (There is a distinction between night and post mid night say at the time of two praharas and in the latter case, bathing be postponed till early mornings. *Asthi sanchayanaat purvam ruditwaa snaanamaacharet, Antar dashaah Viprasya hyurdhva maachamanam smrutam/* (Purificatory bathing be undertaken after 'Asthi Sanchayana' or collection of the burnt bone remains and after the session of cryings on the deaths as also on the tenth day duties as prescribed). *Kusha putantu yatsnaanam kushonopaspurshed dwijah, Kushonodbhuta toyam yat somapaana samam smrutam/* (Kushaagraasa snaana is considered as sacred and hence dwijas or the twice born Brahmana-Kshatriya-Vaishyas are advised to keep the kushas on the head for bathing as that kind of bathing is as purificatory as consumption of Soma Juice!). *Agni karyaat*

paribhrashtaah Sandhyopaasana varjitaa, vedanchyaivaan dheyaanaah sarve te vrishalaah smritaah/ (All the dwijas are required to observe to Yagnya karma, Sandhya Vandana and Vedaadhyana and those who do not observe these are Vrishalas or those belonging to very inferior class; literally meaning bulls). *Tasmad vrishala bheetena Brahmanena visheshatah, Adhyetavyopyekadesho yadi sarvam na shakyate/* (Those are ashamed of being dubbed as Vishalas, especially among the Brahmanas of the dwijas ought to learn at least a little of Vedas if not much). Those belonging to the dwija community ought not to mix socially, nor dine and much less marry into the low class society! *Bhaajanesu cha tishthisdtui swasti kurvanti ye dwijaah, Na Devastripyati maanaasti niraashaah Pitarastathaa/* (Those dwijas who dine with the other classes could neither please Devatas nor receive approval and blessings of Pitru ganas).

Principles of ‘Dharma Rakshana’ or sustenance of Virtue:

Grihasti Dharma Vivarana: *Atah param Grihastasya Dharmaachaaram kulou yuge, Dharmam saadhaaranam shaktyaa chaaturvarnaashwaramaagatam/ 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 Vipro 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 swadhyayaam 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 Yagnaamscha 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 minimam but trying to take up the plough is quite mean and unjust to the animals). *Dwigavam vaahayet paadam Madhya - aahnam tu chaturvagam, 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 chaaiveteshaam 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 yagjnena sarvaa paapaat pramuchyate/* (The farmer is saving himself by performing yagjnas 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).

Samaamanya (Normal) Dharmas of husband and wife: *Adushtaapatitaam bharyaam youvane yah parityajet, Sapta janma bhavet streetwam Vaidhavyancha punah punah/* (In case a husband abandons a youthful woman without any blemish, he would become a widow for successive births again and again). *Daridram vyaddhitam murkham bhartaaram ya na manyate, Saa mrutaa jaayate vyaali vaidhavyamcha punah punah/* (In case a wife abandons a husband on account of poverty, disease, or idiocy, then she turns out to be a serpent or widow again and again. *Patyo jeevita yaa naari uposhya vratamaacharet, Ayushyam harate bhartruh saa naari narakam vrajet/* (Even as a husband is alive, if a wife observes fasts and vratas without his knowledge, then the life span of her husband would be reduced). *Yat paapam Brahma hatyaayaa dwigunam garbhapaatane, prayschittam natasyasti tasyaastyaaago vidheeyate/* (Abortion is as doubly heinous as that of Brahama hatya which has no prayaschitta as cited above or even otherwise! The only possible retribution would be rid of that woman by out casting or otherwise!) *Na karyamaavasatyena naagnihotrena vaa punah, sa bhavetkarma chandaalo yastu dharma paraangmukhah/* (That house holder who has no respect for Dharma, especially if a Brahmana, is as fallen like the worst human being). *Oagha vaataahatam beejam yathaa kshetreprarohati, Kshetri tallabhate beejam na beeji bhaagamarhati/ Tadwat parastreeyaa putrow dwou kundagolakou, Patyau jeevati kundah syaanmrite bhartaari golakah/* (Just as a seed thrown by fierce gale from one field to the neighbouring field the crop of that seed basically belongs to the neighboring woman only). *Kubja vaamana shandeshu gadgadeshu jedeshu cha, jaatyaghne baadhire mukey na doshah parivedany/* (There is nothing wrong that a junior son marries earlier, in case an elder son happens to be a ugly, too short, stupid, impotent, eunuch, blind, deaf, dumb, etc). Also: *Nashte mrite pravrajite kleeve chapatite patou, Panchaswaapatsu naarinaam patiranyo vidheeyate/* (If one’s husband is lost for long, reckoned away for dead, turned as a Sanyasi, impotent, or immoral, then the woman concerned could rightfully select another person for wedding again). *Mrite bhartaari yaanaari brahmacharye vyavasthithaa, Saa mritaa labhateswargam sadbrahmacharinah/* (On the expiry of husband, if the woman maintains her celibacy, she on her death would reach heaven for sure!).

In reference to purification of house-hold material, kitchen utensils can be cleaned by unpolluted water and so also the yajna and puja material. *Rajasa shuddhyate naari vikalam ya na gacchati, Nadi vegena shuddhyeta lepo yadi uadi shudhyati/* (Females in courses are cleaned up by running flows of waters say of rivers or water bodies provided they are other wise not ill). *Vaapi kupa tadaakeshu dushiteshu kathanchana, Uddrutya vai ghatastham panchagavyena shuddhyati/* (Tanks, wells, water reservoirs when look and smell, then hundreds of water pot fulls are thrown out and add mixes of Pancha gavyas or of cow products-milk, curd, ghee, dung and urine-be sprinkled into the wells and so on). *Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dasa varshaa bhavet Kanyaa ata urtharvam rajaswala/* (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 maiden and thereafter a Rajaswala). *Prapte tu dwadashe varshe varsha ah kanyaam na prayacchati, Maasi maasi rajastasyaah pibanti pitarah swayam/* (In case the Kanya is not married on attaining of age, then pitru devatas are required to consume the menses material). *Maataa chiva Pitaa chiva jyeshtho bhataa tathaiva cha, Trayaste narakam yaanti drushtwaa kanyaa rajaswalaa/* (In case, the mother, father and the elder brother of the girl who has come of age still remains unmarried are destined to go to hell). *Yah karotyekaraanetrena vrishaleesevanam dwijah, Sa bhaikshubhugjapannityasya tribhi varsher vishudyati/* (If a dwija or Brahmana-Kshatriya-Vaishya were to serve a low caste person in a night, then the atonement would be to beg alms and perform japa for three years!) *Astam gate yadaa Suryesta nimna jatyaam patitam striyam, Sutikaam sprushate chaiva katham shudda vivardhheyate/ Jaata vedam suvarnamcha Somamargam vilokyacha, Brahmanaanugataschiva chaiva snaanam krutwaa vishuddhyati/* (If a dwija happens to touch a degraded person, a characterless woman or a woman in confinement especially in the nights or darkness, then the method of purification would be to look at Agni, Gold, Moon's movement on the sky, follow a brahmana and take a Shuddhi snaana or bath). *Spushtwaa rajaslaanyonyaham brahmani brahmani tathaa, Yavattishthenniraahaaraa triratraivena shuddhati/* (In case, two brahmana females in menses touch each other, they need to avoid bhojana three nights to be freed from Ashuddhi). In the event of two females in the periods, belonging to different varnas, the 'shuddhi marga' is to resort to varying types of kruccha vratas as prescribed.). *Snaataa rajaswala yaa tu chaturthehani shuddhyati, kruyaadrajonivrittou tu Daivapitraaya karmacha/* (Those females on the fourth day of the periods are required to take Shuddhi Snaana and perform the normal duties to Devas and Pitru Devas as usual) *Rogena yadrajah streenaamanvahantu pravartate, Naashuchih saa tatastena tat syaadwai kaarikam matam/* (For the reason of illness, in case the 'rajotpatti' persists, then too the Ashuchi Period time is stated to have terminated on the fourth day) *Prathamehani chandali dwiteeya Brahma ghatini, Triteeye rahaki proktaa chaturthehani shuddhyati/* (On the first day of the period the female is reckoned as a chandaali, on the second day as a Brahmicide, the third day as a washer woman and on the fourth day she gets purified). *Aature snaanamutpanee dashakrutodyodnyaaturh, Snatwaa snaatwaa sprushedenam tatah shudyet sa aaturah/* (In case a person is extremely ill, then another person who is healthy takes his snaana many times and then touches the person who is sick, then the latter would get far better!) Now the ways in which purification of metallic and other household items is achieved is as follows: bronze items like utensils are cleaned by ash powder normally unless spirituous material is not involved and in the case of the latter cleaning by fire and scraping the smoked layer with a sharp metal. Bronze items again when smelt by cows or sniffed by dogs or even by touched by low class persons lose their acceptability and rendered unworthy of reuse unless they are cleaned by ash several times. *Aayase shwapasaarena seesasyaagnow viseshodhanam, Dantamayiswa tathaa shringa roupyam souvarnabhaajanam/ Mani paashaana sringascha etaan prakshaalayejjalaih, Paashaane tu punar-*

dhrušta reshaah shuddhirudaahyataa/ (As regards iron-steel vessels are concerned, these need to be rubbed one against another and or better burnt in Fire; ivory, bone, horn, silver and gold, Ratnas, Precious stones and ivory articles concerned they are either exposed to fire and get melted while rock-made items are purified by rubbed again). Earthen vessels are rendered clean by being burnt; paddy is cleaned by scouring; bamboo vessels, rags, linen, cotton clothing, woollen clothing, are purified by sprinkling of water; similarly leather and hide, grass of various kinds, wood, ropes etc. are purified by sprinkling of water after sun drying. *Bhumim spushtavaa gatam toyam aschaapyanyonya viprushah, Bhuktvocchishtam tathaa sneham nocchishtam Manurabraveet/* (Manu says that running water falling on the ground, flying saliva while in conversation with other albeit respectfully, remnant ghee and cooking oil is not impure!). When ever, ‘Madhuparka’ or clothing offered to the guests after bhojana as a gesture of respect, the remnant fruits, juices, tamboola or betel, etc. are never unclean or impure. *Adushtaa santataa dhaaraa Vatoddhutaascha renavah, Striyo vriddhaascha baalaascha na dushyanti kadaachana/* (A continuous stream of water flow, dust by passing wind, women, elderly persons and children can never be considered as unclean). *Desha bhange pravaase vaa vyaadhishu vyasaneshvapi, Rakshodevaswadehaadi pashchaaddharmam samaacharet/* (When there is a crisis in the country or in ‘pravasa’ or in exile, or in illness, or in a state of self control, or due to extreme difficulties, then one’s duty is of self-protection and ‘dharmaacharana’ be postponed for the time being!). *Ye na kena cha dharmena mridunaa daarunen cha, Uddhareddeena maatmaanam samartho dharmamaacharet/* (Be it a hard or none too soft duty of dharma, it is essential to first pull up one self and get strong enough to practise Dharma). *Aapatkaale tu sampraapte shouchaacharam na chintayet, Swayam samuttaret paschaat swastho dharama samaacharet/* (Whenever there is an emergency, do not get concerned regarding the practice of ‘Shoucha’ and ‘Aachara’ till such time that one gets stabilized to normalcy). But this indeed is not an escape route!

Grihastu dayaa yukto Dharmamevaanuchintayet, Poshya vargaartha siddhyartham nyaayavartaa su buddhiman/ (It is expected of Grihasthaas or house holders to 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 of justice). *Nyaayoparjita vittena kartavyam hyatma rakshanam, Anyaayena tu yo jeevet 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 far aloof of undeserving temptations of life). *Agnichit Kapila Satree Rajaa Bhikshur Mahodadhih, Drushta maatraah punantye tasmaan pashyettu nityashah/* (Even the visions of those who observe nitya Agni homas, Kapila cows, performers of Satra Yagnya, kings and nobilities, Bhikshus or those who renounce the worldly activities and the profound Oceans would inspire and motivate such right minded persons). *Arani Krishna marjaalam chandanam Sumanim ghritam, Tilaan, Krishnaajinam, Chhagam gruhey chaitaani rakshayet/* (Every house holder is advised to keep an Arani or double stones with which to create fire, black cat, chandanam, good quality gem stone, ghee, tilas, black deer, thick butter milk and a goat for the security and auspiciousness in his house). Also bulls and cows are of immense benefit and even a place to let a pair of these stand if given as a charity to a good Brahman would bestow the fruits of warding the most heinous sin of Brahma hatya perpetrated by way of mere thought, speech and the worst still by a deed! In fact such a daana if given to a very poor and helpless but ‘Vedaadhyayi’ would instantly add several years of healthy and contented on going life itself! But he who mismanages to gain houses, fields or even barren land by foul means from another party would not recompense by acts of digging wells, performing yagnas, and giving away charity of several cows! Even a touch of a low caste person, a

woman of a just born child, a woman during the menses period and a fallen woman would warrant impurity for two, four, six, and eight days respectively. *Tatah saannidhyamatrena sachailam snaanamaacharet, Snatwaavalokayet Suryamajnanaat sprushyateyyadi/* (Even going across such a person requires bathing with the dress as worn and thereafter look at and greet Surya deva.) Drinking water from a well, or a water body straight into the mouth without using palm fulls would land up the person as a dog in the next birth. A person out of anger shouts and declares that at his wife was unfit for him even privately and then once again seeks to approach her for rapprochement, then there should be a public apology to remove the blemish; this is equally applicable both ways! *Swaantah kruddhastamondho vaa khsutpipaasaa bhayaadhritah, Daanam punyamakrutwaa cha praayaschittam dinatrayam/* (When a person gives away a charity to a quality Brahmana, while in a mental frame of tiresomeness, anger, ignorance, hunger, thirst, or under compulsion, then such a charity would be not only ineffective but warrants a three day prayaschitta or sin retriever as prescribed below); the prayaschitta includes Nadi Snaana and Brahmana bhojana and Go daana. *Duraachaarasya Viprasya nishidhaacharanasya cha, Annam bhuktwa dwijah kuryaad dinamekam abhojanam/* (In fact any Brahmana who becomes aware that he has committed a sin, should organize a Brahmana bhojana but observe a day's 'upavasa' for rectification). *Sadaacharasya Viprasya tathaa Vedanta vaadinah, Bhuktaannam muchyate paapaada-horaatrantu vai narah/* (If a Duraachaari Brahmana or the sinful Brahmana due to any type of sins, regrets his sin, observes a day-night abstinence of food besides entertains with food to a sadachara Brahmana and gets him contented, then the former should be free from all blemishes!).

Vyasa Smriti adds further dimensions to Grihasthaashrama Dharmas as follows: *Grihashramaat paro dharmo naasti naasti punah punah, Sarva tirtha phalamtasya yayoktam yastu paalayet/* (This truism needs to be stressed again and again that there could be no better dharma as evidenced in Grihastha – ashrama. Those who observe these Ashrama Dharmas with conscience are rewarded with the fruits of arva Tirtha Darshana) *Guru bhakto bhrutya poshi dayaavaannasuyakah, Nitya japi cha homi cha Satya vaadi jitendriyah/ Swadaaro yasya santoshaha paradaaraa nivartanam, Apavaadopi no yasya tasya tirthaphalam gruhe/* (Those grihastis who pay great attention to Guru and elders, take full care of servants with sincerity, essentially of kindly disposition, being of non-complaining nature, observing nitya gayatri japa homas, satyavaadi or highly truthful, self restrained of his physical limbs, fully contented with his own wife and respectful of other females, and of impeccable character and reputation are doubtless the recipients of the Sarva Tirtha phala without visiting none and being totally home bound) *Para daaraan Paradravyam harate yo dine dine, Sarvatirhaabhishekena paapam tasya na nashtati/* (Those grihastis who have no desire for other females and other's money at any time make the Sarvatirtha-abhisheka punya into insignificance!) *Griyashu sananeeyeshu sarvatirtha phalam tatah, Annadasya trayo bhaagaah karthaa bhaagena lipyate/* (In those house holds where Soma-Savana and other yagjnas are duly and daily executed the Sarva tirtha phalas are reaped readily and totally. Those house holds which provide Anna daana always secure three fourths of the rewards while who perform other duties of Grihastas the rest of it.) *Pratishrayam paadashoucham Brahmanancha tarpanam, Na paapam samprushetasya Balim Bhikshaam dadaati yah/* (Those house holders who invite Brahmanas, wash their feet, offer 'neeraajana' while standing with utmost esteem and serve bhojan and satisfy them along with other services would be completely unreachable for any kind of sins.) *Paadodakam paada ghritam deepamannam pratishrayam, Yo dadaati Brahmanebhyo nopasarpatitam Yamah/* (Those grihastis who wash the feet of Brahmanas with water, ghee, deepa nirajana, Anna and restful hospitality

shall indeed be out of bounds by Yama dharma Raja even!) *Vipra paadodaa vilannaa yaavat tishthati modini, Taavat pushkara patreshu pibanti Pitaromritam/* (Till such time the ‘paadokaka’ or the water washed by both the feet of the Brahmana keeps wet, the lotus feet of the Grihasti’s Pitru Devatas would be enjoying ‘Amrita paana’!) *Yatphalam kapilaa daane Kartikyaam Jyeshtha Pushkare, Tatphalam Rishayah shreshtaa vipraanaam paadashouchane/* (Hey great Rishis! The Punya that would accrue from the Pushkara Tirtha Snaana and Go daana on a Kartika Pournami day would approximate the paada-prakshalana of the Brahmana guest of the grihastha respectfully performed by the latter!) *Swaagatena - agnayah preetaa aasanena shatakratuh, Pitarah paada shouchenaannaadyena Prajaapati/* (The grihasti welcoming the Brahmana-atithi itself would have pleased Agni Deva, the guest being seated comfortably would have made Indra Deva happy too, Pitru Devatas would have been delighted by the ‘Paada-prakshalana’ and indeed Prajaapati himself would have been contented by the Brahmana’s contentment with the bhojana!) *Maata Pitrou param tirtham Gangaa gaavo visheshitah, Braahmanaat Parama tirtham na bhutam na bhavishyati/* (The grihasti would normally consider his father and mother as Punya Tirthas and especially so the Go Maatas or cows; but Brahmana as the Atithi is indeed the Parama Tirtha as never in the past nor in the future times!) *Indriyaani vesheekritya Griha eva vasonnarah, Tatra tasya Kurukshetram Naimisham Pushkaraanicha/* (Any person might as well stay in one’s own home if only he keeps his physical parts and mental faculties are controlled utmost; indeed his own home is as good then since that itself is Kurukshetra, or Naimisha or Pushkar like Tirthas!) *Gangadwaaramcha Kedaaram sannihiti tathaiva cha, Etaani Sarva Tirthaani krutvaa Paapaih pramuchyate/* (His own home then would be as near and purifying as Haridwar, Kedarnath and such other Tirthas since that indeed is the singular sin destroying Tirtha) *Varnaam ashramaanaan chatur Varnasya bho Dwijaah, Daan dharmam pravakshyaami yathaa Vyaasena bhaashitam/* (O Dwijas! This is the moral that any person of the Chatur Varnaas and Ashramas should follow and observe as Vyasa emphasizes viz. that one’s own home be considered as any Tirtha, provided he or she could control one’s own faculties!) *b Yaddadaati visishtebhyo yacchaashnaati diney diney, Taccha vittamayaham manye shesham kasyaabhi rakshati/* (It is only that amount of money or wealth which is given away in daanas or donations as also that which meets the daily requirements his family; but whatever is surplus or hoarded may be taken care of by Almighty alone!) *Yaddadaati yadashnaati tadeva Dhanino dhanam, Anye mrutasya kreedani daaraarapi dhanairapi/* (Whatever money that is actually spent on the needs of the family members apart from that spent on daana dharmas is called the genuine money, but the excess of that money which is left behind one’s death is indeed squandered endlessly on the family’s playful activities since that part of the amount is sure to be misused!) *Kim dhanena karishyanti dehaanoti gataayushah, yadwardhviyatumicchantarastacchariram-ashaaswatam/* (What indeed is possibly saved for besides one’s own upkeep sustenance; beyond the needs of the anticipated family needs, what is that hoarded amount useful for there after!) *Ashasvataani gaatraani vibhavo naiva shasvatah, Nityam sannihito mrityuh kartavyo dharma sangraha/* (Sharira is indeed transitory, the money is not permanent either, death is round the corner and as such one should endeavour to earn as much Dharma as possible) *Yadi naama na dharmaya na kaamaaya na keertaye, Yat parityajya gantavyam taddhanam kim na deeyate/* (If money is not earned as per Dharma, that can not meet fulfillments nor good name and fame; what indeed is the excess money earned any way unless it cannot be donated in daanas and improve the ‘Punya’ accounts!) *Jeevanti jeevite yasya Vipraa mitraani bandhavaah, Jeevanti saphalam tasya Atmaartham ko na jeevati/* (Indeed it is that life which is worthwhile as would help Brahmanas, relatives and friends; beyond that consideration as for the self alone would smack of selfishness!) *Pashavopi hi jeevanti kevalaatmodarambharaah, Kim kaayena*

suguptena balinaa chirajeevinaa/ (If one ekes life for self sustenance alone, then he or she is considered as an animal only; what is the purpose of that kind of animal life even if lived for long!) *Adaata Purushastyaagi dhanam samtyajya gacchati, Daataaram krupanam manye mrutopyartham na muchyati/* (A person who would not perform Daana has the psyche of being a wise one since he feels that he leaves behind that money and that is wiser since that much of money would be available with him, feeling self-deceptively though- that would be as his carry forward in his next life, anyway!) *Praananaashastu kartavyo yah kritartho na so mritah, Akrutaardhatu yo mrityupraaptah kara samohi sah/* (Those who leave the life are indeed well deserved and fulfilled once they have the satisfaction of having lived contented and indeed such persons are acclaimed as Amarajeevis or persons everliving! But, those who merely exist without ‘satkamas, are as bad as donkeys!) *Anaahateshu yaddatam yaccha duttamaya - achitam, Bhavishyati yugasyaantah tasyaantato na bhavishyati/* (The kind of daana that is given by special invitation and that which is given being when asked for has considerable difference till the end of yugas but there is no end of the concept of daana ever!) *Mritavatsaa yathaa goushcha trishnaa lobhena duhyute, Parasparasya daanaani loka yatraa na dharamatah/* (The kind of daana given to a desperate person just as given to a dying calf or a cow is not genuine and not for the sake of Dharma-apparently for the donor’s motives!) *Adrushte chaashubhe daanam bhoktaa chaiva na drushyate, Punaraagamanam naasti tatra daanamanantakam/* (That kind of daana with the apprehension of having to face inauspiciousness on the part of the donor is of artificial nature, but a ‘Nishkaama Daana’ with no expectation of return desire is stated to be of lasting value, especially when the daana karta would request for ‘Punaraagamana’ or to say, ‘please come again’) *Maataa pitrushu yadyadyaad bhraatrushu shvashureshucha, Jaayaapatyeshu yaddadyaad sonantah swarga samkramah/* (The charity that is provided to parents, brothers and father- in- law, own wife and children would pave the way for heavens) *Pituh shatagunam daanam sahasra, Maaturuchyate, Bhaginyaam shata sahasram sodare dutta - makshayam/*(If the charity that is given to father is hundred folded, that given to mother is thousand folded, to sisters- it is of a lakh times more, and to brothers is countless!) *Kinchitvedamayam paartam kinchit partam tapomayam, Yasya chaiva gruhe mukho doore chaapigunaanvitah, Gunaanvitaaya daatavyam naasti Brahmanaatikramenacha/* (Referring to ‘Paartaapaatra’ daana, or the nature of deserving or otherwise of charites, Vyasa Maharshi states that some who deserve highly are Veda Swarupas or the embodiments of Vedas, or Tapomaya Rishis and some could even be stupid Brahmanas or well qualified; in any case even those Brahmanas who are ill qualified may not be ruled out for daanas) *Devadravya vinaashena Brahmana haranenicha, Kulaanya kulataam yanti Brahmanaatikramena cha/* (In the case of stealing the offerings to Devas, or the charities offered to Brahmanas as also to despise both Devas and Brahmanas, actions of such persons would instantly deserve ‘Kula bhrashtatwa’ or demotion of his or her status in the Society) *Brahmanaatikramo naasti Vipre Veda vivarjite, Ujjwanata- magnimutsrujjya na hi bhasmani hyuyate/* (Veda heena Brahmana becomes despicable just as one performs homa to bhasma instead of to a full flame) *Sannikrushta madheeyaanam Brahmanam yo vyatikramet, Bhojane chaiva daane cha hanyat tripurusham kulam/*(Those in respect of insulting Veda - paathi Brahmanas at bhojana and daana are destined to get cursed for three generations in their kula!) *Yathaa kaashtamayo hasto yathaa charma mayo mrigah, Yascha Vipronadheeyaanastrayaste naama dharkaah/* (Indeed those Brahmanas who are not used to Veda Pathana are just like elephants made of wood or stuffed skin made deer, as they are not genuine Brahmanas) *Samamabraahmane daanam dwigunam Braahmanabrue, Sahasraguamaachaarye hyaanantam Vedaaarage/* (The reward given in daana to an ‘Abraahmanya’ or he who does not deserve to be called a Brahmana is perhaps very nominal, but to

him claiming to be a Brahman due to his birth is minimal, but the daana given to an Acharya is far better by thousand times, but to a Veda Vidwan, the daana punya is stated to be endless) *Agnihotri tapaswi cha Vedaadhyapayechha yah, Sakalpam sarahasyancha tamaachaarya prachakshate/* (He who is a practitioner of Agni homas, a tapaswi or daily Meditator, well conversant of Kalpa- Aranyaka Upanishads and of confidential mantras as also a teacher of Vedas is known as an Acharya.) *Ishtabhih Pashu bandhaischa chaaturmaasyaistathiva cha, Agnishtomaadi bhiryagjnaina cheshtam sa Ishtawaan/* (He who is an expert of performing Ishtis like Pashu bandha, Chaturmasya and so on, Agnishtomaadi Yagnas and others is titled as an Ishtimaan or well versed with such Sacred Homa) *Meemamsate cha yo Vedaan Shadbhirangaih savitsaraihi, Itihaasa Puraanaani sa bhavedpaaragah/* (It is he who is described as the Veda Pararaga who besides Veda Jnaana is also versatile in the Six Vedangas of Siksha, Vyakarana, Nirukta, Chhanda, Jyotisha and Kalpa as also Meemaamsa; he should also have the knowledge of Puranas and Itihasa) *Brahmanah sa bhaveccheva Devaanaamapi Daivatam, Prakshanchaiva lokasya Brahmatejo hi kaaranam/* (Such a Brahmana is indeed a Deva Deva or the evidence of, and reason for, Brahma teja in the universe). *Brahmanasya mukham kshetram nishkarkaramakuntakam, Vaapayetatra beejaani saa krushih saarvakaamiki/* (Brahmana's bright face is like a pebble free and thornfree agricultural field in which human beings themselves are the seeds to be sown and the resultant crops are like the various desires fulfilled by them) *Sukshetre vaapayedbeejam supatre daapayedwanam, Sukshetre cha Supatre cha kshiptam naiva vidhshyati/* (The seeds must be sown in ideal and fertile fields only and in such fields the seeds or various forms of yields or prosperity emerge) *Vidya vinaya sampanne Brahmane gruhamaagate, Kreedanyoshadhayah sarvaa yaasyaamah paramaam gatim/* (It is only in the households of Brahmanas that Vidya and Vinaya or knowledge and discipline could thrive and by the entry of oushadhis or anna / food would become playful and lead to total fulfillment) *Nashtashouche vrata-bhrashthe vipre veda vivarjite Deeyamaanam rudayatyanam bhayaadhvai duyshkrutam krutam/* (Those Brahmanas who are 'apavitraas' or of unclean physiques and characteristics, who are of depravity and meanness, who are Vedaheens and least enlightened are prone to fear, sadism and timidity). *Vedapurna mukham vipram subhuktamapi bhojayet, na cha mukham niraaharam shaddraatra mupavaasinam/* (A Veda Brahmana only richly deserves fulfillment of food, instead of feeding a 'mukha' or an idiot who starves even for six nights!) *Yasya gehe sadaashnanti havyaani tridivoukasah, Kavyaani chaiva Pitarah kimbhutamadhikam tatah/* (Who else is called an ideal Brahmana in whose house 'Devata havya shesha' and 'Pitru kavya shesha' are eaten!) *Vedalaangala krushteshu dwija shreshtheshu satu cha, Yatpuraa patitam beejam tasyaiaah sasyasampadah/* (During the days of yore, the seeds that Brahmana 'Sajjanaas' of virtue sowed by the 'veda swarupa hala' or tillers of Vedic features yielded 'sasya sampada' or the opulence of rich crops) *Shateshu jaayate shutrah sahasreshu cha panditah, Vaktaa shata sahasreshu daataa bhavati vaa na vaa/* (It is probable that among hundreds of persons, there might be a valiant and intrepid person born, among thousands there might be a Vidwan Pandita, among lakh of them an orator of fame, but nobody knows as to how many of persons that a 'Daata' (donor) or one with the great qualities of munificence and selflessness might emerge!) *Na raney vjayahacchuroh adhyanaanna chapanditah, Na vaktaa vaakpatutvena na daataa chaartha daanata/* (By winning a battle one does to become a hero of all battles, a Shastri who teaches Shastras can become a Vidwan of all Vidyads, a person with facility of expression cannot be acclaimed as a great orator cannot, but he who sincerely and selflessly donates with respect and in humility is indeed designated as a data!) *Indriyaanaam jaye shuro, Dharmacharita panditah, Hitapriyoktibhir vaktaa daataa sammana daanatah/* (A person who possesses physical and mental control is a truly gallant hero, a meticulous practitioner of Dharma or Virtue is a genuine Vidwan, a

soft spoken convincer in arguments and persuader of proactive actions is a real Orator, and he who donates as per the receiver's needs and necessities with respect and politeness without seeking a return is an authentic data!). *Yadye kapatam krutyaam vishamam dadaatisnehaadbhaadwaa vaarthahetoh, Vedeshu drushtam Rishibhiscggha geetam tad brahmahatyaam Muniyo vadanti/* (Any charity given out of compulsions of money returns, or fear, or publicity and providing Brahmanas excellent bhojana by way of 'saha pankti' or with equal status is as motivated as committing 'Brahma hatya' as stated in Vedas and amplified by Rishis!) *Upare vaapitam beejam bhinnabhaandeshu goduham, Hutam bhasmaani havyancha murkham daanamashaswatam/* (The seeds sown on the top layer of soil, collecting milk from a cow's udder into a broken vessel, the 'ahutis' or ghee homas offered to the ashes of the agni kunda, are as wasteful as giving 'daana' to a 'Murkha') *Amritam Brahmaanenna daridram Kshatriyasa ha, Vaishaannenena heentwa heenajaatenna narakam vrajet/* (The bhojana served by a Brahmana is like Amrita, that which is served by Kshatriyas leads to daridrata or poverty, the food served by Vaishyas leads to meanness, and that served by the low class is as bad as 'naraka prapti') *Pankti bhedi vrithaa paaki nityam Brahmana nindakah, Adeshi Veda vikrataa panchaite Brahma ghaatakaah/* (Those who maintain distinct sections of the guests in their homes as per richness or commonality, who cook for one's own bhojana without sharing with others, who are habitual offenders of Brahmanas, who seels to boss over for no reason, who sell Veda Scriptures for money, and teach Vedas or Scriptures for monetary considerations are to be called as the Five ill-famed Brahma Hatyaaris) *Idam Vyaasa matam nitya madhyatvam prayatnatah, Etadyuktaachaaravatam patanam naiva vidyate/* (This theory propounded by Vyaasa Maharshi should be always read and understood properly. Those who follow these precepts would never ever be downgraded in their lives!)

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 'aachara'. 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 Kamya Vrata or Nishkama Karma performed with commitment shall indeed be reciprocated proportionately while of course kamya 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 prerepana or inciting with small conversation, Udreka or infatuation, steady vision, rahasya sambhashana or secret conversation, Ubhaya prerepana or mutual

physical contact, Resolve or the decision to mate and finally the copulation. These misdemeanors too would qualify for atonements!

Some Prayaschittas: *Urthwaryocchishtamaghah antarikshareer mrutao tathaa, Krucchatrayam prakurveetaashouchaarane tatha/* (In the event of a death who dies as a result of illness due to the failure of body parts of upper or lower limbs, the witnessing dwijas present at the time of death not placing the dead body down to earth are required to perform three Kruccha Vratas as a penalty.) *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). *Grihasthah kaamatah kruyadretasah sechanam bhuvi, sahasrantu japerdevyaah praanaayaamaistribhih sahaa/* (If a grihasti Brahmana out of extreme passion spills his virility on the ground, then he is required to atone by three hundred pranayama and thousand times of Gayatri japa). *Chaturvedyopapannasu Vidhivad Brahma ghatake, Samudra seta gamana prayaschittam vinirdeshet/* (A Brahmana who is an erudite pandita of Four Vedas commits **Brahma Hatya** or killing of a co-Brahmana, then he is required to pay a visit to Sethu bandhana at Rameshwara Kshetra and perform the Prayaschitta as prescribed). *Setu bandhapathe bhikshaam chaturvarnyaat samaacharet, Varjayitvaa vikarmasthaamh chatropaana dwivarjitah/ Aham dushruta karma vai mahaa paataka kaarakah, Grihadwaareshu tishthaami bhikshaarhi Brahma ghaatakah/* (All those who have committed the worst of crimes of killing a learned Brahmana is required to visit Rameswara or the Setu Bandhana Kshetra and beg alms without foot wear or umbrella and announce himself shouting : Sir/madam, I am a Brahmana killer and am standing at your door step for alms for expiation). Thereafter, the offender Brahmana killer having walked begging to Setu all the way halting at goshalaas, villages and town ships, crossing streams, rivers, tirthas and so on overnights without break and after the Setu visit with prayers to return if alive!). *Punah pratyagato veshma vaasanaartha –mupa, saputrah saha bhrutaischa kuryaad Brahma bhojanam/* (On return if at all, Brahmana bhojana be organised accompanied by the entire family and be blessed). *Savanastaam striyam hatvaa Brahmahatyaa vratam charet, Madyapascha dwijah krutyaaninadeem gatwaa samudragaam/* (For killing a woman engaged in the performance of vrata, the atonement is as per the procedure of Brahma hatyaa sin, while if involved in drinking intoxicants, the expiation would be bathing in a river flowing into the Ocean). *Chandraayane tatashcheerny krutyaad Brahma bhojanam, Anangut sahitaam gaancha dadyadvipreshu dakshinaam/* (Thereafter, Chandraayana vrata, Brahmana bhojana and daana of a cow and bull with dakshina to a Pandita Brahmana be provided). Madya paana Prayaschittam: *Madyapascha dwijah kuryaannadim gatwaa Samudragaam, Chaandraane –tatasksheerna kuryadbrahmana bhojanam/ Anadutsahitaangam cha dadyaat Vipreshu dakshinaam/* (Dwijas who resort to Madyapaana of draksha, kurjuraadi juices with fermentation have to perform bathing in a Sacred River and the Ocean besides observe Chandraayana Vrata and Brahmana bhojana dakshas).

Self-confession of sins:Self-confession of sins committed: As an important component of ‘Dharmaacharana’ vide Ashtamodhyaya of Parashara Smriti, ‘Sad- Brahmanas’ are by themselves confess about their own sins: *Vedavedanga vidushaam Dharma Shastra vijaanataam, Swakarmarata vipraanaam swakam paapam nivedayet/* (Those superior and distinguished Brahmanas who are experts in Veda Vedangas and well versed in Dharma Shastras and ideal practitioners of Dharma Shastra, do declare themselves voluntarily to co-Brahmanas about their own shortcomings and misdeeds! *Krutwaa paapam na gruhet guhyamaanam vivardhate, Swalpam vaatha prabhutam vaa Dharmavidbhyo nivedayet/*

(Whether the sin committed is minor or major, one's own conscience demands to confess to Vidwans who in turn would judge its intensity). After all: *Te hi paapey krute veda hantaaraschiva paapmanaam, Vyadhistasya yathaa Buddhimanto rujaapahaah/* (To enable the nature of illness, the patient who is affected would indeed have to convey the details of it and similarly the Karta of the sin committed has to describe its details to enable the Vidwat Sabha to prescribe the remedial medicine!) *Praayashchitte samutopanne lajjaaman Satya paraayanah, Muhuraarjava sampannah shuddhim gacchet maanavah/* (Once such a virtuous and forthright person who owns a sin fulfills the prayaschitta or atonement is performed and condoned after exercising it, he becomes far cleaner person once again!) Dharma Parishad: Definition of a true Brahmana who is qualified to be a member of a Dharma Parishad to determine the kind of Prayaschitta to the sinners among Dwijas or Brahmana-Kshatriya-Vaishyas: *Saavitrayaashchaapi Gayatraah Sandhyopaastyagni karyaho, Agjnaanaat krishikartaaro Brahmana naama dhaarakah/* (Without the worship of Savita Devata comprising Gayatri mantra, Sandhyopaasana and Yajna karma, a person who merely exists and carries on by eking livelihood is a Brahmana by birth only). *Graama – sthaanam yathaa shunyam yathaa kupastu nirjalah, Yathaa hutamanagnow cha amantro Brahmanas-tathaa/* (Like there is a dwelling home in a village without inhabitants, like there are wells without water, like fire without homa karya, so is a Brahmana without Mantras) *Yathaa shandophalah sreeshu, yathaa gourushara phalaa, Yathaa cha aagnephalam daanam tathaa Vipronruchophalah/* (Just as a 'napumsaka' among women, a useless fruit called 'Vaagjna gao' among fruits, a valuable daana to a stupid, so are Brahmanas without the Ruchas or stanzas of Vedas) *Chitram karma yathaanekairangouru-namulyate shanai, Brahmanyamapi tadvat syaat saskaarairvidhi purvakam/* (Just like drawing a picture and embellishing it with appropriate colour combinations gradually, a Brahmana too evolves with formal 'samskaaras' into a glorious and charming flower!) *Prayaschittam prayacchanti ye dwijaanaama dharakaah, Te dwijaahpaapakarmaanah sametaa arakam yayuh/* (Those so called Brahmanas for name sake tenders prayaschitta to other ignorant persons go to hell together!) *Ye pathanti dwijaa vedam Panchendriya rataashcha ye, Trailokyam dhaarayanyete panchendriyarataashrayaah/* (Those genuine Brahmanas who teach Vedas and are constantly engaged in performing 'PanchaYagnas' and control their own 'Panchendriyas' are those who bear the brunt of Three Lokas!) *Charurvedyo vikalpi cha anga vidharma paalakah, Prapashchaashramino mukhyaah parishad syudashaavaraah/* (He who is an exponent of Four Vedas, Meemaamsa Darshana Vidwan, Vedanga vetta, Dharma paalaka is indeed the one qualified to be a proper member of the Parishad). The announcement of whatever prayaschitta is decided by the parishad needs however to be made by the King. *Praayaschittam sadaa dadyad devataayatanaagratah, Atmaanam paavayet pashchaajjyapan vai vedamaataram/* (Normally, there is a place earmarked to announce 'prayaschitta nirnayas' announced by the Royalty as approved by the Dharma Parishad. The affected party is made to be seated by reciting Gayatri Mantra). *Sashikham vapanam krutwaa trisandhyaamavagaahanam, Gavaam goshthe vasedraatrou diva taah sumanovrajet/* (Even as retaining the tuft, the dwija concerned is made to bathe in a river or water flow nearby and having stayed in a Goshaala or a cow shed is then followed by others to the temple premises. Now the prayaschitta for '**Go Hatya**' would be 'Prajaapatya': *Govadhasyaanurupena Praajaapatyam vinirdeshaat, Prajaapatyantu yatkruccham vibhajettacchaturvidham/* (Praajaapatya Kruccha Vrata is distributed in four ways) *Ekaahameka bhaktaashi ekaaham nakta bhojanah, Ayaachitaa shyekamaharekaaham maaruta aashanah/* (Eat onyle once a day, the next day eat only in the nights, one day eat whatever is available without asking, and on the ne next only Vaayu bhakshana or nothing at all!); this is the first kind of Praajaapatya krucchha. *Dinadwayam chaika bhakto dwidinam nakta bhojanah,*

Dinadwayamayaachi syaada dwidnam marutaashanah/ (Only simple cooked cereal on two days, on two days nakta bhojanam or evening such meal, two days what ever is available without asking for and the next two days only vayu bhakshana or simply nothing at all except vayu bhojana). *Tridinam chaika bhaktaashi tridinamnakta bhojanah, Dina trayamayaachi syaatra dinam maarutaashanah/* (Eating three days of cooked cereal, three additional days of nakta bhojana, three additional days of available and unsolicited food and on three days further). *Chaturahantweka bhaktaashi charurah nakta bhojanah, chaturdinamachaachi syaacchaturaham maarutaashanah/* (Four days of cooked cereals, four evening such meal, four days of unsolicited food and four days of vaayu bhakshana in a row); these are the four kinds of Praajapatya krucchha vidhi. *Praayas chithey tatashccheerney kruiyad brahmana bhojanam, Vipaaaya dakshinaam dadyaat pavitraani japed dwijah/* (On the completion of the Prayaschitta procedure, Vipras are required to be treated with a feast, ‘dakshina taamboolas’ are tendered and thus dwijas attain purification finally).

Shraddha Prakarana

As per Paraashara Madhaveeyam, the purpose of Shraaddha is to portend Shuddhi of Ashoucha and to cleanse off all sorts of impurities especially consequent on relatives from deaths as also to prepare oneself to initiate all types of auspicious acts. In fact, after a death in any family, the Ekoddhishta Shraddha is compulsory among the ‘Chatur Varnas’ on the termination of Ashoucha after a death on the eleventh day only after ‘pinda daana’; to Brahmanas the Shuddhi is on the eleventh day after the death while it is the twelfth day to Kshatriyas, the fifteenth day of Vaishyas and the thirtieth to others. There would be however be full Shuddhi to Brahmanas and temporary Shuddhi to others on the eleventh to enable the performance of Ekoddhishta Shraddha Vidhi. The word Shraddha as explained in Brahmanda Purana is: *Deshe kaalecha paatreya cha shraddha yaa vidhinaa cha yat, Pitrunuddishya Viprebhyo cha/* (Depending on the availability of a learned and deserving Brahmana and an appropriately auspicious time, one’s offering good bhojana and daana aiming at and in the pious memory of Pitru Devas is defined as Shraaddha). Such shraddhas could either be of Ekoddhishta or Parvana type, besides Nitya-Naimittika-Kaamyam nature. Ekoddhishta as explained above on the terminal periods of Ashuchi and Paarnana Shraddhas are in favour of three generations consequent on the demise of father or mother.

Sage Vishwamitra lists twelve types of Shraddhas: *Nityam naimittikam Kaamyam Vriddhi Shraadda mapindanam, Parvanam cheti vigjneyam goshthyaam Shuddhirthamashtakam/ Karmangam navamam proktam Daivikam dashamamsmrutam, Yatraasvedekasham proktam Pushtyartham dwadasham matam/* (Nitya Shraddha is the one performed regularly on Amavasyaadi days or coinciding with Solar and Lunar eclipses; Naimittika or the Shraddhas on sacred days coinciding with select days of one’s choice of Tithi-Vaara- Nakshatras; Kamya Shraddhas are at Upanayana- Vivaha-Janmaadi Samskaraas; Vriddhi Shraddha or for longevity, Sapindikarana Shraddha or involving fistful cooked cereals, Parvana or as explained above the Pindas offered to the departed generations, goshthi shraddha at Vidwamsa sabhas or collective shraaddha in Pitru paksha or the second fortnight of Bhadrapada month ending Amavasya; Shuddhi shraddha or the one to signify the termination of Ashuchi for various reasons like disallowed personal contacts; Karmanga or as parts of certain Karmas or actions involving inappropriate acts or when there are obsessions of extreme affection to the dear ones; Daivika Shraddha or occasions relevant to natural events like quakes, storms, fire related happenings etc.as also on dwadasi tithis; Yatra shraddhas connected with places like Gaya, Brahma kapala, etc. and Pushti Shraddha aiming at recoveries of health

or warding of epidemics etc. Nitya Shraddha is with cooked food or atleast with water; Namittika is the offer of cooked food to one or three numbers of Brahmana bhoktas and so on.

Yatra Shraddhas: are specifically related to visits of Punya Tirtha Kshestras like Gaya sheersha, Akshaya Vata, Brahma Kapaala, Gangaasaagara Sangama Kushaavarta, Bilva, Neela Parvata, Prayaga, Kubjaagra, Bhrugutunga, Kedara, Mahaalaya, Amarakataka Narmada, Yamuna, Ganga, Ganga dwara, Lalika, Sugandha, Shakambari, Phalguni Tirtha, Maha Ganga, Tantu vikaashrama, Kumara dharva prabhava, Saraswati, Kuru Kshetra, Naimishaaranya, Varanaasi, Agastya Ahrama, Kanvaashrama, Pushkarini, Gokarna, Narmada, Godavari, Krishna, Kaveri, Gomati, Vetravati, Vipasha, Vitasti, Shatadu, Chandrabhaaga, Iravati, Kaanchi, Pancha nadi teera, Kaushaki, Saryu, Shona, Jyoti ratha, Uttara Manasa, Badaba, Saoptarcha, Vishnu Paada, Swarga maga pradesha, Sindhu and so on besides Samudra Snanas. Shraddha along with Snana-Homa- Daana- Tarpana are expected to be not only of repaying Pitru Runa but for the fulfillment of personal desires too. Gaya Pinda Phala is considered as of the prize Shraddha.

Darshaada Shraaddha timings: According to Parashara Madhaveeyam, Maharshi Yangjyavalkya opined that when there is not much of a constraint for money and material, Shraddhas be comfortably planned on Amavasyas of Margashira and three subsequent months of Pousha-Maagha-Phalguni; on Bahula Ashta tithis; Putra janma tithis; Utaarayana ad Dakshinaayana tithis, Tula Mesha Sankranti Vishuvat kalas; Surya samkramana days, Vyatipaata, Gajacchaaya, and Surya-Chandra grahana days. *Vyatipata Lakshana:* Amavasya coinciding with Sundays and further coinciding with the Stars of Shravana, Ashwin, Dhanishtha, Ardra, Asresha, and Mrigashira is called Vyatipata and in case that day further coincides with a 'Punya Dina' then that day is reckoned as a Maha Vyatipaata. Shraddha must be performed on that particular day, lest prayaschitta is to be executed. *Gaja chhaaya:* When Chandra coincides with Star Makha, or Surya coincides with Hasta Nakshatra on any Trayodashi Tithi that Tithi is called Gaja Chhaya and that is the appropriate and auspicious day for performing Shraddha. *Surya-Chandra Grahana Shraddha: Tridashaah:* *Sparsha samaye trupyanti pitaraatathaa, Manushyaa Madhya kale tu moksha kale tu Rakshasaah/* (Just when the eclipse commences, Pitru Devatas are happy with the Shraaddhas, Manushyas are blessed when the Grahana is midway but it would be Rakshasas who rejoice the act of shraddha if over at the termination of the eclipse! Lord Yama is quoted to have stated that on the Pournamis of Ashadha-Kartika-Maagha months, shraddhas if performed by satisfying three or five Pandita Brahmanas with bhojana-danas would be most rewarding. Also, coincidences of Vaishakha Shukla Tritiya with Rohini Nakshatra, or Bhadrapada Krishna Trayodashi with Makha Star, Vaishakha Shukla Triteeya with Star Rohini and Kartika Shukla Navami with Shatabhisha are stated to be ideal for Gaja chaaya or Vaidhruti Shradhas. Additionally, Vishnu Purana suggests shraddhas or atleast Jala Tarpana mixes with Tilas would please Pitru Devatas on Vaishakha ShuklaTriteeya, Kartika Shukla Navami, Magha Krishna Amavasya, and Bhadrapada Krishna Trayodashi being the Yugadis. Matsya Purana also suggests Shraddhas for pleasing Pitru Devatas on Manvadis on Ashwiyuja Shukla Navami, Kartika Shukla Dwadashi, Chaitra Shukla Triteeya, Bhadrapada Shukla Triteeya, Phalguna Krishna Amavasya, Pushya Shukla Ekadashi, Ashadha Purnima, Kartika Purnima, Phalguna Purnima, Chitra Purnima, and Jyeshtha Purnima.

Kaamyas Shraddhas are fruitful as per Vaara-Tithi- Nakshatras. As regards Vaaras, Kurma Purana states: *Aditya vaaret vaarogyam Chandre sowbhagyamevacha, Kuje sarvatra Vijayam sarvaan kaamaan Budhasyatu/ Vidyaam vishishtaancha Gurou dhanam vai Bhargave punah, Shanaischare*

bhavedaayuraarogyancha sudurlabham/ (Shraaddha Phala on Sundays provides health, Mondays Sowbhagyam or Auspiciousness, Tuesdays all round victory, Wednesdays fulfillment of desires, Thursdays Vidyaa Laabha or success in Studies, Fridays profits and wealth, and Saturdays longevity). As per Manu, the Tithi phalas of performing Kamya Shraddhas are as follows: *Kurvan Pratipadi Shraaddham rupaam vindite sutaan Kanyakaantu dwiteeyaayaam trititeyaantu sampadah/ Pashun kshudraan chaturthantu Panchamaam shobhanaan sutaan, Shashthaam dyute krishischaiva saptamyaam labhate narah/ Ashtamyaamapi vanijyam labhate shraaddham sadaa, Swaannavamyaam ekakhuram dashamyaam dwikhuram Pashum/ Ekadashyaam tathaa rupyam brahma varchaswinah sutaam, Dwadashyaam jaatarupantu rajatam rupamevacha/ Jnaati shreshtham trayodashyaam Chaturtha - shyaantu suprajaah, Shraaddhadaamaavaasyam sarvaan kaamaan samashruye/* (Shraaddhas on Pratipadi Tithi would bestow handsome sons, on Dwiteeya pretty daughters, prosperity on Triteeya, cattle on Chaturthi, illustrious sons on Panchami, success in gambling on Shasthi, Agricultural profits on Saptami, Business profits on Ashtami, Horse based profits on Navami, Vrishabha Laabha on Dashami, Gain of Silver on Ekadashi, Golden jewellery on Dwadashi, Superiority and Pride to Swajana or close relatives on Chaturdashi; Yogya Santana or well deserved progeny doing the parents proud, and all round fulfillment on any Amavasya). Similarly, Shraddhas performed during the various Nakshatras from Kritika to Bharani provide following results: Kritika Shraddha would result in Swarga, Rohini good progeny, Mrigashira Brahma Varchas, Ardra Karma Siddhi, Punarvasu Bhu laabha, Pushya Deha Pushti, Ashlesha Sampada, Makha fulfillment of desires, Purva phalguni Sowbhagya, Uttara Phalguni Dhana Prapti, Hasta Swajaati Shreshthatwa, Chitta Soundara Tanaya or handsome sons, Swati Vanijya laabha or commercial profits, Vishakha Suvarna Laabha, Anuradha Mitra laabha, Jyeshtha Rajya prapti, Moola Krishi laabha, Purvashadha Desire fulfillment, Abhijit Shreshthatwa or Superiority, Shravana samasta Vaanchaa siddhi or realization of all kinds of desires, Dhanishtha bala, Shatabhisha Arogya, Purvabhadra Samudra yaana, Uttaraabhadra Bharyagriha laabha, Uttaraashadha Pashu laabha, Revati Go laabha, Ashwini Ashwa laabha, and Bharani provides longevity. Such would be the results of Shraddhas oriented to Kamyaartha.

Ekoddishtha Prakaara Shraaddhas: Apastamaba Sutraas prescribe that in case of brothers or sisters without children pass away then Ekoddishtha vidhana on Mahalayaadi Tithis without paarana vidhana be followed. Anyway after Sapindeekarana, the demised body would become rid of ‘pretatwa’ and join Pitru varga ranks. In other words, only after Sapindikarana, the departed Soul would join Pitru Varga and then only the validity of Ekoddhishta mehod. Otherwise whoever takes upon the responsibility to perform the ‘Antya kriyas’ of the departed brother or sister, should be cautioned of the need to execute the Parvana vidhana. In case this is not so executed, the Karta is stated to have committed Brahma hatya! In case, there is any difficulty in taking up the responsibility, *Sutakaantara* or after the Ashuchi days in the next month on the Mrita Tithi of either Shuka paksha or even Krishna Paksha would be in order. *Sutakantara* Maasika is required to be executed with all the components including Agnoukarana, Pindapradaana, Brahmana bhojanaadi Pitru puja. *Amashraaddha*: In case there is any limitation of performing Shraddhas on Amavasyaadi Tithis afore mentioned due to the non presence of wife for reasons, then Anna Shraddha might not be essential and Amashraddha would suffice.

Mahalaya Paksha Shraddha Phalas: The fortnights following Ashadha Shuddha Purnima or that of Bhadrapada Krishna are stated to be of Punya Tithis which are of significance to Pitru Devas and those fifteen days are called Pitru Pakshas. The fruits of performing Shraddhas on each of the Tithis are as

follows: Prathama Tithi-Dhana Laabha; Dwiteeya: Santaana Prapti; Triteeteeya: Vishsha Laabha; Chaturthi: Shatru naashana; Panchama Tithis: Sampada; Shashthi: Pujiyata; Saptami: Senadhipatya; Ashtami: Budhi; Navami: Putrika pradaana; Dashami: Ichhaa Purnata or fulfillment of desires; Ekaadasha: Vedabhyasa; Dwadashi: Suvana Laabha, Pushti, Pashu laabha, Vriddhi sheshtata; Trayodashi: Deergaayu and Ishwarya; Chaturdashi : Mukti of those who died young or during accidents; Amavasya: Swarga phala.

Mahalaya Pakshas are also stated to refer to the fortnight when Surya enters Kanya Raashi during Bhadrapada Krishna Praapitada to Amavasya and this fortnight is called Gajacchhaaya. During these days, it is stated that parvana shraddhas would be effective. Also, on Aswiyuja Prathama Tithi and the following fortnight too is good for Shraddhas. There is also a view that from Bharapada Krishna Paksha to Ashadha Purnima even if Surya has not entered Kanya Raashi, shraddha prakriya would be beneficial to sons for their good health, longevity and prosperity, as stated by Jaabaali. On the entry of Surya and during Bhadrapada Krishna Paksha, Pitru Devas would be awaiting atleast Jala tarpana as pointed by Brihanmanu. In fact Adi Purana emphasizes that during this period when Surya enters Kanya rashi, Shraddhas would yield definite and positive results. In fact Gautama Maharshi stressed that on this specific day, Shraddhas have far reaching phala tantamount to Yajna karya. Even as Bhadrapada Krishna paksha is terminated and as Surya enters Vrischika Raashi, Pitrus in the state of pretatwa are stated to be badly affected by thirst and hunger and shraddhas with payasaadi padarthas would gratify them fully. Now, till Surya leaves Kanya raashi and Tula Raashi and enters Vrischika Raashi, Pitri devatas would be waiting for the Shraddhas and once disappointed without relief, then they would have to transport to Yama Loka while cursing the progeny. Once satisfied with 'bhakshya bhojyas' during the shraddhas, they attain mukti and bless the progeny responsible for the Shraddhas for Dhana Dhanya Arogyaadi fulfillments. In case Shraddhas are not performed daily but on certain days only, then the avoidable days are Janma Tithi-Vaara- Nakshatras, Fridays, Trayodashi, and Rohini-Makha-Revati nakshatras. Also, in this context, Shraddhas are required to be performed to Pitru varga and Matamaha varga too. Another precaution would be that Mahalaya Shraddhas in favour sister/ brother, son, maternal uncle, Guru or one's own Master are required being as per Ekoddishtha Vidhana.

Now, some do's and don'ts before performing shraddhas: The Brahmanas to be appointed as 'bhoktas' are to be well versed in Veda Vedangas, well behaved, healthy with no physical disabilities, coming of good family background, infallible, and trained well in performing Parvana shraddha and /or ekoddishtha as well. Such ideal bhoktas be invited in advance by the Karta or his brother or son or disciple. The 'nimantrana' or invitation should be done with 'Apasavya' of 'yagnopaveeta' in respect of 'Pitru sthaana bhokta' and 'savya' position to Vaishwanara bhokta. The prescribed number of Pitru Sthana and Vaishwadeva Sthana is three and four but as per Desha-Kaala-Parishithis or convenience and availability a minimum of one each would be a must. Vaishwa Deva Brahmanas are to be seated Purva Mukha or east facing and Pitru Deva brahmanas are Uttara mukha or facing north. The respective Brahmanas of Pitru and Vaishwadevas are not mingled nor even touch each others.

Vishwadevas are stated to be ten in number: *Kraturdaksho Vasuh Satyah Kaalah Kaamasthaivacha, Dhunischa Rochanaiva tathaa chaiva Pururavaah/ Ardraascha darshete tu Vishwadavaah prakouritaa/* (Kratu, Daksha, Vasu, Satya, Kaala, Kaama, Dhuri, Vilochana, Pururava and Ardrava are the Vaishwadevas). Daksha and Kratu are engaged in Ishti Shraddhas, Satya and Vasu are into Naandi

Shraddas, Dhuri and Vilochana into Kamya Shraddhas, Pururava and Ardra in Parvana Shraddhas, Naimittika Shraddas are to be invoked in Kaala and Kaama. Daksha and Kratu devas are invoked in Ishti Shraddhas, Satya and Vasus in Naandi Shraddha, Dhuri and Vilochana in Kamya Shraddhas, Pururava and Ardras are invoked in Parana Shraddhas, Kaama and Kaala in Naimittika Shraddhas. Ishti Shraddhas are a part of Samskaras like Seemanta, Pumsavana, Soma and so on. Naandi Shraddha is relevant to Putra Janma Vivahas, Anna Praashana, Chooda Karma and so on.

In the present context, two ‘Arghya patras’ or water vessel with ‘gandha-akshata-darbhas’ are placed at the seat of the Vishwa Devas and are to be handed over with reverence to the representative Brahmanas and perform a pradakshina around him. The arghya paatras / vessels could be of bronze or copper or palaasha leaves. Similarly at the Pitru sthaana Brahmana too has to be circumbulated but in an ‘apradikshina’ manner or the reverse manner changing the yajnopaveeta in the ‘praachhenaaveeti’ manner. All the tasks concerning the puja of the Brahmana representing Pitru Devatas need to be done including that of his puja with black tila to be ornamented on his head downward to his feet, while puja to similarly be done to the Vaishwa deva with akshata white rice grains from head to feet. After puja to both the Vishwanara and Pitru Devata representative- Brahmanas with gandha-pushpa-dhupa- deepas, the next task would be Agnoukarana with the concurrence of the Brahmanas.

This task is to make two homas after keeping Agni in the homa kunda twice reciting:

Saannidhyamupaasa Somaaya pitru matey Sadhaanamah/ Agnaye kavyavaahanaaya swahaanamah/ These homa kriyas need to be performed as of Pitru yagna vidhana homa and since Pindapitru yagna is of two fold nature of Daivikatwa and Paitrukatwa the yagopaveeta might either be in Savya or Apasavya manners as per one’s own shakha manner. In any case, the remaining ‘anna’ needs to be disposed off in Agni itself and no remainder of it be retained.

The next step is Pariveshana or purification of the cooked bhojana or bhakshya-bhojya-shaaka-soopanaadi padarthas with right hand wearing darbha followed by ‘ghritaabhikarana, then holding the right hand thumbs of the Brahmanas representing the Vaishwa Deva and Pitru Devas of three generations with naama-gotras , taking care of savya-praachheenaaveeti precautions, showing them around the padarthas placed in circles – in savya or apasavya manner respectively- and request them to commence the bhojana after performing ‘Aaposhana’ making the bhoktas feel completely comfortable discarding what ever they do not like. The karta would address the bhokas saying: *Anna heenam kriyaheenam mantra heenam yadbhavet, Sarvamachchidramiyutkaa tato yatnena bhojayet/* Even as the bhojana starts, there should be Swaadhyaya: *Swaadhyayam shraavayet Pitrye Dharma shastraani chaiva hi/* Anna Suktaadi Shrivana is to be taken up during the Bhojana kaala. Also before the bhojana itself, the remainder of anna at Agnoukarana is to be placed as three small pindas along with ghee and tilas.

After the bhojana follow the tasks of Sapindeekarana and Pinda pradana- puja karmas. As regards, ‘Madhyama Pinda viniyoga Vidhana’ or the matter related to be disposal of the middle pinda of the three pindas, it is customary that the wife of the Kartha if childless receives it with reverence in her hold with both palms from her husband as the Mantra is recited: *Apaamtvoushashadhonaagum rasam praashayaami bhutakrutam garbham dhatswa/* As the house wife eats the Madhya Pinda, the Mantra is to be recited: *Adhatta Pitro garbhamanta santaana vardhanam/* Manu states: *Pativrataa dharma patnou pitrupujamnatparaa, Madhumantu tatah pindamadhyaatsamyak sutaarthinou/ Ayushmantam sutam*

vindet yasho medhaa samanvitam, Dhanavantam prajaavantam dhaarmikam saatwikam tathaa, iti/ In the event of wife not consuming the Madhyama Pinda, or even otherwise, the Tri Pindas be eaten by a Brahmana, or Agnihotra or cow or running water. In case a Karta cannot perform Parvana Shraddha for any reason of inability due to any reason he could perform the same as *Sankalpa Shraddha*. In case a person whose wife is diseased cannot perform Agnihotra, he could be a Vidhuraagnihotra yet parvana vidhaana is acceptable. If otherwise unable and would wish to perform Sankalpa Vidhana, then Aavahana, Agnoukarana, Vikira pinda, panda pradana, Patra poorana, Swadhaaninayaa etc. are not necessary. In Ekoddishtha Vidhana, Vaishwa deava nayama is not applicable, nor Aavaana and Agnoukarana/

Maatru/Pitru saapindya gotra niyama: In the event of sons not being born or available, then the husband himself can perform the sapinda shraddha. Similarly if the husband dies without sons, and no other relative like his brothers, their sons are available; nor any other members of his sagotras, then wife's father if alive could do the needful; in case that too is not possible, the next resort could be the douhitra or her daughter's sons are allowed; but even that possibility is unavailable then the dead husband's own wife could herself perform the Antya kriya herself without mantras but with parvana vidhana: *Putraabhaave sapindastu tadbhaave sahodakaah, Maatruh sapindaaye vaa syurye vaa Maatrusahodakaah/ Kuryenam vidhim samyak aputrauya Shrutaah Smritaah/ KuryaanMaataamahaayaiva putrikaa tanayaastathaa, Sarvaabhavye Striyah kuryah swabhatrunaam amantrakam/* Parashara Madhaveeyam states: when women and men die without sons, one view is that Ashoucha nivaarana would take place when the Antya kriyas are to be performed only on Ekoddhishta basis, that is after Udaka Pindodaka-Daanaadi kriyas only, without resorting to Sapindeekarana; but indeed that is not 'perhaps' the justified view but the basic idea is that sons should have taken up this task! Incidentally, in respect of all Dwijas, even when sons are indeed qualified to perform the full obsequies of their parents even if their Upanayana and Gayatri 'Vanadanaadhikaara' has not been accomplished; Manu emphasised that a boy among dwijas without Upanayana would have attained the status of dwija or twice born. But Sumantu Rishi clarified that once the Samskaraas Chooda Karma would have been performed by a boy of three years and above, he would as such be certainly eligible to perform the shraddhaa karmas with mantras in a fullfledged manner! [More details on the coverage of Shradhas are available in the Essence of Dharma Sindhu by the same author released by kamakoti.org/news as also Vipra yuva.org/books.

Prayaschitta Prakarana:

[Some prayaschittas like kruccha vrata in reference to Brahma Hatya and Go hatya have already been discussed in the Chapter on Principle of Dharmaacharana above] Maharshi Angirasa defined Prayaschitta as follows: *Praayo naama tapah proktam chintam nischaya ucchyate, Taponischayasamyuktam Prayaschittam taduchyate/* ('Tapo nischaya krutya' or any act as firmly resolved in one's inner conscience by deep meditation is known as Prayaschitta). This act is to undergo penance as prescribed by Scriptures; this is to offset nitya-naimittika-kaamya papa krityas or of lapses of regular duties, incident oriented momentary and emotional offences of very serious nature and degree as also blemishes due to non performance of desirable acts. Now, atonement of such actions do involve sacrifices of considerable physical, mental and psychological endurance, proportionate to the sins committed; some of the prayaschittas might entail extreme penances, total loss of social respect and of even existential circumstances ranging from boycotts to deaths! Thus prayaschittas are proportionate penances some being

even comaparable to experiences of Narakas or hells! Manu and great Rishis like Yagnyavalkya asserted that prayschittas executed on earth might somewhat appease the impact of far worse and severe tribulations in hells after the termination of the lives of the sinners: *Akaraney pratyavaascha Manunaa darshatah: Charitavyamatonyam praayaschittam vishudhaye, Nindourhi lakshanouryuktaaajaayante nishkrutainasah/* Further Yagjnyavalkya described ‘eka vimshati’ or twenty one narakas as follows: *Prayaschitta makurvaanaah paaeshu nirantaa naraah, Apaschaantaapinah kashtaan narakaan yaanti daaruram/Taamishram Lohashanku Mahaairaya shalmali, Rouravam Kumbhalam Puti mritthikaam Kaalasutrikam/ Sanghaatam Tohilodakamcha Savisham Sampra taapanam, Mahaa Naraka Kaalolam Sanjeevana Mahaapatham/ Avichourandhataamishram Kumbhopaakam tathahivacha, Asipatravanam chaiva Taapanam chaika vimshikam/* (The details of the twenty one hells are Taamishra, Lohashanku, Maha Niraya, Shalmali, Rourava, Kumbhala, Puti mrittika, Kaala Sutra, Sanghata, Tohiloda, Savisha, Samprapaatana, Maha Naraka, Kaakola, Sanjeevana, Maha Patha, Aveechi, Andhataamisra, Kumbheepaaka, Asipatravana, and Taapana. In case, prayaschittas are not already executed in one’s life time in lieu of Maha Patakas and Upa patakas perpetrated on earth in the previous birth, the accumulated sins of dreadful nature would entail much more severe penalties and retributions).

The retributions are on account of non-performance of ‘Vihita Karmas’ or prescribed duties and perpetrating ‘nishiddha karmas’ or prohibited acts. For example, avoiding Garahana Snanas involves attacks of leprosy for seven births. Committing ‘Brahma hatya paataka’ and such grave sins and not resorting to prayaschitta would definitely lead to payback reprisal like being pushed down from mountains of high altitudes or being consigned to engulfing poisonous flames mercilessly. Persons who are normally susceptible to continous attacks by ‘Arishad Vargas’ viz. Kama-Krodha-Lobha-Moha-Mada-Matsaras viz. Deep desires, terrible anger, passionate possessiveness, excessive attachments, incorrigible arrogance and unpardonable jealousy; one’s misdoings of serious nature are therefore sure to lead them to Ati Pataka, Maha Pataka, Anupataka Upa, Paataka, Upa pataka, Jaati bhramsha types of retributions as also Sankarikarana, Apaatri karana, Malaavaha, and so on. Matru -Putrika-Swashru-Sunsha gamana are considered as Atipatakas and Brahma Hatya-Suraapaaa-Brahmana Dhana harana-steya or stealing-guru bharya gamana are Maha patakas. Rajaswala-Garbhini-Asphuta baala gamana and Sharanaagata Shatru vadha are as dreadful as Brahma hatya; providing wrong or misleading evidences and murder of friends are as heinous as Suraa Paana; Para daaraa gamana especially with closely related women is stated to be as appalling as Guru Bharya gamana; ‘Sharanaagata stree gamana’ is stated as Anupataka or as deplorable as Maha Pataka. Go Vadha, Para Stree vikraya, Matru/Pitru dushana and bahishkarana, Brahmana Vidhi parityajana, Vrata parityaga, Kanya dushana and nastikyata are of the rank of Upapaata dosha. Para ninda, Madyaadi vikraya, Neecha sahavaasa and such other traits demand Jaati bhramsha. Pashu samhara and Heena vritti demand sankarikarana. Asatya sambhaashana, nishkarana nindaaropana, krika keeta pakshi jalachara vadha are considered as Malaa vaha; heena jaati seva, nindita dhanaarjana and such acts of depravity including Urbandhana maranas or forced deaths and anti-social activities are called prakeerna-avikeerna paapas. Among the Atipatakas are listed Matru-Putrika-Sahodari gamana or with such other blood relations both knowingly or ignorantly, the Prayaschitta is Sishna-chedana and three Kruccha prayaschitta and three chandrayana vratas. Para stree gamana demands a series of Chandrayana Vratas like Rishi Chandrayana-eating three fistful havishaanna a day for a month, Sishu chandraayana or consuming a one year old boy’s four-fistfuls of cooked food a day for a month or Yati

chandrayana or eight fistfuls of cooked bhojana on a mid-day for ever! There after, a cow and calf are to be donated to a Veda Brahmana.

Paraashara Smriti in the Prayaschitta Kanda takes up the description of prakeerna-avikeerna papas now. Prayaschittas for 'Urbandhana marana' or forced deaths or suicides occur due to extreme anguish, frustration, self-pity and hatred due to problems created by one's own family members or associates; it is stated that such deaths end up in the most abject existence of thousands of years in Andhatamisra Naraka full of blood, raw flesh and pus. The prayaschitta vidhana in such cases of Atma hatya would be that the dead body is to be buried but not burnt as such deaths do not deserve Agni dahana, Udaka daana, Ashru paata or tearful cries, Asthi sanchayana, udaka nimajjana, Anteshti Pinda udaka daanaadi kriya, shraaddha and so on. However if a person of very old age who is extremely diseased being unbearably pained and forces own death, then the Kartha- a son or any one eligible to perform obsequies should perform the Agni dahaadi Antya kriyas, observe Tri-Ratraa Asoucha, Asthi sanchayana on the second day, Udaka daana on the third day, Shraaddhaadi kriya on the fourth day and perform 'Tapta kruccha dwaya prayaschitta' to redeem the soul; *Yetaani patitaanantu yah karoti vimohitah, Tapta krucchayenaiva tasya shuddhirna chaanyathaa/* In the event of such antya kryas are not done by the sons or whosoever eligible, then the 'pretaatma' would be hovering around like birds on the sky for several years, cursing the eligible Kartas and their families to face similar situations or worse. Also if for reasons of deaths in wars, or in foreign lands and such other reasons when persons eligible to perform the antya kriyas properly, then the karta would have to formally perform the antya kriyas like dahana-pindadaana daanaadi karmas, asoucha Narayana bali, Shraddha kriyas etc. with retrospective effect as per advice of the Purohitas and also perform Praajapatya prayaschitta, which can be performed within a period from first upto six years. Till the prayaschitta is not performed, the preta swarupa is retained on the Antariksha and perish thereafter without redemption.

Durmarana Shava vahana Prayaschitta: Those dwijas who happen to carry dead bodies, take part in Agni samskaraas or untie the ropes of the bodies get surely purified by observing Kruccha Prayaschitta as assured by Prajapati. Minor blemishes like Shava sparsha can be purified by oneday's upavasa or fasting, but to those who partake in the preta kriya of those who committed suicide out of affection or respect would get purified only by observing Tapta kruccha prayaschitta.

Tapta kruccha swarupa: Fasting by way of consuming hot water for three days, hot milk for three more days and hot ghee for yet another three days successively and observing complete fast on the following day is called Tapta kruccha prayaschitta. Similarly 'Seeta kruccha' is fasting as above by consuming cold water, milk and ghee likewise on three consecutive days. The measures for water is six 'palaas' while milk and ghee are to be one pala each a day. Praajaapatitya swarupa: Eating food in the mornings only for three days, in the evenings only for three evenings, one meal a day each for three days by begging and three more days by keeping total fasting thus observing the food restrictions for a fortnight in all is called Praajaapatitya kruccha prayaschitta. Saantapana swarupa: This has duration of two days, or seven days, fifteen days and three weeks in each case. Yagjnyavalkya explained the 'dwi raatra santapana' or of two nights by consuming Go mutra-Gomaya-Go ksheera-Go ghrita-Go dadhi-kushodaka on a day-night basis and full fasting till the next night; the 'sapta ratra santapana' is like wise for seven day- nights till the seventh night followed by fast on eighth night. Yama Dharma Raja mentioned about Maha Saantapana comprising 'Pakshaashana' or consumption for fifteen days by way of consuming three days of Go Mutra,

three days of Gomaya, three days of Go ksheera, three days of Go dadhi, and three days of Goghrita. But Jaalali amended Maha Saantapana as of Eka Vimshati Raatra ie. for eighteen days of consumption by adding Kushodaka too and the last three days of 'Purnopavaasa' or total fasting! Tapta Kruccha might be for Sapta Ratra, Dasha Ratra or Dwadasha Ratra too.

Paraaka krucchra swarupa: Manu Smriti suggested Paraaka Kruccha or the Tapta Kruccha for Dwadasha Ratra; Paraka denotes 'Indriya nigraha' or Self restraint of Indriyas / Physical restraint; *Yataatmaano – pramatthasya Dwadahaahamabhojanam, Paraakonaama kruccheyam sarva papa pranaashanam/* (Paraaka krucchra prayaschitta with utmost self-control for a period of Twelve days without bhojana but for the prescribed eating of cow products is sure to destroy all sins.

Prayaschittas for family lapses: *Ritu snaana tu naari bhartaaram nopasarpati, Saa mritaa yaati vidhavaa cha punah punah/ Ritu snaanaantu yo bharyaam sannidhou nopagacchati, Ghoraayaam bhurna hatyaayaam ujjatey naacha samshayah/ Dardram vyaadhitam dhurtam bhartaaram yaavamanyatey. Saa shuni jaayate mrutwaa sookari cha puna punah/ Patyo jeevati yaa naari uposhya vratamaacharet, Ayushyam harate bhartruh saa naari narakam vrajet/ Tripushthaa chaiva bhartaaram naari kurute vratam, Sarvam tatraakshasaan gacchedityevam Manuravreet/ Baandhavaanaam sujaateenaam durvrittim kurute tu yaa, Garbbha paatascha yaa kuryaana taam sambhaashayet kachit/ Yata paapam Brahma hatyaayaa trigunam garbhapaataney, Praayaschittam na tasyaah syaat tasyasyaagovidheeyate/ Nakaaryaa maavasathyena naamagnihotrena vaa punah/ Sa bhavet karmachandaalastostu Dharma paraangmukhah/* (In case a house wife consents for union with her husband during her menstrual period, the woman on her death would surely experience Naraka and experience widowhood for several ensuing births. If however she does not consent for congress with her husband after the period even as he is healthy and desirous, then she would be liable with 'bhruna hatyaa dosha' and in her ensuing births would become the wife yet again to a 'daridra murkha bharta' with diseases during several successive births! If the wife maltreats and nags her husband consistently, then after her death she would be a bitch or a pig in successive lives. If a housewife resorts to perform a Vrata without the husband or without his consent, then not only his longevity would be affected but she would have to suffer narakas after her death. If a woman tries to harm a relative on her husband's side or her own, she should be not only kept boycotted always and if she resorts to abortion, she is liable to attract Brahma hatya dosha. In case a house holder seeks to exist without snaana-sandhya vandana-agnihotraadi vidhis he is to be rightly called as a karma chandala and 'Dharma paraanmukha' and is indeed unavailable for prayaschitta).

Otherwise the prayaschitta for the woman who refuses union with her partner soon after the period or vice versa must resort to Artha Kruccha prayaschitta; alternatively, the husband would have to perform two hundred Pranayamas, besides thousand tila homas; the wife is however liable to perform hundred Prana yaamas and join half the homa with the husband. This atonement is only for healthy persons. Para purasha gamana by a house wife demands a kruccha prayaschitta. Garbha patana prayaschitta however requires the sasntapana kruccha vrata for a year. In the event of the elder brother not marrying before the wedding of the younger brother, then the latter is called Parivetta and the non marrying elder brother is known as Parivitti. Now both Parivetta and Parivitti are both need to undergo prayaschitta by way of two Krucchaas; not only that: the Kanya being married to the younger brother who is called Paravedi, the Kanyadaata or the bride's father called Paridaayi, the Yagnika or the Brahmana who performs the wedding called Pariyashta also need to undergo Prayaschitta of Kricchhaatikruccha and chandraayana.

Krutyaatikruccha is to fast twenty one days by way of consuming milk only. Similarly Agredidhishu meaning that the younger sister marrying before the elder sister too demands prayaschitta; the jyeshtha kanya is called didhishu and the younger kanya is Agredidhishu. The bridegroom of the younger sister is called Agredidhishu pati.

Dispensations of Prayaschittas in respect of various other Prakeerna Papas pertaining to relatives as also other human beings have been enumerated fairly exhaustively in the Parashara Smriti as annotated further in the Parashara Madhaviya Bhashya.

