

## **ESSENCE OF YAGJNYAVALKYA SMRITI**

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**Other Scripts by the same Author:**

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

**Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.**

**Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas**

**Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima**

**Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda- Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad**

**Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti**

**Essence of Brahma Sutras- Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities**

**Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra**

**Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogyata Lakshmi**

**Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas**

**Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri**

**Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita**

**Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- \*Quitessecence of Valmiki Ramayana; \* Essence of Veda Vyasa Smriti- \*Essence of Yagjnyavalkya Smriti**

**Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references except those marked as of \*.**

## 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-steya-Stree sangraha- Prakeerna. 3) Prayaschittadhyaya : prakaranas comprising Ashoucha-Aapadharma-Vaanaprasta dharma-Yati dharma-prayaschitta- and prakeernaka praayaschittha. The present Script seeks to cover the Aachaara 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, steaya, 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.

VDN Rao and family

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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, Yagnyavalkya, 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 Vajasaneya Yajurveda, because it was evolved in great rapidity by Surya in the form of a horse through his manes. Yajnavalkya divided the Vajasaneya 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 Brahmatva 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 decieve 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 Brahmatva! 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 UltimateTruth far beyond and indeed far within the Antaraatma 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 ‘Panche- 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 interesting vide II.iv.1-15 detailing material resources vis-vis Brahman and Unity of Individual Selves with the Supreme: Maharshi Yagjnyavalkya confided in Devi Maitereyi 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 vijnaneeyaaditi' 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. Yagjnvalkya 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?' Yagjnyavalkya 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 surfiert 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 other words, 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-nishtha, Janaka performed a huge Dakshina to which all the Rishis 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 Yagjnyavalkya 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’ !

## 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.

*Puraananyaya meemaamsaa dharmashastraangamishritaah, Vedaah sthaanaani vidyaanaam dharmasyas cha chaturdasha/* Puraanaas ( like Brahma-Brahma Vaivarta-Brahmaanaads)- Nyaaya Shastraas 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 yagjnyavakya ushaanaangeera, Yama aapastamba samvartaah kaatyaayana brihaspatee/ Paraashara vyaasa shankha likhita daksha goutamou shaataatapo vaasishthascha dharma shastra prayojakaah/* These precepts of dharma shastra were set up by Manu Deva, Vishnu Maharshi, Haareeta, Yaagjnyavalkya, Ushaana or Shukra, Angeera, Yama, Aapastamba, Samvarta, Kaatyaayana, 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 dharma moolamidam 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 dharmas 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 Brahmacharyaa 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 Vakyaas 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, Pratyaharo 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). 'Santosh' 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, Sarvatobhadradasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranayama 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. Pratyahara 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! Futher, Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. Since Prajapati’s heart qaulifies 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 conciousness; 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 Reliasing 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, yagjnas, 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 gross 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, shabhumim 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 distributing hub of energy from prana, 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 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-tvam-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 other 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 varnaastvaadyastrayo 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 chooda kaarya yathaakulam/ Evamenah shamam yaati beeja garbhasamudbhavm, tuurneemetaah 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 nishkramana , 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 guru shishyam mahaa vyaahriti poorvakam, vedamadhyapadeshenam shouchaacharaamms -cha shikshayet/* The guru shishya upanayana samskaara sampannataa gets fulfilled when the maha vyaahriti purvaka ‘Om bhuh bhuvah swah tat savitur varenyam 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 tribhissrotriaya 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 Shrotria 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 Kshatra 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, tesham cheerna praayaschittaanaam upanayaa- dayassuh iti/* (In case upanayana dates exceed as above then Savitri patitaavratya 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 triraatramanna 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, Tadabhaye Pitru bhraataa tadabhaye 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, Vidvatvaachaapi Vipratvam 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. *Garbhato Janmatovaa*



*Panchameshtamey vaa Varsha Brahmanasyopanayanam/* The annotation of Ashvalaayana states: *Garbhaashtameshtamey baandey panchamey Saptame shtivaa, Dwijatwam Praapnuyaad Vipra 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 Vidyaa 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 Brahmanaas, 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 Vaishyaas 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 Vaishyaas 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, Ashviniya Shukla Dashami and Maagha Shukla Chaturthi and Dwadashi are called Somapada Tithis or those which influence subdued 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 Anadhyayaas 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 Upanayanams 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 Saama 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/* (Maadhaveeyam 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 Vighnopaashantaye/* there should be Sankalpa: *Mamopaathaa Samasta duritaksaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityakarmaanushthaana योग्यता सिद्धयर्थम् Brahma tejohi 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: *Yagnopaeetam 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 Aapo 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’. 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 Prayaschitttha 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-Achamana 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 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, 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, Yagnopaveta 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 Vidwans and other Learned Persons then tooo 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 kuryaadatandritah/ Antarjaanu shuchai desha upavishta udanmukhah, praagvaa braahmena teerthena dwijo nithamupaspushet/ 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 ‘angushtha 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/ Snaanamabdaivatairmantraairmarjanam praana samyamah, Suryasya chaapuprasthaanam Gayatryaah pratyahan japah/ Gayatreem shirasaa saartham japedyaahnati purvakaam, prati pranava samyuktaam trirayam praana samhamah/ Praanaayaama samprokshya truchenaabdaivatena tu, japannaaseet saavitreem pratyagaatarakodayaat/ Samdhyam praakpaatarevam hi tishthedaasuryadarshanaat/* 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 Bharm 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 Arnavaah* (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 tatsavati varennyam 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 kanistikaabhyaam 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 Bhu 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 voushat (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 Maadhyaahnika 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 Vishnu Vaadini : *Saayamtu Garudhaarudhaam Peetaambharasamaavitaam, Sarasvatim Vishnuyoni 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 kshayaaya 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 hastaabhyaam/ 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. *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 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 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 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 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 Angushtabhyaam namah, Om varenyam tarjanee bhayam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishthikabhyaanamah, and Om Prachodayaat Karatalaprishthaabhyam namah. Gayatri 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. 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 BHUHRBHUVAASSAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHİ 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 sukhām/* ( 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 vratenā/ 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 Saavitrinamah 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 tranparent; 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 Devas 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: Taittireyaas 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 purastat 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 hastaabhyaa padbhyaa mudarena Shishnaa, Ahastadavalampatu Yatkincha duritam mayi Idamiham maamamrutayonou/ Satye jyotishi juhomi swaahaa/* The Upasthaana Mantra is to Varuna Deva with *Imamme Varuna shrudhee havamadyaa cha Mridaya Tatwaavasyuraachakey/ Tatwaayaami Brahmanaa Vandamaanasta daashaastey Yajamaano havirbhih/ Ahedamaano Varunehabodhyuru sagumsamaa na Aayuh pramoshih/ Yacchidditey visho yathaa pradeva 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 bruvan/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, sadaachaaris, 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 connection it is customary for the dwija vidyarthis to seek bhiksha as follows: brahmana boys should states 'bhavati bhikshaam dehi' while kshatriya vidyarthis 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 vidyarthis 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 maamsaaanjanocchhishta shukta stree praanihimsanam, bhaskaraalokanaashleela parivaadaadi varjayet/ Sa gururthah striyaah kritvaa vedamasmai prayacchati, upaneeya dadadvedamaachaaryah sa udaahatah/Ekadeshmupaadhyaya ritvigyayagjn 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 ouupanaayanikah parah/ Ata urthvam patantyete sarvadharmah bahishkrutaah, savitreepatitaa vratyaa vrastyomatkratoh/* 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/ Yagjnaanaam 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 yonvahan/ Yajumshi shaktitodheete yonvahan sa ghrutaamritaih, preenaati devaanaanyena maidhunaacha pitruhstathaa/ Sa tu soma ghrutair somaghritairdevaantarpariedyonvahan 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 yonvahan/ Maamsa ksheeroudanamadhutarpanam sa duvoukasaam, 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 swaadhyayaavan 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 yaginas as per seasons are blessed with ‘iha-paras’. Nitya swaadhyaayi 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 aacharyaas and / or their gurupatnis. Nitya swadhyais and nitya agnihotris would seldom reborn on samsara being entitled 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/ Dashapuushaivikhyataakshotriyaanaam mahaakulaat,  
aitareva gunairuktah savarnah shrotriyaarah, yagnaatpareekshitah pumstve yuvaa dheemajan priyah/  
Yadyachyate dwijaateenaam shudraahyaropasamgrahah, naitanmayha matam yasmaatthatraayam jayate  
swayam/Tistrou vanaanupurvena dwe tathikaa yathaakramam, brahmana kshatriya vishaam bhryasvaw  
shudrajanmanah/*

From brahmachari 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 be 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 paavayettagnah 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 'yagjnaanushtaana 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 prajaapatyastathaaasurah, Gaandharvo raakshash chaiva paishaachashcha -shtamodhamah/* or Braahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of Brhmanaas, the Braahma-Daiva-Aarsha-Praajaapatya categories are commended. To Kshatriyas, Aarsha-Praajaapatya-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 Dharmaic 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 adharma. 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 yagnas offering gifts to 'Ritvijas' conducting the Sacrifices and seeking to offer their daughters to equally competent vidyarthi is designated as Deva Vivaha. Arsha Vivaha is that which involves gifting a cow and an ox or a double of these to the bridegroom and his parents is termed Arsha Vivah. Prajapatya Vivaha denotes declaring the couple with blessings and mutual gifting to both sides as the Vivah is performed as per Vedic rites is the normally followed customary wedding. Asura Vivaha is defined as follows: *Jnaatibhyo dravinam dattvaa kanyaayai chaiva shaktitah, kanyaapradanam svachchandyaadasuro dharma uchyate/* or the customary weddings involve that the parents of the bride offer her based on the dowry and gifts as per the bargaining capacity mutually. 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 sinned 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 punarbhuh samskrutaa punah, swirini yaa patim hitvaa savarnam kaamatah shrayet/ Aputraam guranuginaato devarah devarah putrakaamyayaa, sapindo vaa sagotro vaa grutaamyakta ritaaviyaat/ Aaa garbhasambhavaadradchedpatitastanvathaa 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, ‘kanyadaana’ 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, paribhutaamadhaahshayyam vaasanevya - bhicharineem/ Somah shoucham dadaavasaam gandharvascha shubhaam giram, paavakah sarvamedhyatvam medhyaa vai yoshito hyatah/ Vyabhicharaaddatou shuddhirgarbhe tyagovidheeyate, garbhmatruvadaadou cha tathaa mhati paatake/ Suraapee vyaadhitaa dhurtaa bandhavyaarthaghnya priyamvadaa, stree prasusschaadhivettavyaa purushadweshinee tathaa/ Aadhivinnaatu bhartavyaa maha dnyathaa 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 pativratya to a stree, her purity of body and thought, madhura gandharva vaani while Agni Deva bestows sarva mangala pavitratya. Recalling the example of a



vyabhicharini, in case she tends to conceive after her ‘rithu kaala’ she might normally tend to ‘garbhacedana’ 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 pati dveshini. 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/ Agjnaa sampaadineem dakshaam veerasuum priyavaadineem, tyjadaapyasmriteeyaam-shamadrayo bharanam striyaah/ Streemirbhatruvachah kaaryamesha dharmah parah striyaah,aa shuddhahai 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/ Samyatopaskaaraa dakshaa drushtaa vyayaparaanmukhi kuryaacchashurayoh paadavandinam bhartutparaa/ Kreedaaam shareerasamskaaram samaajyotsavadarshanam, haasyam paragruhe yaanam tvajetproshitabhatrukaa/Rakshet kanyaam pitaa vinnaam patih putraastu vaarthake, abhaave jnaatayashteshaam na swaatatrayam kincchitstriyaah/ Pitru maatrusuta bhraatru swashra maatulaih, heenaa na svaadinaa bhartaa grihineeyaanyathaa 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

