

ESSENCE OF AAPASTAMBA DHARMA SUTRAS

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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-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas- Essence of Taittiriya 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-* Essence of Aapastamba Dharma Sutras**

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 *.

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Preface

As distinguished from Brahma Sutras, the Aapastamba Dharma Sutras are like Para and Aparā approaches to the Almighty, that is Spiritualism versus Materialism. Indeed the goal is unmistakably the very same as of *avyktaṁ shashvatam viśnum anantaṁ ajam avyayam*, the Omni Present-Omni Scientific-Omni Potent. Yet the Aihikam-Aamushicam approaches seek to submerge.

Aapastamba Sutras are invariably initiated with ‘Pravaras’ of respectful self introduction to the elders. One tends to state: *Chatussaagara paryantaṁ go brahmanebhyaḥ śubhaṁ bhavatu* and then proceed announcing one’s own *Rishi Traya pravaraanvita- gotra-Aapastamba Sūtrah- Rik / Shukla/ Krishna Yajus/ Saama/-Adharvana Veda Shaakhadhyaayi- amuka naama- ahambho- abhivaadaye/*. Such indeed be the practice of Self Introduction before the respect worthy.

‘Aapastamba Kalpa Taru’ constitutes a torrential Prashna Parampara or of Enquiries of as many as Thirty Jalapaataas. The current presentation seeks to attempt merely two of this succession of the Water Falls. An over view of Vidyārthi and Grihasthi Dharmas are sought to be presented currently.

Of the Grandha of this Dharmasūtra, the first is devoted to the Vidyārthi and the second is devoted to the Grihasthi Dharmas. Vidyārthi Dharmas include their veshā bhaashaas- śubhrata- āśrama- bhojana nirnayas- brahmacharya- gayatri / nithya agni kaaryaas- Guru śhushrusha-saanghika pravartana- veda pathana- śikshana- guru bharya putra putrika vyavaharana- swaadhyaya- saanghika pravartaana- and finally brahmacharyaashrama nishkramana. Then would grihastaashrama-vivaha- stree sangama- griha nirvahana-bhojana nirnaya-atithi seva- swaadhyaya- nithya dhaarmika pravritti-daana dharmas- dhanaarjana- putra putrika nirvahana- vamsha paaramparya and saanghika kartavya- rajyanga kartavyas- nyaayaadhedesha kartavya nirvahana-maataa pitru seva- sodara-sodari sabhyatas- bandhu sneha karyaas- pirtu tatpana vidhis and so on followed by vaanaprastha-sanyasa dharmaacharana.

HH Vijayendra Saraswati has been blessing me to script the Essences of Manu Smṛiti, Paraashara Smṛiti, Veda Vyas Smṛiti, and Yagyñyavalkya Smṛiti so far. When I sought to further script the Essence of Aapastamba Smṛiti, a mental flash prompted me to approach the HH to bless me to attempt an effort of Aapastamba Dharma Sutras. Indeed, He had readily approved the proposal most encouragingly while commenting to the group of his learned followers around that ‘this devotee had already translated the essences of Ashtaadasha Puraanaas and Ashtaadasha Upanishads’. Considerable referencing by way of vishleshana of the text of the Dharma Sutras has been attempted from the Purāna-Upanishads, Smṛitis and other sources as indicated in the preceeding Contents Pages.

Thus having been blessed, this token of reverence is being placed yet again with prostrations to the HH.

VDN Rao and family

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ESSENCE OF AAPASTAMBA DHARMA SUTRAS

Introduction

‘Dharmasutra Vyavastha Nirvahana’ is attributed along with several others including to Apastamba, the promoter of a Veda Shakha of Yajurveda and the student of Baudhayana. Apastamba Kalpataru has a format of thirty Prashnas or Enquiries. Apastamba Dharmasutra is of the Twentyeight and Twenty Nine assemblage. The first twenty four Prashnas deal with ‘Shrauta sutras’ or Vedic Rituals, the twenty fifth being an ancillary mantra section, the twenty sixth and twenty seventh are ‘Grihyasutras’ or Household Rites, and the last or the Thirtieth Prashna deals with ‘Shulabha Sutras’ or Vedic Nirmana Ganita.

Mahabharata Vanaparva - Chapter 298 verse 18- explained the origin of Maharshi Apasthamba to an erstwhile King. Once a dutiful Brahmana desired to duly perform his Saamvatsarika Shraaddha Karma of Pitru-Pitaamaha-Prapitaamahash but could not identify suitable brahmanas. Out of desperation, he spread out a darbhasana and had most earnestly prayed to Maha Vishnu to redeem his forefathers. Then Maharshi Apastamba saw there a brahmin and relieved and evergrateful to be able to provide Pitru Bhojana. After the bhojana, he asked whether the Maharshi was contented and normally the guest was expected to assure *Triptaamismi*. But the Maharshi demanded more and more of the Shraddha Bhojana. Thus the Pitru Shraaddha remained as a failure. The Brahmana made a ‘prokshana’ or water sprinkling and decided to give a ‘shaapa’ and proceeded to curse the Maharshi, who in turn retaliated by cursing that the water drops to stop in their tracks. ‘Aapa’ is water and ‘Stambha’ a pillar the one who made it stop (sthamba) was thus called Apasthamba, as per ‘Brahma Purana’.

‘Brahmanda Purana’ provided another version that the Maha Tirtha on the banks of Sacred River Goutami was popularly known as Apastamba Tirtha and explained **Shiva as an ‘Agni Stambha’ or a Column of Fire**. ‘When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vama Deva and subdued Bali and freed TriLokas from the rule of Daitya-Danavas. The ever grateful Devas were re-instated and approached Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga-and others to convey their gratitude to Narayana as Dharma was revived and injustice was abolished. Vishnu then replied that he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambhu or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge ‘Agni Stambha’ or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga, finally stated as ‘Apastamba Tirtha’!

AAPASTMBA DHARMA SUTRAAS

Praśna 1. Pātala 1. Khāṇḍa 1

athātas-sāmayācārikān dharmān vyākhyāsyāmaḥ /

1. Now, may the basic principles of Dharmas as essential ingredients which form part of day to day the responsibilities of daily life, after seeking to digest the study of Shrouta - Grihya Sutras.

Brahma Sutras when initiated state *Adhaato Brahma Jigjnaasaa/*, Therefore, Brahma Sutras are meant only for those who desire and deserve. Thus Only after accomplishing the pre-qualifications of adequate knowledge of Scriptures that one could seek 'Brahma Jignaasa' or the Unreserved Quest for Brahman or of the Pure Consciousness. The pre-qualifications include four essential means of Moksha viz. (i) capability to distinguish the Everlasting 'Paramatma' versus the fleeting heaps of material attractions or judgment of Reality against Maya or Illusion; (ii) Complete awareness of Action-Reaction Syndrome or the Realization that whatever 'Karma' one performs would yield fruits accordingly; (iii) 'Shat Sampatti' or six virtues viz. 'Sama' or control of Mind, 'Dama' or control of External Senses- Self Restraint of Mind and desire; 'Uparati' or disengagement of worldly pulls and pushes; 'Titiksha' or forbearance / equanimity of joys and sorrows; 'Shraddha' or extreme faith, industriousness and determination; 'Samadhana' or introspection and deep concentration; and above all, (iv) 'Mumukshatwa' or the intense desire and resolve to realize what Brahman is all about!

But, on the other hand Aapastamba Sutras are quite distinct from the opening of Brahma Sutras as the Shrouta- Grihya or normal 'dharmika jeevana' and the precepts directly relevant to virtue and justice as required for the liberation of the transcendent life. Hence the essentiality of austerities, fastings, agni karyas and a sense of detachment. In this context, Brihadaranyaka Upanishad is quoted vide V.xi.1: Austerities like fasting and detachment embolden to face death seeking better status and comfort later!: *Etad vai paramam tapo yad vyaahitah tapyate; paramam haiva lokam jayati, ya evam veda; etad vai paramam tapo yam pretam aranyam haranti; paramam haiva lokam jayati, ya evam veda etadvai paramam tapo yam pretam agnaavabhyaadadhati; paramam haiva lokam jayati, ya evam veda/* (When a person is sick suffering from fever or diseases, then he is on forced and strict fasting which might indeed be a state of austerity. For a Sage who undergoes such a situation would not like to condemn the disease nor get dejected since he is ailing; instead he would consider it as austerity and seek to meditate. Similarly a dying person should consider that after death, the Self would be travelling from his place of residence, say a village or township to the forest for practising excellent austerity, or alternatively to a burial place into Fire as an austerity and get uplifted to an excellent world! Indeed a person of extreme faith and knowledge who practises austerity-even while being in healthy state of body- could resort to a psyche of detachment and constant austerity would face death fearlessly and resolutely as a transfer to a far better and lasting comfort to the Self!). Hence, Aapastamba Dharma Sutras clearly spell out 'Dharma' or the 'acts productive of merit, referred as duty or law, or the 'vidhis' or 'niyamas' specifying the 'dos'-and 'dons'. Austerities like fasting and detachment embolden to face death seeking better status and comfort later! V.xi.1) *Etad vai paramam tapo yad vyaahitah tapyate; paramam haiva lokam jayati, ya evam veda;*

etad vai paramam tapo yam pretam aranyam haranti; paramam haiva lokam jayati, ya evam veda etadvai paramam tapo yam pretam agnaavabhyaadadhati; paramam haiva lokam jayati, ya evam veda/ (When a person is sick suffering from fever or diseases, then he is on forced and strict fasting which might indeed be a state of austerity. For a Sage who undergoes such a situation would not like to condemn the disease nor get dejected since he is ailing; instead he would consider it as austerity and seek to meditate. Similarly a dying person should consider that after death, the Self would be travelling from his place of residence, say a village or township to the forest for practising excellent austerity, or alternatively to a burial place into Fire as an excellent austerity and get uplifted to an excellent world! Indeed a person of extreme faith and knowledge who practises austerity-even while being in healthy state of body- could resort to a psyche of detachment and constant austerity would face death fearlessly and resolutely as a transfer to a far better and lasting comfort to the Self!)