A few more Prakeerna Papaas related to the touch and even attack by biting etc. of some animals like dogs, fox, pigs and so on and their Prayaschittas have also been enumerated in the Parashara Smriti: *Vrikascha shrugaalaadrashtoyastu Dwijottamah, Snaatwaa japet sa Gaayatrim Pavitraam vedamaataaram/ Gavaam shrungodake snaanam mahaanadyastu sangamey, Samudra darshanaadyaami shunaadashtah shuchirbhavet/ Vedavidyaa vrata snaatah shunaa dashto dwijo yadi, Sa hiranyodake snaatwaa ghrutam praashya vishuddhati/ Suvratastu shunaa dashto yastriraachamupaavaset, Ghritha shrungodakam peetwaa vrataresham samaapayet/ Avratatah Suvrato vaapi shrunaa dashto bhavedwijah, Pranipaty bhavet pooto Vipraschakshurnireekshatah/ Shunaa ghraataavaleedhasya nakhour visnaswitasyaha, Angih prakshaalanam proktamagninaa bhuri taapitam/ Shunaa tu Braahmano dashtaa jambukena vrikena vaa Utitam graha nakshatram drushtaa sadyah shuchirbhavet/ Krishna pakshe yadaa Somo na drushye kadaachana, Yaam disham vrajate Somastaam disham vaavalokayet/ Asad Braahmanake graame shunaa dashto dwijottamah, vrisham pradakshane krutya sadyah snaatwaa shuchirbhavet/* (In the event of attacks and bites of fox, dogs etc. a Brahamaa should at once bathe and recite the Veda Maata Gayatri Mantra hundred and eight times. Dog bites are purified by cow horn full of water or better still bathing in Maha Nadis or Samudra darshana-snaana. Those who are unable to do so ‘Goshshrungodaka snaana’ atleast. Praajaapatya Agneya Soumya Vaishwa deva Vrata or atleast ‘Snaanantara Ghritha praashana’ and hundred times of Gayatri Mantra Japa would surely bring about purification as per another view. Severe dog bites call for fasting for three days, Ghritha-kushdaka praashana, cleaning of the place of bites with application of fire burning, Chandraadi Graha darshana, Nakshatra darshana and pancha gavya praashana are stated to be the remedies and prayashchittas. Pradaksina of Sadbrahmana should be done around atleast of Vrishabha with shuchi and faith). ‘Malini karana paapa prayaschitta’ deals with the killing of birds like cranes, swans, hen, parrots, doves, sparrows and so on. The atonements range from day long fasting for the killing of cranes and hens; fasting till night in the case of parrots, doves and kites, go daana for killing swans; performing pranayama till evening while in water for killing crows and garuda; killing of sheep, goats, pigs etc. call for godaana with calf, besides fasting for three days except eat for uncooked food like raw vegetables and so on. ‘Sankalikaarana prayaschitta’ is demanded in the case of killing rats, mongoose, cats, frogs, serpents, and so on. The prayaschittas range from Brahmana bhojana with tilas and dals called ‘Krisraanna’ and daana along with iron rods in the case of serpents besides observing sapta raatra vrata or bhojana at seven nights. Prayaschitta for killing frogs, rats, mongoose, cats etc. requires Dwadasha raatra kruccha vrata, while killing domestic animals like cattle, horse and donkey besides daanas including iron rods and homa prakriya and gayatri japa as also brahmana bhojana and daanas.

Parashara Smriti also described many other prayaschittas such as follows: ‘Suryodayaadikaala- astama kaala shayana’ -or waking up after Sun Rise and sleeping at the Sun set- Prayaschitta; this sin is as

imperfect as ‘Brahmana dhana harana’ or like stealing the material of a Sadbrahmana. This blemish requires to under take Gayatri Japa by ten thousand times and observe Upavasa till the evening for Sunrise in respect of late rising and upavasa and japa for sun set sleeping. In case of failure to perform Sandhya vandana and agnikarya, the atonement would be double of Gatri Japa in addition to the lapse of late rising and Sunset sleep. ‘Veda Vedangaadi Vikraya’ or sale of Scriptures demands Chandrayana Vrata; Vedanga vikraya requires Kruchha vrata; Purana Itihaasa vikraya demands Saantapana-Pancha raatra vratas. ‘Anruta vachanaadi upapataka’ or the habit of speaking lies is stated by Manu as also Yagjnyavalkya Maharshi to be as serious as ‘Brahma Hatya’ and ‘Suraapana’ and the prayaschitta should be on similar lines. ‘Veda-Smrityadi Ninda’, ‘Nitya Karmanushthana tyaga’ and ‘Veda Pramaana tiraskarana’ tantamounts to ‘Nastikata’ and as severe as a Maha Pataka and the only Praayaschitta could be ‘Sangha bahishkarana’.

Prayaschittas once performed in faith always certainly yield results and Rishi Vakyas can never go fruitless; the person committing the sin of small or huge nature gets his or her conscience clear and clean. But the atonement so performed must be under the direction of a dharmaachara and learned Brahmana as affirmed by Apastamba; indeed, in the tasks of Japa-tapa-homa-daanas with the blessings of a Brahmana would attain perfection, guidance and inspiration. More so, if the performing Karta is not physically fit and psychologically untuned to the prayaschitta vidhana, the entire effort might really get wasted. The Karta need not be egoistic to feel that he knows everything but needs moral support even to a Pandita and subjectivity must be replaced with objectivity any way! In the performance of a Prayaschitta, there has to be evidence even to Almighty, besides his own conscience! Vedas emphasize that Agni-Brahmana-and Kavi are always pure and sacred and can not be rejected! Devatas too approve the Brahmana Vaakya since they are the only Agents of Dharma who can interpret as per Desha-Kaala maana- achaara vyavaharas in the contemporary Society!

A brief sum up of Vishnu Smriti on Prayaschittas is as follows: The person with blemishes seeking penance is to start with performing ‘upavasa’ or fasting for a day or more as per the intensity of the sin as per one’s own self-assessment. He or she may perform three snaanas a day by muttering ‘Aghamanshana’ mantra three times: *Hiranya shringam Varumam prapadye teerthamney dehi yaachitam, Yanmayaa bhukta masaadhunaam pratigraha/ Tanme Manasaa Vaachaa Karmanaam dushkrutam kritam, Tatra Indro Varuno Brihaspatih Savitaacha punantu punah/ Namognepsumate Nama Indraaya namo Varunaaya namo vaarunyai namadbhyayah/* Then the person may eat in the evening only for three days, for three another day times and another three days by way of unsolicited food and finally undertake fasting for additional three days and this kind of penance is called Prajapatya. Then let the person drink hot water for three further days; for three other days’ hot ghee, for three days more fast totally which is called Tapta Kriccha. Taking the same kind of consumption for the same duration is known as ‘Seeta kruccha’. Subsisting on milk for twenty one days is called ‘Kricchaatikriccha’; sustaining for a full month with barley water is called ‘Udakakruccha’; eating nothing but Lotus fibres for a month is ‘Moola kruccha’ while eating only ‘bel’ fruit’ for a month is ‘Sriphala kriccha’. Eating a month of lotus seeds is called Paraaka kriccha. Subsisting for one day on ‘Pancha gavya’ or of Cow’s five products as boiled in Kusha grass is noted ‘Saantapana’ vrata to be concluded by fasting on the next day. Swallowing each of these for three consecutive days is ‘Maha Santapana.’ Swallowing oilcakes, boiled rice foam, butter milk, water and ground barley, each for one day with a fasting in between-every two days- is called ‘Tula purusha’ or the weight of the person concerned performing the penance. Drinking

water boiled with kusha grass, leaves of Palaasha (bastard teak), Udumbara (fig) tree, lotus, Shankha pushpi a herbal medicine for mental development, besides the leaves of banyan tree is called 'Parna kruccha' each day for three days. The Krucchas concerned need to be observed with shaven heads and beard, three snaanas a day and lying on ground with Brahmacharya without conversing with women, low caste persons, observing silence and reciting mantras. Apart from these Kruccha Vratas, the Prayaschittas also refer to Chndrayana Vratas viz. eight mouthfuls of cooked barley food a day for a month called Samamanya Chandrayana, or eight mouthfuls a day and night for a month known as 'Yati Chandrayana' or four mouthfuls in a day as also in night a month called 'Sishu Chandrayana'; the Vrata involves the rate of consumption a day at the rate mentioned above depending on the increased or decreasing the rate at which the Moon travels from each fortnight from Pournami to Amavasya and vice versa. Maha Vratas are required to be observed in respect of major sins for twelve years and these involve dwelling in forests, carrying out tri snanas daily, collecting alms declaring the sins, sleeping on grass, and strict brahmacharya. Unintentional killings of Brahmanas, of Kshatriya-Vaishyas in the course of Sacrifices, pregnant women or women in courses or even in women other wise and of close relatives and friends demand observance of Maha Vrata for the full period of twelve years normally. Unintentional killings of Kings require the observance of two Maha Vratas viz. for twenty four years. Such killings of Kshatriya, Vaishya and of Lower sections call for the Vratas for nine, six and three years respectively. But in all these prayaschittas, the Karta needs to be duly publicized to all in the concerned Societies especially in his neighbourhood and relatives; they have to necessarily be recognised as notorious as the Karta has to carry the skull of the victim, if not a stick or flag or placard with the description of the sin. The offender is also required to be unshaven, serve the family members of the killed and a herd of cows during the period of the Maha Vrata, and besides subsist on Pancha Gavya for a month in each year. While serving the cows, he has to stand as the cows stand and rest when the animals do; he has also to safeguard from the attacks of tigers etc. and during winters, rains and diseases. Killing of elephants intentionally or otherwise demand charity of black bulls to Vedic Brahmanas; garments against killing of horse; charity of a bull against killing of an ass or a goat; gold against a camel; three days fast against killing a dog; charity of milk dishes, sesamum, rice and an iron hoe besides a day's fast against killing a mouse, cat, frog, non poisonous snake; three days fasting in a row and go daana against killing an owl or crow, or fish; go daana against killing a swan, crane, ape, falcon, vulture, or a duck; charity of an iron spade against a poisonous snake; a load of straw against cattle or birds; a pot of butter for killing a boar; sesame against a partridge; a two year old calf for killing a parrot; a milch cow against killing wild animals; hundred times of Gayatri Japa be performed against cutting trees, shrubs, plants with fragrant flowers; and daana of butter for killings of flies, and insects.

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, pranayaamas, 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.

Conclusion: The opening and the concluding stanzas of Gautami Smrita are as follows: *Vedo Dharma mulam tadvidaancha mahataam, na tudrushtortho varadorbalyaat tulya balavirodhe vikalpah/* (Those who know and practise Dharma as per the precepts in Vedas and Smritis do transgress Dharma. Yet, basically those who on balance veer back to Dharma resisting the powerful pulls otherwise do return back in course of time and do opt for Dharma in the long run) *Anaajnaate dashaavaraih shishtairu havadbhiralubdhaih prashastam kaaryam, Chatvaaraschaturnaam paaragaa Vedaanaam praaguttamaatraya ashraminah prutthugdharma vidadastraya etaan dashaavaran parishadityaa chakshate/ Asambhave twetshaam shrotriyo Veda vicchishto vipratipattou yadaaha yatoyamapramavo bhutaanam himsaanugraha yogeshu Dharminaam visheshana swarga lokam dharma vidaapnoti jnaanaabhi niveshaabhyaamiti Dharmo Dharmah/* (In respect of that which is not properly absorbed, intelligent persons who cogitate well should decide by the opinion of Chaturvedis, vidwans, the learned ones of the Chaturashramas of Brahmacharya, Grihasta etc. together constituting a Parishad. Alternatively, the majority of the opinion of Shrotriya, Vedavid, Sishtaas must prevail especially in controversial matters related to sins and their correctives; these are the steps to Swarga; that is Dharma indeed!)

*Om Purnamadah purnamidam purnaapurnamuchyate,
Puransya purnamaadaaya purnamevaavashishyate,
Om Shantih shantih shantihi/*

ESSENCE OF VEDA VYASA SMRITI

Translated and interpreted by V.D.N.Rao, Chennai

Preface

Veda Vyasa is the singular human of ‘Brahma Vaak Janita’ Chatur Veda Vibhajanas and the glorious son of Paraashara Mahashri. Needless to describe the glory of Veda Vyasa which is attempted in the following Introduction section of this Essence of Veda Vyasa briefly.

Having attempted the Essence of Manu Smriti and that of Parashara Smriti, both of which were released by the website of [kamakoti.org/ articles / books](http://kamakoti.org/articles/books) section as also by google, there is now an urge to attempt a script on the Essence of Veda Vyasa.

The birth of Vyasa was interestingly depicted in Devi Bhagavata Purana: ‘Apsara named ‘Adrika’ who was bathing in a river had mistakenly dragged the feet of a Brahmana performing his prayers on the banks of the river. He cursed the Apsara to become a fish as his meditation was interrupted. That fish swallowed a floating leafy packet and thus got pregnant.. The fish was caught by a fisherman after nine months and found from its stomach twin babies - a boy and a girl child. The fisherman presented the babies to a pious King, who by his mystic powers visualised the boy as his own child from the banana leaf and hence retained him to be the future King, and gave away the baby back to the fisherman and gifted him with riches enough to bring up the girl-child. This was the genesis of ‘Matsyodari’ who grew as an extraordinary beauty. Maharshi Parashara who wished to cross the river by boat was managed by ‘Matsyagandha’ and her voluptuous physical features raised instant infatuation for the fisher woman. Before yielding at a lonely island in the river, she demanded that she should spread heavenly fragrance from her body over an area of one yojana- or Yojanagandha- and that she should be blessed with an extraordinary son well versed with Scriptures and unparalleled devotion to Almighty. Parashara renamed the woman as Satyavati and also blessed her to become a Queen. The memorable son of Parashara and Satyavati was Krishna Dwipayana Veda Vyasa, as he had the purity of Lord Vishnu Himself and Dwipayana since he was born in a river island (Dwipa).

HH Vijayendra Saraswati, whose Life’s Inspiration post- retirement, guided and prompted me to script the Essences of Ashtaadasha Puranas, Ashtaadasha Upanishads, Dharma Sindhu, Brahma Sutras, Soundarya Lahari, besides coverages on the Essences of Ganesha, Bhagavad Gita, Vaakdevi, Bhagya Lakshmi, Gayatri, Praktyaksa Bhaskara, Praktyaksha Chandra, Pancha Maha Bhutas, Sahasra Namaas, Hindu Festivals and Austerities , Bharat Yastra Smriti , Sankha Parijnaana, Paramardha Saara on Kashmiri Shaivism, and recently Seven Volumes of Valmiki Baala-Ayodhya-Aranya-Kishkindha-Sundara-Yuddha-Uttara Khandas.

Indeed my family is a keen follower of Maha Swami of Kanchi Mutt and the spirit of ‘adhyatmika’ fervor of His association which is ably carried on with the personal mentorship of the present His Holiness. The Lakshmi Kamashi Temple in Chennai is but one rallying point of that spirit and fortitude.

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ESSENCE OF VEDA VYASA SMRITI

Introduction

*Ganaanaam tvaa Ganapatigm havaamahe kavim kaveenaamupashravastamam, jyeshtha raajam
Brahmanaam Brahmanasapat aa nah shrunootibhih seeda saadhanam/ Rig Veda 2-23-1.*

*Vyāsaṃ vasiṣṭha naptāraṃ shakteḥ putraṃ akalmaṣam, parāśara ātmajaṃ vande śukatātaṃ tapo
nidhim/ Vyāsāya viṣṇu rūpāya vyāsa-rūpāya viṣṇave /namo vai brahma-nidhaye vāsiṣṭāya namo namaḥ/*

Veda Vyasa the son of Parashara of Narayanaamsha was stated to have performed ‘Brahma Mukha Veda Dharaa Vibhajana’ as Rig-Yajus- Saama- Adharva Vedas at Nimisharanya ,the hallowed place where the ‘Kala Chakra’s paridhi’ the circumference of outer circle called ‘nemi’ collapsed here and hence the Hallowed Place has been called Naimisha on the banks of Gomati River, where 51 Sacred Spots for Pitru Sthaanas and the practice of Somavati Amavasya Tarpanas are still organised. Veda Vyasa having successefully divided the single Veda to four distinct Vedas thus, scripted Maha Bharata here too and various other Scriptures.

Vyasa was Matsyagandhi Satyavati's premarital first-born Paraashara was narrated about in the Preface. Subsequently, one day Shantana, the Kuru Vamsha King of Hastinapura, came to a forest on a hunting spree and was mesmerized by musk-fragrance emanating from a woman named Satyavati. Allured by her sweet scent, Shantanu reached Satyavati's house and, seeing her, fell in love at first sight. The king asked the fisherman-chief for his daughter's hand; the fisherman Dusharaj said his daughter would marry the king if – and only if – her sons would inherit the throne. The King, shocked and dejected, returned to the palace since he had anointed his son, Devavrata as his heir apparent already. Devavrata was distressed by his father's condition; he learned about the promise asked by the fisherman-chief from a Minister. Immediately, Devavrata rushed to the hut of the fisherman-chief and begged for Satyavati's hand on his father's behalf. The fisherman repeated his condition . Then Devavrata renounced his claim to the throne in favour of Satyavati's prospective progeny and pledged his vow of celibacy accomplishing his name as Bhishma as the fisherman immediately and Shantanu married Satyavati duly. Now Satyavati's premarital first-born, Vyasa, lamented that his mother abandoned him to fate after birth. He returns to his birthplace in search of his mother who, he finds out, is now the queen of Hastinapur. After their marriage, Satyavati bore Shantanu two sons: Chitrangada and Vichitraveerya. After Shantanu's death, Bhishma crowned Chitrangada as king under Satyavati's command, but Chitrangada was later killed by a Gadharva. Thereafter, Vichitravirya was crowned king, while Bhishma ruled on his behalf under Satyavati's supervision. Vichitravirya married the princesses of Kashi of Kosala viz. Ambica and Ambalika but Vichitravirya was childless. With no heir to the throne, Satyavati asked Bhishma to marry the widows of Vichitravirya, yet Bhishma refused, reminding Satyavati of the promise he made to her father and his vow of bachelorhood. He suggested that a Brahmin could be hired to father children of the widows, thus preserving the dynasty. Revealing to Bhishma the tale of her encounter with Parashara, Satyavati well knew that this was the time to call her son Vyasa to aid her. Satyavati coaxed Vyasa to have formal single time sex with his brother's widows. Vyasa initially refused Satyavati's proposal. He argued that Vichitravirya's wives were like his daughters and his union was a heinous sin, through which no good

could come. But, Satyawati asserted that to preserve the dynasty, Vyasa finally agreed. The elder queen, Ambika, during sex with Vyasa, noticed his dark appearance and closed her eyes. Vyasa declared to Satyawati that due to Ambika's cruelty, her son would be blind (but strong) and have a hundred sons – later known as Kauravas the descendants of Kuru. Satyawati considered such an heir to be an unworthy king, so she asked Vyasa to have union with her other daughter-in-law Ambalika who fell pale due to Vyasa's grim appearance. As the result the child would be ineffective, his mother begged for another child. In due course, the blind Dhritarashtra, and the pale Pandu were born. Satyawati again invited Vyasa to Ambika's bedchamber; she remembered Vyasa's grim appearance (and repulsive odour), and substituted a lowest caste maid in her place. The maid respected the sage and was not afraid of him, and Vyasa thus blessed her; her son would be the most intelligent man, and she would no longer be a slave. Vyasa told Satyawati of the deception, and then disappeared; thus Vidura a dharmatma was born to the maid.

‘Veda Vyasa’s mental sharpness got suddenly dipped and his efforts to take up the challenge of scripting eighteen Maha Puranas to show the beacon light on the values of Dharma and Nyaya or Virtue and Justice to the posterity. He approached Brahma Deva who stated that Vyasa did not invoke Ganesha for blessings and hence the problem. Veda Vyasa the outstanding expert surfeited with the awareness of the past, present and future and tatva jnani, got self-opined of his talent as puffed up in course of time and prepared himself to script Puranas. But he ignored performing salutations to Ganesha Deva and invoking him with veneration. Despite the knowledge of nitya- naimittika-kaarya and shrouta- smaarta karmaanushthaana, he tended to forget the Primacy of Ganesha Smarana and as though he got subdued by oushadhi-mantra prayoga was disabled to maintain his mental and intellectual balance. While wondering as to what was wrong with himself approached Lord Brahma for a solution, prostrated before him and asked with humility and dedication. Vyasa then asked Brahma: ‘I am indeed subject to misfortune as an intolerable disability has attacked me; I had genuinely desired to alert the common public in Kali Yuga suffering from deep ignorance of sadaachaara-ahnikaachaara and never suffer from ‘akarmanyata-naastika and veda nindita- mada bhramita’. But for whatever reason am unable to see properly, hear, remember, and even think; do very kindly get my normalcy and alertness. Brahma replied: Those who seek to take up any task whatsoever are not sure of success and positivity of the end result as one could land in trouble too as of ‘aarambha shurutva’ or high mindedness in the initiation of the task. Intelligent persons of calibre have an open mind and tread their feet with mental balance without pride or prejudice. The moral is that no task be performed with ‘matsara’ and ‘garva’ or narrow mindedness / jealousy. Thus Brahma admonished and advised to invoke Ganesha with humility and faith with none of the negative qualities of before taking up the scripting of Purana-Itihaasas with trust and devotion. At the beginnings of any kaarya,- be it the initiation or termination, or shrouta-smaarta-loukika or auspicious or death related or any kind of daily routine worldly actions, Ganesha smarana is a must.

Vyasa Guha : Yatis be advised that after visiting the famed Temple of Badari Narayana, they should also visit the Tapta Kunda or the Agni Tirtha right nearby the famed Pancha Shilas viz. Garuda Shila, Narada Shila, Markandeya Shila, Narasimha Shila and Varaahi Shila. From Tapta Kunda where Yatis enjoy a refreshing bath in hot water of about 45 degree heat and then reach the most renowned **Brahma Kapala** a fairly large platform signifying Lord Brahma’s skull of one of his heads relieved by Lord Shiva as he was annoyed with Brahma as the latter got attracted to the beauty of his own creation Saraswati fit to be his own daughter. It is at this Kapala Vimochana Tirtha where Brahma performed severe Tapasya for atonement of his sin that yatis profer Pitru Shraddhas. From Brahma Kunda as Ganga flows and Alaknanda takes a turn from the mountains alongside Brahma Kapala. Then there are Atri-Anasuya Tirtha,

Indrapada Tirtha, Mata Mandir, Nara Narayana Parvata, Chakra Tirtha, Satpatha and so on. From Satpatha upward the mountainous terrain is extremely difficult to ascend and once one could do so would find a circular shaped Soma Tirtha might be visible but probably as a sheet of ice and its vicinity one might find if fortunate the Nara Narayana Mountain. On way from Satpatha to Badarinath occurs Alaknanda's another bank and Vasudhara which is about five miles from Badarinath is the Sangam Place of Sarastati leads to Keshava Prayag and Manaagram where Veda Vyas cave is accessible inside which Vyas scripted Eighteen Maha Puranas; a few meters away is situated Ganesh Guha /cave. The Legendary background states that while Veda Vyasa was mentally scripting the Puranas, Ganesha agreed to write with his trunk on Taala Patras on the mutual agreement that Vyasa should pronounce in a non stop flow while Ganesha should write down in a non stop manner too simultaneously with no slips or interruptions on either side!

VYASA SMRITI

Prathamodhyaaya

Chaturvarna Sampradaaya- Dwija Dharmas of Brahmana-Kshatriya- Vaishyetas especially of Baalyaavastha-Samskaraas- Upanayana- Brahmachaari Dharmas

Atha dharmaacharanaadesha prayukta varna shodasha samskaataavarnanam, vaaranasyaam sukhaasenam Veda Vyaasam taponidhim, prapucchhaar muniyobhyatya dharmaan varna vyavasthitaan/ As Munis were seated comfortably, they approached Taponidhi Veda Vyaasa and desired to learn about 'Chaturvarna vyavastha dharmaas.'

Sa pushtah smritimaan smritvaa smritim vedaardhagarbhitaam, uvaachaatha prasannaatmaa munayah shruyataamiti/ Then Veda Vyaasa having recalled from his own heart about the details of veda maha jnaana addressed the Muni Sabha as follows.

Yatra yatra swabhaavena krishnasaasro mrigah sadaa, charae tatra vedokto dharmo bhavitumarhati/ Where all 'krishna saara mriga charmaas' are present naturally vedokta dharma is understandably ever present.

Shruti Smriti Puraanaanaam virodho yatra drishyate, tatra shrotam pramaanaantu tayordhyadhe smritirvaraa/ Where ever there might be variations of views among pandita munis in respect of Smritis and Puranas, then indeed 'Shruti/ Veda Vachanaas' would be the ultimate decisions or of judgment.

Brahmanah kshatriyo vaishyastrayo varnaa dwijaayatayah, shruti smritipuraanokta dharmayogyastu netare/ Brahmana-Kshatriya-Vaishya are the dwijas or twice born-before and after the Upanayana and Brahmopadesha as also eligible to Shruti-Smriti-Purana dharmas but the fourth of the classes of the low caste.

Shudro varnaschaturopi varnatvaadvamarhati, veda mantra swadhasvaahaa vashatkaaraadibhervinaa/ The fourth of the varnaas are thus not eligible to learn and practice veda mantra-swadha-swaaha-vashatkaara adi karmas.

Vipravadvipravinnaasu kshatriyannaasu kshatravat, jaatakarmaani kurveeta tathah shudraasu shudravat/ In respect of married wives, jaatakarmaadi samskaaraas be performed as per the chaturvanaas.

Vaisvaasu viprakshatraabhyaam tatah shudraasu shudravat, adhamaaduttamaayaantu jaatah shudraadhamah smritah/ Let the 'samskaaraas' of the progeny of the brahmanaadi chaturvarnas be duly performed as per respective castes.

Brahmanyaam shudrajanitaschandaalo dharmavarjitah, kumaari sambhavasvekah sagotraayaam dwiteeyakah, Brahmanaam shudrajanitashchandaalastrivividhah smritah/ Among Brahmanas as born to the lowest class are desined as chandalaas and are not authorised to dhaarmila kriyaas. Chandalaas are of three kinds of origin- putras born of chandaala kumaris, or of sagotra santaana, or of Brahmana-Shudra samyoga.

Vardhaki naa pito gopa aashaapah kumbha kaarakah, vanikkiraataskaayasthamaalaakaarakutimbinaah, varato medachandaala daasavachakolakaah/ Etenyajaah samaakhyaata ye chanye cha gavaashanaah, yeshaam sambhashanaat snaanam darshanaarkaveekshanam/ The lowest classification of mankind are such as badhayi- naayi-gvaalaa- aashaapa-kumhaara-vanika-kiraata-kaayastha-maali-kutumbi-varata-meda-chandaala-macchera-shavacha-kolaka- gava bhakshaka and such are worthy of not even seeing-let alone touching the sin of which should be purified by headbath and ‘Surya darshana’.

[Vishleshana in this context of Varna sankarana, Manu Smriti on the Achara Khanda Chapter Ten is relevant as follows:

‘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 ouaght 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. Suppose six sons of a dwija family of equivalent status called ‘antaras’ neglect their dharmas of their respective classes are as bad as and equal to the lowest class. For instance the individual duties of each dwijas vary as austerities and conducting sacrifices are the hallmarks of brahmanas; security and enforcing laws as per dharma dictated by vedas is the responsibility of Kshatriyas; conducting trade, commerce and stimulating the economy by investments and of business collaborations, besides farming is duty of a vaishya while providing labour and service is the duty of the low class. Purusha Sukta is quoted: *Brahmanosya mukhamaaseet baahyo raajanyam krita, Urooh tadasya yadveshayam padbhyaam shudro ajayata* or brahmanas were born to face, kshatriyas

to hands, vaishyas from thighs and the low class from the feet of Purusha or Prajapati. As kshatriyas were in great need of performing their due duties of enabling Brahmanas to do sacrifices, study and practice of vedas and scripts as also prayaschittas or atonements, they gradually lose in touch with these dharmas and slip down to the level of the low class like of poundrika, dravida, kaamboja, yavana, shaka, paarada, cheena, kirata, darada and khasha. Also, from among those born from Prajapathi's srishti as from his face, hands, thighs and feet, there were aside from the chaturvarnas were gradually generated as Dasyus speaking a different language of Mlecchas or barbarians, quite distinct from that of Aryans. Those erstwhile erring dwijas born to the low class by way of varna sankarana either descending or ascending order called apsadaa or apadhvamsaga subsisting by menial jobs. Sutaas took to horse / chariot riding, ambashtas in medical lines, videhas in antahpuras or royalty interiors, magadhas in vayishya houses and so on. Nishadas had been engaged in fishing, aayogavas wood works, and meda, andhra, tuccha and madgavas in animal hunting in jungles. The illicit progeny of kshatriyas like kshatris, ugras and pukkaasas too subsist by killing mean animals like foxes and skin them for use as low quality bags etc. and pierce into snake and reptiles to dig them out as also take to musical instruments on streets as normally reside in burial grounds, or under trees. Chandalaas and Svapacaas reside outside the villages and townships and their occupation is to play with dogs and animals on street corners. Their clothing would be the dead corpses and torn dresses, wearing cheap jewellery and eating food in fake utensils always on the move as nomads. None of some leaning to virtue would ever have in bed and their transactions would be in their circles only. They seldom stay overnight in villages or townships and live by begging in broken utensils and disappear in the nights. They with no relations with strangers during the day times carry on duties of masters and royalties ever deprived of beds and satisfactory crumbs to eat. By the orders of the King, they live in prisons looking after the criminals with their clothes and service of food and beds and execute worst of them by the law at the gallows. Such lowest and casteless one's might resemble either of the parents but their true nature could be hardly covered up especially his father's characteristics and tendencies of slippages. A kingdom that with features of excessive immorality that dominates would soon sink into ignominy and total collapse. In the event of an 'Anaaryan Stree' or a non aryan woman delivers a child who is not a non aryan or a non -dwija, she might beget with aryan origin, but from a low class woman begets from a Brahmana, most probably the son would acquire the qualities of herself. The value of tradition as per dharma and its reverence, the latter becomes ineligible or upanayana and its consequent regulations. As one sows so one reaps; a good seed leads to the crops well, thus only ayanas or dwijas would indeed become eligible for the upanayan samskara. If the seed is a wasteful the consequent crop too as a waste and ends up in a bad investment; Better not sow and take the risk of damaging the field instead of spoiling it; the value and potency of the seed is so much that even animals might beget Maharshis as in the case of Mahatma Rishyshringa begotten to an antelope famed for ushering even untimely rains where ever he would travel and hence the worth of an excellent seed! Now the top significance of a Brahmana and the traits assigned to him. Manu declared that non- violence, truthfulness, usurping the moneys of others, internal and external cleanliness, and self-control should be the hallmarks of all the castes. The woman of a low class gives birth to a 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: 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. While brahmana's profession is doubtless the best, in the absence of adequate subsistence for himself and family, he should not resort to the kshaatra dharma since that is the next step down the ladder, but might share and take over to one of the ancillary activities of a vaishya viz. cattle rearing and agriculture too, quite beside his basic 'shatkarma vidhi'. One might say that the profession of agriculture as a means of

sustenance but that might be blamed for the wooden equipment along with iron would cause tilling the earth causes injuries to it but the produce sold to Vaishyas could provide subsistence additionally. Now, Vaishyas should desist from selling all types of condiments, cooked food and tila or sesamum, stones, salt, cattle and slaves. They also refrain from selling dyed cloth, or wool, fruits, herbs, water, weapons, poisons, meat, intoxicants, perfumes, milk, butter, ghee, oils, wax, sugar, kusa grass, forest beasts and their products, animals with fangs or tusks, birds, indigo, lac, etc. However those which are grown in their own fields are an exception. Sale of sesamum except for food and for use of low class persons; but indeed sesame excepting for food and an aid to bath or as a charity, would be born again as worms since that is essentially used for pitru karyas. Now Brahmanas resorting to shop/ sale opportunity, meat, salt, and lac would demean himself to turn as an outcast at once and by selling milk degrade himself as of the low class within three days. In fact, if he seeks to sell forbidden consumer goods for a week then he would turn as a vaishya. Suppose a Kshatriya faces financial crisis, he needs to become docile but not assume arrogance, and might even adopt the style of vaishya. A low class should never aspire for the life style of the upper classes when the authorities concerned might be deprived of his property rights and even face banishment from the Society. Distress times of Varnas: What ever are the assigned duties and responsibilities of a class of the Society are better half done than seek those of the responsibility of a different class. Suppose, if a Vaishya is unable to eek his livelihood and desires to take over the jobs of menial jobs of a lower class, he must indeed overcome that alternative by hook or crook and struggle within the framework of his dharma. Likewise, if the low class of persons are unable to serve the dwijas but still suffers from the pangs of hunger but take to other professions like carpentry, handicrafts, and such as semi-mechanical means of self-employment. But in respect of brahmana, there could be such circumstanes as not being able to either cough off or swallow for struggle of subsistence and even refrain from adopting the dharma of a lesser varna like even of a vaishya. However, those brahmanas who are desperate might in extreme cases accept gifts from any varna including the low class since the essence of Dharma remains gets not much disturbance as conducting sacrifices and agni karyas by dwijas does deserve gifts; indeed pure water and agni for all kinds of uses remain pure for ever. A brahmana especially in distress is like fire and water; he might accept food even in crisis from the lowest and ever despicable beings as the latter are like mud from the high sky! A number of instances are quoted like Maharshi Ageegarta pounced on his own ate his own son; Vamadeva ate the flesh of a dog, Bharadgava accepted cow meat 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 yajnas and facilitating the practice of yajnas, 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: 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, 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.]

Vyasa Smriti Prathamodhyaaya stanzas 13 onward to follow:

Garbhaadaanam pumsavanam seemanto jaata karmacha, naamakriyaa nishramanaannaashanam vapanakriyaa/ Karna vedhaa vritaadesho vedaarambhaagniparigrahaah, shrekaagnisangrahashcheti samskaaraah shodasha smritaah/ Following sixteen samskaaraas are as per vedic dharmas viz. garbhaadaanam-pumsavana-seemanta- jaata karma-naamakarana-nishkramana-anna praashana-mundana-karnavedha-upanayana- vedaarambha kriyaavidhi-keshaanta-snaana,vivaaha-agni parigraha-and shrotaagni of dakshina-gaarhapatya-and aavahaneeya grahana.

Navataah karnavedhyaantaa mantravarjyam kriyaah striyaah, vivaaho mantrastasyaah shdrasyaa mantratodasha/ For the females karnavedha paryanta kriyaas are to be without mantras, while vevaahaas are necessarily with mantras. For the fourth class however ten duties too are without mantras.

Garbhaadhaanam prathamastruteeye maasi pumsavah, seemantashaashtame maasi jaate jaatakriyaa bhavet,ekaashashehni naamaarkasyeksha maasi chaturthake/ In the respect of females again, after the prathama rajodarshana and pursuant to vivaha the garbhaadaanam samskaara is to be followed. There after the pumsavana samskaara is to follow after the third month after conception.Seemanta is to follow by the eighth month. And after the shishu janma would follow the jaata karma. On the eleventh day the ‘naama karana’ would follow while in the fourth month the Surya darshana.

Shashthe maasyaannamashneeeyaacchhudakarma kulochitam, kritachhoode cha baale cha karnavedho vidheeyate/ In the sixth month the anna praashana be celebrated and as per the ‘kulaachhara’ the chooodaa karma or ‘shira kesha mundana’ or retaining a tuft be observed. Following this would be karnavedha.

[Manu Smriti’s Achaara Khanda is quoted regarding Dwija baalaka- baalikas:

‘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. Garbhaadhaana , Jaatakarma, Choodaakarma, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. *Swaadhyaayena vrtahomortrividyee neejjayaa Shritih, Maha yagnaischa Yajgnaischa Braahmeeyam kriyate tanuh/* In the context of Vedaadhyana, Vratahoma, Ijjaakarma , putrodpaadana and the Pancha Maha Yajna and yagnas , invocations to Deva-Rishi Deva-Pitru Devatas are required as a definite requirement with sacred formulations of Mantras and application of gold, honey and ghee. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while Namadheya (the rite of naming the child), on the tenth or twelfth day after birth, or on an auspicious ‘tithi-vaara-nakshtra. This ensures fame and knowledge to Brahmanas, Kshatriyas with energy and power, Vaishyas with wealth, and the Lower Class with physical happiness and satisfaction of service to Society.As regards females, the names of the babies should be easy to pronounce clearly with soft ,sweet, endearing and auspicious letters. Boys be exposed to public outside the residence with proper samskara in the fourth month, Annapraashana in the sixth month as per the family tradition.The chooodaa 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.) Further: *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 Shraavanya - agrahaayani 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 dayaasarva bhuteshu kshaantiranashyaashoucha manaayaasomangala 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, Agrayana,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 chatastrascha 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 sitamurdajaamrajasvalaam rogavatim naayonou na bubhuksheetaaah, 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, Brahmacharee bhavennityam tadvarjyatrayerhani/* (Kurma Purana requires abstinence on Shashthis, 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!

SEEMANTONNA -YANA: *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 fourthmonth, in the case first conception) *Yadi seemanatah purvam prasuyate kathamchana, Tadaaneempetake garbham sthaapya samskaarama acharet/* (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:** *Ahanyekaadashi -naama charudhe maasi nishkramah, Sashtennapraashanam maasi chudaakarmayathaakulam/* (Yajnyavalkya 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 chaalam 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 sunischite kaale vidyaarambhantu kaarayet//* (On the attainment of five years, Vidyabhyasa 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.)]

Further Stanzas of Vyasa Smriti Pradhamodhyaaya continued:

Viprogarbhashtime varshe kshatramekaadashe tathaa, dwaadashe vaishyajaatastu vratopananankriya/ As regards brahmana baalakaas, upanayana samskaaraas be performed in the eighth year of his birth while kshatriya boys be accorded the upanayana in the tenth year of birth and for vaishyas in the twelfth year.

Tasya praapta vratasyaayam kaalah syaat dwigunaadhikah, vedavratachyuto vraatyah sa vraastasto - mamarhati/ As the boys once after the upanayana karma be duly performed, then if do not succeed in their practice properly, then vedaadhyayana be not necessarily speeded up through and be gone through the drill of vatsaayana yajna.

Dwejanmane dwijaataanaam maatuh syat prathamam tayoh, dwiteeyam cchhandasaam maatur grahanaad vidhvivad guroh/ The dwijas are stated to have been twice born, fore most from the mother and once again from his guru the father on learning gayatri mother formally.

Evam dwijaanitimaapanno vimukto vaanyadoshatah, shruti smriti puraanaanaam bhavedhyayana - kshamah/ Thus having accomplished ‘dwijata’, the ‘balya krita doshas’ are annuled and he becomes eligible for shruti-smriti-puraanaadhyayana.

Upaaneeto gurukule vasennityam samaagitah, bibbhryaaddhandakoupeenopaveetaajina mekhalaa/ On attaining the upanayana samskraara, the vidyaartha would need to take to gurukula vaasa and be duly attired with danda-koupeena-yagnopaveeta, mriga charma and mekhalaa dharana.

Punyehni gurvanugjnaatah kritamantraahutikriyah, smirtyonkaaraccha Gayatromaarambhed vedamaaditah/ On an auspicious day, mantraccharana sahita agni-aahutis be performed, and along with omkaara and gayatri smarana be initiated.

[Vishleshana on a) definition of Upanayana- b) Padaardha Sankalana-c)Yagnopaveeta Dhaarana vidhi- d) danda, mekhala dharana and bhiksha vandana e) Nitya Sandhya Vandana Vidhana:

a) *Guhyotta karmanaa yena sameepam neeyatey Guroh, Baalo Vedaaya tadyogaad Baalasyopanayam Viduh/* (Upanayana literally means that a Guru sits in the physical and visual presence of a boy and teaches Vedas and such Yogaas in the form of Gayatri Mantra). Those Gurus who perform Upanayana are defined as: *Pitaivopanayet Putram tadabhaavey PithuPitaa, Tadabhaye Pitru bhraataa tadabhaye tu Sodarah/ Tadabhavey Sagotra sapindaah tadabhavey Maatulaadayo Sagotra Sapindaah, Tadabhavey Asapindasagotrājaah/ Sarvaabhaavey Shrotriya/* (Father, Paternal Grand Father, Father’s brother, elder brother, or Sagotra-Sapindaka or close paternal relatives, Maternal Uncle or an Agotra Sapinda or Sagotra Asapinda; but in any case, he should be younger to the ‘Vatu’ or the boy to whom Upanayana is scheduled. As a last resort, any ‘Shrotriya’/ Purohita might assume the duty. Shrotriya is defined as follows: *Janmanaa Brahmano jneyat Samskaarai Dwija ucchatey, Vidvatwaachaaapi Vipratwam Tribhissrotria Uchatey/* (A Brahmana by birth becomes ‘ a Dwija’ after the Samskaaraas like Upanayana are applied to him; he becomes a ‘Vipra’ once he is a learned person; only then a Brahmana becomes a ‘Shrotriya’. He who is eligible to perform Upanayana should have recited Gayatri Mantra twelve times of thousands each; some persons are stated to perform the Japa twelve lakh times!

b) *Koupeenam Praavaaram cha kaarpaasajamahatam sampadya Ishadhoutam navam shwatam sadasham vastramahatam samjnam praavaaraartha majinam vaa/* (Koupeenam and Upaveeta made of new white kapaas or course cotton cloth which is ‘Ahata’ or duly washed and dried be procured; the Upaveeta could be of ‘Krishnaajinam’ or the outer Skin of a Deer of the dimension of four inches width and fortyeight inches length in ‘valayaakaara’ shape. In case of three Khandas, then three pieces must be of twenty four inches, eight inches, and sixteen inches. As regards Yagno- paveeta, it has to be of ‘kapaas’ thread woven either by Brahmanas or Brahmnis or Brahmana widows; the measurement of nine of three groups of three-threaded Upaveeta should be of ninety six of ‘Samhata chaturanga -moolas’ or each thread of four finger folds tied up in clusters of three each, thus totalling 3+3+3 ie 27 threads in each. Yagnopaveeta should never be short as above the chest or as long as below the navel. If there is cut of a thread or hangs down the navel, then that should be discarded.

c) *Karpaasamupaveetam syat viprasyordhvavritam trivrit, Shonasutramayam raagjno vaisyasyavika sutrakam/*(Manu Smriti describes the three types of Yagnopaveetam viz. that made of raw cotton for Brahmanas, red thread made of horse hair and sheep hair thread for Vaishyas) *Yagnopaveetam kurveeta sutramtu navatantukam, Trishta dhuravatvam kaayam tantutrayamadhovritam/*(Maadhavayam states that yagnopaveeta should be of nine sutras, as three threads made of each cluster, of which three such clusters are woven up and three more of such clusters are woven down.) *Upaveetam vatorekam dvetadhetarayoh Smritao, Ekameva yateenaam syaaditi shastrasya nishchayah/ Triteeyam uttareeyam syadvastraabhaye tadipyate// Sadopaveetinaa bhaavyam sadaabaddha shikhena cha, Vishokhonupaveeta -scha yatkaroti natatrutam/* (Bhrihu Maharshi instructs one Yagnopaveeta that for Vatus, to others two

and to Yatis one; the third thread serves as Uttareeya or the upper cloth to cover the bare body. One should always wear yagnopaveeta with veneration and any ‘Satkarma’ or deed of virtue is valid only by wearing it with respect; similarly a tuft too is a must to perform Karmas lest these are called Rakshasa Karmas otherwise!) After Ganesha Prathana of *Suklaambaradharam Vishnum Shashi Varnam Chaturbhujam prasanna vadanam dhyayet sarva Vighnopashaantaye/* there should be Sankalpa: *Mamopaathaa Samasta duritaksaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityakarmaanushthaana yogyataa siddhyartham Brahma tejobhi vriddhartham yagnopa dhaaranam karishye/* After the Sankalpa: *Yagnopaveeta dhaarana Mahaa Mantrasya, Parabrahma Rishih, Trishthup chhandaya Paramatma Devataa, Yagnopaveeta dharanye viniyogah/* Then while wearing each of the three threads separately each time reciting the Mantra as follows: *Yagnopaeetam paramam pavitram Prajaapateryat sahajam purastat, Ayushyamagriam pratimuscha shubhram yagnopapeetam balamastu tejah/* There-after, prokshana Mantras be recited as follows: *Om Aapohishthaa mayo bhuvah, Taana Urjey dadhaatana Maheranaaya chaksasey/ Yovishshavatamo rasah tasya bhaajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Apoo janayathaa nah, Bhurbhuvassuvah/* Then the Sacred Thread is touched thrice by way of Abhimantrana of the Three Brahma Granthis praying to Brahma-Vishnu- Maheshwaras. Some pray to nine Devatas holding the nine threads. This would be followed by ten times Gayatri and Jala prakshalana of the Upaveeta and its exposure to Surya Deva reciting the Ruchas viz. *Uddhutyam Tamasaspari pashyanto Jyotiruttamam, Devam Devatraa Suryamaganma Jyotiruttamam/ Uddhutyam Jaatavedasam Devam Vahanti Ketavah, Drushey Vishgvaaya Suryam/* Finally after showing the Upaveeta to Surya, wear it reciting the ‘Yagnopaveetyam Paramam Pavitram’ Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called ‘Upaveeta’, while the reverse is ‘Praacheenaa veeti’ and wearing it around the neck as a Maala or garland is called ‘Niveeta’.

d) *Danda-Mekhala dharana- bhiksha vandana vidhis:* *Danda dharana:* As an integral part of Upanayana, ‘Danda Dharana’ is required. Manu Smriti states as follows: *Brahmano bailva palaasho kshatriyo vaata khaadira, Paippaloutumbarou Vaishyah dandaa narhanti dharmatah/* The danda or stick be made of bilva or palaasha trees for Brahmana vatus, for kshatriyas vata or khadira while for Vaishya vatus the danda be made of Pippala or Aodumbura trees. Vyasa gives the specifications: *Shiro lalaata naasaagraa pramaana yupavannataah/* (The danda should be of the size of the Vatu’s head, or forehead or nose in the shape of the wooden piece holding the Sacrifice Animal tight) Another material required would be ‘Vastrajina’ or a pair of clothes one as actual body garment and another as loin cloth: Vasishtha Muni prescribed white cotton cloth for draping Brahmana boys, munji grass woven cloth for kshatriyas and Kusha darbha woven cloth for Vaishyas while a similar loin cotton cloth to all the three classes. Besides an upper covering be worn by all as krishnajina or the dried and treated skin of deer. Manu prescribed a ‘kati sutra’ or loin thread: *Mounji trivrit samaashlaokshou karya viprasya mekhala, Kshatriyastu mourveejyaa vaishvasya shaanataantavi* ie, three stringed mounji grass material to Brahmanas, twisted string made of mourvi material and to Vaishyas a shaana made string. Samvarta stated that without a kati sutra, no male is qualified to perform Shrouta Smaarta Karyas! Manu Smriti instructs that without kati sutra, danda, yagnopavita, kamandala with water be secured as soon as possible!) *Mekhala or Kati Sutra* or waist string should be made of Mounji grass made into three-some soft ropes with one or three or five Grandhis or bonds with one or three or five knots ie in uneven numbers. If Munja grass is unavailable then Darbha could be used instead or even Ashmanta Vriksha Skin or Balbaja grass. As regards, danda of a Brahmana it could be of Palaasha or Ashvaththa or Bilwa or Chandana. The length of the stick should cover the height of Vatu from foot to nose and is to be suitable for the Yagna. The next important item by way of the preparatory arrangement for the Upanayana would be a Vedika or platform raised from Bhumi by four feet of square size with steps on all the sides. The Veika needs to be decorated with four plantain tree trunks in the corners with tender mango leaf ‘toranaas.’ After the Vatu’s readiness for the Upanayana with Vashtaadi dharana, Aachamana vidhi is to collect water from his palm in Shankha Mudra

keeping behind a very small speck of it behind in the palm as Achamana or sipping in small quantities thrice. This is a Loukika Achamana since the formal one would be done later after Yagnopaveeta dharana. The Vatu would be seated to the north of the Ajya Patra and asked to do Achamana. Praneeta Patra is at the west of the the Tirtha and the Vatu should be seated to the right side of the Acharya. Then the tasks of Kusha arrangement, Sruta Patra marjana, Yagnopaveeta daana and Achamanaadi would be done by the Acharya's Sishya. Then would follow the tasks of pouring water in the Anjali of the Sishya, Samidaadhana and Gayatri Upadesha to the Vatu are done by Acharya as the latter is faced to the East and the Vatu is seated to face the West. Bhiksha Vandana: Equally important are Pratyabhi-vaadanas or return blessings by those elders with *Ayushmaan bhava Soumya Dataaa* etc. Where required the end of the sentence should be in medium svara(plut). For eg for Hare it should be recomposed to Hara + I and for Shambho it should be reduced to Shambha + u. In this connection, a clarification was quoted from Manu Smriti: Brahmana Brahmachari would state *Bhavati Bhikshaam Dehi*; a Kshatriya Vatu would say: *Bhikshaam bhavati dehi* while a Vaishya Vatu would say: *Bhikshaam debi bhavati*/ Since the general statement in respect of 'Tandula Bhiksha' or request for Food Grains, the Pratyabhi –vaadana would be *Bhikshaan bhavaan dadaatu, Bhikshaam bhavati dadaatu*/

f) *Nitya Sandhya Vandana Vidhi*:

Sandhya is the intermission of 'Ahoraatras' or day and night as signified by Sun Rise and Sun Set. *Poorvaa Sandhyaa tu Gayatri Savitri madhyaa smritaa, Yaa bhavet paschimaa sandhyaa saa Vigjneyaa Saraswati*/ The pre-noon is dominated by Devi Gayatri, noon time by Devi Savitri and the Sun set by Devi Saraswati and hence the respective Goddesses need worship at these times. Gayatri is of blood red complexion, Savitri of pure white Varna and Saraswati of black colour and they represent Brahma-Rudra-Vishnu Swarupas of Paramatma. Meditation of these forms of Almighty is basically through the representation of Aditya: *Udyantamastam yantamaadityam*/ (Taittiriya Brahmana Upanishad). *Uttama Taarakopetaa madhyamaa Lupta Taarakaa, Adhamaa Surya sahita Praatah Sandhyaa Tridhaamata/ Uttamaa Surya sahita madhyamaa lupta Bhaskaraa, Adhamaa Taarakopetaa Sayam Sandhyaa Tridhaamataa*/ (Praah-sandhya is best performed in the presence of Stars on the Sky; when Stars are invisible then the time of Sandhya is of medium type but when Suryodaya has taken place then the Sandhyopaasna is of minimal value. Conversely, the Saayam Sandhya is best done while Surya is still present, after Sunset the Sandhya is of medium worth but when Stars appear on the Sky the Sandhya worship is of poor quality.) Maadhyaahnika Sandhya is scheduled at half prahara of the Sayamkaala Samaya. After bath, 'Arghya' (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a 'kushasana' (mat) facing 'Ishana' (North-East) direction, commence 'Achamana' with *Harih Om* and Pavitra Mantra viz. *Apavitrah pavitrova sarvaavasthaangatopivaa, yasmaret Pundareekaaksham sa Baahyaantarah suchih* (Let me remember the name of 'Pundarikaaksha' always-whether physically clean or otherwise-with cleanliness from within or without); while doing 'Achamana' or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz. *Om Rutamcha Satyam cha abheedaat tapasodhyajaayata, tato Ratrasya Jaayata tatassamudro Arnavah* (Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans); *Samudraarnavaat Adhi Samamvatsaro Ajaayata, Ahoraatraani vidadhat Vishvashya mishato vashee*/ (Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control); *Suryaa Chandra masow Dhaata Yathaa purvam kalpayat, Divamcha Prithiveem chaaantariksha mathosvah*/ (As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth). Achamana three times: *Om Keshavaaya svaaha, Om Narayana svaaha, Keshavaaya svaaha*/ [Note: Brahmanas take in the sip so as to reach the navel, Kshatriyas upto the throat and Vaishyas upto the mouth corners. There after *Om Govindaaya namah, Vishnave namah*- wipe both the palms with water; *Om Madhusudanaaya namah, Om Trivikrayaaya namah*: wipe both the lips from left to right with right hand; *Om Vaamanaaya namah,*

Om Shridharaaya namah/ sprinkle drops of water on head with right hand; *Om Hrisheekeshaaya namah,*
Om Padmanaabhaaya namah/ sprinkle drops of water on feet with left hand; *Om Damodaraaya namah/*
sprinkle water drops on head; *Om Sankarshanaaya namah/* touch the chin with all the fingers; *Om*
Vaasudevaaya namah, Om Pradyumnaaya namah/ touch the right and left sides of the nose with right
hand; *Om Aniruddhaaya namah, Om Purushottamaaya namah/* touch both the eyes; *Om Adhokshajaaya*
namah, Om Naarasimhaaya namah/ touch both the ears; *Om Achyutaaya namah/* touch the navel; *Om*
Janardanaaya namah/ Touch the heart with right hand; *Om Upendaraaya namah/* touch the head; *Om*
Haraye namah, Om Shri Krishnaye namah/ touch both the shoulders. *Triraachamet-dvih parimrija :*
three aachamanas- wipe right foot thumb and both the lips from right to left sides. *Sakrudupasprushya:*
Touch both the lips with right hand; *Savyam Paanim paanim paadou prokshati/* Sprinkle water with
right hand around left hand on both the feet. *Shirah chakshshee naasike shrotre shirah/* Sprinkle water
drops on head-eyes-nose-ears and head/ Then the devotee performing Sandhya Vandana sips water by
way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on
the self while performing ‘bhutocchhaatana’ with the mantra : *Uttintashtantu Bhuta Pishaachaah ete*
bhumi bhaarakaaah, eteshaamavirodhena Brahma Karma samaarabhe/ May ‘bhuta pishaachaadi’ evil
spirits fly away as well as the Aishadvargaas like Kaama-krodha-lobha-moha-mada- matsaraas be cleared.
Then, he readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven
‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om
Janah, Om Tapah, Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah
prachodayaat, Om Apo Jyoti rasomritam Bharmha Bhurbhuvatswarom/ simultaneously sprinkle drops of
water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb
and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril;
inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done
by 1:3:2 ratio, completing one Pranayama. Viniyoga or attributions of Gayatri / Shiro Mantras are as
follows: Gayatri Mantra -*Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa,*
Sapta Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah
chhandaamsya AgniVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/ (Praanaayama
Viniyogah) Shiro Mantra -*Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa*
Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/ (Praanaayaamey
Viniyoga. After the Pranayama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as
follows: *Kara Nyasa:* Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam
namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both
thumbs with both middle fingers); Om Swaha Anaamikaabhyaam Namah (Touch the thumbs with ring
wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and
Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms)
Anganyasa:: Om Hridayaa Namah (Touch the heart with right hand); Om Bhuh Sirasey swaha (Touch the
head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with
both the hands); Om Bhurbhuvaha netraa -bhyaam vashat (Touch the eyes with respective hand-
fingers); Om Bhurbhuvah swaha Astraya phat - take the right hand behind the back and clap to rest it on
left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta*
duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaamupaasishy/ or
Maadhyaahnikam Karishey/ or *Saayam Sandhyaamupaasishey* (May I begin to worship Goddess
Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In
the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: *Aaagachha*
varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaam Maata Brahmayoney Namostutey; In
the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini:
Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem; in the
evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini :
Saayamtu Garudhaarudhaam Peetaambhara samaavitaam, Sarasvatim Vishnuyonim maahvayed Vishnu
Vaadineem/ After the Sankalpa follows *Maarjanam* by the Mantra : *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.

Pratah Sandhya (Morning) Mantra Sandhya states: *Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha* (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm.

Madhyaahna Sandhya (Noon time) Mantra : *Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam, Yaduchhistam abhojam yadva duscharitam mama, Sarvam punatu maamaposatam chapratigrahagg swaha* (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.) After this Mantra, the devotee should sip water signifying it as a vow.

Sayamkala Sandhya (Evening) Mantra states: *Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayonau satye jyotishi juhomi swaha/* (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha. *Achamana-Punarmarjana* and *Marjana* be followed with the Mantra viz. *Dadhikravanno akaarisham jishnorasvasya vajinah, surabhi no mukha karat prana Aagumshi tarishat/* (May the Lord who is the Sustainer, Administrator and Evaluator in the form of Hayagriva the Victorious and the Seat of knowledge be worshipped to facilitate our Life without any obstacle). This Mantra may be followed by the aforementioned Mantra *Aapo hi shtha* while sprinkling water on the head of the devotee and touching the feet and thereafter recite *Apo janayata cha nah* while water is thrown round the head.

Arghya pradaanam: Recite the Gayatri Mantra pour water thrice to the East in the morning, face north and pour water twice in standing position and face west in sitting posture as follows: *Om Bhurbhuvassavah, Tat Saviturvarenyam bhargo devasya dhimahi, dhiyo yo nah prachodayaat/* Praanaayama should be done there after.

Deva Tarpana:*Adityam Tapayami, Somam Tarpayami, Angarakam Tarpayami, Budham Tarpayami, Brihaspatim Tarpayami, Sukram Tarpayami,Shanaischaram Tarpayami, Rahum Tarpayami, Ketu Tarpayami// Keshavam Tarpayami, Narayanam Tarpayami, Govindam Tarpayami, Vishnum Tarpayami, Madhusudanam Tarpayami, Trivikramam Tarpayami, Vaamanam Tarpayami, Shridharam Tarpayami, Hrishikesham Tarpayami, Damodaram Tarpayami. Gayatri Avahaana: Omityekaaksharam Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/* (The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha);

Aayaatu varada Devi Aksharam Brahmasammitam, Gayarim chhandasaam Maatedam Brahma jushaswa me (May I humbly request Gayatri to guide me about Brahma); *Yadannaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyateyi* (let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night) *Sarva varney Mahadevi Sandhya vidyey Sarasvati, Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhuurom Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateemaavaahayayami, Shriya maavaahayaami, Balamaavaayaha yaami* (Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!); *Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah* (I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’). *Gayatri Karanyaasah: Om tatsavituh Angushthabhyaam namah, Om varenyam tarjanee –bhyam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishtikaa - bhyaanamah, and Om Prachodayaat Karatalaprishthaabhyaam namah.*

Gaytri Anganyasah: Om tatsavituh hridayaayanamah; Om Varenyam Sirasey Swaaha; Om Bhargo Devasya Shikhaayavoushat; Om dheemahi kavachaayahum; Om dhiyoyonah netratrayaaya voushat; Om prachodayaat Astraaya phat; Om Bhurbhuvassurom iti dikbhandhayah.- Dhtaanam: Muktaa vidruma hema neela dhavala cchaayair mukhyai stryakshanair yuktaamindu nibaddha ratna makutaam tatvaartha varnaatmikaam, Gayatreem varadaa -bhayamkusa kasaa shrubhram kapaalam gadaam shankham chakra madaara vinda ugalaam hastairvaham teem bhajey/ (I pray to Gayatri who has five faces with the colours of Pearl, coral, golden, blue and white; three Aksharas or Letters, Moon-ornamented headgear, tatwas and varnaas, seated on kusha grass mat denoting purity and also possessing Kapaalam or skull, Gada or mace, Shankham or conchshell, chakram or wheel and two lotuses). In the morning Gayatri is of Rigveda Swarupa as a baby Girl with Brahma Shakti possessing four faces, seated on a soft hamsa (swan) and with shining jewellery; in the afternoon she is called Savitri as a grown-up youth with Rudra Shakti, three eyes, tiger skin, having Mudras of khatvanga (cut-limbed), trishula, Aksha valaya and Abhaya/ Protective Mudras; as mounted on a bull. In the evening, Gayatri assumes the form of Saraswati with Vishnu Shakti wearing purple silk dress exuding black colour as an elderly woman seated on a ‘Garud’. Visioning Devi Gayatri according to the timings, the devotee would then commence the recitation of Gayatri Mantra saying *Mamopaattha samasta duritakshayadwara Sri Parameswara preetyartham : Pratah Sandhya Gayatri Maha Mantra japam karishye/ Madhyahnika Gayatri Maha Mantra Japam karishey/ Saayam Sandhya Maha Mantra japam karishey viz. OM BHUHRBHUVASSAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHI DHIYO YONA PRACHODAYAAT/* Each time, Gayatri Japa is best performed one thousand and eight times which is reckoned as Uttama; one hundred and eight times as Madhyama or fifty four /twenty eight times as heena / minimum.

Gayatri Upasthaanam: First perform Pranaayama and recite: *Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukhama/* (Devi Gayatri, You have the clearance to stay on top of the Meru Mountain by Brahmanas); *Stuto maya varadaa Vedamataa prachodayanti pavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloam* (Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!)

Surya Upasthanam (Pratahkaala): Mitrasya charshani dhritah shravo devasya sanaasim/ Satyam chitrasravastamam Mitro janaan yaayaati prajaanan Mitrodaadhara Prithvee –mutadyaam/ Mitra krishtee ranimishaabhichashte Satyaaya havyam ghritavadvidhema// pra sa Mitra marto Astu Payaswaan yasta Aditya sikshati vratena/ Na hanyatey na jeeyatey twoto nainama gumho Asnotyantito na dooraat (Surya is omni-scient and supports earth, heaven and all Beings vigilantly. May I offer my oblations of ghee to secure lasting blessings to that Supreme God as he is the Universal friend to sustain Dharma, to insulate us against diseases, worldly difficulties and sins from far and near, as also to give us longevity and happiness.)

(Madhyahne): Aasatyena rajasa vartamano nivesayannamritam martyam cha/ Hiranyayena Savita rathena devo yaati bhuvna vipasyan (Surya travels all over the Universe by his golden chariot with a special eye at the World and witnesses by the light of the souls of Gods and mortals of each one of their activities); *(Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastasthushascha Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukram uchat Devahitam chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam modaamaa saradassatam Bhaavanaa Saradassatam Shrunavaama saradassatam Prabravaamaa saradassatam Ajeeta Saradassatam jyok cha Suryam drsey* (Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.)

(Sayam kaale): Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeh/ Kitavaaso yadriripurna deevi yadvaaghaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah / (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful). After the ‘Upasthana’ of Surya / Varuna there ought to be Samishtyabhivandanam or collective salutation to Deities: *Sandhyayai namah Saavitrainamah Gayatrai namah Saraswatyai namah Sarvaabhyo devaatabhyo namo namah/ Kaamo kaarsheen manyurakaarsheen namo namah/* (My prostration to the Deities Sandhya, Savitri, Sarasvati and all others; do forgive my sins done under the influence of passion and fury).

Devata Vandanam: Praachai namah, Dakshinayai namah, Praachai namah, Urthvayai namah, Atharayai namah Antarikshayai namah, Bhumyai namah, Brahmaney namah, Vishnavey namah Mrityavenamah/ (Salutationns to the Deities of East, South, West and North as also to those in upper, lower and the Skies, to Earth, Brahma, Vishnu and Rudra). *Aakaasaat Patitam toyam Yatha gachati Saagaram, Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti//* (Just as waters from Sky descend to Oceans, all salutations reach Keshava); *Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti Samarpayami/* (I dedicate whatever has been done by body, speech, mind and senses to Narayana). *Etat phalamParameshwaraarpanamastu/* (May this Sandhya Vandana Karma be dedicated to Parameshwara!]

Further stanzas from 25 onward of the Pradhamodhyaaya as followed

Shouchochaara vichaaraartham Dharma shastramapi dwijah, pathet gurutah samyak karma tadvishtamaacharet/ Dwija brahmachari would need to learn from his aacharya about the basics of shouchaachaara and practise the aadishta karmas accordingly.

Tatobhivaadya sthaviraan guruucchhaiva samaashrayet, swaadhdhyaayardham tadaa yatnanh sarvadaa hitamaacharet, naapakshiptopi bhaashet no vrajettaaditopivaa/ Thereafter after duly venerating ‘vridhdha aacharyas’ take to the guidance of the guru, seek to practise ‘swaadhyaya’ under his tutelage and always follow him as the cynosure in the process and after gaining maturity of mind and deed, then only depart thereafter.

Vidveshamatha paishunyam himsananchaarka veekshanam, touryatrikaanrudonmaada parivaadaan - aalinga kriyam/ anjanodvartanaadarshastrigvilepanayoshitah, vrithaatanamasantosham brahmachaaree vivarjayet/ A truthful and genuine brahmachari ought to be far away from enmity or antagonism towards co-beings, wastefully staring at Surya purposelessly, aimlessly indulging on sing-dance-music sessions, resorting to lying untruthfully ever, carrying tales and propagandas, resorting to self praises, lavishing one’s own body with scents and seeking to attract attention of the selves with bravados, decorating one’s own bodies, always talking of sex and related provocations, wandering wastefully and boasting of being ever busy and such activities of egotism and self centeredness.

Eeshacchalita madhyaahnenujnaato gurunaa swayam, alolupasharedbhaiksham vratishuttamavritthishu, sadyo bhikshaannamaadaaya vittavittadupasrushet/ Kritamaadhyahnikosneeyaadanugjnaato yathaavithi, naadyaadekaannamucchistham bhuktvaachaachaamitaamiyaat/ Veda Vyasa seeks to exhort the fresh brahmachari to visit sad brahmana kutumbis might rather seek bhiksha by a noon time leaving self significance and as per the behest of his guru and take the bhikshaanna at once; indeed that is the proof of the ‘brahmachari’s inherent nobility! Such madhyaahna bhiksha as per the clearance of the preceptor be eaten . In case the total quantity be not possible to consume fully, then take in only as much as possible but never wasted nor half eaten as another needy eater be awaiting to consume.

Ekaannamapya virodhe vrataanaam prathamaashrami, bhuktvaa gurumupaaseeta kritvaa sandhukshana -adikam/ A brahma chaari should thus consume at least one such bhikshaanna bhakshana, and then having taken the blessing of the guru and then only take rest for the day.

Nityaaraadhadhayedenaamasamaaptehi shrut grahaat, anena vidhinaadheeto veda mantr dwijah nayet/ Shaapaanugraha saamartha mrisheenaancha salokataam, payomritaabhyaam madhubi saayujjyaih pronanti devataah/ This kind of veda prapti is possible by ‘nityaaraadhana’ and this kind of dutifulness is what the vidyarthi’s life fulfillment all about. Its negation might however be due to the curse by Rishis. But once accomplished, it would be the blessing of ‘saaloka prapti, as Devas would feast such vidyarthi with the abundance of ksheera, amrita, madhu and ghrithas all along their lifetime to themselves and families too.

Tasmaadahaadarva damanaadhyayamrite pathet, yadanga tadanadhyaya gurorvachanamaacharet/ This is why the vidyaardhi would need to practice vedaadhyayana besides the shad vedangas viz. Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha, under the tutelage of the Guru.

[Vishleshana on Shad Vedangas:

(*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 Chhandas 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; Grahaana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities.]

Further stanzas of the Prathamodhyaaya as follows:

Vyatikramaad asampurnam ahamkritiraacharet, paratreha cha tad brahma anadheetmapidwijam/ If there were to be ‘vighnaas’ or obstacles faced in the adhyayana of veda vedangaas, the vidyarthi ought to get rid of his ahamkaara and pursue with constant diligence for ilaloka tripti and paraloka prapti moksha.

Yastu upanayanaadetaamrityorvratamaacharet, sa naishtiko brahmachari Brahma saayujyamaapnu-yaat/ Thus from the upanayana to the end of one’s life’s termination, if a dwija could abide by the naishtika brahmachari vrata is certain to accomplish Brahma saayujya!

Upakurvaanakoyatu dwijah shadvimsha vaarshikah, keshhaata karmanaa tatra yathoktacharitavratam, Saamaapya vedaan vedeevaa vedam vaa prasabham dwijah, snaayota gurvangaanaatah pravrittodita dakshinah/ Iti Shri Veda Vyaaseeye Dharma shaastre Brahmacharyaadhikaaro naama prathamodhyaayah/

Thus for twenty six years once a dwija would fulfill his ‘yadhokta aacharana vidhis’ while terminating gurukula vidhis especially by digesting Tri Vedaas, or two of these or atleast of mastety even of one, then offer guru dakshina while that vidyarthi is famed as an idealmost ‘upakurvaaka’, indeed!

DWITEEYOPAADHYAAYA

Vivaha Vidhi Varnana

Evam snaatakaam prapto dwiteeyaashrama kaankshayaa pratoksheta vinvahaarthamanidvaayaya sambhavaam/ Brahmachari as being eligible to grihastaashrama, may look out for an eligible kanya.

Arogaadrushta vamshotthaayam ashulkaadaanadushitaam, suvarna samanaashraam maatru pitru gotrajaam/ Ananyapuurvikaam labhveem shubha lakshana samyutaam, ghrutaadhovasaanaam gaireem vikhyaatadashapuurushaam/ khyaatanaamnah putravatah sadaachaaravatah satah, daaturmicchhor duhitara h praapya dharmena chodvahet/ That brahmachari as being disease free, free from the habit of the desire for ‘kanyaa shulka’, being of the same varna, distinctive from the ‘pravara’ of the same Rishi sampradaaya with different gotra of own parentage, never married earlier, shubha lakshana, aarogya vati, sadaachaari, fair complexioned, of famed family background and as selected and fully endorsed by the respective parents be chosen for the mutual compatible and sacred wedding.

Braahmodwaaha vidhaanena tadbhveparavidhih, daatavyaishaa sadrukshaaya vayavidyaanvayaadibhih/ pitrutapyatru bhraatrushh pitruvyaaajnaatimaatrushu, purva bhava paro dadyaat sarvaabhaave swayam vrajet/ Yadi saa aatruvaikalyaadrajah pashyet kumarikaa, bhruna hatyaashcha patitah syaattadapradah/ Tubhyam daasyaamyahmiti graheeshyaameeti yastayo, kritvaa samayamanyonyam bhajate na sa dandabhaak/ Kanya vivaha is stated to be in order by way of Brahma vidhi or Daiva vidhi with one’s own way of veda vidya or of another veda vidya. Such kanyaa daanaas or weddings performed by a father, or grandfather, brother, uncle, or such a close relative are in order too and further forwarded to her husband’s

home. But a kumari's kanya daana even before the girl's age of physical maturity is indeed disapproved. Again mutual declarations of 'I would have your kanya in the wedding of my son', or 'I would accept your kanya in childhood' are detestable by the norms of dharma and nyaaya.

['**Dharma Sindhu**' which was exhaustively scripted by Pandita Kashinadha Maha Pandita of late 17th century described about Graha Maitri (Compatibility of Planets): A Dwija needs to wed a woman of one's own Varna with auspicious name, attractive features, delicate physique, thoughtful mind and even temperament. The woman of such ideal characteristics should be selected on considerations of the past family background of the past eight generations but also on the deliberations of Nakshatra- Graha reflections of the Kanya- raashi kutam-naadi vichaara-vadhu lakshanaas-gotra-pravara compatibility-and most essentially graha bala of Vadhu Varaas; Guru Bala is significant to the Bride and Ravi Bala is essential to the Bride Groom. The Second, Five, Seven and Eleven Places of the Lagna is propitious to the Kanya. The third, sixth and tenth Places from Lagna are of medium value provided Guru is appeased by way of Shanti; but the fourth, eighth and twelfth positions of Guru would be negative. However the fourth Place is passable subject to Puja-Homas which should be doubled in the Twelfth Placement and be twice intensified in the Eighth Position from Guru. As far as the Bridegroom is concerned in his Birth Chart, the third, sixth and eleventh Sthaanaas are good from the stand point of Surya. In other cases Graha Makha Puja would yield good results. As per Dharma Sindhu, Vivaha Yogyata to a girl commences from fifth to eighth year of her birth but it is stated that the Gandharvas and Soma control the girl child for two years each from the sixth to eighth. The time of her ninth to tenth years is stated to be of medium value and her Mada Kaala is in her eleventh year. From her twelfth year onward, there has to be Prayaschitta. [In India however Sharda Act legally prohibits Balya Vivaha till the Kanya's attainment of eighteenth year!] Some Vivaha Nishedhaas: *Prayudwaaha* or exchanges of Vivahas by way of giving one's son in wedding to else's daughter and vice versa are to be strictly avoided unless due extreme economic and such other compulsions as the married life of either or both the parties concerned might be affected or the progeny might miss health, longevity and fulfillment. Also two weddings by a couple without gap of at least a year is preventable unless inevitable. In the case of an unfortunate death of a married daughter precipitating another marriage of the deceased with her younger sister with the same son-in-law has been a common practice in the days of yore or even now. Similarly the son-in-law concerned seeking to marry elsewhere even within a reasonable time of at least a year would be a sign of curse and eventual misfortune. Again Samaana Sanskaraas like Upanayana or Vivaha or even the earlier ones to brothers of the same parentage must not be performed within a year or so. Half way through the construction of a house and performance of a Vivaha in the family are also avoidable. Any wedding in the family of a nephew or niece or son or daughter must necessarily have a gap of minimum six months. In other words, three Auspicious Karyas in the same family should have a gap of six months. Much less than three Agni Karyas or Shubha Karyas like Upanayana or wedding must be spaced by at least three months. Again there must be a gap of six months between Son's wedding and that of the daughter. Also, do not perform bigger Shubha karya and then a small one on the same Mandapa since the Mandapa size and significance of the former function would be appropriate but not so with the smaller function. However necessary functions though smaller and inevitable like Naimittika Shantis and Garbha daanas be performed as they are time bound, but Griha Praveshas, Vratodyaapanas etc could be perhaps postponed. Nirbandha Parishkaara: The normal Ruling is that Samaana samskaraas should not be accomplished to two brothers in a family, much less like Vivahas without a gap of a year or so. But in case of necessity or requirement, this 'Nirbandhana' could be waived by Dina Bheda, Mandapa Bheda, Kartru Bheda, and if possible Lagna bheda. However, for step children the basic requirement itself is a gap of six months. Pratikula Vichara: In the unfortunate eventuality of death of a 'Sagotra Tripurusha' or 'Sagotra Tripurushi' either on the Vara or Vadhu's side after Vivaha-Lagna Nirnaya there would naturally be a Dosha as one needs to take views in the perspective of both Vaidika and Loukika view point ie Theoretical and Practical manner. There is 'Vaagdaana Rupa Vidhi' and another is 'Tithi Lagna Nischaya-Tambula Pradaana Vidhi'. One has to take into account the 'Sagotra Tripurushis' ie. Vadhu's parents, Grand parents and

unwed aunt, while Sagotra Tripurushas on the Varu's side are his Parents, Grand parents, brother/ sister in law who are all Sapindikas and the rest are called the Para Tri Purushaas. If any of them is no more, the possibility is that they are aged or in advance stage of sickness and the wedding be postponed and Shanti Karya be performed after the obsequies and Ashuchi. If both the parents are gone, then the wedding be abandoned. The Ashuchi in the event of the father's death is for one year, for mother it is for six months; if it is a brother or his son or any other Sapindakas then the Ashuchi is for a month. If father's brother or grand father or grand mother or Unmarried Sister died then also the waiting period is one month etc. Once the obstacle in terms of waiting time is over, then revival of the wedding proposal be done and after performing Vinayaka Shanti, Shri Puja and other required Shantis, the wedding be duly accomplished. In this context, Shri Pujanaadi Shanti is performed by organising hundred and eight Tilaaajya Homaas with the Mantras viz. *Shriye Jaata* addressed to Shri Devi, *Idam Vishnu* invoking Bhagavan Vishnu, *Triambakam Yajamahe* Mantra to Rudra and *Param Mrityo* in favour of Yama Dharma Raja. At the end of the Tilaaajya Homa, the Mantra be recited: *Om Bhuh Swaahaa Mrityur nashyataam Snushaayai Sukham Vardhataam Swaaha*/ Then there should be Go daanaas. Precautions before Vivaha: Before Upanayana and Vivahaas, one should take the precaution that during the Shubha Karyaas starting from Naandi Shraaddha Puja upto Mandapo -dvasana, no predictable clashes of ensuing dates should intervene like Pitru-Maatru Shraddha Tithis, Darsha Shraddhas, Maasa Sankranti –Manvadi Shraddha / Tarpanas. It is stated that Naandi Puja be performed upto ten days before the Vivaha: *Eka vimshatyahrayagne Vivahey Dasha Vaasaraah, Trishatchoulopanayaney Naadi Shraaddhaam vidheeyatey*/ (Naandi Shraaddha be performed within twenty one days before Yangaas, within ten days before Vivaha, three days for Choula Karma and within six days before Upanayana. Once Nandi Shraddha is performed, Vivahas would be free from Jaata marana Mrita -ashoucha etc. This is in view of the Ruling: *Vivaha Vrata Yagneshu Shraaddhey Homaarchaney Japey, Aarabdhey Sutakam nasyaadanarabdetu sutakam/ Prarambho varanam yagney sankalpo vratasatrayoh, Naandimukham Vivaahaadou Shraadhey paaka parikriyaa*/ (In the context of Vivaha, Vrata, Yagnya, Shraaddha, Homa, Pujana and Japa, no 'Sutaka' could affect once these Karyaas are in progress; the commencement of Yagna occurs with Varana, Vrataadis are initiated with Sankalpa, and Vivahaadi like Upanayana are initiated by Naandi Shraaddha once 'Paaka Parikrya Prokshana' or the formal offering of the cooked Prashada.). Thus after Naandi Shraaddh is accomplished, one could safely take the Bhojana of the Vivaha even if the Aashoucha occurs. Rajo dosha sutaka nirnaya: It is highly essential to ensure that the bride should be free from the apprehension of the occurrence of menses period any where in the vicinity of the wedding programs. If this does happen unfortunately, the parents and the brothers of the bride would be adversely affected with the risk of misfortune and Naraka Paata. The Kanya and the husband might become infertile . Re-eligibility of marriage after the menses period of the Kanya would be restored by the Kanyaa Data on Go daana and Brahmana Bhojanas. On her part, the Kanya has to observe a day's Upavasa and after breaking the fast by Go-Ksheera perform Ratna Bhushana Daana for revalidating her eligibility to wed. The Bride groom on his part might also perform Klushmanda Mantra Homa. In the event of the occurrence of menses of the Vadhu during the course of the Vivaha, then she should be given bath at once and a Prayaschitta Homa be performed by chanting *Unjaana* Taittireeya Mantras. Graha Bala to Vadhu-Varaas: *Mukhyam Guru Balam Vadhwaa Varasyeshtam Raverbalam*/ (Guru Bala is significant to the Bride and Ravi Bala is essential to the Bride Groom. The Second, Five, Seven and Eleven Places of the Lagna is propitious to the Kanya. The third , sixth and tenth Places from Lagna are of medium value provided Guru is appeased by way of Shanti; but the fourth, eighth and twelfth positions of Guru would be negative. However the fourth Place is passable subject to Puja-Homas which should be doubled in the Twelfth Placement and be twice intensified in the Eighth Position from Guru. As far as the Bridegroom is concerned in his Birth Chart, the third, sixth and eleventh Sthaanaas are good from the stand point of Surya. In other cases Graha Makha Puja would yield good results. As per Dharma Sindhu, Vivaha Yogyata to a girl commences from fifth to eighth year of her birth but it is stated that the Gandharvas and Soma control the girl child for two years each from the sixth to eighth. The time of her ninth to tenth years is stated to be of medium value and her Mada Kaala is in her eleventh year. From her twelfth year

onward, there has to be Prayaschitta. [In India however Sharda Act legally prohibits Balya Vivaha till the Kanya's attainment of eighteenth year!] **Vivaaha Bhedaas:** There are eight types of Vivahas: Brahma-Daiva-Aarsha-Praajapatya-Asura-Gandhrava-Rakshasa and Paischacha. 'Yogya Vadhu Vara Vivaha' or a decent arranged marriage is of the Brahmika type. Daiva Vivaha is defined as selection for wedding of a Ritwija in the course of Yagna. Accepting at least a cow by way of Kanya dana is that of an Arsha Vivaha.; since this is expected for Kumari Puja it might not be construed as 'Kanya Vikraya' or dowry. Praajaapatya Vivaha emphasizes that the Vadhu would live with the husband through the stages of Grihasthya and Vanaprastha and the husband should not take to Sanyasa. Aasura Vivaha is to extract all possible money from the Kanya's family. When both the Vadhu and Vara get married with mutual consent, irrespective of all other considerations is called Gandharva Vivaha. 'Balatkara Vivaha' in battles or by coercion otherwise is Rakshasa Vivaha and marriage by sheer force is the worst viz. of Paisachika Vivaha condemnable as rape. In case a bride groom makes the commitment of wedding and does not turn up with satisfactory response for six months, the proposal of wedding may be taken as invalid. If Kanya Shulka is accepted by the male then the Vadhu might wait for at least a year. In the case of forced weddings and subsequent abandonment or due to consideration of Sagotratwa or napumsatwa, remarriage might be approved; contrarily if the male partner was tricked into wedding due the bride's congenital diseases, or bad character, or of barrenness, the bride's parents should be penalised by the Law of the Land. Those Brahmanas who take part in Asura-Gandharva Vivahas would have to undergo Prayaschittas of Eka Dina or Tridina Upavasaas respectively. But such Brahmanas who were parties to Rakshasa Paisachika Vivahas ought to observe Chandrayana Prayaschitta.]