*Savarnebhyah 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 vaishyaacchoodraatkshattaarameva 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 'murthaavasiktaas' or to Vaishyas married are named 'ambashthas' while the lower caste married to them are known as 'nishaadaas'. 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 seemaatamanuvrajet, 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 shroutha karma be executed as the aahavaneeyaagnis.

[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, Vibhavasus 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 paraardhye, 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 ‘chhatrigha 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 pratiharsandhya. 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 marathee 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 captian and ensure us with safety. *Taam agni varnaam thapasa jwalanthim vairochanim karma phaleshu jushtam, Durgam devim saranamaham prapadhye, 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, Pushscha 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 transcient 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 durithatyagni*/May we invoke the fury of Agni to assauge 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 nishthiktam 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 accoplishable 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 yajjna is explained as offering ‘anna’ to vaishvadeva havana the seshaanna being disributed 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-vridha-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 -bhuvasswaha 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 Dharmaaaya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposshana’ 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 Adhyayanasa 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 befittingly with food-gifts and polite /sweet conversation be also seen off till their vilages 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, dharmarthaa 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 yaajanaadhyapane 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 ‘dharmarthaa 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 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: *Braahmeya Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaata paada krucchrena Shudryati/* ( Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhudevi's feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: *Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praataastatah 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 praataastatah 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 Swadhyaaya and Teaching, Pitru Yagna or Tarpana, Deva Yagna or homa kaarya, Bhuta Yagna, or Bhuta Bali, and Manushya Yagna or Atithi Seva and Bhojana. Thus do keep the Pachendriyas in control. Those who are able to perform 'havans' balancing with perfection his Vaani or rendering the Scriptures with his 'Praana' or the Life Force ie. 'Praanayaama' and 'Dharana' should indeed reap fruits of far reaching extent for ever; some of the outstanding 'vipras' are capable of balancing 'jnaana chakshu' or the vision of knowledge with 'kriya shakti' or the energy of

deeds of virtue thus possessing the in-built capability to perform yagjnaas. Brahmanas are required to observe agni karyas during mornings and evenings; there are also to perform the same on amavasyas and pournamis. When ever the grains of the old stocks are exhausted, ‘ ishti’ be performed at the end of the Rithus or the six seasons and at the end of the year Soma yaagas be performed as fresh grain stocks are acquired.

#### 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..

*Bharyaratih shuchirbhutya bhartaa shraaddha kriyaa ratah, namaskaarena-martena pancha yagjnaanna haapayet/ Ahimsaa satyamasteyaam shouchameendriya nigrahah, daanam damo kshaantih sarveshaam dharma saadhanam/ Vayovridhirartha vaakveshashrutaabhijanakarmanaam aachaaretsadrisheem vrittim jihvaamshathaam tathaam/ Traivaarshikaadhikaanno yah sa hi somam pivedwijah,praksoumikeeh kriyaah kuryaadyasyaannam vaarshikam bhavet/ Prati samvatsaram somah pashuh pratyayanam tathaa, kartavyaagnayayaneshstisha chaaturmaasyaani chava hi/ Eshaamasambhave kuryaadishtim vaishvaanareem dwijah, heena kapam na kurveet sati dravye phalapradam/ Chaandaalo yaayate yagnakaranaacchidrabhikshitaat, yagjnaartham labdhamadadbaasah kaakopi vaa bhavet/ Kushula kumbheedhaanyo vaa trayaahikoshvayashyastanopivaa/ jeevedvaapi shilonkchena shreyaaneshaam 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-dasrshapurna maasaas- agrayan-pashu chaaturmaasyaas and such daana dharmaas. May a ‘soma yaga’ be executed every year, ‘pashu yaaga’ be executed at ‘ayanaantaraas’ of ‘uttaraayana’ and ‘dakshinaayana’, ‘aagnayaneshthi’ 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 phalaprada or truly fruitful. *In case a low class citizen with ‘sampada’ might seek to perform any tapas or yagjna karya, then in the subsequent life would turn as a chandaala.* At the same time hower, even the latter might pursue the Bhakti Maarga!

#### Snaataka Dharma Prakaranam- Stanzas 129-166

*Na swaadhyaaya virodhyarthameehet na yatastathah, na viduddha prasangena santoshee cha bhavetsadaa/Raajaanatevaasiyaabjyebhahyaabh 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 praavrato 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, 'swadhyaaya' 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 vanaspatis. 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 umbrellas 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'. Avoid 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 panchamyam shraavanasyatu/ Poushamaasya rohinyamashtakaayaamathaapivaa, jalaante cchhandasaam kuryaadyut sargam vidhivasdvihih/ Tryaham preteshvanadhyaayah shishyatvivarga gurubandhushu, upaakarmaani chotsargam swashaashaashritriye tathaa/ Sandhyaa garjita nirdhaatabhukampolkaanipaatanee, samaapya vedam dyunishamaaranyakamadheetya cha/ Panchadashyaam chaturdashaashtamyam raahu sutake, ritusamdhisu bhuktvaa vaa shraaddhikan pratigrihyacha/ Pashumandukanakulashvaahi maarjaara muushakaih,kritentare tvahoraatram shakrapaate tathocchrue/ Shvaakrshtha gardhabholluka saama*



*baanaarti nihswane,amedhyashava shudraantya shmashaana patitaantike/ Deshoshuchaavaatmani cha vidyuthanita samplave, bhuktraardrapaanirambhontar ardharatretimaarute/ Praamsupratarashe digdaahe sandhyaaneehaarabheetishu dhaavatah puutigandhe cha shishte cha gruhamaagate/ Swaroshtrayaana hastashvanuvriksherinarohane,saptatrimshadanadhyaayaanetaams taatkaalinaaviduh/*

Adhyayanās prāmbhā be best performed ideally from shrāvana purnima or a shrāvana nakshatra yukta dina or hasta nakshatra yukta panchami. Pousha māsa 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 upākarma-utsarga-swa shākhā adhyāyī, then there should be an anadhyaayī dina. Sandhyā samaya megha garjana, utpata dhvani on the sky, bhukampās, ulkāpaata etc there should be anadhyaaya. Further, anadhyaaya be observed on āmaavasya or pournamas chaturdasha, ashtami, Surya-Chandra grahana days, shraddha bhojana days are exceptions too. Anadhyaaya be also observed at the birth-death of domestic cattle, frog, dog, cat, rat or an utsava day too anadhyaaya 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 ‘swadhyaaya’. Visits of the self to ashuchi sthānaas, lightnings, dhula vrishti or sand storms- sandhyā samaya bhādhas in the neighbourhood too negate the swadhyaaya 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 ‘swadhyaaya’.

[Vishleshana on Anadhyaaya from Manu Smriti] :

*Shravanyaam praushtha padyaam vaapyupaakritya yathaavidhi, yuktashcchandaansyadheeyeeta maasaanviprordha panchamaan/ Pushye tu cchandasaam kuryaad bahirutsarjanam dvijah, maaghashuklasya vaa prappte purvaahne prathamehani/* or Brahmanas -as also other dwijas-are to perform Upakarma on Pournamis of Shravana or Bhādrapada months and devote four months and half of ‘Vedaadhyayana’ diligently. Then at the Pushya Nakshatra of Pushya month or on 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 Vedāngas during the Krishna Paksha period diligently, regularly and as per proper pronunciation of ‘Chhandas’. But the recitation be avoided in the presence or the vicinity of the lower class of the Society and after the recitation especially in the forenoon, he should not sleep out of 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 occurrences of the hindrances on the next day. As these phenomena occur and after the homaagni is blazed then again vedaadhyayana is forbidden and so also when unseasonal rains happen the previous night, or sounds of earthquakes or foul smells are experienced, when a corpse lies in the vicinity, when cries of distress are heard or even when crowds are around . While in water, at midnight, in the surroundings of excrements, in the state of impurity, or following a shrāddha bhojana then too no recitations of sacred stanzas be recited. A vidvān Brahma three days ahead of a request for attending an ‘ekoddhistha’ shraddha or when the smell and stain of shaddha bhojana be there or when the King of the land is impure through births and deaths in his family or during eclipses too would avoid Vedaadhyayana. During relaxations in bed, feet raised in lying or seated, when cloth is tied on body

with blisters or body aches, having just eaten meat or food or during fog, arrow sounds are audible, during Sandhyaa twilights, pournami-amavasyas, on fourteenth and eight days of a month, during dust storms, red light skies, Jackals howl, dogs bark, donkeys bray, or camels grunt, in or nearby burial grounds, in cow pens, while wearing dress of intercourses or of receipt of funeral gifts, when there are surroundings of one's neighborhood is robbed or put on fire, on receiving animals or gifts from shraddhas, Vedaadyayana be discarded. '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 indigestion, vomitings, spills of blood and wounds. Another significant precaution of Veda Pathana is to refrain from the recitation of Rig-Yajur Vedas when 'Saama gaana' being sacred to Pitru Devas is in progress or interrupted as the latter has some impure sounds. Also Vedaadhyayana be not resorted to soon after the recitation of Aranyakas of Vedantas. More over, Rigvedo devadaivatyo yajur vedastu maanushah, saamavedah smritah pitryastasmaat tasya ashuchir dhvanih/ or Rigveda is related and sacred to Devatas, Yajurveda to human beings and Saama Veda is relevant mainly to Pitru Devatas; hence the sounds of the purity differ accordingly. That is the reason why the learned Vidwans with the knowledge of all the three Vedas do daily recite Gayatri-AUM-and Vyaahritis in that order and then the texts of the Rig-Yajur-Saama Vedas. In any case, Veda -adhyayana ought to be interrupted for a full day and night, especially when cattle, frog, cat, dog, snake, rat and such species pass through the Guru-Sishyas. Also when either the Guru or Shishya is impure for whatever reason, then also Vedaadhyayana be certainly interrupted.]