Thus the Aapastamba Dharma Sutras:

Prashna 1. Patala 1. Khanda

athātas-sāmayācārikān dharmān vyākhyāsyāmaḥ / Dharmagjna samyah pramaanam / Vedascha/ Now, therefore, the Dharmas which form part of the duty of daily life, as decided by the approved Laws, after the study of the Shrouta Griha Sutras or Vidhis and Nishiddhas, as per ‘Samayaas’ of the Agreed Principles of Shrouta -Grihya Sutras.

The Authorities like Manu had hence interpreted the Sutras on the strength of Veda Pramaanas. *Chatvaaro varnaa brahmana kshatriya Vaishya Shudraha/* May there be four castes of brahmana-kshatriya-vaishya- and the nimna vargas. The respective classes are entitled to practise these varna dharmas as enforced by the Law Makers. Manu Smriti 2.6.12 states : *Tasmin deshe ya Achaarah paramparyakram aagatah, Varna naam saantaramanam sa sadachara uchyate/* The duties are detailed at length as per the Basic Principles enlightened and supported by Vedas only framed in Manu Smriti and interpreted by other supporting Smritis alone. *Catvāro varṇā brāhmaṇa kṣatriya vaiśya sūdrāḥ/ teṣāṃ pūrvāḥ pūrvo janmatas-śreyān/ aśūdrāṇām aduṣṭa-karmāṇām upāyanam vedādhyayanam agnyādheyam phalavanti ca karmāṇi/* There are four castes viz. brāhmaṇas, kṣatriyas, vaiśyas, and the nimna jatis. All four are entitled to practice the Dharma set forth by the agreement of the Law-givers. Among these, each preceding caste is superior by birth to the one following except the lower class and criminals, are ordained for the initiation of upanayana, the study of the Veda, and the setting up of the sacred fire; and their works are productive of rewards in this world and the next. *śuśṛṣā sūdrasyeta reṣāṃ varṇānām/* To serve the dwijas, the lower caste is required. *pūrvasmin pūrvasmin varṇe niśreyasam bhūyah/*. The higher the caste, the greater is the merit. *upanayanam vidyārthasya śrutitas-saṃskārah/* Eligibility of the ‘upanayana samskara’ is confirmed in accordance with the texts of the Veda of a male of the higher varnas whoever be desirous of vedic knowledge, but the deaf and dumb who cannot make use of the sacred knowledge are thus excluded. The stipulation of 'male' excludes women for the reason that their domestic duties preclude them from making use of the scriptural knowledge of the Vedas. Although women are required to use certain texts during agnihotra etc. it is recommended that they be taught at the time of performance only. *sarvebhyo vai vedebhyas-sāvitryanūcyata iti hi brāhmaṇam/* All the dwijas are eligible for gayatri as the door step of veda pathana of rik-yajur-saama vedas except a separated initiation if required for Atharva Veda. *Tamaso vā eṣa tamaḥ praviśati yam avidvān upanayate yaścā avidvān iti hi brāhmaṇam /* Upanayana is the gateway to learn a Veda indeed discards darkness, and he who initiates comes from

darkness and conducts the upanayana ceremony should himself be learned in the Veda. .

Tasminnabhijan avidyā samudetaṃ samāhitam saṃskartāram ipset/ One who desires initiation shall seek to obtain a teacher in whose family sacred learning is hereditary, who himself possesses the knowledge.

Tasminścaiva vidyākarmā ntaṃ avipratipanne dharmebhyaḥ / And under him the sacred science must be studied until the end till ‘**shatvedangas**’ too provided the teacher might not fall down of the ordinances of the precepts of Law.

[Vishleshana on Vedangas vide Narada Purana elaborates viz. Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas , Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be conveyed and ‘ukta’ states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being ‘Vaidik’ and ‘Loukik’ ; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushtup - Pankti being the Chhando Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-maa-taa-raa-ja-baa-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra) , Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities.]

Annexure on Vedaangas in detail vide Narada Purana

Prashna-Khanda one- continued

If the teacher does happen to fall from the practice of Dharma then the student has the right to tactfully upbraid him, if he continues in malpractice the student should leave and find another teacher. *Tasmād dharmān ācinoti sa ācāryaḥ /* He from whom one gathers knowledge of Dharma is called the ‘aachaarya’ the preceptor. *tasmai na druhyet kadācana/*. The teacher should never be offended in any way. *sa hi vidyātastaṃ janayati /* For he gives a second birth to the student by [imparting to him] sacred learning. *tacchreṣṭhaṃ janma /* As this second birth is the best as it paves the path of spiritual progress as leading to salvation, and hence the guru is considered a pitru deva and the disciples as his spiritual sons. The disciples between themselves have the relationship of ‘guru sahodara’ too. *śarīram eva mātā-pitarau janayataḥ/* As the parents together create body only, which is a mere product of matter and is a ‘jeevaatma vaahana’ or the vehicle for the jeevatma. *vasante brāhmaṇam upanayīta grīṣme rājanyaṃ śaradi vaiśyaṃ garbhāṣṭhameṣu brāhmaṇam garbhaik ādaśeṣu rājanyaṃ garbha dvādaśeṣu vaiśyaṃ /* A

dwija would survive as a Brahmana be initiated in spring, a Kshatriya in summer, a Vaisya in autumn. Thus, a Brahmana would come of age in the eighth year of age, a Kshatriya in the eleventh year and a Vaishya in the twelfth year.

20 -27) *Atha kaamyaaani-saptame brahma varchasa kaamam-ashtame aayush kaamam-navame tejas kaamam-dashamenaadya kaamam-ekaadasha indriya kaamam-dwadashame pashu kaamaam-shodasha brahmamanasya anaatyaya- aa dwaamimsat kshatriyasya-aa chaturvimshad vaishyasya yathaa vtateshu samarthah syaatyaayani vakshyamah/*: The age groups for mental maturity and for learning spiritual pursuits be counted thus: brahma varchasa in the seventh year of age, long life in the eighth year, sexual awareness in the ninth year, desire for well being in the tenth year, intensity of ‘jnaanendriyas’ or sense organs in the eleventh year of age - in the twelfth year of age the yearning for wealth.

[Vishleshana on Chaturvarna Vidhis vide Manu Smriti vide chapter two stanzas 37]:

The Dwijas of Brahmana-Kshatriya-Vaishyas pursuing their own professions were spread over while the fourth caste, as per their needs of subsistence too reside as per the pulls of their demand. Now about the Universal Laws of the Chatur Varnas and their normal duty framework from Garbha daan to Antyeshti and applications to them as applicable all, with special emphasis Brahmana-Kshatriya Vaishyas. The holy rites, prescribed by Vedas, encompass the ceremony on conception and other sacraments to be performed for twice-born ones which sanctify the body and purify (from sin) in this (life) and after death. Garbhaadana , Jaatakarma, Choodaakarma, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. *Swaadhyaayena vrtahomortividye neejayaa Shritih, Maha yagnaischa Yajgnaischa Braahmeeyam kriyate tanuh/* In the context of Vedaadhyana, Vratahoma, Ijjaakarma , putrodpaadana and the Pancha Maha Yajna and yagnas , invocations to Deva-Rishi Deva-Pitru Devatas are required as a definite requirement with sacred formulations of Mantras and application of gold, honey and ghee. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while Namadheya (the rite of naming the child), on the tenth or twelfth day after birth, or on an auspicious ‘tithi-vaara-nakshtra. This ensures fame and knowledge to Brahmanas, Kshatriyas with energy and power, Vaishyas with wealth, and the Lower Class with physical happiness and satisfaction of service to Society. As regards females, the names of the babies should be easy to pronounce clearly with soft ,sweet, endearing and auspicious letters. Boys be exposed to public outside the residence with proper samskara in the fourth month, Annapraashana in the sixth month as per the family tradition. The chooda karma be celebrated as prescribed by Dharma in the first or third month to all the Dwijas viz. Brahmana-Kshatriya-Vaishyas. Beginnig from the conception, Upanayana be celebrated in the eighth, eleventh and twelfth year to Brahmana, Kshatriya-Vaishyas respectively. ‘Vedaadhyayana’ is the gateway to the development of ‘Brahma Varchas’ or Physical Radiance; thus those aiming at the same might fifth, sixth and eighth year respectively to the three varnas. Till the sixteenth year the validity of Savitri (initiation) lasts to Brahmanas for sixteen years after conception, to Kshatriyas for twenty two years, and to Vaishyas upto twenty four years; the outside limits for Upanayana are invalidated as the immunity of Savitri and Upanayana gets ineffective unless Prayaschitta be performed, Brahmana Vidya or wedding avoided.)]