'Vyasa Smriti- dwiteeya adhyaaya' continues

Udvahet kshatriyaam vipro vaishyaancha kshatriyo vishaam, na tu shudraam dvijah kashchinnaadhamah purvavarnjaam/ Naanaa varnaasu bharyaasu savarnaa sahacharini, dharmaa dharmeshu dharmishthaa tasya svajaatishu/ Paatitosyam dwijaah purvameva dehah swayambhuva, patayodwena chaardwena patnayobhuvanniti shrutih/ Yaavann vidante jaayaah taavadaardho bhavet puman, naardam prajaapati sarvam prajaayetyapi shrutih/ Brahmana- Kshatriya kanyaa with Vaishya kanyaa would be in order, and so be kshatriya vaishya kanyaa vivaaha too. But a dwija and low class vivaha is certainly rejected. Inter caste weddings among the dwijas are approvable as dharma patnis. Hey dwijaas! Even on the remote past, Brahma had allowed half of his body as stree and half as purusha as vedaas declared. Till such time a purusha does not accomplish a stree as the wife till then there is no concept of a stree! [Purusha Sukta is quoted *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuuroo paadaavuchyete/* As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* From the Lord's face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras] As long as the concept of strees and purushas are defined as husband and wife as two distinct parts of the Union, furtherance of 'santaana' and the deleniation of offspring is not possible.

[Dharma Sndhu is quoted again:

Vivaha Sankalpa: The tradition has been that on the day of Vivaha or a day prior to it, the Vadhu Varas are given a Mangala Snaana in their respective houses by applying fragrant oil and Haridra on their heads and bodies; similarly the concerned parents too have the Mangala Snaan and along with the bridegroom or bride as the case may be are seated together. The parents of the Groom make the following Sankalpa: *Mamaasya Putrasya Daiva Pitra Runaapaakarana hetu Dharma Prajotpaadana Siddhi dwaara Shri Parameshwara preetyartham Vivaahaakhyam samskaara karma karishye/ Tathangatwena Swasti*

Vaachanam Maatrukaa pujanam Naandishraadhham Nandinyaadi Mandapa Devataa sthaapanamcha karishye tatraadou nirvighnataa siddhyartham Ganapati pujanam karishye/ (In order to accomplish the blessings of Parameshwara by way of promoting ‘Dharma-Prajotpaadana’ and the Daiva-Pitru indebtedness of my Vamsha, I resolve to accomplish the Vivaha Samskaara of our son and as the components of the same will perform Swasti Vachana, Maatrukaa Pujana, Naandi Shraadhha, Nandiniyadi Mandapa Devataa Sthaapana, and much before all these the Nirvighnata Puja of Shri Ganesha Deva). In respect of the Kanyaa Vivaha, the parents of the Kanya would make the Sankalpa: *Mamasya Kanyaah Jaata Karma Nama Karma Suryaavalokana nishkramanopavesha—naanna prashana choula samskaaraanaam buddhi purvaka lopa janya praatyava parihaaraartham prati samskaaramartham krucchram tatpratyaamnaaya Go nishkrayee bhuta yathaa shakti rajata daaneynaahamacharishye/* (Since I failed to perform either inadvertently or otherwise the series of Samskaraas to this Kanya of mine like Jatakarma, Naama Karma, Suryaavalokana, Nishkramana, Upaveshana, Anna Praashana, Choula Karma etc. considerable sum of sins was collected against me and as such am now prepared to prayaschittas like Artha Kruccha, full Kruccha, or in place there of am prepared to offer Daanas of Silver as per my capacity. In case the brother of the Kanya, or other near relations perform the Sankalpa, suitable amendments be made; in extreme cases, the Vadhu Varas themselves could take the lead too in making the Sankalpa with appropriate amendments. There is a tradition of not performing the Pradhana Sankalpa or the Main Resolve to be done by the Kanyaa Daana Karta along with Swasti Vaachana before the Vivaha as they believe that this occasion is as good as and an initial part of the Vivaha; where as a large Section of persons think otherwise. In any case following Matrika Pujana, the bridegroom’s father or who soever is the chief Representative of the Vara has to perform the Naandi Shraaddha addressed to Pitrus with ‘Parana traya’ as the offering depending on whoever is alive. For instance if Matamaha or Matuh Pitamaha are alive or Pitamaha Prapitamaha are alive the Naandi mukha Uccharanas would vary suitably. From the bride’s side Garbhadharana Prakarana needs to be performed before Mandapa Devataa Shtapaana, Graha Yagna, Swasti Vachana or after Nandi Shradda; the Kanya Daata has to visit the bridegroom’s house and make the Sankalpa : *Karishyamaana Vivaahaangatwena Varasya Seemaanta Pujaam karishye/* and after Ganesha puja, the father-in-law has to perform ‘Paada prakshaalana’ of the groom and facilitate him with Vastra-Pushpa Gandha-Dhupa-Nirajana and ‘Dugdha Prashana’ or offering him milk. Then the Groom is escorted by a Vahana amid Mangala Vaadyas and taken to the Vadhu Griha. The bride’s father has to be decorated by his counter part with ‘Vastraalankaaras’ with due respects. He would then join the Puja of Arthanaareeshwara, Katyayani Devi, Maha Lakshmi and Shachi Devi Pratimas placed on a pre arranged Platform with Kalasha’s placed on a Square Vastra all around and then initiate the Gauri Hara Puja to Shiva Parvati Pratimas in a ‘Parasparaalingana’ form or of mutually-embracing pose; the Prayer to Gauri Haras states: *Gouri Hara Maheshaana Sarva Mangala Daayakaa, Pujaam gruhena Devesha Sarvadaa Mangalam kuru/* A Deepa with the length of threads measuring the height of the Kanya be lit and offered to Gauri Haras and ‘shodashopachaaraas’ executed whereafter Suvasini Puja and Brahmana Bhojanaas be followed. Snaatakam: *Grihaagatam Snaatakam Varam Madhuparkenaarhayishye/* (As the Snaataka Vara and his Party have arrived at the bride’s house, Madhuparka be offered). Curd and Honey are called Madhuparka; milk and honey or even Gudodaka /Jaggery water could be the alternatives. The Hindu tradition is that as and when the Guru or Elders, or King visits one’s house, he is received with madhuparka as a sign of respect and veneration. In a yagna also, Rutvijas are venerated with Madhuparkas. On the arrival of the bridegroom’s party, the bride’s father offers Gandha-Pushpas and light refreshments or Bhakshya Bhojana and till that time has to observe Upavasa and thereafter till the Vivaka Prakriya ie till the offer of the Kanya again he should be on empty stomach. Lagna Ghati Yantra Sthaapana: A Ghati Yantra be got ready by Brahmanas as per prescribed specifications and kept in a copper or Earthen vessel full of water either at half Sun Rise or half-Sun Fall in between any of the sub- Directions viz. Agneya-Nairruti etc or in the main Directions of North-South etc. This Ghati Yantra is a ‘Kaala- Sadhana Karana’. After setting the Yantra, Ganesha-Varuna Puja be performed. *Abhimukha-Vara Vadhu* : As the Shubha Kaala is decided by the Jyotirvettaas, the Vadhu is seated looking east and the Vara is seated facing west with a new cloth curtain

smearred with Sindhuri or Kunkuma decorated by Swastika Emblem in between; there would be two heaps of rice before their seats from a comfortable distance of which they could pick the grains. Both the Vadhu-Varas who are provided with the rice filling up either's two palmfuls get ready meditating their Kula Devatas with the recitation of the Mantra : *Aamuka Devataayai namah* and the Jyotirvetta would recite Mangala -ashtaka Shlokaas till the Shubha Lagna arrives when the curtain in between is removed towards the northern direction with the Mantra stating *Sumuhurtestu Pratishtha* . Just at that moment, the Vadhu and Vara exchange glances of each other and are made to deposit the rice already placed in their both palms on their respective heads: this major act on the Vivaha is called 'Paraspara -akshtaa shiro dhaarana'. The Vara then would place 'Darbhaagraas' or the tops of the Darbhas in between the eyebrows of the Vadhu with *Om Bhurbhuvasswah* and leave away the darbha after wetting it with water. This would be followed by Veda Pathana led by Veda Vettas and at each break of the Mantra Khanda, Brahmanaas sprinkle Akshatas on the heads of the Vadhu Varaas. **Kanyaa Daana Prakriya:** The Jyotirvetta would rearrange the seating arrangement as a preliminary to the key act of Kanyaadaana; the groom would face east and the bride would face west while the Kanya daata and his wife would be seated on the southern side and having taken 'Kushaas 'in hand' accomplish the act of Kanya daana as follows : *[Mamopaatta duritakshaya dwaraa Parameshwara preetyartham shubhey shobhaney muhurtey Shri Vishnoraagnayaa Adya Brahmanah Dwiteeya ParaardheyVaivaswata Manvantarey Kali yugey pradhamey paadey Jambu dwipey Bharata VarsheyBharata Khandey Meror dakshina digbhaagey Aryaavartey or Shri Shailasya Ishanya orVayavya or Agneya pradeshey etc. Samastha Devataa Brahmana Guru jana sannidhou Asmin Vartamaana Vyavahaarika Chaandra maanena or Surya maanena --- Samvatsarey, --Ayanye---Rutou,--- Maasou,--Pakshou---Shubha Tithou---Shubha Vaasarey---Shubha Nakshatra---Shubha yoga-Shubha Karana Evam guna visheshana visishtaayaam]* Amuka Pravaraamuka Gotromuka Sharmaaham Mama Samasta Pitrunaam Niratishayaananda Brahma lokaavaaptayaadi Kanyaa daana kalpoka phalaavaaptaye Anena Varenaasyaam Kanyaamutpaada ishyamaana santatyaa Dwadashaa Varaan Dwadasha paraamscha Purushaan Pavitrikartum Atmanascha Lakshmi Narayana preetaye Braahma Vivaaha vidhinaa Kanyaa daanam karishye! (After announcing the details of the Desha kaala details on the lines of [---] above, the 'Kanya Daana Karta' would recite the following : I, of Amuka Pravara Aamuka Gotra Amuka Sharma, am performing this Kanya Dana so that this auspicious act would facilitate the Phala prapti to let my Pitru Devaas to attain lasting happiness and Brahma loka Nivasa as also to pave way for the prospective generations out of the union of these Vadhu-Varaas to sanctify me and my wife as also twelve brides and twelve grooms in future besides pleasing Bhagavan Shri Lakshmi- Narayana !) The Kanya Daata would then leave the Sankalpa-Kushaakshatas on the ground with water and stands up and hands over the Kanya to the Vara stating: *Kanyaam kanaka sa sapannam Kanakaabharanairiyutaam, Daasyaami Vishnavay tubhyam Brahmaloaka jigeeshayaa/ Vishwabharanam Sarva Bhutah Saakshinyah Sarva Devataah, Imaam Kanyaam pradaashyaami Pitrunaam Taaranaa- ya cha/* (I am now handing over this perfect Kanya of mine who is duly ornamented with golden jewellery and Sadgunas to the Vara who is of Vishnu Swarupa with the objective of attaining Brahma Loka after my life-term. This memorable and auspicious action of mine is evidenced by the Whole Universe, Sarva Bhutas, Sarva devataas and is being performed to liberate my Pitru Devataas.). Having stated thus, he keeps filling up the Vadhu's folded palms with Shuddhodaka or pure water through a golden ornament even as his wife standing to his right side enables him to do so and theVadhu in turn pours the water uninerruptedly into the folded palms of the Vara as the free flow of the water falls in a 'copper' plate kept underneath. The Kanya Daata then states: *Kanyaa taarayatu punyam vardhayantu Shaantih Pushtistushthischaastu punyaaham bhavanto bruvantu/* and the Vaak chatushtaya or the Four Statements. **Principal Kanyaa daana Statement:** *Aamuka pravaropetaamuka gotromuka Sharmaaham mama Samasta duritakshaya dwaaraa---[as in the Kanyaa daana prakriya above]* and *Amuka pravaropetaamuka gotraaya Amuka Sharmanah Parpoutraayaamuka Sharmana, Poutraayaamuka Sharmanah putraayaamuka Sharmaney Shridhara rupiney varaaya, Amuka Pravaraamuka -gotrasyaamuka Sharmanah Prapoutreem Amika Sharmanah Poutreem Amuka Sharmano mama Putreem Amuka naamneem Shri Rupineem Prajapai Devatyaam prajotpaadanaartham*

tubhyamaham sampradadey/ Following the long recital of the above Moolokta Sankalpa, the Kanya Daata leaves the ‘Shoddhodakaakshatas’ by his ‘Suvarnayukta hasta’ into the palms of the Vara; he further states: *Prajaapatih preeyataam Kanyaam Pratigruhanatu Bhavaan/* three times. The Vara would say *Om Swasti* and touches the right palm of the Kanya and states thrice: *Idam Kasmaa Adaat—Prithivi pratigruhnaat, Dharma Prajaa Siddhyartham Gruhnaat/* The Kanyaa Daata then bids farewell to the Vadhu and states: *Gourim Kanyaamimaam Vipra Yadhaa Shakti Vibhushitam, Gotraaya Sharmaney tubhyam dattaam Vipra samaashraya/ Kanye mamaagrato bhuyaah Kanye meyDivi Paarshvyayoh, Kanyey mey Pushthito Bhuyaastwadaanaanmoksha maapunuyaam/ Mama Vamshakuley jaataa Paalita Vatsaraashtakam, Tubhyam Vipra mayaa dattaa utra poutra pravardhini/ Dharmeycha-arthecha kaameycha naati charitavyaa twayeyam/* (This Kanya who was born to us in our Vamsha and brought up for eight years by us is being provided as Kanya daana. On Kanyaka! Do save us from all our sides by way of bringing good reputation to us and ensure our Salvation as also by way of your prospering with children and grand children; never ever cross the limits of Dharma-Artha- Kaama). The Vara then confirms too: *Naati charaami/* or I too never ever transgress the limits, as implicitly agrees and accepts the gift with the pronounciation of *Om Swasti/* The Daata would be then seated again and gifts away : *Kanyaadaana pratishtha siddhyardham idam Suvarnam sampradadey/* Then the Vara nods his head and accepts the gifts with *Om Swasti!]*

Vyasa Smriti Vivaha Vidhi Varnana of Dwiteeyodhyaaya continued

Gurvee saa bhustrivargasya vodhu naanyena shakyate, yatastatonvaham bhutvaa svavasho vibhayaaccha taam/ Krutadaarogni patneebhyaam kritaveshmaa gruham vaset, svakrityam vittamaasaadya vaitaana - agni na haapayet/ Smaartam vaivaahike vahnee shroutam vaitaanikaagnishu karma kuryaat pratidivam vidhivat proti purvatah/ Samyag dharmarthaa kaameeshu dampatibhyaamaharnisham, ekachittatayaa bhaavyam samaana vratavrittatah/ Na prithagvidhyate streenaam trivargavidhisaadhanam, bhaavato hyaatideshaadaa iti shastra vidhih parah/

An ideal ‘patni’ is a trivarga swarupi mahaa bhumi or of the representation of Dharma-Artha- Kaama’s three folded fulfillment of life. Indeed her husband is truly anchored to these three planes every day and each minute. Having been married happily and contentedly, a house holder would need to lighten up the agni pradesha mutually and thus never leave the ‘Vaitaanaagni’. May the vaivaahika agni be lit up daily and regularly as prescribed. The dharmarthaa kaama vishyaas be followed daily as prescribed by the Shaastrokta vidhi always. Either due to ‘prema’ or ‘atishya’, the ‘dharmarthaa kaamaas’ might be tampered with occasionally.

Patyuh purvam samutthaaya dehashuddim vidhaayacha,uthaapya shayanaadyaani kritvaa veshma vishodhanam/ Maarjanaih lepanaih praapya saagnishaalam swamangalanam,shodayedagni kaaryaani snigdhaanyuvarnena vaarinaa/ Prokashanoreeti taanyeva yathaa sthaanam prakalpayet, dwandwa paatraani sarvaani na kadaachidviyojayet/ Then the ‘pati’ having stood up readied, cleansed himself having lifted off his cot and the surroundings especially the yagjna shaalaa and the proximities, washed the yagjna paatraas and duly performed the prokshanas and recite the relevant aforesaid mantra viz. *Anjanovarta naadarshastrigvilepanayoshitah, vrithaatanamasamtosham brahmachaaree vivarjatet/* The mantra means that a truthful and genuine brahmana ought to be far away from enimity or antogonism towards co-beings, wastefully staring at Surya purposelessly, aimlessly indulging on sing-dance-music sessions, resorting to lying untruthfully ever, carrying tales and propagandas, resorting to self praises, lavishing one’s own body with scents and seeking to attract attention of the selves with bravados, decorating one’s own bodies, always talking of sex and related provocations, wandering wastefully and boasting of being ever busy and such activities of egotism and self centeredness.

Shodhayitvaa tu paatraani puuraitvaa tu dhaarayet, mahaanasyasya paatraani bahih prakshaaslyaa sarvathaa/ Mridbhischa shodhayecchulleem tatraagni vinyasettatah, smritvaa niyogapatraani

rasaamscha dravinaanicha, kritapurvaahni kaaryaa swaguruunavhivaadatet/ Taabhyaam bhatrupitrubhyaam vaa bhraaturmaatula baandhavaih, vastraalankaara ratnaani pradattaanyeva dhaarayet/ Having washed and cleaned, let the vessels be filled up with clean water. The kitchen vessels too be cleansed likewise. Let the mrittikaa pradesha be cleaned up too and install agni there at. Then the paatraas be filled up with fresh milk and curds and let half of the stock be utilised for the puja. Then the housewife, her father and mother, the paternal and maternal uncles be greeted and decorated with vastraas and gifts along with ‘chandanadi lepanaas’

Manovaakkarmabhih shuddhaa patdeshaanuvartini, cchaayevaanugataa swacchaa sakheeva hita - karmasu, daaseevaadishta karyeshu bharyaa bhatruh sadaabhavet/ Tatonna saadhanam kritvaapataye vinivedya ta, vaishvadevakritairannair bhojaneeyaamsha bhojayet/Paticharyetdanujnaataa shishtamanvaadyamaatmana, bhuktvaa nayedahah sheshamaavyayavichintayaa/Punah saayam yathaapratargriha shuddhim vidhaayacha kritaannasaadhanaa saadhvi subhrusham bhojayet patim/ Naati triptyaa swayambhuktwaa grihanet vidhayacha,aasteerya saadhushayanam tatah paricharet patim/ Supte pato tadabhyaashe swapettadgatamaanasaa, angnaa chaapramattaa cha kishkaamaa cha jitendriyaa/

A housewife would need to be pure and clean by heart-statement-as well as per the directive of the husband like a shadow; she should be of the qualities of swacchhata-kaarya hita mitrata and ever subservient like a daasi. [Proverbially stated an ideal wife should be : *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmata patni/* like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself!] Having prepared bhojana, the ideal wife cooks food, dedicates to the husband, after vaishva deva yajna, offers bali haara, parivaaras, bhrityas and to herself. There after the bhojana the house wife be responsible for the upkeep of the house as also proceed with pati seva. After putting the husband to sleep, then duly dressed, being ‘saavadhaana-kaama rahita, indriya jita and pati sevaa nimagna’.

Nocchairvadenna parusham na bahuun patyurapriyam, na kenachid vivadeccha apralaapa vilaapini/ Na chaativyayasheelaa syaanna dharmarthavirodhini, pramadonmaadaroshopyar vinchannan chaatimaa - nitaam/ Paishunyaahimsaavisveshamahaahankaara dhurtitaah, naasrtikya saahasasteya dambhaan saadhvi vivarjayet/ Evam paricharantee saa patim parama daivatam, yashah shmiha yaateva paratra cha salokataam/

An ideal housewife is such as not to raise her voice and tone, nor speak disparagingly, blabber and never hurting her husband’s feelings, neither be boastful nor crying away and certainly not to get into controversies. Neither the housewife be wasteful nor be against the tenets of dharma and artha. A true pativrata stree be ever rid of weaknesses of procrastinative, meanminded, ever irritable, envious, deceitful, avaricious, opinionated, excessive natured, boastful and of anti-godliness. As an ideal ‘saha dharmacharini’ of a dharmatma pati accomplishes self contentment in the ‘iha loka’ and bliss in the ‘para loka’.

[Parashara Smiti is quoted in this context:

a) Grihasti dharma:

Grihastu dayaa yukto Dharmamevaanuchintayet, Poshya vargaartha siddhyartham nyaayavartaa su buddhiman/ (It is expected of Grihasthaas or house holders to 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 of justice). *Nyaayoparjita vittena kartavyam hyatma rakshanam, Anyaayena tu yo jeevet 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 far aloof of

undeserving temptations of life). *Agnichit Kapila Satree Rajaa Bhikshur Mahodadhih, Drushta maatraah punantye tasmaan pashyettu nityashah/* (Even the visions of those who observe nitya Agni homas, Kapila cows, performers of Satra Yagnya, kings and nobilities, Bhikshus or those who renounce the worldly activities and the profound Oceans would inspire and motivate such right minded persons). *Arani Krishna marjaalam chandanam Sumanim ghritam, Tilaan, Krishnaajinam, Chhagam gruhey chaitaani rakshayet/* (Every house holder is advised to keep an Arani or double stones with which to create fire, black cat, chandanam, good quality gem stone, ghee, tilas, black deer, thick butter milk and a goat for the security and auspiciousness in his house). Also bulls and cows are of immense benefit and even a place to let a pair of these stand if given as a charity to a good Brahman would bestow the fruits of warding the most heinous sin of Brahma hatya perpetrated by way of mere thought, speech and the worst still by a deed! In fact such a daana if given to a very poor and helpless but 'Vedaadhyayi' would instantly add several years of healthy and contented on going life itself! But he who mismanages to gain houses, fields or even barren land by foul means from another party would not recompense by acts of digging wells, performing yagjnas, and giving away charity of several cows! Even a touch of a low caste person, a woman of a just born child, a woman during the menses period and a fallen woman would warrant impurity for two, four, six, and eight days respectively. *Tatah saannidhyamatrena sachailam snaanamaacharet, Snatwaavalokayet Suryamajanaat sprushyateyyadi/* (Even going across such a person requires bathing with the dress as worn and thereafter look at and greet Surya deva.) Drinking water from a well, or a water body straight into the mouth without using half fulls would land up the person as a dog in the next birth. A person out of anger shouts and declares that at his wife was unfit for him even privately and then once again seeks to approach her for rapprochement, then there should be a public apology to remove the blemish; this is equally applicable both ways! *Swaantah kruddhastamondho vaa khsutpipaasaa bhayaadhritah, Daanam punyamakrutvaa cha praayaschittam dinatrayam/* (When a person gives away a charity to a quality Brahmana, while in a mental frame of tiresomeness, anger, ignorance, hunger, thirst, or under compulsion, then such a charity would be no only ineffective but warrants a three day prayaschitta or sin retriever as prescribed below); the payaschitta includes Nadi Snaana and Brahmana bhojana and Go daana. *Duraachaarasya Viprasya nishidhaacharanasya cha, Annam bhuktwaa dwijah kuryaad dinamekam abhojanam/* (In fact any Brahmana who becomes aware that he has committed a sin, should organize a Brahmana bhojana but observe a day's 'upavasa' for rectification). *Sadaacharasya Viprasya tathaa Vedanta vaadinah, Bhuktaannam muchyate paapaada-horaatrantu vai narah/* (If a Duraachaari Brahmana or the sinful Brahmana due to any type of sins, regrets his sin, observes a day-night abstinence of food besides entertains with food to a sadachara Brahmana and gets him contented, then the former should be free from all blemishes!).

b) 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) *Prapte tu dwadashe varshe varsha ah kanyaam na prayacchati, Maasi maasi rajastasyaah pibanti pitarah swayam/* (In case the Kanya is not married on attaining of age, then pitru devatas are required to consume the menses material). *Maataa chiva Pitaa chiva jyeshtho bhataa tathaiva cha, Trayaste narakam yaanti drushtwaa kanyaa rajaswalaa/* (In case, the mother, father and the elder brother of the girl who has come of age still remains unmarried are destined to go to hell). *Yah karotyekaraanetrena vrishaleesevanam dwijah, Sa bhaikshubhugjapannityasya tribhi varsher vishudyati/* (If a dwija or Brahmana-Kshatriya-Vaishya were to serve a low caste person in a night, then the atonement would be to beg alms and perform japa for three years!) *Astam gate yadaa Suryesta nimna jatyaam patitam striyam, Sutikaam sprushate chaiva katham shudda vivardhheyate/ Jaata vedam suvarnamcha Somamargam vilokyacha, Brahmanaanugataschiva chaiva snaanam krutvaa vishuddhyati/* (If a dwija happens to touch a degraded

person, a characterless woman or a woman in confinement especially in the nights or darkness, then the method of purification would be to look at Agni, Gold, Moon's movement on the sky, follow a brahmana and take a Shuddhi snaana or bath). *Spushtwaa rajaslaanyonyaham brahmani brahmani tathaa, Yavattishthenniraahaaraa triratraivena shuddhati/* (In case, two brahmana females in menses touch each other, they need to avoid bhojana three nights to be freed from Ashuddhi). In the event of two females in the periods, belonging to different varnas, the 'shuddhi marga' is to resort to varying types of kruccha vratas as prescribed.). *Snaataa rajaswala yaa tu chaturthehani shuddhyati, kruyaadrajonivrittou tu Daivapitraaya karmacha/* (Those females on the fourth day of the periods are required to take Shuddhi Snaana and perform the normal duties to Devas and Pitru Devas as usual) *Rogena yadrajah streenaamanvahantu pravartate, Naashuchih saa tatastena tat syaadwai kaarikam matam/* (For the reason of illness, in case the 'rajotpatti' persists, then too the Ashuchi Period time is stated to have terminated on the fourth day) *Prathamehani chandali dwiteeya Brahma ghatini, Triteeye rahaki proktaa chaturthehani shuddhyati/* (On the first day of the period the female is reckoned as a chandaali, on the second day as a Brahmacide, the third day as a washer woman and on the fourth day she gets purified). *Aature snaanamutpanee dashakrutodyaaturh, Snatwaa snaatwaa sprushedenam tatah shudyet sa aaturah/* (In case a person is extremely ill, then another person who is healthy takes his snaana many times and then touches the person who is sick, then the latter would get far better!) *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 swaatantryamarhati/ 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 dasa' 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 pridhagyanona vratam naapyuposhanam, Patim shushrushate yattutena sarge maheeyate/ Kamavrittevaa gunairvaa parivarnitah, Nastriyah parivarjyasyaat 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) *Haridraamkumamchaiva sindhuram kajjalam tathaa, Kurpaanakam cha taambolam mangalaabharanam shubham/ Kesha samskaara kabari kara karnaad bhushanam, Bhartur aayushyami -chhanti 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 evaakshataabhih pujayet satatam yaa tu tasyaastupyanti Devataah, Yagriham 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 widowship and womanhood for the subsequent seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhvashurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhatru priya hite rataah/* Smriti Ratna cautions *Sandhyaayaam nava bhoktavyam garbhinyaat 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 yatra, 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)].

Vyasa Smriti stanzas continued on Ritu kaala vyavastha and after effects thereafter

Yoshito nitya karmoktam naimittikamayochyate, rajodarshanato doshaat sarvameva parityajet/ Sarvairakshitaa sheeghram lajjitaantagrihe vaset, ekaambaraavritaa deenaa snaanaalankaara varjita/ Mouninyadhomukhi chaakshashpaanipadbhiranchalaa, ashneeya kevalam bhaktam naktam mrinmayabhaajane/ Swapedbhyu maavapramattaa khsapa devamahantrayam, snaateeya saa triraatraante sachailamudito ravou/ Vilokya bhartru vadanam shuddhhaa bhavati dharmatah, kritashochaa punah karma purvaccha samaacharet/ Rajo darshneeyaah syu raatraya shodashartaivah, tatah purveejamaklishtam shuddhe chhetre prarohati/ Chatashraschaadimaa raatrouh parvavchha vivarjayet, gacchedyugmaasu raatreeshu pounyapitraksharaakshasaan/ Pracchhaditaadityapathe

pumaan gacchhet svayoshitah, kshoumaankagkridavaapnoti putram pujitalakshanam/ Ritu kaalebhigmyavam brahmacharya vyavastitah, gacchhannapi yathaa kramam na dushtah syaanadanyakrit/Bhruna hatyaamavaapnoti ritou bharyaa paraanmukhah,saa tvavyaapyaanyato garbham tyaaajyaa partati paapini/ Mahapaadaka dushtaacha patigarbha vinashani, sad vriktachaarinee patneemsyaktvaa patati dharmatah/

Following is the nitya karma of a woman as the period of menses demands the normal daily activities for three days. As none would be able to see the stree concerned since she would be of a single vastra as of a kind of mourning with neither daily bathings nor ‘alankaaraas’ or bodily embellishments. The affected female would then assume silence, hanging her head down of shamefulness with her eyes-hands-feet appear to cease action, with a kind of numbness eating perhaps from earthen pots. They are expected to sleep on a mat on the ground for three successive nights. Disallowed even to look at her husband and never a male even she would thus eke out existence for the three nights till the following Sunrise. From the Rajodarshana to sixteen ritu ratris, purusha beeja would easily lead to conception. The male may approach his wife after four ratris or on even nights there after for conception. He may approach the wife at the punya nakshatras for suputra laabha. In the ritu kaala of the stree having since mutually avoided the dosha yukta kaarya might lift off the prohibited smabhogaa then. Those manushyaas who display disinterestedness in mutual union are stated to have committed bhruna hatya mahapaataka while his wife seeks union with another male would be justifiably named as maha papini.

Vyabhichaarena dushtaanaam pateenaam darshanaadrite, dhikkritaayaamavaachyaayaanmantra vaasayet patih/ Punastaamaartavastaanaam purvavad vyavahaarayet,dhurtaancha dharmakaama - ghneema putraam deergha roagineem/ Sudushtaam vyasanaasaktaamahitaamadhivaasayet, adhivinnaamapi vibhuh streenaantu samataamiyaat/Vivarnaam deenavadanaa deha samskaara varjitaa, pativrataa niraahaaraa shoshate proshite patou/ Mritam bhaktaarimaadaaya brahmanee vahni - maavishet, jeenantee chaityakta keshaa tapasaa shodhayedvipuh/ Sarvaavastaasu naareenaam na yuktam syadarakshanaam, tadevaanukramaat kaaryam pitru bhatru sutaabhidih/ Jaataah surakshitaayaa ye putra poutra prapoutrakaah, ye yajanti putruun yagnai mokshapraaptimahoryaih/ Mritaam taamagni - hotrena daahayedvidhipurvakam, daahayedavilambena bharyaanchaatra vrajet saa/ Iti Shri Vedavyaasoye Dharma shaastre striyadhikaaronaama dwiteeyodhyaayah/

Shame indeed on such maha paapinis darkened of the whole generation as disowned by the vamsha and existing aloof. Repetitive punah rajasvala vyavahaaras would terminate the vamsha nishkramana and tend to disqualify for dharmaathas, yagna karyas, suputra yoga, longevity and so on. Eventually repetitive remarriages too would perpetuate disasters. Further the sanctity of the Institution of Vivaahaas would soon fade out and so do the concepts of grihini- pativrata-samskaaraas- sukha santoshas -vamsha vriddhi getting sustained ever. A so called ‘brahmani’ would then carry the series of husbands to agni and attain widowhood or ‘punah mangalya’ yet again! In the trividha streetva of shaishava-youvana-vardhakya, the evel lasting axim of the responsibilities of a female as of father before wedding, husband in the youth and a son in varthakya gets negated! Thus Srishti would get jeopardised with the collapse of the Institution of Sacred Union of Streetva-Purushatva and of Wife and Husband, and the vital link of Pancha Bhutas of the Universe of ‘Prithivi - Aapas- Tejas- Vaayu and Aakaasha’ rolled by Paramaatma and Parama Shakti.

TRITEEYODHYAAYA

(Snaanaadi Vidhi Purva- Aahnika Kritya Bhojana Varnana)

Nityam naimittikam kaamyamiti karma tridhaa matam, trividham tacchha vakshyaami grihasthasya - dhaaryataam/ Yaaminyaah pashchime yaame tvaktanidro harim smaret, aalokya mangaladravyam karmaavashyakamaacharet/ Kritshoucho nishevyaagnim dantaan prakshaalya vaarinaa, snaatvopasya

dwijah sandhyaam devaadeeshchiva tarpayet/Veda vedaanga shaastraani Itihaasaani chaabyaset, adhyaapayecchha sacchhishyaan savipraamscha dwijottamah/ Alabdham praapyellabhvaa kshanamaatram samaapayet, samarthohi samarthena naaviginaatah kvachidvaset/Saritsarasi vaapodhu gartaprastravanaadishu, snaayeeta yaavadurdhulya pancha pindaani vaarinaa/Tirthaabhaavepya shaktaayaam vaa snaanaayaattoryah samaagklataih, grihaangana gatastatra yaavadambara peedanam/Snaanamabdairvatai kuryaat paavanaishchaapi maarjanam, mantrai praanaastrikaraamya souraischarkam vilokayet/

Karma or what all action is to be duty bound is stated as three types viz. Nitya-Naimittika-and Kaamya.. As one at the end of a night when a grihastha or a householder wakes up then follows Vishnu smarana, Dantadhaavanaadi Shoucha Kartavyaas, Sandhyopaasana, and Deva Puja. Brahmanas recite Veda Vedangas, Shastra, Itihaasa grandhaas and further enable shishyaas to teach and train thm too. Whatever material needs need to be acquired be then fulfilled and having thus contented one self the surplus be distributed to the dependents and further to the needy too. Then one needs to take 'vidhiyukta snaana' by memorising pancha pindaas at rivers-sarovaras-wells-kundaas-water streams. In case teerthaas are not readily present, the waters frim those sources be showered and later discard the vastra with a fresh one.

[Dharma Sindhu is quoted in this context of Brahma Muhurta as follows:

*Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhummim Praarthya Gavaadi Mangalaani Pashyet/ (One should rise from bed at Brahma Muhurta, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhudevi 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 Muhurta 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 vihatah 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 *Apohishthaa mayo bhuvah taanaurje tathaataana, Maheranaaya chakshasey yo vah shivatamorasah/ Tasya bhajaayatehanah Usiteerava Maatarah, Tasma aranga maamavah Yasyakshayaaya jinvatah/ Aapojanayata cha nah Om Bhurbhuvaassuvah/* 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 vidadhadvishasya 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 Aapahsshuddhantu 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 Triraachamana 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.] **Saana Vidhis**: While Praatah-Maadhyahnika-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 Kashthas 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 Snaanas. 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 Snaanas, there is a need for ‘Kamya Snaanas’ or those Snaanas readying for Karyas in the observance of Amavasya, Vyatipaata, Ratha Saptami, Kartika-Maagha Snaanaas and so on. Further, there are ‘Gouna Snaanaas’ such as the following: Mantra Snaana is in the context of reciting the Mantras like ‘Apohishtha’; 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 Snaanaas do bestow Shuddhi or purification but Shaddha Snaanaas 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 vise-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 Pavitaatma Maanavas who apply Tripundra Bhasma in the context of Shraaddhas, Yagnaas, Japaas, Homaas, Vaishwa Devaas, or Deva Pujaas are stated to the conquerers of Mrityu.]

Further stanzas of Vyasa Smriti as follows:

Tishthan sthivaa tu gaagatree tatah swaadhyayamaarabhet,ricaancha yajushaam saanmaanaamathar - vaangeerasaamapi/ Itihaasa puraanaanam vedopanishadaam dwijah, shaktyaa samyak pathennitya-malpamapuaasamaapanaat/ Sa yajina daana tapasaamakhilam phalamaapnuyaat, vedebhyonyatra santushtah sa viprah shudrataamiyaat, tasmaadaharaharvedam dwijodheeyaata vaangyatah/ Dharma

shaastretihaasaadi sarveshaam shaktitah pathet, krita swaadhyaayah prathamam tarpayecchhaata devataah/

Having duly secured ‘bahyaantara shuchi’ and visioning Surya Deva, Gayatri Japa be taken up settled well. This be followed by recitations of the stanzas of Rig-Yajur-Saama-Atharva Vedas and select Itihasa-Purana- Upanishads while performing praanaayaamaas, even for a while. Then yajna-daana-tapas be duly performed. Indeed, a Vedic Brahmana ignoring Vedaadhyana would take to other recitations would disqualify himself to a lower caste. It is therefore re-emphasised not to minimise vedaadhyana and swadhyaya is the gateway to satiate ‘deva samuhaas’ with certainty.

Jaانvaacchya dakshinam darbhah praagagrah sayavaistataih, purah kshiptaih karaa- graabhyaam nirgataih praagmukho dwujah, ekaikaanjalidaanena prakritisopaveetakah/Samaajaanu- dwayo brahmasutrahara udanmukhah, tiryagdarbhaischa vaamaagrairyaavastilavimishthah/ Ambhobhiruttara kshiptaaih kanishthaamulanirgatauh, dwaabhyaam daabhyaamanjalibhyaam manushaamstarpayettatah/ Dakshinaabhimukhah savyam jaانvaaccha dwigunaih kushaih, tailajalaishcha deshinyaa moola darbhaadvivih sutaih/ Dakshinaasopaveetah syaat kramenaangalibhistribhih,santarpayedviyapirtumscha pitruun swakaan/

Having settled the right knee on earth and holding the yagjopaveeta in the normal manner, the dwija is to vision Surya Deva in the east direction be seated, hold the kushaagraas with both hands and duly perform tarpana with yava mishrita tilaas with right palms as folded ‘anjalis’. Then having rested both the knees on earth, holding the yagjopaveeta as a necklace, keeping the face as of ‘uttara mukha’ the ‘kushaa mishrita tila tarpana with the kanishthaanguli muula with both anjalis. Resting the left knee being dakshina mukha, which the yagjopaveeta be worn in reverse order, double kushaas being used tilaanjalis from the right finger ends three anjalis meant for swarga vaasi pitru ganaas.

Maatru maataamahaamstadvitreeneevam hi tribhistribhih, maataa mahasya yepyanye gotrino daahavaar - jitaah, taaneekaanjalidaanena tapayecchha pruthak pruthak/ Asamskita prameetaa ye preta samskaara varjitaah, vastra nishpeedanaarambhobhisteshaamaapyaayanam bhavet/ Atha piteshu piteshu vastram nishpeedayecchha yah,niraashaah pitarastasya bhavani sura maanushih/ Payo darbhaswadhaakaara gotra naama tilair bhavet, sudattam tatpunasteshamekenaapi vrithaa vinaa/ Anyachittena yaddattam vidhivarjitam, anaasanistayenaapi tajjalam rudhiraayate/ Evam santa pitaah kaamaistarpa kaamstar - payanti cha/

Then three-three tilaa mishra jalaanjalis be executed in favor of mother- father’s mother and his grand mother be performed; be it known that father’s mother and his grand mother be certainly kept contented with single tilaanjalis. Those who died without samskaaraas and were not eligible with preta samskaaraas then then the karta should resort to ‘jala nishpeedana vastraas’ or removing waters from the vastraas. In case the karta would not discard the vastras with which the tilaanjalis were performed then the pitru devataas would not be contented indeed. The pitru maatru devtaas remain discontented without any one of the lapses viz. kusha-swadhaakaara-gotra naama-tila prayogas and usage of such waters are stated as wasteful. Further, jala tila prayogas without ‘vidhi prakaara chitta shuddhi’ too are to be declared wasted exercises. This indeed should be the procedure as to be executed since with neither appropriate aashana-chittha shuddhi- and nirneeta vidhis are of rudhira samaana karmas!

[Vishleshana on ‘Pitru Maatru Gana Tarpana Vidhi Samskaaraas’:

Divya Manusha tarpana: The revised procedure requires change of sitting postion to face the northern direction and wearing the Yagjopaveeta 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 yagnolpaveeta 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/ Mataamhah/ 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 Pitaamahim- gotram daam-Swadhaanamah tarpayaami (3); Maatuh Praptamahim-gotramdaam-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, teshaam aapyaayanaayaitat eayate salilam mayaa, Ye bandhavaa baandhavaascha yenya janmani baandhavaa, te triptimakhisaayaantu yaschaasmattobhi vaanchati/ Ye mey kuley lupta pindaah putra daara vivarjitaah, teshaam hi datthamakshayyam idamastu tilodakam, Aabrahmastamba paryantam Devarshi Pitru maanavaah, Trupyanu 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 preetaam na mama/ Om tat sat/ Om Shri Krishnaarpanamastu/ Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/*

Further stanzas of the Triteeyaadhyaaya

Brahma Vishnu Shivaaditya Mitra Varunamabhih, pujayellakshitairmantrokta Devataah/ Upasthaaya Ravai kaashthaam pujaitvaacha Devataah, Brahmaagneendroushadhee jeeach tilaanjali eva vishnunaamahataam hasaam/ Apaam yatteti satkaram namaskaaraih svanaaamabhih, kritvaa mukham samaalabhya snaanamvam samaacharet/ Tatah pravishya bhanvanamaavasatthye Hutaashane, Paavaka yagnaamscha charuro vidadhyaadvidhivad dwijah/ Anaahitaavasavyaagniraadaayannam ghritapluktam, shaakalena vidhaanena juhuyaalloukikenale/ Vyasyaabhir vahniteebhyascha samastaabhistatah param, shadbhirdevakritasyeti mantravidbharyathaakramam/

After the Pitru Devata Tarpana, the mantrokta puja to Brahma-Vishnu-Shiva-Aaditya-Mitra Varuna be executed by the dwijas. At the Suryodaya in the mornings and at Suryopasthaana in the evenings, the dwijas be active with Deva Pujas of Brahma-Agni-Indra-Aoushadhis- Jeevas besides samasta devataas by their respective names. Then on entering one's own household agni kaaryas be duly performed such as 'aavasavyas and paaka yagnaas' as per 'Rigveda Shaakala shaakhavidhana loukikaagni'. Pursuant to separate vyaahritis followed by relevant six mantras, aahutis be performed in th homa karya. .

Prajaapatyam svishtakritam hutvaivam dwaadashaahuteeh, Omkaarapurvh swaahaantastyaaagah svishtaa vidhaanatah/ Bhuvi darbhaan samaasteeyarya bali karma samaacharet, vishvebhyo devabhya iti sarvebhyo bhutebhya evacha/ Butaanaam pataye cheti namaskaarena shaastravit,dadhyaadvalitra yacchhagre pitrubhyscha swadhaa namah/Paatra nirnejanam vaari vaayavyaam disha nihkshipet, udadhrutya shodasha graasamaatramannam ghrotokshitam, idamannam manushyebhyo hantetyuktavaa samusrujet/Gotraa naama swadhaakaaraih pitrubhyaschaapi shaviktatah,shadabhyonnamanvaham dadyaat pitru yagna vidhaanatah, vedaaneenaam pathetknchadlapyam brahmamakhaaptaye/ Tato nyadannamaadaaya nirgatya bhavanaad bahih, kaakebyah shvapachebhyascha prakshiped graasamevacha/

In that manner 'Prajaapatya swishtakrit dwaadasha aahutis' be performed -initiated by omkaara to swaahaas. Thereafter, the shastra vettaas would spread out 'kushaas' and recite: 'Devebhyo namah, Sarvebhyo namah, bhutebhya pataye namah' three times as followed by reciting 'Pitrubhyah swadhaanamah'. Then the homa paatraas be cleaned up northwest side. Then ghrita graasaas of sixteen times state " 'idamannam manushyah'. Similarly six aahutis be released- three for pita-pitaamaha- and pra pitaamah and similarly three more for Maatrupaksha viz. Mataamaha-Pramaataamaha and Prapramaataamaha gotra-naama wise ending up with swadhaanamah; thus the pitruyagna -dainandin bhojana. There after some food is offered outside the house in favor of crows and chandaalaas.

[Dharma Sindhu prescribes Balihaara as also Bhuta-Pitru Manushya Yagnaas as follows:

Bali Harana: Out of the remainder 'Anna Bhaga', a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaahaa Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyaha, Vaastu Devataabhyaha/* Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebyah*; to *Yama purushebyah* towards Sky on the Southern side; *Varuna Purushebyah* to the Eastern side; *Soma Purushebyah* on northern side; and *Brahmaney, Brahma Purushebyah, VishwebhyoDevebhyah Sarvebhyo Devebhyah, Divaachaa –ribhyah/Like wise Saayamkaala Vaishva Deva Bali harana too be performed.*

Bhuta Yagna: The third part of the Anna Bhaga is offered with 'Praacheenaa veeti' addressed to Yama uttering *Swadhaa Pitrubhyah* and on the Southern side *Pitruhya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali/* (Before the Bali daana none in the family should consume food , nor one should perform Bali by him self). **Pitru Yagna:** After the Bali daana, the Karta should have the homefront done up with Jala

Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham/* (May the Pindas kept on Bhumi in Indra-Yama-Nirruiti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’ and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. **Manushya Yagna:** The Karta should apportion one ‘Atithi bhojana’ or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama/* This might be given away to mendicants.]

Further stanzas of the Triteeya Adhyaaya continued as follows:

Upavishya grihdwaari tishthet yaavan muhurtakam, aprabhuktotithim lipsurbhavishuddhhah prateekshkah/ Aagatam duratah shaantam bhoktru kaamamakinchanam, drushtvaa sammukhamabhyetya satkritya prashrayaarchanaiah/ Paada dhaavana sammaanaabhyhanjan aadibhircchitah, tridivam praapayestadyo yagnasyaabhyadhikotithih/ Kaalaagatotiithi drushta vedapaaro grihaagatah dvaavtoupujitoupujitou swargam nayatodhastva pujitoupujitou/ Vivaahyaasnaatakkshamaabhrudaachaarya sahrudadwijah, atharyaa bhavant dharmena prativarsham grihaagataah/ Grihaagataaya satkritya shrotriyaaya yathaa vithi, bhaktyopa kalpayadekam maha bhaagam visarjatet/ Visarjayed grihino bhishaam satkritaam bhikshukorhati, svaadvaannamashnannaswaadu dadad gacchhatyadhogatim/ Bhojayed guruhino bhikshaam satkritaam bhikshukorhati, svaadvaannamashnannaswaadu dadad gacchhatyadhogatim/ Gabhinyaatura bhrutyeshu baala vridhhaturaadishu, bubhrishiteshu bhrunjaano grihastoshnaati kilbisham/

Without hastening to take food, the householder would have to wait for a muhurta’s time. The expectation would be that a well deserving and peaceful guest might arrive. In case a guest might so arrive, then the host must at once welcome him with courtesy, arrange for his paada prakshaalana, sanmaana, and so on and such a gesture is as good as performing an yajna kaarya. Bhojana samaya vedaparangata’s atithya assures swarga prapti while rejecting him would certainly end up in ‘athogati’. A son in law, a snaataka, a king, acharya, well wisher and ritvik who make rare visits are indeed well deserving of dharmarthas and of bhojanaadi satkaaraas always. Atithis like close relatives, maternal/ paternal uncles do most certainly deserve ‘samupaagatam’ or warm send off. Grihastaas no doubt deserve sukha bhojana, and bhikshus too do equally deserve similar treatment as well since differential treatment would drag the host down under. Gabhini strees, rogis, servants, children, the aged, diseased be personally treated with food and courtesy is stated to uproot sinfulness. Even low class, sinful, ever evil tongued, cruel, stealing minded, mataa pitaa drohis, just released prisoners, hunters of pashu pakshis, ever arrogant and self centered ones, vrata bhrashta naastikaas, durvysana patitaas, bhrashtaachaaraas too be eligible for taking food.

[Vishleshna on Sarva Saadhaarana Bhojana vide Dharma Sindhu’

The best way of taking Bhojana is to use a golden or silveren plate failing which a plate of stitched mango leaves. If it is a brass or broze or any other metal plates, then theu would be of restrictive usage to a specific person only. Then, *Taamboolaabhyhanjanam chaiva Kaamsya paatreya cha bhojanam, Yatischa Brahma chaari cha vidhavaa cha vivarjatet/* (Sanyaasis, Brahmacharis and widows are forbidden to take oil baths, betel leaves and Kamsya Patra bhojana. *Kadali Kutaja Madhu Jambu Panasaamra champakodumbara patraani shastaani/* Banana leaves, or of Kutaja, Mahuva, Jaambu, Panasa, Mango, Champaka or Aoudumbara leaves are recommended to take bhojana. But Arka, Ashvattha or Peepul, and Vata vriksha leaves are forbidden as ‘Bhojana Patraas’. The Kartha should first perform Pancha Yagnas, pick up the ‘seshaghitanna’ from the Bhojana Paatra, serve it with his right hand wearing a knotless

pavitra, stating *Om Bhur -bhuvaswaha tat savitur varenyam bhargo Devasya dheemahi*, does the ‘abhimantrana’ and *Satyamtwartena parishimchaami/* (in the nights *Rutamwa satyena parishimchami*); after doing the ‘parishena’, state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/*, offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaaya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposhana’ stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaha* and the sixth word *Om Brahmaney swaha/* The Karta should not touch the Jala Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’. After the Bhojana the Karta drinks half mouthful of water and with the rest of it in hand encircles the plate in reverse direction stating *Amritaabhidhaanamasi/*; drops the Pavitra on the ground, remembers the IshtaDevata, does ‘mukha marjana’ sixteen times and finally two Achamanas outside the Bhojanma Griha. Without doing Achamana, one should not go for ablutions. One should not have his bhojana without serving the old members of the family and also to young children. One should not drink water from his or her ‘Anjali’ or folded palms. Excepting at the time of Vivaha, the Karta and his wife are not to take food together. Food consumption should not be done seated with extended legs. Never eat in a ‘Pankti’ or line in which known bad characters. Never resort to eating in an empty house or Agni Griha or a Temple’s interior. Never eat in the Sandhya times or midnight or without wearing ‘yagnopa -veeta’ or with left hand. While eating, the order of eats should be sweets first, savouries in the middle and liquids in between hard and fried items. *Sarvam sasesha mashnee yaannissesham Ghritaapaayasam/* ie. Ghrita Paayasa should be consumed in full without leaving even small quantity. Milk, Curd and Honey must be consumed daily. Such items are to be consumed only at lunch or dinner but not in between. *Arkaparva dwaye raatrou Chaturdashyashta- meedivaa, Ekadashyamahoraatram bhuktwaa chandraayanam charet/* (One should not take food on the nights of Sundays and ‘Purnimaavaasyaas’ as also during the day time on Chaturdashi and Ashtami; on Ekadashis however one should observe full fasting by day and night too). *Yastu paani taley bhunktey yascha phukkaara samyutam, Prasrutaanguli -bhiryaschatasya go maamsavachaata/* (One should not eat food by picking it up by hand or straight from the storage vessel while doing ‘phootkaara’ or with stretched fingers; such eating is considered as that of cow meat). *Naajeerney bhojanam krutwaatkuryaannaati bubhukshitah, naardraavaasaa naardra shiraa napaadaa ropitey -karey/* (Never eat while in indigestion, nor without hunger, never too with wet clothes nor wet head; never also eat while keeping hand on the feet. *Nocchishto ghritamaada -yyaanna padaa bhajanam sprushet/* (Do not pick up Ghritha Patra one self while in the process of eating, nor move the Bhojana Patraas by feet). Do not perform ‘Auoposhana’ in a Pankti while other Brahmanas are still eating; whosoever either does so or leaves away ignoring others still eating is forbidden since the one who leaves and another who continues to eat are both blemishable. *Lavanam vyanjanmam chaibva Ghritam Tailam tathaivacha, Lehyam peyam cha vividham hastadattam na bhakshayet/* (One should not serve by one’s hand items such as Salt, Pickles, Ghee, Oils, Liquids nor one should accept and consume the same). *Taamrey gavyam Kaamsey Naarikelekshu rasou sagudam daandha saguda maadrakam cha Madyasamam/* (Cow milk served in copper vessels and Sugarcane juice in bronze vessels, jaggery mixed curd or jaggery mixed ‘Adrak’ or ginger are worse than Madya or intoxicants. *Udakyamapi 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 Lissan 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 mupatishtthatu/* Also *Aachantopya shuchistaavadyaavat paatra manuddhrutam, Uddhrutepya shuchistaavannomrujjutey Mahi/* (It is stated that till such time ‘Shuddaachamana’ is done, Bhojana Paatraas are removed for cleaning and Bhumi is cleaned up with cow dung water, the ‘Karya krama’ of Bhojana is not stated to have concluded finally). *Parnasya -agraan cha moolamcha siraamchaiva viseshatah, Churna parnam varjyayitwaa taambulam khadayedbudhah/* (While eating the Tamboola or betel leaves as the finale of the Bhojana, the Bhojana Karta is advised to remove the mid- leaf tenders and consume without ‘churna’ to enable good digestion of the food consumed.)

Further stanzas of Triteeyodhya continues

After bhojana, the conclusion would be: 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, Ardhipanamudakam dattam akshayyamupatishtti/ Abhukshaannam namaskaarairbhuvu dadhyaad balitrayam, Bhgupataye Bhuvah Bhutaanaam pataye tathaa/ Apah praashya tatah pashchaat panchapranaahutoh kramaat, swaahaakaarena juhyuyaccheshamadyathaa sukham/ Ananyachittou bhunjeet vaagmatonnamakutsayan, aatrupterannamashneeyaadkshunnaam paatramrutsrujet/ Ucchhishtamannamudhrutya graasmekam bhuvi kshipaat, aachaantah saadhusangena siddhidyapathanena cha, vrittavridhdhakathaabhishcha doshaahamatibaahayet/Saayam sandhyaamupaaseet hutvaagni bhrutyasamyutah, aaposhana kriyaa purvamashneyaadanvahan dwijah/ Saayamapyatithih puujyo homakaalaagatoshinam, shraddha yaa shaktito nityam Shrutam hanyaadapujitah/ Naatitrupta upasruthya prakshaalya charano shuchih, apratyaguttaraashiraah shayot shayane shubhe/ Shaktimaanuchite kaalee snaanam sandhyaam na haapayet, brahmo muhurtam chotyaya chintayedvitamaatmanah, Shaktimaan matimaan nityam vratametata samaacharet/Iti Vedavyaasoye dharmashastre grihastaahniko naama triteeyodhyaayah/*

Performing namaskara and jala prokshana, initiate the mantra: Om Bhutapataye namah, om Bhuvah pataye namah, om Bhutaanaam pataye namah and place ‘tri balis’ on the earth accordingly. Then perform ‘aachamana’ and perform pancha praanaahutis viz. Om Praanaaya swaaha-Om Apaayaaya swaah- Om Udaanaaya swaha, Om Samaanaaya swaah, Om Vyaanaaya Swaah and initiate sukha bhojana. The bhojana be with concentration, silence and without criticising the taste, and till contentment with no wastage at all as what ever is served. At the end of the bhojana, the small rejects of the bhojana be segregated to a corner. Then perform aachamana in reverse to conclude. Thereafter would follow sajjana sanga-uttama vidyaa pathana and shravana. By the Suryastama, along with parivaarajanaas agni havana-sandhopaasana and saayam bhojana. Atithi satkaara would follow. After due rest and exchange of views, night sleep by avoiding utara dishaa sukha nidra. Shaktimaan grihasta should reject alasa buddhi and at the Brahma Muhurta get ready for the kartavyaas.

CHATURDHODHYAAYA

Grihataashrama prashamshaa purvaka teertha dharma varnana

Atha grihastaashrama prashamsaa purvaka teerthadharma varnanam, aashrame yaani punyaani mokshadharmaashritaanicha/(Following is the Vyasa's 'shastra dharma saara sangraha' seeking to depict 'chatur varnaashrama dharmaas' for one's own liberation.

Grihashramaat paro dharmo naasti naasti punah punah, sarva tritha phalam tasya yathoktam yastu paalayat/ This might be asserted again and again, that no dharma other than grihastaashrama dharma would be far superior. Th follows that dharma would reap the fruits of 'sarva teertha darshana phala'.

Guru bhakto bhritya posho dayaavaananasuuyakah, nithya jaapo cha homocha satha vaadee jitendriyah/ svadaare yasya santoshah paraadaara nivartanam, apavaadopi no yasya tasya teertha phalam grihe/ Those who venerate the elders, provide succor to several needy ones, who are ever merciful, nitya gayatri vratas, nithya homa -agni karya kartas, satyavaadis, jitendriyas or whose who could maintain self composure by way of controlling excessive desires, anger, narrowmindedness, facinations, arrogance and mean mindedness, besides being contented with one's own wife with no feelings for other sex, are stated to be truly admirable reaping the sweet fruits of sarva tirtha darshana bhagya too.

Para daaraan paradravyam harate yo dine dine, sarva tirthaabhishhekeena paapaam tasya na nashyasti/ Those who seek and ever desire for opportunities for illicit money and women by even remote thoughts, much less of such actions, remain ineligible of 'samasta tirtha yatraas' and related praiseworthy deeds too get nullified.

Guheshu savaneeyeshu sarvatirtha phalam tatath, annadasya trayo bhaagaah karthaa bhaagena lipyate/ In those reputed households where 'soma- savana- and such yagjna karyas' are executed regularly, the 'sarva tirtha yatraa phala' gets automatically hastened to arrive. Be it clarified however that such house holds which readily resort to anna daana and other kinds of charities reap three fourths of the sarva tirtha phala and the karma karyas of the households of the one fourth thereof.

Prathi shrayam paada shoucham brahmanaancha tarpanam, na paapam sampruto shottasya balim bhikshaam dadaati ya ha/ To those who provide shelter to sad-brahmanas, resort to their 'paada prakshalanaas', provide good and sumptuous food, make them feel at home, and such offer ideal 'atithi satkaaraas', sinfulness runs away from them ever.

Paadodakam paada dhritam deepamannam pratishrayam, yo dadaati braahmanebhyo nopasarpati tam Yamah/ Those who venerate brahmanaas by 'paada prakshaalana' with clean and scented water, offer neeraajanaas to the feet, bestow sumptuous food and rest, even Yama deva would never reach such dharmaatmaas.

Vipra padodakaviklinnaa yaavatthisthati medinee, taavat pushkara paatreshu pibanti pitaromritam/ As long as earth is washed with sad-brahmana's 'paada prakshaalana, till then pitru devataas would be able to enjoy the drink of amrita.

Yatphalam kapilaa daane kaartikyaam jyeshtha pushkare, tat phalam rishayah shreshthaa vipraanaam paada shouchane/ Jyeshtha Rishi ganaas! Be it known that the fruits of 'kapila godaana' on Karthika Purnima at jyeshtha pushkara naama tirtha are similar to vipra paada prakshaalanaas!

Swaagatenaagnayah preetaa aasanena shatakratuh, pitarah paadashochena annaadyena prajaapatih/ As and when a 'sad-brahmana' is welcomed to one's house, then the agni in that home becomes contented, providing 'aasana' to him then Indra would feel happy, his paada prakshaalana yields the contentment of pitru devatas, and providing excellent bhojana makes Prajapati himself.

Maataa pitroh param teertham ganga gaavo visheshatah, brahmanaat praramam teertham na bhutam nabhavishyati/ Indeed sacred ganga and mother cow are stated as being superior to one's own mother and father; yet far more significant and hallowed is a 'sad-brahmana' now and for ever!

Indriyaani vasheekrutya griha eva vasennaarah, tatra tasya kurukshetram naimisham pushkaraanicha/ Once a person of 'indriya nigraha' or of extreme self restraint might as well stay home and need not have to undertake tirtha yatraas to kurukshetra, naimishaaranya, or pushkara and such punya kshetras at all!

Gangaadwaaramcha kedaaram sannihiti tathaiva cha, etaani sarva tirthaani kritaa papaaih prmuchyate/ Seated at one's home with the utmost self restraint and with stability of mind duly and dutifully performing the best possible 'sat-kaaryaas' yields even more significant 'punyam' or virtuous contentment than the visits of Gangaadwaara/ Haridwaara, Kedarnath and such tirthas for 'paapa vimukti!'

*Varnanaamaashramaanaam cha chaturvarnasya bho dwijaah, daana dharma pravakshyaami yathaa Vyaasena bhaashitam/*Vyaasa addressing dwijas states: hey dwijaas: I would like to underline the 'chatur varnaashtrama vyavastha' and 'daana dharma'. This precisely what I seek to stress all about.

*Yadyadaati vishishtebhyo yacchhaashnaati dine dine,taccha vittamaham manye shesham kasyaabhirakshati/*It is only those kinds of specified monetary resources which are utilised for the purposes of charity to the needy yet such resources after meeting one's own family requirements kept as deposits are of little avail.

Yadyadaati yadshnaati tadeva dhanino dhanam, anye mritasya kreedanti daarairapi dhanairapi/ Only that kind of 'sampada' with which one's family requirements are fully met with and charities are given away is known as the genuine wealth. Indeed of what avail is the surplus fund after the person concerned is dead which is merely unutilised but for the luxuries of the family *but not for their sustenance!*

Kim dhanena karishyanti dehinopi gataayushah, yadvardiyutum icchhantacchhareeramavashvatam/ Of what avail of the money of the aged as death gets round the corner and hence 'dhana sanchaya' is meaningless.

Ashaashvataani gaatraani vibhavo naiva shashvatah, nityam sannihito mrityuh kartavyo dharma sangraha/ The truism is that human body is transcient and equally so the fortunes. Death is a certainty and thus 'dhana sangraha' is evidently paramount to 'dharma sangraha'.

*Yadi naama na dharmaya na kaamaaya na keertaye, yatparityajya gantavyam taddhanam kim nadeeyate/*Being fully aware that 'dhana' would not yield 'dharma' nor these too would yield fulfillment of all material desires and permanent 'keerti' anyway especially as life is transcient, then why not give away 'dhana' as 'daana'!

*Jeevanti jeevito yasya vipraa mitraani baandhavaah, jeevitam saphalam tasya aatmaartham ko na jeevati/*Indeed it is that life and that kind of living which brahmanas, mitraas, baandhavaas seek to secure which is of 'saarthakata' or of truly purposeful and ever fruitful!

Pashavopi hi jeevanti kevalaatmodarambharaah, kim kaayeena suguptena balinaa chirajeevanaa/ Animals would essentially aim to fill in their stomachs and appease their hunger. Of which purpose else that human body and life is worthy excepting one's own sustenance, body upkeep and living with neither purpose nor use for others!

*Graasaadardhamapi graasamarthibhyah kim na deeyate, icchhaanuropo vibhavah kadaa kasya bhavishyati/*If one fistful food is to be offered to a person, why not half of that fistful food be offered to another person too! The donor might decide as to who of the two might deserve better!

*Adaataa purushasyatyaagi dhanam samtyajya gacchhati, daataaraam kripanam manye mritopyartham na muchyati/*He who does not offer 'daanaa' at all is termed as a 'tyaagi' since he leaves the wealth while dying in this world itself. Contrarily, he who performs charity is better called a 'kripana' or tight fisted inasmuch as even after death would be clinging to that truthful wealth!

*Praananaashastu karyavyo yah karavyo na so mritah, akritarthastu yo mrityu praaptah khara samohi sah/*The truism is that one has to leave one's 'praana' any way, but the person once dead having performed daana dharmas is stated as a 'kritaarthah' since he or she would die never being a 'chiranjeevi'. Contrarily the departed one is better called a donkey!

*Anaahuteshu yaddhattam yacchha dattamayaachitam, bhavishyati yugasyaantasyaanto na bhavishyati/*That person who is called away from one's existence as having given away 'daana karyas' or

otherwise, stock taking is accounted by the Supreme by the end of each yugaantara. But the magificence of daana dharmas is everlasting ever.

Mritavatsaa yadhaa goushcha trishnaalobhena duhyate, parasparasya daanaani lokayatraya na dharmatah/Just as a mother cow cries out for the sake of its dead 'vatsa' due to hunger and thirst, in the same manner charity when given in a natural way as for loka yatra but not for the sake of dharma. In other words, what ever is done by a mother to a child is normal and not construed as a charity act of dharma.

Adrushte chaashubhe daanam bhoktaa chaiva na drushyate, punaraagamanam naasti tatra daanamam anantakam/Daana dharmas given away to counter inauspiciousness are not truly motivated; it is only the 'nishkaama daana' that is valid as only such charities are genuine with no expectations in return.

Maataa pitrushu yahadyaad bhratrushu shvashureshucha, jaayaapatyeshu yadyadyaat sonantah swargasankramah/ What ever daana karyas are accorded to one's mother and father, to brothers or son-in-laws, wives and children are stated as eternal steps to swarga.

Pituh shatagunam daanaam sahasram maaturuchyate, bhaaginyaam shata sahasram sodare dattamakshayam/Charities to one's father is of the worth of hundred units, to one's mother is thousand folded, to one's sister is of a lakh units, and to one's own brother is of 'akshaya phala' indeed!

Ahanyahani daatavyaam braahmanebhyo muneeshvaraah, aagamishyati yat paatram tatpaatram taarayishyati/Hey Munishwaro! Sadbrahmanaas deserve 'daanaas' each and every day; that 'daana paatra' not only is well deserved but also reaches to higher lokas most certainly. .

Kinchidvedamayam paatram kinchidpaatram tapomayam, paaraanaamuttamam paatram shudraannam yasya nodare/As some 'paatraas' or containers are 'veda-jnaana mayam' or surfiety with knowledge of scriptures, while other containers are saturated with 'tapas' and of intensive Introspection about the Unknown. Of such varied containers that a blessed human being carries with is never ever such as to carry that kind of food which naked material tastes of low class human beings.

Yasyachiva gruhe murkho doore chaapi gunaanvitah, gunaanvitaaya daatavyam naasti muurkhe vyatikramah/Of the two kinds of households of a 'moorkha brahmana' and a 'gunavaan brahmana', a person of maturity and good conduct would certainly need to avoid the moorkha brahmana no doubt and that type of avoidance is certainly not of the infringement of the principles of dharma.

Devadravya vinaashena brahmasvahanena cha, kulaanyaaya kulataam yaanti brahmanaatikramanena cha/Those selfish humans who resort to stealing the 'Deva dhana' or the deeds meant for 'daiva kaaryaas' or of 'brahmana dhana' or even 'brahmana tiraskaara' are indeed dragged down to the ladder of the 'varnaashrama' and are cursed by their own Destiny!

Brahmanaatikramo naasti vipro vipre vedavivarjate, jvalantamagnimristujya na hi bhasmaani hyuyate/ Any brahmana by birth only but not fit to be a brahmana by practice is readily discardworthy, since there is a clear distinction of 'prajjvalaagni' vis a vis mere ash indeed!

Sannikrushtamadheeyanam brahmanam yovyatikramet, bhojanechiva daane cha hanyaatri purusham kulam/Those who resort to 'avahelana' or make fun of the 'shrotriya vedapaathi brahmana panditaas' especially in the matters of 'bhojana and daana vidhis' would attract their 'kula vinaashana' for three successive generations!

Mayaa kaashthamayo hasto yathaa charma mayo mrigah, yascha vipromadheeyaanaanastrayaste naama dharkaah/A brahmana who is not used to 'veda pathana' is not a genuine brahmana, just an elephant made of a wooden piece is an elephant, a deer skin is not to be confused as a deer!

Graamasthaanam yathaa shunyam yathaa kripashcha nijalah, yascha vipronadheeyaanstra yaste naama dharakaah/The truism is that if a person never born and belonging to a specific place is not a person or if a well of water has no water is not a well, similarly a brahmana without veda pathana is no brahmana!

*Brahmaneshu cha yaddattham yaccha vaishvaanare hutam, taddhanam dhanamaakhyaatam dhanam shesham nirardhakam/*Whatever wealth that a person earns as given away by way of charity to deserving viprajanas is like the agni utilised in ‘havans’ and the rest of wealth is a mere waste in life.

*Samamabrahmane daanam dwigunam braahmana bruve, sahasrasgunamaachaaryam hyaanantam vedapaarage/*Charities given to ‘abrahmanaas’ are stated to be of ordinary significance; those daanaas given to those who claim to be ‘brahmanaas’ merely by birth might be somewhat better. But the charities to ‘aachaarya veda panditas’ are assuredly of thousand times more. But, daanaas to ‘vedaparanga brahmanottamaas’ is stated as of ‘ananta phala’.

*Brahma beeja samutpanno mantra samsaara varjitah, jaatimaatropajeevee cha sabhaved brahmanah samah/*That brahmana born merely as of ‘beeja maatrotpanna’ or merely born out of semen is no brahmana, yet with ‘samskaaraas’, varnaashrama vidhis of brahmacharya-sandhya vandanaa and the relevant agni kaaryaas, are the real brahmanas. 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, Agrayana, Chaturmaasya, nirudha, pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vaajapeya, Atiraatra and Aapteya: all these totalling forty!

*Garbhadaanaadibhirmantrair vedopanayanena cha, naadhyaapayati naadheete sa bhaved brahmanabruvah/*Mantra yuta garbhaanaanaadis besides vedapathana and agni karyas under the tutelage of a guru is the true brahmana.

*Agnihotri tapasvi cha vedamadhyapayecchha yah, sankalpam sarahasyancha chaaturmaasyaistayeva cha, sankalpam sa rehasyancha tamaachaaryam prachakshate/*Achaarya is truly he who himself an agnihotri, tapasvi, and he who knows and is capable of teaching kalpaas and aaranyaadi upanishads and their ‘goodha jnaana’ besides able to enable veda pathana!

*Ishtibhih pashubandhescha chaaturmaasyaistayaivacha, agnishtomaadibhiryagnaiyena cheshtam saishtavaan/*It is that true guru who realises and teaches the nuances and hidden meanings of pashu bandha-chaturmaasya and such ishti karyaas, agnishtomaadi yajnaas and enable the shishya to guide the yajana as indeed the true Ishtavaan!

Meemamsate cha yo Vedaan Shadbhirangaih savitsaraihi, Itihaasa Puraanaani sa bhavedpaaragah/ (It is he who is described as the Veda Pararaga who besides Veda Jnaana is also versatile in the Six Vedangas of Siksha, Vyakarana, Nirukta, Chhanda, Jyotisha and Kalpa as also Meemaamsa; he should also have the knowledge of Puranas and Itihasa)

Brahmanah sa bhaveccheva Devaanaamapi Daivatam, Prakshanchaiva lokasya Brahmatejo hi kaaranam/ (Such a Brahmana is indeed a Deva Deva or the evidence of, and reason for, Brahma teja in the universe).

Brahmanasya mukham kshetram nishkarkaramakuntakam, Vaapayetatra beejaani saa krushih saarvakaamiki/(Brahmana’s bright face is like a pebble free and thornfree agricultural field in which human beings themselves are the seeds to be sown and the resultant crops are like the various desires fulfilled by them)

Sukshetre vaapayedbeejam supatre daapayedwanam, Sukshetre cha Supatre cha kshiptam naiva vidhshyati/ (The seeds must be sown in ideal and fertile fields only and in such fields the seeds or various forms of yields or prosperity emerge)

Vidya vinaya sampanne Brahmane guruhamaagate, Kreedanyoshadhayah sarvaa yaasyaamah paramaam gatim/(It is only in the households of Brahmanas that Vidya and Vinaya or knowledge and discipline

could thrive and by the entry of oushadhis or anna / food would become playful and lead to total fulfillment)

Nashtashoucha vrata- bhrashthe vipre veda vivarjite Deeyamaanam rudayatyanam bhayaadhvai duyshkrutam krutam/ (Those Brahmanas who are ‘apavitraas’ or of unclean physiques and characteristics, who are of depravity and meanness, who are Vedaheens and least enlightened are prone to fear, sadism and timidity).

Vedapurna mukham vipram subhuktamapi bhojayet, na cha murkham niraaharam shaddraatra mupavaasinam/ (A Veda Brahmana only richly deserves fulfillment of food, instead of feeding a ‘murkha’ or an idiot who starves even for six nights!)

Yasya gehe sadaashnanti havyaani tridivoukasah, Kavyaani chaiva Pitarah kimbhutamadhikam tatah/ (Who else is called an ideal Brahmana in whose house ‘Devata havya shesha’ and ‘Pitru kavya shesha’ are eaten!)

Vedalaangala krushteshu dwija shreshtheshu satu cha, Yatpuraa patitam beejam tasyaiaah sasyasampadah/ (During the days of yore, the seeds that Brahmana ‘Sajjanaas’ of virtue sowed by the ‘veda swarupa hala’ or tillers of Vedic features yielded ‘sasya sampada’ or the opulence of rich crops)

Shateshu jaayate shutrah sahasreshu cha panditah, Vaktaa shata sahasreshu daataa bhavati vaa na vaa/ (It is probable that among hundreds of persons, there might be a valiant and intrepid person born, among thousands there might be a Vidwan Pandita, among lakh of them an orator of fame, but nobody knows as to how many of persons that a ‘Daata’ (donor) or one with the great qualities of munificence and selflessness might emerge!)

Na raney vjayahacchuroh adhyanaanna chapanditah, Na vaktaa vaakpatutvena na daataa chaartha daanata/ (By winning a battle one does to become a hero of all battles, a Shastri who teaches Shastras can become a Vidwan of all Vidyads, a person with facility of expression cannot be acclaimed as a great orator cannot, but he who sincerely and selflessly donates with respect and in humility is indeed designated as a data!)

Indriyaanaam jaye shuro, Dharmacharita panditah, Hitapriyoktibhir vaktaa daataa sammama daanatah/ (A person who possesses physical and mental control is a truly gallant hero, a meticulous practitioner of Dharma or Virtue is a genuine Vidwan, a soft spoken convincer in arguments and persuader of proactive actions is a real Orator, and he who donates as per the receiver’s needs and necessities with respect and politeness without seeking a return is an authentic data!).

Yadye kapatam krutyaam vishamam dadaatisnehaadbhaadwaa vaarthahetoh, Vedeshu drushtam Rishibhiscgaha geeta tad brahmahatyaam Muniyo vadanti/ (Any charity given out of compulsions of money returns, or fear, or publicity and providing Brahmanas excellent bhojana by way of ‘saha pankti’ or with equal status is as motivated as committing ‘Brahma hatya’ as stated in Vedas and amplified by Rishis!)

Upare vaapitam beejam bhinnabhaandeshu goduham, Hutam bhasmaani havyancha murkham daanamashaswatam/ (The seeds sown on the top layer of soil, collecting milk from a cow’s udder into a broken vessel, the ‘ahutis’ or ghee homas offered to the ashes of the agni kunda, are as wasteful as giving ‘daana’ to a ‘Murkha’)

Amritam Brahmaanenna daridram Kshatriyasa ha, Vaishaannenena heentwa heenajaatenna narakam vrajet/ (The bhojana served by a Brahmana is like Amrita, that which is served by Kshatriyas leads to daridrata or poverty, the food served by Vaishyas leads to meanness, and that served by the low class is as bad as ‘naraka prapti’)

Pankti bhedi vrithaa paaki nityam Brahmana nindakah, Adeshi Veda vikrataa panchaite Brahma ghaatakaah/ (Those who maintain distinct sections of the guests in their homes as per richness or commonality, who cook for one’s own bhojana without sharing with others, who are habitual offenders of

Brahmanas, who seels to boss over for no reason, who sell Veda Scriptures for money, and teach Vedas or Scriptures for monetary considerations are to be called as the Five ill-famed Brahma Hatyaaris)

Idam Vyaasa matam nitya madhyatvam prayatnatah, Etadyuktaacharavatam patanam naiva vidyate/
(This theory propounded by Vyaasa Maharshi should be always read and understood properly. Those who follow these precepts would never ever be downgraded in their lives!)