#### Anaadhya Snaataka Vrata continues

*Deva ritviksnaatakaachaarya raagjnaam chhaayaam parastriyaah, naakraamedrakta vinmuutrashthee-  
banodurtanaadicha/ Vipraahi kshasriyaatmano naavagjneyaah kadaachana, aa mrityohshriyamicchhed  
na kinchit marmaani sprushet/Duuraaducchishtha vinmutrapaadaambhaamsi samutsrajet, 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 dharmamaapyaacharennatu/ Maatru pitratithi  
bhraatrujaamisambanddhi maatulaih, vriddhhabaalaaturaachaaryaavaidyasamshrita baandhavaiih/  
Ritvikpurohitaaptya bharyaa daasasamaabhibhih, vivaadam varjayitvaa tu sarvaalokaanjayedruhee/  
Pancha pindaananudhrutya na traayaatparavaarishu, straayaannadeedevakhyatahridaprastruvaneshu  
cha/ Parashayaasanodyaanagrihayaanaani varjatet, adatthyannyagriheenasya naatramadyaadanaapadi/  
Kadaryavriddhachairanaam kleebarangaavataarinaam, vainaabhishastavaardhshya ganikaagana  
deekshinaam/ Chikisakaatura kruddhahpumschaleemattavidvishaam, kurograpatitavraatya  
daambikocchishtha bhojinaam/ Aveeraastreeswarnakaarastreejitahgraamayajinaam, shastra vikrayi  
karmaaratantuvaayashvavrittinaam/ Nrishamsraajarajikakritaghnavadhajeelvinaam/ Pishunaanrutinos -  
chaiva tathaa chaakrika vandinaam, eshamannam na bhoktavyam somavikrayanastathaa/ Shudreshu  
daasa gopaala mitraardhaseerinah, bhojyaanna 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 sishyas 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, stree, 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, vyabhicharini, 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, vandejaanaas, 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 lohitaanvrashchanaamstathaa, anupaakritamaamsaani viduujaaani kavakaanicha/ Traayaadaapakshino daatyuhachaatakah sukrath pratudaatitthibhaan, saarashakashaphaanvahamsamaanasavaryaascha graama vaasinah/ Koyasthiplavachakraahvabalaakaabakavishkiraan, 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 hantyaavidhinaa 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 damshtra 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 gomutra shudhyaatyavikakoushikam, sashreephalaairamshupattam saarishtaih kutapam tathaa/ Sagourasarshapaih kshomam punahpaakaanmaheemayam, kaaruhastah shuchih panyam bhaiksam yoshminmukham tathaa/ Bhushiddhirmaarjanaad daahaatkaalaad gokramanaattathaa, senaadullekhanaallepyadgruham 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 gotripikruttoyam prakritistham maheegatam, tathaa maamsamshchandaalatravyaadaadinapaatitam/ Rashmiragnee rajascchhaayaa goureshvo vasudhaanilah, viprushomakshikaah sparshe vatsahprastravane shuchih/ Ajaashvayormukham medhyam na gourni narajaa malaah, panthyaanoscha vishudhyant Soma Suryaamshu maarutaih/ Mukhajaa 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, yagineeya paatraas, 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 paatraas, '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 nirmittas too be cleaned up either by gomutra or sarasi seed waters. Shilpi vastus like rangaresha-suupakaara or even washermen could cleaned up with hastashuddhi. Similarly vikreya vastu, bhikshaanna, and most essentially stree mukhas are all posibly 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 shrutaadhyayanashreeninah, 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 nyatyatyaatmanaa mevacha/ Daatavyam pratyaham paatre  
nimitteshu visheshatah, yaachitnaapi daatavyam shraddhhpurtam swashiktitaah/ Hemashringee shaphaih  
rounnyah susheelaa vastra samyutaa, sakaasyapaatraa daatavyaa ksheerini gouh sadakshina/  
Daataaswaah swargamapnoti vatsaraatromasangitaan, kapilaa chattaarayati bhuyaschaa saptamam  
kulam/ Savatsaaromatulyaani yugaanyubhatomukheem, daataasyaah swargamaapnoti purvena vidhinaa  
dadat/ Yaavadwatsavya paadou dyo mukham yonyaamcha drushyate, taavadrouh prithivee jneyaa  
yaavadgarbha na mucchati/Yathaa katham chit datvaagaam dhenumvaadhanumevavaa, arogamapari -  
klishtaam daataa swarge maheeyate/ Godaanasamaanyaah : Shraantasamvaahanam rogiparichrayaa  
suraarchanam,paada shoucham dwijocchisthamaarjanam gopranaanavat/ Bhuumdeepaamschaana -  
vastraam bhastilasarpah pratikshrayaan, naiveshkam swarnadhuryam datvaa swage maheeyate/  
Grihadhaanyaabhayopaana -cchatramaalyaanulepanam, yaanam briksham prim shayyaam  
datvaatyantam sukhee bhavet/ Sarva dharmamayam brahma pradaanebhoydhikam yatah,  
taddastamaapnoti brahmalokamvichyutam/ Pratigrahasamarthopi naadatte yah pratigraham, ye lokaa  
daanasheelaanaam sa taanapnoti pushkalaan/ Kushah shaakam payo matsyaa gandhaah pushtam dadhi  
kshtih, maamsam shayaasanam dhaanaah pratyaaakhyeyam na vaaricha/ Ayaachitahreutam  
graayhyamapi dushkritakarmanah, anyatra kulataapandhapatitebhyastathaa dwisha/ Devaatitdhyaar -  
chana krute gurubhrityaarthamevavaa, sarvatah pratigruhnayaadaatmavrittyarthamevacha/*

Brahma having perfomed 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 vettas'. In the context of 'anushthaana 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 dharmaas’! 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 jaamaatruryaajyaswashura maatulaah, trinaachiketa douhhitra shishya sambandhi baandhavaah/ Karma nishthaastaponishthaah panchaagnirbrahmachaarinah, pitru maatruparaaschiva brahmanaah shraaddhasampadah/ Karmanishthaastaponishthaah panchaagni 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 raashis, 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- nirantaraadhyayana, 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 Brahma Shraaddha 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 karyaanushthaanaas’, Tapasya samlagnaas, Panchaagni aadhaana - adhyayana kartas or of Samya-Aavasthya-Tretaagni-Aavahaneeya-Garhapatyaa- Dakshinaagnis or brahmachaaris who are matru-pitru tatparaas too.*

*Rogi heenaanti riktaangah kaanah pounarbhavastathaa, avakeerneem kundagolou kunkhee shyava - dantakah/ Bhurutakaadhyapakah kleebah kanyaadooshyabhishtakah, mitradhruk pishunah Somavikrayee parivindakah/ Maataapitrugurutyaagi kundaashee vrishalaatmajah, parapuraapatihstenah 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 shraaddha varjitaas include those who disown the parents an guru unreasonably, dharma heena pita putra, chora, shastra viruddha karmaachaari.*

*Nimatrayet purvedyurbrahmananaatmavakshuchih, tayaischaapi samyatarbhaavyam manovaakkaaya karmabhih/ Aparaaahney samabhyarchya swaagatenaagataamstu taan, pavitrapaaniraachaantaanaasne-shuupaveshayet/ Yugmaandaive yathaashakti pitrayeyugmaamstathaiva cha, paritripti 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 deveerabhishtaye* 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 prucchatyannam ghrityaplutam, karushyatyabhyanyugjnaato hutvaagnou pitruyagjnyavat/ Hutashesham pradadhyaattu bhajaneshu samaahitah, yathaalaabho -panneshu roupyeshu cha visheshatah/*

Agnoukarana: Agneekarana be performed by ghee as per the instructions of the brahmana as per the piru yagna 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 dwijaangushtam niveshayet/ Savyaahatikaam gaayatream madhuvaataa iti tryucham, japtvaa yathaasukham vvachyam bhunjeeramstepe vaagyataah/ Annamishtam havishyam cha dadyaadakroddhanotvarah, aa truptestu pavitraani japtvaa purvajapam tathaa/ Annamaadaaya truptaam sya shesham chavaanumaanyacha, tadannam kimkirebhdhmou dadaacchapah 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 angushta 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 bhojya 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 Vrutvaa 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 yadanne naa ti rohati/* (He is and was always present submerging the past and the future and is indestructible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya Mahimaa Atojyaaya -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 comprehensible is but a quarter of the Eternal Unknown) 4) *Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat 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 ViraaajoAdhi 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 Idhmasharaddhavih/* (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



Yahna 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 created); 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 kaavuuroo paadaavuchetey/* ( 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 Ajaayata/* (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 Seershno 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 padishaschatasrha, 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 Prathamanyaasan, 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) *Prajaapatih -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 )*Hreeshā tey Lakshmischa Patnou Aho raatrey 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 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 'Shodashopachaaraas' 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 Vishnavey 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 Agarū Suvaasita Jala by reciting *Aapyaayasva* and /or Suvāna gharmaanu- vaaka, Maha Purusha Vidya, Purusha Sukta and Raajana Saama. With the Seventh Rucha, the Seventh Service be provided by Vāstra, the eighth with Yagnopaveeta, the ninth with Gandha, the tenth with Pushpa, the eleventh with Dhupa, the twelfth with Deepa- Ghanta- Mangala Vāyujya; 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- Panchamrita Snaana- Vastrea-Yagnopaveeta-Gandha-Pushpa-Dhupa-Deepa-Naivedya-Taambula- 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 Shankha Jala on the heads as also swallow it up. But do not keep the flowers kept on Vishnu Pratimas's 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): *āham āsmi prathamajā ṛtasyā pūrvām devebhyo amṛtasya nābhīḥ yo mā dadāti sa ideva mā vāḥ / āham annam annam ādāntāmadmi, pūrvām agner api hatyannam/ yattau hā'sāte aham uttareṣu, vyāntāmasya paśavās sujambham, paśyanti dhīrāḥ pracārantī pākāḥ/ jahāmyanyam na jāhāmyanyam, āham annam vaśam icchāmi/ samānam artham paryēmi bhuñjat, ko mām annam manuṣyo dayet parāke annam nihitam loka etat/ viśvair devaiḥ pītṛbhir guptam annam yad ādyatē lupyatē yat pāropyatē/ śatātāmī sā tanūr me babhūva, mahāntau carū sākṛd dugdhenā paprau/ divam ca prśni pṛthivīm ca śākam tat sampibānto na minanti vedhasāḥ, naitad bhūyo bhavāti no kanṭyaḥ/ annam prānam annam apānam āhuḥ, annam mṛtyum tam ū jīvātum āhuḥ / annam brāhmaṇo jarasām vadanti, annam āhuḥ prajānānam prajānām/ mogham annam vindatē apracetāḥ, satyam brāvīmi vādha ita tasya / nāryamaṇam puṣyāti no sakhāyam, kevalāgho bhavati kevalādi /*