Stanzas 27-28: *a şoḍaśād brāhmaṇasya-anātyaya , ā dvāviṃśāt kṣatriyasya-ā caturviṃśād vaiśyasya yathā vratesu samarthah syāt-yāni vakṣyāmah / Tadaameem prayaschittamaah atakrante saavitriyaah ritum traividhyakam brahmnacharyam charet.* Hence . There is no negligence of duty, if the initiation takes

place, in the case of a Brahmana before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty second year, in the case of a Vaishya before the completion of the twenty fourth year so that he would be able to perform dharmic vidhis, that is, initiation to be performed to begin the study of the Veda. There beyond, expiation be prescribed. The age of 16 in the case of Brāhmaṇas is the latest age until which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the 16th year, the expiation becomes also necessary. [Manu 2:38: *aa ṣoḍaśāḍ brāhmaṇasya-anātyaya, ā dvāviṃśāt kṣatriyasya-ā caturviṃśād vaiśyasya yathā vratesu samarthaḥ syāt-yāni vakṣyāmaḥ* / . If the proper time for the initiation has passed, one shall observe the duties of a student for a period of two months, as observed by those who are studying the three Vedas. The meaning is, he shall keep all the restrictions imposed upon a student, such as chastity, etc., but that he shall not perform fire-worship or service to a teacher nor actually study. (Manu 2;39; 11:192, Yājñ. 1. 38-]

Stanzas 29 onward continued:

Athopanatanam. Evam chatavrata upanethayah/ Tatsamvatsaramudakoparshanam-tatah upanaadaaraavhyadaaraabhyah/ After that he shall bathe daily so that he is healthy three times a day — morning, midday, and evening from the time of initiation. *atha-adhyāpyaḥ* / After that he may be instructed as per in the Veda.. In case the vatu's father and grandfather have not been initiated, and his too ancestors be known as having done the misdeed of brahmana hatya and and Veda hatya and downgrades as the heena jaati. *Teshaamabhyaagamanam bhojanam vivaahamiti varjayet/ Teshaamicchitam prayaschittam/ Yathaa prathametikramsa riturevam samvatasah/* They be disallowed 'steesamgatya bhojana, eating and intermarriage. If they wish it so they may perform the prayaschitta for one year. *atha-upanayanam tata udaka-upasparśanam/* Afterwards they may be initiated, and then they must touch the waters being worthy there of.

Praśna 1. Patala 1. Khandā. 2.

1 -17: *Prati pūruṣaṃ saṅkhyāya saṁvatsarān yāvanto-anupetāḥ syuḥ/* The prayaschitta of 'brahmacharya vrata' be performed for as many years as there are uninitiated persons. . *saptabhiḥ pāvamānibhir 'yad anti yac ca dūraka' iti etābhir yajus pavitreṇa sāma pavitreṇa-āṅgiraseṇa-iti* / They should bathe daily reciting the seven 'Pavamaani mantras' seeking stating 'may the jala maataas' to purify atonce. The Sama-pavitrata and the Angirasa pavitrata be bestowed with the 'a swan like dwelling in purity'. The seven Pavamaanas are seven verses which occur Rig-Veda 9;67;21-27. Yajuspavitra Taittiteya Sama Veda- vide1:2:1:1. The Sama-pavitra is found Sama-Veda 1, 2, 2, 3, 5. Angirasa-pavitra-Rig-Veda. 4; 40, 5. *Api vā vyāhṛtibhir eva* / Further also reciting the Vyaahṛtis [om, bhuḥ, bhuvah, suvah]. There after that the [such a person] may be taught [the Veda]. *atha yasya prapitāmaha ādi na-anusmaryata upanayanam te śmaśāna samstutāḥ* / But those whose ancestors' initiation' be not remembered, are called 'smashana'. *teshaam abhyaagamanam bhojanam vivāham iti ca varjayet teṣaam icchataam prayaschittam dvādaśa varṣāni traividyakam brahmacaryam caret/ athaupanayanam tatas- udaka upasparśanam pāvamānī ādibhiḥ* / In respect of such ancestry, mutual interactions like vivahas, pankti bhojanas and intermarriage with them should be avoided. For them, if they like, the 'pashchaattaapa' or penance be observed for twelve years as per the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the 'Pavamaanis' and the other the other texts prescribed. *atha gr̥ha-medha upadeśanam/* Then he may be instructed in the religious duties of

a householder. *Na adhyaapanam*/ He shall not be taught the whole Veda, but only the sacred formulae required for the domestic ceremonies. *tato yo nirvartate tasya samskāro yathā prathame- 'atikrame /*. When he has finished the study of the Gṛhya-mantras, he may be initiated after having performed the prayaschitta the penance prescribed for the first neglect. *tata ūrdhvaṃ prakṛtivat/* Afterwards, everything be performed as in the case of a regular initiation. 'Griha mantra adhyaayana', 'brahmacharya' and such 'aadhyaatmika vyavahaaraas' be then initiated only thereafter the due praayaschittha. *upetasya ācārya kule brahmacāri vāsaḥ /* The initiation might be then taken to the role as a Brahmachari in the Guru Nivasa. Manu Smṛiti 2:164 explains: *aṣṭācatvāriṃśad varṣāṇi* For forty-eight years- if he learns all the four Vedas for a quarter less than for thirty-six years, *ardhena /*Or less by half ie. for twenty-four years, *tribhir vā /* Or three quarters less ie. for twelve years, *dvādaśa avara ardhyaṃ/* Twelve years being be the shortest time for his residence with his teacher. *na brahmacāriṇo vidyā arthasya para upavāso- 'asti/* A vidyarthi who studies the sacred vedic knowledge should not dwell with anybody else other than his teacher. 'A student who learns the Veda shall not fast in order to obtain heaven'. 'atha brahmacharya vidhiḥ/ Thus the regulation of studentship as the shishya be ever under the vigilance of the Guru ever constantly as strictly under the his instructions of the Guru as per the dictum : Maatrudevo bhava-Pitru Devo bhava- Aacharayadevo bhava/ in that sequence.

19-41: *Acharya adhinah syaad anyatra pataneeyebhyaḥ /* The vidhyarthi should ever obey his teacher, except order to commit crimes which would cause loss of Brahmanatva. *'Hitakaari guror apratilomayan vaacha/* He should be 'adha aasana shaayi' or be seated politely seated the guru's feet. *Naanudeshyam bhunjeetaa/* He be offered the 'naivewdya prasaada' of the remains of offerings to Deva-Pitru Devas. *'tathā kṣāra-lavaṇa madhu māṃsāni/* He be never consume the intake of pungent condiments, salt, honey or meat as these be prohibited. He should not sleep in the day-time, nor use perfumes and never indulge in 'maithunaṃ na caret'. Wash not his body with hot water for pleasure. In case his body is soiled by unclean things, he should clean it with earth or water, in a place where one is not seen. *'na-apsu ślāghamānaḥ snāyād yadi snāyād daṇḍavat plavet'*. The 'mekhala' or the girdle be made of Muñja grass, consisting of three strings as twisted to the right. *jyaa raajanyasya.* A bowstring should be the girdle of a Kshatriya, *Mounjee vaayomishraa/* The girdle of Muñja grass be tied up to with some pieces of iron. *Aavee sutraṃ vaishyasya /*. A wool thread be the girdle of a Vaishya, *shairi tamaali vetyeke/* Or in the case of the vaishyas, a rope used for yoking the oxen to the plough, or a string- made of Tamala vriksha bark. *Paalaasho dando brahamanasya naiyagrodhaskakandanojotvaa ingro raajasya baadara oudumbaro vaa vaishya vaakshom danda ityavarnana samyogeneka upadeshanti, palaasho danda ityaa- varnasamyogonaika upadeshanti/* The staff carried by a Brahmana should be made of Palaasa wood, that of a Kshatriya of a branch of the Banyan tree, which grows downwards, that of a Vaishya of Bādara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree. *Vaasaḥ/* One should wear a 'koupeena' or a cloth to cover the loins. *Shaaneekshoumaajeenaani/* Thus as peer the 'varna vyastha' the 'koupeena vastra' be worn atleast by 'pavitra pashu charma'. *Kaashaayam chaikē vastramupadishati/* Some of the aachaara brahmanas do wear kaashaya vastras too.

Praśna 1. Pātala 1. Khandā. 3.