[Vishleshana on Prominent Tirthas in Bharata Desha vide Padma Purana a follows

The entire Bharata Varsha is laced with several Tirthas, mostly to cater to the devotional feelings of persons at Places situated nearby as also to attract quite a few devotees from far off Places depending on the intensity of their Bhakti and the pull of such Tirthas owing to their reputation. Tirthas are the abodes of Rishis. It is strongly believed that Devas made frequent expeditions and Lord Brahma stayed there for long duratons. In fact, only those whose physical abilities are in order, or are disciplined, non-egoistic, performers of Vratas, truthful, determined and highly devotional would reap maximum advantage rather than the run of the mill crowds without aim or purpose. For example, those visiting Pushkara Tirtha ought to observe a strict regimen of Snaana-Deva Puja-Pitra Shraaddha-Agni Karyas- Daana- Dhyana-Tapsya and total dedication, and then only the real fruits are reaped, including transfers to Brahma Loka! Casual visits to the Tirtha are of academic interest to merely publicise that they have too registered a trip! Any marginal return of Tirtha Visits of informal nature is peripheral. It is said that the best route to Tirthaas is to commence the Yatra from Jambu Marg, observe single meal for five nights and worship Bhagavan Vishnu with austerity. From Jambu Marg to Tundulikashram to Agastyashram where three nights are to be spent fasting and performing Deva Puja and Pitra Puja which would give Agnishtom Yagna Phala. Further on visit Kanyashram Tirtha for worshipping Devi Lakshmi and proceed to Yayati Patana Sthan and perform 'Parikrama'; this entire package would bestow the fruit of executing Ashvamedha Yagna. Continuing the austerity of moderate food, one should carry on visiting Mahaakala Tirtha at Ujjain, to worship Mahaa Kala Linga by 'Abhisheka' with milk followed by the sacred Snaana at Koti Tirtha. There after one should continue the Yatra at Umapati Tirtha at Bhadravati Sthaan. The worship at these Tirthas would fetch the Punya of Godaan and joining Shivaganas. Deva Puja and Pitru Tarpan at Holy Narmada provide the fruits of Agnishtoma Yagna and automatic demolisher of sins. It is said that even the vision of Narmada River is as good as snaanas at Sarasvati and Yamuna for seven days each and a mere 'sparsha' (touch) of Ganga River. Narmada is said to be a highly Sacred River in Three Lokas, where Devatas, Asuras, Gandharvas, Rishis and others attain siddhis by performing Tapasya on its banks. Sage Narada told Yudhihtara of Pandavas that after taking 'Vidhivat' (formal) snaana in Narmada and spending even one night's stay on its banks would demolish hundred 'peedas' or serious impediments of severe nature. Those who perform formal 'Pinda daan' with Veda Mantras at 'Janeswar Tirtha' would satisfy Pitras till 'Maha Pralaya Kaal'. On the four sides of 'Amarakanta Parvata' are set up Koti Rudras; if a devotee were to take a sacred 'Snanaa' (Bathing) and worship with flowers and chandana to as many Rudra Lingas as possible, the Koti Rudra Bhagavan would be extremely pleased most certainly and without doubt. On the western side of the Amarakanta Mountain, there is a Presence of Bhagavan Maheswara and worship of this Idol would provide salvation to seven previous generations! In fact, there are some sixty crore and sixty lakh Tirthas around all the four sides of Amarakanta Mountain and those who stay there for good time by observing Brahmacharya with full control of Indriyas devoid of violence and falsity would indeed be blessed by Maha Deva. River Kapila in the Southern part of the Mountain, is highly sacred and propitious and worship of innumerable Tirthas around fetch funds of Punya; River Vishalyakarana is another holy entity which tears down sins instantly and wrecks all traces of unhappiness in life! Snaana-Dhyana-Puja-Tarpana-Shraaddha-Daana- Dakshina at the time of Surya Grahana or Chandra Grahana (Solar / Lunar Eclipses) at Narmada or Kapila / Vishalyakarana would bestow ten-time more of Punya along with Pundareeka Yagna Phal. Finally, Snaana- worship at Jwaleswara Maha Deva Temple provides

Swarga and death at this Tirtha would free the soul from the cycle of births and deaths! The Narmada-Kaveri Sangam, like Ganga-Yamuna Sangam, is another holy spot where Snaana, worship of Devas/ Pitras and Yagna Karyas are performed to accomplish superior levels of 'Mahatmya'. Among the various Tirthas on the Narmada banks are Panneswar where Devas come down to bathe; Garjan (Indrajit) which fulfills ambitions and enterprise; Brahmaavart where Lord Brahma bestows Gyan and Creative Power; Angareshwar where one worships Bhagavan Rudra for 'Rudra Loka Praapti'; Kundaleshwar where Shankara and Devi Parvati take frequent sojourns; Pippaleswar for the benefit of Rudra loka nivasa; Vimalleswar to purify soul and if dead travel to Rudra Loka; and Pushkarini Tirtha for eligibility of half of Indra's throne. Devatas and Gandharvas greet the Sacred Nirmada thus: Punyajala Narmada! You are among the leading Rivers and my greetings to you. You are the one worshipped by Rishis as materialised by Mahadeva; you are the preserver of Dharma and Devas bend their heads down to your feet. You have the power of purifying each and every material and are worshipped by everybody.) If any Brahmana recites this Stotra would become a Veda Vidwan; a Kshatriya would attain victory in battles; a Vaishya gains profits in business, and a Shudra achieves 'Uttama Gati' (higher status). Apart from the above, many other Tirthas are distributed on either the banks of the Sacred Narmada such as Shulabhadra, Bhimeswar, Narmadeswar, Adityaswar, Mallikeswara, Varuneswara, Neerajeswara, Koteswara, Vamaneswara, Vateswara, Bhimeswara, Nandi Tirtha, Vyasa Tirtha, Erandi Tirtha, Suvarna Tilaka, Skanda Tirtha, Sarva Tirtha, Shakra Tirtha, and so on. Having heard about the Tirthas on the banks of River Narmada from Devarshi Narada, King Yudhishtara became enthusiastic to learn about the other important Tirthas in Bharata Varsha. He evinced interest for instance in the magnificence of Sage Vasishtha's Ashram on Arbuda Mountain (who was the son of Himalaya) where a single night stay bestowed the Punya of daana of thousand cows. Likewise, one should visit Pinga Tirtha where the fruit of charity of hundred cows was received. One should also visit Prabhas Kshetra where Agni Deva stayed always and would be qualified for the Punya of 'Manava Agnishtoma' and 'Atirathra Yagna'. Further one should witness the Sangam of River Sarasvati and the Sea on the western Bharata, where also the 'phala' of charity of one thousand cows would be reaped. Stay of three nights and simultaneous performance of Pitru Tatpanas at Varuna Tirtha would award Ashwamedha Yagna phal. Vara daana Tirtha was also stated to endow Sahasra Go Daana Phala. Visit to Dwarakapuri could not be missed as even now 'Mudras' or reproductions of Trishul on Lotus Leaves are visioned there. Snaana- Rudra Puja- Pradakshina at Shankha kantheswara Tirtha would grant ten Ashwamedha Phal and remission of sins for the entire life. Even mere reaching Vasudhara Tirtha would provide the fruit of the Horse-Sacrifice while Tarpana to Pitras would benefit far further. Not far from here were Vasu Tirtha immensely liked by the Ashta Vasus as also Brahma Tunga Tirtha for pleasing Lord Brahma by worship and Renuka Tirtha for purifying of conscience. In the near vicinity were Pancha Nada Tirtha, Bhima Tirtha and Giri Kunja Tirtha. In Kashmira Pradesh the Tirthas are Vitasta Tirtha, Malada Tirtha, Dirgha Satra Tirtha, Shashayana Tirtha (reputed for Snaan in River Saraswati on Kartika Pournimas), Kumarakoti Tirtha, Rudra koti Tirtha and the most renowned Sangama Tirtha for bathing in the River Saraswati for destroying life-long sins. In Kurukshetra, Narada's recommendation was for a month-long stay, where Bhagavan Vishnu was stated to have been very receptive to the desires of his devotees, where there was a Place known as 'Satata Sthan' or Place Forever quite appropriately. The popular Tirthas in Kurukshetra included Shalvikini, Panchanada, Soma Tirtha, Kruta Shoucha, Pampa, Varaha Tirtha, Kaaya shodhana, Lokoddhara, Kapila and Go -Bhavana. Even if the air-borne dust of Kurukshetra got deposited in the skin pores of a Pilgrim, sins of the traveller in the region evaporate away into thin air; this was what Sage Narada affirmed! From Kurukshetra, Narada desired to visit Brahmavarta and gradually reach Kasishwara to get rid of sins, proceed to Sheetavana and Swarnalomapanayana. It was recommended that one should preferably enter Pundarika Tirtha on Shukla Paksha Dashami and after reaching Trivishtap Tirtha, take bath in the River Vaitarini to wash off sins and worship Bhagavan Shankara. Thereafter, a devotee should visit Paanikhyat Tirtha and Mishrikha Tirtha. It was stated that Maharshi Veda Vyas sought to unite the Tirthas around and hence the name was Mishrika. There was Runantak Kuup where Til daan be performed and two very significant Tirthas named Ahan and Sudina Tirthas where Snaan bestow the

blessings of Surya Deva. Snaan and Pujas at Koti Tirtha would enable charity of thousand cows. Kapalamochana Tirtha on the banks of the Holy River Sarasvati and the highly popular Pruthudak Tirtha for worshipping Devas and Pitras were two holy spots with unbelievable power. The belief had been that there would be no 'Punarjanma' after worship at these two Tirthas! At the Samgam (Confluence) of Rivers Saraswati and Aruna, a three-night stay at the world renowned Tirtha would relieve sins of seven generations including Brahma hatya. From there, two Tirthas called Shathasahastra and Sasahastra are reputed too as visits and Pujas endow the Punya of donating a thousand cows. Snaans and Worship at Renuka Tirtha, Panchavat Tirtha and Sthanuvata Tirtha were all highly significant, before a devotee reached Sannihita Tirtha where sacred snaanas during Solar Eclipses are stated to equate those at all the Tirthas, Jalasayas, Kupas and Mandirs. Naimisharanya, -stated to be the most significant Knowledge Center and the unique Meeting Point of Rishis and their deliberations signifying the contents of all the Holy Puranas and Scriptures addressed by Veda Vyasa, Maha Muni Sutha, Sage Shounaka and others- was the famed Region where the Kali Kala Chakra could not enter and kept the age-old Sancity of earlier Yugas in tact. From Kurukshetra to Dharma Tirtha where Yama Dharma Raja performed penance of thousands of years, folowed by a visit to Kalaapa Vana, Suvarna Tirtha and Sougandhika Vana is stated to be a great experience since the sins of seven generations would get evaporated. Pilgrimage to Gangadwar (Haridwar), Koti Tirtha Snaan and worship at Sapta Ganga, Tri Ganga and Shakravarta Tirthas would fetch the fruits of performing Pundarika Yagna and Sahasra Go Daana. The most important 'Yatra' as commended by Narada Muni related to Kalindi Tirtha. The Devarshi asserted that the 'Punya' earned from the pilgrimage to Pushkar, Kutukshetra, Bhahmaavarta, Pruthudak, Avamukta Kshetra (Kashi) and Suvarna Tirtha could be equated to that of Yamuna Snaan! Bathing in Yamuna with or without 'Sakaama' or 'Nishkama' ie with or without objective was certain like what a 'Kama dhenu' or 'Chintamani' (desire- fulfillers) would impart instantly. Those bathing in Kalindi waters irrespective of their 'Varnas' or castes would become handsome, healthy and strong and what was more, they would be highly blessed. Narada Muni said that in Satya Yuga, persons are liberated by means of Penance and Tapas; in Treta Yuga by Gyan, in Dwapara Yuga by Yagnas, and in Kali Yuga by giving away 'Daanas', but Kalindi Kanya or Devi Yamuna surpassed these limitations since even a worshipful 'Snaana' would be enough to liberate the person concerned in the present Yuga. In this connection, Sage Narada gave the illustration of a Vaishya called Hemakundal who amassed riches, although by fair means, but did not beget children for long. He followed a highly virtuous life of Deva Puja, giving away donations, Atithi-Satkar (Respects to Guests) and such other 'Punya Karyas'. As a result, he was blessed with two sons, but both of them squandered money and out of helplessness, the Vaishya retired into forests. The sons Shrikundal and Vikundal squandered the hard earned and honest money oh the father and became victims of wine, women and gambling. They died early due to vices almost simultanenously. Yamadootas took away the two brothers to Yamaloka where the elder son was sent to Rourava Naraka while the second son was sent to Swarga. This happened so, even though both the sons did same kind of vicious deeds but the second son took only two dips in River Yamuna; the first 'snaan' liberated his sins and the second dip granted him Swarga! As the Yamadootas conveyed to Vikundal that it might be possible to transfer his elder brother also to Swarga, there was perhaps a possibility to do so if only the Punya of the younger brother could be donated to his elder brother, then the younger decided to do so; by this transfer, the elder brother no doubt was able to reach Swarga, but in view of the self-less sacrifice of the younger one in the process of donation so liberally given away to the elder brother, he too was given a berth in Swarga! Devarshi Narada described then the magnitude of Kashipura to Yudhishtara. Bhagavan Shiva and Devi Parvati adorned the Throne atop the mount of Meru Parvat once and the latter desired to know as to how his devotees could vision the Bhagavan without experiencing too many insurmountable obstacles. Parama Shiva then gave away the secret that Kashipura was the unique Place of his residence where his devotees could observe the requisite regulations of Dharma and vision him instantly. Kashipura thus came to be known as the Avimukta Kshetra which had been dear to him; whatever endeavours that human beings could perform at Varanasi by way of Daana-Japa-Homa-Yagna-Tapasya-Dhyana-Adyayana and Gyan would all be everlasting. The past sins of all the Beings stored for thousands of births would vanish even

while entering Kashipura. This would be applicable to Brahmanas, Kshatriyas, Vaishyas, Shudras, Varnasankaras or of mixed varnas, women, Mlecchhas, Chandalas, animals, birds and worms and ants. To those who were about to die in the Avimukta Kshetra, Bhagavan himself would preach the Taraka Brahma Mantra. The Sacred Place called Varanasi in between the two Rivers of 'Varana' and 'Asi' is full of 'Nitya Vimukta Tatwa' or the Philosophy of Permanence and Liberation. There was never a Place like Varanasi nor ever be where Bhagavan Narayana and Deveswara resided with luminosity. A Great Sinner or even a worse example like him would qualify for liberation as soon as he entered Varanasi. That was the reason why 'Mumukshus' or those desirous of achieving liberation desired to reside in Kasi with self-control and dedication till their termination and prompt Bhagavan Shiva himself to bestow 'Gyan' and 'Mukti' to them). Narada asserted that just as Purushothama Narayana was the superior among Devas, and Maha Deva was the utmost among Ishwaras, Kashipura was the most significant among the Tirthas. This was why people of high understanding longed with the cherished hope of living and if possible die at Varanasi. At Varanasi, there is a popular Shiva Linga called Kapardeswar, where devotees perform Pujas and Pitru Tarpanas; in fact, they should stay there for six months to achieve 'Yoga Siddhi'. Also, taking baths at Pischacha Mochana Kund nearby the Temple and carrying on with Pujas to Kapardeshwar would result in demolition of 'Maha Patakas' like 'Brahma hatya'. In the days of yore, a Tapaswi Brahmana named Shankhakarna performed Puja, 'Rudra Paath' and 'Pranava Japa'; he decided to worship Kapardeswara always till the end of his life's journey accordingly. One day Shankhakarna visioned a hungry Piscacha nearby and when asked by the Brahmana, the Piscacha narrated that in his last birth he was a prosperous Brahmana with a large family, but did not heed to perform pujas to Devas, Cows and Guests nor did any worthy task. The Piscacha asked Shankhakarna to suggest a way out for getting rid of his existing status. The latter asked the Piscacha to take the Sacred Name of Kapardeswara and immediately jump into the Kund nearby the Temple and the Piscacha died while swimming. The Brahmana was happy that the Piscacha was relieved and he prayed to Kapardeswar as follows: 'Bhagavan'! You wear 'Jata-jut' (twisted and coarse hair on head and face) and known as 'Kapardi'; you are 'Paratpar', saviour, unique, Purana Purusha, Yogeswara, and 'Agni Rupa', mounted on the Sacred Nandiswar; I take refuge in you; You are 'Ru' or the Distancer of Sorrows thus known as Rudra; you extend all over the Sky, Brahma Swarupa! I seek your protection; you possess thousand feet, eyes, heads and Forms; you are incomprehensible even to Vedas; You are 'Lingarahit' or beyond understanding as a man or a woman; 'Aloka Shunya', Swayam Prakash' or Auto-illuminated; You are 'hara' or the eliminator of obstacles; 'Bheda Shunya' or 'Adviteeya' (Exclusive)! I seek your fortification! By so saying, Shankhakarna fell down the Earth while reciting 'Pranava Mantra' and integrated into 'Shivaswarpa' which was Eternal and Blissful. From Varanasi to Gaya, Narada suggested the course to perform Pinda Daana at the Vata Vriksha named Akshaya vat and after taking bath at Maha Nadi, execute Tarpanas to Devas and Pitras. This would firm up 'Kulodhaara' or purify the 'Kula Vamsa'. Thereafter pay visits to Brahmaranya, Dhenuka Tirtha, Grudhnavati (for Bhasma Snaan), Udaya Parvat (for Darshan of Savitri and to render 'Sandhyopaasana' to obtain the benefit of rendering Gayatri Mantra for Twelve Years), Yonivaasa (to avoid the nine-month Garbhavaasa), Phalgu River Snaan, Dharma Pushti Yatra, Mani Naga tirtha, Brahmarshi Gautami Vana, Ahalya Kunda Snaan, Gandaki Nadi atra, Maheswari Dhara, Narayana Sthaana (where Brahma, Devas, Rishis, Twelve Adityas, Eight Vasus, and Eleven Rudras worship Janaardana), Shaaligrama Tirtha (where a Well contained the waters from Four Oceans), Jatismara Tirtha, Vateswara, Patakanashini Koushiki, (Kosi Nadi), Champakaranya, Koushala Nadi, Kaala Tirtha (where charity of Twelve Bulls was excised), Sona-Jyotirathi Sangam, Pushpavati Snaan, Mahendra Parvat, Matanga Kshetra, and finally Gokarna Tirtha. Sage Narada made a special mention of Prayaga as one of the most Sacred Tirthas of Bharata Varsha where Brahma and Narayana were both ready to bestow their blessings to mankind. This is also the unique 'Sangam' (Confluence) Point of two illustrious Rivers of Bharata viz. Ganga and Yamuna. It was stated that the Region between these two glorious Rivers constituted the middle portions of Prithvi. Prayag's name, if heard, or sung was worthy of prostration. Being the Yagna Bhumi of Devas, the Sangama Snaan is known as the most outstanding experience witnessed ever by Devas. Even a small 'Danaa' at Prayaga is stated to have a snow-balling

effect to assume manifold times. The saying was that one should perform Tapasya at Pushkara, Daan on a Mahalaya day, and Upavas (fasting) at Bhru-gu-tunga. Mere Snaan at Pushkar, Kurukshetra and Ganga would register freedom of sins for seven generations in the previous births and seven generations ahead. The moment that a person touched his or her backbone in Ganga, that person's details would get recorded. Where ever Ganga flows, all the Regions and Tapovanas on the River Banks are known as Siddha Kshetras. If a person were unable to actually visit Prayaga and experience the Sangama Snaana, at least even mental desire would yield Punya. Also, Punya begets Punya and those who possess strong faith would certainly fulfill their desires to take up the pilgrimage. Qualifying further the 'Mahatmya' of Prayaaga, Suta Maha Muni narrated the illustration of Yudhishtara; he experienced untold misery that the icon of Kuru Vamsa like Bhishma, Gurus like Drona and Kripacharya, First Cousins, Karna and countless close relatives were all mercilessly killed and could not overcome the grief yet, quite after the passage of time. As though in response to the predicament of Yudhishtara, Mahatma Markandeya visited Yudhishtara. He assured that what Yudhishtara and other Pandavas had done was not only a duty of a Kshatriya, but also a grand vindication of Dharma and justice vis-a-vis the vicious and highly sinful actions perpetrated by Kauravas; the Elders and some of the Virtuous personalities who sided the wrongdoings had to suffer too in the bargain. Having fully justified the actions of Pandavas and assuaged the personal feelings of Yudhishtara, Mahatma Markandeya recommended Tirtha Yatra to Prajapati Kshetra starting from Prayaaga to Pratishthanapura. Lord Brahma and Devatas were in complete charge of this memorable Tirtha. Vishnu and Maheswara too protect Prayaga and the adjoining Region with vehemence. A three-night stay fasting at Prayaaga, especially after bathing, Pinda daana and charity of cows, gold and Bhumi would readily bestow the fruits of Ashwamedha Yagna and more than that great mental peace to have killed so many enemies at the Maha Bharata Battle, assured Markandeya. Any person performing 'Panchagni Seva' between at the Sangam area of Ganga and Yamuna would never have physical disabilities and diseases, besides Swargawas in as many years as hairs on the body. A death at Prayaaga would secure relief from the cycle of further lives and deaths. Accordingly, Pandavas did the 'Sevas' at Prayaaga and several Tirthas around by way of daily Snaan, liberal Daanas, fastings, Pinda Daanas, Keshava Pujas and so on.]

ESSENCE OF YAGJNYAVALKYA SMRITI

Translated and interpreted by V.D.N.Rao, Chennai

Preface

Maharshi Yagnyavalkya the glorious and immortal 'Brahma Vaadi' has a distinguished place in the Vedic Culture as the symbolic promoter of Vaajasaneeya Shukla Yajur Veda having learnt originally from Guru Vaishampaayana but since the latter forced to vomit out what all he learnt, had relearned from Surya Deva himself with Devi Sarasvati 'Kataaksha' . His wives Katyayani and Gargeyi were too very illustrative for 'Paraa' and 'Apara Jnana' or of 'Tatva' and 'Atma Jnaana' respectively on the highways for Self Realisation.

The Introduction pages of this Script are no doubt rather lengthy as these seek to attempt quite a few of features of this spectacular celebrity, before the text of the Essence of Yagnyavalkya is attempted. Personalities of everlasting fame like Maharshi Vaishampaayana, King Janaka, Maharshis like Ashvala, Kalola and Uddalaka were referred to herein. Appropriate referencing has been attempted mainly from Brihadaaranyaka, Katha, Maitreyi Upanishads and relevant Puranas..

This Smriti comprises of 1) Upodghaata- Prakaranas on Brahmachari-Vivaha-Varnajaati viveka- Snaataka dharma-Bhakshyaabhaksha-Dravya Shuddhi-Daana-Shraaddha-Ganapati Kalpaka-Graha Shaanti-Rajadharma 2) Vyavahaadhyaha prakaranas comprising Saadhaarana vyavahaara bhatruka-Asaadhaarana Vyavahaara maatruka- Runaa daana - Upanidhi-Saakshi - Lekhya - Divya- Daaya Vibhaaga - Seemaa Vivada - Swaami paalaka vivaada- Dutaa pradaaneeka - Kreetaanushya- Abhyupetyaashushrushaa- Samvidhyatikrama- Vetanaadana-Dyutasamhvaya- Vaakya parusha- Dandapaarudhya- Saahasa- Vikreeya saampradaana- Sambhuyasamuthvaana-steeya-Stree sangraha- Prakeerna. 3) Prayaschittadhyaya : prakaranas comprising Ashoucha-Aapadharma-Vaanaprasta dharma-Yati dharma-prayaschitta- and prakeernaka praayaschitta. The present Script seeks to cover the Aachara Vyavahaara Khandas yet exclusive of the Prayaschittaadhyaya.

This Smriti seeks to cover Brahmachari Kartavyas of dwijas including upanayana, Gayatri Upasana and Agni Karyas, Vivaha Dharmas, Stree Vidhis, Shraaddha Dharmas, Graha Shantis, and a detailed coverage of Kingship duties in reference to prajaaparipaalana especially Law and Order, Litigations, Sakshyaas, Dandana Reeti, Videsha Neeti, krayas vikrayas, steeya, and so on. Ganesha Mahima and Puja are of special mention.

My erstwhile scripts especially Manu Smriti, Paraashara Smriti, Veda Vyasa Smriti, Dharma Sindhu, Essence of Gayatri, Ganesha Mahima, Bhagavad Gita had also been quoted besides Ashtaadasha Puranas and Ashtaadasha Upanishad Series.

My earnest and humble pranaams to HH Vijayendra Sarasvati of Kanchi Peetha who has truly inspired me in the cause of Dharma Prachara for a decade and half now. I feel amazed that He has truly enabled me recently script the translation of entire seven Khandas of Valmiki Ramayana of Baala-Ayodhya-Aranya-Kishindha- Sundara-Yuddha and Uttara Khandas with possible vishleshanas as per the situations-characters-and relevant happenings of this Ourstanding Epic. We in the family are earnestly anchored to the Kanchi Acharya Parampara for our lifetimes.

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ESSENCE OF YAGJNAVALKYA SMRTI

Introduction

Stated as the incarnation of Brahma , Yagjnyavalkya the illustrious son of Devarata is famed for Taittiriya Shukla Yajurveda, and for Brihadaranyaka Upanishad, Shatapata Brahmana, Yagjnyavalkya Smriti and so on. His Guru was Vaishampaayana. Once, several Maharshis decided to form an association near the Meru mountain and made a rule that any of them who absented himself at the appointed hour should incur the sin of Brahmahatya for seven days. On that appointed day fell the Shraaddha Karya of Vaishampayana's father. Vaishampayana wondered that somehow he would have to perform my father's ceremony, but reconciled that if the sin of Brahmahatya were to occur to him one his shishyas might observe the needed penance in the place of the Brahma hatya paataka. As such, Vaishampayana did not attend the meeting of the Rishis, and accordingly he incurred the sin of Brahmahatya. Then Vaishampayana on return addressed his disciples, that he incurred the great sin of Brahmahatya which be expiated for his sake from the group of disciples. At once Yajnavalkya stood up and said that he alone would observe it in extreme penance. Vaishampayana told Yagjnavalkya not to undertake it alone. But Yagjnavalkya persisted. The Guru was offended at this audacious attitude of the disciple and reprimanded him as being proud and arrogant; he shouted on Yagjnyavalkya to give back to him at once to vomit whatever he had learnt from the guru. Upon the order of the Guru, Yagnavalkya, had to vomit out the collection of the Yajus in the form of food pulled out from his throat . The other disciples ate that food taking the form of the Tittiri birds or partridges as the co shishyas they were very eager to receive the Veda Stanzas and devoured thus henceforth having been called the Taittiriya Yajur Veda being the vomited substance. The disillusioned pupil Yagnavalkya decided not to take up a human Guru and prayed to Surya Deva to accept him as his Guru. Pleased by Yagnavalkya's penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda Vayajasaneya ('Vaji' being a horse) from his manes, as distinguished since portions were not known to Vaishampayana too; this part of Shukla Yajur has the rhythm of a horse gallop!

Surya directed Yagnavalkya to worship Saraswati to improve memory and the 'Stuti' was as follows:

'Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavita Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'shishyas'. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my knowledge evaporated and I request you to revive and reinforce it in a new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the Adhishthaari of all Vidyaas. Vaani! This world is as futile and lifeless as a dumb and mad entity without your benign blessings. Without you as the 'Akshara Rupa' or the Personification of 'Aksharas' or the Alphabets that build up the Great Palace of Literature and Expressions, who is worshipped with Chandana, Hima, Kunda, Chandrama, Kumuda and white lotus, this life is dissipated existence. You are the 'Adhishthaana Devata' or the Reigning Deity of 'Visarga', 'Bindu' and 'Maatra' indicative of a half-word, a nil-word

and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of ‘Sankhya’ and ‘Ganita’ or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti (Power of Memory), Jnaana Shakti (Power of Knowledge), Buddhi Shakti (Power of Mind), ‘Kalpana Shakti’ (Power of Imagination or Thoughts) and Kriya Shakti too. You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish ‘Bhrama’ (Improbables) and ‘Siddhantas’ (Theories and hypotheses), Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement ‘Siddhantas’ came into existence! When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesha Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about ‘Purana Sutras’, the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and while Vyasa became a Poet of unparalleled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of ‘Shabda Shastra’, the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your Virtues. Mata Saraswati! When thousand faced Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which significance would be a human being in doing so? Thus Muni Yagnavalkya was exhausted in pleading Devi Saraswati when his shoulders were dropped and eyes were profusely streaming with water. Then a huge fund of Illumination appeared and Devi Saraswati blessed the Muni that he would be a highly renowned Poet whose fame and name would be immortalised. Those who read or recite the above Saraswati Stutis with sincerity would reap the powers of Jnaana, Smriti and Buddhi. Even if a ‘murkha’ (stupid) or a ‘durbuddhi’ (evil-minded) reads or recites the Stotra for a year, the person concerned would certainly acquire qualities of an intelligent and erudite scholar and Poet of standing.’

Thereafter, Yagiyavalkya began to propitiate the Surya Deva the master of the Vedas, for the purpose of acquiring the fresh Vedic portions not known to his preceptor, Vaishampayana. Yajnavalkya said, ‘Prostration to the glorious Aditya who in the form of the Atman, abides in all beings. I bow to Him who surrounds all like Akasha, who is one and not separated or distanced by limiting conditions. O Great God, O Creator, I contemplate upon that glowing sphere which lights and warms the whole world! O God who burns all miseries wrought by unrighteous activities, who burns ignorance which is the seed of activity! O Lord, I worship thy lotus-like feet praised and worshiped by the rulers of the three worlds. Give me those portions of the Veda which are not known to others too. Then Surya Deva was pleased with Yajnavalkya's penance, assumed the form of a horse and taught the sage such fresh portions of the Yajurveda as were not known to any other. This portion of the Yajurveda goes by the name of Sukla Yajurveda. It is also known as Vajasaneyaya Yajurveda, because it was evolved in great rapidity by Surya in the form of a horse through his manes. Yajnavalkya divided the Vajasaneyaya Yajurveda into fifteen branches, each branch comprising hundreds of Yajus Mantras. Fifteen of his disciples Kanva, Madhyandina, and others mastered these and became renowned as Vajis.

Yagjnyavalkya had two wives- Devi Katyayani a **Tatva Jnaani** and Maitreyi a renowned Brahma Vadini and an **Atma Jnani**. Katyayani who was the daughter of Bharadhwaja, was of worldly wisdom and through her Yaajnyavalkya had three sons:Chandrakanta, Mahamegha and Vijaya.

[Vishleshana on **Tatva Jnanaa now** and **Atma Jnaana** in subsequent pages:

1) Mundakopanishad explains about Tatva Jnana as follows: There are two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga: The Para Jnana or the ‘Aihika Jnaana’-in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha. Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won! As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmaatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. In this context, Katha Upanishad viz.I.ii.4-6 explains: Yama Dharma Raja tested the true credentials of Nachiketa, who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the blind!* Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre and confusing the woods for a huge forest! Persisting in the midst of Avidya or ignorance , the yet immature and unenlightened show off their self praise and even genuinely self deceive that they have hit the target of Salvation. Such persons as steeped deep in ‘Karmaacharana’ or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahmaatva! Persons saturated by Sacrifices and Rituals as per the perfection of what Vedas and other Scriptures imply and impress and content themselves attaining temporary reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over and return back to the vortex of rebirths. Those however who take to total renunciation in forests and hermitages, begging alms for mere sustenance as long as they face death finally get rid of the dirt of living and take to the path of the Sun en route the Ultimate Truth far beyond and indeed far within the Antaratma or the Innermost Self as the Quintessence of Truth Itself! Thua having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean

and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

Tatwa Jnana is also described in Devi Bhagavata Purana:

‘Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of ‘Antah Karanas’ or natural instincts like Mind, Buddhi, (Mental Power) and ‘Ahankara’ (Ego) on the one hand and ‘Maya’(Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, ‘Karma’ (Fate) and ‘Anthah Karanas’ all created by ‘Maya’. It was at that time of Creation, that The Supreme Energy assumed various ‘Vibhutis’ or Manifestations like Sri (Prosperity), Buddhi (Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakenness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one’s Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million ‘Nadis’ through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of ‘Samsara’. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi’s agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of ‘Panchee- Karana’ resulting in Five Causes. This was made into a Jeeva or (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati!]

Introduction further continued:

When Yagjnavalkya wished to divide his property between the two wives before taking to Sanyasa Ashrama of his life, Maitreyi asked whether she could become immortal through wealth as her husband replied that there was certainly no hope of immortality. On hearing this, Maitreyi requested Yajnavalkya to teach her what he considered as the best. Then Yagjnavalkya elaborately described to her the sole greatness of the Absolute Self, the nature of Its existence, the way of attaining infinite knowledge and immortality and so on. This immortal conversation between Yagjyavalkya and Maitreyi is recorded in the Brihadaranyaka Upanishad. ‘Yagjnyavalkya Maitreyi Samvada on ‘Iha Paras’ vide Brihadaranyaka Upanishad is intereseting vide II.iv.1-15 detailing material resources vis-vis Brahman and Unity of

Individual Selves with the Supreme: Maharshi Yagjnyavalkya confided in Devi Maitreyi that he would renounce his life of a householder and take to renunciation which was a higher form of life and divide his properties and make settlements between her and his other wife Devi Katyayani! As the Maharshi so proposed his intention, then Maitreyi reacted to say that even if the entire Earth were filled up with money and material for me, would it ensure me Immortality by that opulence! Then the Maharshi naturally reacted in the negative and stressed the fact that immortality could indeed never be a suitable alternative for the means for wealth. Maitreyi said that if that kind of wealth could not secure me immortality, what use that wealth be! 'You tell me only that type of means which alone might secure it'. Yagjnyavalkya replied to Maitreyi endearingly to sit near him and meditate while he would explain. The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one's own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, offspring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called 'Sat-Nyasa' which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality! Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and are unconvinced to their Antaraatma or Conscience. Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one's own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self! While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one's own normal and basic intelligence or what is routinely called as common sense! Even as a conchshell is blown, one may not be able to identify the specific notes but for sure one hears from a reasonable distance that a conchshell is being blown! Even as one might not identify the particular nuances of notes of a Veena the stringed musical instrument, but the general awareness that a veena is being played is certainly heard; this is to prove the pure intelligence of any normal human beings with genetic material. Such other examples could be cited. At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Saama Veda, Atharvaangaris, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self! While Brahman or the Supreme Self is the originator of Pure Intelligence, the ramifications of that knowledge have been described in the earlier

stanza. Now as Brahman created the manifestations of that Knowledge, he also determined other manifestations as also their goals that are ephemeral too and are subject to dissolution ; for instance ocean is the goal of all kinds of water; the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth! Maharshi Yagjnvalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth! Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash! Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality! Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! 'Vignaataaramare kena vigjaneeyaaditi' or through what instrument should one know That Knower: 'When a drum or a conch or a vina resounds, the particular notes or sounds cannot be distinguished from the wholeness of the great sound, for the individual notes are nothing but indistinguishable components of the overall music.. Similarly, all particulars perceived in the waking and dream states are underpinned by the Intelligence or Consciousness which is the very nature of the Atman. So waking and dream states do not exclude the omnipresent Atman; rather, these two states merge into the all-pervading Atman. Again, just as different streams of smokes as well as sparks and flames issue forth from a fire kindled with wet faggots, in the same way the Vedas, Upanishads, history, mythology, arts, philosophical aphorisms, and their explanations, all emerge from Brahman, much like breath issuing from the nostrils.' Therefore, it may be understood that the universe, at the time of its origin, as also prior to it, is nothing but Brahman.

Moreover, it is not only at the time of its origin and continuance that the universe, on account of its non-existence apart from pure Intelligence, is Brahman, but it is so at the time of dissolution as well. Just as bubbles of foam have no existence apart from the water from which they are generated, even so name, form, and activity, which are derived from pure Intelligence and again merge in it, are non-existent apart from this Intelligence or Brahman. Yagjnavalkya illustrates this fact thus: 'As the sea is the one goal of all waters, the skin of all touch, the nostrils of all smell, the tongue of all tastes, the eye of all forms, the ear of all sound; the mind of all deliberations, and the intellect of all knowledge; as the hands are the one goal of all work, the organ of generation of all enjoyment, the anus of all excretory function, the feet of all locomotion, and the organ of speech of all the Vedas; as a lump of salt dropped into water dissolves in it and cannot be picked up in its original form, though its salinity is found everywhere in the water, even so the great endless infinite Reality is but pure Intelligence. The self emerges as a separate entity on the conglomeration of the elements, and is destroyed with them. On being merged into pure Intelligence, it goes beyond the bondage of the name and form that is its individuality. These similes reveal the existence of objects as entities distinct from the Reality is a delusion engendered by contact with the limiting adjuncts of the body and the senses. These objects will ultimately enter their cause, the great Reality, the supreme Self, signified by the sea, which is non-decaying, immortal, beyond fear, pure, and homogeneous, and which is pure Intelligence: infinite, boundless, without breaks, and devoid of the differences caused by the delusion born of ignorance. When that separate existence merges in its cause, when the differences created by ignorance are gone, the universe becomes one without a second, 'the great Reality'. Maitreyi became frightened, just as everywhere people become frightened. Said she, 'Sir, here is exactly where you have thrown a delusion over me. You have frightened me by saying there will be no more gods; all individuality will be lost. There will be no one to recognize, no one to love, no one to hate. What will become of us?' Yagjnavalkya clarifies: 'Maitreyi, I do not mean to puzzle you. When there is duality, then one smells something, one sees something, one hears something, one speaks something, one thinks something, and one knows something. But when to a knower of the Self everything becomes the Self, then through what and what object does one smell or see or hear or speak or think or know? How is it possible to know the knower? All things through the Atman. The Atman can never be the object of knowledge, nor can the knower be known; because it is in and through the Atman that everything is known. So far the idea is that it is all One Infinite Being. That is the real individuality, when there is no more division, and no more parts; these little ideas are very low, illusive. But yet in and through every spark of the individuality is shining that Infinite. Everything is a manifestation of the Atman. How to reach that? First make the statement, just as Yājñavalkya himself says: 'The Atman is first to be heard of.' So he stated the case; then he argued it out, and the last demonstration was how to know That, through which all knowledge is possible. Then, last, it is to be meditated upon. He takes the contrast, the microcosm and the macrocosm, and shows how they are rolling on in particular lines, and how it is all beautiful. All that is bliss, even in the lowest sense, is but the reflection of Him. All that is good is His reflection, and when that reflection is a shadow, it is called evil. That one sweetness is manifesting itself in various ways. There is no sweetness but He. These ideas are very helpful to men; they are for meditation. For instance, meditate on the earth; think of the earth and at the same time know *That* which is in the earth, that both are the same. Identify the body with the earth, and identify the soul with the Soul behind. Identify the air with the soul that is in the air and that is in me. They are all one, manifested in different forms. To realize this unity is the end and aim of all meditation, and this is what Yagjnavalkya was thus trying to explain to Maitreyi.

King Janaka -Yagjnyavalkya's deep session on proven identity of Individual Self -Supreme as mutual reflections -Chapter 4(iii) vide Brihadaranyaka Upanishad : Maharshi Yagjnyavalkya approached the Janaka the Emperor of Videha seeking riches and wealth, he was impressed by the knowledge of Agnihotra -the daily offering of oblations in the Sacred Fire-that the Emperor displayed and gave a boon to Janaka that the latter could ask any question that Janaka wished. Now taking advantage of that boon, Janaka initiated questioning the Maharshi; the topic centered about the Individual Self and his connection with Brahman; indeed this was in apt continuation of the previous Brahmana in which the Individual Self has been described as 'Not This, Not This'! At the same time the significance of the Individual Self present within all the Beings as identical with the Supreme was emphasised. Hence the Emperor's queries in the forthcoming stanzas would indeed be relevant; the depth of the questions that Janaka poses is fully reflective of his knowledge and capacity to mislead while the replies given by the Maharshi would be far more of a match to analyse and convince! Maharshi! What is the use of the light of a man or the Agnihotra that one lights and offers oblations in the Sacred Fire daily! The Maharshi's reply was equally clever as it stated that as long as the day light lasted and Sun was present, one could enjoy the light in which one could sit, move about, work around and return to his abode! Thus the misleading question was followed by a literal reply without jumping to state that after all the subtle religious and spiritual connotation was deliberately left unspecified. The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi's reply that Moon Light would serve the purpose of sitting, moving, working and returning home. What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context. When the Sun and Moon have set and the Fire has gone out, Maharshi! how would human beings manage their chores'! The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one's own tongue would come to rescue and replace 'Chakshu' to 'Shravana' or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another! If Sun, Moon, Fire and Speech are non-existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self! Now the Emperor comes to brass tacks or the nitty gritty of the bare essentials and enquires of the Maharshi: 'what is the Self'! The Maharshi's elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his subconscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence! This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of 'paapa- punyas'

or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind. This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action- reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the 'so called' reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! The reply lies in the next stanza! In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter's dictates, since the Self is but an Agent! Following are the relevant Stanzas on this context: Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfieth with pure intelligence! Indeed the Immortal 'Hiranmaya Purusha' or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously! Maharshi Yagjnyavalkya continued to explain to the Emperor that in the 'Swapnaavastha' or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species. Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him,

hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yagjnyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! That was why Janaka offered thousand cows and requested the Maharshi to teach him the wherewith-all to seek Liberation! Being in the ‘Samprasaada’ or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy. After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death! The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure. Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him. In this stanza, the Maharshi gives the nitty-gritty of the nervous system of human body comprising the head, hands, legs, heart, stomach etc. and describes the nerves as ‘hitaa’ or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five fold function of Praana the basic life force, besides Apana, Udana,

Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this scenario, the Self has false notions which is 'Agjnaana' or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a God. In otherwords, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman's status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce '*Aham Brahmaasmi*'! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure! Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote 'Rupa' or Form and 'Chhanda' or desire, then that state is termed as 'Aticchanda' or Beyond desire! The expressions of 'Swacchanda' and 'Paracchanda' incidentally denote free to act on one's own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words, Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of 'Taadaatmya' or Identity of Self with the Supreme Self! The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self- Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as 'Avedas' or something beyond existence in Reality; worlds are no worlds; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!

In another context, once King Janaka of Videha wanted to know from which real Brahmanishtha to receive Brahma Vidya. That was the time when King Janaka decided to resign from the kingship and invited to the rajya sabha several Acharya-Maharshis like Ashvala, Kahola, Uddaalakla, Satyakaama

Jaabaali and so on. In order to find out who was the real Brahma-niṣṭha, Janaka performed a huge Dakshina to which all the Ṛishis from far and wide thus were invited. And he offered one thousand cows with their calves, all their horns being decked with enormous gold. Then he proclaimed to the assembled ones, ‘Whosoever is the best Brahmana amongst you may drive these cows home’. None dared to get up and take away the cows as they were afraid of censure by the others. But Yagjnyavalkya stood up and asked his disciple Samasravas to drive the cows home. The other brahmanas were enraged. ‘How dare he call himself the best Vedic scholar among us?’ Ashwala, one of Janaka’s priests, asked Yagjnyavalkya ‘Are you indeed the best Vedic scholar among us?’ Yajnyavalkya replied curtly, ‘I bow to the best Vedic scholar. I just want the cows.’ Ashwala and several other brahmanas then proceeded to interrogate Yajnavalkya with abstruse questions. Yagjnavalkya defeated them all by providing deeply insightful answers to their queries and then leaving them dumbfounded with such queries as ‘If someone pulls out a tree with its root, it no more sprouts. From what tree does a mortal (human being) spring forth after having been cut off by death?’ At the sacrifice of Janaka, there was an exchange of words between Yagjnyavalkya and Vaishampayana. But on hearing that Yagjnyavalkya had obtained a fresh distinct Veda from Surya Deva, Vaishampayana was much pleased and he requested Yajnavalkya to teach that Veda to his own disciples also. Yagjnyavalkya consented and taught his Veda to the disciples of Vaishampayana. Similarly, he also debated with another of his teachers, Uddaalaka, overcoming him.

Now such indeed was the glory of Maharshi Yagjnavalkya and his ‘maha grihini’ too the scripter of Maitriyi Upanishad who was an admirable Atma Jnaani having digested the Principles as reflected therein: In her own Upanishad she explains her Principles as under: Awareness of the Supreme viz. the Conscience of own’ own Self - Teaching on what the Self or the what the Self or the Inner - Conscience is all about! - Omni Presence of Prajapati in the entire ‘Charaachara Jagat’ - Unity of Antarama and the Elemental Self- Unity of the Elemental Self and the Supreme - Means to attain Brahman : Vidya- Tyaga- Tapas or Knowledge-Austerity- Meditation- Worship of Brahma Swarupas or of various Devas are mile stones to Brahman the Supreme - Brahman’s forms of Tri Murtis as of the paralellism and Unification of Paramatma and Antaratma-.The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form- Praana the vital energy and food the sustainer - Food paves way to Self Realisation- Yoga the proven approach to Moksha Praapti- ‘Tadaatmya or Unification of Individual Being and the Inner Self: Accomplishment of Everlasting Freedom- ‘Antaraatma’ vis-à-vis Sensory Organs and Mind - Individual Self as identified with Surya as Maharshis venerate- All the Devas submerge into the Almighty as all the Sky Waters into Oceans- Ultimate destination is the Universal Supreme, right within, but far distinctly beyond the Universe- Hurdles to Realize the Essence of Spiritual Knowledge or of ‘Brahma Jnaana’ !

[The above was the Introduction and the atuaal Text further onwards]

ESSENCE OF YAGJNYAVALKYA SMRITI

Om Shri Ganeshaaya Namah- *Ganaanaam tvaa Ganapatigm havaamahe kavim kaveenaamupashra - vastamam, jyeshtha raajam Brahmanaam Brahmanasapat aa nah shrunootibhih seeda saadhanam/ Rig Veda 2-23-1*

Upodghaataprakarana Stanzas 1-5

Yogeeshwaram Yagjnyavalkyam sampujyam Manuyoshruvan, varnaashrametaranaam no bruuhi dharmaanasheshatah/ Having earnestly performed pujaa satkaaraas, Muni brindaas requested Maharshi Yagjnyavalkya to detail Chatur Varanaas and Chatur Ashramaas- the do's and don's besides the enforcing Kingships and their duties too.

Mithilaasthyah sa yogeendrah kshanam dhyaatvaanabraveenmuneen, yasmindeshe mrigah krishnastasmin dharmaanibodhata/ Mithila / Janakpura sthita yogi raja Yagjnyavalkya responded almost spontaneously by closing his eyes for a kshana replied that at such places where krishnaajinaas were in vogue, there the dharma vyavastha is indeed preserved by Munis.

Puraananyaaya meemaamsaa dharmashastraangamishritaah, Vedaah sthaanaani vidyaanaam dharmasyas cha chaturdasha/ Puraanaas (like Brahma-Brahma Vaivarta-Brahmaanaads)- Nyaaya Shaastraas or Tarka Vidya, Meemaamsa, Dharma Shastra, Shad Vedangas -of Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha,- apart from Chatur Vedas constitute the Fourteen Purushaardha Vidyas anchored to Dharma Sthaanaas.

Manvanvishunu haariita yagjnyavalkya ushaanaangeera, Yama aapastamba samvartaah kaatyayana brihaspatee/ Paraashara vyaasa shankha likhita daksha goutamou shaataatapo vaasishtascha dharmashastra prayojakaah/ These precepts of dharma shastra were set up by Manu Deva, Vishnu Maharshi, Haareeta, Yaagjnyavalkya, Ushaana or Shukra, Angeera, Yama, Aapastamba, Samvarta, Kaatyayana, Brihaspati, Paraashara, Vyaasa, Shankha, Likhita, Daksha, Goutama, Shaataatapa and Vasishtas.

Deshekaala upaayena shraddhaa samanvitam, paatre pradeeyate yatthatasamakalam dharmalakshanam/ In this hallowed desha where krishna mrigaas and such blessed animals move about freely, 'kaalaanukuula suvarnaadi uchita paatras' are utilised and flourished aplenty are the characteristics of well established dharma lakshanaas!

Shrutih Smritih sadaachaarah swasya cha priyamatmanah, samyak samkalpajah kaamo dharmamoolamidam smritam/ Shruti or Veda, Smriti or Dharma Shastra, Sadaachara as followed by practioners of the Principles of Virtue are the basic ingredients of an ideal Society. *Ijyaachaara damaahimsaa daana swadhyaya karmanaam, ayam tu paramo dharmo yadyogenaatma darshanam/* One's own Atma sakshaatkaara or Self Realisation is indeed facilitated by Yajana or the prescribed agni karyaas, sadaachaara, **Dama or Indriya Nigrah by Yoga Practice**, Ahimsa, daana and Vedaadhyayana. *Chatvaaro veda dharmagjnaah parshatraividhamemivaa, saa brute yam sa dharmah syaadekovaadhyaatmavittamah/* Dharma and Shastra Jnaana is known as what a chaturveda adhyaayi, or a combined parishad of Triveda dharmaas have truly digested and that person is stated as being replete with **Atma Jnaana**.

[Vishleshanas on a) Yoga Practice and b) Atma Jnaana based on select upanishads as follows

a) Yoga is indeed the unique way and ‘Jnaan’ backed by ‘Bhakti’ was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of ‘Karma’ (Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahamacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considered futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of ‘effective’ Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the Ashtanga Yoga viz. *Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi*. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyahaaro Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While ‘Yama’ denotes Ahimsa, Satya, Steya (non-stealing), Brahmacharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama’ comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. ‘Tapa’ includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. ‘Swadhyayana’ encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and ‘Maanasa’ or recitation within while considering the meaning and context of the Mantra). ‘Santosha’ basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. ‘Shuchi’ means ‘Bayha Shuddhi’ or physical as also ‘Antassuddhi’ without interaction with the ‘Arishat vargas’ viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; ‘Aradhana’ including ‘Stuti’ by ‘Manas’, ‘Vani’ or vocal; ‘Kriya’ or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly ‘Sandhyopasana’. Aasana is the next significant ‘Yoga Sadhana’; it is stated that there are thirty prominent Aasanas ‘Sitting postures’ viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises ‘Rechaka’ or exhaling air through left nose, ‘Puraka’ is inhaling through the right nose and ‘Kumbha’ is holding air as also ‘Shunyaka’ (stand-still). The right ‘nadi’ of the human beings is called ‘Pingala’ whose Deity is Surya / Pitru yoni. The left Nadi is ‘Ida’ / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called ‘Sushumna’ whose ‘Adhi Devata’ or Deity is Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which ‘Indriyas’ or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a

blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma' and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apara Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about.

b) Atma Jnaana: Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality! The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states: *OM/ Purnamadah Purnamidam Purnaata purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/* Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to

Reality or From Darkness to Luminosity! Further, Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. Since Prajapati's heart qualifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again..

Further, there is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status. Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Vayu Deva the Deity of Dishas assumes the form of a bull and teaches about the magnificence of Brahman; He manifested just one 'Paada' or foot and Agni was a part of that single foot .Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot ; An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship. Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses. The status of Post Life Soul upto the stage of transmigration was interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive need however to be observed. Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc . The futility of Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifesting surprising plurality all rolled out of the same Uniqueness as with Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts as also Sun, Moon , Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness. Three folded forms of Food-Water- Heat are evidenced by and emerging from Manas or Mind-

Breathing and Speech. Mind indeed is the dominant factor for the survival of food. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana / Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself! Detachment and Deliberation are the rudiments of Relinquishing the Supreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realise this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve

‘Sadyo Mukti’ or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish ‘Krama Mukti’. The Paraa Vidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinenes, Sacrifices, Charities and such other acts of ‘Karma Kanda’ or ‘Karma Yoga’, while ‘Aparaa Vidya’ necessarily involves elevated levels of ‘ Atma Samskara’ or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of ‘Samyak Drishti’ or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of ‘Krama Mukti’. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yaginas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn ‘krama mukti’ and secure ‘Tadaatmya’ or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad opens with the interrogation as to who indeed is the driving force of one’s life and the reply is that one’s mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one’s own Conscience. The infrastructural set up of the Mind comprises the ‘Panchendriyas’ or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of ‘Vaak’ alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya

Brahman is then realised as the Truth! The phrase ‘Satyameva’ signifies the idioms ‘Sat’ or Tyat viz. Murtha-Gross and Amutra-subtle, the gros being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed ‘Brahman’ is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness! What is all about the Truth of the Truths, the delienation of the Truth and desperation to attain It while facing death. Then a profile of Virat Purusha the Unsurpassing Cosmic Being: *angushtha maatrah purushontaratmaa, sadaa jnaanaam hridaye sannivishthah*, as also *Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumini vishwato vritwaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatavasyeshanno yad annenaanirohati//* or the Individual Self is hardly of thumb-size always residing in one’s heart the disributing hub of energy from praana, with one’s mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand -figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of ‘Antaratma’ He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses; the latter is of myriad forms yet the Singular Form of the Supreme. The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions clinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results in succumbing to the cycle of births and deaths and karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as **Tat-twam-asi** or Thou art Thou! Paramatma the Unknown Brahman resolved to let Hiranyagarbha Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and ‘Charaachara Srishti’ with human beings and othet types of creation. Representing Praana as an alternate form, the Maha Purusha stays Him Self as the Antaratma of all the Species. Human beings are blessed to possess body parts and senses as Panchendriyas, besides ‘Manas’ the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attractions of the worlds to deviate attention from the Reality with the aid of a mix of ‘Gunas’ dominates the colouring of the spotlessly white, pure and transparent the Virat Swarupa. Thus human beings tend to be obsessed with Maya and become victimised trying to fight out the lures temporary pleasures invariably and confuse Non Realities for the Lasting Truth of the Antaratma, a mirror image of Brahman! Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and ‘Satkarma’ of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge.]

Brahmachari Prakarana Stanzas 10-50

Brahmna Kshatriyavaishyashudraa varnaastvaadyaastrayo dwijaah, nishekaadyaah shmashaanaantaas - teshaam vai mantrah kriya/ Brahmana-Kshatriya-Vaishya and the Lower caste constitute the four varnas. The relevant Vaidika Mantras are valid for the dwijaas for all the stages of their lives from Garbha daana to anteshti samskaaraas.

Garbhaadaana mritow pumsah savanam spandanaatpuraa, pastheshme vaa seemanto maasyeta jaatakarmacha/ Ahanyekaasadhe naama chaturthe maasi nishkramah, shastennapraashanam maasi chooodaa kaarya yathaakulam/ Evamenah shamam yaati beeja garbhasamudbhavm, tuurneeemetaah kriyaah streenaam vivahastu samantrakah/ Samskaaraas are observed from Garbhaadaana in the ritu kaala, pumsavana before garbha sanchalana purva, seemanta either in the sixth or eighth month, and eleven days time of baalotpanna time the naama samskaara, the fourth month the niskramana , annapraasana in the sixth month and choodaakarana as per ‘kulaanusaara’. In this manner the samskaaraas from garbhaadaana the dosha shaantis are sought be rectified in the case of female children without much of mantra vidhis quietly till the vivaahaas.

Then the Upanayana samskaaraas for the boys:

Garbhaashtameshthame vaabde brahmanasyopanayanayanaam, raagjnaamekaadashe saike ekaadashe saike vishaameke yathaakulam/ From birth upanayana samskaara be performed in the eighth year to brahmana kumaraas, eleventh year for kshatriyas and by the twelfth year to vaishyas as per their varnaas. *Upaaneeya guruh shishyam mahaa vyaahriti poorvakam, vedamadhyaapadeshenam shouchaacharaamms -cha shikshayet/* The guru shishya upanayana samskaara sampannataa gets fulfilled when the maha vyaahriti purvaka ‘Om bhuh bhuvah swah tat savitur varenayam bhargo devasya dheemahi dhi yo yo na prachodayat’ is keenly taught and veda pathana- shouchaacharaas be initiated to the boys.

[Vishleshana on Upanayana-An overview]

The Sacred Act of Upanayana is a clear water-shed of the life of the three Varnas of Brahmana, Kshatriya and Vaishya. The term of Upanayana is defined as : *Guhyotta karmaana yena sameepam neeyate Guroh, Baalo Vedaaya tadyogaad Baalasyopanayam viduh/* (Upanayana literally means that a Guru sits in the physical and visual presence of a boy and initiates Vedas such as yogas in the Form of Gayatri Mantra. Now the Guru who performs the Upanayana is stated as father, paternal grand father, father’s brother, elder brother, or Sagotra sapindaka or close paternal relatives, maternal uncle or Agotra Sapinda or Sagotra Asapinda. The Purohita or Shrotritya in whose presence the Upanayana is to be performed by the Guru is defined: *Brahmano jneyat samskaarai dwija uchate, Vidvadvaachaapi vipratvam tribhissrotriya uchate/* (A Brahmana by birth becomes a dvija after the Samskaaraas like upanayana are applied to him; he then becomes a vipra once he is a learned person; only then a Brahmana becomes a Shrotriya; He who is eligible to perform as this Shrotriya should have recited Gayatri Mantra twelve times of thousands each! *Garbhashtameshu brahmanamupanayeeta, Garbhekaada sheshu Raajanyam, garbha dvadasheshu Vaisyam, Vasanto greeshmah sharadityutsavo varnaanu purvenu iti/*(Apastamba Sutra states that upanayana be performed by the eighth year to Brahmanas, eleventh year to Kshatriyas and twelfth year to Vaishyas; the suitable Seasons for performing Upanayana are Vasanta, Greeshma and Sharad Seasons respectively) *Aashodhashaad Brahmanasya Saavitri naativartate,*

Advaavimshaat Ksahtra bandhora chaturvimshatervishah/ (Manu Smriti requires that the outer limits to leave as Brahmacharis without upanayana should be sixteen years to Brahmanas, twenty two to Kshatriyas and twenty four to Vaishyas) *Ata urthvam Savitri patitaavratyaassyuh, tessaam cheerna praayaschittaanaam upanayaa- dayassuh iti/* (In case upanayana dates exceed as above then Savitri patitaavrataa be executed and ‘prayaschitta’ be performed formally as an apology, clarifies ‘Smrityardha Saara’!) *Patita Saavitrikah uddaaka vratam charet, Dvou maasou aamikshayaa Ashta raatram ghritena, Shadraatram ayaachitam tiraatramanna bhikshah, Ahoraatram upavaset Ashvamedhaavabridham vaagacchet vraatyastomenavaa yaget/* (Those who step beyond the age limits should not only perform the Patita Savitri Vrata but also Uddalaka Vrata by consuming raw cheese for two months, eight nights only with ghee, six nights with whatever is food available as unsolicited, three nights plain cooked rice, and one full day and night without any thing to consume; moreover, one also has to accomplish the ashvamedha yajna phala or Vratyastoma yaaga! This is the instruction of Vasishtha of the age limits of Upanayana are crossed!) **Definition of Upanayana:** *Guhyotta karmanaa yena sameepam neeyatey Guroh, Baalo Vedaaya tadyogaad Baalasyopanayam Viduh/* (Upanayana literally means that a Guru sits in the physical and visual presence of a boy and teaches Vedas and such Yogaas in the form of Gayatri Mantra). Those Gurus who perform Upanayana are defined as: *Pitaivopanayet Putram tadabhaavey PithuPitaa, Tadabhave Pitur bhraataa tadabhave tu Sodarah/ Tadabhavey Sagotra sapindaah tadabhavey Maatulaadayo Sagotra Sapindaah, Tadabhavey Asapindasagotrajaa/ Sarvaabhaavey Shrotriyah/* (Father, Paternal Grand Father, Father’s brother, elder brother, or Sagotra-Sapindaka or close paternal relatives, Maternal Uncle or an Agotra Sapinda or Sagotra Asapinda; but in any case, he should be younger to the ‘Vatu’ or the boy to whom Upanayana is scheduled. As a last resort, any ‘Shrotriya’/ Purohita might assume the duty. Shrotriya is defined as follows: *Janmanaa Brahmano jneyat Samskaarai Dwija ucchatey, Vidvatwaachaapi Vipratwam Tribhissrotria Uchatey/* (A Brahmana by birth becomes ‘a Dwija’ after the Samskaaraas like Upanayana are applied to him; he becomes a ‘Vipra’ once he is a learned person; only then a Brahmana becomes a ‘Shrotriya’. He who is eligible to perform Upanayana should have recited Gayatri Mantra twelve times of thousands each; some persons are stated to perform the Japa twelve lakh times! **Upanayana Kaala:** Either at the time of ‘Garbhaarambha’ or birth, the boy whose Upanayana is contemplated should have five years or eight years. *GarbhatoJanmatovaa Panchameshtamey vaa Varsha Brahmanasyopanayanam/* The annotation of Ashvalaayana states: *Garbhaashtameshthamey baandey panchamey Saptame shtivaa, Dwijatwam Praapnuyaad Vipro Varshemtwekaadasho Nrupah/* (From the time that Garbha took place, the appropriate time for a Upanayana is fifth or seventh, failing which the eleventh year). The suitable time for this Samskaara is eleventh or twelfth year for Kshatriyas and for Vaishyaas the time would be during the twelfth or the sixteenth year. It is further stated : *Shashtheshu Dhana Kaamasya Vidya Kaameshu Saptamey, Ashtamey Sarva Kaamasya Navamey kaanti micchitah/* (Persons fond of money in sixth year, those desirous of Vidya or knowledge in the seventh year, those aiming at Sarva Sukha or all round happiness in the eighth year and those who want Shanti or Peacefulness perform Upanayana in the ninth year). Some Brahmanaas believe that the sixth year is inappropriate. The outer age limits are sixteen years for Brahmaas, twenty two years for Kshatriyas, twenty four years for Vaishyaas; these years are counted from the time of Garbhodaya. Hence, there is no special prayaschittha in the case of Brahmanas. Thereafter, he has to keep Shikha after ‘mundana’, eat bhojana of cooked Yaava paste for twenty one nights and at the end provide bhojana to seven Brahmanas. The Prayaschittha beyond that time would be the observance of ‘Krucchaatraya’. To Brahmanas and Kshatriyas mounji bandha or Upanayana is to be

performed on Uttaraayana Kaala only. To Vaishyas this might be done in Dakshinaayana too. *VasanteyBrahmanamupanayeeta Greeshmey Raajanyam Sharadi Vaishyam, Maghaadi Shukraantaka Panchamaasaah saadhaara -naavaa sakala Dwijaanaam/* (Upanayana is to be done in Vasanta Ritu to Brahmanas in Greeshma and to Vaishyas in Sharad Ritu) But, as Garga stated : In case Vasanta Ritu is not possible, Greeshma- Shishiraas are also in order as the five months from Maagha to Jyeshtha are normal to Brahmanas. However, keeping in view this previously stated exception, Pousha and Ashaadha even in Uttaraayana are unsuitable. From the time when Surya enters Meena Rashi to his entry into Mithuna Raashi is thus the most suitable time for Upanayana; this is in view of the Stanza: *Makara Kumbhas -eyrkye Madhyamam, Meena Meshasthe Uttamam Vrishabha Meenastyedhamam/* (Makara and Kumbha with Surya is medium, Meena- Meshas in Surya is the best and Vrishabha and Mithuna is the worst of the combinations for performing Upanayana. Coming to Tithis, Dwiteeya, Triteeya, Panchami, Shashthi, Dashami, Ekaadashi, Dwaadashi are the best ones. It is also mentioned elsewhere about Saptami, Trayodashi and Krishna Pratipada but those require ‘Punarupanayana Vidhi’. Somapada Naama Tithis tending to intense Brahmacharya in life, Anadhyaya, Gala graha, and Aparahna Upanayana demand Punar –upanayana. Somapada Tithis are Jyeshtha Shukla Dwiteeya, Ashviyuja Shukla Dashami and Maagha Shukla Chaturthi and Dwadashi are called Somapada Tithis or those which influence sudued souls taking to Brahmacharya mode. Anadhyaya Tithis or those during which no new Vedas or Scriptures are learnt viz, are Purnima, Chaturdashi, Ashtami, Amavasya, Pratipada, Surya Sankranti, Manvaadis, Yugaadis, Kartikaashaadha Phalguna Krishna Dwiteeyas and Ayana Sankranti or Tula- Makara-Karkataka Pravesha Pakshinis are Anadhyas. Two days after Sunrise and three Muhurtas before Sunset, the Somapada and Anadhyaya Tithis are Anadhyas only. Panditas feel that even one ghati before Pratipada is not suitable for Upanayana as that would be Anadhyaya. Some persons do not perform Upanayana on Chaturthi Sesha Yukta Panchami. Navami Sesha Yukta Dashami also is unsuitable for Upanayana. If a day time is divided into three parts, the triteeya bhaga’s Aparahna is forbidden for Upanayana. Prathama Baaga is the best and Madhya Bhaaga is of medium value. Shubha Vaara Nirnaya: In terms of days, Thursday, Friday and Wednesdays are the best for Upanayana. Sunday Muhurtas are stated to be of medium value; Tuesdays and Saturdays are unsuitable although Sama Vedis and Kshatriyas consider Tuesdays are the most suitable. Muhurtha Nirnayas for Upanayanas are difficult to decide as Vaara-Bala-Lagnas are dependent on Veda Shakhaas. Also Varnaadhipatis are Shukra-Brihaspatis to Brahmanas, Surya Angarakas for Kshatriyas and Chandra-Budhas for Vaishyas. Again Vatu’s father, Vatu and mother require Guru Chandra Bala or power if not at least Vatu requires the said Bala. If the Upanayana is to be decided for the eighth year or beyond, then Guru Bala is not essential. In the event of Garbhadaana to be performed in the family as the Upanayana is also contemplated, then Guru Bala is available if his position is in the second, fifth, seventh, ninth, eleventh position in the ‘ janma lagna’ ; in the Janma Triteeya, Shashta, Dashami Sthaana then Puja Homa Shanti would qualify the Upanayana; but Guru in Fourth, Eighth and the Twelfth positions, then Upanayana would not be commended. Shubha Nakshatra Nirnaya: Purvaphalguni, Poorvaashaadha, Poorvaabhadra, Hasta, Chitra, Swati, Moola, Asresha, Ardra, Shravana, are good for Rigvedis. Rohini, Mrigasirsha, Pushya, Punarvasu, Uttara, Uttaraabhadra, Uttaraashaadha, Hasta, Anuradha, Chitra and Revati are very good for Yajurvedis; Ashwini, Mrigaseersha, the three Uttara Nakshatras, Ardra, Hasta, Dhanishtha, and Shravana are acceptable to Sama Vedis. If these are unavailable, barring Bharani, Kritika, Makha, Vishakha and Jyeshtha, any other Nakshatra would be agreeable. Upanayana Lagna Graha Phalaas: There should be Shubha Grahas in any ‘Sthaana’ excepting the twelfth, eighth and sixth; in case there are Papa Grahas in

the third and eleventh positions and in Shukla Paksha Chandra is in Karka Raashi or Lagna then the Upanayana Nirnaya would be good enough. Some Grandhas mention that Surya in Lagna too would be good. In the Ashtama Sthaana there should not be any Graha. Lagnaadhipati Shukra Chandra should not be in the Sixth Sthaana. Shukra should not be in Dwadasha Sthana. Chandra and Dushta Grahas should not be in the Lagna. Chandra should not be in Dwadasha and Ashtami. If five Ishta / desirable Grahas are there together, that Lagna should not be selected. Tula, Mithuna, Kanya, Dhanu, Vrishabha, Meena are good in Navaamsha. Karkataka in the Navaamsha is rejected. Again, in the event of the mother being in menses period, father is unavailable for whatever reason and either maternal uncle or elder brother of the boy is to take up the responsibility, then their wives should not be in the menses period too then neither Upanayana nor wedding should be performed. In Upanayana or Vivaha, if the mother of the boy enters the period or is unable to perform the duty for any reason, before the Naandi Shraaddha Udvaasana or termination of the 'Mandapa' / 'Vedika', then Shanti has to be necessarily performed. Padaartha Sankalana: *Koupeenam Praavaaram cha kaarpaasajamahatam sampadya Ishadhoutam navam shwatam sadasham vastramahatam samjnam praavaaraartha majinam vaa/* (Koupeenam and Upaveeta made of new white kapaas or course cotton cloth which is 'Ahata' or duly washed and dried be procured; the Upaveeta could be of 'Krishnaajinam' or the outer Skin of a Deer of the dimension of four inches width and fortyeight inches length in 'valayaakaara' shape. In case of three Khandaas, then three pieces must be of twenty four inches, eight inches, and sixteen inches. As regards Yagno- paveeta, it has to be of 'kapaas' thread woven either by Brahmanas or Brahmnis or Brahmana widows; the measurement of nine of three groups of three-threaded Upaveeta should be of ninety six of 'Samhata chaturanga -moolas' or each thread of four finger folds tied up in clusters of three each, thus totalling 3+3+3 ie 27 threads in each. Yagnopaveeta should never be short as above the chest or as long as below the navel. If there is cut of a thread or hangs down the navel, then that should be discarded. Yagnopaveetam and Yagnopaveeta dharanana vidhi: *Karpaasamupaveetam syat viprasyordhvavritam trivrit, Shonasutramayam raagino vaisyasyavika sutrakam/* (Manu Smriti describes the three types of Yagnopaveetam viz. that made of raw cotton for Brahmanas, red thread made of horse hair and sheep hair thread for Vaishyas) *Yagnopaveetam kurveeta sutramtu navatantukam, Trishta dhuravatvam kaayam tantutrayamadhovritam/* (Maadhavayam states that yagnopaveeta should be of nine sutras, as three threads made of each cluster, of which three such clusters are woven up and three more of such clusters are woven down.) *Upaveetam vatorekam dvetadhetarayoh Smritao, Ekameva yateenaam syaaditi shastrasya nishchayah/* *Triteeyam uttareeyam syadvastraabhava tadipyate//* *Sadopaveetinaa bhaavyam sadaabaddha shikhena cha, Vishokhonupaveeta -scha yatkaroti natatrutam/* (Bhrigu Maharshi instructs one Yagnopaveeta that for Vatus, to others two and to Yatis one; the third thread serves as Uttareeya or the upper cloth to cover the bare body. One should always wear yagnopaveeta with veneration and any 'Satkarma' or deed of virtue is valid only by wearing it with respect; similarly a tuft too is a must to perform Karmas lest these are called Rakshasa Karmas otherwise!) Upaveeta dhaarana: After Ganesha Prathana of *Suklaambaradharam Vishnum Shashi Varnam Chaturbhujam prasanna vadanam dhyayet sarva Vighnopashaantaye/* there should be Sankalpa: *Mamopaathaa Samasta duritaksaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityakarmaanushthaana yogyataa siddhyartham Brahma tejohhi vridhdhartham yagnopa dhaaranam karishye/* After the Sankalpa: *Yagnopaveeta dhaarana Mahaa Mantrasya, Parabrahma Rishih, Trishthup chhandaya Paramatma Devataa, Yagnopaveeta dharanye viniyogah/* Then while wearing each of the three threads separately each time reciting the Mantra as follows: *Yagnopaveetam paramam pavitram Prajaapateryat sahajam purastaat, Ayushyamagrium*

pratimuscha shubhram yagnopapeetam balamastu tejah/ There-after, prokshana Mantras be recited as follows: *Om Aapohishthaa mayo bhuvah, Taana Urjey dadhaatana Maheranaaya chaksasey/ Yovishshavatamo rasah tasya bhaajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Apo janayathaa nah, Bhurbhuvassuvah/* Then the Sacred Thread is touched thrice by way of Abhimantrana of the Three Brahma Granthis praying to Brahma-Vishnu- Maheshwaras. Some pray to nine Devatas holding the nine threads. This would be followed by ten times Gayatri and Jala prakshalana of the Upaveeta and its exposure to Surya Deva reciting the Ruchas viz. *Uddhutyam Tamasaspari pashyanto Jyotiruttamam, Devam Devatraa Suryamaganma Jyotiruttamam/ Uddhtyam Jaatavedasam Devam Vahanti Ketavah , Drushey Vishgvaaya Suryam/* Finally after showing the Upaveeta to Surya, wear it reciting the ‘Yagnopaveetyam Paramam Pavitram’ Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called ‘Upaveeta’, while the reverse is ‘Praacheenaa veeti’ and wearing it around the neck as a Maala or garland is called ‘Niveeta’. The Yagnopaveeta Dhaari is required to bathe and change it as per the Vidhi prescribed above in case of touching :*Chiti kaashtaa, Chiti Dhuma, Chandaala, Rajaswalaa, Shava, Sutikaa/* (Burnt wood, Chandala, Rajaswala, dead body and Garbhini). At the time of performing ablutions, one should observe Kantha limbana or circling one’s neck and circling the right ear. Every four months the Sacred Thread should be changed as per the afore mentioned procedure. Also some persons change the old Thread in the eventuality of births and deaths of the near ones. At the time of Visarjana or removal of the old or torn or otherwise impure Yagnopaveeta, the Visarjana Mantra states: *Upaveetam Bhinna tantum Jeernam kashmala dushitam, Visrujaamki punarbrahma varcho Deerghaaya -rastumey!* So saying the Sacred Thread is discarded. If the same has come out or slid off by mistake, then without Mantra wear a replacement and by reciting *Manojyotih and Aagney Vratapate Vratam charishyaami taccha-keyam tanmeraadhyataam, Vaayo vratapatey Aditya Vratapatey/*, perform Aajyaahutis and wear a new Yagopaveeta as per the procedure laid as above. **Yagnopaveetaabhava Prayaschitta:** In case of non-wearing of Yagopaveeta and non-observance of minimum duties expected of a Brahmana, there is a Prayaschittha Vidhi prescribed. The Sankalpa for this Vidhi is: *Yagnopaveeta naasha janya dosha niraasaartham Prayaschittam karishye/* As per the instructions of Acharya, the Kartha has to perform homaas to Savitra Devata / Surya of thousand eight times or of minimum hundred eight times with Tila and Aajya. On wearing the new Yagnopaveeta as per procedure, the Kartha should intensify the Gayatri Japa to atone for the lost time of Sandhyaa -vandanaadi Vidhis. In the case of the non wearing of Upaveeta, then hundred Gayatri Japa is required; if without the Sacred Thread one performs Bhojana, then he has to perform eight thousand Gayatri; if the Upaveeta falls from the left shoulder to mid-arm or fore arm then three or six Pranaayamaas are to be done and a new Upaveeta is required to be worn. To ‘Brahmachari’ only one Yagnopaveeta is required but to a Snaataka Vratashta two or three required. Those who desire to live long should wear more than many Sacred threads. So much about the significance of Yagnopaveeta- Dharana- Praayaschittha. **Mekhala-Danda-Achamama Vidhi:** **Danda dharana:** As an integral part of Upanayana, ‘Danda Dharana’ is required. Manu Smriti states as follows: *Brahmano bailva paalaasho kshatriyo vaata khaadiraa, Paippaloutumbarou Vaishyah dandaa narhanti dharmatah/* The danda or stick be made of bilva or palaasha trees for Brahmana vatus, for kshatriyas vata or khadira while for Vaishya vatus the danda be made of Pippala or Aodumbura trees. Vyasa gives the specifications: *Shiro lalaata naasaagraa pramaana yupavannataah/* (The danda should be of the size of the Vatu’s head, or forehead or nose in the shape of the wooden piece holding the Sacrifice Animal tight) Another material required would be ‘Vastrajina’ or a pair of clothes one as actual body garment and

another as loin cloth: Vasishtha Muni prescribed white cotton cloth for draping Brahmana boys, munji grass woven cloth for kshatriyas and Kusha darbha woven cloth for Vaishyas while a similar loin cotton cloth to all the three classes. Besides an upper covering be worn by all as krishnajina or the dried and treated skin of deer. Manu prescribed a 'kati sutra' or loin thread: *Mounji trivrit samaashlaokshou karya viprasya mekhala, Kshatriyastu mourveejyaa vaishvasya shaanataantavi* ie, three stringed mounji grass material to Brahmanas, twisted string made of mourvi material and to Vaishyas a shaana made string. Samvarta stated that without a kati sutra, no male is qualified to perform Shrouta Smaarta Karyas! Manu Smriti instructs that without kati sutra, danda, yagnopavita, kamandala with water be secured as soon as possible!) Mekhala or Kati Sutra or waist string should be made of Mounji grass made into three-some soft ropes with one or three or five Grandhis or bonds with one or three or five knots ie in uneven numbers. If Munja grass is unavailable then Darbha could be used instead or even Ashmanta Vriksha Skin or Balbaja grass. As regards, danda of a Brahmana it could be of Palaasha or Ashvaththa or Bilwa or Chandana. The length of the stick should cover the height of Vatu from foot to nose and is to be suitable for the Yagna. The next important item by way of the preparatory arrangement for the Upanayana would be a Vedita or platform raised from Bhumi by four feet of square size with steps on all the sides. The Vedita needs to be decorated with four plantain tree trunks in the corners with tender mango leaf 'toranaas.' After the Vatu's readiness for the Upanayana with Vashtaadi dharana, Achamana vidhi is to collect water from his palm in Shankha Mudra keeping behind a very small speck of it behind in the palm as Achamana or sipping in small quantities thrice. This is a Loukika Achamana since the formal one would be done later after Yagnopaveeta dharana. The Vatu would be seated to the north of the Ajya Patra and asked to do Achamana. Praneeta Patra is at the west of the the Tirtha and the Vatu should be seated to the right side of the Acharya. Then the tasks of Kusha arrangement, Sruta Patra marjana, Yagnopaveeta daana and Achamanaadi would be done by the Acharya's Sishya. Then would follow the tasks of pouring water in the Anjali of the Sishya, Samidaadhana and Gayatri Upadesha to the Vatu are done by Acharya as the latter is faced to the East and the Vatu is seated to face the West. This is followed by Upa Sangrahana (*Amuka Pravaraanvitomuka Gotromuka Sharmaahambho Abivaadaye*) or the Vatu's announcement of his Gotra Pravara Naama while his right hand touches his left ear and left hand touches his right ear, bows and greets the Guru with veneration and later on repeats the Pravara to the father and mother, elders in the family and other elders among invitees. But the 'Abhivadana' has to be restricted to only the deserving but certainly not to Shudras, those in 'Ashuchis', and so on since such Namaskaaraas, let alone 'Pravaraanvita Abhivaadaas' would attract prayaschittas ranging from Upavaasaas Kruccha Vrataas etc. On the other hand if Namaskaaraas and Abhivaadanas are not performed to Devas, Gurus, Yatis and seniors the family or Vamsha or Vidvans and other Learned Persons then too there would be Upavaasaadi prayaschithaas. Bhiksha Vandana: Equally important are Pratyabhi-vaadanas or return blessings by those elders with *Ayushmaan bhava Soumya Dataaa* etc. Where required the end of the sentence should be in medium svara(plut). For eg for Hare it should be recomposed to Hara + I and for Shambho it should be reduced to Shambha + u. In this connection, a clarification was quoted from Manu Smriti: Brahmana Brahmachari would state *Bhavati Bhikshaam Dehi*; a Kshatriya Vatu would say: *Bhikshaam bhavati dehi* while a Vaishya Vatu would say: *Bhikshaam debi bhavati*/ Since the general statement in respect of 'Tandula Bhiksha' or request for Food Grains, the Pratyabhi –vaadana would be *Bhikshaan bhavaan dadaatu, Bhikshaam bhavati dadaatu/*]

Further stanzas to follow:

Divaa sandhyaasu karnastha brahma sutra udyunmukhah, kuryaan muutrapureeshe cha raatrou cheddakshinaa mukhah/ Griheetshishnashchotthhyaaya mridbhiryuthairjalaih, gandhalepakshayakaram shoucham kuryaadataandritah/ Antarjaanu shuchai desha upavishta udanmukhah, praagvaa braahmena teerthena dwijo nithamupaspushtet/ Trih praashyaap dvirunmujya kaanyabhih samupushtashet, adbhistu prakritisyaabhirheenabhih phena budbudaih/ A brahmachaari might perform ‘mala mutra visarjana’ keeping his sacred thread folded around his ears facing north in the day time and in the southern side in the nights. There after clean the hidden places with scented waters. A brahmana must clean his legs and thighs and fingers as the respective tops are stated to be the representation of tirthas of Prajapati -Pitru devatas as also of Brahma- and Deva Tirthas. After performing ‘aachamanaas’ or sips of waters from the termination of the ‘angushta moola’ thrice over, then twice over clean the nose, ears, eyes and the entire face with clean water drops.