*aham medhaḥ stanayan varṣānn asmi, mām ādantyāham abhyanyān/ ahaguṃ sadamṛto bhavāmi ,  
madāḍītyā adhi sarvè tapanti om/*

Aikatyā Sūktam (Rig Veda 10,191:2,3,4.) *saṃ gācchadhvaḡuṃ saṃ vādadhvaṃ saṃ vo mānāḡuṃsi  
jānatām / devā bhāḡaṃ yathā pūrvè sañjānānā upāsāte /Aikatyā Sūktam (Rig Veda 10,191:2,3,4.) saṃ  
gācchadhvaḡuṃ saṃ vādadhvaṃ saṃ vo mānāḡuṃsi jānatām / devā bhāḡaṃ yathā pūrvè sañjānānā  
upāsāte / saṃāno mantras samitis samānī saṃānaṃ manās-saha cīttam eṣām, saṃānaṃ ketō  
abhisaguṃ rābhadhvaṃ saṃjñānēna vo haviṣā yajāmahe/|saṃānī va ākūtiḥ saṃānā hṛdayāni vah,  
saṃānaṃ āstu vo maṇo yathā vas susahā 'sāti saṃāno mantras samitis samānī saṃānaṃ manās-saha  
cīttam eṣām, saṃānaṃ ketō abhisaguṃ rābhadhvaṃ saṃjñānēna vo haviṣā yajāmahe / saṃānī va  
ākūtiḥ saṃānā hṛdayāni vah , saṃānaṃ āstu vo maṇo 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 darbhā with tilajalaas in favor of ' ye agni daghaa anagni dagdhāa, 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 jayet/Daataaro nobhivardhvantaam vedaa santatirevacha, shraddhha cha no maa  
vyaagmadgyuuh deyam na cho nostviti/ Ityotoktvaa priyaa vaachah pranipatya visarjayet, vaaje vaaja iti  
preetaḥ pitrupurvam visarjanam/ Yahsmimstu samtravaah purvamaighra paatre niveshitaah, pitru  
paatram tadtaanam kritvaa vipraavisarjayet/ Pradakshimamanuvarjyam bhumjeet pitrusevetam,  
Brahmacharee bhavaktaam tu rajaneem brahmanaih 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-'vedaadhyaana-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 vridhhi karyas be performed where after the phala mishrita pinda visarjana kriya be performed too.

Ekodvishtam : *Ekoddhishtham deva hhenam ekaarthiyikapaaatrakam, avaahanaagnoukaranahitam  
hyapasavyavat/ Upaatishtataataamakshayasthaane vipra visarjane, abhiramyataamiti  
vadyedhyeyustebhirataah sa ha/ Sapindeekarana: Gandhodaka tilairyuktam kaaryaatpaatra  
chatushtayam, adhaaryartham pitrupaatreshu pretapaatram prasechayet/ ye samaanaa iti dvaabhyam  
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 dwijocchhitham 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 dwishaphaikashaphams - 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 'uttisththaam'. 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 mantras 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 ekoddishta shraddha is also applicable to strees. As regards Ekoddishta Shraaddha 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 shraaddhas, the nakshtra 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, aprtihataagjnata, vyanasaaka krishi-goraksha, arogyata, yasha, shoka mukti, paramagati/ brahmaloka 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,antyajairgadaairbherushtraih sahaikatraavatishthate, vrajannapi tathaatamaaam manyatengata pariah/ Vimanaa viphalaarambhah samseedyanimittatah, tenopasrushto labhatena raajyam raajanandanah/ Kumaareechana bhartaara-*

*maptyam garbhamanjanana, aacharyatvam shrotriyascha na shishyodhyayanam tathaa, vaniglaabham na chaapnoti krishim chaapi krisheevalah/ Snapanam tasya kartavyam punyehvi vidhipurvakam/ Gourasarshapakallena saajyenotsaaditisyacha, sarvoushadhaih sarva gandhairvilptashirasamsthitha, bhadraasanopavishtasya swasti vaachyaa dvijaah shubhaah/ Ashvasthaanaadgajaanaadvalmikaatsanga-maadritaata, mritthikaam rochanaam gandhaangugulam chaapsu nikshipet/ Yaa aahraaahyoka varnai - shraturbhi kalashairhadaat, charmanyaaadruhe 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, juhuyaana murdhani kushaansavyena tu, juhuyaana muurdhani 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 puja tilakam swaaminastathaa, Mahaaganpatateschaiva kurveensiddhimavaapyuyaata/*

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 on a) General Introduction on Ganesha, b) his origin and primacy of araadhana - 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 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 *Vindhyaasini* 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 enjoyment 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 teshaam kaaryahaanirbhavishyati*--*Ye tvaam sampujayishyanti karyaaambheshu sarvatah, kaarya siddhinam sandeshasteshaam bhruiyaad 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, bhavishyanti 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 through out the day till their bed time. In this very context, Brahmanda Purana is quoted: *Jaatakarmaadi samskaare garbhaadaanaapi cha, yaatraayaam cha vaaniyadou 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. ]

### Further stanzas from Swapanam tasya

Goura sarshapa pratima be applied with ghee priyangu naagakesaraadi sugandhas on the face and body and after the pratima be placed in bhadraasana while brahmanaas praise with vedokta swastivaachanaas as of the process of ‘punyahavachanaas’ with nadi sangamaadi jalaa and abhishekaas an sahasra dhaaraas in a series of kalashaas as of the first of the series.. As the pratima’s second abhisheka as are performed, Varuna-Surya- Brihaspati, Indra, Vayu Deva and Sapta Rishis too are invoked to duly hail the Pratima. Yet another triteeya abhishakaa be performed on the auspicious pratima- on the keshhaas, shira-lalaata-karna-chakshu- mahodara-paani paadaas. The chaturtha kalashaabhisheka be three mantraas whereafter the karta would keep a kusha with three mantras and with a shruva on the pratima mastaka by the acharya with swaahakara yoga chaturthhis viz. *om mitaaya swaaha, om sammitaaya swaaha, om shaalaaya swaaha, om katarakutaaya swaah, om kushmaandaaya swaah, om Raja putraaya swaaha*. In other words Ahutis be made as mita-sammita-shaala- karkuuta-kushmaanda and Rajaputra swah and the sheshaanna be offered to Indra-Agni- Yama- Nirruti-Varuna-Vaayu-Soma- Ishaana- Brahma and Anantas with the swaha mantras such as Indraaya Namaha and so on. Then the aamsha supa be covered with kushaas in four parts. In the cooked supa, tandula-tila- raw meat-dahi-kheer- laddhu made of gud be offered to Ganesha and his mother Gauri. Then pushpa-tilaanjalis be made most reverently and prostrate stating ‘*Rupam dehi yashodehi bhagam bhavati dehime!*’ Do kindly bestow to me excellent rupa-yashas-ishvarya-suputras-dhana sampatti! Then after wearing sweta vastraas, sweta pushpamaalas and sweta chandanaanulepana and brahmana bhojana and puraskaaraas to acharya-gurus. This should be the methodology puja to Maha Ganesah for siddhi prapti and Lakshmi Prapti.

### [Vishleshana on the procedure of Ganesah Puja on Ganesha Chaturthi as detailed by Skanda Purana

Ganesha Vrata Puja Vidhana in detail:

The foremost prayer to Ganesha states : *Sumukhaschaika dantascha kapilo Gajakarnikah, Lambodarascha vikato Vighna Raajo Ganaadhipah, Dhumaketur -ganaadhyashah phala chandro Gajaanah, Vakra tundah Shurpakarno herambahskanda purvajah, Shodashaitaani naamaani yah patheh shrunuyadapi vidyaarambhe vivaachecha praveshe nirgame tathaa, sangraame sarva kaaryeshu vighnastasya na jaayate, abheepsitaartham pujito yassurairapi, sarva vighnacchide tasai Shri Ganaadhipaye namah/* Then follow the Sankalpa, Kalasha puja, ‘Shodaashopa-chaara’ or the formal Services to Ganesha with Dhyaana-Aavaahana-Vaahanaadis and Shuddhodaka Snaana- Vastra-Yagnopaveeta-Gandha-Pushpa-Phala- Dhupa -Deepa- Avasara Naivedyas-Tambula - Neeraajana-Achamaniyas - Mantra pushpa- pradakshina namaskaarasa- are offered in the opening phase of the Puja 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, hraum anaamikaabhyaam namah, hroum kanishthikaabhyaam namah, hrahah karatala prishthaabhaam namah; Anga nyaasa: hraam hridayaaya namah, hreem shirase swaaha, hroom shikhaayai vashat, hraum kavachaaya hum, hruum netratrayaaya voushat, hrahah astrayaaya 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 tishthanthu*