1-25 : *Maajishṭham rajanyasya /* Now that of a Kshatriya vastra dyed in red. *hāridraṃ vaiśyasya /* that of a Vaishya dyed with turmeric. *hāriṇam aiṇeyam vā kṛṣṇam brāhmaṇasya /* The skin worn by a Brahmana be that of a common deer. *krishṇam ced anupasteerṇanaasana shayee syaat/4.* If one wears a

black skin, let it not be spread on the ground to sit or lie upon it. *rauravaṃ rājanyasya* / The skin worn by a Kshatriya be that of a spotted deer. *basta ajinaṃ vaiśyasya* / The skin worn by a Vaiśya be that of a male goat. *āvikaṃ sārva varṇikam*/ The skin of a sheep is fit to be worn by all castes, *kambalaśca* /. And a blanket made of wool. *brahma vṛddhim icchann ajināny eva vasīta kṣatra vṛddhim icchan vastrāṇy eva-ubhaya vṛddhim icchann ubhayam iti hi brāhmaṇam*/ One who wishes the increase of the Spiritual power should wear skins only; one who wishes the increase of Kshatriya's worldly power should wear cloth only; one who wishes the increase of both shall wear both skin and cloth. *ajinaṃ tv eva-uttaram dhārayet*/, let only a skin be worn as the upper garment. *Nrittam na pashyet, sabhaah samaajaamshcaan-gataa/ Ajanavaadasheelah/ Rahasya sheelah/ Streebhiraarvidardha sambaashee/ mriduh/ shaantah/ daantah/ hreemlajjaa tadvaa/ Dridhahdhritih/ Aglaansnuh/ Akrodhanah/ Anasuuyah/ Sarvam laabhamaaharan gurave aayam praararamatrena bhikshaachayam charedbhikshanonyatraapatrebhyo - bhishastastaaccha/* The brahmachaari be forbidden nritya darshana, never indulge gambling, in joining crowds, celebrations, gossips, but be equipoised, discreet, quiet, only where the guru would allow, keep minimum most contacts or conversations with fair sex, soft tongued, peaceful, concentrate on kartavya paripaalana, lajjaasheela, dridha nishchaya, ever enthusiastic, with neither fear nor favor, jealousy ad so on. Being open minded and dutiful to the Guru always trustworthy of his guru, be ever duriful in bhikshaatana in mornings and evenings ever seeking to avoid the 'nimna jaati' beggars.

26-45: *Streenaam pratyachakshanaam samaahito brahmachaareeshtam dattam hutam prajaam pashuun brahmavarchasamannaadyam vringke/ tasmaaduha vai brahmachaari sangam charantam na pratyachakshita, api haesva evam vratah syaaditi brahmanam/ Naameenena bhaikshyam cchhishtam drashta shrutaabhyaam tu/ Bhavat puuryayaa braahmano bhkshet/ Bhavanmadhyayaa raajasyah/ Bhavandatyayaa vaishyah/ Tatsamaahityopanidhaayaachaaryayi prabhuuyaat/ Tena pradishtam bhunjeet/Vipravaase guroraachaarya kulaaya/ Tairvipravaasenyebhopi kshatriyobhyah/ Naatmyaprayojanescharet/ Bhuktvaaswayamamatram prakshaalaeet/ Na chokshishtham kuryaat/ Ashaktou bhumou nikhanet/ Apsu vaa pravshayet/ Ayaryaaya vaa paryavadhaat/ Antardhinevaa shudraaya/ Proshitah bhakshadaagnou kritvaa bhunjeet Bakshyam havishaam samtastum tatraachaaryom devataarthem/ Aahavayaardhecha/ Tam bhojaitvaa/*

A Brahmana is stated to have stated: A devout brahmachaari taking to bhikshaatana from a limited households seizes away the charities from women, the punya of grihasthaas, the daana karya punyas, the sacred learnings of swaadhyayaadi punyas of grihastas and co brahmacharies. Indeed such bhishatanas be never considered as 'ucchishthaas' or the residual food left on a plate after some one has eaten. The vidyardhi, of brahmana varna thus would request the house wife as 'bhavati bhikshaam dehi' - a kshatriya vidyardhi would seek the bhiksha stating 'bhikshaam bhavati dehi' while a vaishya vidyardhi would announce at the doolrstep 'bhikshaam bhavati dehi'. The student having taken the bhiksha would perform 'nivedana' to the Guru and only thereafter secure the clearance of the Guru should cosume the 'bhikshaanna'. In the absence of the guru on reaching the 'aachaarya sthaana', then if the acharya were unavailable, then the guru patni or the guru santaana but not ever to others even if there were shrotraiya panditaas in the vicinity when even if the bhikshatana just for the shishyaa's sake was not worthwhile but should rather be disposed in the agnihotra of the household. As the bhikshaana bhojana after the clearance of the guru-gurupatni and guru santaana, the vidyarthis be responsible for clearing bhakshaana paatras by himself, after leaving the leftover by 'bhu sthaapana' or the offerings to servants or to 'heena atis'. Once the clerance of the Guru then the bhikshaanaa be performed naivadya to the 'aavahaneeya agni' before self consumption. .

Prahsna One- Patala one- Khanda Four-

1-12: *yaducchishtham praashnyaati/Haviccheshtameva tat/ adanyaani dravyaani yathaalaabhamrisha-hareeti dakshinaa evataah/ Sa esha brahmachaarino yagjno nityapratatah/ Na chaasmai shrutiviprati-shiddhmrucchishtham dadyaat/ Yathaa kshaara lavana madhumaamsaaneeti/ Etenaanye niyamaa vyakhyaavasthaah/ Shrutihi baleeyasyaanumaanaanikaadichaaraat/ Drishyate chaapi pravrittikaaramam/ Preetidyumpalabhyate/ Piturujiyeshthasya bhraaturucchishtham abhoktavyam/ Dharmam vipratipathaava bhojanam/ Saayam praatarudumkumbhamaaharet/ Sadaaranyaad edhaanaahrityaadho nidadhyaat/ naastimate samiduddhhaaro gachhet/ Saayamevaagni pujetyeke/ Samiddhaagni paaninaa parisamuhenna samuuhanyaa/ Praaktu yaathaakaamee/ Naagnudaskasheshena vrithaa karmaani kurveetaachaamedvaa/ Paani samkshudhvenodakenaika paanyaa vivarjitena cha naachamet/ Swapnamcha varjayet/ Atha haraharaachaaryam gopayeddharmayuktau karmabhih/ Sa guptavaa samvishan bruuyaaddurgagopaayamaajuugupamah miti/ Pramaadaachaaryaya buddhi purvam vaa niyamaatikramam rahasi bodhayet/ Anivritthou swayamkarmaani aarabhet/ Nivatamyedwaa/ Atha yah purvokthaayee jaghanyasamveshee tamaahunam swapiteeti/ Saya evam praniyitaatmaa brahmachaaryainnaivaasya sarvaani karmaani phalavantyavaapsaani bhavanti yaanyapi grihamedhe/*

Having since met the Guru, the ucchishtha of the ‘yagineeya havishaanna’ be available and what all the dakshinaarupa vastus be duly offered to Guru, be they cows, chariots, tree bark pieces worthy of yagjna karyas. The acharya too would duly utilise the various charities which be such as worthy of yagjnya karyas and thus never included in the list of prohibited list such as fried products, salty consumables, intoxicants and certainly not the meat products unworthy of what could be offered to the Guru. In this list of prohibited items be included sugandha lepanas, flower garlands, and such items too. ‘Shruti Niyamaachaara Padaardhas’ be thus proscribed. Most certainly indeed, the prohibited material should be such as would necessarily yield sukha bhojana. Yet, the ucchishtha bhojana of the shishya’s pita, bhratru bhojana be allowed, provided that ucchishtha bhojana be too of well qualified bhojana padardhaas. Further, the shishya would be required to fill up the drinkable worthy water for the intake of the Guru twice a day that is early morning and evening. Further the duty list of the shishya be to daily fetch ‘indhana’ or the material worthy of use in the agni karyas. But, the collection of the ‘indhana’ after Suryastama be prohibited. After lighting the agni by placing the indhana in the fire pit the methodology of placing the indhana is detailed as per the mantras of the ‘gruhya sutras’. After igniting the agni in the firepit, the surroundings of the firepit be cleaned up again reciting the appropriated mantras as per the grihya sutras. And so be the method of ‘saayam -praatah samidha -aadhaana karya’. As the agni jwalas would gain momentum, the four surroundings of the fire pit be cleaned up by the hands but not with ‘darbha maarjana’. Subsequently however, ‘samidhaapradaana karya’ be performed freely. The agnijwaala samuhaas be not utilised with the sprinkling of remnant water in the ‘jala paatra’ but be performed with the ‘aachamana’. The precaution would be to avoid ‘vridhaakarma’ or what is known as ‘adrushta prayojana’ but instead keep on performing series of ‘aachamanas’. This is particularly so in the context of ‘samidhaaharana- kushaaharana- punyaachayana and such dharmakarmas. The shishya be ever alert and be ready at the beck and call of the Guru and hence never indulge in day time sleep, even as Guru be relaxing for an afternoon rest. While going to sleep in the night at the feet of the guru, you would recite the mantra viz. *Dharma gopaaya rakshamaajuu gupamaha---* or Guru! As you provide dharma raksha, let Dharma provide me raksha and to my Guru too! In case there be an infringement of this mantra, let the shishya do the ‘ekaanta dhyaana’. In case the Guru would get awaken first then the shishya might

proceed with his morning ablutions and household activities. Thus the daily routine from **brahma muhurtha** would follow. Hence the daily routine of gurukula bharhmachaarya.

[Vishleshana on Brahma Muhurta vide Dharma Sindhu:

Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhummim Praarthya Gavaadi Mangalaani Pashyet/ (One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhudevi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at Brahma muhurta is stated to be a sin: *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 praatastatah Suryodayah smrutah/* Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/ After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm, the person concerned picks up a grass root, proceeds to the Shouchaalaya wearing the Yagnopaveeta around his neck covering his nose around the ear from the rear side to complete the ablutions which should never be done on the road side, water bodies or their banks, inside or around temples nor facing Surya, or cows.]

Praśna 1. Pātala 2. Khanda 5.