Hritkanthataalugaabhistu tathaa samkhyam dwijaatayah, shubhyeranstreecha shudrascaha sakritpushtaa -bhirantatah/ Snaanamabdaivatairmantrairmanjanam praana samyamah, Suryasya chaapuprasthaanam Gayatryaah pratyahan japah/ Gayatreem shirasaa saartham japedyaahnnati purvakaam, prati pranava samyuktaam trirayam praana samhamah/ Praanaayaama samprokshya truchenaabdaivatena tu, japannaaseet saavitreem pratyagaataarakodayaat/ Samdhyaam praakpaataarevam hi tishthedaah suryadarshanaat/ Thus the dwija ganaas of brahmana-kshatriya and vaishyaas should then clean up the heart, throat, and ears-eyes too. It is explained that strees and the fourth varnas would do so once of such sprinklings. Dwijas should then after the morning snaana should take to maarjana while reciting the mantra: 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) After the maarjana the dwijas should observe Praana samyama or praanaayaama, Suryopasthaana and Gayatri Japa.) Then the shiro mantra and the pranava yukta praanaayaama samyuta pranava mantra : (‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharma Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama.)

[Vishleshana on Sandhya Vandana

Sandhya is the intermission of ‘Ahoraatras’ or day and night as signified by Sun Rise and Sun Set. *Poorvaa Sandhyaa tu Gayatri Savitri madhyaa smritaa, Yaa bhavet paschimaa sandhyaa saa Vigjneyaa Saraswati/* The pre-noon is dominated by Devi Gayatri, noon time by Devi Savitri and the Sun set by Devi Saraswati and hence the respective Goddesses need worship at these times. Gayatri is of blood red

complexion, Savitri of pure white Varna and Saraswati of black colour and they represent Brahma-Rudra-Vishnu Swarupas of Paramatma. Meditation of these forms of Almighty is basically through the representation of Aditya: *Udyantamastam yantamaadityam/* (Taittiriya Brahmana Upanishad). *Uttama Taarakopetaa madhyamaa Lupta Taarakaa, Adhamaa Surya sahita Praatah Sandhyaa Tridhaamata/ Uttamaa Surya sahita madhyamaa lupta Bhaskaraa, Adhamaa Taarakopetaa Sayam Sandhyaa Tridhaamataa/* (Praatah-sandhya is best performed in the presence of Stars on the Sky; when Stars are invisible then the time of Sandhya is of medium type but when Suryodaya has taken place then the Sandhyopaasna is of minimal value. Conversely, the Saayam Sandhya is best done while Surya is still present, after Sunset the Sandhya is of medium worth but when Stars appear on the Sky the Sandhya worship is of poor quality.) Maadhyaahnika Sandhya is scheduled at half prahara of the Sayamkaala Samaya. While taking bath for purification before ‘Sandhyopasana’ a devotee may recite the following Mantra: *Gangecha Yamunechaiva Godavari Saraswathi, Narmadey Sindhu Kaveri Jalosmin sannidhim kuru/ Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha, Aagacchhantu Mahaabhaagaah Snaana kaaley sadaa mama/ Ayodhya Mathuraa Maayaa Kaashi Kaanchihyavantika, Puri Dwaravati Jneyaah Saptaitaa Moksha –daayikaah/* (May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present.) After bath, ‘Arghya’ (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a ‘kushasana’(mat) facing ‘Ishana’(North-East) direction, commence ‘Achamana’ with *Harih Om* and Pavitra Mantra viz. *Apavitrah pavitrova sarvaavasthaangatopivaa, yasmaret Pundareekaaksham sa Baahyaantarah suchih* (Let me remember the name of ‘Pundarikaaksha’ always-whether physically clean or otherwise-with cleanliness from within or without); while doing ‘Achamana’ or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz. *Om Rutamcha Satyam cha abheedaat tapasodhyajaayata, tato Ratrasya Jaayata tatassamudro Arnavah* (Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans); *Samudraarnavaat Adhi Samamvatsaro Ajaayata, Ahoraatraani vidadhat Vishvashya mishato vashee/* (Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control); *Suryaa Chandra masow Dhaata Yathaa purvam kalpayat, Divamcha Prithiveem chaaantariksha mathosvah/* (As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth). Achamana three times: *Om Keshavaaya svaaha, Om Narayana svaaha, Keshavaaya svaaha/* [Note: Brahmanas take in the sip so as to reach the navel, Kshatriyas upto the throat and Vaishyas upto the mouth corners. There after *Om Govindaaya namah, Vishnave namah-* wipe both the palms with water; *Om Madhusudanaaya namah, Om Trivikrayaaya namah:* wipe both the lips from left to right with right hand; *Om Vaamanaaya namah, Om Shridharaaya namah/* sprinkle drops of water on head with right hand; *Om Hrisheekshaaya namah, Om Padmanaabhaaya namah/* sprinkle drops of water on feet with left hand; *Om Damodaraaya namah/* sprinkle water drops on head; *Om Sankarshanaaya namah/* touch the chin with all the fingers; *Om Vaasudevaaya namah, Om Pradyumnaaya namah/* touch the right and left sides of the nose with right hand; *Om Aniruddhaaya namah, Om Purushottamaaya namah/* touch both the eyes; *Om Adhokshajaaya namah, Om Naarasimhaaya namah/* touch both the ears; *Om Achyutaaya namah/* touch the navel; *Om Janardanaaya namah/* Touch the heart with right hand; *Om*

Upendaraaya namah/ touch the head; Om Haraye namah, Om Shri Krishnaye namah/ touch both the shoulders. Triraachamet-dvih parimriya : three aachamanas- wipe right foot thumb and both the lips from right to left sides. Sakrudupasprushya: Touch both the lips with right hand; Savyam Paanim paanim paadou prokshati/ Sprinkle water with right hand around left hand on both the feet. Shirah chakshshee naasike shrotre shirah/ Sprinkle water drops on head-eyes-nose-ears and head/ Then the devotee performing Sandhya Vandana sips water by way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on the self while performing ‘bhutocchhaatana’ with the mantra : Uttintashtantu Bhuta Pishaachaah ete bhumi bhaarakaaah, eteshaamavirodhena Brahma Karma samaarabhe/ May ‘bhuta pishaachaadi’ evil spirits fly away as well as the Aishadvargaas like Kaama-krodha-lobha-moha-mada- matsaraas be cleared. Then, he readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavativarennyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharmha Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama. The ‘Viniyogas’ or attributions of Gayatri / Shiro Mantras are as follows: Gayatri Mantra -Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya AgniVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/ (Praanaayama Viniyogah) Shiro Mantra -Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/ (Praanaayaamey Viniyoga. After the Pranayaama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: Kara Nyasa: Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaa - bhyaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms) Anganyasa:: Om Hridayaa Namah (Touch the heart with right hand); Om Bhuh Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaam vashat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then Gayatri Avahana Sankalpa states: Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaamupaasishy/ or Maadhyaahnikam Karishey/ or Saayam Sandhyaamupaasishey (May I begin to worship Goddess Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: Aagachha varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaam Maata Brahmayoney Namostutey; In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini: Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem; in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini : Saayamtu Garudhaarudhaam Peetaambharasamaavitaam, Sarasvatim Vishnuyoni maahvayed Vishnu Vaadineem/ After the Sankalpa follows Maarjanam by the Mantra : Apohishta 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. *Pratah Sandhya* (Morning) Mantra Sandhya states: *Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha* (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm. *Madhyaahna Sandhya* (Noon time) Mantra : *Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam, Yaduchhistam abhojam yadva duscharitam mama, Sarvam punatu maamaposatam chapratigrahagg swaha* (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.) After this Mantra, the devotee should sip water signifying it as a vow. *Sayamkala Sandhya* (Evening) Mantra states: *Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayanau satye jyotishi juhomi swaha/* (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha. *Achamana-Punarmarjana and Marjana* be followed with the Mantra viz. *Dadhikravinno akaarisham jishnorasvasya vajinah, surabhi no mukha karat prana Aagumshi tarishat/* (May the Lord who is the Sustainer, Administrator and Evaluator in the form of Hayagriva the Victorious and the Seat of knowledge be worshipped to facilitate our Life without any obstacle). This Mantra may be followed by the afore-mentioned Mantra *Apo hi shtha* while sprinkling water on the head of the devotee and touching the feet and thereafter recite *Apo janayata cha nah* while water is thrown round the head. *Arghya pradaanam*: Recite the Gayatri Mantra pour water thrice to the East in the morning, face north and pour water twice in standing position and face west in sitting posture as follows: *Om Bhurbhuvassavah, Tat Saviturvarenyam bhargo devasya dhimahi, dhiyo yo nah prachodayaat/* Praanaayama should be done the tarpan. *Deva Tarpana*:*Adityam Tarpayami, Somam Tarpayami, Angarakam Tarpayami, Budham Tarpayami, Brihaspatim Tarpayami, Sukram Tarpayami, Shanaischaram Tarpayami, Rahum Tarpayami, Ketu Tarpayami// Keshavam Tarpayami, Narayanam Tarpayami, Govindam Tarpayami, Vishnum Tarpayami, Madhusudanam Tarpayami, Trivikramam Tarpayami, Vaamanam Tarpayami, Shridharam Tarpayami, Hrishikesham Tarpayami, Damodaram Tarpayami. Gayatri Avahaana: Omityekaaksharam Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/* (The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda,

Paramaatma is all-pervasive and the terminal point of Moksha); *Aayaatu varada Devi Akhsharam Brahmasammitam, Gayarim chhandasaam Maatedam Brahma jushaswa me* (May I humbly request Gayatri to guide me about Brahma); *Yadannaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyateyi* (let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night) *Sarva varney Mahadevi Sandhya vidyey Sarasvati, Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhuurom Gayatriimaavaayahayaami Savitreem aavaahayami Saraswateemaavaahayayami, Shriya maavaahayaami, Balamaavaayaha yaami* (Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!); *Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarna saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkuksih, Panchaseershopanayaney viniyogah* (I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of 'Upanayana'). *Gayatri Karanyaasah: Om tatsavituh Angushtabhyam namah, Om varenyam tarjanee bhayam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishtikabhyanamah, and Om Prachodayaat Karatalaprishthaabhyam namah. Gayatri Anganyasah: Om tatsavituh hridayaayanam; Om Varenyam Sirasey Swaaha; Om Bhargo Devasya Shikhaayavoushat; Om dheemahi kavachaayahum; Om dhiyoyonah netratrayaaya voushat; Om prachodayaat Astraaya phat; Om Bhurbhuvassurom iti dikbhandhayah. Dhyaanam : Muktaa vidruma hema neela dhavala cchaayair mukhyai stryakshanair yuktaamindu nibaddha ratna makutaam tatvaartha varnaatmikaam, Gayatreem varadaa -bhayamkusa kasaa shrubhram kapaalam gadaam shankham chakra madaara vinda ugalaam hastairvaham teem bhajey/* (I pray to Gayatri who has five faces with the colours of Pearl, coral, golden, blue and white; three Aksharas or Letters, Moon-ornamented headgear, tatwas and varnaas, seated on kusha grass mat denoting purity and also possessing Kapaalam or skull, Gada or mace, Shankham or conchshell, chakram or wheel and two lotuses). In the morning Gayatri is of Rigveda Swarupa as a baby Girl with Brahma Shakti possessing four faces, seated on a soft hamsa (swan) and with shining jewellery; in the afternoon she is called Savitri as a grown-up youth with Rudra Shakti, three eyes, tiger skin, having Mudras of khatvanga (cut-limbed), trishula, Aksha valaya and Abhaya/ Protective Mudras; as mounted on a bull. In the evening, Gayatri assumes the form of Saraswati with Vishnu Shakti wearing purple silk dress exuding black colour as an elderly woman seated on a 'Garud'. Visioning Devi Gayatri according to the timings, the devotee would then commence the recitation of Gayatri Mantra saying *Mamopaattha samasta duritakshayadwara Sri Parameswara preetyartham : Pratah Sandhya Gayatri Maha Mantra japam karishye/ Madhyahnika Gayatri Maha Mantra Japam karishey/ Saayam Sandhya Maha Mantra japam karishey viz. OM BHUHRBHUVAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEMAHI DHIYO YONA PRACHODAYAAT/* Each time, Gayatri Japa is best performed one thousand and eight times which is reckoned as Uttama; one hundred and eight times as Madhyama or fifty four /twenty eight times as heena / minimum. *Gayatri Upasthaanam:* First perform Pranaayama and recite: *Uttamey Shikhare Devi Bhumyaam parvata*

murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukhama/ (Devi Gayatri, You have the clearance to stay on top of the Meru Mountain by Brahmanas); Stuto maya varadaa Vedamataa prachodayanti pavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloam (Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!) Surya Upasthanam (Pratahkaala): Mitrasya charshani dhritah shravo devasya sanaasim/ Satyam chitrasravastamam Mitro janaan yaayaati prajaanam Mitrodaadhara Prithvee –mutadyaam/ Mitra krishtee ranimishaabhichashte Satyaaya havyam ghrithavadvidhema// pra sa Mitra marto Astu Payaswaan yasta Aditya sikshati vratena/ Na hanyate na jeeyate twoto nainama gumho Asnotyantito na dooraat (Surya is omni-scient and supports earth, heaven and all Beings vigilantly. May I offer my oblations of ghee to secure lasting blessings to that Supreme God as he is the Universal friend to sustain Dharma, to insulate us against diseases, worldly difficulties and sins from far and near, as also to give us longevity and happiness.)(Madhyahne): Aasatyena rajasa vartamano nivesayannamritam martyam cha/ Hiranyayena Savita rathena devo yaati bhuvna vipasyan (Surya travels all over the Universe by his golden chariot with a special eye at the World and witnesses by the light of the souls of Gods and mortals of each one of their activities); (Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastasthushascha Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukram ucharat Devahitam chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam modaamaa saradassatam Bhaavanaa Saradassatam Shrunavaama saradassatam Prabravaamaa saradassatam Ajeeta Saradassatam jyok cha Suryam drsey (Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.) (Sayam kaale): Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeah/ Kitavaaso yadripurna deevi yadvaaghaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah / (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful). After the ‘Upasthana’ of Surya / Varuna there ought to be Samishtyabhivandanam or collective salutation to Deities: Sandhyayai namah Saavitrainamah Gayatrai namah Saraswatyai namah Sarvaabhyo devaatabhyo namo namah/ Kaamo kaarsheen manyurakaarsheen namo namah/ (My prostration to the Deities Sandhya, Savitri, Sarasvati and all others; do forgive my sins done under the influence of passion and fury). Devata Vandanam: Praachai namah, Dakshinayai namah, Praachai namah, Urthvayai namah, Atharayai namah Antarikshayai namah, Bhumyai namah, Brahmaney namah, Vishnavey namah Mrityavenamah/ (Salutationns to the Deities of East, South, West and North as also to those in upper, lower and the Skies, to Earth, Brahma, Vishnu and Rudra). Aakaasaat Patitam toyam Yatha gachati Saagaram, Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti// (Just as waters from Sky descend to Oceans, all salutations reach Keshava); Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti

Samarpayami/ (I dedicate whatever has been done by body, speech, mind and senses to Narayana). *Etat phalamParameshwaraarpanamastu/* (May this Sandhya Vandana Karma be dedicated to Parameshwara! Taittiriya Version of Sandhya Vandana: Gayatri Dhyana commences with: *Aayaatu Varadaa Devi Aksharam Brahma Sammitam, Gayatri Chhandasaam Maataridam Brahma jushaswamey/ Sarva Varnam Maha Devi Sandhyaa Vidye Sarasvati, Ajarey Amarey Devi Sarva Deva Namostutey/* Then the Aavahanaas as follows: *Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamaasi Vishwamasi Vishvaayuh Sarvamasi Sarvaayuh Abhi -bhurom/ Gayatrimaavaahayaami Savitri -maavaahayaami Sarasvati -maavaahayaami, Chhanda Rishinaavaaha -yami, Shriyamaavaahayaami, Hriyamaavaahayaami/* The Aavahanas are followed with Maarjanas: *Aapovaamidagsarvam Vishwaa bhutaanaapyah Praanava- apah pashava Aaponnama apomrita maapassamraadaapo viraadaapa- sswaraadaapas-Chandaag –ssyaapo jyoteegshyaapo yajug shaapassatya maapa Sarvaa Devataa Aapo bhurbhuvassuvaraapa Om/* On performing ‘Jalaabhi- -mantrana’, there should be ‘Mantraachaamana’ with the *Suryascha Manyuscha Manyupatayascha etc.* Then the Ruk Pathana of the following is taken up: *Dadhikraavunno Akaarsham jishnorashvasya vaajinah, Surabhino mukhaakaraprana Aayugum shitaarishat/* (Paramatma is ever victorious, Omni Present and the Unique Protector; I pray to him most earnestly to purify our thoughts and actions). *Hiranya varnaasschayah Paavakaayaa Sujaatah Kashyapoyaaswindrah, Agnim yaa garbham dadhirey Virupaastaana Aapassagyussyonaabhavantu/* (These Sanctified waters possess golden colour, pure and transparent; the birth places of Kashyapa Muni and Devendra; these are also the sustainers of the Garbha of Agni; these assume the Swarupa of the Universe itself. May these hallowed waters destroy our sorrows and promote our happiness!) *Yaasaagum Raajaa Varunoyaati Madhye Satyaanrutey Apavasyan Janaanaam, Madhuschuta-ssuchayoyaah Paavakaastaana Aassagyusyo naa bhavantu/* (The Sacred Waters whose Adhipati is Varuna Deva is always watched by Yama Dharma Raja as the latter is present in them to assess the Paapa-Punyas that human beings perform and bless them by purifying and providing nourishment). *Yaasaam Devaadi vikrunvanti bhashayaa Antarikshey bahudhaa bhavanti, Yaah Payasondanti Shukraastaana Aapassyaggusyo naa bhavantu/* (May our tribulations get demolished and happy tidings ushered in by the Sacred waters whose staple food is for Pitru Devatas in the Heaven and whose basic source of food is for human beings too by way of rains from the Skies). *Shivey namaa chakshushaapashya yaatanuopasprsha tatwamchamey, Sarvaagum rapsushado huvevomayivarcho balamojoniddhatta/* (May the Sacred waters vision us and shower propitiousness by touching and passing Brahma Teja, physical endurance, enthusiasm and stability of mind!). Barring Aavahana and Maarjaana, the Procedure of Arghya daana, Gayatri Japa and the rest of the Procedure is as above as in the case of Taittireeyaas too. At the end of Gayatri Japa, the Upasthana Vidhi is also as in the earlier version of the six Mantras viz. Om Mitrasya charshani-Om Mitro janaan-Om Prasamitra-Om Yatkinchitey-Om Kitavaaso yadri. Digdeva Vandana is followed by Gangaadi Punya Nadi Vandana is supplemented by: *Namo Ganga Yamunaayormaddheyee Vasantiteyme prasannatmaanaschiranjeevi tam Vardhayanti nam,o Gangaa-Yamuna yormaddhya -scha Namah/* (My venerations to Ganga and Yamuna Rivers; may those Punyaatmaas like Maharshis residing in the River Surroundings bestow long life and contentment to us.) At the end of the Upasana, the Karta would announce his Naama-Gotra-Pravaras and seek pardons to him for the insufficiencies in the Sandhya Vandana procedure while prostrating on Bhumi. Taittiriya Madhahnika Sandhya: Taittireeyaas perform Aachamaniya with the Mantra *Aapah punantu* and with *Dadhihraavrun* give Arghya to Surya and as before stand up and perform ‘Upasthaana’. The relevant Mantras are: *Om Udvayam Om Udyutyam Jatavedhasam Om Chitram Devaanaam Om Tatcchhashthur Devahitam*

purastaat Om Ya Udagaan mahato and so on. Kartiyanaas also recite *Aapah punantu* as stated earlier; one Arghya to Gayatri; Upasthaana is with Udvaayana and other Ruchas; and if possible with Vibhraat etc Anuvaka after Japaanta as in the case of the Pratah sandhya. Saayam Sandhya: The Evening Sandhya is also on the lines of the Morning Sandhya, excepting the ‘Mantraachamana’ with the Mantra: *Agnischamaakshanyuscha Manyupatayascha Manyukrutebhyah Paapebhyo Rakshantaam, Yadahna Paapa makaarsham/ Manasaa Vaachaa hastaabhyaam padbhyaamudarena Shishnaa, Ahastadavalampatu Yatkincha duritam mayi Idamiham maamamtrutayonou/ Satye jyotishi juhomi swaahaa/* The Upasthaana Mantra is to Varuna Deva with *Imammey Varuna shrudhee havamadyaa cha Mridaya Tatwaavasyuraachakey/ Tatwaayaami Brahmanaa Vandamaanasta daashaastey Yajamaano havirbhih/ Ahedamaano Varunehabodhyuru sagumsamaa na Aayuh pramoshih/ Yacchidditey visho yathaa prtadeva Varuna vratam minimasidya-vidyavi/ Yatkinchidedam Varuna Daivyejanebhi droham Manushyaascharaamasi/ Achitteeyattava Dharmaayu yopi mamaanastasmaa denaso Devarii rishaah/ Kitavaaso yadri rupena deviyadvaagha –asatyamutayaanna vidma, Sarvaataavishya shitireva Devataa syaama Vanuna priyaasah/* Following the Upasthaana, there should be Samishthi Devataa Vandana and Narayana Samarpana]

Further Yajnyavalkya Smriti from Stanza 25 onward:

Agnikaaryam tatah kuryaat sandhyayorubhayorapi, tatobhivaadavaadayed vridhaan saavahamiti bruvaan/Gurumchaivaapyupaaseet swaadhtaayaartham samaahitah, aahuutaschaapyadheeyeet labdham chaasmai nivedayet, hitam tasyaaccharennityam manovaakkaaya karmabhih/ Kritagjnaadrohimedhaavee shuchikalyah anasuyakaah, adhyaapyaa dharmatah saadhuh shaktah aapto jnaana vittadaah/ After the sandhyaa kaala, agnikaaryaas be duely performed. Thereafter the vridha gurus be prostrated with abhivandanaas and swaadhyaaya vedapathana with their blessings. Dharma shastraanusaara, vedaadhyayana would need to be before the gurus who are ever worthy of kritagjnata or gratitude , blemishless, sadaacharis, shastra shravana upayukta and jnaana daataas.

Brahmaneshu charet bhaksham anindendeshvaatmavrittaya, aadi madhyaavasaaneeshu bhavacchhandopalakshitaa, brahmanakshatriya vishaam bhajacharyaa yathaakramam/ Brahmachaaris need to seek bhiksha from the houses of well known brahmana homes. In this conection it is customary for the dwija vidyarthi to seek bhiksha as follows: brahmana boys should states ‘bhavati bhikshaam dehi’ while kshatriya vidyarthi would have to utter ‘bhikshaam bhavati dehi’ while vaishya brahmacharies need to utter ‘bhikshaam dehi bhavati’

Kritaagni kaaryo bhunjeet vaagyato gurvaagjnyayaa, aaposhanakriyaapurvam satkritaannamakutsyan/ Brahmacharye sthito naikamannamadyaadanaapadi, braahmanah kaamamasheeyaachhaadve vratamapeedayan/ Madhumaamsanjnaanocchisthashukta striyamupraanihimsanam, bhaskaraalokanaashleela parivaadaadi varjayet/ As per the erstwhile stated bhikshaatana, the vidyarthi would require to receive his guru’s approval and perform the havana and aaposhana kriyas and pick up morsels of the bhikshaanna and initiate the bhojana with the mantra ‘amritasyopastaranamasi swaaha’ and after the bhojana ‘amritaanamasi swaaha’. Being in brahmachaari vratashita vidyarthi is therefore required to take food thus unless he is a rogi.

Madhu maamsaaanjanocchhishttha shukta stree praanihimsanam, bhaskaraalokanaashleela parivaadaadi varjayet/ Sa gururthah striyaah kritvaa vedamasmai prayacchati, upaneeya

dadadvedamaachaaryah sa udaahatah/Ekadeshmupaadhyaya ritvignyayagjn kruduchyate, ete maanyaa yathaa purvarmebhyo maataa gareeyasi/ Madhu maamsas, netraanjanas are no doubt ever discarded by the brahmachari, asatya bhashana, kathora vachana, stree vyavahaara, praani vadha, udayaasta suryaavalokana, asleela-asatya bhashana, paradoshaanveshana, are indeed to be never thought of -much less followed. Indeed it is he who is a true guru who performs various samskaaraas from garbhadaana to upanayana and teaches brahmachari dharmaas and veda jnaana. Even one part of Veda jnaana daataa is truly defined as the Aacharya while it is he as a ritvik who would teach yajna karma.

Prativedam brahmacharyam dwaadashaabdaani pancha vaa grahanaantikamityeke keshaantaschiva shodashe/ Aa shodashaadaa dwaamimshaaccharurvimsaacha vatsaraat, Brahma kshatravishaam oupanaayanikah parah/ Ata urthvam patantyete sarvadharmah bahishkrutaah, savitreepatitaa vratyaa vrustyomatkratoh/ The cut off age of performing upanayana of brahmana-kshatriya-vaishyas is stated as sixteen, twenty and twenty five years of age respectively. There after they are stated as being ineligible to the respective kula dharmaas.

Maaturyadagre jaayant dwiteeyam mounjibandhanaat, brahma kshatriyavishastasmaadete dwijaah smritaah/ Yajnaanaam tapasaam chiva shubhaanaanchiva karmanaam, veda eva dwijaateenaam nishshreyasakaraah parah/ Brahmana-Kshatriya-Vaishyaas as born of their mothers, are twice born only after mounjeebandhana or upanayana. Among the dwijas, Brahmanas are necessarily required to perform yajnas, tapas, and shubhakaryas owing to veda pathana as the ingredient of ‘parama kalyana karya nirvahana.’

Madhunaa payasaachaiva sa devaamstharpayedwijah, pitruna madhughritaabhyaam cha Ruchodheete cha yonvaham/ Yajumshi shaktitodheete yonvaham sa ghrutaamritaih, preenaati devaanaanyena maidhunaacha pitruhstathaa/ Sa tu soma ghrutair somaghrutairdevaantarparyedyonvaham pathet, Saamaani truptam kuryaacchas pitrunaam madhusarpishaa/ Those dwijaas who take to adhyayana and recite rigveda ruchaas are required to perform naivedya and satisfy devataas with honey and milk while satisfy pitru devataas by the naivedya of honey and ghee. Those brahmanas recite Yajurveda might offer ghee and amrita to Devatas and honey and ghee to pitru devataas. As regards Sama Veda paathis too offer soma and ghrita to devataas and honey and ghee to pitruganaas.’

Vaakovaakyam puraanamcha naaraashamseescha gaadhikaah, itihaasaamsthaa vidhyaah shaktyaadheetehi yonvaham/ Maamsa ksheeroudanamadhutarpanam sa duvaukasaam, karoti truptim kuryaaccha pitruunaam madhusarpishaa/ Te triptaasmaparyantyenam sarva kaamaphalauh shubhaih/ Those dwijaas recite atharva veda pathanaas would satisfy devas by the offering of ‘maida’ or white flour, while tarpanaas of honey and ghee to pitru devataas.

Yam yam rutumardheecha tasa tasvaapruyaatphalam, trivrittapurna prithiveedaanasya phalamashrute, tapascha parasyeha nityam swaadhyayaavaan dwijah/ Naishtiko brahmachaaree tu vasedaachaarya sanniidhou, tadbhaavesya tanaya patnyaam vaushvaanaropi vaa/ Anena vidhinaa deham swaadayam vijitendriyah, brhmalikamavaapnoti nai chehaa jaayate punah/ Those dwijaas observe daily swaadhtaaya, and ‘kratus’ as per ‘rithus’ or yajnas as per seasons are blessed with ‘iha-paraas’. Nitya swaadhyaya brahmanaas are entitled to purna ishvaraas on prithvi. Similar too are the tapa daana phala prapti. Nishtika brahmacharis do indeed seek to be near the aacharaayaas and / or their

gurupatnis. Nitya swadhyayis and nithya agnihotris would seldom reborn on samsaara being entitked brahma loka prapti.

Vivaha Prakarana Stanzas 51-89

Guravetu varam datvaa stroyaadvaa tadanugjnyayaa, vedam vrataani vaa paaram neetvaa hyubhavameva vaa/ Avipluta brahmacharyo lakshanaam striyamudvahet, ananyapurvikaam kaandaama sapindaam yaveeyaseem/ Arogineem bhraatrumateemasamaanaarsha gotrajaam, panchama saptamaadhurvam maatrutah pitrusthathaa/ Dashapuuruushaivikhyataakshotriyaanaam mahaakulaat, aitareva gunairuktah savarnah shrotriyaavarah, yagjnaatpareekshitah pumstve yuvaa dheemajan priyah/ Yadychate dwijaateenaam shudraahyaropasamgrahah, naitanmayha matam yasmaatthatraayam jayate swayam/Tistrou vanaanupurvena dwe tathikaa yathaakramam, brahmana kshatriya vishaam bhryaaswaa shudrajanmanah/

From brahmachaari dharma to Vaivahika dharma is being stated: the dwijas having taken leave from the Gurukula, and having given away ample dakshinasa, the dwija seeks to enter the married life and would be on the look out for an eligible saha dharma charini. Such a stree be of good health, with parents and brothers and of a different gotra pravara. Neither her father nor mother be of atleast seven generations away. She should not diseased with communicable diseases, nor of low varna sapradaaya. Brahmana-Kshatriya-Vaishyas are necessarily arranged 'inter se' of similar varnas. The reference in any case not the fourth varna.

[Vishleshana from Manu Smriti in this context:

Once the formality of 'Samavartana' or homecoming is accomplished, with the blessings of parents and Guru, the Vidyarthi might wed a wife of 'sama varna' 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. 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.]

Braahmo vivaah aahutha deeyate shaktyalankrita, tadjah puaatyubhavatah purushaanekavimshitam/ Yagnasya ritvije daiva aadaayaarshastu godyayam, chaturdasha prathaajah punaatyutta rajascha shat/ Ityuktvaa charataam Dharmam sahayaa deepyaterthine, sa kaayah paavayettaginah shat shadvamshyaan sahaatmanaa/ Aasuro dravinaadaanaad gandharvah samayaanmithah, raakshaso yuddhha haranaat paisaachaha kanyakaachhalaat/ ‘Braahma Vivaahaas’ are such as the bridegroom is invited to the bride’s house and kanyaadaana is duly celebrated by way of ‘vastaabhushanaalankaaraas’ of the bride and the bridegroom and the offsprings of such well arranged weddings are stated for twentyone generations. ‘Daivaarsha Vivaahaas’ are performed as per the procedures of the respective ‘yaginaanushthaana ritvijas’. In the course of such vivahas when two cows are offered to the groom by the parents of the bride’s parents or alternatively different, then the first kind of such daivika vivaahaas would yield six generation worth of progeny without the cows or with the daana the double thereof. ‘Praajaapatyavivaaha prakarana’ requires dharmaacharana of both the bride and the bridegroom with equally shared household responsibilities yielding six generations guarantee both ways. ‘Aasura gandharvaadi vivaaha Lakshanas’ denote instant reactions of ‘parasparaanuraagaas’. Consequent to battles, the vijaya prapti parties forcibly take away the kanyas of the defeated kingdoms as denoted as ‘Rakshasa Vivaahaas’ while the youthful females under the spell of sleep when snatched away and married are categorised as ‘Paisaacha Vivaahaas’.

[Vishleshana on Ashta Vivaahas vide Manu Smriti is quoted again as follows:

Eight types of weddings are: *Braahmo daivastathaivaarshah praajaapatyastathaaasurah, 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. Raakshasa-Paishaachika are not worthy of mention even and are abominable. To Brahmanas Braahmi-Deva-Aarsha and Praajaapatya are recommended, while to Kshatriyas Raakshasa Vivaahas are the best, and to Vaishya as also the lower class Aasura Vivaha is recommended. Of these, the first five in the order are of Dhaarmic nature, the subsequent two are of ‘Adharma’ category, but indeed Paishacha and Aasura are the least qualified. Now the description of the five vivahas: the first to third type are commended totally but the rest of the two viz. Paishacha and Aasura are only passable as they smack of adhrama. To Kshatriyas Gandharva and Raakshasa are as per their dharma. Kanyaa daana is normally named as the parents of a maiden invite a well educated and disciplined bachelor and offer their daughter well decorated with jewellery and precious gifts and this best possible wedding is called Braahma Vivaha. 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 svachchandyaaadasuro 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. Gandharva 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 sinning into submission]

Further stanzas of Vivaha prakarana from 62 continued:

Paanigraahyaha savarnaasu gruhyeeyaatyakshatriyaa sharam, vaishyaa pratodamaadyaadvedane tvaira janmanah/Pitaa pitaamah bhraataa sakulyo jananee tathaa,kanyaapradah purvanaashe porakrutasyah parah parah/ Apracchhansamaaproti bhruna hathyaamritaavrutou, gamyam tvabhaave daatranaam kayaa kuryaat swayamvaram/ Sakruthya pradeeyate kanyaa harimstaam choradandabhaak, dattaamapi haredpurvaacchreyaamshchedur aavrajat/ Anaakhyaaya dadaddosham dhandya uttamnasaahasam, adhushtaam tu tvajanddyo dushayamstu mrishaa shatam/ Akshataa cha kshataachiva punarbhuuh samskrutaa punah, swirini yaa patim hitvaa savarnam kaamatah shrayet/ Aputraam gurbanugjnaato devarah devarah putrakaamyayaa, sapindo vaa sagotro vaa grutaamyakta ritaaviyaat/ Aaa garbhasambhavaadracchedpatitastanvathaa bhavet, anena vidhinaa jaatah kshetrajasya bhavedsutaah/

Bride and bride groom of the same varnaas are required for mutual ‘paani grahana’ at their weddings. But in the case of Brahmana-Kshatriya vivaahaas, then brahmana would have to hold kshatriya’s palm and likewise kshatriya to hold Vaishya’s palm. Yagjnyavalkya did not think necessary in respect of the lower class weddings in the reverse manner. Now, in reference of ‘kanyaa daatrutva’ context, ‘kanyaadaana’ be executed in the order of priority by the kanya’s father, grandfather, brother or any body of the father’s family, or even alternatively by the mother of the bride. In the even of a kanyaa of not having been married on time would attract bhruna hatyaa pataka. Finally, the kanya herself could offer to marry by and on behalf of the self as the ultimate resort but in the vedic manner! In the context of ‘kanyaa harana’, be it well realised that once kanyaa daana be executed, reversal or annulment be deemed as a ‘paataka’ attracting ‘raja danda’. Yet, while Yagjnyavalkya approves : *dattamamapi hared purvaacchreyaam - shchedur aavarjet*, Manu deva says: *Sakrumdasho nipatati sakrutkanyaa pradeeyate, sakrudaah dadaaneeti streenyetaani sataam sakrut/* In other words Manu discards Yagjnyavalkya’s principle asserting Once given given for ever! That person who seeks to allege the past and disproved misconducts of the woman already married happily to the contentment of the husband concerned is surely worthy of punishment. At the sametime, a woman who was already married might seek to nullify the formal wedding and would wish to remarry either of the same caste or of another is fit for being named as a ‘swairini’ or a slut! In the even of not being able to get a putra, then pursuant to her menses period she might seek her family guru’s clearance and approach the brother of her husband after her body be applied with ghee and gandha lepanaas for conception.

Hutaadhikaaraam malinaam pindamaatropa jeeveneem, paribhutaamadhahshayyam vaasanevyaa - bhicharineem/ Somah shoucham dadaavaasaam gandharvascha shubhaam giram, paavakah sarvamedhyatvam medhyaa vai yoshito hyatah/ Vyabhicharaaddatou shuddhirgarbhe tyagovidheeyate, garbhamatruvadhaadou cha tathaa mhati paatake/ Suraapee vyaadhitaa dhurtaa bandhavyaarthaghnnya priyamvadaa, stree prasusschaadhivettavyaa purushadweshinee tathaa/ Aadhivinnaatu bhartavyaa maha dnoniyathaa bhavet, yatraanukulyam dampatyotrivargastra vardhate/ Now about vyabhi chaarini strees. In the case of a stree once proved as a vyabhichaarini would lose her own household privileges, remain

uncouth, food served for the sake of survival, totally neglected, made to sleep on the ground. On the other hand, Soma Deva Chandra is the one who bestows pativratty to a stree, her purity of body and thought, madhura gandharva vaani while Agni Deva bestows sarva mangala pavitratty. Recalling the example of a vyabhicharini, in case she tends to conceive after her 'rithu kaala' she might normally tend to 'garbhacchedana' or abortion and land herself on the maha paataka. Further, her typical characteristics are madya paana, deergharogini, dhurta, vandhya, dhana naashani, katu bhashini, kanyopanna kaarini and patidveshini. As far her husband is concerned, it is truthfully advised to discard away such vyabhicharini to discard her and remarry once again even by providing some sustenance for a limited period as per the Law of the Kingship. That is the only way for the husband to rediscover the path of 'Trivarga' of artha-dharma-kaama.

Stanza 65 onward: *Mrite jeevati vaa patyau yaa naanyamupagacchhati, seha keertimavaapnotik modate chomayaa saha/ Aagjnaa sampaadineem dakshaam veerasuum priyavaadineem, tyjadaapyasmriteeyaam-shamadrayo bharanam striyaah/ Streemirbhatruvachah kaaryamesha dharmah parah striyaah,aa shuddhhaihi samprateekshyo hi mahaa paataka dushirah/ Lokaannityam devaah praaptih putra poutra praputrakaih, yasmaattasmaa striyah sevyaah kartavyaascha surakshitaah/ Shodashatrinushaah streenaam tasminyugmaasu samvishet, brahmachaaryaiva parvaanyaadyaaschatastrastu varjayet/ Evam gacchhan striyam kshaamaam madhaa moola nakshatre vajrayet,sustha Indou sakrutputram lakshanyasm janavetpunaam/Yathaa kaami bhavedvaapi streenaam varamanusmaran,swadaaranirataschiva striyo rakshaa yatah smritaah/*

That stree who during her entire life till death would neither think of much less get entangled with a para purusha, and that one at the post death is destined to play with Parameshwari Uma Devi. That stree who was an 'agjnaa kaarini- kushala-putrotpaanna and priyavaadini', is destined in the 'iha loka' itself would be such as to claim and secure 'anna vastra' fortunes from the kingships and authorities, when her husband had been a 'nirdhana.' Indeed a stree ought to abide by the instructions by the husband as that indeed the 'parama utkrishta dharma'. This is so since the three following generations of putra-poutra-prapoutras would be an ideal family with safety and contentment in 'iha para lokas' as being certainly venerated by the contemporaries. When strees after wedding if they approach husbands for successive sama kaala raartis of sixteen such rithu kaala raartis for putra laabha are denoted as brahmacharinis! But, the 'samagamaas' are forbidden on parva kaalaas viz. amavasyas, pournamis, ashtamis, chsarurdashas besides the prathama four nights . [Manu's vishleshana states: *Amaavaasyamashtameem cha pournamaaseem chaturdashis, brahmachaaree bhavennityo snaatako dwijah/*] Once a rajasvala grihini would avoid 'Maghaa Moola nakshatraas' as also when chandrama reaches ekadashi, then her union would result in 'satputra laabha.' Otherwise, recalling Indra's boon, it is for the husband and wife to agree for the union as indeed it is the bounden duty of the husband to uphold the responsibility of the life partner.

[ANNEXURE: AN IDEAL WOMAN]

Bhratru bhraatru pitrujnaati swashurdevaraih, bandhumischa striyah pujaabhushanaacchaadana - ashanaih/ Samyatopaskaraa dakshaa drushtaa vyayaparaanmukhi kuryaacchashurayoh paadavandinam bhartutparaa/ Kreedam shareerasamskaaram samaajyotsavadarshanam, haasyam paragrahe yaanam tvajetproshitabhatrukaa/Rakshet kanyaam pitaa vinnaam patih putraastu vaarthake,

*abhaave jnaatayashteshaam na swaatatrayam kincchitstriyaah/ Pitru maatrusuta bhraatru swashra
maatulaih, heenaa na svaadinaa bhartaa grihineeeyanyathaa bhavet/ Pati priya hate yuktaa
swaachaaraa vijitendriya, sehakeetrimavaapnoti pretya chaanuttamaam gateem/
Daahavityaagnihotrena striyam vrittavarteem patih, aaharedviddhidaaraan agneemschiavaa
vilambayan/*

Any stree is worthy of veneration by her husband, brother, father, either of family generation, mother in law, father in law, brother in law and so on by gifts, food, clothings. A worthy house wife is a natural house keeper, safety, frugality and being polite to her husband and both the families, especially by displaying respects to elders by touching their feet. Before kanyaadaana, the responsibility for a stree devolves on her father, after the vivaha the accountability would squarely fall on her husband, and in the absence of her husband, the duty would have to be of her son. Thus no stree is ever independent. A stree who is truthfully and faithfully identified with the desires and rejections of her husband as per the established principles of dharma and nyaaya is indeed worthy, fortunate and celebrated ever certain to 'uttama gati' now and ever. It is only when a dharmapatni passes away that her agni samskaaraas be executed to perfection as even then ever allowing even an ill justified thought of a further patnership !

Varna jaati Viveka Prakarana -Stanzas 90-96

*Savarnebhayah savarnaasu jaayante hi sajaatayah, animadveshu vivaaheshu putraah santaana vardhanaa/
Vipraanmuurdhavasikto hi kshatriyaanaam vishah striya, ambashthah shudraam nishaado jaatah
paarashavopi vaa/ Vaishya shudrostu raajanmaahyogrou sutaih snritou veshyaattu karanah shudraam
vinnaasvepa vdhih smritah/ Brahmanyaam kshatriyaatsuuto vaishyaadvaidehakastathaa, shudraa
jaatastu chandaalah sarva dharma bahishkritah/ Kshtriya maagadham
vaishyaacchoodraatkshattaameva cha, shudraadaayogam vaishyaa janamaayaasa vau sutam/
Maahishyena karanyaam tu rathakaarah prajaapate, asanmantastu vigjneyaah pratilopaanulomajaah/
Jaatyukarsho yuge ksheyah saptama panchamepivaa, vyatyaye karmaanaam saamyam
purvaacchhaadharottaram/*

Progeny from the 'savarana' weddings do invariably have the features of diseaselessness, longevity and 'dharmika swabhavaas.' Brahmana strees wedded to Kshatriyas are called 'murthaavasiktas' or to Vaishyas married are named 'ambashthas' while the lower caste married to them are known as 'nishaadas'. Now, Kshatriyas married to vaishyas or the lower caste are called 'Mahishya' and 'Ugra' respectively. Similarly the santana of Brahmanas married to Kshatriya women are named 'suta' - to vaishya women are 'vaidehikas' and to the low class females are 'chandaalaas' who are 'dharma bahiskritaas'. Kshatriya strees married to Vaishyasa are called 'magadhaas' and to the lower class are known as 'kshataas'. Vaishya strees wedded to the lower class are known as 'ayogava'. Mahishyas born to vaishya stree and kshatriya purushas are called 'karanis' and those of Vaishya and the lower are 'rathakaaraas'. Murthavasikataadi jaati santaana could be restored back to their seventh or fifth births. The 'Varna sankara' thus follows the path of 'pratiloma' or from the lower to upper castes while 'anuloma' would be the process from the upper to the lower classes.

Grihastha Dharma Prakarana-Stanzas 97-128

*Karma smaartam vivaahyaagnou kurveeta pratyaham gruhee,daayakaalaahyate vaapi shroutam
vaitaanikaagnishu/ Shareera chintaam nirvartya krita shoucha viddhidwijah, praatahsandhyaamupaaseet
dantadhaavana purvakam/ Hutyaaagneen Syuryadaicatvaan vaajapeyan mantraansamaahitah,
vedaardhaa -nidhimadhighacchheva shastraani vividhaanicha/Upeyadeeshvaramchaiva yoga
kshemaartha siddhaye, snaatvaa daivaanupatrumschiva tarpayedarchayettathaa/ Vedaartha puraanaani
setihaasaani shaktitah japayajna prasidhyartham vidyaam chaadhyaatmikeem japet/ Bali karma
swadhaa homa swaadhyaa -yaatithi satkriyaah, bhuta pitramarabrahma manushyaanaam
mahaamakhaah/ Daivebhyscha hutaadaannaccheshaadbhuta balim haret,annam bhumou
svachaandaalavaayasebhyascha nikshipet/ Prati samvatsaram twardhyaah snaatakaaryaacharya
paarthivaah,priyo vivaahyascha tathaa yajnam pratrutvijah punah/ Adhvaneenotithijneyah shrotriyo
vedapaaragah, maanyaavetou grihastasya brahmalokamabheepsitah/ Parapaaka ruchirna
syaadanindhyaamantranaadyate, vaakya paanipaada chapalyam varjayecchaati bhojanam/ Atithim
shrotriyam supta seemaatamanuvrajat,ahahshesham sahaaseet shishtharishthaischa bandubhih/ Upaasva
paschimaam sandhyaam hutvaagneem staanupaasyacha, bhrutyaih parivrito bhuktvaa naati trupyaatha
samvishet/*

A house holder grihastha is required daily to execute in the ‘smarta karma vivaahaakaagni’ like Bali-Vaishvadeva etc.and while at griha vibhajana samaya, the sthaapita agni be used for shrouta karma be executed as the aahavaneeyaaagnis.

[Vishleshana on Panchagnis:

Panchagnis: The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, iranya krita, Shikhee, Vaishwanara, Vibhavasau and so on; Sapta Jihvaas or tongues of Agni are stated to be Hiranya, Kanaka, Rakta, Arakta, Suprabha, Bahurupa, Sattee; another version is Vishwa murti, Sphalini, Dhumavarna, Manojava, Lohitasya, Karaalasya and Kaali; the Agni Swarupas for performing offerings are as follows viz. for Nitya Karma the type of Agni is called Prabha-Pushpa homa / Bahurupa-Anna and Kheera homa / Krishna Agni- Ikshu homa/ Paraaga-Padm homa/ Suvarna or Lohita-Bilwa homa /Shweta-Tila homa/ Dhumni-Kaashtha or wooden pieces of various trees / Karaalika-Pitru homa/Lohitasya and Deva homa /Manojava; (Narada-Markandeya-Bhavishya Puranas)

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of inner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one’s own heart as the two shades of illumination: one who enjoys of good ‘Karma’ or the fruits of acts of virtue and another the Supreme himself! Those seekers 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; they also enjoy the resultant fruits of deeds.These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from ‘Sukruta’or works of virtue and the others who do not; these are the ‘chhatriah

yaanti’ or those distinguished under the regal symbols of Umbrellas!Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadth of the Universe; that is ‘Parame paraardhe’ or the Uniqueness Beyond!)]

Stanzas 98 onward:

Well before the smarta-shroutha karmas a grihastha should be rid of the body needs of mala-mutra-dantadhaavana-shoucha snaanaadis and take to pratihasthaya. Praatah sandhyaaanusaara aahavaneeyaadi agni havana be executed and resort to ‘ Jaatavedasam’ or *Durga Suktam*. Thereafter Veda-Shastra jnaana be enriched.

[Vishleshana on Jatavedasam as follows:

I Jatavedase sunavama soma marathe yatho nidhahadhi veda, Sa na parshadathi durgani viswa naaveva sindhum durithathyagni. Herewith our oblations of Soma to Agni Deva so that he being the omniscient be pleased to destroy all our perils ahead and steer clear our boat across the ocean of samsara like the captain and ensure us with safety. *Taam agni varnaam thapasa jwalanthim vairochanim karma phaleshu jushtam, Durgam devam saranamaham prapadye, sutharasi tharase nama.* May we seek refuge in the divinity of the Universal Mother Durga Devi the everlasting sheen of Fire ever demanding our actions of virtue and bestowing the fruits thereof and ever overcoming our hardships. *Agne thwam paaraya navyo asmaan swasthibhirathi durgani viswa, Pushcha prithwi bahula na urvee bhava thokaaya thanayaya shamyoh/* Agni Deva! do be ever kind to us your truthful followers for ever new methods of serving you with faith and commitment to overcome the hurdles of our transcendent existence in a manner that lands and houses be bigger and bigger, our crops be plentiful and evable our households and progeny be ever contented! *Vishvaani no durghaa jathaveda sindhunaa nava durithathi parshi, Agne athrivan manasaa grina no asmakam bodhayithwa thanoo naam.* Being of the form of ‘Jaata Vedas, the destroyer of all sins, do facilitate us cross all our hurdles and hardships by steering our boat comfortably and reach to the other shore without problems. Agni Deva, do ever protect us as you did to Maharshis like Atri, who in turn would take care of us being ever mindful of our safety and happiness. *Prithana jitham saha mana mugram agnim huvema paramath sadhasthath, Sa na parshadathi durgani viswa kshamaddhevo athi durithathyagni/* May we invoke the fury of Agni to assuage him with our oblations of ghee as you indeed are the destroyer of our six enemies of Kama Krodha Lobha Moha Mada Matsaraas and let us cross the Samsara Sagara with contentment and peace so as to take us across from the perishable existence and protect us. *Prathnoshika meedyo adhvareshu sanacha hota navyascha sadhsi, Swacha agne piprayaswa asmabhyam cha soubhahya maya jaswa/* Agni Deva! You are popular as the Unique Sacrificer always and ever, by practices of ancient-ongoing and ever new. Yet you are evercontented only when the offers are genuine be they huge or evermodest yet with faith and dedication. *Gobitjushta mayajo nishthikam tavendra vishnor anusancharema, naakasya kasya prushtam abhisamvasaano vaishnavim loka iha madhayantham/* Paramatma! Indeed you are beyond as disconnected with sin and sorrow. May we earnestly approach you with wealth and contentment now and beyond of the higher regions, as we ever adore Vishnu the seat of granting delights to us the sincere.]

Further stanzas of Grihastha Dharma following ‘ Upeyadeeshvaramchaiva yoga kshemaartha siddhaye--

Refer the words Yoga and Kshema: Yoga is what ‘apraapta’ to be made as ‘praapta’ or to be made possible while ‘kshema’ is what is bestowed. While kshema is what the Head of the Society like a King could provide, yoga is purely accomplishable by the Self. Now having applied for the eligibility of Yoga Kshemaas, then the dwija brahmana would need to perform madhyaahna kaala snaana and Sandhya vandana, and Deva-Pitru tarpana. Thereafter the grihasti would be required japayagjna siddhi, and possibly adhayana of veda purana- itihaasaas as per one’s own will and facility. Thereafter the responsibility of performing bali karma or ‘balivaiushvadeva’ swadhaa or shraadhha tarpana, swadhyaaya and atithi satkara, would devolve to the grihasthi later. Subsequently the grishati would have to be taken up for bhuta-pitru brahma yagjnaas known as having performed a daily maha yagjna. of bhutayagjna-pitruyagnya-Brahma Yagjna and Manushya yagjna. Bhuta yajna is explained as offering ‘anna’ to vaishvadeva havana the seshaanna being distributed to chandalas, dogs and crows. Pitru and Manushya Yagjnas respectively offered as tilaanjalis and annaa respectively. The rest of the bhojana be consumed by baalaka-stree-vriddha-garbhini- rogi-kanya-athithi and bhrityas as the sheshaana be consumed by the householders. At the time of bhojana and thereafter, dwijas are required to perform the aaposhan kriya - before and after bhojana with the mantras ‘ Amrisyopastaranamasi swaah’ and ‘Amritaapidhaanamasi swaah’.

[Vishleshana on the Dwija bhojana Krama as described vide Dharma Sindhu as follows: The Kartha should first perform Pancha Yagnas, pick up the ‘seshaghritanna’ from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvaswaha tat savitur varenyam bhargo Devasya dheemahi*, does the ‘abhimantrana’ and *Satyamtwartena parishimchaami/* (in the nights *Rutamtwasatyena parishimchami*); after doing the ‘parishena’, state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/*, offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaaya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposhana’ stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaaha* and the sixth word *Om Brahmaney swaaha/*]

Further stanzas from 106 on Atithis of Dwijas

Guests of Brahmanaadi varied varnaas might arrive for bhojanas then make the varnakrama as far as possible. In case there were to be a guest for dinner, than to the extent possible, the host be convincing to possibly provide their stay and provision of night halt. This should be especially so in respect of bhikshus and brahmacharis. Those friends and relatives be sought to be provided suitable ‘atithya’. To shrotriya vedapaathis when arrive as guests, extra care be taken by making available mrishtaanna bhojana specially for them and having conversed sweetly and encouragingly provide them appropriate gifts even possibly donating a cow or a goat. Snaataka- Achaarya- Nripa-Priya Mitras - or a Son in law be provided mrishtaanna bhojana and Madhuparakaadi bhushanaas. Marga Yatris too are to be considered as distinguished guests. Shrotriya vedapaathis or Purna Adhyayanas at one’s door step are to be considered as stepping stones to brahma loka. At the same time, those guests who merely arrive only to enjoy the host’s food too often or those who are over talkative, arrogant, self aggrandised guests by cut to their size

although would be served saamaanya bhojana. On the other hand, vedapaathi shrotriyaas once treated beffittingly with food-gifts and polite /sweet conversation be also seen off till their vilaages and homes appropriately. Well after the bhojanas thus, the dwijas would duly perform ‘Sayamkaala sandhyaa upaasana, and aahnaveenyaadi agni havana and upasthana and bandhu bhrityu bhojana and ‘shayana’.

Braahme muhurte cha uthaaya chintayedaatmano hitam, dharmaartha kaama maanasve kaale yathaa shakti na haapayet/ Vidyaakarma vayobandhu vittair manyaa yathaa kramam, etaih prabhutaih shudropi vaarthake maanamarhati/ Vriddha bhaareenrupa snaata stree rogivarachakrinaa, panthaa deyo nrupasteshaam maanyah snaatakascha bhupateh/ Eeejyaa- dhyaayanadaanaani vaishyasya kshatriyaschyacha. Pratigrahodhiko vipre yaajanaadhyaapane tathaa/Pradhaanam kshatriye karma prajaanaam paripalanam,kuseedkrushivaanijyapaashupaalyam vishah smritan/ Shudrasya dwijashushruushaa tayaa jeevanvanigmabhet, shailpaachaaryam vividhair jeeve dwijaatirhitamaacharet/

Having comfortably slept off through the night and wake up at the ‘Brahma Muhutra’ to take up ‘dharma chintana’ introspectively for the ideal observation of ‘dharmaartha kaam mokshaas’.

Brahma Muhurtha is quoted by Dharma Sindhu as follows:

*Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthyaa 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 Bhudevi 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 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 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.*

Further 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.]

Further stanzas from ‘Vidya karma onward--

Be it noted that a life of every human being's vidya-karma-avastha-bandhu-dhana are predestined as karmaanusaara of sanchita-prarabdha mix of positive and negative deeds. In this context one would need to draw guidelines from the old, heavy bodied persons, or kingships, snaatakas, strees, rogis, and those getting readied for wedding since these entities provide guidelines as per one's existing ways of life. Indeed, kingships are covetable and so are 'snaatakaas' or a Brahmachari Brahmana who, after performing the ceremonial lustrations required on his finishing his studentship as a Brahmachari under a religious teacher, returns home and begins the second period of his life as a Grihastha. Among other dwijas too Kshatriya- Vaishyas too are praiseworthy as performing Pancha yagnas, vedaadhyayana and daana kriyas.

[Brief Vishleshana on Pancha Yagnas vide Manu Smriti: /Never ever ignore the significance of observing daily 'pancha yagnas' viz Brahma Yagna or Swadhyaya 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.

Further stanza continued

However the most essential tasks for Kshatriyas would be kingship and administration while Vaishyas are adept in trade and commerce, agriculture besides 'pashu paalana'. The fourth varna is essentially oriented to provide services to the Brahmana-Kshatriya-Vaishyas, besides the miscellaneous tasks such as shilpa for their livelihood..

Bharyaaarati shuchirbhutya bhartaa shraaddha kriyaa ratah, namaskaarena-martena pancha yagjnaanna haapayet/ Ahimsaa satyamasteyaam shouchameendriya nigrahaah, daanam damo kshaantih sarveshaam dharma saadhanam/ Vayovridhirartha vaakveshashrutaabhijanakarmanaam aachaaaretsadrisheem vrittim jihvaamshathaam tathaam/ Traivaarshikaadhikaanno yah sa hi somam pivedwijah,praksoumikeeh kriyaah kuryaadyasyaannam vaarshikam bhavet/ Prati samvatsaram somah pashuh pratyayanam tathaa, kartavyaagnayayaneshtischa chaaturmaasyaani chava hi/ Eshaamasambhave kuryaadishtim vaishvaanareem dwijah, heena kapam na kurveet sati dravye phalapradam/ Chaandaalo yaayate yagnakaranaacchhidrabhikshitaat, yagjnaartham labdhamadadbaasah kaakopi vaa bhavet/ Kushula kumbheedhaanyo vaa trayaahikoshvayashyastanopivaa/ jeevedvaapi shilonkchena shreyaanashaam parah parah/

For strees the natural duties are to provide physical happiness to the husbands, purity, household upkeep, assistance to the husband in the karma kanda, and mantra sahita Shad Yagjnaas. To all the humans,

especially dwijas, the essential ingredients as commonly applicable are ahimsa-satya pravartana-shoucha-indriya samyama- daana-daya and kshamaa. Indeed, a human's noble features and ingredients are longevity, buddhi, sampatti, vaani,vesha bhusha, shasrajnaana, and karmaacharana without the natural enemies of excessive desires, anger, narrowmindedness, passion, arrogance and jealousy. Those 'dwija' householders who are blessed with 'jeevana yaapana' or assured wherewithal of comfortable living be blessed with 'soma paana' from the 'yajnya kaaryaas'. Those dwijas blessed with assured food facilities should execute agnihotra kaaryaas-darshapurna maasaas- agrayan-pashu chaaturjmaasyaas and such daana dharmaas. May a 'soma yaga' be executed every year, 'pashu yaaga' be executed at 'ayanaantaraas' of 'uttaraayana' and 'dakshinaayana', 'agnayaneshti' be celebrated with the new crop - reapings, and observance of 'chaaturmaasa' of celibacy and other abstinences. In case dwijas are not able to execute duties, they might perform 'Vaishvaanara Ishti Karya'; with positive monetary funds are available, never execute heenakalpa of limited 'ishti kaarya' as that might not be phalapada or truly fruitful. *In case a low class citizen with 'sampada' might seek to perform any tapas or yajna karya, then in the subsequent life would turn as a chandaala.* At the same time however, even the latter might pursue the Bhakti Maarga!

Snaataka Dharma Prakaranam- Stanzas 129-166

Na swaadhyaya virodhyarthameehet na yatastathah, na viduddhha prasangena santoshee cha bhavetsadaa/Raajaanatevaasiyaabhyebhahyaabh seedacchudvedanam khsudhaa,dambhihaituka paakhandinah vakavritteencha varjayet/ Shuklaambaradharo neechakeshashmashru nakhah shuchih, nabhaaryaadarshanestreeyaannaikavaasaa na samshitah/ Na shamshayam papradyeta naakasmaadpriyam vadet, naahitam naanrutam chiva na stenah syaanna vaadhushi/ Dakshaayani Brahma sutree venumaanasa amandaluh, kuryaadpradakshinam vedamrudgo vipra vanaspateen/ Na tu mehennadeecchaayaavartamagoshtaambu bhasmasu, na pratyadarkagosoma sandhyaambju stree dwijanmanah/ Nekshetaarkam na nagnaam streem na cha samsrushthamaidhunaam, na cha mootram pureesham vaa naashuchee raahutaarakaah/ Ayam me vajra ityevam sarvam mantramudeerayet, varshatya praavrito gaccheetsvapetpratyakshiraa na cha/ Shteevana asruk shakrut asrun muutra retaamsyapsu na nikshipat,paadou prataapayet naagnou na chainambhilanghayet/ Viduddham vajrayet karma pretadhumam nadeetaram, kesha bhasmatupaangkaara kapaaleshu cha samshitam/ Naachaksheeta dhayanteem gaam naadwaarena vishetkacchit, na ragjnam pratigruhyeeyaa lubdhasyocchhaastrasra -vartinah/ Pratigrahe soonichakridhvaji veshyaanaraadhipaah, drushtaa dashagunam purvaadpurvaadete yathaakramam/

Among the snaataka dharmas, 'swadhyaya' is best performed being aware of 'uchita-anuchita pradeshaas' such as 'Nritya Geetaadi Gatherings or Business Oriented Market Places be avoided. When a dwija feels hungry the kingship be approached but never beg from the public.. Egoism- hesitation- argumentation and pretension are totally avoidable. The normal dress code be of plain yet clean, the head hairs and finger nails be short and evercleaned and never take food while standing as of Eka Vastra. Never resort to samshaya purna kaarya or doubtful deeds. 'Nishkaarana apriya vachana' or baseless allegations be avoided. Panic stricken and mutually provocative public statements be refrained from at any cost. Resort not to stealing and refrain from 'nishiddha karyaacharana'. Be present in the public places as 'dharmika - swarna karna dhari, yagjopaveeri, danda kamandula yukta'. Do circumambulations and prostrations to Devatas, Tirthas, Vipra Panditas and vanaspatas. Never resort to 'mala mutra tyaga' in rivers, shadows,

public paths, goshaalaas, water ponds, nor facing Agni- Surya-Cows-Chandra- Sandhya- Jala and Bhasma. Stare not Suryodaastamaas nor of the Sun reflections in running waters. Avoid starings of nagna strees, mutra-mala visarjanas-, and ashuchi avasthaa drishtis of Solar-Lunar Eclipses and the nakshatraa there durings. At the timings of rains, one may recite: *Ayam me vajra paapmaanapahantu/* During the varshaakaala, better not to venture without umbrellaa and keep the head westward and sleep not without headcovering. Never ever throw ‘shtheevana’ or hard spit from throat, nor blood, mala mutra veeryaas into running into tirtha jalaas nor into agni. Do not drink water from ‘hastaanjali’ nor wake up a person from deep slumber, never play with ‘paasha’ or noose, nor be seated along with ‘rogis’ and ‘dharmanaashakaas.’ Never resort to ‘shastra-shishta-kulaachaara viruddha karmaacharana’. Aoid baths after exiting smashaanas in running waters. Cross not or be seated nearby hairs, ashes, burnt charcoal or ‘kapaala’. Never enter a forbidden area, nor seek nearness to a narrowminded Kingship. In the context of accepting daanaas, beware of hunters, oil merchants, veshyas, merchants of intoxicants and kingships too.

Athaadhyaahna dharma-utsarjana kaala- anadhyaaya

Adhyayaanaamupaakarma shraavanyaam shravanena vaa, hastenoushadhibhaave vaa panchamyaam shraavanasyatu/ Poushamaasya rohinyaamashtakaayaamathaapivaa, jalaante cchhandasaam kuryaadyut sargam vidhivasdvihih/ Tryaham preteshvanadhyaayah shishyatvivarga gurubandhushu, upaakarmaani chotsargam swashaashaashritriye tathaa/ Sandhyaa garjita nirdhaatabhukampolkaanipaatanee, samaapya vedam dyunishamaaranyakamadheetya cha/ Panchadashyaam chaturdashaashtamyaam raahu sutake, ritusamdhishu bhuktvaa vaa shraaddhikan pratigrihyacha/ Pashumandukanakulashvaahi maarjaara muushakaih, kritentare tvahoraatram shakrapaate tathocchrute/ Shvaakrshtha gardhabholluka saama baanaarti nihswane, amedhyashava shudraantya shmashaana patitaantike/ Deshoshuchaavaatmani cha vidyuthanita samplave, bhuktraardrapaanirambhontar ardhaaratretimaarute/ Praamsupratarshe digdaahe sandhyaaneehaarabheetishu dhaavatah puutigandhe cha shishte cha gruhamaagata/ Swaroshtrayaana hastashvanuvriksherinarohane, saptatrimshadanadhyaayaanetaams taatkaalinaaviduh/

Adhyayanasa prarambha be best performed ideally from shraavana purnima or a shravana nakshatra yukta dina or hasta nakshatra yukta panchami. Pousha maasa rohini nakshatra or ashtami tithi outside the precincts of the village or township is utsarga the general rule. In the case of a death of a shishya, ritvik, guru, sajaati bandhava then upaakarma-utsarga-swa shaakhaa adhyaayi, then there should be an anadhyaayi dina. Sandhyaa samaya megha garjana, utpata dhvani on the sky, bhukampaas, ulkaapaata etc there should be anaadhyaaya. Further, anaadhyaaya be observed on amaavasya or pournamas chaturdasha, ashtami, Surya-Chandra grahana days, shraddha bhojana days are exceptions too. Anaadhyaaya be also observed at the birth-death of domestic cattle, frog, dog, cat, rat or an utsava day too anaadhyaaya be observed. Even the sounds of sad crying sounds of the neighbouring dogs, donkeys, bats or the touch or even the nearness of dead bodies, low class persons or mad etc would disqualify ‘swaadhyaya’. Visits of the self to ashuchi sthaanaas, lightnings, dhula vrishti or sand storms- sandhyaa samaya bhadhas in the neighbourhood too negate the swaadhyaa pathana and so would be when sajjanaagama to one’s home. Any sadbrahmana mounting a donkey, camel, chariot, elephant, horse, boat, tree and such deeds is also disqualified for ‘swaadhyayaana’.

[Vishleshana on Anadhyaaya from Manu Smriti] :

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 Bhadrapada months and devote four months and half of ‘Vedaadhyayana’ diligently. Then at the Pushya Nakshatra of Pushya month or on Maagha Shukla Prathama forenoon he could formally leave the formal training of Vedaadhyana with ‘Vedotsrjana’ kaarya outside his place of residence for two days. After these days and nights of ‘Anadhyaaya’, he is expected to recite Vedas in the Shukla Paksha days and Vedangas during the Krishna Paksha period diligently, regularly and as per proper pronounciation 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 tiresomeness. The recitation be not resorted on such occasions when ‘Vedaadhyayana’ is prohibited and teaching of the recitation too is as per regulations avoided. During the rainy seasons as also when the sweep and sound of winds or dust makes the recitation inaudible, Vedaadhyayana be discontinued. Manu Brahma asserts that when ever lightning, thunder, meteor falls, and rains fall, Vedaadhyana be not done till the hour of the occurances 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 elipses too would aviod Vedaadhyayana. During relaxations in bed, feet raised in lying or seated, when cloth is tied on body with blisters or body aches, having just eaten meat or food or during fog, arrow sounds are audible, during Sandhyaa twilights, pournami-amavasyas, on fourteenth and eight days of a month, during dust storms, red light skies, Jackals howl, dogs bark, donkeys bray, or camels grunt, in or nearby burial grounds, in cow pens, while wearing dress of intercourses or of receipt of funeral gifts, when there are surroundings of one’s neighborhood is robbed or put on fire, on receiving animals or gifts from shraddhas, Vedaadyayana be discarded. ‘Anadhaaya’ is enforced at the time of Upaakarma, 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 indigetion, vomitings, spills of blood and wounds. Another significant precaution of Veda Pathana is to refrain from the recitation of Rig-Yajur Vedas when ‘Saama gaana’ being sacred to Pitru Devas is in progress or interrupted as the latter has some impure sounds. Also Vedaadhyayana be not resorted to soon after the recitation of Aranyakas of Vedantas. More over, Rigvedo devadaivatyo yajur vedastu maanushah, saamavedah smritah pitryastasmaat tasya ashuchir dhvanih/ or Rigveda is related and sacred to Devatas, Yajurveda to human beings and Saama Veda is relevant mainly to Pitru Devatas; hence the sounds of the purity differ accordingly. That is the reason why the learnedVidwans 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.]

Anaadhya Snaataka Vrata continues

Deva ritviksnaatakaachaarya raagjnaam chhaayaam parastryaah, naakraamedrakta vinmuutrashthee-banodurtanaadicha/ Vipraahi kshasriyaatmano naavagjneyaah kadaachana, aa mrityohshriyamicched na kinchit marmaani sprushet/Duuraaducchhishtha vinmutrapaadaambhaamsi samutsrajat, Shroutam smaartam chaachaaram nityam samyanganutishthet/ Gobrahmanaanalaanni nocchishto na padaa sprushet, na nindaataadane kuryaatputram shishyam cha taadayet/ Karmanaa manasaa vaachaa yatnaat dharmam samaacharet, aswargyam loka vidushtim dharmamaapyacharennatu/ Maatru pitratithi bhraatrujaamisambanddhi maatulaih, vridhhabaalaaturaachaaryavaidyasamshrita baandhavaiih/ Ritvikpurohitaaptiya bharyaa daasasamaabhibhih, vivaadam varjayitvaa tu sarvaalokaanjayedruhee/ Pancha pindaananudhrutya na traayaatparavaarishu, straayaannadeedevakhyaatahridaprastruvaneshu cha/ Parashayaasanodyaanagrihayaanaani varjatet,adatthyannyagriheenasya naatramadyaadanaapadi/ Kadaryavriddhachairaanaam kleebarangaavataarinaam,vainaabhishastavaardhshya ganikaagana deekshinaam/ Chikisakaatura kruddhahpumschaleematthavidvishaam, kurograpatitavraatya daambikocchhishtha bhojinaam/ Aveeraastreeswarnakaarastreejitahgraamayaaajinaam, shastra vikrayi karmaaratantuvaayashvavrittinaam/ Nrishamsraajarajikritaghnavaadhajeevinaam/ Pishunaanrutinos - chaiva tathaa chaakrika vandinaam, eshamannam na bhoktavyam somavikrayanastathaa/ Shudreshu daasa gopaala mitraardhaseerinah, bhojjyaanna naapaschaiva yaschaatmanam nivedayat/

Never cross the Deva Pratimas, ritviks, snaatakaas, acharyaas, aajaas and the shadows of para strees as also flows of blood, urine, pureesha and spit. Brahmana Kshatriyaas or even others should be never shamed. Till death, dushkatma chaarana be advertised and desist from touching the ‘marmaavayas’ of others. Throw far away the spittings, feet washed waters and mala mutras of the self or of dependents. Indeed these possibilities were mentioned in Shruti Smritis emphatically. Even such insignificances should prove to be big thorns to ‘swargaarohana.’ When a cow, or Brahmana or Agni be ever touched of their feet as these should neither be blamed nor kicked. Likewise one’s sons or shishyas be never kicked bodily. One ought to try one’s best to practise mano-vaakkaaya- karmaacharana and indeed this constitutes ‘svargaavarohana’ smoothly as blame worthy actions by mentally, orally or action wise. Grihasthies ought never to engage in arguments, let alone hurting feelings or misconducts in respect of one’s own father, atithi, brother, strees, maternal uncle, elders, children, rogis, acharyas, bandhavaas, ritviks, purohitas, santaana, patni, servants, or cousins as these are bound to recoil sooner or later in the path of vijaya prapti. While bathing in somebody else’s jalaashaya, pick up five fistful earthen balls before one’s snaana. Similarly pick up such earthen balls while taking baths in riveres, deva nirmita jalaashayas, jalapaatas too. Never agree a bhojana from a lobhi, released prisoner, thief, napumsaka, nata-charana-mallas, wooden player, paataka, veshya or bahu yaajaka, pati purta rahita stree, vashini stree, a salesman of shastras, vyabhichaarini, abhimaani, shatru, known for wickedness, daambhika or vanchaka. Further never accept food from a nirdaya raaja, colour changer of clothes, prani vadha jeevaka, tale carrier, vandeejaanaas, oil seller, or hard liquor seller. Further accept not bhojana from servant, gopaala, hair cutter and kulabhrashta.

Bhakshyaabhakshya prakarana - stanzas from 167 to 197

Anarchitam vridhaa aamsam keshakeeta samanvitam, shuktam paryupitocchhidam shvasprushtham patitekshitam/ Udakyaasprushthasamghustham paryaapaannam cha varjayet, goghratam shakunocchistham padaa samprushtham cha kaamatah/ Annam paryushitam bhojyam strehaaktam chirasamshitam, astrohaa api godhumayavagorasavikriyaah/ Sandhinyarnanidarshaavatsaagopayah parivarjayet, oaushtremaikashapha strenamaaranyakamathaavikam/ Devataartham havih shigrum lohitaanvraschanaamstathaa, anupaakritamaamsaani viduujaaani kavakaanicha/ Trayaadaapakshino daatyuhachaatakah sukrach pratudaatitthibhaan, saarashakashaphaanvahamsamaanasavaryaascha graama vaasinah/ Koyasthiplavachakraahvabalaakaabakavishkaraan, vrithaakrusarasamyaavapaayasaa puupashashkuleeh/ kalavivhakam sakaakolam kuraram rajjudaalakam, jaalapaadaan swancheereetaan agjnaataamscha mriga dwajaan/ Chaasaamscha rakta paadaamscha sounah valluuramevacha, matyaamscha kaamato jagdhvaa sopavaaspruyaham vaset/ Palaanduh vihvaraaham cha cchhatraakam graama kukkutam, lashunam grunjana chiva jagdhvaa chaandraayanam charet/ Bhakshyaah panchanasvaah sedhaagodhakacchhapa shaalluukah, shashascha marsyeshvapi hi simhatundaka - rohitaah, tathaa paatheena raajeevasa shulkaascha dwijaatibhih/ Atah shrunudvam maamsasya vidhim bhakshana varjane/ Praanatyaye tathaa shraaddhe prokshiti dwijakamyayaa, devaan pitrunsabhyarcha swaadan maamsam na doshabhaak/ Vasetsa narake ghoredinaana pashromabhih, sammitaani duraachaaro yo hanyavidhinaa pashun/ Sarvaankaamaanavaapnoti hayamedhaa phalam tathaa, grihopinivasaan vipromunirmaamsavivarjanam/

To any venerable person the following items are not worthy of consumption such as food refused, wasted maamsa, hairy and worm infested cooked and rejected food, remainder food already eaten by others, dog touched, seen by a 'patita' or excommunicated person, food touched or half consumed by a woman in the period of menses, rejected and thrown away food, voluntarily foot touched by any body and the like. Yet that kind of cooked food enriched with ghee of either rice or wheat if none consumed for a day or so be possibly consumed. Milk yielded by an expectant cow with none or another calf is prohibited for human consumption. This would apply to camels or other milk yielding species. Bhojanaanna for 'bali daanaas', or meant for yajna pashus, or beejaanna are prohibited.. The juice of cut trees or seeds are not worthy of consumption too by dwijas. Meat of such birds which are maamsa bhakshis besides chatakas, shukas, saarasa, swans, or as of animals like horses, pigs and damshttra yukta pashu pakshis are prohibited. Food from those dwijas who cut trees like kaadamba, neela kantha etc as also resort to meat mincing be prohibited. Those dwijaas who eat onions, lassun, and gaajar need to be purified by Chaandraayana Vrata.

[Vishleshana on Chaandraayana Vrata:as 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 vriddhaya, 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’).]

Stanza 177 -*Bakshyaah pancha nakhhah---*

Dwijas especially Kshatriyas are allowed to eat the meat of sedha or sendhuvaara, godha or goha, kacchuva, shallak or saahi, and khargosh which are called ‘pancha nakha besides of fish varieties named simhi, rohu, paatheena, raajeeva and sashalka. Further bhakshya maamas varieties are too mentioned which are not such as of praana sankata, unworthy of prokshana-samskaara yagaartha agni aahuti maamas, besides for deva pitru kaaryaas and of brahmaa bhojana. Those duraachaaries who resort to durvidhana unworthy of offerings to deva-pitrugana-brahmanas and kill the pashu pakshijalachaaas unworthy of being killed would be destined to suffer appropriate narakas for as many days as the hairs of the so killed mriga-pakshi matsyaas. Yagjnaatirikta maamsa tyagi brahmanas are certainly destined to fulfill their ‘ahapara vancchaas’ and accomplish the ashvamedhayagjna phala. Indeed such ‘brahmana griha nivaasa’ tantamounts to that of ‘muni ashrama vaasatulya maha phala’.