swaaha/ Mantram: Asuneete punarasmaasu chakshuh punah praanamihanodhehi bhogam, jyokpashyema Suryamuccharantamanumate mridayaanasswasti, amritam vai praanaa amritamaapah praanaanena yathaa sthaanamupahvayate// Swaamin 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 dhyayaetsiddhi Vinaayakam/ Uttamam Gananaathasya vratam sampatkaram shubham, Bhaktaabheeshtapradam tasmaad dhyayettam Vighna naayakam/ Dhyayet Gajaananam Devam taptakaanchana nannibham, Chaturbhujam mahaa kaayam sarvaabharana bhushitam/ Dhyayaami-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 Gajavakra 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, maadhveernassvantyoshadhih- 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 prajaapateryatsahajam 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 Alankaranartham akshataan samarpayaami/ Mantram: Aayanete 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 dhurvatam 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 dasha, maanohigumsih jaatavedo gaamashvam purusham jagat, abhibhradaghna aag hi shriyaa maa paripaalaya/ Naivedyam: Sugandhaan suktaamschiva 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 prasuva 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 Swamine taamboolam samarpayaami/Suvarna Pushpam: Sadaanandada Vighnesha pushkalaani dhannaanicha, Bhumyaam sthitaani Bhagavan sweekurushva Vinaayaka/ Shri Varasiddhi Vinaayaka namah suvarna pushpam samarpayaami/Neeraajanam: Ghritavarti sahasraischa 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 tubhyamarpayaaami 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, Ganeshastaarakobhyaam  
 Ganashaaya 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 bahuvriksha samaakeernam naanaa mriga samanvitam/ Bahu pakshikulopetam vhyaagha  
 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 manificent. 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 putraaschhapahritaa 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 vratena 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  
chaturdhyaam vratamaacharet/ 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 nigrāh’ 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/ Tanmadhyeshtadalam padmamayavairvaa tandulenavaa, pratimaam tatra samsthaapya pujayitvaa prayatnah/ Sveta gandaakshataih pushpaidurvaangkura 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-Apsaraadis are no exceptions univarsally. *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 nihatyaaashu 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 vriddhim 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 Ganesa Vrata. Lord Rama too observed Ganesha Vrata puja systematically before*

searching for Devi Sita in Lanka from the clutches of Ravanaasura. 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 poutraabhivridhi' 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 yagnam samaacharet vrishpyayuhpushtikaamo vaatathaivaabhi-  
charatrapa/Suryam Soma Maheeputrah Somaputro Brihaspatih, Sisvharo Rahuh Ketuscheti Grahah  
smritaah/ Taamraasphatikaadraktachandanaaswarnakaadubhou 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 ksheerashaastikam, 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  
narendraaanaamrucchhaayaah patanaanicha, bhaavaabhaavou cha jagatastasmaat pujiyatamaah  
grahaah/ [grahanaanidamaatitthyam kuryaansamvatsaraadipaarogya bala sampanno jeevetsa sharadah  
shatam]*

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

May Graha Yajna anushtaana be always performed duly by those with Lakshmi Kaamana, Mangala-aapatti Shamana, Aayu Pushti Kaamana, and Abhichaara-Para Peedaacharana Dosha Nivarana. *Suryam Soma 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 Sanirbhayascha 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 Saptarujjuscha 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/* (Dharaani 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 paanih 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/* (Shanaishchara’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 Raturatra Prashasyate/* ( 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 Shanaishchara, Kaala Devata for Rahu and Chitrugupta 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, Shanaishchara 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, Goshaalas 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 ketavey peso 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 meedushtamaaya 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 takshatyeye padi dwipati saa chatushpadi, Astaapadi Navapadi babhuvushi Sahasraakshaaraa paramevyoman*; 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 maheyvayam, 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 havirbhih/ Ahedamaano Varuneha bodhuru sagmusma maa na Ayuhu pramosheeh, Yacchidhetey visho yathaa pradeva Varuna Vratam meemaamsi dyavidyavi/ Yat kinchidam Varuna Daivye jenobhidroham mamaanushyaascharamasi, Acchitheey 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 rayeenam*; 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 ‘Agyam’, 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, Balarama, 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 pujas 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 kritagjno vriddha sevakah, vineeta satva sampannah kuleenah satya-vaakshichih/ Adeergha sutrah smititimaan kshudroparushastathaa, dhaarmikovyasanaschaiva praagijnah shuuro rahasyavit/ Svarandhragoptaanveekshikyaam dandaneetyaam tathaivacha, vineetasvath vaartaayaam trayyaam chiva naraadhipah/ Sa mantinah prakurveet praagjyaanvishtharaanshucheen, taih saardham chintatraajyam viprenaathga tatah swayam/ Purohitam prakurveet daivagijnamuditoditam, dandaneetyaam cha kushalamatharvaangeerases tathaa/ Shrouta smaartakriyaahetorvrunyadeva chartvijah, yagjnaamschava prakurveetavidhivadbhuridakshinaan/ Bhogaamscha dadyaadviprebhyo vasuuni vividhaanicha, akshayoyam nidhee raaginaam 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, anushtaana vetta , dandaneeti kushala, 'atharva aneerasa 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 prayschittha 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 purnakavridhi karyas.'

*Datvaa bhumim nibandham vaa kritvaam lekhyantu kaarayet,aagaami bhadranripati -pariginaanaaya 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 vadhyante bhumyrthaparaanmukhaah, akuutairaayudhairyaanti te swargam yogino yathaa/ Padaani kratutulyaani bhagneshvavinivartinaam, rajaa sakruytamaadatte hataanaam vipheeyinaam/ Tvaahim vaadinam kleebam nirhetim parasangatam, na hanyaanvinivrittam cha yuddhaprekshanakaadikam/ Krita rakshah samudhyaya pashyedaavyayou swayam, vyavahaaraamsato drushtaa snaatvaa bhunjeet kaamatah/Hiranyam vyaaprutaaneetam bhaandaagareshu nikshipet, pashyecchaaramstato dootaanapreshayenmantrisingatah/ Tatah svyaira vihaaree syaanmantribhira samaagatah, balanaam darshanam kritvaa senaayaa sah chintayet/ Sandhyaamupaasya shrunyaaacchhaaraanaam goodha bhaashitam, geeta nrityaischa bhunjeetpatheswaadhyayamevacha/ Samvishetthurya ghoshena orati prati budhyattataiva cha, shaasraanichintayedudhyaa sarvakartavyataastathaa/ Preshayeccha tataschaaraansveshvanyeshu cha saadaraan, ritvikpurohitaachaaryairasheerbhirabhinditah/ Ishtaa jyorirvido vaidyaanchaadishyagaam kaanchanaam maheem, naiveshikaani cha tetah shrotriyebyha 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- prapitaamahs 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 dharmaardha 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 shroutha karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabrue, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of 'sukrita phala', but once that daana is given to a Brahmana the returns get doubled; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands 'anantha phala'! Even if a 'daana' were given as per one's own ability, then undoubtedly a deserving status is accomplished in the higher worlds. ]

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 swadhyaaya 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-vaidyaa

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, mlechcha, 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 controvercial issues with varied view points, such as issues connected with women and the progeny of the affected. He is surely concerned with the appointments of Ambassadors and diplomats besides the sensitive selection of women in the Antahpuras or the Inner chambers of the Royal Palaces of Queens and Princesses. Thus the final decisions of the secret meetings of the King with the Minister and high positioned officials and royal confidants, besides his own internal feelings are determined by the King)]

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 vicheshitam, saadhuunsanmaanayedraajaa vipareetaamscha ghaatayet/ Utkochajeevino dravya heenaan kritvaavivaasayet,sadaanaaan satkaaraan shrotriyaanvaasayedsadaa/ Anyaayena nripo raashtraatwakosham 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-immoveable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per 'desha - kaala- paristhitis' or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King's negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another's lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of 'daanda', the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama 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 praajnam dharma kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the 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 nyaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of 'adharmaas' so collected might affect not only his possessions of castles, his territories and his 'praja' and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving 'havyas' at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidvans of Rig-Yajur-Saama Vedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidvans 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 nimoreva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberaashcha dhanaishvaryam brahmanyam chaiva Gaadhijah/* In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out of their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct. ]

Further stanzas follow

*Yasmindesheya aachaaro vyavahaarah klasthitih, tathaiva paripaalyosou yadaa vasamupaagatah/ Mantra moolam yato raajyam tasmaanmantram surakshitam, kuryaadhyathaasta na viduh karmanaamaa phalodayaat Arimitramudaaseenonyantarastatparah, kramasho mandalam chintyam*

*saamaadibhirupakramaah/ Upaayaah saamadaanamcha bhedo dandaysthaiva cha,samyakprayukthaa  
sidveyuhrdandastvagatikaa gatih/ Sadhim cha vigraham yaanamaasanam samshrayam tathaa,  
dvaideebhaavam gunaanetaanyathaavatparikalpayet/*

When ‘pararajyaadhakara’ too would thus be a reality, then the administration 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 tortoise 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, decept 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 gatihbhavet, 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 nirmitha puraa/ Sa netum nyaayatoshakyo lubdhenaakritabuddhinaa,  
satyasandhena shuchinaa susahaayen dheemataa/ Yathaashastram prayuktah san sadevaasura  
maanavam, jaganaanandayetsarvamanyathaa tatprakopayet/Adharma dandanam swarja keertim  
lokavinaashanam, samyaktu dandanam raagnah swargakeertijayaavaham/ Api bhraataa sutorghyo  
vaaswashuro maatulopivaa, naadandyo naam raagnosti dharmadvichalitah swakaat/ Yo dandyaan  
dandayedraajaa samyagvadhyamscha ghaatayet, ishtam syaatkratubhistena samaaptavaradakshanaih/  
Iti sanchitya nrupatih kratutulyaphalam pruthah, vyavahaaraanswayam pashyetsamyaih  
parivritonvaham/ Kulaani jaateeh shreeneescha ganaagjnaanapadaanapi sarvadharmacchalitaatraajaa  
vineeya sthaapayetpathi/ Jaalasuryamareechistham trasarenu rajah smritam, teshthou 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 kaaryas.' 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 vaahyaaparaadhasheedhime/  
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 kiran and the atmospheric dust in the 'jaali' or the receiving instrument; for instance the dhulikana trasreshus be counted sensitively; eight such trasreshus make a 'liksha' - three such likshaas make one 'raajsarshapa' -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 s 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 sahasa 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 upto to five percent of compounded interest per hundred per month, even to Brahmanas. Another way in very beneficent pledge by persons of proven virtue only two percent of the currency be prescribed per annum for a sum of one thousand and indeed that type of a pledge be never misconceived, where as the prevalent rate of interest be upto five per thousand. Yet another honourable manner of accepting a pledge totally free of any charge- be it Bhumi or Cows- on where is or what is basis and return at a set date; or alternatively the subsequent owner would confiscate either for self use or sale by as per the latter’s choice. Indeed such a deal originally might sound innocuous at the time of legal agreement but once dishonoured for whatever reason, especially in the case of loss of land or built up property if not so much of ‘Charaasti’ but of ‘shthiraasti’ like built up status would be difficult to reconcile as the progeny down the ownership lane! In the normal cases, pledges or bindings, infant property, 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 atleast none too wise. In any case, deeds and tasks undertaken by arrogant, insane, helpless, totally dependent, or children or too old persons are not

worthy and in the long run such deeds would never get fulfilled. *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 be done is also expected of equal force for cancellation too. All the interrelated trio involved are as such put to trouble viz. the saakshi, the person responsible and his kula or ancestry while the four beneficiaries would be the brahmana, the vaishya, merchant and the King. Kingship who is not too well off may not even accept such repeted money account yet a king of abundant richnees too might not reject a miserable monetary transcation 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 Maatruka 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/ Ragaallobhadbhayaadvaapi smrityapetaadikaarinah, sabhyaah pruthak prithak dandyaa vivaadaaddvigunah damam/ Smrityaachaaravyapetena maarganaadhirshitah paraih,aavedayati chedraagne vyavahaarapadam hi tah/ Pratyarthinograhe lekhyam yadhaa veditamarthinaa,samaamaasatadardhaahrnaamajaatyayadichihnitam/ Srutaarthasyottarah lekyham purvaavedakasamnidhou, tatorthee lekayetsadhyah pratigjnaarthasaadhanam/ Tatsiddhhou siddhhiamaapnoti vipareetamatonyathaa/ Chatushpaaadvavahaaroyam vivaadedshupadarshitah/*