Niyameṣu tapas śabdaḥ/ tad atikrame vidyā karma niḥśravati brahma saha-apatyād etasmāt/ garta-patyam anāyūṣyaṃ ca/ tasmād ṛṣayo- 'avareṣu na jāyante niyama atikramāt / Yathaa Shvetaketu/ Hence the constant usage of the expression of 'Tapasya' by way of generation of internal heat which might refer to austere yogic practices, self-discipline and meditation as well as the fulfillment of rules and obligations. Transgressions of the brahmacharya niyamaas would create hallucinations of 'vidyaadhyayana jnaana' to the subsequent generations of the brahmachari. Besides the vidyadhi's longevity be affected and 'naraka yatra' to follow suit! The appropriate application of 'purva janma brahmacharya' would thus be carried forward since 'vedaadhyayana kshamataa paalana' was a failure impacting on the 'brahmacharya vidhana' now. The example of Svetaketu would be indeed relevant as follows vide Chhandogya Upanishad and the Futility of Teachings lands in arrogance but not the realisation of Oneness of the Supreme!.

[Vishleshana on Svetaketu vide Chhandogya Upanishad vide [VI.i.1-3)

Om; Svetaketurhaaruneya aasa, tam ha pitovaacha: Svetaketo, vasabrahmacharyam, na vai, Sauma, asmatkuleenonaanuchya Brahma bandhur iva bavateeti// Sa ha dwadasa varsha upetya chaturvimshati varshaah sarvaan vedaan adheetya mahaamanaa anuchaanamani stabdhaa evaaya, tam ya pitovaacha,

*Svetaketu, yannu saumya idam mahamaanaa anuchaanaamani stabdhosi utatam aadeshm
 apraakshyah// Yenaashrutam bhavati,amatam matam, avigjnaatam vigjnaatamiti: katham nu, bhagavah,
 sa aadesho bhavateeti// (Om! Once there was a Brahmana boy named Svetaketu, the grandson of Aruna
 was advised by his father that in his lineage all the persons lived in a Guru's house as a celibate and learnt
 Scriptures; accordingly Svetaketu learnt Vedas till his age was twenty four years and returned rather
 conceited of his learning and even as immodest. The father then asked the son as to what was that which
 was never heard was heard, unthought was thought and the unknown was known. The arrogant and self-
 opinionated Svetaketu parried the query and said as to in which way that kind of advice would be relevant
 and useful!) VI.i.4-7) Yathaa, Saumya, ekena mritpindena sarvam mrinmayam vigjnaatam syaat,
 vaachaarambanam vikaaro naama dheyam mrittiketi eva satyam// Yathaa Saumya, ekena lohamaneena
 sarvam lohamayam vijnaatam syat, vaachaarambhanam vikaro naama dheyam lohamiti eva satyam/
 Yathaa Saumya, ekena nakha-nikrananena sarvam kaarshnayasam vigjnaatam syat,vaachaa rambhanam
 vikaro naama dheyam krishnayasam iti eva satym evam Saumya saaadesho bhavati// Na vai nunam
 bhagavantasta etad avedishuh yaddhi etad avedishyan, katham me naavakshyan iti bhagavamstveva me
 tad braveetvaiti; tathaa, Saumya, iti hovaacha/ (Do listen as to how the instruction is valid as clear as a
 lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth
 too is a reality. A lump of gold would make one realise what are the various ornaments that could be
 made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be
 made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The
 son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of
 this and might also not be aware of this!) 'Adviteeyata' or Singular Existence manifests surprising
 Plurality all rolled out from same uniqueness : VI.ii.1) Sadeva, Saumya, idamagra aaseed ekam
 evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah
 sajjaayata/ (Svetaketu's father then stated that in the beginning, there was only one Being in existence
 with none else and out of that single existence emerged a second) VI.ii.2) Kutas tu khalu, Saumya, evam
 syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam
 evaadwiteeyam/ (Indeed by which logic this was possible that existence could come out of non-existence
 especially the proposition was that at the beginning there was no other existence! The inference could be
 argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the
 same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or
 fruits; or 'vijaateeyata' or the differece of a tree from say a rock. But when one is referring to some one
 like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) Tad aikshata, bahu syaam
 prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra
 kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/ (Then thus Singular Existence
 resolved to create many and to start manifested Agni; that Agni saw and decided to create many and
 created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that
 is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) Taa aapa aikshanta,
 bahvyah syaama Prajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva
 bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/ (Now these waters too felt that they
 should be many and created in excellent forms and this is how water in the form of rains created bountiful
 food; I ndeed thus food emerged from waters undoutedly!)]*

Aapastamba Dharma Sutras -Dviteeyapatala -stanzas 7 onward continued:

yat kiṃ ca samāhito brahma py ācāryād upayūṅkte brahmavad eva tasmin phalaṃ bhavati/ atha-u yat kiṅca manasā vācā cakṣuṣā vā saṅkalpan dhyāyaty āha abhivipaśyati vā tathā-eva tad bhavati-ity upadiśanti/ Tapasya or Austerities - niyama paalana and such would yield ‘vedaadhyayana phalita’. Dharmagijnas underline that as one’s ‘sankalpa’, or mindful thoughts would lead to ‘chakshu darshana’ or eyesight, shabda grahana or hearing attunement, and such reactions. Once the cool mindedness thinks so would be the reactions of krura or madhura vaanis, of mitra-amitra netras, and kindness or unkind mentality. Indeed thus the Mind is the Chariot as explained vide Kathopanishad as follows

[Vishleshana on Panchendriyas and Mind ref. Kathopanishad:

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle!) I.iii.4) *Indriyaani hahanaaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/*(The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktana manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaa shuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!]

Guruprasaadaneeyaani karmaani swatasyayanamadhyayanamvrittiriti/ ato- 'anyāni nivartante brahmacāriṇaḥ karmāṇi/ svādhyāya dhr̥g dharma rucis tapsvy ṛjur mṛduḥ sidhyati brahmacārī/ sadā mahāntam apara rātram utthāya guros tiṣṭhan prātar abhivādam abhivādayīta-asāv ahaṃ bho iti/ samāna grāme ca vasatām anyeṣām api vṛddhatarāṇām prāk prātar āśāt/ proṣya ca samāgame/ Swargamaayuschepsan/ dakṣiṇam bāhuṃ śrotra samaṃ prasārya brāhmaṇo- 'abhivādayīta-ura samaṃ rājanyo madhya samaṃ vaiśyo nīcaiḥ śūdraḥ prañjalim/ Plaavanam cha naamnobhi - vaadanapratyabhivaadane cha purvesham varnanaam/ Udite twaaditya aachaarena sametyopasam-grahanam/ Sadaivaabhivaadanam/ Upasamgraahyaa aachaaryam iteyeke/ Dakshinena paaninaa dakshinampaadamagastabhyadhimirishya sakrushthikamupasangraheenaayt/ bhabyaamevobhaava - bhipaadyat upasangraahyaavityeke/ Sarvaahinam suyuktodhyayananantarodhyaaaye/ Tathaa gurukulam/ Manasaachaanyadhaye/ Aahutaadhyayee cha syaat/

Therefore Brahmachari Vidyarthi's 'dharma kartavya' be to make the Guru satisfied and have him pleased with 'parisharamaapurvakaabhyaasa swasti' or ever strive for the end objective of wading through the difficult and rough waters. The expression of 'Swasti' is three folded viz. drishtartha or 'nadee santarana nishedha' or 'ability to cross the river limits' - 'kshaara lavana bhakshana varjana' or avoiding the avoidable materials, and 'upaard ha swasti' or 'bhikshaacharana'. Thus the 'vidyarthi dharma kartavyasas' be 'swaadhyaya, dharma niyama paalana and kshamaavaan brahmacharitra siddhi'. 'Sadaapratidina --ayantaram' the shishya must perform the 'abhivaadana pravara' in praathkaala and saayamkaalaas too. Similarly the vidwan panditas of the resident village/ township too be salutation worthy. 'Deergha Jeevana and Swarga Prapti abhilaasha' too would be accomplished by such 'abhivaadanaas' by drawing hands straightened to the ears crosswise accompanied prostrations. Likewise, Kshatriyas stretch down the 'vakshastala' and perform the abhinandana, Vaishyas would straighten the hands and stretch body down the 'udara' to the 'thighs' while the 'nimna jati' would fall with straightened body and crossed hands in an 'anjali' format. The 'abhivaadana and pratyabhivaaranas' or greetings and return greetings are with raised vocal assertions are common among dwijas. In fact such 'abhivaadaas' be normally followed by 'arghya paadyaas'. In fact on special occasions, 'paadopasangrahana' or getting the feet of the respectable seniors together apart from mere 'abhivaadaas'. The Guru's right feet be even mildly rubbed with the host's right hand as stated as 'upasangrahana'. As the vedaadhyayana of the shishya would get terminated such would be special occasion for the 'upasangrahana'. One shall be very attentive the whole day long, never allowing the mind to wander from the lesson during the 'swaadhyayaas' or the time devoted to studying. *tathā guru karmasu/* And at other times the shishya be one who be attentive to the proceedings at the business of the teacher. One should help the teacher in whatever other business he is engaged in. *manasā ca-anadhyāye/*. During the time for rest one shall give his mind thus- one shall study after having been called by the teacher. Thus, Dharma shastraanusaara, vedaadhyayana would need to be before the gurus who are ever worthy of kritagjnata or gratitude, blemishless, sadaacharis, 'shastra shravana upayukta and jnaana daataas'.