Dravyashuddhi prakaranam-stanzas 182-197

Souvarnaraajataan aabjannaanmurthvapaatragrahaashmanaam, shaaka rajjumuulaphala vaasovidala charmanaam/ Paatraanaam chamasanaamcha vaarinaashuddhirishyate, charusrukasamvritta paatranyushnena vaarinaa/ Spua shurpaajinadhaanyaanaam musalokhulaansaam, prokshanam samhataanaan cha bahuunaam dhaanyavaasasaam/ Takshanam daarushrungaasthaasthraam govaalaih phala sambhuvaam, maarjanam yagjna paatraanaam paaninaa yagnakarmani/ Sosharodaka gomutrai shudhyaatyavikakoushikam, sashreephalaairamshupattam saarishtaih kutapam tathaa/ Sagourasarshapaih kshomam punahpaakaanmaheemayam, kaaruhastah shuchih panyam bhaiksam yoshminmukham tathaa/ Bhushiddhirmaarjanaad daahaatkaalaad gokramanaattathaa, senaadullekhanaalpeyadgruham

maarjanalepanaat/ Goghraatastre tathaa keshamakshikaakeetadushite, salilam bhasmamrudvaapi praksheptvayam vishuddhaye/ Trapuseesakataamraanaam kshaaraamlodakavaaribhih, bhasmaadbhih kaamsyalohaanaamshuddhih plaavo dravasya cham/ Amedhyaaktasya mrittoyah shuddhir gandhaadi - karshanaat, vaakyashstamambunirneektamjnaatam cha sadaa shuchi/ Shuchi gotripikrutoyam prakritistham maheegatam, tathaa maamsamshchandaalatravyaadaadinapaatitam/ Rashmiragnee rajascchhaayaa goureshvo vasudhaanilah, viprushomakshikaah sparshe vatsahprastravane shuchih/ Ajaashvayormukham medhyam na gournanarajaa malaah, panthyaanoscha vishudhyant Soma Suryaamshu maarutaih/ Mukhaja viorusho medhyaasthayaachamanabindvah, shmashru chaasyagatan dantasaktam tyaktvaa tatah shuchih/ Snaatvaa peetvaa kshute supte bhuktvaa rathopasarpane, aachaantah punaraachaamedvaaso viparidhaayacha/ Rathyaakardamatoyaani sprushaanyanyantya-shravaayasaih, maarutenaiva shudhyanti pakkeshtakechitaanich/

Vividha dravya shuddhi of gold, silver, pearls, conchshells, yagjneeeyapaatraas, stones, phala-vastra-charma- rassis, especially the yagnasthalis, srukasshruvas and ghrita patraas too could be done with ‘ushna jala proshana’. Besides the yagjnaangaa patras, krishna charma, dhaanya rashis and vastras too are cleansed up with the water showers. Daaru vriksha kashta patraas, ‘mesha mahisha seenga shringaas’ and asthi shuddhis of elephants are cleansed up similarly. Phala padaardhaas of bilva, naarikelaadi products be cleaned up by ‘goksheera maarjana’. Charma- unni-kousheyavastraas are best cleansed up by gomutra. Kshoma vastraas made of kshuma-atasi-teesi sutra nirmitas too be cleaned up either by gomutra or sarasi seed waters. Shilpi vastus like rangaresha-suupakaara or even washermen could be cleaned up with hastashuddhi. Similarly vikreya vastu, bhikshaanna, and most essentially stree mukhas are all possibly cleaned up severally. 188 Pateela-seesa-taamra vastus are cleaned up by amlaa jala. Kaancha-loha shuddhi is possibly by jala mishrita bhasma and also by ghrita / oils. The body cleansing of ashucha padaardhas is possible by clean earth and sugandha lepana. Unpolluted natural earth and pure water would clean up not only chandaaladis touched vastus and more so the raw flesh of dead bodies of dogs, mamsaahaaris pakshis, and of chandalaas too. Surya kiranas, agni jwalaas, dhul, chhaaya, go ashvas, prithvi, vaayu and bashpaas be cleaned up by the touches of flies likewise. The foam which oozes while calves take their mother’s milk too is a cleansing material. It is possible to clean up the faces of goats and of horses but not so of cows. Natural air is what Chandra Surya Kiranas are cleaned up with. Sweating human faces could certainly be cleaned up by ‘aachamana’. Food remains on beards and teeth are certainly washable as the latter by a few garglings. After taking bath, drinking water, coughing and yawning, rising from bed, after taking food, while walking and before sleeping, it is best to perform ahamanaas twice over. (Manu too prescribed vide 5/185 in Achara Khanda states *Suptvaa kshutvaa cha bhuktvaa cha shtheevitvokyaanritam vachah, peetvaapodhyepyamaanashcha aachameetrayayotisan/*). Further while walking on the ‘maargaas’, encounters with chandaalaas, dogs, crows and so on the natural cleanser are the sway of wind itself.

Daana Prakarana-stanzas 198-216

Tapastaptvaa srujahvaa brahmanaanaan vedaguptaye, truptyartham pitrudevaanaam dharma darmakshanaayacha/ Sarvasya pravhavo vipraah shrutaadhyayanashcheeninah, tebyah kriyaaparaah

shreshthaastebhyopyadhaatmavittamaaah/ Na vidyayaa kevalayaa tapasaa vaapi paatrathaa, yatra vrittamimechobhe tadvipaattram prakeertitam/Gobhutala hiranyaadi paatre daatavyaarchitam, naa paatre vidushaa kinchidaatmanah shreya eecchitaa/ Vidyaatapobhyaam heenena natu graayhaa pratigrahaah,gruhyanpradaaramadho nyayatyatyatmanaa mevacha/ Daatavyam pratyaham paatre nimitteshu visheshatah, yaachitnaapi daatavyam shraddhahpurtam swashiktitaah/ Hemashringee shaphaih rounnyah susheelaa vastra samyutaa, sakaasyapaatraa daatavyaa ksheerini gouh sadakshina/ Daataaswaah swargamapnoti vatsaraatromasangitaan, kapilaa chattaarayati bhuyaschaa saptamam kulam/ Savatsaaramatulyaani yugaanyubhatomukheem, daataasyaah swargamaapnoti purvena vidhinaa dadat/ Yaavadwatsavya paadou dyo mukham yonyaamcha drushyate, taavadrouh prithivee jneyaa yaavadgarbha na mucchati/Yathaa katham chit datvaagaam dhenumvaadhanumevavaa, arogamapari - klishhtaam daataa swarge maheeyate/ Godaanasamaanyaaah : Shraantasamvaahanam rogiparichrayaa suraarchanam,paada shoucham dwijocchisthamaarjanam gopranaanavat/ Bhuumdeepaamschaana - vastraam bhashtilasarpih pratikshrayaan, naiveshkam swarnadhuryam datvaa swage maheeyate/ Grihadhaanyaabhayopaana -cchatramaalyaanulepanam, yaanam briksham prim shayyaam datvaatyantam sukhee bhavet/ Sarva dharmamayam brahma pradaanebhoydhikam yatah, taddastamaapnoti brahmalokamvichytam/ Pratigrahasamarthopi naadatte yah pratigraham, ye lokaa daanasheelaanaam sa taanapnoti pushkalaan/ Kushah shaakam payo matsyaa gandhaah pushtam dadhi kshiti, maamsam shayaasanam dhaanaah pratyaaakhyeyam na vaaricha/ Ayaachitahreutam graayhyamapi dushkritakarmanah, anyatra kulataapandhapatitebhyastathaa dwisha/ Devaatitdhyar - chana krute gurubhriyarthamevavaa, sarvatah pratigruhnayaadaatmavrityarthamevacha/

Brahma having performed serious introspection manifested brahmanas for veda raksha and deva-pitru devataa triptyartham. Among the chaturvarnaas, he created Brahmanas as they should be ever engaged in ‘vedaadhyana’ as the ‘shreshtha kaarys’, and are also the leaders of upkeeping ‘kriyaanishtha’ besides expected to be the experts as of ‘aadhyaatma vetas’. In the context of ‘anushtanaa karmana’, they are not only to be well equipped with ‘vidya and tapas’. The rudiments of go-bhumi-tila -swarnas are ‘shastrokta vidhi yukta archanas’ and hence for their own auspicious yoga kshema ought to desist from ‘apaatra kaarya’. This is why those brahmanas devoid of ‘paatrata’ should never offer themselves from ‘apaatra karyas’. In other words, those brahmanas who seek to pretend justifiable ‘paatrara’ as per own conscience, would surely descend to narakaadi adhogatis. It is against this background of ‘patrataapaatrata’ as per one’s conscience, the need for ‘pratidina paatra daanaas’ is well justified but as an integral dharmatva, and hence the expression of daana dharmas’! Indeed, ‘pratidinapatradaanaas’ are not merely well justified but do actually form the base of dharma. Nimittha daanaas as prescribed especially such as Surya- Chandra Grahanaas are inevitable. As ‘veda jnani vipra seeks yaachana’, the donor should be in fact excited not to lose the opportunity and hasten to fulfill the ability. In fact he could well offer the daana of a milch cow with calf and possibly with the horns surrounded with golden or silveren or at least with brass articles and offer appropriate dakshina too in cash or kind. Godaana phala:

The godaana phala is stated as swarga prapti of as many years as per the count of the hairs on the body of the cow donated; if only the ‘kapila go daana’ were to be done then the seven previous generations of the donor would be liberated. If an upamokta / prasava mukhi were to be donated, then swarga prapti is as per the count of just born hairs too for swarga prapti. Thus, godaana of a milk yielding, and healthy cow with

a calf is ever venerated his post-life. Be it known that donations of aasanaa-shayana-shramadanna-rogi seva-devata puja-prostrations at the feet of Mahtmaas, and satya pracachana too are all together would tantamount to godaana. Further to godaana, eligibility of swarga prapti is in reference to other daanaas too as of bhudaana-deepa daana-anna daana-vastra daana-jala daana-tila daana-ghee daana as also to provide paradeshi ashraaya-kanyaa daana-swarna daana-bel daana and so on. Moreover, griha daana-dhanya daana-abhaya daana-padaraksha deena-chhatra daana-maalaa daana-kumkumachandana daana-vriksha daana-shayya daana and such other daanaas do surely attract their respective merits. The outstanding daana however is VEDA DAANA with the eligibility of Brahma Loka Prapti. When charities are ever offered however of kusha-shaakas, ksheera, sugandha-pushpa- deepa-dadhi-shayaa-aasana-jalaadis, these may not be rejected. Such items when offered even by duraachaaris might not be rejected, but never from kulata -napumsaka-patitas and certainly from shatrus.

Shraaddha Prakarana- Stanzas 217-269

Amaavaasyaashtaka vridhhi krishnapakshoyanadwayam, dravyam brahmana sampattirvishuvandwyam suryasankramah/ Vyateepaato gacchhaayaa grahanam chandrasuryayoh, shraddham prati ruchistyaite shraddhakaalaah prakeertitaah/ Adhyayah sarveshu vedeshu shrotriyo brahma vityuvaa, vedaartha vigjnyashtasaamaa trimadhustruparnakah/ Streeyoritvigu jaamaatruyaajyaswashura maatulaah, trinaachiketa douhhitra shishya sambandhi baandhavaah/ Karma nishthaastaponishthaah panchagnirbrahmachaarinah, pitru maatruparaaschiva brahmanaah shraaddhasampadah/ Karmanishthaastaponishthaah panchagni brahmachaarinah, pitrumaaruparaaschiva brahmanaah shraaddhasampadah/ Shraddhakaala nirnaya is stated on Amavasyas, Ashtakas, Putrajanmaadi vridhhi kaala, Krishna aksha, Uttaraayana-Dakshinaayana kaalaas, vishuvat kaala or Surya samkramana in Mesha, Tula rashis, Surya Samkramana from one to another rashis, Vyapeetaat or yoga vishsha, gajacchhaayaa or yoga vishesha again, Chandra grahana-Surya Grahna, besides pitru matru shraddhas any way. Brahmanas are worthy of shraaddha prakriya in respect of Veda saavadhaana- niranantaraadhyayana, Shruta Adhyayana Yuktas, Brahma vettaas, Vedaardha ginaataas, Jyeshthamaasa Saama Veda visheshaanga vratarupa adhyaayis, Trimadhu naamaka Rigvedaaamsha adhyaayis, Tri suparna adhyaayis of- Rig Yajur Ekaamshas which are stated to be of the Brahmana Shraddha Sampatti. Further Shraddha Sampatti or those worthy of shraddhas include sister's son named bhaanjaas, ritviks, sons-in-law, yajamaanas, svashura, maternal uncles, trinaachiketa ekaamsha of yajurveda adhyetaas. Further, brahmana shraddha sampatti includes 'Karma Nishthas or vihita karyaanushtanaas', Tapasya samlagnaas, Panchagni aadhaana - adhyayana kartas or of Samya-Aavasthya-Tretaagni-Aavahaneeya-Garhapatya- Dakshinaagnis or brahmachaaris who are matru-pitru tatparaas too.

Rogi heenaanti riktaangah kaanah pounarbhavastathaa, avakeerneem kundagolou kunkhee shyaava - dantakah/ Bhrutakaadhyapakah kleebah kanyaadooshyabhishtakah, mitradhruk pishunah Somavikrayee parivindakah/ Maataapitrugurutyaagi kundaashee vrishalaatmajah, parapurvaapatihstenah karmadhustaashcha ninditaah/ Shraaddhakaarya virjitaas are defined as rogis, 'adhika or lopa anga

manushyas', son of a twice married woman, skalita brahmachaari, kunda or the one born to a twice married woman, golaka or the one born to a woman who married after earlier husband, one with bad nailed hand and ill set teeth. Further, a tutor with periodical remunerations, napumsaka, brahmahatyaadi pataka, mitradrohi, paradosha varna vaachaala, Soma vikreta and the one who married before his elder brother. Further shraadhya varjitaas include those who disown the parents an guru unreasonably, dharma heena pita putra, chora, shastra viruddha karmaachaari.

Nimatrayet purvedyurbrahmananaatmavakshuchih,tayaischaapi samyatarbhaavyam manovaakkaaya karmabhih/ Apraahney samabhyarchya swaagatenaagataamstu taan, pavitrapaaniraachaantaanaasne-shuupaveshayet/Yugmaandaive yathaashakti pitrayeyugmaamstathaiva cha,paritripte shuchou deshe dakshinaapranane tathaa/ Dvou deve praaktrayah pitrya udgekaikamevavaa, maataamahaanaa - mapyevam tatramvaa vaishyadevikam/ paaniprakshaalanamdatvaa vishtaraarthe kushaanapi, aavaahayedangjnaato vishve devaas eetrucha/ Yavairanvakeeryaath bhaajane sa pavitrake, shamno devyaa payah kshiptvaayavoseeti yavaamstathaa yaa divyaa iti mantena hasteshvardhyam vinikhipet/ Datodakam gandhamaalyam dhupadaanaam sadeepakam,tathaacchhadanadaanam cha kara shouchaarthamamyucha/ Apasavyam tatha kritvaa pitrunaampradakshinam, dwigunaamstu kushaan datvaahyushantstvetuchaa pitrun, aavaahya tadanujnaato japedaayantu nastatah/(apahata iri tilaan vikeerya cha samantatah)Yavaarthastu tilaih kaaryaah kuryadardhaadi purvatat/ Dattardhyam samstranvaamsteshaam paatre kritvaa vidhaanatah, pitrubhyah snaanamaseeti nyubjam paatram karotyathah/

A day before the shraddha prakriya, the karta would have to be mentally readied as the brahmanas for conducting the shraddha karya having been readied; the selection of the brahmanaas be such as of niyatendriyas with manasa-vacha-karmana shuddhi.

[Vishleshana on Puja material for every person in Shraddha:. Yajnopaveeta,- Raw yarn - 10 pieces (3 inches) Supari -For Vishnu worship) Kanku, Abir, Gulal, Sindur - 10 grams (2-2 grams all) Sandalwood -10 g- raw rice - 20 gms- Mishri -20 g -Raisins - 20 grams-. Kapoor (2 pieces for-aarti), matchis, cow-sandalwood (2), lamp-light (10 grams of sesame Fruit - banana - Pipal or Palash ki Patti- Gangaajal- Tulsi Dal-. Flower-(white more) Black mole - 25 gms- White mole - 5 gms - Barley -25g-rice flour -500 grams-ghee , sesame , gangaajal , sugars , milk-curd , honey , sandalwood , floral in it- Stone-palash,. Milk - (100 g). Perfume (roasting in cotton)Darbha (Kusha) - Vaishvadeva-2, Vishnuji- Take 3 kootas of 8-8 inches and wrap them with a cloth for the purpose- 3 Kush of 8-8 inches (to put under the body)- One ring (made of Kush) Kunda is tied to the knot. - For margin - 1 no- 15 inches of 3 inches (for applying at different places in the method) besides plate - 2 (for a normal plate and a vessel, for tanning), bowl - 2 (Milk and self to use), Tamala's Lota-1 spoon-1, angavastra to keep on shoulder-1]

On the aparaahna kaala of the next day, the selected brahmanas be duly welcomed with ‘aachamana aasanaas’. Two of the ‘vaishva deva kaaryaanuchita brahmanas’ be seated purva mukha while three of them selected for pitrukarya be seated uttaaraabhimukha at the pitrusthaana. Then for the vaishvadeva karya, the concerned brahmanaas would initiate the aavaahana with the Rigveda Mantra viz. *Vaishva devaasa aagata/* Then for the vaishvadeva karya brahmana be offered pavitri kusha with the mantra *sham no deveerabhishthaye* while gandha pusupaka yukta stating *Yavosi dhaanyaraajosi* ityaadi mantras offer it to the brahmana’s hand. Then ‘gandhamalya deepaka sahita dhupadaana’ be duly offered besides a ‘nutana vastra yugma’. Then spread tilaas four sides with the mantra *apahataa asuraa rakshaamsi* along with arghya. Then the concerned brahmanaas on receiving the arghya jala would pick up the pitrupaatra stating *pitrubhyah sthaana -masi*. There after would do the alankarana stating *pitara ayam te gandhah pitah idam te pushpam/*

Agnou karishyannaadaaya pruchatyannam ghritaplutam, karushyatyabhyanugjnaato hutvaagnou pitruyagjnyavat/ Hutashesham pradadhyaattu bhajaneshu samaahitah, yathaalaabho -panneshu rupyeshu cha visheshatah/

Agnoukarana: Agneekarana be performed by ghee as per the instructions of the brahmana as per the piru yajna samaana agni havana. The remainder portion of the ‘ghrita anna samaahita’ be retained in the pitru paatra which is preferably made of silver.

Datvaannam prithiveepaatramiti paatraabhimantranam, krutvedam vishnurityanne dwijaangushtham niveshayet/ Savyaahatikaam gaayatream madhuvaataa iti tryucham, japtvaa yathaasukham vvachyam bhunjeeramstepi vaagyataah/ Annamishtam havishyam cha dadyaadakroddhanotvarah, aa truptestu pavitraani japtvaa purvajapam tathaa/ Annamaadaaya truptaam sya shesham chavaanumaanyacha, tadannam kimkirebhdhmou daddaacchapah satsakrit/ Sarvamanamupaadaaya satilam dakshinaa mukhah, ucchisthasamnidhou pindaanadyaatdvai pitruyagjnyvat/

Anna nivedanam: Anna-bhaata-supa-paayasaadi be kept in a paatra stating the mantra *Prithivi te paatram* and having made ‘abhimantra’ of the patra state *idamvishnum vichakrame* whereafter made the brahmana’s angushtha touch the anna. Then vyahritisahita gayatri mantra as also the ‘madhu vaataa iti trucham madhidhyetrikam tathaa’ etc be pronounced and request the brahmana to initiate stating: *brahmanaa vaagyataa mouno bhunjeeran/* Thus the brahmana be respectfully desire that the havishyaanna be kindly eaten to the contentment and while he would be eating this recite the purusha sukta-anna sukta- Aikatya sukta and so on. The bhojana be of ‘bhakshya bhoijya lehya choshya peyaas’.

[Vishleshana on Purusha Sukta-Anna Sukta-Aikatya Sukta as follows

Puruṣa Suktam : 1) *Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!)2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/*(He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya Mahimaa Atojjaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown) 4)*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gvyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata VirajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present.Then He created Earth and Life to Praanis.) 6)*Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaajyam Greeshma Idhmassharaddhavih/* (The Yagna Karyas done by Devatas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7)*Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashum/*(To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo- vaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) 8)*Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yagna viz. Devas, Sadhyaas, Rishis and such others perform the ‘Prokshana’ or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna);9) *Tasmaad yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged ‘Dadhighrita’ or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were crerated); 10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasaas out of which Yajur Vedas too emerged). 11) *Tasmaadashwaa Ajaayanta yekeycho bhayaadatah, Gaavo hajagjnirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuroo paadaavuchyetey/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* (From the Lord’s face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva);15) *Naabhyaa aaseedantariksham Seersshno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat tataa*

Lokaagum Akalpayan/ (From the Lord's navel came out the 'Antariksha', His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16)*Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaastey/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya- shila or of Practicalities, Mahimanvita or of Undefined Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa –dyamuhaa jahaara Shakrah pravidwaan padishaschatastra, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18)*Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamaanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyaah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.) 19) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handiwork of Brahma!) 20)*Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.) 21)*Prajaapatish charati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/* (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 22) *Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhoy Jaatah Namu Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 24) *Hreesha tey Lakshmischa Patnou Aho raatre paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your 'Ardhaanganis' or 'Better Halves' are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of 'Ahoratraas' or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!) 25) *Ishtam Nanishaana Amum Manishaana Sarvam manishaana, Om taccham yoraavrinee Mahey/* (Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param* ; Bhagavan!)]While reciting Purusha Sukta, the Karta should perform Nyasa as follows: First and Second Ruchas with left and right hands; third and fourth and fifth Ruchas with left and right feet; fifth and sixth

Ruchas with left and right knees; seventh and eighth Ruchas with left and right katis or waists; the ninth Rucha with naabhi or navel; the tenth with Hridaya; the eleventh with kantha or neck; the twelfth and thirteenth with left and right hands; the fourteenth Rucha with face; and the sixteenth Rucha with head. This is how the ‘Anga Nyasa’ be achieved with the major limbs of the Kartha. The last of the Ruchas is tuned with the Hridaya and the last of the of the Ruchas are recited with the rest of the body parts. The Puja materials include Kalasha, Shankha, Ghanta etc. and after prokshana of the ‘Saamagri’ the Kartha performs Arghya and Achamaniya and commences the worship to Vishnu Pratima with the ‘Shodashopacharaas’ as per the Shodashopa Ruchas of Purusha Sukta: With the First Rucha, Avahana be done; if Salagraama is not in Place, Mantra Pushpa Khanda be recited and with the prayer *Shri Maha Vishnavay namah, Shri Krishnaaya, Shiva Vinaayaka Surya Shaktibhyah etc.* Then with the Second Rucha ‘Aasana’ be provided, the Third with ‘Paadya’, fourth with ‘Arghya’, fifth with Achamana, Sixth with ‘Snaana’-if possible Panchamrita Snaana with Chandana, Go Ksheera, Karpura, Kunkuma and Agaru Suvaasita Jala by reciting *Aapyaayasva* and /or Suvarna gharmaanu- vaaka, Maha Purusha Vidya, Purusha Sukta and Raajana Saama. With the Seventh Rucha, the Seventh Service be provided by Vastra, the eighth with Yagnopaveeta, the ninth with Gandha, the tenth with Pushpa, the eleventh with Dhupa, the twelfth with Deepa- Ghanta- Mangala Vaayujya; the thirteenth with Naivedya-Taambula-Phala- Dakshina-Neeraajana; the fourteenth with Saashtaanga Pranaama or Prostration; the fifteenth with Visarjana or Pushpaanjali. All the Sixteen Services need to be done with the accompanying recitals of the concerned Ruchas of Purusha Sukta, while performing Achamana at the end of each Service and Anna-Aahutis and Pushpas. Brihat Paraashara Samhita summed up as Aasana-Paadya- Arghya-Achamana-Snaana- Panchaamrita Snaana- Vastrea-Yagnopaveeta-Gandha-Pushpa-Dhupa-Deepa-Naivedya-Taamboola- Phala- Dakshina-Neeraajana-Pushpaanjali. After the Puja on these lines, the Karta should touch the feet of the Pratima and should pray to say: *Prapannam paahimaameesha bheetam Mrityugrahaarnavaat/* (Ishwara! Provide me the Shield to the fearful onslaughts of the Ocean of ‘Mrityugraha’)! Thereafter, the Nirmalya or the left -overs of the Puja be placed on the heads of the Karta and those who join in the worship, take the Shanka Jala on the heads as also swallow it up. But do not keep the flowers kept on Vishnu Pratimas’ head on one’s head. It is stated that the Tirtha from Brahmana’s feet is taken in first and then Vishnu Padodaka be taken. Shialagrama -shila jala should be taken in but not sprinkled on head.

Anna Sūktam (Taittiriya Brāhmaṇa 2:8:8,1,2,3): *gham āsmi prathamajā ṛtasyā pūrvam devebhyo amṛtasya nābhiḥ yo mā dadāti sa ideva mā vāḥ/ gham annam annam adantamadmi, pūrvam agner api hatyannam/ yattau hā sate aham uttareṣu vyāttāmasya paśavās sujambham, paśyanti dhīrāḥ pracārantī pākāḥ/ jahāmyanyam na jāhāmyanyam, gham annam vaśam icchārāmi/ samānam artham paryēmi bhuñjat, ko mām annam manuṣyo dayet parāke annam nihitam loka etat/ viśvair devaiḥ pīṭrbhir guptam annam yad adyatē lupyatē yat pāropyatē/ śatātāmī sā tanūr me babhūva, mahāntau cārū sākṛd dugdhenā paprau/ divam ca prṣṇi prthivīm ca śākam tat sam̐pibānto na minanti vēdhasāḥ, naitad bhūyo bhavāti no kanṭyaḥ/ annam prānam annam apānam āhuḥ, annam mṛtyum tam ū jīvātum āhuḥ/ annam brāhmaṇo jarasam vadanti, annam āhuḥ prajānamam prajānām/ mogham annam vindatē apracetāḥ, satyam brāvīmi vadha itsa tasya/ nāryamaṇam puṣyāti no sakhāyam, kevalāgho bhavati kevalādī/ gham medhaḥ stānayan varṣānn asmi, mām adantyāgham abhyanyān/ ghaguṃ sadamṛto bhavāmi, madādītyā adhī sarvė tapanti om/*

Aikatya Sūktam (Rig Veda 10,191:2,3,4.) *saṁ gācchadhvaḡuṁ saṁ vādadhvaṁ saṁ vṛ mānāḡuṁsi jānatām / devā bhāḡam yathā pūrvē sañjānānā upāsāte/Aikatya Sūktam (Rig Veda 10,191:2,3,4.) saṁ gācchadhvaḡuṁ saṁ vādadhvaṁ saṁ vṛ mānāḡuṁsi jānatām / devā bhāḡam yathā pūrvē sañjānānā upāsāte / saṁāno mantras samitis samānī sāmānam manās-saha cīttam eṣām, saṁānam ketò ḡbhisagum rābhadvam saṁjñānēna vo haviṣā yajāmahe/samānī va ākūtiḥ samānā hṛdayāni vaḥ, saṁānam āstu vṛ maṇṇo yathā vas susahā 'sāti saṁāno mantras samitis samānī sāmānam manās-saha cīttam eṣām, saṁānam ketò ḡbhisagum rābhadvam saṁjñānēna vo haviṣā yajāmahe/ saṁānī va ākūtiḥ samānā hṛdayāni vaḥ, saṁānam āstu vṛ maṇṇo yathā vas susahā 'sāti/]*

Thereafter the karta would enquire as to what should be done to 'avasishthaanna' then the brahmanas would pick up the dakshinaartha darbha with tilajalaas in favor of ' ye agni daghaa anagni dagdhaa, whereafter the karta would be dakshinaa mukha and pitru yajna vidhi anusaara the pindadaana be performed.

Then would follow Akshayodakadaana vide stanza 243, Swadhaavaachana -244 and 245, Brahmana Prarthana vide 246-249 followed by Paarvanashraddhamuktaivadaaanivridhhi shraaddha till stanza 250

Mataamahanamapyevam dadhyaadaachamaam tatah, swastivakyam tatahkryaadakshayyodakameva cha/ Datvaatu dakshinaam shaktya swadhaakaaramudaaharet,vaachyataamityanujnaata prakrutebhyah swadhochyataam/ Bruurastu swadhetyukte bhumou sanchittate jalam, vihve Dewvaascha praayamtaam vipraishchokta idam japet/Daataaro nobhivardhvantaam vedaa santatirevacha, shraddhha cha no maa vyaagmadgyuuh deyam na cho nostviti/ Ityotoktvaa priyaa vaachah pranipatya visarjayet, vaaje vaaja iti preetah pitrupurvam visarjanam/ Yahsmimstu samtravaah purvamaighra paatre niveshitaah, pitru paatram tadttaanam kritvaa vipraavisarjayet/ Pradakshimamanuvarjyam bhumjeet pitrusevetam, Brahmacharee bhavaktaam tu rajaneem brah\manaih saha/ Evam pradakshinaavrukto vridddhou naandaamukhaanpirtuun, yajet dadhikarkandhumishraanvipandaanyavaih kriyaah//

Pindadaana be thus performed from Vaishvadevaahana to pinda pradaana to 'maatamaahaas' too, where after brahmanaas would perform aachamana followed by swasti vachanaas blessing with akshatas to the karta. After giving away dakshina taamboolaas, the kartaa would seek 'swadhaakaaara vachanaas' from the brahmanas. Swadhaas be stated by sprinkling waters where by seek 'vaishva deva's prasannata' along with japa. The karta would seek that in his kula there should be the growth of daataas-'vedaadhyayana-adhyaapana parampara' and of the ever performers of pitru shraddhaas. As this mantrika prayer coupled with brahmana's priya vachanaas of 'aasheervadaas' the karta could then pray for 'pinda visarjana' from the beginning of the pitru kaarya so initiated assiduously to its successful close. Then the arghya paatra be uprighted and given away to the brahmana with pradakshinaas and subsequently the 'shraddhha vashishtha bhojana' would remain ; the karta would thus have been exhausted what with the

brahmacharya of the previous night and the exacting shraddha karya so far. In this manner, putra janma - adi vriddhi karyas be performed where after the phala mishrita pinda visarjana kriya be performed too.

Ekodvishtam : *Ekoddhishtham deva hhenam ekaarthiyikapaatrakam, avaahanaagnoukaranahitam hyapasavyavat/ Upatishthataataamakshayyasthaane vipra visarjane, abhiramyataamiti vadyedhyeyustebhirataah sa ha/ Sapindeekarana: Gandhodaka tilairyuktam kaaryaatpaatra chatushtayam, adhaaryartham pitrupaatreshu pretapaatram prasechayet/ ye samaanaa iti dvaabhyaam shesham purvavadaacharet, etatpindeekaranamekaadishtham striya api/ Asvaaryasapindeekaranam yasya samvataraadbhavet,tasyaapyanna sodakumbham dadyaatsamvatsaram dvije/Ekodishtha Kaala:Mritehani prakartavyam pratimaasam tu vatsara, prati samvatsaram chivamaadyam ekaadashohani/ Nitya shraaddhamatirikta sarva shraaddha sesham: Pindaamstu gave ajaayaviprebhyo dadyaadagnou jalepivaa prkshipetatsu vipreshu dwijocchhistham na maarjayet/ Bhojyavisheshana- Phala visheshana: Havishyaannena vai maasam paayasena tu vatsaram,maatsyahaarina kourabhra shaakunachhaagapaarshataih/ Enarairava vaaraahaahshaashair maamsairthaatrayam, maasa vriddhyabhitrupyanti dattairiha pitaamahaah/ Khadgaamisham mahashalkam madhu munyameva vaa loushaamiham mahaashakam maamsam vaardhinisya cha/Yadyaadaati gayasthacha sarvamaanaanya -, thyamashrute, tathaa vashatrayodashyaam maghaasu cha visheshatah/ Tithivisheshanaphala: Kanyaam kanyaavedinascha paishunvai sastutaanipi, dhytam krushim vaanijyaam cha dwishaphaikaashaphams - tathaa/ Brahmacharyasvinah putraan swarna rupyai sakupyake, jnaatishreshthyam sarva kaamaan - aapnoti shraddhadah sadaa/Pratipabhrutishvekaam varjayitvaa cxhaturdashem,shastrena tu hataa ye vai stebhyastatra pradeeyate/ Najkshatra vishesha phala: Swargam hyaptyamojascha shouryam kshetram balam tathaa,putram shreshthyam cha soubhaagyaam samruddhim mukhyataam shubham/ Pravritta chakrataam chiva vaanijyababhruteenapi, arogitvam yasho veetashokataam paramaam gatim/ Dhanam vedaanbhishakisiddhim kupyam gaa apyajaavikam, ashvaanaayuscha vidhivadyah shraaddham samprayacchati/ Kreittikaadibharanyantam sa kaamaanaapruyaadimaan,aastikaah shraddhdhaanyascha vyapetamadamsarah/Vasaurudraadi sutaah pitarah shraaddhadevataah,praniyanti manushyaanam putrunchashraaddhena tarpitaah/ ayuh prajaam dhanam vidyaam swargam moksham sukhaanicha, prayacchanti tathaa raajyam preetaam nrunaam pitaamahaah/*

Ekodishta shraaddha be accomplished without Vaishva Deva karya and that could be performed with an arghya and a pavitra without aavaahana and agnikarana but be performed being ‘apasavya.’ In the mantrocchaarana, in the case of the word ‘akshayya’ the word ‘uttishththaam’. Then the context of ‘Vipra visarjana’, the karta would need to pronounce ‘abhiramyataam’ then the brahmana would reply stating ‘abhirataasmah’ . In the context of Sapindeekarana, let there be four paatraas, each with gandha-tila and jalaas. Then the mantraas be recited as : *Samaanaah Samanasa*. Then the Pretapatra jala be poured into the pitrupatra by three fourths. The shesha bhaga which be left out being the Vaishva devaahana-visarjana jala be earlier parvana shraddha samana be mixed and that is the act of sapindeekarana.. This ekoddhishta shraddha is also applicable to strees. As regards Ekoddhishtha Shraddha Kaala, this be done as per the mrityu tithi of a year, but on the actual mrityukaala tithi, this is prescribed for the eleventh day before the mrityu dina. The pindaas be offered to cows, - in case of the brahmana with goats then for the goat- or be

disposed to agni or jala. Pitaamaha havishyapaatra if so required be retained with paayasa for a year long. Now, an exemplary person seeking to perform the shraddha repetitively he be advised that this be performed in the krishna paksha of a month from pratipada tithi till amavasya; that ideal grihasthi would reap innumerable fruits such as ideal sons-in-law, pashu, satputra, dyuta vijaa, krishi, vaanijya laabha, go-pashu laabha, brahmatejsvi santaana, suvanna rajitas, jaati shreshthata and sarva kaamaa prapti. Only the shraddha karma done on chaturdashis only 'shastramarana' be saved from. Nakshatra phala vishesha: Those who perform shraadhas, the nakshatra phalaas from kritika to Bharani nakshatras respectively would reap the benefits such persons of idealism swarga, santaana, atmashakti, nirbhayata, tilling land, bala, putra, jaati shreshthata, lokapriya soubhagya, samriddhi, agrayata, saamaanya mangala, aprihataagjnata, vyanasaaka krishi-goraksha, arogyata, yasha, shoka mukti, paramagati/ brahmaloaka prapti, dhana, veda, oaushadisiddhi, swarnarajata prapti, taamra dhaatu, gosampada, goat-sheep-horse prapti. Overall shraddha karma prapti: Manushyaas who accomplish pitru deva pujas by way of pitru shraddhas as prescribed are blessed by the shraddhadevatas of Vasu-Rudra- Adityaas with *ayuh prajaam dhanam vidyaam swargam moksham sukhaanicha, prayacchanti tathaa raajyam/*

Ganapati Kalpa Prakarana-Stanzas 271-294

Vinaayakah karma vighna siddhrtham viniyojitah, Gananaamaadhipatye cha Rudrena brahmanaa tathaa/ Tenopasrushto yastasya lakshanaani nibodhata, swapnevaagahatetyartham jalam mundaamscha pasahyati/ Kaashaayavaasavaschiva kravyaadaamschaadhirohati, antyajairgadairbherushtraih sahaikatraavatishtate, vrajannapi tathaatmaaam manyatengata pariah/ Vimanaa viphalaaarambhah samseedyanimittatah, tenopasrushto labhatena raajyam raajanandanah/ Kumaareechana bhartaaramptyam garbhamanjanana, aacharyatvam shrotriyascha na shishyodhyayanam tathaa, vaniglaabham na chaapnoti krishim chaapi krisheevalah/ Snaanam tasya kartavyam punyehvi vidhipurvakam/ Gourasarshapakallena saajyenotsaaditisyacha, sarvoushadhaih sarva gandhairvilptashirasamsthitha, bhadraasanopavishtasya swasti vaachyaa dvijaah shubhaah/ Ashvasthaanaadgajaanaadvalmikaatsangamaadritaam, mritthikaam rochanaam gandhaanguggulam chaapsu nikshipet/ Yaa aahraahyoka varnai - shraturbhi kalashairhadaat, charmanyaadruhe rakte sthaapyam bhadraasanam tatah/ Saharaaksham shat dhaaramrushibhih paavaam kritam, tena twaamabhishchaami Paavamaanyah punantute/ Bhagam te Varuno Rajaa Bhagam Suryo Brihaspatih, Bhagamindrascha Vaayuscha Bhagam Saptarshiyo daduh/ Yatte kesheeshu dourbhagyam seemante yaccha muurdhani, lalaate karnayorakshanoraapastad ghnaantu sarvadaa/ Snaatasya saarshipa tailam shruvenyodumbarena tu, juhuyaam murdhani kushaansavyena tu, juhuyaammuurthani kushaansavyena parigrihacha/ Mitascha sammatischaiva tathaam shaala katankatou, kushmando raajaputraschainte swaahaasamaanvitaih, naamabhirbalimchaiva namaskaarasamanvitaih/ Dadyaacchatuspathe shurpe kushaanaasteerya sarvatah, kritaakritaams tandulaam cha palaloudana -mevacha/ Matsyaanpakkaamsthaivaamaanaamsametaavdeva tu, pushpam chitram sugandam cha suraam cha trividhaamapi, muulakam puurikaampapuumstathaivonderakasrajah/ Dadhyannaam paayasam chiva gudopistham samodakam, aitaan sarvaan samaahitya bhumou kritvaa tatah shirah, vinaayakasya jananeemupatishthetatombikaam/ Durvaasarshapapushpaanaam dattavyaartham puranmunjilam/ Rupam dehi yashodehi bhagam bhavati dehime, putraand

*ehi dhanam dehi sarvakaamaamscha dehime/ Tatah shuklaambaradharah shuklamaalyaanulepanah,
brahmanaanbhojayedadyaadvastrayugmam gurorapi/Evam vinaayakam puja grahaaschiva
vidhaanatah, karmanaam phalamaapnoti shriyam chaapnotyanuttamaam/ Adityasya sadaa pujam
tilakam swaaminastathaa,Mahaaganpatateschaiva kurveensiddhimavaaopyuyaat/*

Viyaayaka was appointed by Rudra- Brahma and Vishnu to guara Rudra, Brahma and Vishnu appointed Vinayaka, for siddhi against vighnaas / obstacle in one's karmaacharana of the Beings in creation and that due to that 'aadhipatya' and authority of his that indeed why humans ever venerate him with pushaadis with sincerity and devotion. Any human being as annoyed by Vinayaka tends to be subjected with nasty dreams by the victims as of headshaven and kaashaya vastrasdhhris,riding maamsaahaari pashupakshis, ever suffering in the company of chandaalaas, donkeys and camels while such person would ever feel conscious of being chased and suspected. Such persons who ignore Vighnanaayaka are ever unsuccessful in what all tasks that they seek to perform and be uncommunicative and recitent always. If Vinayaka prasannata is unaccomplished, raja kumaras are surely denied of kingships, unmarried women even remain spinsters, garbhini strees would face garbha vicchinnata, rithmati stress would be denied of conception, Shrotriyas could not attain aachaaryatva nor be able to adhyayana by sishyas nor vyavasaayis krishi prapti.

[Vishleshana

[Vishleshana on a) General Introduction on Ganesha, b) his origin and primacy of aaraadhana - c) abheeshtha siddhi

Introduction: Each and every Hindu with belief of Dharma, irrespective of caste or gender, wakes off from bed in the morning remembering Ganeshwara to ensure that through out the following day and night sleep into the bed, should pass off without obstructions , hurdles or mishappenings and with contentment, be it from family, surroundings and society, without no shows of evil energies. Equally significant is that all Hindu families all over the world do unfailingly perform the Vinayaka Chaturthi Vrata on the Shukla Chaturdhi of Bhadrapada Month each and every year religiously with faith , dedication and austerity. Invariably the Vrata irrespective of caste, creed and by man-woman-child and social barriers is observed to one's own devotion.. Not only this but Ganesha Smarana is a must preceding all the Devata Vratas, Yagjnya Karyas, upanayana-vivaha-and auspicious deeds like Griha Praveshas, and even all social functions- be they Shravana- Pathana - Shraavya- Nartanaadi Kalaa related ones to ensure their successful completion.

Origin and primacy of aaraadhana: Shiva Purana mentions that in in the Shveta Varaha Kalpa Devi Parvati mentioned to her maids Jaya and Vijaya that there was none else worthy of worship excepting her own body sweat which eventually took the form of an outstanding form of a boy named Ganesha. The Purana further states: When Nandi was asked to bar entry into the Interior Place of Parvati as She was taking bath, Nandi no doubt prevented but Bhagavan still entered and She was not amused. She decided to create an idol of a boy which was infused with life and empowered Him to challenge anybody with the

necessary powers. The boy followed the instruction and did not allow entry even to Shiva. The Pramadhaganas were asked to teach a lesson to the boy by Shiva but they were defeated in no time. Shiva Himself decided to force His entry but to no avail. Finally, an irritated Bhagavan snapped the boy's head and Parvati became furious and Her angry manifestations surprised Shiva Himself. She insisted that the boy be brought to life forth with. Shiva suggested locating anybody sleeping in the northern direction and the Shivaganas were able to trace only an elephant. The severed head of the boy was fixed with that of the elephant and He was revived. The assembly of Deities who first fought with the boy and witnessed the entire scene earlier decided that any function in the World ought to be commenced with worship of Ganesha foremost as He is the Lord of preventing impediments and of providing success. Ganesha's worship on Bhadrapada Sukla Chaturdhi is a must all over Bharatadesa as one is dreaded of becoming a victim of undeserving blames since Moon God received a curse from Ganesha that whoever saw the Moon on the particular Chaturdhi night without worshipping Him would become a sure target! Vamana Purana details the origin of Gauri of gaura varna from Parvati Devi and then proceeds with the birth of Ganesha: Parvati's Tapasya led to reappearance as Gauri: After the Sacred Wedding, Shankara and Parvati moved around freely in enjoyment and asked Vishwakarma to build a glorious home for them, performed Yagna worthy of Grihastaashrama and the couple were nicely settled down. One day out of fun, Parama Shiva addressed Devi Parvati as Kaali or of dark complexion. She felt that his fun was unbearable and left for serious Tapasya to Brahma deva and secured golden complexion. As she discarded her earlier Form, Indra requested her to give away the earlier Form to him and since she was materialised from Krishna Kosha or of deep blue nature, she was named as *Katyaayani*, she was also called as *Koushiki* since she was materialised from Brahma kosha and since Indra called her as his sister, Indra too was known as Koushika. Indra then asked Katyaayani /Koushiki to reach Vindhya Parvata and thus she became *Vindhyaavasini* and Indra gifted a Lion as her Vahana /Carrier. After this incident, Devi Uma who discarded her earlier Rupa now replaced with Suvarna Rupa and identified herself as *Gouri*. Maha Deva was too pleased and both the couple spent some thousand years in Garhastya all by themselves ignoring the out side contacts, which had terribly distressed Devatas and the entire Universe was upset too. Indra and Devatas were concerned about fresh threats of Indratwa as there were forebodings to that effect and approached Brahma who wished that Mahadeva's continued immersion in the stage of 'Manmoha' for Gauri would continue before Daityas would gain strength; this concern got Indra and Devas worried and tried to somehow manage an entry to Shiva's abode but found that sneaking into the adode would not be possible as Maha Nandi was holding the security. Even while Indra and Devatas were waiting outside the Abode, Agni took the form of a Swan and sneaked in and having assumed a Sukshma Rupa conveyed to Parama Shiva that Indra and Devas were waiting outside to desperately meet him. Maha Deva stepped out and let Indra and Devas come inside; he said that since he was actually enjoying Devi Gauri he was disturbed and any of the Devatas should take over the weight, radiance and power of Parama Siva's 'Shukra' (Semen)! Surya and Chandra felt that they might be unable to do so but Agni Deva emboldened himself and asked Shiva to release the Sukra so that he could consume it. Shiva did so and then he asked Indra as to what was the emergency about! Indra had respectfully entreated to terminate the period of enjoymernt so that he could very kindly concentrate on many tasks pending. As Maha Deva agreed to do so, Indra and Devas returned to Swarga and he narrated the incident to Parvati and the latter got furious that the disturbance caused by Indra and Devas was indeed frustrating and cursed Indra and others that since they did not allow to let her bear a child at the nick of time, they too would become childless! Ganeshotpanna: In an angry and vexatious mood, Gauri entered the 'Snaana

shaala' and asked her maid Malini to massage her body and as the maid applied flavoured milk cream the sweat of her angry body got evaporated; when massaged Gauri's body collected body dirt and made a figure viz. Ganesha with four hands, broad chest and handsome and later on resumed her bath and left later to Puja Mandir to worship Maha Deva. Thereafter, Parama Shiva entered the same Abhyagana Griha (bath room), and noticed the Ganesha Pratima apparently made by Parvati's body dirt during her Abhyangana. Maha Deva added his body dirt too to the Pratima and made an addition of an elephant trunk to the Murti which as he took his Snaana got washed his own sweat, bhasma and sacred water. The Pratima came alive as the combined body dirt, sugandhas and water and Shiva told Parvati that he was their own son! Gauri was surprised to see their child with an elephant face and excellent features and embraced him: Maha Deva asked Shailaja Devi to find her own son and the latter embraced him who was materialised by the body dirt of hers and his as the child was a charming boy with an elephant face; Shiva said that the child was born without any 'Nayaka' and thus would be called **Vinayaka**, who could forestall thousands of Vighnaas of Devas. The entire Universe would worship Ganesha said Parvati who created Ghatodara Ganaas to assist him as also Matru Ganaas and Vighna Bhutaas to destroy who did not worship him. Devi Parvati felt extremely happy and contented with the arrival of Ganeswara!

Abheeshtha Siddhi : Skanda Purana assures: *Aputro labhate putram dhana heeno mahaddhanam shatrujjyati sangraame smritvaa tam Gana naayakam*/ Mere thoughtful greeting to Ganesha with sincerity would fulfill the desire for excellent progeny, prosperity and victory in battles and encounters as well as success in life. The Purana in varied references states: *Yo naaree patinaa tyaktaa durbhagaa cha virupitaa, saasoubhaagyavaapnoti Gananaadhasya pujayaa*-- *Sarvakaaryeshu ye martyaah purvamenam Ganaadhipam, smarishyanti na vai teshaa kaaryahaanirbhavishyati*--*Ye tvaam sampujayishyanti karyaarambhesu sarvatah, kaarya siddhinam sandeshasteshaam bhruuyaad giraa mama*- *Vivaah kalahe yuddhe prasthaane krishi karmaani, praveshecha smared yastu bhaktipuurvam Vinaayakam*/ *Tasya yad vaancchitam sarvam prasaadaat tasya siddhiti*/ Those women deserted by their husbands due to their physical or mental disabilities are surely rid of their misfortunes by their dedicated Ganesha Puja- What all tasks are initiated by Ganesha Puja are sure to be succeeded without any hurdle or negativity. Be it in the context of weddings, or wars, or any kind of field works like agriculture and so on, Ganesha Puja with sincerity ought to reap success undoubtedly. Skanda Purana is quoted further: *Praataruddhaya yo matryah smeded Devam Vinaayakam, tasya taddinajaataani siddhim krityaani yaantih*--*Smritvaa vaa pujayitvaa vaa yah kaaryaani karishyati, bhavishyant na sandehaasosyaa vichalichaani cha*/ Parama Shiva assures that human beings who initiate their tasks and duties even as they conclude their night long sleep and wake up remember Ganesha with their sincere prayers to Him ought to proceed with self confidence, undoubted and smooth success throughout the day till their bed time. In this very context, Brahmanda Purana is quoted: *Jaatakarmaadi samskaare garbhaadaanaapi cha, yaatraayaam cha vaaniyyadou yuddhe Devaarchani shubhe, sankate kaamyasiddhyaardham pujayed yo Gajaananam, tasya sarvaani karmaani siddhayantaiva na shamshayah*/ In reference to various samskaaraas such as Garbhaadaana- Naga Bali - Krucchrama-Prajapatya Vratas, and Prayaschittas - Duttata, Putra Kameshti, Pumsavana and Seemanta, Jaata Karma, Sarva Shanti Prayogas on Sishu janma, Nakshatras and Yogas, Janma Nakshatra Shantis, Nama Karana, Dola- Arohana, Anna Prashana, Karna Vedha, Chooda Karma, Kushmanda Homa, Vidyaarambha, Upanayana, Vivaahaadi kaaryas, Griha Pravesha Ganesha Puja is a forerunner performed with dedication for abheeshtha siddhi and auspiciousness. Similarly Ganaadhipa Puja is the starting point for wars or encounters, yatras, krishi karmas, and so on.]

stating : *Ganaadhipa prasaadam shirasaa grihnaami*/ Thus one's own head is adorned with 'akshata-pushpas. Then commences the further phase of Phala Siddhi Vinaayaka Puja. Praana pratishtha: *Asya Shri Vara Siddhi Vinaayaka praana pratishthaapana mantrasya, Brahma Vishnu Maheshwaraa Rishah, Rikyajursaamaadharvaani chhandaamsi, praanah shaktih paraadevataa, hraam beejam, hreem shaktih, hruum keelakam, mama Varashiddhi Vinaayaka praana pratishthaa shiddhyarthe jape viniyogah/ Kara nyaasa: hraam angushthaabhyaam namah, hreem tarjanibhyaam namah, hruum madhyamaabhyaam namah, hraim anaamikaabhyaam namah, hroum kanishthikaabhyaam namah, hrahah karatala prishtaabhaam namah; Anga nyaasa: hraam hridayaaya namah, hreem shirase swaaha, hroom shikhaayai vashat, hraim kavachaaya hum, hruum netratrayaaya voushat, hrahah astraaya phut/ Bhurbhuvassuromiti digbandhah/ Dhyaanam: Raktaambhodisthapotollaasadaruna sarojaadhiroodhaa karaabjaih, paasham kodandamikshhoodbhava maliganapyankusham pancha baanaan/ Bibhraanaa - srukkapaalam trinayana lasitaa peena vakshoruhaadhyaa devi baalaaka varnaa bhavatu sukha kree praana shaktih paraanah// Hraam hreem krom ya ra la va sha sah om/ Varasiddhi Vinaayaka! Praanah mama praanah Varasiddhi Vinaayaka jeevah mama jeevah vaangnahshrotra jihvaa ghraanaih ucchvaasa rupena bahiraagatya, asmin bimbe-asmin kalashe- asyaam pratimaayaam-sukhena charan tishtthantu swaaha/ Mantram: Asuneete punarasmaasu chakshuh punah praanamihanodhehi bhogam, jyokpashyema Suryamuccharantamanumate mridayaanasswasti, amritam vai praanaa amritamaapah praanaanena yathaa sthaanamupahvayate// Swamin sarva jagannaatha yaavat pujaavasaanakam, t aavatvam yathaa preetibhaavena bimbemin sannidhim kuru/ Aavaahito bhava, sthaapito bhava, suprasannobhava, varado bhava, avakunthitobhava, sthiraasanam kuru, praseeda praseda praseeda// Mantrah: Aa twaavahantu harayassacheta sashvaitairashaisah ketumadbhih vaataajavairbalavadbhirnojavairaayaahi sheeghram mama havyaaya sharvom/(while reciting this mantra, akshata-pushpas be kept on the head of the Idol and offer some naivedya like a fruit and gud to signify the 'praana pratishtha'. Pujaa praarambhah: *Bhava sanchita paapougha vidhvamsana vichakshanam, Vighnaandhakaara bhaswantam Vighnaraajamaham bhaje/ Shurpakantham Gaja vaktram chaturbhujam, Paashanaang -kushadharam Devam dhyaayetsiddhi Vinaayakam/ Uttamam Gananaathasya vratam sampatkaram shubham, Bhaktaabheeshtapradam tasmaad dhyaayettam Vighna naayakam/ Dhyaayet Gajaananam Devam taptakaanchana nannibham, Chaturbhujam mahaa kaayam sarvaabharana bhushitam/ Dhyaayaami-Atraagaccha jagadvandya suraasuraarchiteshwara, Anaatha naatha sarvajna Gauri garbhaa samudbhava/Aavaahayaami-Mouktikaih Pushparaagaischa naanaaratnairviraajitam, Ratna simhaasanam chaaru preetyartham pratigruhyataam-Aasanam samarpayaami/ Gauriputra namastestu Shankara priya nandana, Grihaanaarghyam mayaadattam grihaanad -viradaanana: Paadyam samarpayaami/ Anaadha naadha sarvagjna geervaana varapujita, Grihaanaachamanam Deva tubhyam dattam mayaa prabho-Aachamaniyam samarpayaami- Dadhiksheera samaayuktam madhvaajyena samanvitam, Madhuparkam grihaanedam Gajavaktra namostute-Madhuparkam samarpayaami/ Snaanam panchaamritairdeva grihaana Gana naayaka, Anaadha naatha sarvagjna Girvaana gana pujita/ Panchaamrita snaanam samarpayaami/[Milk-Aapyaayasva sametu te vishvatassomavrishniyam, bhavaa vaajasya sangadhe-Shri Vinaayakam snapayaami; Curd:Dadhikraavno akaarsham jishnorash -vasyavaaginah, Surabhino mukhaaratprana aayugumshitaarishat-Shri Vinaayakam dadhnaa snapa -yaami/Ghee:Shukramasi jyotirasi tejosi Devovassavitot punaatvat chidrena pavitrenavapoh Suryasya rashmibhih-Shri Vinaayakam aajyena snapayaami/ Honey:Madhu vaataa rutaayate madhu kharanti sindhavah, maadhveernassavyantyoashadhih- Shri Vinaayakam Madhunaasnapayaami/ Sugar:Swaaduh pavaswa dishyaaya jinvane swaadurindraaya suhave tu naamne swaadurmitraaya Varunaaya Vaayave**

Brihaspataye madhumaagum adaabhyah- Shri Vinaayakam sharkaraa snapayaami/] Phalodakam: Yaah phalineeryaa aphalaa apushpaa yaascha pushpineeh Brihaspati prasutaastaa no munjavagumhasah- Shri Vinaayakam phalodkena snapayaami/ Shuddhodakam:Gangaadi sarva tirthebhya aahrutairamalair - jalaih, snaanam kurushva bhagannumaaputra namostute/ Shri Vinaayakam shuddhodaka snaanam kaarayaami/ Mantram: Aapohishthaa mayobhuvah, taana urje dathaatana, maheranaaya chakshase, yovasshivatamo rasah, tasya bhaajayate hanah, ushiteeriva maatarah, tasmaa arangamaamavah 'yasya kshayaaya jinvatha' aapo janayathaa cha nah//Vastram: Raktavastra dwayam chaaru Devayogyam cha mangalam, Shubhaprada grihaana twam Lambodara Haraatmaja/ Shri Vinaayakam Vastra yugmam samarpayaami// Mantram: Abhivastraa suvasanyaanyarshaabhidhenoh sudughaahpuyamaanaah, Abhichandraabhartaveno hiranyobhyashvaan rathino devasoma//Yagnopaveetam: Raajatam Brahma sutram cha kaanchanamchottareeyakam, grihaana Deva sarvagjna bhaktaanaanishtadaayaka/ Shri Vinaayaka yagnopaveetam samarpayaami/ Mantram- Yagnopaveetan paramam pavitram prajaapateriyatsahajam purastaat, Aayushyamagryam pratimuncha shubhram yagnopaveetam balamastu tejah// Gandham: Chandanaagaru karpura kasturi kunkumaanvitam, vilepanam Surashreshtha preetyartham pratigrihya taam/ Shri Vinaayakam gandhaan dhaarayaami/ Mantram: Gandhadwaaraam duraadharshaam nityapushtaam kareeshineem, Ishwareegum satyabhutaanaam twaamihopahvaye shriyam/ Akshataalankaaram:Akshataan dhavalaan divyaan shaaliyaamh tandulaan shubhaan, grihaana paramaanada Shambhu putra namostute/ Shri Vinaayakaaya Alankaranaartham akshataan samarpayaami/ Mantram: Ayanete paraayane durvaarohantu pushpineeh, hradaascha pundareekaani samudrasya grihaa ime/ Pushpa Puja: Sugandhaani cha pushpaani jaatikundamukhaani cha,Eka vimshati patraani sangrihaana namostute/ Shri Vinaayakam pushpaih pujayaani/Athaanga pujawith flowers:Ganeshaaya namah paadou pujayaami-Ekadantaayanamah gulphou [ankle joints] pujayaami-Shurpa karnaayanamah jaanuni[knees]pujayaami-Vighna Rajaya namah janghe pujayaami[ankle]-Aakhuvaahanaaya namah uru [thigh] pujayaami-Herambaaya namah katim [loin]pujayaami-Lambodaraaya namah udaram [tummy] pujayaami-Gana naathaaya namah naabhim [umbilical chord] pujayaami- Ganeshaaya namah hridayam [heart] pujayaami-Sthula kanthaaya namah kantham [throat] pujayaami-Skandaagrajaaya namah skandham[shoulders] pujayaami-Paasha hastaaya [hands] pujayaami-Gaja vaktraaya [face] vaktram pujayaami-Vighna hantre namah netrou [eyes] pujayaamu-Shurpakarnaaya namah karnou [ears] pujayaami-Phaalachandraaya namah lalaatam [forehead] pujayaami-Sarveswaraaya namah shirah[head] pujayaami- Vighnaraajaaya namah sarvaanyangaani [all the body parts] pujayaami/ Atha ekavimshati or 21 Patra Puja: Sumukhaaya namah Maachi patram pujayaami-Ganaadhipaaya namah Brihati patram pujayaami-Umaadhipaaya namah bilwa [bael or stone apple tree leaf considered as highly sacred for Shiva-Uma- Ganesha-Skanda Kumara pujas]-Gajaana - naaya namah durvaa yugmam [two pieced -grass]- Harasunave namah dutthura patram pujayaami-Lambodaraaya namah badari patram pujayaami-Gahaagrajaaya namah apaamaaragapatram pujayaami-Gaja karnaaya namah tulasi patram [exceptionally] pujayaami- Ekadantaaya namah chuta patram[mangoe leaf] pujayaami-Vikataaya namah karaveera patram pujayaami- Bhinna dantaaya namah Vishnukranta patram pujayaami- Vatave namah daadimi patram pujayaami-Sarveswaraaya namah Devadaaru patram pujayaami-Phaalachandraaya namah Maruvaka patram pujayaami-Herambaaya namah sindhuvaara patram pujayaami-Shurpakarnaayana mah jaati patram pujayaami-Suraagrajaaya namah ganaki patram pujayaami-Ibhavaktraaya namah shami patram pujayaami-Vinaayakaaya namah ashvattha patram pujayaami-Surasevitaaya namah Arjuna patram pujayaami-Kapilaaya namah arka patram pujayaami-Ganeshwaraaya namah eka vimshati patraani pujayaami/

The Sahasra naama/ Ashtottara Pujaam samarpayaami/Dhupam: Dasaangulam guggulopetam sugandhi sumanoharam, Umaasuta namastubhyam grihaana varadi bhava/ Shri Varasiddhi Vinayaka namah dhupamaaghraapayaami; Mantram: Dhurasi dhurva dhurvantam dhurvata yosmaan dhurvati tam dhurvayam vayam dhurvaamah/ Deepam: Saajyam trivarti samyuktam vahninaadyotitam mayaa, Grihaanamangalam Eshaputra namostute/ Shri Vara Siddhi Vinaayakam deepam darshayaaam: Uddipasya swajaatavedopaghnam nirrutam mama, Pashugascha mahyamaahava jeenanancha disho dasa, maanohigumsih jaatavedo gaamashvam purusham jagat, abhibhradaghna aag hi shriyaa maa paripaalaya/ Naivedyam: Sugandhaan sukrtaamschiva modakaan ghritapaachitaan, naivedyam grihyataam devachanamudgaih prakalpitaan// Bhakshyam bhojyamscha lehyamcha choshyam paaniyamevacha, Idam grihaana naivedyam maaa dattam Vinaayaka/ Shri Varasiddhi Vinaayaka namah Maha Naivedyam samarpayaami/ Mantram: Deva savitah prasava satyamtvartena parishimchaami Amritamastu Amritopastaranamasi swah, Udaanaaya swaah, samaanaaya swaah, Brahmane swah/ Madhye paaneeyam samarpayaami, hastou prakshaalanam samarpayaami, paada prakshaalanam samarpayaami, shuddhaachaneeyam samarpayaami// Taamboolam: Poogiphalasamaayuktam naagavallidalairyutam, karpura churna samyuktam taamboolam pratiguhyataam/ Shri Vara Siddhi Vinaayaka Swaamine taamboolam samarpayaami/Suvarna Pushpam: Sadaanandada Vighnesha pushkalaani dhannaanicha, Bhumyaam sthitaani Bhagavan sweekurushva Vinaayaka/ Shri Varasiddhi Vinaayaka namah suvarna pushpam samarpayaami/Neeraajanam: Ghritavarti sahasraaischa karpurashakalaistathaa, neeraajanam mayaa dattam grihaana varado bhava/ Shri Varasiddhi Vinaayaka namah Neeraajanam darshayaami- neeraajanaanantaram aachamaniyam samarpayaami/ Mantram: Hiranya paatram madhoh purnam dathaatimadhavyosaaneeti, ekadhaa brahmana upaharati ekadhaiva yajamaana aayustejo dadhaati/Durvaa yugma puja: Ganaadhipaaya namah durvaayugmam pujayaami- Umaaputraaya namah---, Aakhuvaahanaayananaah-- ,Vinayakaaya namah---, Isha putraayanamah---, Sarvasiddhipradaayanamah--Ekadantaaya namah-- ,Ibhavaktraaya namah--- ,Mooshaka vaahanaaya namah-- , Kumara gurave namah/ Mantra Pushpam: Yopaam pushpam veda pushpavaan prajaavaan pashumaam bhavati- Chandra maa vaa apaam pushpam--Agnirvaa ---/ Ganaadhipa namastestu Umaaputraagha naashana, Vinaayakeshatanay sarva siddhi pradaayaka/ Ekadantaika vadana tathaa Mooshaka Vaahana, Kumaara gurave tubhyamarparaami sumaanjalim/ Pradakshinnopachaaraan: Yaani kaani cha paapaani janmaantara kritaayacha, taani taani pranashyanti pradakshina pade pade/ Paapoham paapa karmaaham paapaatmaa paapasambhavah, traahi maam kripayaa Deva sharanaagata vatsala/ Anyathaa sharanam naasti twameva sharanam mama, tasmaad kaarunya bhaavena raksha raksha janaardana/ Pradikshanam karishyaami satatam modaka priya, Namaster Vighna raajaaya namase vighna naashana/ Shri Vara Siddhi Vinaayakaaya namah Atma pradakshina namaskaaraan samarpayaami; Chatram aacchhaadayaami, chaamaram veejayaami, nrityam darshayaami, geetam shraavayaami, aandolikaamaarohayaami,Ashvaanaarohayaami, Gajaa naarohayaami, samasta Raajopachaara shaktyupachaara bhaktyupachaaramantropachaara devopachaara sarvopachaara pujaam samarpayaami/ Punararghyam: Arghyam grihaana Heramba sarva bhadra pradaayaka, Gandha pushpair yuktam paatrastham paapa naashana/ Praarthana: Yam Brahma vedaanta vido vadantiparam Purusham tathaanye, Visyodgateh kaaranameeshwaram vaa tasmai namo Vighna vinaayakaaya/ Namastubhyam Ganesaana namaste vighna naashana, Ipsitam me varam dehi paratra cha paraam gatim/ Vinaayaka namastubhyam satatam modaka priya, Nirvighnam kuru me deva paratra cha paraam gatim, Nirvighnam kurume Deva sarva kaaryeshu sarvadaa//Vaayana daanam: Respective Mantas of the

Provider and Reciever : 1) *Ganeshah pratigrihnaat Ganesho vai dadaati cha, Ganeshastarakobhyaam Ganeshaaya namah/* 2) *Devasya twaa savituh prasave asvinoh baahubhyaam pushno staabhyaamaadade/*

Kathaarambha-- Vinaayaka Vrata Katha is essentially heard or read with attention and devotion besides being self adorned or blessed by elders on head with akshatas and flowers to ward off the curse of chandra darshana as Lord Krishna himself was a victim of seeing the reflection of Moon in the milk yielded inside the vessel on Ganesha Chaturthi; Krishna was subsequently troubled and doubted of robbing ‘Shamankaka Mani’ of Satraajit which yielded tons of gold daily! Vinayaka vrata concludes with Vrata kathaashravana as follows: *Aaseetpuraa Chandra vamshe Rajaa Dharma iti shrutah, swaraajye Daivayogena jnaatibhih kutilair -hrute/ Anujairbharyayaasaardham jagaama/ Gahanam vanam bahuvariksha samaakeernam naanaa mriga samanvitam/ Bahu pakshikulopetam vhyaaaghra bhalluuka sankulam, tatra tatra samaa vishtaa Munayo Brahma vaadinah/ Aadithya sannibhaah sarve sarve vahni sama prabhaah tejo mandala sankaaashaa vaayu parnaambu bhakshakaah/ Agnihotrarataa nityamatitheeh naam cha puujakaah urthvabaahu niraalambaah sarve muni ganaastathaa/ Taan pashyan Dharma Raajopi sambhramena samanvitah Sutaashramam samaa saadya Sutam drishtvaa sa sambhramah/ Natvaacha bhaaryayaa saardhamanujaih samupaavishat/* King Dharmaraja who lost his Kingdom pursuant to the grave injustice perpetrated by his villianous cousins proceeded to a huge forest called ‘Nainishaaranya’ along with his wife and loyal brothers. The forest was infested with cruel animals, birds of varied colours and squeeks and awe inspiring trees and creepers - at once frightening and yet magnificent. The dethroned King also discovered congregations of Brahmavaadi, tapasvis, hands raised and standing or ‘Padmaasana’ brahmanas performing ‘agni kaaryas, tapasyaas’ and Yoga. He then further proceeded to find the cynosure of Ashramas headed by Suta Maharshi and addressd him as follows.*Dharma uvaacha/ Suta Suta mahaa pragjna sarva shastra visharada/ Vayam cha bhaaryayaa saardham jnaatibhih paripeeditaah, swaraajyam sakalam chaiva putraaschhapahritaah hi nah/ Tava darshana maatrena sarvam dukkham vinaasitam, mamopari kripaam kritvaa Vratam bruuhi dayaanidhe/* Suta Maha Muni! You have digested the essence of all Shastra Dharmas. Our cousin Kauravas had betrayed and did enomous injustice to us as a result of which we were evicted from our own kingdom thus proceeding perforce into the forest with wife and brothers. We have however got immense relief by your ‘darshan’ Do very kindly teach us with a way out to recover our lost kingdom especially by the instruction of performing aa appropriate ‘Vrata’ to regain our lost kingdom again. *Suta uvaacha/ Vratam sampatkaram Nruunaam sarva soukhya pravardhanam, shrunudhvam Pandavaah sarve vrataanaam uttamam vratam/ Rahasyam sarva paapaghnam putra poutraabhivardhanam Vratam Saamba Shivenaiva Skandasyod bhoditam puraa/ Kailaasa shikhare ramye, naanaa muni nishevite, mandaara vitapi praante naanaa mani vibhushite/ Hema simhaasaanaaseenam Shankaram loka shankaram, prapaccha Shanmukhastushuto lokaanugraha kaankshayaa/ Skanda uvaacha, kena vraten bhagavan soubhaagyamatulam bhavet, putra poutraan dhanam labdhvaa manujah sukhamedhate/ Tanmevada Mahadeva vrataanaamuttamam vratam, Ishvara uvaacha- Astichaatra mahaa bhaga Gananaadha prapujanam/ Sarva sampatkaram shreshthamaayuh kaamaardha siddhitam maase Bhadrapade shukla chaturdhyam vrataamaacharet/* Skandakumara addressed Parama Shiva even as the latter along was his mother Parvati Devi- the Unversal Parents- as the latter were amidst several Sages comfortably seated on a golden throne studded with most precious and proverbial nine gems; he requested that keeping in view ‘loka kalyaana’ or universal auspiciousness the latter be kindly advised as to what precisely the best possible ‘Vrata’ or a Penance with clean body and mind accompanied with devotion and ‘indriya nigras’

or control of body mind. ‘ Which outstanding Vrata would readily bestow prosperity, long life and best progeny! Parama Shiva elaborated his reply. *Praatah snaatvaa shuchirbhutvaa nitya karma samaacharet swashaktyaa Gananaadhasya swarnaroupya - mathaakritim/ Athavaa mrinmayam kuryaadvittashathyam na kaarayet, swagrihasottare deshe mandapam kaarayettatam/ Tanmadhyeshtheadalam padmamyavairvaa tandulenavaa, pratimaam tatra samsthaapya pujayitvaa prayatnah/ Sveta gandaakshataih pushpairdurvaangkura samanvitaih, dhupair deepascha naivedyairmodakairghritapaachitaih/ Eka vimshati samkhyaaani neerikela phalaanyapi, rambhaa jambu kapitthoughaanikshukandhaashchaavatah/ Evamanya phalaapuupair naivedyam kaarayetsuta, nritta geetaischa vaadhyascha puraana pathanaadibhih/ Tarpayengana naadham cha vipraan daanena shrotriyaan, bandhubhih swajanaih saardham bhunjiyaa taila varjitam/ Evam yah kurute marto Gananaadha prasaadatah, sidhyanti sarvakaaryaani naatra kaaryaa vichaaranaa/ atah prabhaate vimale punah pujaam samaac haret, mounjeem krishnaajinam dandamupaveetam kamandulam/ Paridhaanam tathaa dadhyaadyathaa vibhavamuttamam, upaayanam tato dadyhaachaarya svashaktitah/ Anyebhyo dakshinaam dayaadbraahmanaan bhojayettatah, trailokyeshrutam chai tad vraataanaamuttamottamam anyaischa Deva munibhir gandharvaih kinnaraihstadhaa, cheernametad vratam sarvaih puraa kalpe Shadaanana/ Iti putraaya Sharvena Shanmukhaayoditam puraa, evam kurushva Dharmagjna Gananaadha prapujanam/ Vijayaste bhavennityam satyam satyam vadaam -yaham, etad vratam harischaapi damayanti puraakarot/ Ganesha Vrata to overcome ‘Vighnas’ to humans-and celestial beings alike is scheduled on Bhadrapada Shukla Chaturthi on which day the Performers are required to get ready with clean body and heart, get ready with an idol made of gold or silver or atleast by earthen cakes, place it towards the northern direction of the house, decorate the idol suitably and place it in the middle of a eight leafed diagram filled up with well spread out rice flour and commence the shodashopa -chaara puja of avaahana-praana pritishta-pushpaadi puja along with dhupa-deepa-naivedya of bakshya- bhojya-lehya-choshya- phala-paaneeyas and various other services like ‘gaana-natya-purana pathanaas’ and finally bhojanaadi services of the ‘prasadaas’ to bandhu-aapta jana- bhojanas and ‘satkaaras’ especially to the learned brahmanas; a follow up with a similar puja next morning by way of ‘punah puja’ too is scheduled. This is the broad framework of the Ganesha Puja which has outstanding fall out benefits and is applicable human beings irrespective of Varnas Brahmana-Kshatriya-Vaishya-and even lower castes too; besides Deva-Daanava-Yaksha-Kinnara- Gandharva-Apsraraadis are no exceptions univeraslly.*

Krishno Jaambavateemaagaad ratnamchaapi syamantakam, Damayasti Nalamchiva vratasyaasya prabhaavatah/ Shakrena pujitah purvam Vritraasura vadhe tathaa, Ramadevena tadvaccha Sitayaa maargane tathaa/ Bhageerathena tadvaccha gangaamaayatanaa puraa, Amritodpaadanaardhaaya tadhaa Devaasurairapi/ Kushthavyaadhiyutenaapi Saambenaaraadhitah puraa, evamuktastu Sutena saaujah Pandunandanah/ Pujayaa maasa Devasya putram Tripuraghaatinah, shatru sangham nihatyaashu praaptavaan Raajya- mojasaa/ Pujayitvaa mahaabhagam Ganesha siddhidaayakam, siddhyanti sarvakaaryaani manasaa chintitaanyapi/ Tena khyaatim gatoloke naamnaa Siddhi Vinaayakah, Vidyaaarambhe puujitaschet Vidyaa laabho bhavedhravam/ Jayamcha Jayakaamascha putraardhee labhate sutaan, patikaamaac ha bhartaaram soubhagyam cha Suvaasinee/ Vidhavaa pujayitvaa tu vaidhavyam naapnuyaatkvachit, Brahmana khsatriyo vaishvah shudrovyaapathaastriyah/ Arbhakaschaapi bhaktyaa cha vratam kuryaad- yadhaavidhi, siddhyanti sarvaakaaryaani Gana naadha prasaadatah/ Putra poutraabhi vridhim cha gajaadyaisvaryamaapnuyaat/Lord Krishna performed Ganesha Vrata and Ganesha Deva blessed Krishna to secure both Satya Bhama and Jambavati as his

consorts and Syamantaka Mani as a bonus. King Nala regained Damayanti again as Nala was cursed to turn into an ugly dwarf and out of shame left Damayanti for twelve years; they were reunited only on Nala devotedly executed Ganesha Vrata as the loving couple were reunited. Lord Indra the Chief of Devas was able to kill Vritrasura after Ganesha was pleased with Indra by the latter's Vrata Puja. The most tenacious Bhagiradha was able to undergo several vicissitudes in bringing Ganga from Vaikuntha from the feet of Bhagavan Vishnu to Bhuloka only to wash off the ashes of Sagara Putras of his ancestors but only performing Ganesha Vrata. Lord Rama too observed Ganesha Vrata puja systematically before searching for Devi Sita in Lanka from the clutches of Ravana'sura. As Lord Krishna's own dear son Samba as the latter suffered from leprosy owing to Durvaasa Maharshi's curse, Krishna too observed Vinayaka Vrata with faith and diligence and as a result cured the deadly disease. Thus Itihasas stand proof of the outstanding advantage in performing Ganesha Vrata with faith and dedication. Be it that at the initiation of a child's preliminary education or aspiration to initiate a battle, or a desire to secure an ideal wedded life, especially of unwedded maidens, or a sumangali woman wishing for long and contented wedded life, or a widow seeking a never ever repeat of widowhood in the lives to come, or 'putra poutraabhihridhi' or happy line of progeny ahead seeking, the definite answer indeed is the performance of Ganesha Vrata with dedication. The Vrata could be performed by persons- man woman-child- of 'Chaturvarnas' of any Society, clan or faith and that would ensure success in their lives ahead with contentment and fulfillment. The proceedings of the Vinayaka Vrata are vouchsafed vide Skanda Purana.]

Grahashanti Prakarana Stanzas 295-308

*Shreekaamah shantikaamo vaa graha yagijnam samaacharet vrishpyaayuhpushtikaamo vaatathaivaabhi-
charatrapi/Suryam Somo Maheeputrah Somaputro Brihaspatih, Sisvharo Rahuh Ketuscheti Grahah
smritaah/ Taamrakaasphatikaadraktachandaaatswarnakaadubhou raajataadayasa
seesaatkaamsyaatkaryaa grahaah kramaat, swarnairvaa pate lekhyaa gandhairmandalakeshu vaa/
Yathaavana pradayaanivaasaamsi kusumaanicha, gandhaamscha balavaschaiva dhupo devascha
gugguluh, kartavyaa mantravantrascha charavah pratidaivatam/ Aakrishnena imam Devaa
agnirmuurdhaa divah kakrut, uddhdyasveti cha richo yathaasamkhyam prakeertitaah/ Brihaspate ati
dayaryastatthaivaanaaparishrutah, sham no deveestathaa kaandatketum krishnavaannimaamstathaa/
Arkah Palaashah khadir apaapaargastha pippulah, udumbarah shamee duurvaa krushaascha samidhah
kramaat/Ekaikasya twashtashatamashtavimshatirevavaa, hotavyaa madhusarpibhaam dadhnaa
ksheerena vaa yutaah/Gudoudanam paayasam cha havishyam ksheerashaashtikam, dadhyodanam
havishchurnam maamsam chitraannamevacha/Dadyaadruhakramaadevam dwijebhyo bhojanam budhah,
shaktito vaa yathaalaabham sakrutya vidhipurnakam/ Dhenuh shankhastathaan aangyeham vaaso hayah
kramaat, krishnaa gourayaasam chhaag rtaa vai dakshinaah smritaah/ Yascha yasya yadaa duhstah
satam yatena pujayet, Brahmanaishaam varo dattah pujitaah pujayishyatha/ Grahaadheena
narendraanaamrucchhaayaah patanaanicha, bhaavaabhaavou cha jagataasmaat pujiyatamaah
grahaah/ [grahanaanidamaatithyam kuryaansamvatsaraadipaarogya bala sampanno jeevetsa sharadah
shatam]*

(Adityaaya Somaaya Mangalaan Budhaayacha Guru Shukra Shanibhayscha Rahave Ketave Namah)

May Graha Yagjna anushtaana be always performed duly by those with Lakshmi Kaamana, Mangala-aapatti Shamana, Aayu Pushti Kaamana, and Abhichaara-Para Peedaacharana Dosha Nivarana. *Suryam Somo Maheeputrah Somaputro Brihaspatih, Shukrah Shanaisvharo Rahuh Ketuscheti Grahah smritaah/* May we ever and ever implore and urge upon Surya-Chandra-Prithiviputra Mangala-Soma Putra Budha-Deva Guru-Acharya Shukra- Shani the Surya Putra-Rahu Deva and Ketu Deva the Surya- Chandra Grahana Kaarakaas. Be this known that the Representations of the Murtis of the Nava Grahas respectively be made of taamra- sphatika-raktachandana-swarna,- especially of Budha and Brihaspati- rajata- loha-seesa and kaamsya. To the Nava Grahas, alankarana of vastra pushpaas be done with gandha-bali-dhupaand guggula and prescribed ‘aakriti varnana’ or positioning and shtaapana krama in the Nava Graha Mandali.