*Abhiyogamaniteertha naina pratyabhiyojayet/ Abhiyuktam cha naanyena noktam viprakritim nayet/ Kuryaatpratyabhyogam ch kalhe sshseshucha/ Ubhayoh pratibhurgrahyah samarthah kaaryanirmaye/ Nihnave bhavito dadyadvana raagne 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 tatthaishtou nirbhujyattyapi/ 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 syaachatra heenam tu daayayet, dandam cha svapanam chaiva dhanino dhanamvacha/ Cchalam nirasya bhutenavyavahaaraa nnayenripah,bhutamapyanupanyastam heeyatr vyavahaaratah/Nihyute likhitam naikamekadeshe vibhaavitah,daapyah sarvam nripenaartham 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/ Aagamepi balam naiva bhukti stokaapi yatra no/Aaagamastu 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/ Balopaadhivirvrittaanvayahaaraannivartayet , streenaktamantaraagaarabahishatrukritaamstathaa/ Mattommatthartvyasanibaalabheetaadiyojitah,asambaddhakritaschiva vyanahaaro na siddhyati/ Pranashaadhigatam deyam nripena dhanino dhanam, vibhaavayennachellangaistasmam 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 yasu tasya 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 disproportioned 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 lawyers 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 sthithih/* 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 gatam'! 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 pitaamaho yasya jeevecchha prapitaamahah 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, patnership deals, charities effected once being claimed again, assurances of employment with time limits unhonoured or non payment of wages, sale - purchase deals, diputes of cattle owners and those who maintian them, boundary disputes, physical attack, slanders and libel, thefts and robberies, usurping and swindling; rapes, assualts, insulting women; non maintenance of the duties of men and women, issues involved in partition deals, gambling and betting. Indeed in the course of one's life time, such disputes are

normal and judgments are decided as per the established principles of Dharma and Nyaaya. If for any reason, the King himself is unable to decide in such disputes, a select team of learned Brahmanas ably assisted by senior officials of the court are empowered by the authority of the King, do normally decide on the established principles of the Kingdom under the approval of the King. In case the King appoints three brahmana vidwans and himself, then such a court of justice is called that of the four faced Lord Brahma itself. When justice is pricked by injustice like a wound then only one approaches a court and that is why one should never enter it unless truth is discussed and any departure from this truism is not adhered to, any of the participants would have sinned with the consequence of reaching experiences of hell. In such a Court when justice is tortured by injustice, then the Court itself becomes liable for destruction. *Dharma eva hato hanti dharmo rakshati rakshitah, tasmaad dharmo na hantavyo maa no dharmo hatovadheet/* Once dharma is destroyed, then dharma would never save the Society, that is why in one's own existence and survival would depend on dharma itself. The Dharma Deva is the embodiment of divine justice comparable to a 'vrisha' or a bull and that is why once justice is tormented then human beings are 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 treasure 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 Brahmanas like wise then indeed the King himself should have the charge of a thief. Those experts on the principles of Dharma ought to be aware of the Jaati Dharma, Desha Dharma, Shreni dharma or of the duty to the others of the same guild as specially applicable to Vaishyas, and Jaati Dharma and finally Raaja Dharma. None is above dharma yet the King needs to ascertain as to which side the animal got actually got killed on the right side or the left. Full details be known about the truth, the place, timing, date and the circumstances of each and every case. The King should always practise what Vedic Vidwans prescribe as that is not against the established customs of all the kingdoms, varnas and families. For instance, a person who seeks recovery of dues, the claim to the

Kingship be registered and the the latter after ascertaining the concerned details of the claim has to reimburse the claim : *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/Dadyurva swakritaam buddhim sarve sarvaasu jaatishu/Santatistu pashustreenaam, pashustreenaam santatireva vriddih/ Rasasyaa dushta ganaa paraa, vastradhaanya hiranyaanaam chatustridvigunaa paraa/ Prapannam saadhayannartam na vaachyo nripaterbhavet, saadhyamaano nripam gacchhandandyo daapyascha taddhanam/ Griheenaanukramaadhyapyo dhaninaamadhamarnikah, datvaa tu braahmaanaayaia nripadestadanantaram/ Raagnyaadhamarniko daapyah saadhitaadyashkam shatam, panchakam cha shatam daapyah praaptaarthohyuttamarnikah/Heena jaatim pariksheenamrinartham karmakaarayet, braahmaaastu pariksheenah shannairdaapyo yathodayam/ Deeyamaana na grunati prayuktam yah svakam dhanam, madhyastasyaapitam chetsyaadvardhate na tah param/ Avibhakthiah kutumbaartham yadrnam tu ritam bhavet, dadyustadrikthanah prete proshite va kutumbini/ Na proshitpatipuraabhyaaam na putrena kritam pitaa, dadyaadyate kutumbarthaanna path streekritam tathaa/ Suraakaamadyuta kritam dandashulkaavashishtakam, vridhaadaanam tahhaiveha putro dadyaanna paitrukam/ Gopa shoundikashailuusharajakavyaadhyayoshitaam, trunam dadyatpatisteshaam yasmaad vrittistadaashrayaa/ Pratipannam striyaa deyam patyaa vaa saha yatkritam, svayamkritam vaa yatrnam nanyatstree daatumarhati/ Pitari proshite prete vyasanaabhiplutepivaa, putra poutra runam deyam nihnave saakshibhaavitam/ Riktagraaha runam daapyo yoshidguhnaattasthaivacha, putronyaashritadravyah putraheenasya rikthainah/ Bhraatranaamatha daampatyoh pituh putrasya chaiva hi, praatibhaavuya - mrunam saakshyamavibhakte na tu smnritam/ Darshane pratyaye daane pratibhavyam vidheeyate, aadyou tu vitathe daapyavitarasy sutaa api/ Darshanapratibhuryatra mritah praatyayikopi vaa, na tatputraa runam dadyurdadhyurdaanaaya yah sthitah/ Bahavahsyuryadi swaamshaidradhuh pratibhuvo dhanam, yacchhaayaashriteshveshu dhanikasya yathaa ruchi/ Pratibhurdaapito yatu prakaasham dhanino dhrnam 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, mochya 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 poutas. As the uttaraadhikari 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 saakshee bhavayekopi  
dharmavit/Sarvah saakshee sangrahane chouryapaarushyasaahase/ Saakshinah shraavayedvaadi  
sameepagaan/ Ye paatakakritaam lokaa mahaapaataakinaam tathaa, agnidaanaam cha ye lokaa ye cha  
streebaalaghaatinaam/ Sa staansarvaanvaapnoti yah saakshyamanrutam vadet/ Sukritam yatvayaa  
kinchit janmaanata shataih kjritam, tatsarvam tasya jaaneehi yam paraajayase mrishaa/ Atruvanhi  
narah saakshya mrinam sadashbandhakam, raagjnaa sarvam pradaapyah syaatshtha 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 tathamovritah, 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  
balopadidikritaadyate/ Runam lekhyam kritam deya purushaistribhireva tu/ Aadhistubhujiyate taavadyaavad  
tatra pradeeyate/ Deshaantarasye durlekhye nashtonmrishated hrutotathaa, bhinne dagdhetvaa cchinne  
lekhyamanmattu kaarayet/ Sandhigdhalekhyam 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 womanood; the characteristic of a sakshi is expected to be from fear or favour and the task of being truthful and fearless is normal to him but once there is a doubt of being undependable or insincere then the purpose being straightforward becomes suspect . Hence a saakshi who is essentially truthful becomes elevated by his own conscience even to the heights of ‘brahmatwa, as he is stated to have worshipped Vedas and their supremacy as Satya is Brahman, while taking part in the contrary situation gets fettered for 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 ‘shubaashubha’. Hence indeed the saakshi or the witness or he or she who states the truth is the only one who segregates bliss and ignorance, and hence *Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Jyotirgamaya* (Brihadaranyaka Upanishad vide I.iii.28) or ‘Lead me from evil to goodness ie. from death to immortality, from darkness to illumination! Once when both Brahmanas and Devas standing face to face are asked the other varnas and Kshatriya replied that by stating the Untruth he would get the sin of the Gohatya and theft of suvarna; the Vaishya replied that his grain and precious belongings while the low class human then the latter replied that all kinds of ‘patakas’ or worst possible sins would be reaped. Indeed the truth is that the Untruthfulness begets Brahmana ghaati- Stree ghaati, baala ghaati, mitra drohi, kritaghna or the ever ungrateful to those who help, and so on. Whatever account of a person’s ideal most previous deeds of virtue might have been credited so far are demolished in one sweep once only resorting to untruthfulness by his or her evidence before the King and Brahmanas. Manu then explains as to what types of men be engaged in Law Suit s 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 vartayecchhirah, vinaapisheershakatkurya nripa drohetha paatake/  
Sachailah snaatamaahuuya Suryodaya uposhitam, kaarayetsarvadvyaani nripabrahmana sannidhou/  
Tulaa stree baalavridaandhapangubraahmanaroginaam, agnirjalam vaa shudrasya yavaah sapta  
vishasya vaa/ Naa sahasraavaret phalam na visham na tulaam tathaa, nripareshvabhishaaape cha  
vaheyuh shuchayah sadaa/ Tulaadhaaranavidvantirabhiyukta stulaashritah, pratimaanasameebhuuto  
rekhaam kritswaavataaritam/ Tvam tule satyadhaamaasi puraa davairvinirmitaa, tatsatyam vada  
satyadhaamaasi puraa devairvinirmitaa tatsatyamvada kalyaani! Shamshayaanmaamvimochayah,  
yadyasmi paapakrunmaatata maa tvamadho naya,shudrashchaidramayodhavam 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 shanairvrajet,shodashaangulakam jneeyam  
mandalan taavadantaram/ Muktvagnim muditavreehiradagdham shuddhimaapnuyaat, antaraa patito  
pinde sandehe vaapunarharet/ Samakaalamishum muktamaanedeyaanyo javee narah, gate tasminnimag  
naangam pashyecchechrudvimaaptnuyaat/ Tvam visha! Brahmanah putrah satyadharme vyavasthitah,  
traayasvaasmaadabheeshaapaatsatyena bhavamemritam/ Evamuktvaa visham shaangambhakshayedvima-  
-shailajam, yasya vegairvinaa jeeryecchuddhim tasya vinirdashet/ Devaanugraansamabhyarchya  
tatasnaanodakamaaharet, samstraavya paayayettasmajjalam tu prasrutitrayam/ Arvaak chaturdhashaa -  
dhyhno yasyano raaja daivikam, vyasanam 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-parajaya sveekarana’. In the ambit of jaya-parajaya, 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. Toola or tandula mixed with mitti be applied to strees, 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 touley! 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 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, adhuna varnyate daaya vibhago yoga murtina/  
Vibhagam chetpita kuryaadicchayaa 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/  
Kramaadabhyagatam dravyam hritamapyudvaretthu yah, daayaadebhyo na tattadya advidhayaa  
labdhamevacha/ Saamaanaarthasamutthyaane vibhaaharastu samah smritah, anekapitrukaanaam tu  
pitrito 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  
dharmapatnee jastatsamah putrikaasutah, kshetrajah kshetrajaatastu 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/ Mrityo pitara kuryastam bhraatarastvardhabhaagikam, abhraatruko haretsarvam duhitranaam sutaadyate/ Patnee duhitaraschaiva pitarou bhraatarasathaa, tatsuta gotrajaa bandhushishya sabraahmanachaarinah/ Eshaamabhaave purvasya dhanabhaaguttarottarah, swaryaatasahyaputrasya sarvavarneshvayam vidhih/ Vaanaprastha yati brahmacharinam riktabhaaginah, kramenaachaaryasacchishya dharma braatrekateerthinah/ Samsrushtinastu samsrushtee sodarasy tu sodarah, dadhyaadapaharecchaamsham jaatasy cha mritasyacha/ Anyodarastu samsrishtee naanyodaryo dhanam haret, asamsrishtidyapi vaadadhyadatsamsrushttho naanyamaatrurah/ Kleebotha patitastajjah pangurunmattako jarah, andho chikitsyaroogaadyaa bhartavyaah syuniramshakaah/ Aorasaah kshetrajaasveshaam nirdoshaa bhajahaarinah, suraaschaishaam prabhartavyaa yaavadvaih bhatrusaatkritaah/ Aputraa yoshitas - cheshaam bartavyaah saadhuvrittayah, nirvaasyaa vyabhicharinyah 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 grihakshetraischa 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 kshetragnya 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- nirantara 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 swayambhuva/* 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 'auorasa putra' the legitimate so be granted the sixth or fifth part of his own property as his vivaha samskara would have been done formally and those others upto ten in number as they would be eligible only 'gotra dhana' or members of the family and inherit pitru dhana in a descending manner. As per a law of 'niyoga', those begotten as from an appointed wife of dead person, or of a eunuch, diseased one is called a 'kshetragna'; the son of wife whom a dying father decides to appoint as his own is by a 'sankalpa' is known as a 'daatrima' or a dutta putra; a son appointed by the husband and owns him for any reason as approved of filial duties is called a 'kritrima putra'. A son actually born of an unknown father but born secretly born but still owned by his father is called 'gudhotpanna putra'. As the father welcomes a boy who had been deserted by his natural parents but endears him as his own is called 'apaviddha putra'. As the husband approves of the son of an unmarried woman and eventually marries her is designated as 'kanina'. As a person concerned gets involved with a pregnant bride deserted by another man and agrees to marry her as per traditions then the son after delivery is born, then that boy is called 'sahodha'. As both the parents decide to purchase a boy with a view to own him, the boy is called a 'kritaka'. As a woman deserted by her husband and she and a man agree to marry then the son of their union is known as 'pournabhava'. In case a virgin once married but deserted by a new husband is indeed eligible for wedding again even as the nuptial ceremony is over, says Manu. If a boy's parents disown him, then he gives himself to a person as self given is called 'syayamdutta'. A son of a Brahmana who is guilty of union 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 sthithi, 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