Prashna 1. Patala 2. Khanda 6

sadā niśāyām guruṃ saṃveśayet tasya pādau prakṣālya saṃvāhya/ anujñāta saṃviśet / na ca-enam abhiprasārayīta / na khaṭvāyām sato- 'bhīprasāraṇam asti-ity eke/ abhibhāṣitas tv āsīnaḥ pratibhūyāt/ anūttāya tiṣṭhantam/ gacchantam anugacchet anugam/ dhāvantaṃ anudhāvet/ na sa upānaḥ veṣṭitaśīrā avahita pāṇīr avadhā vā-āsīdet / Adhvaapatrastu karmayukto vaaseedet/ Na chedupaseedet/ Anupastha - kritu/ Apratishtubhah paaninaa/Anapaashritonyatra/ Yagnopaveetee dwivastrah/ Adhoniiveetasteka vastrah/ Abhimukhonabhimukham/ Anastronaidoorecha/ Yaavadaaseeno baahubhyaam praapnuyaat/ Aprativaatam/ Yathaavakaasham bahuvaḥ/ Aaseenecha na samviśet/ Cheshtati cha chikiteershastha - cchaktivishaye/ Na chaasya shakoshaanvavasthaanina upasamgruheeyaāt/ Gaatrenavaa keetayet/ Na chainam pratyutishthenuktishthedaapi chetasya guruhsyaāt/ Deshaaktvaasanaaccha samsarpet/ Naamnā tadantevaasinam gurumapyaatpana ityeke/ Yasmistvasminstvaata anaacharya sambandhaad gauravam vritthus tasmin anavak sthaaneeyepyaacharasya/ Bhuktva chaasya sakaashe naanrutyaayo- chhishtham prayacchyet/ Aachamedvaa/ Aachamanamapyanutthhaaya na kuryaat/ Kim kaaravaaneetya - amantryaya/

Each and every day, the shishya should wash the Guru's feet and massage him. He should retire to rest after taking the Guru's permission. And should not stretch out his feet towards him. . Some might opine that it might not be offensive to stretch out the feet towards the Guru if he were to be lying on a bed,

although Apastamba's opinion, it is offensive even in this case. And one should not address the Guru, whilst one is in a reclining position.. But one might answer the Guru sitting if the latter himself is sitting or lying down. And if the Guru stands, one shall respond after having risen too. One shall walk behind, if he walks. One shall run after him, if he runs. One shall not approach the Guru with footwear on, or the head covered, or holding implements. But on a journey or occupied in work, one may approach him otherwise, provided the shishya would not sit down quite near to the Guru. The Shishya should approach his guru with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words nor sit near him with one leg placed on the other. If while sitting down, the wind blows from the shishya towards the guru, he might change his place. He should sit without supporting himself with his hands on the ground, say without leaning against a wall or so. If the shishya would wear two garments, he should wear the upper one covering the sacred thread at the sacrifices. At agni karyas, the yagñopaveeta be passed over the left shoulder and under the right arm. In other words the vastras be worn to expose the right shoulder. But, if he were to wear an under garment only, the same be wrapped it around the lower part of his body. The shishya be not facing the Guru though the latter does not face him. The shishya be seated neither too near to, nor too far from the Guru. But at such a distance, that the Guru be able to reach him with his arms without rising. He should not sit in such a position that the wind blows from the teacher, towards himself. If there is only one student, he should sit at the right hand of the Guru. The formality is to prostrate when coming into the presence of the aacharya and then sit to his right. If there are many, they might be seated as it be convenient. If the onlookers were to ignore or even disregard the Guru, then the shishya might himself be not seated. In case the Guru be seated, then the shishya be seated near by. And, if his teacher is near, one should not touch the feet of another Guru who is inferior in dignity. The term Guru includes a father, maternal uncle, etc, and these are inferior to the Guru. After having eaten in his Guru's presence, the disciple be not to give away the remainder of the food without rising. Nor might sip water after having eaten in the presence of his teacher without rising. He shall rise and address the Guru: *kim kartavyam!* Sir! What can I do for you!

Praśna 1. Pātala 2. Khanda 7.

uttiṣṭhet tūṣṇīm vā / na-apaparyāvarteta guroḥ pradakṣiṇī-kṛtya-apeyāt/ na prekṣeta nagnām striyam / oṣadhi vanaspatīnām ācchīdya na-upajighret/ upānahau chatraṃ yānam iti ca varjayet/ na smayeta/ yadi smayeta-apigrhya smayeta-iti hi brāhmaṇam/ na-upajighret striyaṃ mukhena / na hrdayena prārthayet/ na-akāraṇād upaspr̥ṣet / rajasvalo rakta danta satya vādī syād iti hi brāhmaṇam / yām vidyām kurute gurau te- 'py asya-ācāryā ye tasyām guror vaṃśyāḥ/ yān anyān paśyato- 'asya-upasaṃgr̥hṇīyāt tadā tv ete- upasaṃgr̥hīyāḥ/ guru samavāye bhikṣāyām utpannāyām yam anubaddhas tad adhīnā bhikṣā/ samāvṛtto mātṛe dadyāt/ mātā bhartāraṃ gamayet/ bhartā gurum / Dharma-kṛtyeṣu vā-upayojayet/ kṛtvā vidyām yāvatīm śaknuyād veda dakṣiṇām āhared dharmato yathā śakti/ viṣama gate tv ācārya ugrataḥ śūdrato vā-āharet / sarvadā śūdrato ugrato vā-ācārya arthasya-āharaṇam dhārmīyam ity eke / Datvā ca na-anukathayet/ kṛtvā ca na-anusmaret/ ātma praśamsām para garhām iti ca varjayet/ preṣitas tad eva pratipadyeta/ śāstus ca-anāgamād vṛttir anyatra/anyatra-upasaṃgrahaṇād ucchiṣṭa aśanāc ca-ācāryavad ācārya dāre vṛttiḥ/ tathā samādiṣṭe 'dhyāpayati/ vṛddhatare ca sa brahmacārīṇi/ ucchiṣṭa aśana varjam ācāryavad ācārya-putre vṛttiḥ/samāvṛttasya-apy etad eva sāmāyācārikam/

Or else, do seek to quietly rise up and having raised his right hand, do perform a pradakshina around the guru. Then keep mindful of certain do's and do'nts such as never to imagine of 'digambara strees', nor snip off plants, cut off trees and tree leaves to pass the time. Avoid wearing footwear, umbrellas, and such

pastimes like chariot rides. Consumption of madhu maamsaas, gandha maalyas, day dreams by post lunch sleeps, ‘anjana-abhyangana kaala kshepaas’ or time passings, ‘vaada- vivaadaas’ with neighbourhood, activities involving ‘kaama- krodha-lobha-moha -mada -matsaraadi ‘arishadvargas’, excessive enjoyments of music and dance indulgences, and much less of developing fears, neighbourly sharings of concerns and so on. Enslavements of ‘Harsha-Vishada- Vinoda Manasika Pralobhanaas’ be the watchwords of Brahmanatva vachanas.

[Vishleshana on ‘Sthitapraginatva’ from Bhagavad Gita as follows:

Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapaginantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. *Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhyah tasya prajnaa pratishthitaa/ Vishayaa vinivatante niraahaarasya dehinah, rasavarjyam raso- pyasya param dristvaa vivartate/* Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person’s mental poise is stated to be stable. Just as a tortoise is able to withdraw its ‘panchendriyas’ or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita prajnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In otherwords abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Shthitahprajnatva. Thus ‘indriya nigraha’ or the self control is a firm step forward of Sthitaprajnatva.]

Stanzas from 8 onward

Naapajighnet striyam mukhena, nahridayena, na hridayena praathsayet, nakaaranaadupasruset/ Do resist the temptation of facing the strees and their ‘sugandha mukha lepana’ or to percieve the odor or scent by the stimuli affecting the olfactory nerves of the nose to smack a characteristic aura or atmosphere nor by provoking physical and psychological aberrations. Further, the repeated axioms of a brahmanottama stated that a brahmana satyavaadi would be such as his teeth and body be kept clean always. Hence physical cleanliness and mental purity are the essential ingredients of ‘samskaara’ of brahmana vidyardhis. Once, a brahmachaari would absorb such vidyaadhayana, then eventually would turn into an ‘aacharya’ himself. Thus the shishya who would abide by and soaked in the vedic principles be the Guru and hence the Guru-Shishya Parampara. After ‘samaavartana’ or the conclusion of gurukula vedaadhyayana, the

vidyardhi would look forward to meeting mother-father-and the family members. He would then wish to offer guru dakshina as per the 'yathaashakti'. The shishya would have learnt in the guru kula as per his individual capability a single veda, or two or all. The guru dakshina would indeed be a symbol of his gratitude and indeed be never ever deemed as a 'quid pro quo'. There would certainly had been vicissitudes in the family of the guru as would he himself might have been unable to his illness or many other personal reasons and obligations. In all such circumstances, the Guru Patni would not only steered clear the 'samsara badhyatas' single handed apart from her pativratya badhyataas, even sparing time to teach the shishyas of what all she could as 'aacharaya patni' and thus her role was possibly multisided as a role model. *Aacharyaadpaadamaadamaadatte padam shishyah svamedhavaa, paadam sabrahmachaaribhyah paadah kaalena pachyate/* In sum, the shreshtha brahmachari during the arduous ashrama nivasa- exclusively for veda jnaana is sated to acquire one quarter by his own industriousness, one another from his acharya, yet another by his sahaayamitras, and finally the shishyas's grahana shakti and buddhi shesha! Indeed, the role of the Acharya would be unique as the shishya had never been forced to consume 'ucchishtha bhojana' as a singular distinction during his entire internship period! .