[Visleshana of Akriti and Sthaapana Krama from Matsya Purana

Adithyaya Somaaya Mangalaaya Budhaayacha Guru Shukra Sanirbhyascha Rahavey Ketavey Namah/ Surya, Chandra, Mangala, Budha, Brihaspati, Shukra, Shani, Rahu and Keta are all expected to be basically beneficent ‘Grahas’ (Planets). Description of their ‘Swarupas’ (Forms) is as follows:

Padmaasanah Padmakarah Padmagarbha samuddhitah, Saptaashvah Saptarujjscha Dwibhujah syaat sadaa Ravih/ (Surya Deva has two hands wearing two lotuses, seated on a lotus flower; his luster is abundant like that of the outside part of a lotus; Surya Deva is comfortably seated on a magnificent chariot driven by Seven Horses). *Swetah Swetaambaradharah Swetaashvah Swetavaahanah Gadaapaanirdwibaahus cha Kartavyo varadah Shashee* (Chandra Deva is of white colour, wears white clothes, has white horses, white chariot, with ‘gada’/ mace and ‘Varada Mudra’ or sign of Protection). *Raktamaalyaambara dharah Shakti Shula Gadadharah, Chaturbhujah Raktaromaa varadah syad Dharaasutah/* (Dhrarani nandana or the son of Earth, Mangala is adorned with Shakti, Trishula, Gada and Vara Mudra on his four hands; his body colour is blood red, wears red clothes and red flower garland) *Peetamaalyaambara dharah Karnikaa –rasamadyutih, Khadgacharma gadaa paanish Simhastho varado Budhah/* (Budha Deva wears yellow flower garland and yellow clothes with body colour too yellowish; he sports a sword, shield, mace and ‘Vara mudra’ by his four hands and is seated on a lion);

Deva daitya Guru Taddhat peetaswaitow chaturbhujaw, Dandinow Varadow Kaaryao Saakshasutra Kamandalu/ (The ‘Pratimas’ or Idols of Deva Guru Brihaspati and of Danava Guru Shukraachaarya should respectively be of yellow and white colours; their hands are ornamented with Danda, Rudrakshamaala, Kamandalu and Varada Mudra). *Indra neela dutih Shuli varado Grudhra vaahanah Baana baanaasanadharah kartavy -orka suthastathaa/* (Shanaischara’s body colour is of ‘Indraneelamani’ / blue diamond; he rides a ‘Grudhra’ / Vulture and carries bow and arrows, Trishula and Varada Mudra). *Karaala vadanah Khadgacharma Shuli Varapradah, Neela simhaasanascha Rahuratra Prashasyatey/* (Rahu Deva is fierce looking, carries sword, skin sheath, Shula and Vara Prada by his four

hands and is seated on a blue throne). *Dhumraa Dwibaahavah Sarvey Gadino vikrutaananah, Grudhraasana gataa nithyam Ketavah Syurvara pradaah/* (Ketu Deva is of grey colour and of fierce Rupa with two hands showing gadaa and varada mudra seated always on a vulture) *Sarvey kireetinah kaaryaa Grahaa Lokahitaavahaah, Hyaanguleynocchritaah Sarvey shatamashtottaram sadaa/* (These are all beneficent Grahas worthy of ornamentation with 'Kiritas'/head gears and be of hundred eight inches of Pratimas / Idols). A Vedi or platform) is to be prepared with white rice grains with Surya Deva the Center, Mangal in the South, Brihaspati in the North, North East with Budha, East as Shukra, South East as Chandra, West as Shani, South West as Rahu, and North West as Ketu. The Adhi Devatas to each of the Planets are as follows: Shiva for Surya, Parvati for Chandra, Skanda for Mangal, Vishnu for Budha, Brahma for Brihaspati, Indra for Shukra, Yama for Shanaischara, Kaala Devata for Rahu and Chitragupta for Ketu. The Pratyabhidevatas respectively are Agni, Varuna, Prithvi, Vishnu, Indra, Aindri, Prajapati, Sarpa and Brahma. Besides, Vinayaka, Durga, Vayu, Aakasha, and Ashvini Kumars and these are also to be invoked by individual names. While visualising the various Grahas, one has to visualise Mangala and Surya as of red colour, Chandra and Shukra as of white colour, Budha and Brihaspati as yellow, Shani and Rahu as black and Ketu as grey. The Kartha who is to perform the worship the Grahas should try to secure these coloured Vastras (clothing) and flowers as also apply Gandha (Sandalwood paste), offer Dhupa, Dipa and fruits. By way of Naivedya, Surya has to be offered 'Anna Payasa'/ kheer; Chandra to be offered material made of ghee and milk; Mangala to offer cow's products, to Budha cooked rice and milk, Brihaspati curd rice, Shukra ghee and cooked rice mix, Shanaischara to be offered 'Khichidi' or cooked rice with lentils and ghee, to Rahu cooked corn grain and to Ketu 'chitraana' to be offered. On the Northeast side of the Vedika, a 'Kalasha' (vessel) has to be arranged containing 'Akshatas' (raw rice grains mixed with turmeri powder) and curd inside, covered on its top with tender mango leaves, and duly wrapped around with new cloth, with fruits kept besides. In side the Vessel should be placed 'Pancha Ratnas' and 'Pancha Bhang' or the roots of Five Trees viz. Peepal, Bargad, Paakad, Gular and Mango. Into this Vessel, 'Avahana' or salutary reception/ invocation of waters of Varuna, Ganga and other Sacred Rivers, Samudras, Sarovaras should be performed. Then the Chief Priest would pre-collect the Earth of River-beds, Goshalas etc and apply to the 'Karta'/devotee and recite the Mantra saying: *Sarvey Samudraah Saritah Saraamsi jaladaa nadaah aayaantu Yajamaanasya duritah kaarakaah/* (May all the waters of Samudras, Rivers, Rivulets, Sarovars and cloud / rain waters be prayed to clean up and purify the Karta. Later on, let 'havan' be initiated with ghee, rice, yavas, til /sesame seeds; then 'samidhas' or the bark / branches of specified trees viz. 'madaara', 'palaasha', 'khaira', 'chichinda', 'peepul', 'gular', 'duub' and 'Kusha' should be used to appropriate 'Grahas'. To each of the 'Grahas', there should be one hundred offerings (or atleast twenty eight) 'Ahutis' should be made along with honey, ghee and curd; the measurement of 'Samidhaas' must optimally be of the size of thumb-top to pointing finger-top made of branches, barks and leaves. The Purohitas / Priests should address each or the specified Grahas with the relevant Mantras as designed appropriately and slowly in proper intonation. Again, the samidhas with ghee are to be offered ten times. There after, each Graha has to be appeased one by one: Surya should be pleased with the havan as per the Mantra *Akrishnena Rajasaa vartamano nivesayannamrutam marthaumcha Hiranyayena savitaa rathena Deva yati bhvanaani pasyan;* then to Chandra with the Mantra : *Apyaayaswa sametutey Viswataassoma vrishniyam, Bhavaavaajasya sangadhey;* to Mangala by the Mantra viz. *Agnirmurdhvaah Kakuppatih Prithivyaa Ayam, Apaagum retaamsi jinvati/* ; to Budha with the Mantra: *Udbhudhvassajney prati Jaagruhey namishta purtey sagum srujedhaamayamcha, punah krunnvag sya pitaram yuvaa namanvaataagum srujethaa mayamcha/* ; to

Guru by the Mantra: *Brihaspatey ati yadaryo arhaaddyumadwi bhaati kratumajjeneshu, yaddeedayaccha vasarta prabhaata tadasmaasu dravinam dehi chitram*; to Shukra by the Mantra: *Sukramtey anyadyajatam tey anyadwishah ruupey ahaneedyouri vaasi, Vishwaahi maayaa avasi swadhaavo bhadraatey puushanniharaatirastu*; to Shanaischara with the Mantra: *Sham no devirabhheshtaye* or alternately with the Mantra : *Shamagniragni bhiskarachannastapatu Suryah sham vaatovaa tvarasaa Apasridhah*; to Rahu, the relevant Mantra is: *Om kayanaschitra Aa Bhuvadutee Sadaa Vrudhaas – sakhaah kayaa shachishthayaavrutaah*; and to Ketu, the relevant Mantra is: *Om Ketumkrunvanna ketaveypeso maryaa Aa pesasey Samushadbhirajaayathaah*

After seeking the blessings of the Nava Grahas, other significant Deities are also to be pleased by performing ‘havans’: To RUDRA DEVA first corresponding to Surya: *Aa Vo Raajaana Madhvasarasya Rudram* or alternatively: *Kadrudraaya prachetasey meedushthamaaya tavyasey, vochema shantamagum hrudey*; to DEVI UMA corresponding to Chandra: *Apo hi shtha mayo bhuvah taana oorjey dadhaatana, Maheranaaya chakshusey yoh vah Sivatomorasah tasya bhaajahateha nah/ Usiteerava Maatarah/ Tasma arangamama vah yasya kshayaaya jinvatha, Apo janaayata cha nah/ Om Bhurbhuvassavaha* or alternatively *Gowrimimaaya salilaani takshatyake padi dwipati saa chatushpadi, Astaapadi Navapadi babhuvushi Sahasraakshaaraa paramavyoman*; to Swami KARTIKEYA : *Syona Prithivi Bhavaanruksharaa nivesani yacchaanassarmasa prathaah*; to Vishnu: *Idam Vishnurvichakramey tredhaa nidadhey padam, Samoodhamasyapaagum Surey*; to BRHAMA: *Taneeneesaanam Jagatasthasdhushash pati dhiyam jinwamavasehoo maheyyayam, Pusaano yatha Veda Saama Sadvradhey rakshitaasaayu radabdha swastaye/ OR- Brahmaajajnaanam prathamam purastadwi simatassuruchovena aavah, Sabuddhniya Upamaa Asyavishta assatascha yonimasatas cha nivah*; to INDRA: *Indram vo Visswatassari havaamahe janebhuh Asmaatamastu kevalah*; to Lord YAMA: *Ayam Gowh prusni rakrami dasananmaataram punah pitaramcha priyamtsuvah*; to CHITRAGUPTA: *Sachitra chitram chitayamtasmey chitrakshatra chitratamam vayodhaam/ Chandram rayim puruveeram Bruhantam Chandra chandraabhirgrunutey yuvaswa/ to AGNI: Agnim dutam vruneemahey hotaaram Vishvavedasam, Asyayajjassya sukrutum/ to VARUNA: Imam mey Varuna shrudhee havamadya cha mrudaya twamanassuraachakey, Tatwaayaami Brahmanaa vandamaanasta daasaastey Yajamaano havirbhiih/ Ahedamaano Varuneha bodhuru sagmusma maa na Ayuhu pramosheeh, Yacchidhetey visho yathaa pradeva Varuna Vratam meemaamsi dyavidyavi/ Yat kinchidam Varuna Daivye jenobhidroham mamaanushyaascharamasi, Acchithe Yattaava dharmaa yupomimaa nastamaadenaso Devari rishah/ Kitavaaso yadrirupurna deevi yadvaagha satyamuta yannavi, sarvaa taa vishya sthitireva devatha te syaama Varuna priyaasaha; PRITHVI Mantra: *Prithivy –antariksham etc.*; to VISHNU DEVA : *SahasraRirshaa Purushah sahasraakshas –sahasrapaat, Sa bhumim Vishwato vrutvaa Atyathishthaddashaangulam/* ; to Devi DURGA: *Om Jatavedasey sunamaava Soma araati yato nidahaati Vedah, Sanah parushadati Durgaa in Viswaanaaveya Sindhum diritaadyagnih*; to PRAJAPATI: *Praja patena twadetaanyanyo Vishwaa jaataani paritaa babhuva, Yatkaamaastey juhumaastanno Astuvagagg syama patayo rayeenaam*; to VINAYAKA: *Om Ganaana – antwaa Ganapatigum havamahey Kavim Kaveenaamupashramastapam, Jyestha raajam Brahmanaam Brahmanaspata Aanashrunvannootibhi - sseeda saadhanam/ to VAYU: Tava Vayavrtaspatetwashtarjaamataradbhuta, Aavaasya vrinee mahey/ to ASHWINI DEVATAS: Kraanaashishmura heenaamhinvanrutasya deedhitam, Viswaaparipriyaa bhuvadadhvitaa/ Aaditpratnassya retaso Jyotih Pasyanti vaasaram paroyaddhyatey Divaa/ Thus**

satisfying the Deities above and others with appropriate Mantras with ‘Havans’ with ‘Ajjam’, that is ghee plus other suitable materials, POORNAHUTI should be performed commencing with *Muurthaanam Diva etc.* including fruits, flowers, dry fruits, and other suitable materials including vastras, gold etc. as a grand finale with musical instruments, ‘Veda ghosha’, and parikramas of Yagna Purusha. This would be followed by ‘Abhishka’/ ‘Mangalika Snaan’ to the Karta and his wife along with Mantras saying: May Brahma, Vishnu and Maheswara purify you; may Vaasudeava, Balaraama, Pradyumna and Aniruddha bring in Victory to you; may Indra, Agni, Kubera, Yama, Nirruti, Varuna, Pavan, Sehanaaga and Dikpalakaas protect you; May Kirti, Lakshmi, Dhurti, Medha, Pushti, Shraddha, Kriya, Niti, Buddhi, Lazza /modesty, Shanti, Tushti, Vapu and Kanti-the wives of Dharma bless you; may the Navagrahas safeguard you; may Deva, Danava, Gandharva, Yaksha, Naga, Daithya, Rakshasa, Sarpa, and the entire Srishti provide you ‘raksha’. After the ‘Ashirvaad’/blessings, the chapter of ‘Daanas’ to satisfy the Brahmanas would commence. There are prescribed Danaas as follows: to propitiate Surya Graha, the Daana is a Kapila cow, Chandra a Shankha, Mangal a bull; to Budha gold, Brihaspati yellow clothes, Shukra a whirs horse, Shanaischara a black cow, to Rahu the suitable Daana of a Metallic ‘Vastu’/ material and Ketu a goat.]

Further stanzas no. 300 viz. *Aakrishena imam devaa agnir muurthvaa divah kakrit*

Nava graha vedikaa mantra krama: *Aakrishnena, imam devaah, agnimuurthaa divah kakrit, ududhyasva, Brihaspate atidarghyah, annaat, parishruta, sham no devee, kaandaat ketuh krunvan.* The Nav Graha samidhaayena krama is as follows: Arka-palaasha, khadira, apamaarga, pippala, udumbara- shami, duurvaa and Kushaas. For each of the Nava Grahas, eight -eight hundreds or atleast eighteen eighteen samidhaas be used in havana karya each with curd or milk and honey. Brahmanaas are then required to offer the nana grahas the bhojana of gudoudana, paayasa, havishya, milk rice cooked, curd rice, havi or ghritaanna, tilokta anna choorna, and bhaskshytas. Three after the bhojana krama to brahmanas and swajana too. Thereafter dakshinaas be provided of dhenus, shankha, swarna, vastra, hores, goat etc. Special pajas be performed to the required Grahas required for special attention by way of graha chaara for arishta nivarana and sukha jeevana. Indeed the visissitudes of kingships of mangalaamangalaas too are caused by the ‘grahachara’ and hence the primacy of graha shanti periodically by the authorities concerned.

Raja dharma prakarana-stanzas 309-368

Mahotsaahah sthula lakshanah kritagino vridhha sevakah, vineetaah satva sampannah kuleenah satya-vaakshichih/ Adeergha sutrah smititimaan kshudroparushastathaa, dhaarmikovyasanashchaiva praagjnah shuuro rahasyavit/ Svarandhragoptaanveekshikyaam dandaneetyaam tathaivacha, vineetasvath vaartaayaam trayyaam chiva naraadhipah/ Sa mantinah prakurveet praagjyaanvistharaanshucheen, taih saardham chintatraajyam viprenaathga tatah swayam/ Purohitam prakuveet daivagjanamuditoditam,

*dandaneetyaam cha kushalamatharvaangeerases tathaa/ Shrouta smaartakriyaahetorvrunyadeva
chartvijah, yagnaamschava prakurveetavidhivadbhuridakshinaan/ Bhogaamscha dadyadviprebhyo
vasuuni vividhaanicha, akshayoyam nidhee raagnaam yadvipreshuupapaaditam/ Askannamavyatham
chaiva praayaschiththairdushitam, agneh sakaashaadvipraagnou hutam shreshthamiohotyache/
Alabdhameedrumena labdham yagnena paalayet, paalitam vardhayenneetya vriddham paatreshu
nikshipet/*

A King is stated to be of ‘mohotsaah,sampada pada, kritagjna, vriddhopasevi,vineeta, satva yukta or of sampatti-aapatti vivaada rahita and so is harsha vishada rahita, kuleena,satyavaadi, aalasya rahita, buddhimaan, veera, rahasya gopana nipuna, danda neeti visharada’ and so on. His ministers too need to be buddhimaan, kulaparamparaagata, mitra laabha-mitra bheda-sandhi-vigrah nipuna. His Purohita Brahmana too is vamshaparampara veda-vyavhara vetta as approved by and trusted in by the King. The purohita is to be a daivagjna, veda-shastra praveena, anushthaana vetta , dandaneeti kushala, ‘atharva angeerasa karmaacharana nipuna’ or of ‘shanta-ghora karma praveena’. The King is also expected to appoint experts of Shrouta- Smaartha Karma praveena or agnihotra kaaryaas and upaasana karyas alike. Th Brahmanas be provided all kinds of conveniences like shayya-bhojana, swarna rajataadi dhanas, dhana-go-pashu vyavasthaas from the royal treasuries. The brahmanaas under the raksha of the kingship be of havana shreshthas as they are to be ksharaa rahitaas, avyayas or pashubhumyaadi rahitaas, and prayschiththa rahitaas too. Kingships need to secure such riches as of dharmayukta vidhanaas, preserve the fortunes thus earned for ‘prayatna purvaka dharma-artha-kama rakshita neeti purnakavridddhi karyas.’

*Datvaa bhumim nibandham vaa kritvaam lekhyantu kaarayet,aagaami bhadranripati -parigjnaanaaya
paarthivah/ Patevaa taamrapatte vaa svamudroparichihnitam,abhilekhyaatmano vamshyaanaatmam cha
maheepatih/ Pratigrahapareemaanam daanacchhedopavarnanam, swahastakaala sampannam
shaasanamkaarayetsthiram/ Ramyam pashuvyamaajeevyam jaangulam deshamaavaset, tatra durgaani
kurveet janakoshaatmguptye/ Tatra tatra cha nishnaataandhyakshaan kushalaanshucheen,
prakuryadaayakarmaantavyayakarmasu chodyataan/ Naatahparataro dharmo nripaanaam
yadranaarjitam, viprebhyo deeyate dravyam prajaabhyaschaabhayam sadaa/ Ya yaahaveshu vadyante
bhummyrthaparaanmukhaah, akuutairaayudhairyaanti te swargam yogino yathaa/ Padaani kratutulyaani
bhagneshvinivartinaam, rajaa sakruytamaadatte hataanaam viphaleeyinaam/ Tvaahim vaadinam
kleebam nirhetim parasangatam, na hanyaanvinivrittam cha yuddhaprekshanakaadikam/ Krita rakshah
samudhyaya pashyedaavyayou swayam, vyavahaaraamsato drushtaa snaatvaa bhunjeet
kaamatah/Hiranyam vyaaprutaaneetam bhaandaagareshu nikshipet, pashyecchaaraamstato
dootaanapreshayenmantrisangatah/ Tatah syaira vihaaree syaanmantribhirvaa samaagatah, balanaam
darshanam kritvaa senaayaa sah chintayet/ Sandhyaamupaasya shrunyaaacchhaaraanaam goodha
bhaashitam, geeta nrityaischa bhunjeetpatheswaadhyaayamevacha/ Samvishetthurya ghoshena orati
prati budhyattataiva cha, shaasraanichintayedudhyaa sarvakartavyataastathaa/ Preshayeccha
tataschaaraansveshvanyeshu cha saadaraan, ritvikpurohitaachaaryairasheerbhirabhinditah/ Ishtaa
jyorirvido vaidyaanchaadishyagaam kaanchanaam maheem, naiveshikaani cha tetah shrotriyebhyo*

grihaanicha/ Braahmaneshu kshamee snigdeshvajihvah krodhaanoparishu, syaadraajaa bhrutya - vargeshu prajaasu yathaa pitaa/

A King could offer pieces of bhumi to select kshetra patis of standing on legal documentary evidence for return of assured income on monthly or yearly lease basis even by way of proof for further kingships too. He could also give away tamrapattas with raja mudras inscribing the names and titles of his pita-pitaamaha- prapitaamahas too as daana vastus of copper-silver-gold too. Kings also would construct a capital city as a fortress with innumerable facilities for themselves and subordinates, with goshaalaas, vrikshaavrita jalaashayas, such public places with impeccable security arrangements. Being aware of the dharmaaardha karyas, king should appoint karya parangata kushalaas, besides performing ‘aaya karmaas’ like swarnaadi utpatti sthaanaas as also ‘vyaya karmaas’ such as ‘suvarnaadi daanasthaanaas’ too. Indeed there could be no such responsibility as to create-undertake-sustain and ensure further progress of tasks *pro bono public* and for all kinds of duties in the context of ‘dharma paripaalana’. There is no greater duty than to protect his subjects from internal forces of negativity to be annuled and to withstand external enemies in battles and provide abhaya daana to his own praja. In the context of battles, one’s own army should never run back but even attain veera swarga and that kind of bravery tantamounts to ashvamedha yajna phala to the king concerned. As a general precept of administration, do refrain from punishing the yes men ever, or napumsakas, shastraheena, and those who are against battles or yuddha darshakaas even.

[Vishleshana on a capital city vide Manu Smriti]

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 Brahmans to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is

sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives , moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *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 braahmanabruve, 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.]

Further stanzas 326 stating *Krita rakshah samuthyaaya*

Daily routine of an ideal king:

‘A righteous and upright king is he who himself on rising from overnight bed would himself analyze the ‘aaya-vyaya’ or income-expenditure of the kingdom, as also the legal issues of the public and then only proceed for snaana-bhojanaas. The authorities under his administration of the treasury be always over seen and reviwed by the king from time to time. Thereafter meet the guptacharis and ministers to review the goings on in the kingdom. Then in the afternoons, the king might review the senaa-nireekshana under the supervision of the commander in chief. In the evenings, after the sandhyopaasana, the king would carefully hear the reports of the gupracharaas, whereafter engage the self in geeta-nritya vinodaas, followed by bhojana and swadhyaya pathana before taking to his bed. Thus the daily activities of a king should start off on hearing the ‘turya shabda’ and conclude again with the ‘ turya shabda’ too. In colloquial context a king’s daily life be stated thus as a machanical life, ever cogitating of his kartavyas in the framework of ‘shastrokta buddhi’ . This very mental framework righteousness, morality and principled integrity be taught and ever practised by his ministers, senapatis, goodhacharis, personal attendants and family members too. Following the ‘praatahsandhyopaasana’, the blessings and good wishes of the ritvik-purohita-acharyaabhivandana should be a must, as followed by the ‘jyotisha-vaidya paraamarsha’ where after shrotiya brahmanas be honoured with go-suvarna-prithvi-griha daanaas, and similarly to ‘naiveshikaalankaaras’ of the presentations to the brides-bridegrooms be honoured with. Ideal Kingship should be bestowed with the ‘brahmana jnaana-kshamaasheelata’ while the ‘saralataa’ of mitraas and snehitaas, prajaapalana as of pitru bhaava be the apparent ingredients. At the same time, the enemies be treated with anger , retribution and hardness.

[Vishleshana from Manu Smriti:

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 intelligentia. 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 tairyagyonaastathaiva 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 and issues especially *Parasparaviruddhaanaam teshaam 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 Antahpuram 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)]

Praja paripaalana Phala:

Punyaat shadbhaagamadatte nyaayena paripaalayan, sarvaadaanaadhikam yasmaad prajaanaam paripaalanam/ Chaatatskara duvritta mahaa saahasikaadibhih,, peedyamaanaah prajaa rakshetkaayashyascha visheshatah/ Arakshyamaanaah kurvanti yatkinchitkalbisham prajaah, tathaastu nripaterartham yasmaad gruhyaatyasou karaan/Ye raashtraadhikritaasteshaam chaarairjnaatvaa vicheshtitam, saadhuunsanmaanayedraajaa vipareetaamscha ghaatayet/ Utkochajeevino dravya heenaan kritvaavivaasayet,sadaanaaan satkaaraan shrotriyaanvaasayedsadaa/ Anyaayena nripo raashtraatswakosham yobhivardhayet, sochiraadvigatashreeko naashameti sabaandhavah/ Prajaapeedaanasantaapaat samudbhuto hutaashanah, raagjnah kulamshriyam praanaamschaadgadhvaa

*nam nivartate/ Ya yeva nripate dharmah swaraashtra paripaalane tameva krusnamaapnoti para
raastram vasham nayan/*

‘Nyaayapurvaka prajaaparipaalana’ bestows to the king of one sixth of the ‘prajapunya’ as indeed the Prajapanana of that kind is stated as the best possible daanaa by the king. An ideal king is he who saves the praja from the evil actions of thieves, deceitful, indrajaalaadi dhurthaacharanis,, as also vaayasaadi pakshi prajas. Since praja raksha is the quintessential duty of kingship, a king’s liability would be half of the entirety of the sinful dereliction of the praja. Thus the immoral and erroneous actions by the unsafe public are squarely attributable as the liabilities of the kingship. Hence the reports as always received by the king from the guptachaaris, be they helpful or not and of ‘maananeeya or dandaneeya’ ought to be appreciable or punishable. Corrupt officials in the Administration be punished as per the degree of corruption. At the same time the shrotriyas be rewarded and commended in public meetings. Be it known further that a King who would seek to fill in the royal treasury for unpopular ends and for the individual promotion of relatives and friends in ill justified manners would sooner or later meet his fate of kingship. The prajaa peedana santaapotpanna agni jwaalaas would burn off the kula-aishvarya-praana too of such kings so as never to return. ‘Nyaayapurala paripaalana dharma’ once would get accumulated in favor of a king would surely get furthered from that of sinister kingships elsewhere.

[Vishleshana on Ideal Kingship vide Manu Smriti]

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/ Tasyaarth the 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 spoiled; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of 'daanda', the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praaajnam 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 art 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 though processes of Devas receiving ‘havyas’ at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastanusaarinaa, pranetum shakyate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and inteligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like buter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as folows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-SaamaVedas 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, Kuberaashcha 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 their outstanding modesty and impecable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illusrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct.]

Further stanzas follow

Yasmindesheya aachaaro vyavahaarah klasthithi, tathaiva paripaalyosou yadaa vasamupaagatah/ Mantra moolam yato raajyam tasmaanmantramn surakshitam, kuryaadhyathaasta na viduh karmanaamaa phalodayaat Arirmitramudaaseenonyantarastatparah, kramasho mandalam chintyam saamaadibhirupakramaah/ Upaayaah saamadaanamcha bhedo dandaysthaiva cha,samyakprayukthaa sidveyuhrdandastvagatikaa gatih/ Sadhim cha vighram yaanamaasanam samshrayam tathaa, dvaidheebhaavam gunaanetaanyathaavatparikalpayet/

When ‘pararaajyaadhakara’ too would thus be a reality, then the adminstration of one’s own kingship style of pattern should not be ever be forcibly foisted on the praja of the defeated kingdom and hence care be taken to draw more and more of the good will of the praja of the kingdom just defeated. In other words what all aachaara vyavahaaras and kula maryaadaas of the praja of the defeated kingdom be never tampered with; the praja of the defeated kingdom would indeed be of the winning King’s too and the

principle of co existence of both the prajas be honoured even if were to be enforced. It is in this context that the principles of Mitra Laabha-Sandhi-Vigrahas become relevant. It is natural when the Rajya Seemas would either get extended or one king secured another kingdom away, the differences of the prajas in several respects of ‘vesha bhashaas’ would differ and more significantly of the psychology and mindset differences would be glaring due to sahaja mitrata-sahaja shatruta. It is in this context the King should have to deftly utilise the principles of ‘Saama-Daana-Bheda -Danda chaturvidhopaayaas.’ Sandhi-Vigrah-Maana or Mutual Adjustmet-Aasana of Upeksha or sahana shakti or dwidheebhaava or open rebellion due to misadjustments.

[Vishleshana on Saama-Daana- Bheda-Dandopayaas and Mitra Laabha-Bheda-Sandhi-Vigrahaas vide ‘Neeti Chandrika’ by Paravastu Chinnaya Suri in Telugu Language:]

Mitra Laabha, Mitra Bheda, Vigrah and Sandhi which reflect the behavioural patterns of various Beings, be they humans, animals, birds, or insects. Yet, the cart of their lives is drawn by two ‘chakras’ or wheels of. various shades and intensities of Dharma and Adharma or Virtue and Vice, pulling each other in opposite directions and this precisely is Life all about! The contents in the context of animals are as follows: ‘*Mitra Laabha*’-Achievement of Ideal Friendship’: Laghupatanaka the Crow warns pigeons of human trap - Hiranyaka the mouse saves the pigeons- Old blind vulture killed by wily fox out of misleading trust- Fox misleading deer and gets killed as retribution- Mouse Hiranyaka and Crow Laghupatanaka argue and finalise about their friendship- Mandhara the tortise puts the mouse and crow wiser from the lure of lucre- Excessive saving and avaricious planning is self-disastrous- Chitranga the deer runs for refuge from the attack of a hunter- Lack of foresight lands in unanticipated disasters!- Devasharma’s foolishness climaxing in lack of foresight and thoughtless killing of domestic mongoose- Despite warnings an obstinate tortoise faces death but saved by trusted friends- ‘*Mitra Bheda*’-Break up of Friendship due to Evil Forces’: Huge sound in a forest paves way of friendship to two wily foxes with Lion King- Monkey’s unwanted meddling resulting in hanging by a wooden girdle to death- Donkey seeking to assume a dog’s responsibility ending up in one’s own disaster - Prince marries a Vidyadharini damsel but his minor indiscretion ruins his happy life- Deceitful sanyasi outwitted by an equally dishonest follower- A vengeful crow succeeds in killing a cobra- Action plan of ‘*Mitra bheda*’: Karataka and Damanaka approach Lion King, carry tales against Sanjivika- Karataka Damanakas having diluted Pingala’s trust hasten Sanjivika’s destruction and death-‘*Vigraha*’ or conflict of similar forces leading to Balance of Power’ : Swan King Hiranyagarbha of Karpura dwipa and Chitravarna the King of Peacocks of Jambu dwipa- Crane Deerghakarna’s report of his visit to the Peacock Kingdom- Parrot arrives in the Swan Kingdom for mediation and aftermath- Crane Saarasa selected as Commander but Crow Meghavarna of enemy camp was suspicious!- Mediation address of Parrot in the court of the swan king’s court-‘*Bhedopaaya*’ by way of mutual quarrels of disguised devils as thieves help a good Brahmana- Veeravara employed as King Sudraka’s bodyguard sacrifices the self instead of that of the Prince- Mismatch of views of SwanKing and Minister- Battle at fortress gates of Swan Kingdom, deceit by the traitor Crow and excellence of Crane Saarasa- Evil desires lead to destruction but for mental alertness exemplified by a crab to a crane. ‘*Sandhi*’ or the Principles of Truce, Tolerance and Co-existence .

Aftermath of the defeat of Swan King due mainly to the traitorship of Meghavarna the crow- A tortoise ignores the advice of swans; the story of three fishes, possibilities turn against hazards- Peacock King appoints traitor Crow as in charge of Karpura Dwipa but Vulture Minister warns against- Sage converts mouse as tiger but reverses; mouse turns as dame but reverses for want of alliance- Kapinjala bird and a hare seek mediation of a wily cat which kills both as expected of a traitor of faith- Evil desires always lead to destruction but for alertness of mind as exemplified by a crab to a crane- Timely alert by Vulture Minister to Peacock King and plea for truce with Swan Kingdom- Foolish crocodile seeking to attain a monkey's heart to please wife but oversmarter by the monkey- Donkey dies as misled by a fox twice over as narrated by Vulture Minister to victorious Peacock King- Moves and counter moves by both the Swan and Peacock kingdoms and mutual parleys towards truce- Brahmana cheated a goat for a dog; camel fooled to death by offering self as planned by tricksters- Crow cites example of serpent and frog to vindicate Swami Seva- Simhala King Saarasa surrounds Peacock kingdom suddenly and the latter offers truce to Swan King- Minister of Swan Kingdom replies wisely, while King of Swans commends Truce without strings- Truce of Swan and Peacock Kings forged, Saarasa King withdraws forces and Peace prevails.]

Further stanzas continued:

*Yadaa sasyagunopetam para saashtram tadaa vrajet, parascha heena atmaa cha hrishtavaahana
puurushah/ Devai purushaskaare cha karasiddhirdravyavasthita, tatra daivamabhivyaktam pourusham
pourvadehikalm/ Kechirdaivaatsvabhaavaadvaa kalaatpurushakaaratah, samyoge kechidicchhanti
phalam kushalabuddhah/ Yathaa hyokena chakrena rathasya na gatirbhavet, evam purusha kaarena
vinaa daivam na sidhayati/ Hiranyabhumi laabhebhyo mitralabdhirvaraa yatah, ato yateta tatpraapye
rakshestyam samaahitah/ Swamyamaatya jano durgam kosho dandastathaivachaa, mitraanyetaah
prakritayo raajyan saptaangamuchyate/ Tadavaapya Nrino dandam durvetteshu nipaatayet, dharmohi
dandarupena brahmanaam nirmिताh puraa/ Sa netum nyaayatoshakyo lubdhenaakritabuddhinaa,
satyasandhena shuchinaa susahaayen dheemataa/ Yathaashastraam prayuktah san sadevaasura
maanavam, jaganaanandayetsarvamanyathaa tatprakopayet/ Adharma dandanam swarja keertim
lokavinaashanam, samyaktu dandanam raagjnah swargakeertijayaavaham/ Api bhraataa sutorghyo
vaaswashuro maatulopivaa, naadandyo naam raajgnosti dharmadvichalitah swakaat/ Yo dandyaan
dandayedraajaa samyagvadhyamscha ghaatayet, ishtam syaatkratubhistena samaaptavaradakshanaih/
Iti sanchitya nrupatih kratutulyaphalam pruthah, vyavahaaraanswayam pashyetsamyaih
parivritonvahan/ Kulaani jaateeh shreeneescha ganaagjnaanapadaanapi sarvadharmacchalitaatraajaa
vineeya sthaapayetpathi/ Jaalasuryamareechistham trasarenu rajah smritam, teshtou likshyaatu
taastinno raajasarshapa uchyate/ Gourastu te trayah shatte yavo madhyastu te trayah/ Krishnaloh
panchate maashaste suvarnaastu shodasa, pala suvarnschatvaarah pacha vaapi prakeertitam/*

As and when the Shatru Rajya under the control of the victorious King would get settled and the deficiencies of food as all other necessities are normalised on par with the original kingship, and the

erstwhile enemy sena would get weakened, then the original king would be pleased to travel to the annexed kingdom. Indeed this process of mutual equation and camaraderie would be basically on the 'daivika nirnaya' as fulfilled by 'purusha para sthiti'. In other words 'daiva sankalpa' fortified with 'maanava prayatna' would eventually merge the frontiers both land wise and 'praja manastatva' wise. Indeed some onlookers of this process of integration would feel as a celestial decisiveness while some others due to 'purushaakaara kushala buddhi samyoga'. This is on the analogy of a 'radha chakra samanvayata' of purushaakaara daikva siddhi. Basically stated that the sena and bhumi prapti is far superior to 'mitra prapti' or 'mitra laabha' and this factual concept be never falsified. May this state of equilibrium of balanced stability be never falsified but 'saavadhaanata of satya raksha' prevail for ever. Indeed the prapti of suvarna and bhumi are commendable, but 'para mitra prapti' is formidable, while diligent preservation of what had been secured with 'savadhanyata' is for eternal vigilance.

In any 'rajyaanga' or kingship worth its stature the whatwithall had been stated as being seven folded 'saptaangas' viz. the King, Amaatyas like the Mantris, Purohitas etc; then the praja, the durga or the fortress, kosha the treasury, danda the 'chaturaanga sena', mitras, and finally the Prakriti or the Nature itself. Thus having accomplished the 'saptangas', the ideal king should suppress the public elements of dushta-dhurta-parastree gaaminis, paadravyahaaris, himsakaadis. Indeed in the ancient days of the yore Brahma Deva utilised danda rupa for dharma raksha. But indeed each and every kind of King, who tend to be of chanchala-lobha buddhi might not be able to decide on 'nyaaya purvaka nirnayas'. Such 'shastraanu -saara nirnayas' if taken ever, manushyas of asura buddhi would have ever been elevated sky high. Those kingships therefore resorting to repetitive misjudgments of 'dandana' would in the course of time would be subject to the eventual keerti-swarga vinaashana. Let the kingships be realised that 'duraacharana dandana' should have no exceptions whatever, be it a bhraata-putra-ritviks-sons in law - paternal / maternal uncles and so on. That King thus would dutifully perform the vidhi purvaka danadana to the miscreants irrespective of exceptions would be bestowed by the destiny of having dutifully performed 'dakshinaa sahita maha yajna kaaryaas.' Ideal kingship thus is to encourage 'dharmaacharana' and punish 'adharma pavritti' all by himself as the Judge on the established precepts of the Rajyanga on each day on hearing the pros and cons of the deeds concerned. The King further would need to take into the chatur varna vidhis as also of the mindsets of jaanapada nivaasis too while announcing the dandana vidhis.

*Dve krishnale rupyamaasho dharamam shodashaivate, shatamaanam tu darshamirdhanai
palamevatu/nishkamsuvarnaachatvaaram kaarshikastaamrikash panah/ Saasheetipanasahasro danda
uttama saahasah, tadarghyam madhyamah proktastaradharmadhah smritah/Digdandastvadha
vaagdando ghanadando vadhastathaa, yojyaa vyavastaah samastaa vaahyaaparaadhavasheedhime/
Jnaatvaaparaadham deshah cha kaalam balamathaapivasa, vayah karmacha vittam cha dandam
dandyeshu paataye/*

Further the awareness of the units of the misconduct and the retribution thereof would need to be assessed carefully as the measures vary as in the case of surya kiranas and the atmospheric dust in the 'jaali' or the receiving instrument; for instance the dhulikana trasareshus be counted sensitively; eight such trasareshus make a 'liksha' - three such likshaas make one 'raajasarshapa' -three such raajasarpashas be counted as a 'gourasarshapa' - six gourasarshapaas would make one 'madhyam yava' - three madhyama yavas make one 'krushnala' -five krushnalaas make a 'maasha' - sixteen maashaas make one 'suvarna' - and finally four to five suvarnas make a 'pala'. Similarly in the case of rajata the silver, two 'krushnalas make a 'maasha', sixteen units of silver make a 'ruupamaasha' make one 'dharana', ten dharanaas of hundred 'maan' makes a 'pala' and so on. Now, four suvarnas make a 'nishk'. Like wise in the process of additions, one 'karsha' of a fourteenth of a pala a 'taamra'. The best saahasa danda would be of 1008 panaas. Dhigdanda or Dhhikkaara Yukta Vaani, Vaagdanda or kathora vachana vaani, or 'Vadha - aparaadha' or Mrityu Dandana the ultimate. This should be methodical pattern of 'aparaadha dandana vidhaana'. The 'aparaadha dandanaas' would need to be according to 'desha-kaala-bala-aayu- jaankaari prapta lakshanaas'.

[Vishleshana on aparaadha dandanaas vide Manu Smriti]

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 ‘shthiraasti’ like built up status would be difficult to reconcile as the progeny down the ownership lane! In the normal cases, pledges or bindings, infant property, 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 richneess 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.]

VYAVAHARAADHYAAYA -TOTAL NUMBER OF STANZAS 1-307

Saadhaarana-Asaadhaarana Vyavahaara Maatraka Prakarana -Stanzas 1-37

Vyavahaaranrupah pashyed dvidbhirbrahmanaih saha, dharmashastraanusaarena krodhaloba vivarjitah/ Shrutaadhyayana sampannaah dharagijnah satyavaadinah, Raagjnaa sabhaasadah karya ripou mitre cha ye samaah/ Apashyataa kaaryavashadvavahaaraanrupena tu, sabhaih saha niyoktavyo braahmanah sarva dharmavid/ Ragaallohbadbhayaadvaapi smrityapetaadikaarinah, sabhyaah pruthak prithak dandyaa vivaadaadvigunah damam/ Smritityaachaaravyapetena maarganaadhirshitah paraih,aavedayati chedraagjne vyavahaarapadam hi tah/ Pratyarthinograhe lekhyam yadhaa veditamarthinaa,samaamaasatadardhaahrnaamajaatyayadichihnitam/ Srutaartharsyottarah lekyham purvaavedakasamnidhou, tatorthee lekayetsadhyah pratigjnaarthasaadhanam/ Tatsiddhhou siddhhimaapnoti vipareetamatonyathaa/ Chatushpadvavahaaroyam vivaadedshupadarshitah/

Abhiyogamaniteertha naina pratyabhiyojayet/ Abhiyuktam cha naanyena noktam viprakritim nayet/ Kuryaatpratyabhyogam ch kalhe sshseshucha/ Ubhayoh pratibhurgrahyah samarthah kaaryanirnaye/ Nihnave bhavito dadyaadvana raagjne cha tatsamam,midhyaabhiyogee dvigunamabhiyogaadvanam vahet/ Saahasteyapaarupyagobhishaapatyaye striyaam, vivaadayetsadya eva kaalonyanyatrayaa smritah/ Deshaaddeshantaram yaati srukkinee parledhicha, lalaatam svidyate chaasya mukham vaivarnyamiticha/ Parishushyatskhaladvaakyo viruddham bahu bhaashate, vaakshakshu pujayati no tatthaishitou nirbhujyatyapi/ Swabhaavaadvikritam gacchenmanovaakkayakarmabhih,abhiyogertha saakshye vaa drishtah sa parikeertitah/ Sandigdhaartham swatantra yah saadhayedhyascha nispatet, na chaahute vadan kinchitdveeno dandyascha sa smritah/ Saakshishubhayatah satsu saakshinah purvavaadinah, poorvapakshedhreebhute bhavantyutaravaadinah/ Sapanaschedvivaadah syaachattra heenam tu daayayet, dandam cha svapanam chaiva dhanino dhanamvacha/ Cchalam nirasya bhutenavyavahaaraa

nnayenripah, bhutamapyanupanyastam heeyatr vyavahaaratah/ Nihyute likhitam naikamekadeshe vibhaavitah, daapyah sarvam nripenartham na graahastvaniveditah/ Smrityorvirodhe nyaayastu balavaan vyavahaaratah/ Arth shastraaktu balavadvimarshyaastramiti sthithi/ Pramaanam likhitam bhukti saakshinascheti kertitam, yeshaamanyaramaabhava divyaanyanumuchyate/ Sarvaishartha vivaadeshu balavatyuktaraa kriyaa/ Pashyatobruvato bhumerhaanirvishativaarshikee, parena bhujyamaanaayaa dhanasya dasa vaarshikee/ Ashyaapavaada: Aadhiseemopanikshepajadabaala dhanairvinaa, trayopandhiraajastreeshrotriyaanaam dhanairapi/ Adhyaadeenaam vihartaarim dhanine daaparedvanam, dandam ch satsamaam raagne shaktyapekshamathaapi vaa/ Aagamobhyadhiko bhogaadvinaa purvatramaagataat/ Agamepi balam naiva bhukti stokaapi yatra no/ Aagamastu krito yena sobhiyuktasthmudvaret, na tatastutatsuto vaa bhuktistra gareeyasee/ Yobhiyuktah paretah syaattasya rikthee samudvaret, na tatra kaaramam bhuktiraagamena vinaa kritaa/ Nripenaadhikritaah poogaah shrenayotha kulaanicha, purvam purvam guru jneyam vyavahaaravidhou nrunaam/ Balopaadhivinirvrittaanvayahaaraannivartayet, streenaktamantaraagaarabahihsatrakritaamstathaa/ Mattommatthartvyasanibaalabheetaadiyojitah, asambaddhakritaschiva vyanahaaro na siddhyati/ Pranashaadhigatam deyam nripena dhanino dhanam, vibhaavayennachellingaistatsmam dandamarhati/ Rajaalabdhvaa nidhim dadyaadijebhyortham dwijah punah, vidvaanashesha maada- dhyaatsa sarvasya prabhuryatah/ Itairana nidhou labdhe raajaa shashtaamshamaaharet, anivedita -vigjnaato daapyastam dandamevacha/ Deyam chourahratam dravyam raagjnaa jaanapadaaya tu, adadaadvi samaapnoti kilbisham yasutasya tat/

As a King of equable and composed mindset without ‘raaga dweshaas’ as being ably advised with vidvan brahmanaas might initiate vyavahaara-vivaadaas as per the principles of dhama shastra in the royal court. The matters for discussions on ‘shatru mitra vyavahaara nirnayaas’ should be on the basis of ‘meemaamsaa vyakaranaadi shrutaadhyayana’ precepts in the presence of satyavaadi purusha sabhaasadaas. The requirement should be to finalise judgments of punishing the vyavahaaraas trampled by persons as subjected be disproportionate excesses of ‘kaama krodha raaga lobha matsaraas’. In fact in such cases of extremism, the king might even double the extent of punishment. In case, the victim that the punishment would have received if might make an honest submission then again his appeal be recorded with the relevant details of the year-month- fortnight-day-name and jaati lakshanaas be announced for a fresh hearing so that the statements of vaadi-prativaadi would be recorded. This ‘saadhana’ or the reattempt to mitigate the erstwhile judgment be provided so that the case be reconsidered again for either success or defeat. Such would be the ‘vaada-vivaada-nirnaya- punarniya reeti’ or the Saamanya Vivaada Vyavahara.

In the ‘asaadhaarana vyavahaara’, it is essential that the allegation of the ‘aparaadha’ be in the presence of the ‘pratyabhirata’ the opponent too, to be necessarily in writing so that the statements be not reversed. Otherwise the ‘vaak vivaadas’ become endless merely by vocal statements as being slippery and ever questionable.. Further in the mutual disputes, there must be a monetary deposit of money as per the established norms depending on the nature of the aparadha so that the winner gets the deposit of the loser too additionally, and by the approved norms of relevant conditions. In respect of killings, thefts, severe

shoutings, curses and criminal beatings in public, stree vishayaka vivaadaas, cows and other domestic animal related disputes, then vaadiprativaadi allegations mutually heard by the sabhaapati. In the mutual abhiyogas, sakshis or evidences are produced in support of the allegations in high pitched tones, with mutual insinuations, red faces, teeth grindings, sweatings on the faces, fiery eyebrows, murkha vivaranaas, heckling voices, gadgada swaraas, red lip smackings, and hysterics. ‘Mano vaakkaya karma vipareetas’ are natural such as to get aggravated in the process natural fears and simultaneous grimace displays. That party who might not be sure of his own case would be not ready to accept the deposit made by the opponent. On the other hand, even after being suspected by the king the party which is punishment worthy keeps a brave face. Opportunities be given to the evidence giving sakshis to question each other. What ever deposits of monetary amounts made by both the parties as declared be handed over to the king’s treasury to facilitate the giving away of the amounts to the winning party finally. Thus the King be shrewd and perspective to sift the content of milk and water in the statements of the parties concerned, their lawers and evidence providers. This would be so since the judgment if not convincing and credible to the public might never be considered unjustifiable and prejudiced. The deposits of golden -silveren and monetary amounts as declared by the defeated party be justly returned to the winning party on time as the limits of days-months, then the kingship’s treasury if not done so, might pronounce penalties appropriately as per norms predeclared. Thus the disputes are resolved by the institution of the King deftly and justly, be there a deviation of the principles enunciated by the Dharma Shastra and Artha Shastras, be this well known: *Arthashastraastu balavaddhamashastra -miti sthiti/* In other words Dharmashastra’s declarations would overrule those of the Arthashastra. The fundamental ‘Pranaanaas’ or the criteria would devolve on as follows: *Pramaanam likhitam bhukti saakshinascheti keertitam/* In the context of Vaada-Vivaadaas or Mutual Issues of Justification subject to Judgment, there indeed are three essential criteria viz. the written agreement- the concerned litigants and the evidences . In the absence of these fundamentals, then the ‘pramaana’ be of ‘daivika’ or celestial dispensations ultimately or God Given. In the case of all these issues, Dhana Vivaadaas are rampant, wide spread and out of control. Now ‘bandhana daana’ or the donor’s charity is always on the principle of returnability on mutually decided terms, say of an incremental charge, while getting the ‘bandhana daana’. The seeds of ‘vivaada’ would grow into a tree eventually and the bearing of fruits of sourness more often than not. Hence the precautions of written agreements of the advances and returns there plus on mutually agreed terms initially. But litigations would all about at the time of the return as per the contract. Actually, the original landowner if leased to a farm land for twenty years or so, the tenancy rights should go in the favour of the tenant just as properties say of elephants, horses, jewellery for ten years whold be owned too. Land secured from a prisoner, a ‘murkha balaka’ or a mindless boy, an ‘upanidhi’ or a person retained from the owner for an undefined period, Raja dhana, stree dhana, shrotriya dhana for indeterminate period also gets ‘ para hastam gatam gam!’ The ‘bandhaka dhana vivaadana’ being of a naturally disputed property for long lapsed period, the final judgment on penalties would rest with the King only based on the pleadings of the saakshya vivaadaas. Aagamobhyadhika bhoga: A person having inherited property from three generations of father-grandfather- and great grandfather is one with decisive ownership of any property, yet in the event the persons of the three generations were alive then the ‘Agamaas’ declare that all the three generations would enjoy proportionate rights, as Brihaspati declares: *Pita pitaamah yasya jeevecchha prapitaamah trayaanaam jeevitaam bhoge vigjneyastvaika pourushah/* Further let not the sons or grandsons not ever raise a legal proceedings since the very fact of the three generations enjoying equal opportunities are valid ever. Suppose such a litigant of sons-grandsons would die after the

litigation was registered then the agaama brihaspati sutra would have been invalidated. Having explained the nuances of property related 'vaada vivaadas' thus, be it well known that the 'manushya vyavahaara darshana' would comprise of four factors viz. the Rajaaniyukta samuha, 'Jaati Shreni' on the basis of karma karyas, and Kula sambandha samuha, and finally the King himself. Now the exceptions who are unworthy of 'Vaada Prativaada Vishayas' in the courts of kingship are 'mattaas' or the drunken persons 'unmatthas' or the mad and mentally unstable, rogis, 'artanaadaas' of hysterics of uncontrollable cryings, 'vyasanis' or intoxicants, baalakaas, bahabheeta-asambaddha vyaktis. What all properties were encroached without ownership by the 'rajya rakshakaas' are obviously under the direct control of the king himself. The King might donate such properties by half to well deserved 'brahmana siddhantis'. The rest be kept on the royal treasury after donating by one sixth to those who help the parties to acquire the property concerned. Such properties as have been robbed by individual citizens are duly returned to the respective owners, lest the king would have become sinful as the lapse of the defence duty of the kingship.

[Visleshana on Vaada-Prativaada Vishayas vide Manu Smriti]

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 Nyaya. 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 torned 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]

Runaadaana prakarana-stanzas 37-64

Asheeti bhaago vriddhhih syaanmaasi maasi sabandhake, varnakramaachatam dwicchatushyancha - kamanyataa/ kaantaagaastu dashakam saamudraa vimshakam shatam/Dadyurvaa swakritaam buddhim sarve sarvaasu jaatishu/Santatistu pashustreenaam, pashustreenaam santatireva vriddhih/ Rasasyaa dushta ganaa paraa, vastradhaanya hiranyaanaam chatustridvigunaa paraa/ Prapannam saadhayannartam na vaachyo nripaterbhavet, saadhyamaano nripam gacchhandandyo daapyascha taddhanam/ Griheenaanukramaadhyaapyo dhaninaamadhamarnikah, datvaa tu braahmaanaayaia nripadestadanantaram/ Raagnyaadhamarniko daapyah saadhitaadyashkam shatam, panchakam cha shatam daapyah praaptarthohyuttamarnikah/Heena jaatim pariksheenamrinartham karmakaarayet, braahmaaastu pariksheenah shannairdaapyo yathodayam/ Deeyamaana na grunati prayuktam yah svakam dhanam, madhyastasyaapitam chetsyaadvardhate na tah param/ Avibhakthiah kutumbaartham yadrunam tu ritam bhavet, dadyustadrikthanah prete proshite va kutumbini/ Na proshitpatipuraabhyaam na putrena kritam pitaa, dadyaadyate kutumbarthaanna path streekritam tathaa/ Suraakaamadyuta kritam dandashulkaavashishtakam, vridhaadaanam tahhaiveha putro dadyaanna paitrukam/ Gopa shoundikashailuusharajakavyaadhayoshitaam, trunam dadyatpatisteshaam yasmaad vrittistadaashrayaa/ Pratipannam striyaa deyam patyaa vaa saha yatkritam, svayamkritam vaa yatrunkam nanyatstree daatumarhati/ Pitari proshite prete vyasanaabhiplutepivaa, putra poutra runam deyam nihnave saakshibhaavitam/ Riktagraaha runam daapyo yoshidguhnaattasthaivacha, putronyaashritadravyah putraheenasya rikthainah/ Bhraatrunkaamatha daampatyoh pituh putrasya chaiva hi, praatibhaavuya - mrunam saakshyamavibhakte na tu smnritam/ Darshane pratyaye daane pratibhavyam vidheeyate, aadyou tu vitathe daapyaavitarasy sutaa api/ Darshanapratibhuryatra mritah praatyayikopi vaa, na tatputraa runam dadyurdadhyurdaanaaya yah sthitah/ Bahavahsyuryadi swaamshaidradhuh pratibhuvo dhanam, yacchhaayaashriteshveshu dhanikasya yathaa ruchih/ Pratibhurdaapito yatu prakaasham dhanino dhrunkam dvigunam pratidaatavyamrunikaistasya tadbhavet/ Santatih stree pashushyeva dhaanyam trigunamevacha, vastram chaturgunam prroktamrasaschaashtagunastathaa/ Aadhih pranashvedvigune dhane yadi na mokshyate, kaale kaalakrito nashyetphalabhogyo na nashati/ Gopyaadhibhoge no vriddhhih sopakaare cha haapite, ashtodeyo vinashtascha daivaraaja kritaadyate/ Aadheh sweekaranaastidvee rakshyamaanopyasaarataam, yaataschedanya aadheyo dhana bhaagvaa dhane bhavet/ Charitra bandhaka kritam sa vriddhayaa daapayedvanam, satyankaara kritam dravyam dvigunam pretidaapayet/ Upasthitasya moktavya aadhih stenonyathaa bhabet, prayojakesati dhanm kule nyasyaadhimapnyuyaat/ Tatkaala krita mulyo vaa tatra tishthadvriddhikah/ Vinaa dhaaranakaadvaapi vikreeneeta sasaakshikam/ Yadaa tu dwigunee bhutamrunamaadyou tadaa khalu, mochyaa aadhistadyutpanne pravishte dwigune dhane/

As one would be a debtor against a mortgage or pledge, there should be a liability of interest payment each month thereafter by eighty percent of the loan amount. In the absence of a mortgage, the rate of monthly interest liability would be by 2-3-4-5 percent for brahmana-kshatriya-vaishya and the lower varnas respectively. In the eventuality that the debtor having taken the loan would seek to earn more and go to the forests then there should be an additionality of ten percent more while the debtor if would go to samudras for fishing to earn more then the interest would be twenty percent more. Or else, the rate of interest payable to all the varnas be applicable. Indeed the liability of interest payment would step up by the increase of pashus and strees. The liability of interest payment in case the debtor's business of oils or ghee then the interest of the loan amount would be up by eight times more, while the business of vastra-dhanya-swarna by four times, three times or two times more respectively. Once the loan reimbursement be made as per dharma and nyaaya, there should not be complaints to the King. But in the event of complaints made, the king would decide on the repayments to be made in lieu thereof and accord punishments. The extent of indebtedness be decided making allowance as per the 'chaturvargas'. Further, the King while receiving the payments would deduct ten percent from the debtor and five percent from the beneficiary. In case, the lower class person's indebtedness be not reimbursable, then the king might allow further time as per his discretion. In case the principal amount be reimbursed off but not the interest then a mediator be appointed so that the liability of having to pay further increases of the interests be avoided. In the cases of indebtedness of long term loans, the head of a combined family should name the 'uttaraadhikaari' or the legal successor from the family to answer for any eventuality of the death of the head who was liable originally. In case the debts made by the family head if deceased continue unsettled and the loan amount was not for the welfare of the family, as the amount was misused the loan amount for suraapaana, para stree vyasana, or gambling, then the liability would not devolve on the grown up son/s nor of the wife. Unless the death statement of the borrower would specify that the property be given to his wife otherwise it would be accorded to the adult son. In case the father had died in a foreign land or due to vyasanaas, or due to irrevocable diseases, then the responsibility of repayment would be on the putra poutras. As the utaraadhikari bequeathed the property then again the liability of indebtedness would be of successors. If the 'runi' or the debtor be 'putraheena', then the wife of the diseased would need to be clearly liable for the indebtedness. At the same time, a 'sammilita parivaara' or a composite family of brothers, husband and wife and the sons, there would not be a mention of liability as per the Smritis. So much as regards the square responsibility to 'rinaas' or indebtedness. Now in this very context of indebtedness, there could be three entities involved viz. Pratibhavya / Jamaanatdaar or the Guaranteer, Darshana or he who if necessary be shown as ready for witness and Pratyaya or he who is worthy of belief for reimbursement by way of daana or charity to be payable to the king. The first two viz. dasshana and pratyaya are found to be untruthful, the King in the course of the findings of the case of the Rina or indebtedness might even instruct their putras to accept the liability of the rina or the indebtedness. In case, Pratubhu might die, and if his son would not clear off the indebtedness, then the liability would devolve on Darshana and Pratyaya or even their sons! In case, Darshana and Pratyaya of Prtatibhu might die off and the latter's son would be responsible for the clearance of the rina the indebtedness. In case the daana pratibhu might have several sons, they might have to clear off the dues as per their shares. That pratibhu who stood guarantee for the 'rina daataa' before the king would have double payment of the loan concerned! In case the stree of Pratibhu be in a position then their domestic animals be given away; in case she preferred to give away dhaanya instead then the liability would be doubled, for vastras four times and taila ghritaas by eight times further. Further more the principal amount of indebtedness would be

payable double the interest payable within a stipulated period of time. If the original debtor had cleared off half of the principal loan, then parties supporting the lender be freed from the total liability lest the ‘Pratibhavya’ be named a thief legally! In case the original debtor was unavailable, then with the sakshis as present might endorse half of the amount of indebtedness to be sold off from the debtor’s property proportionately.

Upanidhi Prakarana-stanzas 65-67

*Vaasanasthamanaakhyaaya hastenyasya yadarpite, dravyam tadoupanidhikam pratedeyam tathiva tat/
Na daapyopahritam tam tu raajadaivika taskaraih/Bhreshaschenmaargitedatte daapyo dandam cha
tatsamam/ Aajeevansvecchayaa dandyo daapyastam chaapi sodayam/ Yaachitaanvaahitanyaaasa
nikshepaadishvyayam vidhih/*

When a ‘Nikshepa Upanidhi’ or a Fixed Deposits against a Security of a house, agricultural field or any such backup is provided, then specified loans are made available as per the rates of interest. This kind of an Upanidhi is often deposited to the Kingship or the Royal Treasury Outlets- say of authorised banks. Such fixed deposits by the public should be safe unless ‘adhi daivika vighnas’ like floods, earthquakes, or such natural disasters or battles, or heavy thefts despite ample security measures in which case be not reimbursed. Such fixed deposits are apparently returnable to the depositor as per prescribed rates of interest against jewellery, or houses, paddy fields and so on with scheduled time limits say quarterly, half yearly, yearly and so on as mutually contracted as per fixed periods. The terms are prefixed as per desires for return say not be shown to ‘parivaara’ or even to the depositor before final release after the payment of the interest schedule prefixed.

Saakshi Prakaranam-stanzas 68-80

*Tapasvino daanasheelaah kuleenaah satyavaadinah, dharma pradhaanaa rujavah putravanto
dhanaanvitaah/ Tgrayavaraah saakshino jneyaah shroutha smaarta kriyaaparaah, yathaa jaati yathaa
varnam sarve sarveshu vaa smritaah/ Streebaala vridhdaktavamatthonmatthaabhishastakaah,
rangaataari paakhandikootakrudvikalendriyaah/ Patitaaptaarthassambandhisahaya riputaskaraah,
saahasee drushtadopascha nirdhutaadyaastvasaakshinah/ Ubhayaanumatah saakshye bhavayekopi
dharmavit/Sarvah saakshye sangrahane chouryapaarushyasaahase/ Saakshinah shraavayedvaadi
sameepagaan/ Ye paataakritaam lokaa mahaapaatakinaam tathaa, agnidaanaam cha ye lokaa ye cha
streebaalaghaatinaam/ Sa staansarvaanvaapnoti yah saakshyamanrutam vadet/ Sukritam yatvayaa
kinchit janmaanataara shataih kjritam, tatsarvam tasya jaaneehi yam paraajayase mrishaa/ Atruvanhi
narah saakshya mrinam sadashbandhakam, raagjnaa sarvam pradaapyah syaatstha chatvaarimsha -
kehani/ Na dadaati hi yah saakshyam jaanaannapi naraadhamah, sa kuutasaakshinaam paapaistulyo
dandena chaiva hi/ Dvaidhe bahuunaam vachanban sameshu guninaam tathaa, gunidvaidhe tu vachanam
graahyam ye gunavattamaah/ Yasyochuh saakshinah satyam pratigjnaam sa jayee bhavet, anyathaa
vaadino yasya dhruvastasya paraajayah/ Vuktopi saakshibhih saakshye yadyanye gunavattamaah,
dvigunaa vaanyathaa bruuyuh kootaah syuh purvasaakshinah/ Pruthakpruthagdandane-
yaah, kuutakrutsaakrutsaakshinastathaa, vivaadaadvigunam dandam vivaasyo braahmana smritah/ Yah
saakshyam shravitenebhyo nihnute tatthamovritah, sa daapyoshtagunam dndam braahmanam tu
vivaasayet/ Varninaam hi badho yatra tatra saakshyanritam vadet/ Tatpaavanaaya nirvaapyashcharuh
saarasvato dwijah/*

Normally there might be three witnesses who could be ‘tapasvis, daanasheelaas, kuleenas of praiseworthy kulaas, satya vaktaas, dharma pradhaanaas, sarala swabhavaas, putravaan, dhanavaan, shroutha smaarthas kartaas’ preferably dwijas. But strees, baalakas, overaged persons, drunkards, mad ones, brahmahatya doshis, vikalandriyas like deaf and dumb, mitra sahaayakaas, shatrus, ill reputed thieves and asatyavaadis, ‘parivaraparityakthas’ or those who are rejected by one’s own family members and the like. In fact, both the parties should be agreeable to such witnesses in an open house and never in uncivil and harsh tone. Then the ‘Vaadi-Prativaadis’ be heard in a well reachable place so that the discussions be transparent. Those evidences provided be well aware that this world might be of ‘asatyavaadis, paapatmas’, and so on and by the end of the case truth ought not be ever trampled with. The ‘Vaadi and Prativaadis’ be ever aware conscious efforts be made never to let the untruth ever flourish at any case. Once the King would accept the saakshi’s statement, then the debtor be asked to make the repayment and additionally one tenth of the loan amount concerned plus ten percent of the principal amount within sixty days. As a vicious minded person provided the evidence by consciously hiding the truth, would infact be even punished further as per the discretion of the king. In case there be divergence of the sakshis, it would be preferable by the majority views of the sakshis, while providing weightage to the quality of the sakshis. Invariably those satyavadi parties who would stand firm in their evidences with confidence as against those who seek to circumvent the reality would win the case as Truth would triumph invariably. Yet there would invariably be ‘kuta sakshis’ with the temptation of dhana-daanaas; as such of them seeking to mislead the judge with argumentative capability neatly camouflaging the truth, be once finally get exposed be punished with ‘rajya bahishkarana’ or abandonment out of the kingdom. Normally the sakshis would be swearing on God and Truth, and if a popular and powerful sakshi might attempt and frighten away other sakshis and either hide away or force the co sakshis, then once confirmed such sakshis be rusticated out of the kingdom or atleast expose such miscreant to ‘saarasvata charu nirvahana’ as a punishment in public.

Lekhya Prakarana- stanzas 84-94

*Yah kaschidartho nispaatah swaruchyaa tu parasparam, lekhyam tu saakshimatkaayam tasmin dhanika -
poorvikam/ Samaa maasa tadarghyaaharnaamajaatisvagotrakaih, sa bahmachaarikaatmeeya pitru -
naamaadi chihnitam/ Samaapterthe truneenaama svahastena niveshayet, matam memukaputrasya
yadannopari lekhitam/ Saakshinascha swahastena pitrunaamakapurvakam, atraahamamukah saakshee
likheyurita te samaah/ Ubhayaabhyrthitenaitanmayaa hyamkasuununaa, likhitam hyumakeneti lekhakone
tato likhet/ Vinaapi saakshibhirlekham svahastalikhitam tu yat, tatpramaanam smritam lekhyam
balopadhipadadyate/ Runam lekhyam kritam deya purushaistribhireva tu/ Aadhistubhujaate taavadyaavad
tatra pradeeyate/ Deshaantarasye durlekhye nashtonmrishated hrutotathaa, bhinne dagdhetvaa cchinne
lekhyamanmattu kaarayet/ Sandhigdhalekhyas shuddhih syaatswahastlikhitaadapih, yuktipraaprikriyaa -
chihna sambandhaagamahetubhih/ Lekhasya prishtobhi likheedaatvaa datvarniko dhanam, dhanee
vopgatam dadyaatswahastaparichihnitam/ Datvarnan paatayellekham shuddhyai vaanyattu kaarayet/
Saakshmaccha bhavedyavaa tadvaatavyam sasaakshinam/*

_In respect of loans, the details of agreements between the borrower and the lender with or without the rates of interests, be these of short or long durations, with specified dates as also of the precise terms thus finalised be all put down in writing documentation. The documentation should detail the year-month-fortnight-date-name-varna-gotra and place be recorded clearly along with veda shakha as well as the gotra and of parentage. Then the parties concerned would exchange the written Agreements. Then the sakshis

too would in their own handwritings would declare that they would abide by the terms of agreements of the parties concerned as the lender and the borrower signifying the respective details. That the original Agreement as signed by the lender and borrower should be written by each other and both the parties should also certify that the sakshis were genuine as the latter were not forced, frightened nor influenced otherwise by greasing the palms, or exposing their weaknesses and such intimidating tactics. The written documents as signed by each of the parties providing evidences would automatically valid till the lender-borrower parties settle final and formal payments. However the written evidences become null and void in case the writer sakshi would be away of deshantara, or the documents concerned were illegible, or torn and mutilated, or missing beyond recovery, then another set of the documents of sakshis be reobtained by the debtor. Any suspicious or unreadable hand writing with desha kaala dravya details and of the creditor and debtor details clearly, the sakshi vidhaana might lead to controversies of proper settlement of the transaction be negated as the payment- repayment for the want of valid documentation of the sakshis. In case the 'sakshi patras' get invalidated due to illegibility, mutilation or due to non availability, the process of the payment-repayment would be delayed or in extreme cases be denied. The exchange of written witness documents along with the evidencers would thus lead to procrastination of payment settlements.

[Vishleshana on Saakshis in respect of Law Suits vide Manusmriti]

Manu 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 customarily untruthful, be they the servants or relatives or the enemies of the opponent parties out of vengeance tend to provide misleading evidences would soon reap rotten fruits of their blatant lies and consequeness of interminable diseases. Better not to appoint evidences of Kings, one's own workers, patients, and brahmacharies, sanyasis; nor of unpopular, habitual, ill-reputed, habitually engaged in jobs of cruel deeds like meat cutting and deals. Always pessimistic, ever nagging, hungry and thirsty, dissatisfied, irritable ones too be avoided for the responsible task of providing transparent evidence. The evidence of women be normally solicited for feminine disputes, like of brahmanas for brahmanas and of similar castes. In any case, only those of sakshis be selected as at the place of its happening and by those who could provide circumstantial evidence of acts committed especially 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 opinions of the dwijas who are the members of Jury and the majority of the valuable counsel guides the decision of the King as the latter no doubt keeps in mind as to what has been heard or seen since what all has happened could most probably be truthful and righteous. Indeed, once the evidence given carries conviction and gets settled in the face of the King and an array of advisors is enough of a proof as

delivered by one with conscience and the fear of falling in to naraka and punishment even when as alive or later. *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 womanhood; 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 hundred 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 Brahmans, 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 'shubhaashubha'. Hence indeed the saakshi or the witness or he or she who states the truth is the only one who segregates bliss and ignorance, and hence *Asato maa sadgamaya, 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.]

Divya Prakaramam-stanzas 95-113

*Tulaagnyaapo visham kosho divysasneeh vshudhvaye,mahaabhiyogeshvetaanisheershakasyebhiyoktari/
Ruchyaa vaanyatarah kuryaaditaro vartayecchirah, vinaapisheershakatkurya nripa drohetha paatake/
Sachailah snaatamaahuuya Suryodaya uposhitam, kaarayetsarvativyaani nripabrahmana sannidhou/
Tulaa stree baalavridaandhapangubraahmanaroginaam, agnirjalam vaa shudrasya yavaah sapta
vishasya vaa/ Naa sahasraavaret phalam na visham na tulaam tathaa, nripareshvabhishaape cha
vaheyuh shuchayah sadaa/ Tulaadhaaranavidvantirabhiyukta stulaashritah, pratimaanasameebhuuto
rekhaam kritswaavataaritam/ Tvam tule satyadhaamaasi puraa devairvinirmitaa, tatsatyam vada
satyadhaamaasi puraa devairvinirmitaa tatsatyamvada kalyaani! Shamshayaanmaamvimochayah,
yadyasmi paapakrunmaatatasto maa tvamadho naya,shudrashchaidramayodhvam maam tulaamityabhi-
mantrayet/ Karouvimruditavrerlakshaitvaa tato nyaset, saptaashyvathasya patraani taavatsutrena
veshtayet/ Tvaamagne! Sarvabhutaanaamanscharasi Paavaka, saakshivatpunyapaapebhyo bruuhi satyam
kave mama/ Tasyetyuktavato louham panchaashatpalikam samam,Agni varnam nyasetpindam
hastayorubhayorapi/ Sa tamaadaaya sapthaiva mandalaani shanairvrajat,shodashaangulakam jneeyam
mandalan taavadantaram/ Muktyaagnim muditavreehiradagdah shuddhimaapnuyaast, antaraa patito
pinde sandehe vaapunarharet/ Samakaalamishum muktamaanedeyaanyo javee narah, gate tasminnimag
naangam pashyecchechrudvimaaptnuyaast/ Tvam visha! Brahmanah putrah satyadharme vyavasthitah,
traayasvaasmaadabheeshaapaatsatyena bhavamemritam/ Evamuktvaa visham shaangambhakshayedvima-
-shailajam, yasya vegairvinaa jeeryecchuddhim tasya vinirdashet/ Devaanugraansamabhyarchya
tatasnaanodakamaaharet, samstraavya paayayettasmajjalat tu prasrutitrayam/ Arvaak chaturdhashaa -
dhyhno yasyano raaja daivikam, vyaanam jaayete ghooram sa shuddah syaanna samshayah/*

In the context of a severe punishment declared by the King even for imposing death sentence as the borrower might fail by the yet unconvincing the ‘saakshi vachanas and pramanas’, for the ultimate ‘sandeha nivritti’ or clearance of doubt, the King might resort to ‘pancha divya prayoga’ in respect of ‘mahaabhiyoga’ or the strong allegation between the ‘vaadi’ and the ‘sheershakasya’ or ‘pravivaadi’ or he who is subjected to ‘jayaapajayas’ or win-loss situation of an extremely sensitive issue. The methodology suggested for the clearance of the doubt would be the prayoga or the experiment of the celestial type of five kinds of materials viz. tandula or dhanya, agni, jala, and pancha koshaas viz. or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Happiness or Bliss). In case the ‘abhiyokta-abhiyukta’ or challenger and the challenged might not be prepared for this type of celestial test- which one might call a litmus test on earth, then should be prepared for a neutral test of ‘jaya-paraajaya sveekarana’. In the ambit of jaya-paraajaya, the aspects of ‘Raja Droha’ which might be as detestable and heinous as ‘brahma hatya’ itself! Now in the context of both vaadi -prativaadis would indeed accept the ‘pancha divya prayoga’ as explained, then the both the ‘divya saakshis’ should take a

shapatha or vow to abide by the judgment or verdict- observe on ‘upavaasa’ on the day before and having taken the ‘snaana’ with bahyaantara shuchi present themselves before the King and purohita-brahmanas. Toulas or tandulas mixed with mitti be applied to streets, baalakas, vrihha- andhaka-rogi-brahmanas, agni kanas to ksatriyas, jala to vaishyas and seven yava yukta visha to the lower varna. To those for whom Toulas be prescribed, the appeal would be: ‘hey toulas! You indeed are at the ‘satyasthaana’ or the place of truthfulness! Long ago devatas had created you to ever be truthful; now again, be truthful without hesitation. When I throw you up, do not fall down if the person is questionable, but if you rise high the concerned party be a ‘shuddhatma’ or of a clean soul! Then while invoking Agni Deva, the person who would do so after rubbing his both hands with til oil and vreehi or dhanya and seven peepal tree leaves tied together and ignite the same addressing the Fire God: ‘Hey Agne! you warm up all the beings in sristi from within and also travel all around as the Omni Present; Hey Pavaka the Purifier, Kavi the Omniscient! You are the one who is omni potent too with outstanding ability to sift out ‘punya and paapa’ as also ‘satya and asatya’. So addressing the Fire God, the applicant should stretch both the hands and swing right through the flames the ‘lohapinda’ or say an iron bar in seven agni mandalis each comprising seven inches as each mandali should be of as much of distance. Then rub the vreehi. In case the hands were not burnt, that should be a proof of the truthfulness of victory! Then the proof of truthfulness by Varuna Deva: The applicant should repeat the sentence : ‘Hey Varuna Deva! If I were to be truthful, keep saving me from this flood’ and so saying enter the flood waters and keep standing thigh deep while holding hands back to the waist; further pre-arrange a hunter to release sharp arrows on the defendant who should deftly dodge the arrow shoots; indeed if the person still survives his purity would get vindicated. The third and decisive test would be to drink up visha the poison while addressing it: ‘ hey Visha! You are the glorious son of Brahma Deva being the representation of Satya Dharma. Save me from this ‘abhishaapa’ and turn this poison into ‘amrita’ and vindicate my dharmika swarupa.’ So saying the karta would gulp down the Himalaya Shrigotpanna Maha Visha ; indeed his survival should be a truthful exoneration. Then the sandeha nivritti karta the genuine dharmatma ought to be absorbed in hearty puja to Durga Devi, Pratyaksha Bhaskara and above all the Creator-Preserver-Destroyer and Recreator of the Universe Paramatma the Avyakta and Shasvata. Thus the victim of the Raja Krita- Deva Krita dharmatma should be freed from the staring the death sentence within the royal stipulated fourteen days!