matrenal property, with special preference to unmarried daughters. The definition of 'stree dhana' refers to what her father, brothers, and her mother had given. After her wedding, whatever her husband would have given from time to time out of affection is also a part of stree dhana. Of the five kinds of weddings, viz. Braahmika, Daivika, Arsha, Gandharva and Prajapatya, stree dhana would get collected by all except in the case of Asura vivaha which would have gone to her parents, presumably on the proviso of the bride might not beget a son to protect. Indeed no woman should the properties of families in general with or often without her husband's permission. The ornaments which were worn in her husband's life time are normally bequeathed are seldom divided and those who do so are thieves and outcasts; such jewellery be better donated to the needy such as eunuchs, born dumb and deaf, lame, insane and such of the helpless. *Sarveshaamapi tu nyaayam daatum shaktayaa maneeshinaa, grasaacchaavanamaptyantam patitoh - laadadadbhavet/* Any person is aware of this practical justice of donating the belongings of the well to do to the needy as per one's own capacity shall certainly escape the eventuality of turning into an outcast in his further births; he would be blessed by eunuchs and these beneficiaries of the charity to marry well and have good progeny subsequently. A part of the endowment bequeathed in favour of the elder brother is due indeed to improve the higher learning of the younger brother too. Of course, if the money and assets of the elder brother on account of his own labour is far more than what is bequeathed then the context would be entirely different. In case the dead father had commitments of the past, it is the duty of sons, especially the eldest, to discharge the liabilities; similarly past debts of the late father ought to be cleared well before the partition plans be put in force. Thus the balance sheet of the commitments made and the remaining income and asset value before the asset position is finalised. Any fraud of the brothers, especially the eldest brother is punishable by the law of the land. In the event of retaining a joint family, the account of income and expenses of the family be worked out transparently. In case one of the brothers dies, then the share goes to his immediate heirs. If the eldest brother proves to be suspect of avarice, then the younger brothers might declare him to be unworthy of his status and be eligible for the king's warning or punishment. If one of the brothers takes to resorting to bad and anti social habits, then the other brothers might appoint one of them either to take away his share of the property or nominate one of his own family members or even annex his share among the other brothers. In the event of the sons exerting to enhance the joint property then if the father plays no role in the effort, then the latter would have to lose his choice of partitioning the original property and a pro rata division among the brothers becomes admissible. However if the father himself raises a loan and any of the brothers join the venture then to that extent their shares would be defined accordingly. In case one of the brothers dies without a heir then the mother becomes responsible to that property and in case the mother too dies then the paternal grandmother would assume that property. It is expected that once the loans and assets of the family are duly accounted for, then the partition of the entire family be done the division be done duly]

#### Seemaa vivaada prakarana-stanzas 150-158

*Seemno vivaade kshetrasya saamantaah sthaviraadayah, gopaah seemaa krushaanaa ye sarvech vanagocharaah/ Nayeyurete seemaanaam sthalaankaaratushadrumaih, setuvalmeekanimnaasthichaityaachaidyairupalakshitaam/Saamantaavaa samagraaschatvaaroshtho dashaapivaa raktastragvasanaah seemaam nayeyuh kshitidhaarinah/Anrute tu prudhagdandya raagjnaa 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/ Swamine 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.

Swaamipaalavivaada prakarana- stanzas 159-167

*Maashaanashtou tu maheeshee asyaghatasya kaarinee, dandaneeyaa 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/ Nashtaapahyatamaasaadya hartaaram graahayennaram, deshakaalaatipaktyou cha gruheevaa swamamarpayet/ Vikreurdashaanaacchuddhih swaamee dravyam nripo damam, kretaa muulyamavaap-noti tasmaadhyattasya vikrinee/ Aagamanopabhogena nashtam bhaavyamattonyathaa, panchabandho damnastasya raagjnetenaavibhaavite/ Hritam pranastam yo dravyam parahastaadavaapnuyaat, anivedya nbripo dandya sa tu shannavatim panaan/ Shoulkyaih sthaanapaalairvaa nashtaapahrutamaahritam, avaarksamvatsaraatswaamee haret parato nripah/ Panaanekashaphe dadyaadccaturah pancha maanushe, 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/ Pratigrahaah 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 ascertained 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 raagjne 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 vrittimabruuyaatswadharmah  
paalyataamiti/ Nijadharmavirodhena yasau saamayikobhave sopi yatnena samrakshyo dharmo  
raajakritascha yah/ Ganadravyam haredyastu samvidam langhyayeccha yah, sarvasvahanam kritvaa  
tam raashtraadvipravaasayet/ Karvavyam vachanan sarvaih samuuhahitavaadinaam, yastatra vipareetah  
syaatsa daapyah prathamam damam/ Samuuhakaarya aayaataankritakaryaanvisarjayet, sa daanamaana  
satkaaraih pujayitvaa maheepatih/ Samuuha kaaryaprahito yallabhet tadarpayet, ekaadashagunam  
daapyo yadyasou naarpayetswayam/ Dharmagjnaah shuchiyollubdhvaa bhavyuh kaaryachintakaah,  
kartavyam vachanam teshaam samuuhahitavaadinaam/ Shreninaigamapaakhandiganamaanapam  
vidhih, bhedaam chaishaam nrupo rakshetpuravrittim 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 kuladharma wholly. Preserving that kind of dharmaacharana 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 dharma visheshagjnaas' are ever respected with esteem. Indeed, 'swadharma' and 'nijadharma virodha dharma' 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/ Indriyasyendriyasyaartho raaga dveshou vyavasthitou, tayorna vashamaagacchet touhyasya paripanthinou/ Shreyaan svadharmo nigunah paradharmaanushthi - taat, svadharme nidhanam shreyah paradharmo 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 'karmaacharana' 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 preserve the 'varnaashrama' as of 'svadharma' or of kshatriyas to fight*

out against Adharma and uphold Dhama but never ever succumb to adopt ‘paradharmā’ 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 vaanijya pashusasyatah, anistischa bhrutimyasu kaarayetsa maheekshitaa/ 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 santyanjan, bhrutimardhapathe sarvaam pradaapyastyajakopicha/*