[Vishleshana on Samavartana from Dharma Sindhu:

The word Samavartana basically means taking Snaana after securing the blessing and instruction of Guru; hence the origin of the word **Snaataka**; this is done after providing compensations to the Guru in the form of Bhumi, Gold, Cow, horse, umbrella, foot wear, minimum three Vastras, foodgrains and vegetables. It is said that each Akshara or Alphabet learnt from Guru needs to be paid for by way of redemption of indebtedness to the Guru. A Snaatak is considered so in three ways: Vidya Snaataka, Vrata Snaataka and Paripurna Snaataka. A student who learns from his Guru in a Gurukula by twelve years is a Vidya Snaataka; he who assumes the Upanayana Diksha, Savitri Vrata Diksha and Vedadhyayana for twelve years is a Vidya-Vrata Dikshobhaya Snaataka; finally a person who not only spends far more than twelve years with his Guru for Vedaadhyayana, Vratas, Sandhyagni Karayas, Bhikshaatanaadi Brahma charyaacharana, Sarva Srotriyaacharana, and Vivahaadi Grihasta Dharmaanucharana like Ritu kaala Bharyaa gamana, and observance of sarva grihastadharmaas is a Sampurna Snaataka. **Samaavartana Kaala Nirnaya:** Samvartana is a post-Upanayana Kaala Karya; this needs to be therefore forbidden on Anadhyaaya-Pradosha Kaala, Mangal Shani Vaaraas, Dakshinaayana- and Pousha-Ashaadhas. Thus apart from the Riktaatraya, Purnima-Amavasya-Pratipaada Tithis, last three Tithis of Shukla Paksha, the complete Krishna Paksha, Guru-Shukraastamadaadi kaalaas, Dinaksahya Bhadra Vyatipaata doshas etc, the kaala Nirnaya is to be made on any other Shubha Kaalaas are propitious for the Samvartana Kaala. To execute the Samaavartanaadhikaara Pradhana Homa, the Shubha Nakshatras are Pushya, Punarvasu, Mrigaseerha, Revati, Hasta, Anuradha, Uttara, Uttaraashaadha, Uttaraabhadra, Rohini, Shravana, Vishakha, Chitra and Jyeshtha. Then the Sankalpa has to be made by the Brahmachari as follows: *Mama Brahmacharya lopa janita Sambhaavita Sakala Dosha Parihaara dwaaraa Samaavartanaadhikaara praaptyaa Shri Parameshwara preetyartham Aajya homa purvakam Krucchatrayamaacharishye/* After the Sankalpa since Kuucchaatraya Vrata is being initiated, Agni Pratishtha be done and after *Chakshusi Aajyena*, Four Aajyaahutis be done mainly to Agni-Vaayu and Surya, besides one Aajya each to Agni-Prithivi and Maha Devata; Vaya-Antarisha and Maha Devata; Aditya-Dyuevata/ Ashwini Kumaras; Chandra-Nakshatra- Dikpalaka and Maha Devata; and to the Eight-some of *Agnim Dwirvibhaavusum Shata Kratum Vasum Agnim Vaayum Suryam Prajaapatim/* The finale Mantraayukta Aajyaas be executed as per the Procedure and Prayaschitta Prayoga be completed before the Samavartana Sankalpa be made by the Brahmachari Vatu himself addressing the Parents if alive and perform Naandi Shraadha before the Snaataka Vrata. The do's and don't's of the Snaataka Vrataas include the following: There should be no Snaana without 'Shastra Vidhi kaarana'; no sleep in nudity excepting Stree sangama kaala; no running and jumping in rains; no mounting of trees; no getting into water wells; no swimming across rivers or water-bodies by hands; no act tending to risk in general and so on. Besides the must-do's include Nitya

Yagnopaveeta dharana; Nitya dharana of Jalayuka kamadalu, Chhatra; Shira Vastra; paada raksha ,
 Suvarna Kundala, Dharbha Mushti, Nityaadhyana-parata; Anaacharana of eka bhojana and eka paatra
 with Bharya; Nitya Bhojana to three or five Vipraas and Atithi Seva overnight. The Brahma chaari would
 resolve as follows: *Shuklaambara dharassaam Sugandhi Priya darshana –ssyaam, Vibhave sati
 Jeernavaasaa malavadwaasaascha na shyaam, Raktam Vaasah shareera -peedaavaham vaa vastram na
 dharayishye/* (I shall wear clean, white and scented robes with good smell; with the aquisition of some
 wealth I shall discard uncouth and torn clothes; shall not wear red clothes as they disturb my mental peace);
 except those of my Guru's I shall never wear other's clothes, jewellery and maalas; shall never wear
 other's yagnopaveetas and footwear; shall never see the shadow in water; shall not teach to a Shudra
 about gyan, dharma, vrata as these indeed are worthy of Upadesha; shall not offer my Ucchishta Bhojan
 nor the remainder of homa sesha prasaada to a low class person even a house maid or male helper; shall
 never stand in well water and perform 'Aachamana' as there might be a blemish while doing so in
 running water; shall not perform Aachamana by the water brought by another person; shall never try to
 clean one foot with another foot of my own; shall never move about with a hidden head in the day time;
 shall never take my food or greet another person with my footwear on; shall never draw or drag a chair or
 bench with my feet; shall try to perform only that many Vratas which I could perform properly; in case
 deficiencies are noticed in the conduct of Vratas that I perform, I shall observe Upavasa one day but if the
 deficiencies occur to my wanton negligence then I shall observe Upavasa for three days; and shall provide
 food for atleast three Brahmanas at each of my own meal).]

Praśna 1. Pātala 2. Khandā 8.

*yathā brahmacāriṇo vṛttam / mālyā ālipta mukha upalīpta keśa śmaśrur upalip akto- 'bhyakto veṣṭity
 upaveṣṭitī kāñcuky upānahī pādūkī/ udācāreṣu ca-asya-etāni na kuryāt kārayed vā/ svairi karmasu ca/
 yathā danta prakṣālana utsādana avalekhanāni-iti / tad dravyānāṃ ca na kathayed ātma saṃyogena-
 ācāryaḥ/ snātas tu kāle yathāvidhy abhihṛtam āhūto- 'bhyeto vā na pratisaṃhared ity eke / uccaistarām
 na-āsīta/ tathā bahu pāde/ sarvataḥ pratiṣṭhite /sayyā āsane ca-ācarite na-āviṣe/ yānam ukto- 'dhvany
 anvārohet/ sabhā nikaṣa kaṭa svastarāmś ca/ na-anabhibhāṣito gurum abhibhāṣeta priyād anyat/
 vyupatoda vyupajāva vyabhihāsa udāmantraṇa nāmadheya grahaṇa preṣaṇāni-iti guror varjayet/ āpady
 arthaṃ jñāpayet/ saha vasan sāyam prātar anāhūto gurum darśana artho gacchet/ viproṣya ca tad ahar
 eva paśyet / ācārya prācārya saṃnipāte prācāryāya-upasaṃgrhya-upasaṃjighṛkṣed/desācāryam,
 pratiṣedhed itaraḥ/ lupyate pūjā ca-asya sakāṣe / muhūṃś ca-ācārya kulam darśana artho gacched
 yathāśakty adhihastyam ādāya-api danta prakṣālanaṇi-iti / tasmin guror vṛttiḥ/ putram iva-enam
 anukāñkṣan sarva dharmeṣv anapacchādayamānaḥ su yukto vidyāṃ grāhayet/ na ca-enam adhyayana
 vighnena-ātma artheṣu-uparundhyād anāpatsu/ antevāsy anantevāsī bhavati vinihita ātmā gurāv
 anaipuṇam āpadyamānaḥ/. ācāryo- 'apy anācāryo bhavati śrutāt pariharamānaḥ / aparādheṣu ca-enam
 satatam upālabheta/ abhitrāsa upavāsa udaka upasparśanam adarśanam iti daṇḍā yathāmātram ā
 nivṛtteḥ / nivṛttaṃ carita brahmacaryam anyebhyo dharmebhyo- 'nantaro bhava-ity atisṛjet/*

Pursuant to 'samaavartana' or exiting 'Achaaraayaashrama', the aachara vyavahaaraas that a
 brahmachari should observe the following: He could wear pushpa haaraas, chandanadi lepanas, kesha
 tailas on head hairs and body parts, netraanjanas, turbans, short or long cloth fittings , uttareeyas, robes
 and padarakshas of any variety like leather. The brahmachari would have the option of wearing such
 dresses and make up even before his acharya. His personal body 'alankaaras' might even be entrusted to
 him by experts of clothing, pushpa maalaas, facial-body parts and so on. Once the brahmachari would
 take bath however and present himself either on his own or under his instruction of the guru, then the
 kind of free dressing and perfumery be certainly avoided as the acharya be of the vedic utternces of