Daaya Vibhaga Prakarana-stanzas 114-149

*Pramaanam maanusham daivamiti bhedena varnitan, adhunaa varnyate daaya vibhago yoga murtina/
Vibhagam chetpita kuryaadicchhayaa vibhajetsutaan, jyeshtham vaa shreshtha bhagena sarve vaa syuh
samashinah/ Yadi kuryaatsamaanamshaan patnyah kaaryaah samaamshikaah, na dattham streedhanam
yaasaam bhartaavaa shrashurena vaa/ Shaktasyaaneehamaanasya kinchiddatvaa pruthakkriyaa,
nyunaadhikavibhaktaanaam dharmyah pitrukrutah smritah/ Vibhajersutaah pitroruurdhvam
rikthamrinam samam, maatrurduhitarah shepamrinaat taabhya kratenvayah/ Pituddravyaavirodhena
yadanyatswayamaarjitam, maitramouddvaahikam chaiva daayaadaavaam na tadbhavet/
Kramaadabhyagaatam dravyam hritamapyudvaretthu yah, daayaadebhyo na tattadya advidhayaa
labdhamevacha/ Saamaanaarthasamutthyaane vibhaaharastu samah smritah, anekapitrukaanaam tu
pitru to bhaagakalpanaa/ Bhuryaa pitaamahopaattaa nibandho dravyamevavaa, tatra syaatsadrusham
swamyam pituh putrasya chaivahi/ Vibhakteshu suto jaatah savarnaayaam vibhaagabhaak,
drushyaadva tad vibhagah syadaavyayavishodhitaat/ Chatustridvedvaikabhaagaah syurvarnasho*

*brahmanaatmajaah,kshatrayaatridyokabhaagaa vinjaastu dvaikabhaaginah/ Aputrena parakshetre
niyogotpaaditah sutah, ubhayorpyasou rikthee pindadaataa cha dharmatah/ Aouraso
dharmapatneejastatsamah putrikaasutah, kshetrajah kshetrajaastu sutah smritah, kaaneenah
kanyakaajaato mataamahasuto matah/ Akshataayaam kshataayaam vaa jaatah pounarbhavah sutah,
dadyaanmaataa vaa yam sa putro dattakobhavet/ kreetascha taabhyaam vikreetah kritrimah syaat
swayamkritah, dattaatmaa tu swayam datto gabhe vinnah sahodajah/ Utsrushto grihyate yastu
sopavidhvo bhavetsutah, pindadoshaharaschaishaam purvabhava parah parah/ Sajaateeyeshvayam
proktasanayeshu mayaavidhih, jaatopi daasyaam shudrena kaamatomshaharo bhavet/ Mrito pitara
kuryastam bhraatarastvardhabhaagikam, abhraatruko haretsarvam duhitranaam sutaadyate/ Patnee
duhitaraschaiva pitarou bhraatarasathaa, tatsuta gotrajaa bandhushishya sabraahmanachaarinah/
Eshaamabhaave purvasya dhanabhaaguttarottarah,swaryaatasahyaputrasya sarvavarneshvayam
vidhih/ Vaanaprastha yati brahmachaarinaam riktabhaaginah, kramenaachaaryasacchhishya dharma
braatrekateerthinah/ Samsrushtinastu samsrushtee sodarasy tu sodarah, dadhyaadapaharecchaamsham
jaatasy cha mritasyacha/ Anyodarastu samsrishtee naanyodaryo dhanam haret, asamsrishtidyapi
vaadadhyaadatsamsrushtho naanyamaatruijah/ Kleebotha patitastajjah pangurunmattako jarah,andho
chikitsyarogaadyaa bhartavyaah syuniramshakaah/ Aorasaah kshetrajaasveshaam nirdoshaa
bhajahaarinah,suraaschaishaam prabhartavyaa yaavadvaih bhatrusaatkritaah/ Aputraa yoshitas -
cheshaam bartavyaah saadhuvrittayah,nirvaasyaa vyabhichaarinyah pratikulaastathaivacha/ Datvaa
kanyam harandandyo vyayam dadaacchasodayam, mritaayaam datthamaadadyaat parishodyobhaya-
vyayam/ Durbhikshe dharma kaaryecha vyaadhou sampratirodhake, griheetam shreedhanam bhartaa na
striyaidaatumarhati/ Adhivinnastrayai dadyaadaadhivedanikam samam, na dattam streedhanam yasyai
datte svardham prakalpayet/ Vibhaaganihnave jnaatibandhusaakshyabhilekitaih,vibhava bhavanaa
jneyaa grihakshetraaischa youtikaih/*

This is all about ‘daayitva’ the inheritance or passing down ownership of property to the next generation. The head of the family the father would be free to divide the shares of the property as per his own volition. Normally , the eldest son the maximum, the second the next to the best and the third the smaller and so on, but many a time, the entire property would get divided equally. In case, the division of the property, then the justification would be to the wives of the family too, presuming that at their weddings no dowries were paid. In the unusual possibility of the eldest -or for that matter any of the sons- might have declined the inherited share as he might be earning too well, then that portion would fall in the daayitva category. In case, both the father and mother pass away, then all the sons would necessarily share their respective loans. The property share from the parents, the money earned by the self, or the money received from one’s wedding are quite apart from the common property and exempt from the daayitva dhana. Division of the common property, be it from farm income or family business , be however under the scope of ‘daayitva dhana’. The property of the grandfather as secured by the father would fall in scope of the share of the grandson. In other words the grandfather’s net earning after the taxes-penalties besides jewellery as inherited by one’s father would certainly be the grandson’s property. Once the father would pass away, at the time of partitioning the property, if the mother were a garbhavati, then if a boy were born, then the ‘daayitva’ of property share including the common liabilities too be taken into account. In other words daayitva would apply to all the genuine sons as also to the mother. Moreover when a father would die, the responsibility of unwed sisters would squarely fall on the brothers to be shared by one fourth of each of their inherited properties. Referring to the right of vivahaas [which

is not in vogue in the present society], Brahmanas were able to marry dwija strees four times, while kshatriys three times and Vaishyas two times. The principle of daayitva would apply the sons so born too! Thus the 'niyama' or the principle of daayitva or inheritance and the pattern of property division be thus notified under the then Kingship. In respect of putraheena vyaktis, there were instances of brother's widows and they too possess 'daayitva' or inheritance of property besides 'pindadaanas' too !

[Vishleshana on Veda Vyasa

Satyavati the mother of Vyasa coaxed him to have formal single time sex with his brother's widows. Vyasa initially refused Satyavati's proposal. He argued that Vichitravirya's wives were like his daughters and his union was a heinous sin, through which no good could come. But, Satyavati asserted that to preserve the dynasty, Vyasa finally agreed. The elder queen, Ambika, during sex with Vyasa, noticed his dark appearance and closed her eyes. Vyasa declared to Satyavati that due to Ambika's cruelty, her son would be blind (but strong) and have a hundred sons – later known as Kauravas the descendants of Kuru. Satyavati considered such an heir to be an unworthy king, so she asked Vyasa to have union with her other daughter-in-law Ambalika who fell pale due to Vyasa's grim appearance. As the result the child would be ineffective, his mother begged for another child. In due course, the blind Dhritarashtra, and the pale Pandu were born. Satyavati again invited Vyasa to Ambika's bedchamber; she remembered Vyasa's grim appearance (and repulsive odour), and substituted a lowest caste maid in her place. The maid respected the sage and was not afraid of him, and Vyasa thus blessed her; her son would be the most intelligent man, and she would no longer be a slave. Vyasa told Satyavati of the deception, and then disappeared; thus Vidura a dharmatma was born to the maid.]

Further stanzas follow

Dharmapatni Putra is 'Aourasa Putra'. Equally so would thus be 'sahodara viheena kanya's putra' too eligible to 'daayitva'. A kshetra would be known as patni and a kshetragna born of a sagotra cousin brother being of sapindaa too would thus have the right to inheritance. In the past in some households there might have been 'nimna jati pracchhanna goodha putras'. There are two concepts viz. Akshata yoni or without purusha samparka and Kshata yoni; possibly the afore mentioned goodha putras might get covered by 'dattata' or adoption. Such progeny too be eligible for 'daayaadi dharma'. In case a person sold to a husband or wife would also be a dutta putra and he too would get the same dharma especially being eligible for pinda daana. Again daasi putras too would be eligible for half of the amount as per the daayaadi dharma. BUT, napumsaka-patitotpana putra-murkha-andha- niranantara roga grastha be not eligible for 'daayatva' but bharana-poshana adhikaari only as a grant. At the same time, the next generation of such bharana poshanaadhikari kanyas too - without vivaaha would be eligible to secure the same kind of facility. Again, the scope of stree dhana would cover what all the father- mother, husband, brothers at the time of their wedding times as per agni saakshi. There are four types of vivaahas viz. Braahma-Daiva-Aarsha-and Prajapatya; in respect of all such vivaahaas, the streedhana would be well covered in these vivaahaas.

[Vishleshana on Daayaa Vibhaga vide Manu Smriti

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 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 swayambhuvaah/* 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 a dead person, or of a eunuch, diseased one is called a 'kshetragna'; the son of wife whom a dying father decides to appoint as his own is by a 'sankalpa' is known as a 'daatrima' or a dutta putra; a son appointed by the husband and owns him for any reason as approved of filial duties is called a 'kritrima putra'. A son actually born of an unknown father but born secretly but still owned by his father is called 'gudhotpanna putra'. As the father welcomes a boy who had been deserted by his natural parents but endears him as his own is called 'apavidha putra'. As the husband approves of the son of an unmarried woman and eventually marries her is designated as 'kanina'. As a person concerned gets involved with a pregnant bride deserted by another man and agrees to marry her as per traditions then the son after delivery is born, then that boy is called 'sahodha'. As both the parents decide to purchase a boy with a view to own him, the boy is called a 'kritaka'. As a woman deserted by her husband and she and a man agree to marry then the son of their union is known as '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 'syayamdutta'. A son of a Brahmana who is guilty of union with the woman of low caste out of lust is called a 'parashava' or a living corpse'. But a servant or servant woman as approved by their master to give a share to their son, then the law would approve of the arrangement as that is the decency of tradition. All the aforementioned sons are considered as eligible not to interfere with the funeral ceremonies. Indeed, all the sons concerned happen to be the legitimate ones and Manu confirms that if among brothers sprang from the same father then among the sahodara brothers would beget a son, he should be honoured with punar vivaha and the adjoining facilities but not the sons begotten by strangers. If among the wives of one husband to have son, Manu also prescribes that if one woman among many wives begets a male then she is stated to be a 'putravaan' and is eligible for a share. Also, if one son of any of 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, grasaaacchaavanamaptyantam 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]

Seemaa vivaada prakarana-stanzas 150-158

*Seemno vivaade kshetrasya saamantaah sthaviraadayah, gopaah seemaa krushaanaa ye sarvech
vanagocharaah/ Nayeyurete seemaanaam sthalaankaaratushadrumaih, setuvalmeekanimnaasthichaitya-
chaidyairupalakshitaam/Saamantaavaa samagraaschatvaaroshtho dashaapivaa raktastragvasanaah
seemaam nayeyuh kshitidhaarinah/Anrute tu prudhagdandya raaginaa madhyamasaahasam, abhaaved
jnyaatruchihnaanaam rajaa semnah pravartitaa/ Aaraamaaytanagraamanipaanodyaanaveshmasu, esha
yeva vidhirjnyeyo varshaambupravaahaadishu/ Maryaadaayaah prabhede cha seemaatikramnanetathaa,
kshetrena harane dandaa adhamottamamadhyayamaah/ Na nishedhyolpabaadhastu setuh kalyaana
kaarakah, parabhumim haranyakuupah swalpakshetro bahuudakah/ Swaamine yonivedyaiva kshetre
setum pravartayet, utpanne swaamino bhogastadbhaave maheepateh/ Phaalaahatamapi kshetram na
kuryaadyo na kaarayet, sa pradaapyah krushtaphalam kshetramanyena kaarayet/*

Be it in respect of a farmland or a village belonging to their residents, ‘seemaa vivaadas’ or issues related to the borders are common in any Kingdom. The residents involved would include the heads of the villages of the individual farm lands, elderly, cowherds, labourers and vanachari manushyas, and the disputed lands include ups and downs of the lands concerned, fertile or barren fields, heaps of reaped crops, trees and plants, marshy lands, water canal or river flow bridges and the domestic animals. Seema nirdharana be exercised with the borders of subvillages by saw water anicuts, heaps of earth, forests surrounding the villages, etc, by way of indicating thick sheets of coarse material or of well identifiable partition walls. Local officials of the kingship having made the partitions possible might disallow trespassers for security reasons of thefts, provocative crowds from within or outside seeking to attack and impose penalties of payments. In the absence of such ‘seema nirnayas’ the ultimate responsibility would devolve on the King and the hierarchy thereunder. Thus the seema nirdharanas would be relevant for individual houses, farms, villages, waterbodies, gardens of public or private. Maryadha bhanga be it of the relevant borders be punishable with adhama-madhyama-uttama dandas as per the principle of decentralisation of the kingship. As and when there might be hindrances and hardships in enforcing the regulations, due to practical problems, then the decentralised royal machinery local units concerned being responsible might plan and execute to provide the infrastructural provision involving financial responsibility from the royal treasury. Indeed thus all the border and partitioning disputes of individual houses, farms cum private water resources should need to be resolved by the Kingship which ought to provide for planning and bearing the infrastructural expenditure.

Swaamipaavivaada prakarana- stanzas 159-167

*Maashaanashthou tu maheeshee asyaghatasya kaarinee, dandaneeyyaa tadartham tu goustadhrmajaa-
vikam/ Bhakshaitvopavishtaanaam yathoktaadviguno damah, samameshaam viveetepi svaroshtram
mahisheesmam/ Yaavatsasyaam vinashvetu taavatsyaatkshetrinah phalam, gopastaadyascha gomee tu
purvoktam dandamarhati/ Pathi graamaviveentante kshetre dosho na vidyate, akaamatah kaamachaare
chourravaddandamarhati/ Mahokshotsrushtapashvah suutikaagantukaadayah, paalo yeshaam na te
mocchya daivaraja pariplutaah/ Yatharpitaanpashungopah saayam pratyarpayettathaa, pramaada -
mritanaschaancha pradaapyah krutavetanah/ Paaladosha vinaasho tu paale dando vidhrryate,
ardhatrayodashapanah swaamino dravyamevacha/ Gramyecchayaa goprachaaro bhumi raja vashena*

*vaa, dwajastrunaidhah pushpaani sarvatah sarvadaa haret/ Dhanuhshatam pareenaaho graame
kshetraantarambhavet, dwe shate swarkatasya syaannagarasya chatusshatam/*

In case a buffalo might trample away the neighbour's farm, the owner should compensate eight maashaas -maasha being one tenth of a rupee's weight; if a cow trampled then the penalty be half thereof, while sheep or goat's damage demands two maashaas. If the animals were to totally devastate, then the penalties be doubled. Donkeys and camels would attract similar penalty as of a buffalo. However the public place fields without crops and with wild growth might not attract any penalty for the tramlings of the animals as mentioned but those who encourage consciously if detected would be punishable as per law of the local farm authorities concerned. In case landlords engage the services of ' gopas' and shepherds on monthly or similar wages to wild forest areas of distance driving the domestic animals from mornings through the day to return home by the evenings, then the responsibility would be on the owners, especially any accident or even death of the ' gopa'. Further more any accident or death of the cattle driven up and back home, even owing to the negligence of the gopa, then the gopa should compensate the death of the animal of as much as thirteen and half maashaas of penalty. In case the majority graama vaasis decide to leave away the surrounding wild forest fields, then from such forests, the graama vaasis especially brahmanaas might collect dried tree branches, flowers and medicinal herbs and the like therefrom. Let each village be left with wild forest growth all around of say hundred dhanush away and likewise for townships and cities too be surrounded with such wild growths by about four hundred dhanush of space.

Swaami Vikraya Prakarana- stanzas 168-174

*Svam labhetaanyavikreetam treturdoshopraakaashite, heenaadraho heena mulye velaatheene cha taskarah/
Nashtaapahyataamaasaadya hartaaram graahayennaram, deshakaalaatipaktyou cha gruheevaa
swamamarpayet/ Vikreurdashaanaacchuddhih swaamee dravyam nripo damam, kretaa muulyamavaap-
noti tasmaadhyattasya vikrinee/ Aagamenopabhogena nashtam bhaavyamattonyathaa, panchabandho
damnastasya raagjnetenaavibhaavite/ Hritam pranastam yo dravyam parahastadavaapnuyaat, anivedya
nbripo dandyah sa tu shannavatim panaan/ Shoulkyaih sthaanapaalairvaa nashtaapahrutamaahritam,
avaarksamvatsaraatswaamee haret parato nripah/ Panaanekashaphe dadyaadccchaturah pancha
maanusha, mahishoshtragavaam dvou dvou paadam paadamajaavike/*

Let this be noted about the material of one's own being sold by another person. In case the material thus being sold off openly then the buyer would have to take the responsibility. But, in case such material be sought to be disposed off secretly even without bargaining, then the seller be worthy of suspicion. Noting that one's own missing or theived material being sought to be sold off surreptitiously then the original owner should not seek to grab it lest there be unwanted argument, but hand over to the local authorities and then claim from the authorities so that the person whose material was genuinely robbed would truly vindicate his genuineness besides the worth of the lost material be regained be replenished and the stolen vastu as seized by the authorities be proceeded with further investigation. Once established the said vastu be returned to the genuine owner besides the penalty payable by the stealer would be one fifth of the value of the stolen material.

Dattaapraadaanika prakaranam -stanzas 175-176

*Svam kutumbaavirodhena deyam daarasutaadyate, nainvaye sati sarvasvam yacchaayasmai
pratishrutam/ Pratigraha prakaashah syaatstaavarasya vsheshata, deyam pratishruam chaiva datvaa
naapaharetpunah/*

Daana or charity be granted to one's own kutumba or family certainly to the extent of the requirements of 'bharana-poshana' or of optimal necessities. But such charities therebeyond be negated not even certainly to the wife and children. Moreso when they seek to vow for offering to others out of the family for show off or bravados. Indeed charities be open and well known to the family head. This be most certainly so in respect of 'sthiraasti' of bhumi or vrishaas so that there should never be subjected to 'vaada-vivaadaas' being the seeds of litigation. If convinced and in case such genuine family commitments, be asserted that such daanaas be non returnable and certainly with strings attached by 'ifs and buts' and with open hearted genuineness.

Kreetaanushaya prakaanam- stanzas 177-181

*Dashaikapanchasaptaahmaasatrayahaardhamaasikam,beejayovaahya ratnastreedosyapumsaam
pareekshanam/ Agnou suvanamaksheenam rajate dvphala shate, ashtou tripuni seese cha taamre pancha
dashaayasi/ Shate dashaphalaa vriddhih sookshmetu tripalaa mataa/ Kaarmike romabaddhe cha
trmshdbhaagah kshayo matah, na kshayo na cha vriddhischa kusheye vaalkaleshucha/ Desham kaalam
cha bhogam cha jnaatvaa nashte balaabalam,dravyaanaam kushalaa bruyurtadyaapamasamshayam/*

The duration of days for maturity or ripeness of dhaanya or seeds- loha or metals- bale and such cattle, ratna- daasi stree or servant woman- milk yielding pashu-and a male servant would respectively be ten-one-five-seven days- three and one only. There after these could be in circulation. Further, on exposing to Agni, gold metal would not lose its weight, but silver melts losing two palas or 50 grams each; 'peetal' and 'seesaa' by hundred palaas and eight palaas; while taamra and loha by five and ten palaas each. Raw wool and raw cotton lose hundred and ten palaas respectively, while the medium variety of cotton by five palas and fine cotton by three palas over periods of usage. Of vastras and bed sheets made of cotton, one third of sizes would shrink as per usage, but silks would invariably not shrink. In any case,one ought to take into consideration of desha-kaala-upabhoga-nashta visheshaas and then seek to evaluate the valuation!

Abhyupetyaashu shruushaa prakaranam -stanzaas 182-184

*_Balaaddaaseekritaschairvikreetaschaapi muchyate, swaami praanaprado bhaktyaagaattannaishkrayaa
dapi/ Pravrajyaavasito raagne daasa aamranaantikam, varnaamanulopyena daasyam na pratilomatah/
Kritashilpopi nivasetkritakaalam gurorgrihe, anevaasee gurupraaptabhojanastatphalapradah/*

In case when 'daasyatva', or the state of becoming a slave by force or by sale, the King would need to free the person concerned once known about either by paying off the indebtedness or by punishing the culprit responsible for the act. A person who might have become a sanyasi on his own volition would however be responsible to and answerable for the King through out his life time. Now 'daasyatva' would be of gradation as per the 'varna vyavastha' viz. the anuloma-pratiloma prakaara; that is a brahmana could not be a servant to kshatriya-vaishyas and not conversely so. In other words, superior varnas would not be servants to the inferior varnas. Now, in the case of Shishya -Gurus, the period of Gurukula nivasa is pre

defined as per the uptake ability of the shishya. During that specified duration, the shishya would no doubt receive vidya prapti and bhojana prapti too yet while leaving the vidyarthi should pay off the sum as lumpsum ‘Guru dakshina’.

Samvidhvatikrama prakaranam-stanzas 185-192

Raajaakritvaa pure sthaanam brahmanannnasya tatra tu, traividhyam vrittimabruuyaatswadharma paalyataamiti/ Nijadharmavirodhena yasau saamayikobhave sopi yatnena samrakshyo dharmo raajakritascha yah/ Ganadravyam haredyastu samvidam langhyayeccha yah, sarvasvahananam kritvaa tam raashtraadvipravaasayet/ Karvavyam vachanan sarvaih samuuhahitavaadinaam, yastatra vipareetah syaatsa daapyah prathamam damam/ Samuuhakaarya aayaataankritakaryaanvisarjayet, sa daanamaana satkaarah pujayitvaa maheepatih/ Samuuhakaarya kaaryaprahito yallabhet tadarpayet, ekaadashagunam daapyo yadyasau naarpayetswayam/ Dharmagjnaah shuchiyollubdhvaa bhavyuh kaaryachintakaah, kartavyam vachanam teshaam samuuhahitavaadinaam/ Shreninaigamapaakhandiganaanaamapyam vidhih, bhedaam chaishaam nrupo rakshetpurvavrittim ch paalayet/

A King would be required to build up a colony of comfortable households for sadbrahmanas and require them to be dedicated with ‘trividya vritti’ or of mastering the knowledge of Rik-Yajus-Saama Vedaas and uphold their kuladharmas wholly. Preserving that kind of dharmacharana as expected of the King and as per his exclusive volition should hence be their bounden duty. But when ‘saamuhika dravya’ or the group wise monetary funds as bestowed by the king once tinkered with and get misused then that brahmana or their groups would be dispensed out of the Kingdom. The specified duties and responsibilities as formulated by the King for the concerned group or individual if unobserved as the initial misdemeanor, due punishments be imposed. But such ‘brahmanottamaas’ or their group would methodically practise the requirements with excellence, then they be honoured with ‘daana-maana sakkaaraas’ publicly. It would indeed be the ‘karya sampaadana’ dutifully as per the allotment to an individual brahmana and then entrust to the group head subsequently on time and negative reports would be dealt with eleven folded punishments to the culprit. All the same, ‘shrouta smaata dharmas visheshagjnaas’ are ever respected with esteem. Indeed, ‘swadharma’ and ‘nijadharmas virodha dharmas’ or one’s duty as prescribed for each class of the Society and not otherwise be ever upheld by the King. As a ‘shreni’ or a vyapaari, a ‘naigama’ or veda pramaani, a ‘gana’ or astra vidya praveena are such as performing their kula dharmas and it would be the responsibility of the King to protect the ‘purva vritti raksha’.

[Vishleshana on Swadharma from Bhagavad Gita vide Karma Yoga Stanzas 30-35 as follows:

Mayi sarvaani karmaani sanyaasyaadhyaatama chetasaa, niraasheernirmamo bhutvaa yuddhasys vigatah jvarah/ Yemematamidam nityam anusishthanti maanavaah, shraddhhaavanton -asuuyanto muchyantepi karmabhih/ Yetvetadabhyisuuyanto naanutishthanti me matam, sarva jnaana vimuudhaa - staan viddhi nashtaanachetasah/ Indriyasyendriyasyaarthe raaga dveshou vyavasthitou, tayorna vashamaagacchet touhyasya paripanthinou/ Shreyaan svadharmo nigunah paradharmaanushti - taat, svadharma nidhanam shreyah paradharma bhayaavahah/ Arjuna! Dedicate to me totally with trust and faith and with no regrets and hesitations that your near and dear ones are involved, commence the ‘karmacharana’ by way of your duty of bravely initiating the Great Battle on hand. No feelings even remotely affecting your psyche, the Battle ought be fought with intrepidity and with presence of mind

and focussed concentration while leaving to me and to me alone for the fruits of the courage and gallantry. In fact even if any human being with utmost faith in me even in daily life were to perform one's duty should be rewarded appropriately. In fact those who would do so with dedication unto me are considered as 'jnaanis' of wisdom and trust are rewarded and those who would not follow this golden principle are understandably dubbed as stupid. How so much ever of higher learning one might be are halted in their steps of success if they lack total trust in me. Such gaps in total faith and trust in me owing to ignorance of my might are often possible due to the 'svabhaava' or natural suspicioness as after all the inherent hesitation often halts the speed of decisiveness. The sensory organs by their very nature tend to lead to wishes and hesitations alike! That is the reason why as to the emergence of likes and dislikes. These are natural enemies seeking to close the windows and doors of 'adhyatmika abhivridhi'! or the progression of Inner Awareness. Such halts and negations of one's conscience are due to the Hand of 'Karma' or the collective heaps of one's own deeds of virtue or vice then and now. And hence the resultant duo of happiness and discontentment. THIS then indeed that however much one might cogitate the glory of 'svadharma' that brahmanas to learn and preach, while kshatriyas to uphold virtue against vice and so on. It might will be to preseve the 'varnaashrama' as of 'svadharma' or of kshatriyas to fight out against Adharma and uphold Dhama but never ever succumb to adopt 'paradharma' of somebody else's despite its momentary attractions which bring in doom eventually!]

Vetanaadaana prakaraam-stanzas 193-198

Griheeta vetanah karma tyajindragunamaavahet, agruheete samam daapyo bhrutyai rakshya upaskarah/ Daapyastu dashamam bhaagam vaaniya pashusasyatah, anistischa bhrutimyasu kaarayetsa maheekshita/ Desham kaalam cha yoteeyaallaabham kuryaaccha yonyataa, tatra syatswaami nishcchhandodhikam deyam kriedhike/ Yo yaavatkurute karma taavattasya tu vetanam, ubhayorabhya saadhyam chetsaadhye kuryaadyathaashrutam/ Araaja daivikam nashtam bhaandam daapyasu vaahakah, prasthaanavighnaikrucchhaiva pradaapyo dwigunaam bhrutim/ Prakraante saptamam bhaagam chaturtham pathi santyajjan, bhrutimardhapathe sarvaam pradaapyastyajakopicha/

Let servants who perform their responsibilities with earestness with or without wages be rewarded with double wages. Such servants who labour on agricultural fields be ever appreciated and protected. In respect of labourers of land lords, merchants, or cowherd masters whose wages be not fixed up properly, the King and his local agents would have to fix up the wages justly, say by one tenth of the profit returns of labor. As per the 'desha-kaala-paristhitis' or of the contemporary situations, the wage fixation be such that even in respect of net losses to the master, the wages be fixed any way, but bonuses be granted while making profits. Individual workers making special contributions too be awarded special returns as a mark of extraordinary efforts. At the same time, those workers who suffer from protracted illnesses absent for unreasonably long period of time be given their wages as fixed already as basic pay but without allowances. On the other hand a worker who would have been proved as a wanton infringer of the infrastructure provided to him in the duties assigned to him be fined and punished as per the laws of the kingdom. Once an agreement be arrived the wage worker might leave the job when the employer's liability to punish by repaying after deducting one seventh of the wage prefixed. Alternatively, as half of the task assigned still would remain then full wages be paid but never to return to duty for work.

Dyutamamaahvaya prakaraam -sranzas 199-203

Glahe shatika vrid dheestu sabhikah panchakam shatam,gruhneeyaad dhurthakitavaadirasmaaditara dvashakam shatam/ Sa samyakpaalito dadyaaraagjne bhaagam yathaakritam, jitamudraahyejjetre dadyaatsatyam vachah kshamee/Praapte nrupatinaa bhaage prasiddhe dhurtamandale,jitam sasabhike sthaane daapayedanyathaa na tu/ Drashtaaro vyavahaaraanyaam saakshinascha ta eva hi,raagjnaa sachihnam nirvaasyaah kuutaakshopadhidevinah/ Dyutamekamukham kaaryam taskarajnaana kaaranaat, esha eva vidhigineyah praanidyute samaahvaye/

As gamblers become rampant into one hundred, the heads of the gambling houses be fined five percent of the proceeds and more than that number by ten percent. The gamblers be too since under the purview and protection of the Kingship be given due share truthfully! The onlookers at the play be also paid a part of the admission fees. This would be for the protection by the kingship of the gambling house, the participants and the visitors too. The honesty of the players -the house keepers- and the visitoras be constantly watched by the employees of the kingship. In the game of gambling, the objects of the gamble might be included goats-sheep-hens -and even popular wrestlers. Thus in such an ideal kingdom, there should be adequate regulation and security under the rule of ideal kingship.

Vaakya Paarushya Prakaranam - stanzas 208-211

Satyaasatyaanyathaastotrairnuunaagendriyaroginam, kshepam karotichechanyah panaanar dha trayodashaan/ Abhigantaasmi bhaanineem maataram vaa taveti ha, shapantam daayadodraajaa panchavimshatikam damam/ Ardhodhameshu dwigunah parastreeshoottameshucha,dandapanayanam kaaryam varnajaatyuttaraadharaih// Praatilomyaapavaadeshu dwigunatrigunaa damaah,varnnaamaan lomyena tasmaadadhardhahaanitah/ Baahugreevaanetrasavikthavinaasho vaachike damah, shatyasthadardhikah paadanaasaa karnakaraadishu/Ashakthasu vadnnedvam dandaneeyah panaandasha, tathaa shaktah pratibhruvam daapyah kshemaaya tasyatu/ Pataneeyakrite kshepe dando madhyamsaahash, upapaatakaryukthe tu daapyah prathama saahasam/ Trividhanrupa devaanaam kshepa uttamasahasah, madhyamo jaatipuugaanaam prathamam graamadeshayoh/

‘Asatyaaropanaas’ or baseless allegations on or by ‘vikalaangaas’ like lame-blind-semi mental persons are punishable. And so should be ‘paradushana’ resorting to ‘ashleela bhashana’ and casual slang words in respect of mothers and sisters by heavy payments. The ‘danda vidhana’ or the punishment pattern in terms of monetary fines be always by varna krama as the dwijas should not resort to such loose language of indecency. In fact the punishment to such use of uncivil or even blatant-harsh language and tone be graded from brahmana-kshatriya-vaishya and the lower caste persons in a descending manner. Raised tone and insinuations be punished with suitable monetary fines while subjecting to physical altercations of beating arms, neck, eyes, back feet,nose, ears, hand and so on be by far the much severer. The monetary valuation of the fines of the punishment be graded in respect of pancha maha patakaas Stree hatya, Bhruna / Shishu hatya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. The worst kind of ‘paradushana’ would involve Veda Vidwan Ninda-Raja/ Deva ‘aakshepa’-Jaati- Samuha aakshepana’ - and Graama-Desha ‘aakshepana’ in the descending order.

Danda Paarushya Prakarana- stanzas 212-229

*Asaakshikahate chihnairyuktibhishaagamena cha, drishtavyo vyavahaarastu kootachihna krito bhayaat/
 Bhasmapangkarajahsparshe dando dashapanah smritah, amedhyapaarshninishthadyutasparshane
 dvigunastatah/ Sameshvevam parastreeshu dwigunastuuttameshucha, heeneshvardhadamo
 mohamadaadibhirdananam/ Vipra peedaakaram cchhedyamangamabrahmanasyatu, udverne prathamam
 dandah samsparshetu tadardhikah/ Udguna hastapaade tu dashavimshatikou damou, parasparam tu
 sarveshaam shastre madhyama saahasah/ Paadakeshaamshukakarollunchaneshu panaandasha, peedaa
 kashaamshukaaveshtapaadaadhyase shatam damah/ Shotritena vinaa dukkham kurvan kaashthaadibhir
 -narah, dwaatrimshatam panaandandyo dwigunam darshanesrujah/ Karapaadadato bhange cchedane
 karnanaasayoh. Madhyo dando vraneedbhdede mritakalpahato tathaa/ Ceshtaabhojanavaagrodhe
 nertaadi pratibhedane kandharaabaahusakthraam cha bhange madhyama saahasah/ Ekam ghnataam
 bahunam cha yathokthaadwiguno damah, kalahaapahritam deyam dandascha dwigunastatah/ Duhkha-
 mutpaadayedyatu sa samutthanaajam vyayam, daapyo dandam cha yo yasminkalahe samudaahrutah/
 Abhighaate tathaa cchhede bhede kundyaavapaatane, panaandaapyah pancha dasa vimshatim tad
 vyayayam tathaa /Duhkhoptyaadi grihe dravyam kshipanpraanaharam tatha, shodashyaadyah
 panaandaapyo dwiteeyo madhyamam damam/ Duhkhecha shonitodpaade shaakaanganacchedane tathaa,
 dandah kshudrapashuunaam tu dvigunaprabhritih kramaat/ Lingasya chhedane mrityou madhyamo
 mulyamevacha, mahaapashuunaameteshu sthaaneshu dwiguno damah/ Parohishaashaakhinaam
 shakaaskandha sarvavidaarane, upajeevyadrumaanaam chavimshater dvigunodamah/
 Chityashmashaanaseemaasu punyasthaane suraalaye, jaatadrumaanaam dviguno damo vrishe cha
 vishrute/ Gulmaguccha kshupalataaprataanoushadhiveerudhaam, purvasmrtaadardhadandah
 staaneshukteshu kartane/*

In case, if a person were to have been killed in secrecy with no witness, once noticed of the tragedy, the clues by collected by the signs of death be registered such as strangulation, physical assault of specified signs of beating, head hitting, burning, drowning, or such indications as noticed on the dead body. Once suspected and confirmed, the perpetrator be punished as per the gradations prescribed; for killings due to body burns and camouflaging by dust be of ten units, and as the extracts from the face of the dead of shleshma, nails, hairs, ears and such 'daaruna hatyas' the punishment be more severe by twenty units. This scale of punishment be applicable to the same varnas. The 'atyachara' on strees or on 'uttama varnas', the gradation of punishment be doubled. On 'heena varnaas', the scale of punishment be halved. Chittavaikalya or Madyapaana punishments are lessened. In case an 'abrahmana' might injure a brahmana, especially by manhandling or by 'shastraprayogas' then the punishment of what is known as 'Prathama Saahasa' or of the minimum grade worthy of 'ardha danda'. For 'Samaana varnas' resorting to 'atyaachara', then the punishment be of Madhyama Saahasa' medium category deserving of a twenty unit of monetary fine. Badly hurting and trampling severe injuries of the victim's feet-head- etc. besides pulling off or tightening the 'deha vastras' deserving of hundred units of monetary fine. Grievous injuries of blood and of burns deserve monetary fines of thirty units and for non stop flows of blood be doubled thereof. Damage to the victim's hands, feet, teeth, ears equivalent to near deathness is stated as of a 'madhyama saahasa' or medium category of punishment. Holding the neck tightly, denying food by force, seeking to strangle, pull off eyelids, severing eye lids, clasp shoulders, hands and waist is also of

madhyama saahasa. Beating back and blue of one person by a group be doubly punished and so would be when one's material snatched off be nonreturned and damaged severely. As the walls of else's house were drilled by another person, or even collapsed then the range of damages be fined in the range of five-ten-twenty units of currency in addition to bearing the expenses of reconstruction. Throwing severe acids on the houses of others or praanahaani vishas and serpents, then that be noted as 'madhyama saahasa' and punishment imposed accordingly. Severing goats, sheep, deer and the like for their horns, skins and so on be fined units of currencies 2-4-6 units. Cutting off the loins of these animals would be a madhyama saahasa, especially of cows, bulls, elephants, horses by paid for double as per the prescribed fines. Damaging public tree trunks, branches, or even uprooting, be too as per appropriate- or prescribed rates of penalties. And so would be damages for Chaityas or public religious places, smashaanaas, seemaas, pavitra sthalas, and public gardens be punished in a graded manner. In respect of all such places, the due punishments be imposed for the spoils of gulmas like malatis, guccas like bent down 'karandas', lataas or creepers of drakshaas, and oushdhis.

Saahasa Prakarana-stanzas 230-237+Saahasra Praasangika Prakarana- Stanzas 238-253

Saamaanyadravyaprasabhaharanaatsaahasam smritam, tanmulyaadviguno dando nihatve tu chaturgunah/ Yah saahasam kaarayati sa daapyo dvigunam damam, yaschaivamukvaaham daataa kaarayesta chaturgunam/ Ardhyakshepaatikramakrudbhaatrubhaaryaaprahaarakah, sandishtasyaapraadaataa cha samudragrihabhedakrit/ Saamantakulikaadeenaamapakaarasya kaarakah, panchaashatpaniko danda eshaamiti vnischayah/ Swacchandavidhavaagaamee vikrushtenabhidhaavakah, akaarane cha vikroshtaa chandaalashchottamaansprushet/ Shudrapravrajitaanaam cha devai pitrye cha bhojakah, ayuktan shapatham kurvannayogyo yogyakarmakrit/ Vrishakshudrapashuunaamcha pumstasya pratighaatakrit, saadhaaranasyaapalaapee daasee garbha vinaashakrit/ Pitruputraswasurbhraatru dampatyaaachaaryashishyakaah, eshaampatitaanyonyatyaagee cha shata dandakabhaak/

Vasaana streenpanaandadyo nejakastu paraamshukam, vikreeyaavakrayaadhaanayaacheteshu panaandasha/ Pitaaputravirodhetu saakshinaam tripamo damah, antare cha tayoryah shyaattaasyaapyashta guno damah/ Tulaashaashanamaanaanaam kutakritnnaanakasya cha, yebhischa vyavahartaa yah sa daapyo damamuttamam/ Akuutam kuutakam bruute kuutam yaschaapyakuutakam, sa naanaka pareekshee tu daapyu uttamasaahasam/ Bhishakmishyaacharandanadstiryakshu prathamam damam, maanushe madhyamam raahapurupeshuuttamam damam/ Abandhyam yascha badhnaati baddhham yassa pramunchati, apraaptyavyavahaaram cha sa daapyo damamuttamam/ Maanena tulayaa vaapi yomshamashtamakam haret, dandam sa daapyo dwishatam vridddhou haanou cha kalpitam/ Bhesajasnehalavanagandhadhaanya gudaadishu, panyeshu prokshipanheenam panaandaapyasu shodasha/ Mriccharmananisuutraayah kaashtavalkalavaasasaam, ajaatou jaatikanane vikreyaashtaguno damah/ Samudraparivartam chasaarabhaanadam cha kritrimam, aadhaanam vikrayam vaapi nayato danda kalpanaa/ Bhinne pane cha panchaashatpane tu shatamuchyate, dwipane dwishato dando muulya vridddhou cha vridddhimaan/ Sambhuya kurvataamardham sambaadham kaarushishilpanaam, ardhasya hlaasam vridddhm vaa jaanato dama uttamah/ Sambhuya vanijaam panyamanardhenoparundhataam, vikreeyataam vaa vihito dandauttamasaahasah/ Raajani sthaapyate yorghah pratyaham tena

*vikrayah,krayo vaa nihstravastasmaadvanijaam laabhakrutsmritah/ Swadeshapanye tu shatam
vanigrihneeta panchakam, dashakam paaradeshye tu yah sadyahkrayavikrayee/ Panyasyopari
samshaapya vyayam panyasamudbhavam, ardhonugrahakrutkaaryam kretuvikreturevacha/*

Adventurous exploitation by force and compulsion is indeed punishable by double the value of the articles as seized and in the even of denial once proved wrong the penalty be doubled. In case the person concerned pressurises the concerned party demandingly and even offering monetary enticements, then the punishable penalty be quadrupled. The Royal Decree emphasizes to impose penalty by way of fifty ‘panaas’ or high value monetary units to the perpetrators who seek to taunt and slander high respect worthy Acharyaas, the Learned and Royalties, or those who would mishandle and assault brothers and women, or carriers of misleading information wantonly, or who seek to force open closed houses or play mischievous and wicked pranks leading to harmful consequences. Hundred ‘panaas’ be imposable in respect of ‘vidhavaa vyabhichaara’- forcible running away on hearing ‘aartanaadaas’ or of shoutings of utter helplessness- or a chandala might closely encounter and touch the dwijas, or if one might feed ‘pitru shraaddha bhojana’ to sanyaasis or low caste persons, or undesirable shoutings of swearing declarations, killing of bulls, calves, goat kids and such for their meat, aborting a servant maid, and seeking to disown parents, sons, sisters, husbands, wives and acharya-shishyas.

A washerman desirous of wearing the clothes of the person asking for washing be fined of three ‘panas’; selling the clothes, or renting them to others would demand a fine of ten ‘panas’. When there might occur ‘pita-putra kalaha’ the saakshi for mediation be fined three ‘panas’ and if the saakshi encouraged the mutual fight be punished with a fine eight ‘panaas’. Cheating of manipulation sensitive balances, or misinterpretations of legalities, or wanton mischief in dealing with the legal coins is considered as an ‘uttaama saahasa’ or premier graded offence. A so called physician trying to resort to wrong treatments to humans or cattle would be of primary category of crime. But such maltreatments of illnesses to elders and even to royalties should be subjected to higher grade offences. Similarly in the case of thefts and robberies and such vyavahaara nimayas, actions seeking to misleading judgments are of the ‘uttama saahasa’ category. Adulterating and contaminating materials like medicines, ghee, salt, paddy, milk and so on be noted as an offence demanding punishment of sixteen ‘panaas’. Similarly, adulteration of leather, precious jewellery, cotton, clothing and metal works be fined eight times more for marketing. Seeking to sell inferior goods as of superior quality by way of ‘hastalaaghava’ or clandestine manipulation would demand punishment by the degrees of manipulation. For instance, one ‘pana’ of price as fifty panaas, two pana value as hundred panas and thus the scale of ‘mulya vridhhi’ there-according. The pricing pattern be fixed by the King as advised by the experts of costing vis a vis the reasonability of the pricing range and one decided be fixed and the range of punishments be fixed while being subject to the cost-profit analysis besides demand-supply conditiosn periodically. Such would be for farmers, jewellers, shilpis and so on while transgressions of the market prices thus fixed be punishable as per the range of offences. Further, the kingship would need to arrange for the fixation of the price levels for domestic supplies and foreign supplies. The price fixation of foreign price range would understandably include the costing of freight - transport and handling charges. Thus the demand and supply factors would naturally be taken into account by the King as per the advice of the team of experts.

*Griheetamulyam yah panyam kreturueva prayacchanti, sodaryam tasya daapyosou diglaabham
vaadigaagate/Vikreetamapi vikreyam purvaketaryagruhnati, haanischetkretudoshena kretureva hi saa
bhavet/ Raajadaivopaghaatena panye doshamupaagate,haanirvikreturevaasou yaachitasyaa -
prayacchatah/ Anyahaste cha vikreeya dushtamvaadustavadyadi,vikreenneete damastatra mulyaatu
dviguno bhavet/ Kshayam vriddhim cha vanijaa panyaanaamavijaanataa, kreetvaa naanushayah kaaryah
kurvamshanbhaagadandabhaak/*

*Samavaayena vanijaam laabhaartha karma kurvataam, laabhaalobhou yathaadravyam yathaavaa
samvidaa kritiou/ Pratishadvimanaadishtam pramaadaadyaccha naashitam, sa tadyadaadvipluvaachha
rakshitaaddashamaamshubhaak/ Arthaprakshepanaadvimsham bhaagam shulkam nrupo haret,
vyaasidhvam raajayogyam cha vikreetam raajagaamitat/ Midhyaavadanapareemaanam shulkasthaanada
-paasaran, daapyashtvashtagunam yascha savyaajakrayavikrayee/ Tarikah sthalajam shulkam
gruhyanindaapyah panaandasha,braahmanapraativeveshyaanaametadevaanimantrane/ Deshaantaragate
prete dravyam daayaadabandhavaah, jnaatayo vaa hareyustadaagataastairvinaa nripah/ Jihvam
tyajeryurnirlaabhamashatonyena kaarayet, anena vidhiraakhyaataritvikkarshakakarminam/*

The sale of a any vastu at the cost of its manufacture, the marketing costs , the interest payable there on and a reasonable profit be worthwhile. But in case the buyer be of overseas and having bought from the local market might sell back to his own country for a net profit that too would be in order. In case the buyer who might like to seek to sell off to another person as the third party declined the offer then the original buyer be compensated for the deal. Yet in case seller suffered a loss due to royal instruction or a natural disaster then the buyer would be responsible. However the buyer tried to hide the sold material then the penalty be twice of the price of the material. Thus the business deals involving the profit and loss variations be not forcibly sought to be demanded lest such deals would attract penalties by the kingship.

In respect of ‘vyavasaaya’ or agricultural investments, the profit and loss accounts would vary what with monsoon, land fertility, farming techniques and such inputs. Now what ever be originally invested is subject to pre-taxation and for reasons of losses the insurance charges be ten percent of the expected returns. Further the prevaluation by the Kingship would require advance taxes too on the standing crops. In case the pretaxation were not observed and paid off , then the punishment would be eight times more! In case boating facilities required for say tarpanaas and shraddha karmas on the other side of the banks, the boatmen would be required to pay boat anchoring charges depending on the time duration which if unrecovered the penalty be ten percent additional. In the event of a vyapaari travelled ‘deshantaraas’ and

might die there, then the expenses normally expected of the relatives for their travel be taxed. If not the expenses for the obsequies be borne by the kingship.

Steya Prakaranam-stanzas 266-282

*Graahakaairguhyate chouro loptrenaatha padenavaa, purva karmaaparaadhee cha tathaa
chaashuddvaasakah/ Anyepi shankayaa graahyaa jaatinaamaadinihnavaiah, dyuta streepaanasaktaascha
shushkabhinnamukhaswaraah/ Para dravyagrihaanaam cha prucchhikaa goodhachaarinah, niraayaa
vyayavantaschs vinashtadravyavikrahaah/Griheetah shankhyayaa chouryanaatmaanam chedvishodhayet,
daapaitvaa hrutam dravyam chouradandena dandayet/ Chouram praaapyaapahritam ghaataye vividhair
vadhaih, sachihnam braahmanam kjritvaa swaraashtradvipravasyet/ Ghaatitepahvate dosho graama
bhartruranirgate, viveetabhartrustu pathi chourodvarturaveetake/ Svaseemna dadyaadraamastu padam
vaa yatra gacchhati, panchagraamee bahih koshaaddshagraamyathavaa punah/ Bandigraahaamstathaa
vaajikunjaranaam cha haarinah, prasadhyaghaatinamchaiva shulaanaaropayennaraan/ Utkshepaka
grandhibhedou karasandashaheenakou, kaaryo dwiteeyaaparaadhe karapaadouka heenakou/ Kshuydra
madhya mahaadravya harane saarato damah, deshakaalavayah shakti sanchintyam danda karmani/
Bhaktaavakaashagnudakamantropakaranavyayaan, datvaa chourasya vaa hanturjaanato dama uttamah/
Shastraavapaate garbhasya paatane chottamo damah, uttamovaadhamo vaapi purushastreepramaapane/
Vipradrishtaam striyam chaiva purushagheemagarbhineem, setubhedakareem chapsu shilaam badhvaa
praceshayet/ Vishaagnidaam pati guru nijaapatyapranaapaneem, vikarnkaranaasoushteem kritvaa
gobhih pramaapayet/ Avigjnaanahatasyaashu kalaham suta baandhavaah, prashtavyaa yoshitascsyaa
para pumsirataah prithak/ Streedravayavritti kaamo vaa kena vaayam gatah saha, mrityudeshasamaa -
sannam prucchedwaapi janamshanaih/ Kshetraveshmavanagraama viveetakhalaadaahakaah,
raajapannyabhigaamee cha dagdhavyaastu kataagninaa/*

Officials appointed by Kingship would have several ways and means of seizing robbers or even minor thefts by grasping such as the robbed material, or raiding their known places or by the evidences of their footprints, or of their suspicious movements. In case the doubts and reservations were to be proved right then appropriate punishments are imposed ranging from fines to death sentences depending on the range of minor-medium-severe imprisonments to corporal punishments. If a brahmana were to be a thief, then he should be thrown out of the kingdom after imprinting a dog's feet on the face. In case there were to be a killing or robbery reported, the grama paalaka should be kicked out of the village concerned and once so declaring publicly the offender be kicked out by village after village till 'desha bahishkarana' and the responsibilities thereabout should be the concerned village heads. The process of 'grama bahishkarana danda' with the dog feet mudra on the forehead. In case the thief were still to resort to robberies in the interrugnum areas from village to village, then ten village heads together should resort to such physical violence so as to turn the congenital offender as should be 'anga heena' as a totallly immobile verging to living death. Further more, those who seek to relieve an prisoner from imprisonment be heightened to a 'shuuli' or a sharp weapon head and keep him hanging facing gradual death. Those thieves engaged in

valuable ‘vastraabharanaas’ repeatedly then as a ‘prathamaaparaatha’ by slicing off their hand/ feet fingers, and for the ‘dwiteeyaaparaadhaas’ cutting off their hands or feet. The range of petty-medium or significant ‘aparaadhaas’- keeping although the ‘desha kaala shakti avasthas’ besides the range of offences- then the punishments be accorded suitably. The person who would already have the knowledge of the offender’s ‘nivaasa shtaana’- bhojana-water resource-hatya saadhana or the methodology adopted of robberies and his ‘maarga-vyavastha’ would deserve ‘uttama saahasa danda’. Further a person who should seek to ‘garbha paata’ of a stree by way of ‘shastra paata’, too would be subjected to ‘uttama saahasa danda’. In fact, when a male would try to hit or even kill any female irrespective of her misdemeanor or offence be subjected to ‘prathama-dwiteeya- triteeya vidha aparaadhas’. A stree on account of ‘swayam garbha paata karana dushtatva’ or being hatred worthy as responsible for her own abortion or worse still would resort to ‘purusha hatya’ be tied up with a boulder and thrown into deep waters. In case a female who would resort to poison or throw off into flames of her husband or seek to kill her progeny or a guru be punished by slicing off her ears, nose, lips and throat be crushed by a vrishabha forcefully. Once there be a killing performed heinously reported, the local royal authorities must make all out efforts especially by the victims sons and family members as to who created quarrels; likewise the information be tried to extract from the vyabhichaari strees of the victim if any. Intensive and extensive queries be made by the secret agents of the King about the intentions and the causation of the death of the victim as to what were the root causes of the killing such as property, money, or ‘stree vishaya’; more so through the place of killing be minutely searched and examined for possible lead pieces of information. In the extreme cases of burning and destroying standing crops, public and market places and equally resorting the ‘rajapatni vyabhichaara’ are ever considered as worst possible misdeeds worthy of severing the body parts and throwing into standing flames.

Stree sangrahana/ Prakeernaka Prakaranas- stanzas 283-294 / 295-307 respectively

Pumaansagrahane graahyah keshaakeshi parastiyaa, sadyovaa kaamjaihchihnaih pratipattou dvayostatha/ Neeveestanapraavaranasakthikeshaavamarshanam, adeshakaalasambhaasham sahaikaasanamevacha/ Stree nishedhe shatamdadyaadvishtam tu damam pumaa,pratishedhe tayordando yathaa sangrahanethathaa/ Sajaatavrittamo danda aanulomyr tu madhyamah, pratilomye vadhah pumso naaryaah karnaadikartanam/ Alankritaam harankanyamuttamam hyaanyataadhamam, dandam dadyaatsavarnaasu praatilomye vadhah smritah/ Svakaamaasvanulomaasu na doshastvanya - thaam damah, dushanetu karacchheduttamaayaam vadhatathaa/ Shatam streedushane dadyaadvai tu midhyaabhishamsane, pashuungachhanshatam daapyo heenaam streem gaam cha madhyamah/ Avarudvaasu daasheeshu bhujishyaasu tathivacha, gamyysvapi pumaandaapyah panchaashatpanikam damam/ Prahasy dasyabhogame dando dashmanah smritah, bahuunaam yadyakaamasou chaturvimshatikah prithak/ Griheetavetanaa veshyaa nechhantee dvigunam vahet, agruheete samam daapyah pumaanpyevamevsa hi/

Voonamvaabhyadikam daapi likhedyaa rahashaashanam, paaradaarikachourah vaa munchato danda uttamah/ Abhakshyna dwijam duushyo dandy utaamasaahasam, madhyamam kshatriyam vaishyam prathamamshudramardhikam/ Kuutaswarna vyavahaaree vimaamsasya cha vikrayee, trainga heenastu katrtavyo dapyashchottamasahasam/ Chatuspaadakrito dosho naapeheeti prajalpatah, kaashtha loshtheshupaashaana baahuyugyakritastathaa/ Cchinnanasyena yaanena tathaabhagnayugaadvaa, panchaaschivaapasarataa himsane swamyadoshabhaak/ Shaktyopyamokshayanswaamee damshtinaam shrunginaam tathaa/ Jaaram choureyabhivadandaapyah pancha shatam damam, upajeevya dhanam munchastadevaashthaguneekritam/ Raagjnonishthapravaktaaram tasyaivaakrosha kaarinam tanmantrasya cha bhettaaram cchitvaa jihvaam pravaasayet/ Mritaangalagnavikreturgurostangyitus-tathaa, raajayaanaasanaarordanda uttama saahasah/ Dwinerabhedino raajadvishtaadeshakritastathaa, vipratvena cha shudrasya jaavitoshatashato damah/ Durdrishthamstu punar drishtaa vyavahaaraa - nripenatu, abhyaah sajaayino dandyaa vivvdadwigunam damam/ Yo manyataajitosmeeti nyaayenaapi paraajitah, tamaayaantam punarjitvaa daapayedvigunam damam/ Raagjnaanyaayena yo dando griheeto varnaaya tam, nivedya dadyaadviprebhyah swayam trinshiudguneekritam/

One could easily note and seize a vyabhicharini as a male holding her hairs caressingly, mutual nail cuttings and so on being the preliminary beginnings of 'kaama kreedas'. Touching and rubbing her breasts, thighs and so on, getting seated with whispers are sure indications that the couple should be confiscated. Display of intimate signs as above to one's own male relatives would call for a fine of hundred 'panaas', while such acts with 'para purushas' would demand for a fine of two hundred panaas of punishment. Actual act of 'samgrahana' be decided as per chaturvarnaas. Sajaateeya vyabhichara would be called 'uttama saahasa danda' as the fine be hundred 'panaas', while paravarna sangrahana demands two hundred panaas of punishment; 'varnaanusara dandana' was thus prescribed by the kingship. Similarly as 'vivaahaalankrita kanyaapaharana' demands the lower kind of punishment or of 'uttama saahasa'. As per the chaturvarna vyavastha, the seniority be maintained as low class 'apaharanas' from the top class kanyas would demand death to that of the lowest. However, the kanya be infatuated with a low class male, then the punishment by the minimum of 'uttama saahsa'. If kanyas involved be of venereal, tuberculosis and such diseases then the punishment fine be of hundred panaas. Pashu maithuna-heena varga maithuna by of 'madhyama saahasa' or of medium dereliction. Daasi-mithuna and balapurvaka sambhoga would attract 24 panaas of danda for each time. Chandaali sambhoga is stated as the concerned chandaala's vadha nirnaya.

[Vishleshana on the character less vyabhicharinies from Vyasa Smtiti]

Vyabhichaarena dushtaanaam pateenaam darshanaadrite, dhikkritaayaamavaachyaayaanmantra vaasayet patih/ Punastaamaartavastaanaam purvavad vyavahaarayet, dhurtaancha dharmakaama - ghneema putraam deergha roagineem/ Sudushtaam vyasanaasaktaamahitaamadhivaasayet, adhivinnaamapi vibhuh streenaantu samataamiyaat/Vivarnaam deenavadanaa deha samskaara varjitaa, pativrataa niraahaaraa shoshate proshite patou/ Mritam bhaktaarimaadaaya brahmanee vahni - maavishet, jeenantee chaityakta keshaa tapasaa shodhayedvipuh/ Sarvaavastaasu naareenaam na yuktam

syadarakshanaam, tadevaanukramaat kaaryam pitru bhatru sutaabhidi/ Jaataah surakshitaayaa ye putra poutra prapoutrakaah, ye yajanti putruun yagnai mokshapraaptimahoryaih/ Mritaam taamagni - hotrena daahayedvidhipurvakam, daahayedavilambena bharyaanchaatra vrajet saa/

Shame indeed on such maha paapinis darkened of the whole generation as disowned by the vamsha and existing aloof. Repetitive punah rajasvala vyavahaaras would terminate the vamsha nishkramana and tend to disqualify for dharmaathas, yajna karyas, suputra yoga, longevity and so on. Eventually repetitive remarriages too would perpetuate disasters. Further the sanctity of the Institution of Vivaahaas would soon fade out and so do the concepts of grihini- pativrata-samskaaraas- sukha santoshas -vamsha vriddhi geting sustained ever. A so called 'brahmani' would then carry the series of husbands to agni and attain widowhood or 'punah mangalya' yet again! In the thrividha streetva of shaishava-youvana-vardhakya, the evel lasting axim of the responsibilities of a female as of father before wedding, husband in the youth and a son in varthakya gets negated! Thus Srishti would get jeopardised with the collapse of the Institution of Sacred Union of Streetva-Purushatva and of Wife and Husband, and the vital link of Pancha Bhutas of the Universe of 'Prithivi - Aapas- Tejas- Vaayu and Aakaasha' rolled by Paramaatma and Parama Shakti.]

Yaagjnyavalkya Smriti continued

In case the insructions of a king be minimised or exaggerated by the local officials in the context of 'para stree gamana' and thefts, the latter be punished by the 'uttama saahasa danda'. In the case of abhakshya padaardha, brahmanas would be subjected to uttama saahasa danda, kshatriyas madhyam saahasa dana, vaishyas the prathama aahasa danda and the lower caste the 'adhama saahasa danda'. Duplicate quality dealers of gold jewellery, eaters of dog meat and sellers of nose-ears-hands deserve uttama danda. As a 'pashu swami' or the owner might be justified in shouting at the passers by to give way as the cattle carry heavy weight carrying bricks, iron bars, dhanya and so on but in case the passers are not rescued by their being trampled and bodily hurt by the cattle then that should be an offecene of the cart driver, justifying 'prathama saahasa danda' and worse further the person since hurt might rebuke then too the cart driver for the nonchalant shouting among the passers by further as the amount of the traffic offence be doubled. Furthermore, huge elephant or cattle riders who nodout care for the safety of the passes by but instead shout offensively on the passers by on the high roads and such offenders do very well deserve 'pradhama saahasa danda'. Such cart drivers who seek to bodily hurt the passers by be doubled of their punishment by the royal authorities. On the roads and lanes some passers by suddenly shout saying ' thief theif' either for fun or wantonly mislead attention to another lane where actually thefts were planned; such shouters be captured and fined but continued yellings should attract doubling the fines. If a 'vyabhichaarini

might take her fees in advance and ran away, then the customer could claim eight times of advance paid to her from the authorities present. As any citizen kept on criticising the King and his activities while praising a neighbouring king, the punishment due would be to slice off the offender and banish from the

kingdom. Those wretched persons who seek to sell the clothings and personal items be awarded ‘uttama saahasa’; the same kind of treatment be accorded to those who attack mother-father-acharyas as also to those who surreptitiously occupy the King’s throne or ride his chariot or elephant or horse. To such offenders who might seek to pull out another’s eyes forcibly, or practise anti kingship activities clandestinely, or those low class varna persons practise brahmana vidhis of agnikaryaas etc be punished to pay eight hundred ‘panaas’. In case misleading judgments were alleged to have been made by senior officials and appeals made to the King but the original judgments be vindicated, then the ‘danda dhana’ or the original penanty for the misdeed be doubled up. At the same time when the king himself realised that the declared judgment of his own was imperfect either having been misled by the ‘vagvivaadaas’ or otherwise, then whatever penalty money as involved be trebled up to propitiate Varuna Deva and accord ‘brahmana daanaas’ to as much or more value.

Swastiprajabhyah pariaalayantaam nyayena maargena mahim maheshaah, gobrahmanebhyah shubhmastu nityam likaasamastaassukhine bhavantu/

Annexure on Ideal Womanhood

Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmata patni/ An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself!

Chaturvidha Veda Mahilas / Vedic Seeker Strees of fame: Ghosha, Lopamudra, Maitreyi, Gargi: Ghosha was the grand daughter of Dirgha Tama and Devi Pakshivat, both being the worshippers of Ashvini Devatas or the Celestial Physicians; Ghosha who remained a spinster as he had leprosy too worshipped the twin Ashwinis and authored Hymns of Praise with the desire of curing her disease and bestowing conjugal happiness and excelled herself as a Great Seeker; Lopamudra was the wife of Agastya Muni who originally created her by his Mantra Siddhi and gave away as the daughter of the King of Vidarbha; she attained extraordinary knowledge of Rig Veda and entered into enquiries with the Muni and finally the latter was so impressed and accepted as his life partner with the distinction of scripting Hymns that defined the rights and duties of men and women as equal partners of family life; Maitreyi was the wife of Yagnyavalkya who also had another wife named Katyayani a pious woman but Maitreyi had the unique distinction of Rig Veda dedicating some ten stanzas accredited to her fund of knowledge and acquired the epithet of being a Brahma Vaadini which enhanced the husband's erudition; once when Yagnyavalkya decided to renounce his Ashram into Sanyasa, Katyayani opted for wealth but Maitreyi opted for wealth and Immortality and the latter secured the same; Gargi had the distinction of dominating a Vidvat Sabha at a Brahma Yagnya performed by Videha the Formless King Janaka the Rajarshi and embarrassed Yagnyavalkya Muni with confusing queries about Amda and Paramatma such as: '*where is the layer above the Sky and below the Earth stated in Scriptures as the symbol of the Past- Present and Future situated?*'

Sapta Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Pativrata refers to Ahalya though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama's Shaap Rama purified her too for her dereliction due to her ignorance; Draupadi though she married Pancha Pandavas since all the Pandavas were of the Amsha of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra's) own and Ashwini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra's better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana; Devi Sita despite Ravana's pressure tactics had only Rama always; Devi Tara the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali's death as approved by Rama himself and Mandodari of course was a fixation on Ravana'sura despite his infatuation with Sita; Anasuya the wife of Atri and the illustrious Kardama Prajapati; Sumati who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.

Sati Savitri an outstanding Pativrata who defied Yama Dharma Raja into conviction! Matsya Purana describes yet another Pativrata! In the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily 'havan'/ oblation to Agni with white 'Tilas' (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both indeed were terribly worried about Narada's prophesy but she was married in due course to the son of King Jhumnatsen called Satyavan who was a charismatic prince. But unfortunately the King lost his kingdom as also the eye sight of his and of the wife. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law. At the sametime, she served her husband so much that Narada's prophesy was always ringing in her ears constantly and never allowed the husband even for a while. She also worshipped her Guru and followed each and every advice of his as a word of law. Thus she was worshipping her husband, her parents-in-law and her Guru as much as never in history had performed in the past. As the specific Chaturthi that Narada warned about her husband's death within a year, she took permission of her blind parents-in-law and her Guru and entered a jungle along with Satyavan and decided to keep her husband the happiest man and spent every moment with him by showing and sharing with him the most memorable beauties of Nature, the waterfalls, the cool waters, the fragrant and colourful flowers and so on. She described that couples of hares, crows, lions, monkeys, and deers were all in a state of maddening infatuation and such wonderful experiences tended to extend lives forever! Meanwhile, Satyavan felt like cutting wood from some dry trees but Savitri cautioned that he should not be away from her. In great fun, he said that he would never ever dare to be away from her. Suddenly, Satyavan felt excruciating pain in his head and fell flat. Even while realising as to what was happening, she sensed that some thumb-long figures tied to Satyavan's soul and were ready to draw it towards the Southern direction and visioned that Yama Dharma Raja himself was present there. She screamed with astonishment and closely following Yamaraja sobbed away and said: Sacred Scriptures assured that sincere devotion to mother provided this loka, devotion to father would secure Swarga and devotion to Guru would fetch Brahma loka but of what avail was her sincerity if Scriptures made false promises? Dharma Raja replied: Do not interfere with my duty; indeed the Scriptures were right, the dead soul was a virtuous person and that she too was a real Pativrata, but there was a fixed procedure of terminating a human being as per one's life span which was pre-determined and judgment was given as per norms. Savitri counter argued that for a woman, husband was a Deity and the provider of safety; a father, brother or a son were no doubt the safeguarders but the husband was above all and if he were to be forcibly taken away then she had no other alternative but to immolate her life. Dharma Raja was indeed taken back at her firmness and smilingly said that such an incidence as this was rare and that he would be pleased to bestow *any boon* excepting her husband's life. As Savitri took up the opportunity, she requested him to restore the eyesight as also the Kingdom to her in-laws and Dharma Raja readily granted these boons and asked her to go back so that he could perform his duty. He also asked her not to follow further and tire out herself without any aim or useful purpose. Devi Savitri replied that she would never feel tired following great celebrities of the stature of Dharma Raja, even if they were annoyed because only such emblems of Dharma could sift persons of genuineness or other-wise; it was

stated in the Scriptures that one should never be afraid of even Agni, poison, and snakes compared to evil persons where as ‘Satpurushas’ had an inner conscience and even if they were apparently rude and hurtlingly outspoken, their basic quality would be outstanding and subject to change of stance since such ‘Mahatmas’ test the authenticity of other persons being faced. Even normal and impartial Kings and Administrators would tend to examine the realities of those who make requests and a Deity par excellence like Dharma Raja would like to make sure whether her supplications were pure and straight from the heart or not. That was the reason why Savitri felt untired of following Dharma Raja! Apparently, Dharma Raja was pleased with the logic of Savitri and replied that without insisting on the life of Satyavaan, she might ask for another boon. She grabbed the opportunity and requested that her parents were not blessed with a son; despite performing countless Sacred deeds and their daily homas in favour of Gayatri / Savitri they succeeded on giving birth to a daughter but not a ‘Vamsoddhaaraka’. Dharma Raja conceded the *second boon* too and firmly admonished Savitri to pester further but should return home at once to organise the obsequies of her departed husband. Having secured the second boon from Dharmaraja, Savitri still followed the former and stated that any human being would like to fulfil three essential steps of Dharma, Artha and Kama as the corner-stones of an ideal life. She affirmed: Deva! Any Enlightened person seeks to earn Dharma since that secures the best of gains; the objective of life is to fulfil the means of Dharma viz. Artha and Kaama; conversely, wealth and fulfilment of desires alone without Dharma would be wasting one’s life. Dharma would certainly fulfil the means to achieve it and could at the same time lead to Salvation too. In the final analysis, a dying person leaves every thing behind except Dharma and a person born does not bring any possessions nor takes anything at death). Dharma Raja was pleased with what Savitri said and asked her a *third boon* to that outstanding Pativrata who had been fighting for her husband’s life. In turn, Savitri asked the boon: Deva! I request you to give me the boon of securing hundred sons of my own, since without obtaining sons, there would be no ‘Sadgati’ to her and husband as parents). Yama Raja then granted this boon also and Savitri commended Dharma as follows: Dharamaadharma Vidhaataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each Kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every ‘charaachara’ or mobile and immobile being, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaiwasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Sara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan’s life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires).

Pancha Kanyas or maidens: Mythologically stated there are Pancha Kanyas whose worship assures the washing of sins; these were Mandodari, Ahalya, Draupadi, Kunti and Tara; these illustrious women represented Pancha Bhutas; during Devi Durga Nava Raatri Pujas Kanya worship of girls before the state of puberty is still observed each day as representing Durga Devi herself ; Kumaris from the age of one year to Sixteen are known as Sandhya, Saraswati, Tridha, Kalika, Shubhaga, Uma, Malini, Kubjika, Kaala Sandarbha, Aparajita, Rudrani, Bhairavi, Maha Lakshmi, Peetha Nayaki, Kshetrajna and Ambika];

Classification of Strees: Padmini, Chatrini, Shankhini and Hastini are four kinds of women. Padmini, or Lotus-woman has a pleasing face as the full moon; her body with soft flesh, head like mustard-flower; her skin is tender and fair as the yellow lotus, never dark-coloured, though resembling, in the effervescence and purple light of her youth, the cloud about to burst. Her eyes are bright and beautiful as the orbs of the fawn, well-cut, and with reddish corners. Her bosom is hard, full and high; her neck is goodly shaped as the conch-shell, so delicate that the saliva can be seen through it; her nose is straight and lovely, and three folds of wrinkles cross her middle, about the umbilical region. Her Yoni resembles the open lotus-bud, and her Love-seed (Kama-salila, the water of life) is perfumed like the lily which has newly burst. She walks with swanlike gait, and her voice is low and musical as the note of the Kokila-bird; she delights in white raiment, in fine jewels, and in rich dresses. She eats little, sleeps lightly and, being as respectable and religious, she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini, or Lotus-woman. Chitrini or Art-woman is of the middle size, neither short nor tall, with bee-black hair, thin, round, shell-like neck; tender body; waist lean-girthed as the lion's; hard, full breasts; well-turned thighs and heavily made hips. The hair is thin about the Yoni, being soft, raised and round. The Kama-salila (love seed) is hot, and has the perfume of honey, producing from its abundance a sound during the venereal rite. Her eyes roll, and her walk is coquettish, like the swing of an elephant, whilst her voice is that of the peacock. She is fond of pleasure and variety; she delights in singing and in every kind of accomplishment, especially the arts manual; her carnal desires, are not strong, and she loves her "pets", parrots, Mainas and other birds. Such is the Chitrini, or Art-woman. The Shankini or Conch-woman, is of bilious temperment, her skin being always hot and tawny, or dark yellow-brown; her body is large, or waist thick, and her breasts small; her head, hands, and feet are thin and long, and she looks out of the corners of her eyes. Her Yoni is ever moist with Kama-salila, which is distinctly salt, and the cleft is covered with thick hair. Her voice is hoarse and harsh, of the bass or contralto type; her gait is precipitate; she eats with moderation and she delights in clothes, flowers and ornaments of red colour. She is subject to fits of amorous passion, which make her head hot and her brain confused, and at the moment of enjoyment, she thrusts her nails into her husband's flesh. She is of choleric constitution, hard-hearted, insolent and vicious; irascible, rude and ever addicted to finding fault. Such is the Shankini, or Conch-woman. The Hastini is short of stature; she has a stout, coarse body, and her skin, if fair, is of a dead white; her hair is tawny, her lips are large; her voice is harsh, choked, and throaty and her neck is bent. Her gait is slow, and she walks in a slouching manner; often the toes of one foot are crooked. Her Kama-salila has the savour of the juice which flows in the spring from the elephant's temples. She is tardy in the Art of Love, and can be satisfied only by prolonged congress, in fact, the longer the better, but it will never suffice her. She is gluttonous, shameless, and irascible. Such is the Hastini, or elephant-woman.

Nava Rasaas of a woman:

‘All the emotional states or Rasas are revealed through the eyes of a woman. The eyes reflect all the feelings and urges, as no emotion or feelings can be shown by ears. The lips quivering in a particular manner may show anger or sorrow. When you laugh there is a particular kind of lip and facial movement. When you draw breath noisily, it means you are sorrowful as you are sobbing. Love or desire, sorrow or anger, valour or disgust, envy or fear and shanta or tranquility are all reflected by the eyes as a mirror of mind. Similarly other Rasas too. When do they fill with shringara rasa, the sentiment of love or the erotic mood. close to you with your lucid and provocative eyes and shapely ears while Kaamadeva is utilising his famed ‘pancha baanaas’ to enhance the spell on Him. The flowers on his arrows are: Aravinda(White Lotus), Ashoka, Chuta (Mango Flower), Navamalika(Jasmine) and Nilotpala(Blue Lotus) representing the pancha vikaaras of ‘Unmada, Tapanas, Shoshana, Stambhana and Sammohana’! Quite opposite of shringara is ‘bhibhatsa’ or disgust as She sees impurities and undesirable qualities all around. ‘Roudra’ rasa is the result of anger when a woman finds another as ‘sa kalatri’ or another wife; indeed this is a typical feminine reaction of jealousy! ‘Adbhuta Rasa’ arises due to any male or even a co female’s bravery, fame, and destruction of evil energies in terms of cruelty and viciousness. Then comes ‘bhayanaka rasa’ or of fearfulness leading to terror. Then follows Veeraasa as the representation of valour while devastating enemy persons or situations. Her red colour itself creates valour, the Veera Rasa. Then the ‘Haasya’ or mirthfulness is apparent as she speaks to her companions and her speech / commentary is mingled with laughter and mischievous looks. So far seven Rasas have been covered viz. love- disgust-wrathfulness, wonder, terror valour and mirth. Then the ‘shoka rasa’ which emanates from ridiculing by others, helplessness, and at tragedies. This is a very powerful tool in a woman’s armour. ‘Karuna svabhava’ arises out of sympathy / compassion. Finally the ‘Shanta Rasa’ or the Tranquility is admittedly which is a great experience; it is a quiet and serene state, a state of equanimity in which all emotions are submerged: the one who experiences it, the experience itself speaks of profundity!

Manu Smriti is quoted about ‘Vivahas’ or weddings: It is highly commended that the wedlock be selected from the same ‘Varnaas’ of Brahmana-Kshatriya-Vaishyas or of the service class. One should never be lured into wedding merely out of considerations of property and wealth of cows, goats, horses and grains. The wedlocks should never be solemnised into families devoid of Jaatakarmaadi dharmas, dominated by women alone, with scant respect for Vedic Karyas, with thick body hairs, high pitch tone, hereditary and chronic diseases like leprosy, epilepsy, of reddish hair, with abnormalities of body parts or a weakling. The brides be avoided with names of nakshatras, trees, rivers, mountains, birds, serpents, and with fearful nature. The bride be of beautiful and attractive features, pleasing name and demeanor, slim, wellset teeth and conduct. A wise person should avoid a tie-up into an alliance with either no brother, or a father unknown due to reasons of caste difference or remarriage. In the event 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: 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 begot 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: Bhrigu 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, the eight types of weddings: these are: Braahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of 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 Vivaha. As those parents who are habitual in performing Jyotishtomaadi yagnjnas offering gifts to ‘Ritvijas’ conducting the Sacrifices and seeking to offer their daughters to equally competent vidyarthi is designated as Deva Vivaha. Arsha Vivaha is that which involves gifting a cow and an ox or a double of these to the bridegroom and his parents is termed Arsha Vivah. Prajapatya Vivaha denotes declaring the couple with blessings and mutual gifting to both sides as the Vivah is performed as per Vedic rites is the normally followed customary wedding. Asura Vivaha is defined as follows: The customary weddings involve that the parents of the bride offer her based on the dowry and gifts as per the bargaining capacity mutually. Gandhava Vivaha is essentially a mutual consent based on love and affection in which the interference of parents is almost nil. Rakshasa Vivaha invariably ends up with violence and the victorious kidnap the maidens in imprisonment, seduce them and force them to marry. But the worst of all among the afore described weddings is the ‘paishaachika vivaha’ as the bride in sleep or fright or intoxication, mental disorder, is sinned into submission and rape.

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. 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; 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 in which womanhood is harassed shall soon get collapsed, as a definite writing on a wall rather magically. Indeed in a family where husbands *seek* to always please their wives besides other womenfolk in the family units with holiday trips, gifts, food and such other niceties there would be lasting peace and fulfillment. In case the housewife is not attractive enough with bodily brightness and smartness, her indispensability in a family be proven many other ways and means too for sure and furtherance of progeny gets assured. In such weddings which are mismatched, the tendency to neglect to dharmic values especially in dissimilar backgrounds of families and varnas would usher in disequilibrium sooner or later, more so when the established regulations as in respect of a higher caste like of Brahmanas in which Veda Pathana, performance of sacred rites, vratas, fastings, and so on take a back seat. In the mismatched weddings, the socio-economic practices gradually tend to change such as handicrafts, trading, farming, service to royalties, chariot manning and so on while the mastery of scriptures, acquisition of knowledge, Sacrifices and such other pursuits are eroded and ended for ever. Such families replete with Vedic Knowledge- even being a few and select and even with meagre earnings for livelihood- are blessed indeed with glory and most worthwhile.

Stree Dharmas: 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.) Manusmriti also explains further: As women have no yagnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home. Vyasa Maharshi gave the instructions as follows: Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would avoid widow hood for seven births ahead! Devatas would be delighted to visit the houses

where the home fronts are decorated with ‘manadalaakaara’ or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: Husbands who discard wives of good character and discipline would be cursed with widowship and womanhood for the subsequent seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhva shurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhatru priya hite rataah/* (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!) Smriti Ratna cautions : Garbhini 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) Yagnyavalkya stresses :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 yatra, 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: As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoy 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. Dharmas of Widows: But widows ought to shave the head as per ancient ‘aachara’. 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 Kamya Vrata or Nishkama Karma performed with commitment shall indeed be reciprocated proportionately while of course kamya vratas lead to desired results while nishkama vratas add to the accounts of Punya!

Ashtavidha Maithuna : 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!

Conclusion about the Complementary Inevitability of Man and Woman

Shivah shakthya yukto yadi bhavati shaktah prabhavitum, Na chedevam devo na khalu kushalah spanditumapi; Atas tvam araadhyam Hari-Hara-Virinchadibhirapi, Pranantum stotum vaa katham akrita-punyah prabhavati/ [Opening Stanza of Soundarya Lahari]

Parama Shiva along with Your invigoration and boost assumes the never terminating cyclical process in the Universe viz. Srishti-Sthiti- Samhara or the Creation-Preservation- and Annihilation of the Universe. Parameshwara is of ‘**sthaanu swarupa**’ devoid of movement or activity but once complemented by Your Shakti gets **energised** to invincibility and supremacy as manifested in the distinct Tri Murti Swarupas of Brahma-Hari-Haras. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Kanchi Mahaswami states while annotating Soundarya Lahari: ‘ Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, are inseparably united. In terms of science, Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti inseparably united but are basically the same as confirmed by atomic science according to which matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aarohana and avarohana’ manner being Praana the Life Energy! There is the authority of Kathopanishad to show that the dualistic cosmos is caused by the ‘spandana’ or the inner vibration of the non dualistic Brahman. All this universe is caused by the life force called praana and vibrates. Ejanam means ‘kampana’ or vibration or praana that causes vibration is not merely breath but Brahman itself! Shiva is indeed the Parabrahmam without any attributes and is still in His non dualistic state. And he can stir and make Trimurtis perform their dualistic cosmic functions only if She the Maha Shakti activates the sthaanu swarupa of His. Amba activated Shiva, the quiescent Reality, that does not stir otherwise. Shiva’s self surrender to Amba is evident.

Thus the very first stanza of Soundarya Lahari states :

‘*Shiva Shaaktaika yukto*’: Shiva is for auspiciousness yet unable to stir even a second without Shakti- hence ‘Shaaktaika yukto’ as the divine pair. Dharma Shastras proclaim : ‘ If a woman is married to a stone, then she must respect that stone as her husband. Thus Shiva first and foremost and then Shakti; Thus Shakti is joined to Shiva. Yet, Shiva becomes capable of performing his cosmic function only when He is united with Shakti, otherwise He would not even stir a bit! ‘spanditumapi’/ ‘na khalu’ is it not so!

Thus indeed is the ‘avinaabhava sambandha’ of Man and Woman!