Let servants who perform their responsibilities with earnestness 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 -stanzas 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 vidhigjneyah 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 visitors 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 karotichecchanyah panaanar dha trayodashaan/ Abhigantaasmi bhaanineem maataram vaa taveti ha, shapantam daayadodraajaa panchavimshatikam damam/ Ardhodhameshu dwigunah parastreeshoottameshucha,dandapanayanam kaaryam varnajaatyuttaraadharai// 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 prathamograamadeshayoh/*

‘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 usage 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 prathamodandah samsparshetu tadardhikah/ Udguna hastapaade tu dashavimshatikou damou, parasparam tu sarveshaam shastre madhyama saahasah/ Paadakeshaamshukakarollunchaneshu panaandasha, peedaa kashaamshukaaveshtapaadaadhyase shatam damah/ Shotritena vinaa duhkham kurvan kaashthaadibhir-narah, dwaatrimshatam panaandandyo dwigunam darshanesrujah/ Karapaadadato bhange cchedane karnanaasayoh. Madhyo dando vraneedbhdede mritakalpahato tathaa/ Ceshtaabhajanavaagrodhe nertaadi pratibhedane kandharaabaahusakthraam cha bhange madhyama saahasah/ Ekam ghnataam bahuanaam cha yathokthaadwiguno damah, kalahaapahritam deyam dandascha dwigunastatah/ Duhkhamutpaadayedyatu sa samutthhanajam 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 dwigunaprabhritih kramaat/ Lingasya chhedane mrityo madhyamo mulyamevacha, mahaapashuunaameteshu sthaaneshu dwiguno damah/ Parohishaashaakhinaam shakaaskandha sarvavidaarane, upajeevyadrumaanaam chavimshater dvigunodamah/*



*Chityashmashaanaseemaasu punyasthaane suraalaye, jaatadrumaanaam dviguno damo vrishe cha vishrute/ Gulmaguccha kshupalataaprataanoushadhiveerudhaam, purvasmrिताadardhadandah 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 streets 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 spoilages 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, sandishtasyaa-pradaataa cha samudragrihabhedakrit/ Saamantakulikaadeenaamapakaarasya kaarakah, panchaashat-paniko danda eshaamiti vnischayah/ Swacchandavidhavaagaamee vikrushtenabhidhaavakah, akaarane cha vikroshtaa chandaalashchottamaansprushet/ Shudrapravrajitaanaam cha devai pitrye cha bhojakah,*

*ayuktan shapatham kurvannayogyo yogyakarmakrit/ Vrishakshudrapashuunaamcha pumstasya  
 pratighaatakrit, saadhaaranaasyaapalaapee daasee garbha vinaashakrit/ Pitruputraswasurbhraatru  
 dampatyaachaaryashishyakaah, eshaampatitaanyonyatyaagee cha shata dandakabhaak/  
 Vasaana streenpanaandadyo nejakastu paraamshukam, vikreeyaavakrayaadhaanayaacheteshu  
 panaandasha/ Pitaaputravirodhetu saakshinaam tripamo damah, antare cha tayoryah shyaattaasyaap-  
 yashta guno damah/ Tulaashaashanamaanaanaam kutakritnnaanakasya cha, yebhischa vyavahartaa yah  
 sa daapyo damamuttamam/ Akuutam kuutam bruute kuutam yaschaapyakuutam, sa naanaka  
 pareekshee tu daapyo uttamasaahasam/ Bhishakmishyaacharandanadstiryakshu prathamam damam,  
 maanushe madhyamam raahapurupeshuuttamam damam/ Abandhyam yascha badhnaati baddham  
 yassha pramunchati, apraaptyavyavahaaram cha sa daapyo damamuttamam/ Maanena tulayaa vaapi  
 yomshamashtamakam haret, dandam sa daapyo dwishatam vriddhhou haanou cha kalpitam/  
 Bhesajasnehalavanagandhadhaanya gudaadishu, panyeshu prokshipanheenam panaandaapyasu  
 shodasha/ Mriccharmananisuuutraayah kaashtavalkalavaasasaam, ajaatou jaatikanane vikreyaashtaguno  
 damah/ Samudraparivartam chasaarabhaanadam cha kritrimam, aadhaanam vikrayam vaapi nayato  
 danda kalpanaa/ Bhinne pane cha panchaashatpane tu shatamuchyate, dwipane dwishato danda muulya  
 vriddhhou cha vriddhimaan/ Sambhuya kurvataamardham sambaadham kaarushishilpanaam, ardhasya  
 hlaasam vriddhm 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  
 samshaapyaya 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 nirnayas, 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.

Vikreeyaamsa pradaana prakaranam- Sambbhuyasamutthaana prakaranam-stanzas 254-258 and 259-265

*Griheetamulyam yah panyam kreturdeva 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 vridhim cha vanijaa panyaanaamavijaanataa, kreetvaa naanushayah kaaryah  
kurvamshanbhaagadandabhaak/*

*Samavaayena vanijaam laabhaartha karma kurvataam, laabhaalobhou yathaadravyam yathaavaa  
samvidaa kritiou/ Pratishadvimanaadishtam pramaadaadyaccha naashitam, sa tadyadaadvipluvaachha  
rakshitaaddashamaamshubhaak/ Arthaprakshhepanaadvimsham bhaagam shulkam nrupo haret,  
vyaasidhvam raajayogyam cha vikreetam raajagaamitat/ Midhyaavadanapareemaanam shulkasthaanada  
-paasaran, daapyashtvashtaganam yascha savyaajakrayavikrayee/ Tarikah sthalajam shulkam  
gruhyanindaapyah panaandasha, braahmanapraativeveshyaanaametadevaanimantrane/ Deshaantaragate  
prete dravyam daayaadabandhavaah, jnaatayo vaa hareyustadaagataastairvinaa nripah/ Jihvam  
tyajeryurnir laabhamashatonyena 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 tarpanas 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 jaatinaamaadinihnavaih, dyuta streepaanasaaktaascha  
shushkabhinnaamukhaswaraah/ Para dravyagrihaanaam cha prucchikaa goodhacharinah, niraayaa  
vyayavantascha vinashtadravyavikrahaah/Griheetah shankhyayaa chouryanaatmaanam chedvishodhayet,  
daapaitvaa hrutam dravyam chouradandena dandayet/ Chouram praaapyaapahritam ghaataye vividhair  
vadhaih, sachihnam braahmanam kjritvaa swaraashtradviprasyet/ 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/  
Bhaktaavakaashagnudakamanthropakaranavyayaan, datvaa chourasya vaa hanturjaanato dama uttamah/  
Shastraavapaate garbhasya paatane chottamo damah, uttamovaadhamo vaapi purushastreepramaapane/  
Vipradrishtaam striyam chaiva purushagheemagarbhineem, setubhedakareem chapsu shilaam badhva  
praceshayet/ Vishaagnidaam pati guru nijaapatyapranaapaneem, vikarnkaranaasoushteem kritvaa  
gobhih pramaapayet/ Avigjnaanahatasyaashu kalaham suta baandhavaah, prashtavyaa yoshitascsya  
para pumsirataah prithak/ Streedravayavritti kaamo vaa kena vaayam gatah saha, mrityudeshasamaa -  
sannam prucchewaapi 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 totally 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 avasthhas’ 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 aparaadhaas’. 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 vrisabha 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 vyabhichari 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 vyabhichara’ 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,pratishtedhe tayordando yathaa sangrahanee tathaa/ Sajaatavrittamo danda aanulomyr tu madhyamah, pratilomye vadhah pumso naaryaah karnaadikartanam/ Alankritaam harankanyamuttamam hyaanyataadhamam, dandam dadyaatsavarnaasu praatilomye vadhah smritah/ Svakaamaasvanulomaasu na doshastvanya - thaam damah, dushanetu karacchedh uttamaayaam vadhatathaa/ Shatam streedushane dadyaadvai tu midhyaabhishamsane, pashuungachhanshatam daapyo heenaam streem gaam cha madhyamah/ Avarudvaasu daasheeshu bhujishyaasu tathivacha, gamyysvapi pumaandaapyah panchaashatpanikam damam/ Prahasy dasyabhigame dando dashmanah smritah, bahuunaam yadyakaamasou chatur- vimshatikah prithak/ Griheetavetanaa veshyaa nechhantee dvigunam vahet, agruheete samam daapyah pumaanpyevamevsa hi/*

*Voonamvaabhyadikam daapi likhedyaa rahashaashanam, paaradaarikachourah vaa munchato danda uttamah/ Abhakshyna dwijam duushyo dandy utaamasahasam, madhyamah kshatriyam vaishyam prathamamshudramardhikam/ Kuutaswarna vyavahaaree vimaamsasya cha vikrayee, trainga heenastu katrtavyo dapyashchottamasahasam/ Chatuspaadakrito dosho naapeheeti prajalpatah, kaashtha loshtheshupaashaana baahuyugyakritastathaa/ Cchinnanasyena yaanena tathaabhagnayugaadvaa,*

*panchaaschivaapasarataa himsane swaamyadoshabhaak/ Shakyopyamokshayanswaamee damshtринаam 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 jaavitoshtashato damah/ Durdishthamstu punar drishta 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 vyabhicharinini 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 saahas danda' as the fine be hundred 'panaas', while paravarna sangraha 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 saahas'. 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 be the minimum of 'uttama saahas'. 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 saahas' 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 sutaabhidih/ 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 dharmathas, 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 vridhhi 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 thrividha streetva of shaishava-youvana-varadhakya, the

level lasting axiom 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 their' 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 'vyabhicharini' 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 wreched 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, gobrahmanebyah  
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 Yagyavalkya 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 Yagyavalkya 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 Yagyavalkya 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 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 hurtfully 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 in 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 Shankhini, 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 Vaishyas 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 Dharmic 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 four, 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 is 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.) Manu Smriti 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 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. 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!