‘Acharya Devo bhava’ next only to ‘Maatru-Pitru Devo bhava’! Hence the protocol of not being seated on a higher ‘aasana’ and not on par and certainly not on his couch. While on travel the shishya be not rushed to proceed ahead of the Guru unless the latter would so instruct. Similarly the seating protocol in Vedic Sabhas too: At his teacher's command, the brahmachari would enter an assembly, ascend a roller which his teacher drags along, sit on a mat of fragrant grass or a couch of straw together with his teacher as per command. If not addressed by a Guru, the brahmachari should not speak to him, except in order to convey and good news. He should avoid touching a Guru with his finger, whispering into his ear, laughing into his face, calling out to him, pronouncing his first name or giving him orders and the like. In time of need he may attract attention by any of these acts. In case, the brahmachari were to reside at the same place of his Guru, he should go to see him every morning and evening without being called. And if the Guru were to return from a journey, the brahmachari should call on the same day. If his teacher and his teacher's teacher meet, the brahmachari should touch the feet of his teacher's teacher, and then show his desire to do the same to his teacher. *Pitaram piratamaachaaryamagneescha grihaani cha riktapaaninorpagachedraajanam chenna shrutamiti, tasminn gurivrittaim/* And if the Brahmachari were not live in the same village, he should go frequently to his Guru's residence in order to see him, and bring him some gift with his own hand, be it even only a stick for cleaning the teeth. Thus the duties of a brahmachari. Now, the conduct of a Guru towards his vidyarthi as of being ever affectionate like his own son, and being attentive, he should continue to teach him the nuances of the sacred knowledge without hiding anything and of reservations. And indeed, the acharya should not employ him for his own purposes to the detriment of the brahmachari's personal conveniences except in times of distress. That student who, attending to two teachers, accuses his principal and first Guru of ignorance, remains no longer a vidyadhi. Indeed that vidyadhi who would offend his Guru in word, thought, or deed, and direct his mind improperly, be no longer should remain a student. A Guru too who would neglect the instruction of the student, would no longer remain a teacher. If the student were to err, the teacher should always reprove him. Threatening, fasting, bathing in cold water, and banishment from the teacher's presence are the punishments which are to be employed, according to the magnitude of the offence, until the student would stop offending. Manu approves corporal punishment but apparently Āpastamba doesn't approve of it.

Praśna 1. Patala 3. Khanda 9.

Evamadhyeturadhyayaapathituscha Dharmayuktaah atha deshakaalaakritaa adhyayana dharmaa uchante/ Following are the Rules for Vedic Study as per the deshakaalaa dharmas. *śrāvanyām paurṇamāsyām adhyāyam upākṛtya māsaṃ pradoṣe naadhīyā / taiṣyām paurṇamāsyām rohiṇyām vā viramet/* Nigamesgvadhyayanam varjayet/ Shmashaane sarvatah shayyaapraasaadaat/ Graamenaadhyaya vasite kshetrena vaa naanadhyayaah/ Jnaayamane tu tasminneva deshe naadheeyeet/ Shmashaana vacchhudra patitou/ samaanaagaara ityaike/ Shudraayaam tuprekshanapratiprekshanayorvaanya - dhyayaah/ Tathaanyaasyaam striyaam varnayatikraantaayaam maithune/ Brahmaadyeshyamaano malavaasecchan sambhaashitum brahmanena sambhaashyaadheeyet, evam tasyaah prajaanihshreyasam/ Antasshavam/ Ardhapanchaatchaturo maasaanityake / Antasshrvanam/ Antaschaandaalam/Sandarshane chaaranye/ Tadaaharaagateshu cha graamam bahyeshu/ api sapsum/ Sandhyavanustanite raatrim/ Svaprayatnam vidyuti/ Upavyusham yaavataavaa krishnaa rohineemiti shamyapraasaa dwijaaneeyaa-detsminta kaale vidyotamaane sapradoshamaharanadhyayaah/ Dahnepararaatre stanayitunaa rakshaniyutnunaa/ Urdhvamardharaadityeke/ Gavaamchaavarodhe/ Vadhyanaam cha yaavataa hanyante./ rishthaaroodhah pashuunaamnaadheeyeet/ Ahoraatraavamaasyaasyaasu/

After having performed the Upaakarma for studying the Veda on the purnima of the month Śhravana [July-August], the vidyarthi be on for one month's pradosha kaala be absained from swaadhyaya. Upakarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. On the full moon of the month of Pausha month [December-January], or under the constellation Rohini, one shall leave off studying the Veda. The term lasts therefore for five months; ie. latter half of Śrāvana, Bhādrapada, Āśvina, Kārttika, Mārgaśīrṣa, and the first half of Pausha. Rohini day of Pausha is meant for the purpose. Some declare, that the brahmachari would study for four months and a half. According to this latter opinion the Upakarma should be performed on the full moon of Bhādrapada, as has been taught by Manu Smṛiti. The time of the Utsarjana, or the solemn closing of the term, should be advanced; and after the Utsarjana has been performed, one may study the Veda during the bright nights of each month until the full moon of Śrāvana, in order to fix in one's mind the part learned already and in the dark fortnight of each month one may study the Vedāṅgas, ie. grammar and the rest. On the full moon of Śrāvana the Upakarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.

[Vishleshana on Upakarma as follows vide Bhavishya Purana:

Upaakarma Vidhi: Among the formal and initial 'Veda Karmas' is the Upaakarma . Bhavishya Purana stated: *Sampraaptey Shravanasyaantey Pournimaasyaam Dinodaye, Snaanam kurvaanti Matimaan Smṛiti Shruti Vidhaanatah/ Upaakarmaadikam proktamrusheenaam chiva Tarpanam, Shudraanaam Mantra rahitam snaanam daanam cha shyashyatey/ Upaakarmaani kartavyamrusheenam chaiva pujanam/* (On the arrival of Shraavana Maasa Pournami's Sun Rise, Wismen perform Upaakarmaadika Karmaas including Tarpanam as per the Intructions of Veda Shastraas; even Shudraas are required to perform snaana daanaas without Mantras. After the Upakarma, the duty is to perform Puja).

To Rigvedis, 'Upaakarma Kaala' is determined on Shrivana Shukla Paksha Purnima in Shrivana Nakshatra and Panchami's Hasta Nakshatra; rather the former option. Upaakarma is performed during the period when there is no Grahana or Samkranti and this principle is followed by both Rigvedis and Yajurvedis. Otherwise, during Hasta-Panchami Yoga or atleast Hasta or Panchami seperately is allowed. In case, Shrivana Nakshatra is on two days of Pournami and the next, then the earlier day's Suryodaya and upto the next day's Suryodaya, there could be a carry forward of three muhurtas to allow the Upakarma on the Pournami (broadly stated from sunrise to midday) . Even otherwise, ie. even if the Shrivana Nakshatra is over on the day, the next Nakshatra of Dhanishtha is allowed. However, the 'Sesha' of the previous Nakshatra to Shrivana viz. of Utraraashaadha is not suitable.

To Yajurvedis also, Upaakarma Kaala is suitable to Shrivana Purnami's Shrivana Nakshatra. In case there is a Khanda Purnima ie. if Purnima entered after the Sunrise of the previous day and extends to the next day upto six muhurtas then all Yajurvedis would consider the suitable time for Upakarma as on the next day. However there are different opinions based on the number of Ghadis extended after Sunrise of the Khanda Purnima on the subsequent day; in case both the days happen to extend beyond Sunrise, then all the Yajurvedis agree that the Upaakarma Kaala is on the previous day. In case Purnima occurs on the previous day's Muhurtha and extends to the next day by two or three muhurtaas but by less than six muhurtaas, then Taittiriyaas consider that the Upaakarma Kaala would be on the next day's Purnima; but Yajurvedis other than the Taittiriyaas consider the Kaala in favour of the previous day's Purnima. Hiranyakeshi Taittiriyaas consider the 'Aavaraniya (extended) Purnima as the Upaakarma Kaala. Other

wise, they might consider Shraavana Maasa Hasta Nakshatra, Apastambha Sutras have no doubt prefer Shraavana Purnima but alternatively could consider Bhadrapada Purnima. Bodhayana too prefer Shravana Purnima or as an alternative Ashaadha Purnima be considered. Kanva/ Madhyam Dinaas or Katyaayanaas feel that either 'Shraavana sahita Purnima' or Hastaayukta Panchami or since Shravana Maasa is full of controversies Bhadrapada Purnima or Panchami would be suitable. The short point however is that Shravana Pournami is the appropriate tithi for the Upaakarma, while taking into account the different permutations of muhurtas at or after the Sun Rise of the Khanda Pournami Tithi. If Shravana Pournami for any reason or interpretation is not fully satisfactory, then another alternative would be either Bhadrapada Pournami or Panchami.

As regards Saama Vedis, the decision is as follows: *Saam Vedinaam Bhadrapada Shukley Hastaa Nakshatram Mukhyakaalah, Sankraantyaadi doshana tatraa sambhavey Shraavana aasey Hastograahya iti Nirnaya Sindhu*/ (To Saama Vedikaas, Bhadra pada Shukla Paksha Hastaa Nakshatra is the best option for performing Upaakarma; in case however there is a Sankraanti Dosha then, Shravana Shukla Hasta Nakshatra as stated by the Nirnaya Sindhu.) Another School of Thought is that while Upakarma is performed on Shraavana Pournami but should be activated till Bhadrapada Hasta! If there is a Hastaa Nakshatra Khanda carried forward to the next day then the remainder Hasta must extend up to Aparahna, since to Saama Vedis, Upakarma kaala is Aparahna.

To Atharva Vedis, both the options of Shraavana Purnima and Bhadrapada Purnima are equally acceptable. Purnima however has to be Udaya Vyapini or should span upto Sun Rise next.

In sum, Upaakarma by Rig Vedis prefer Shravana Nakshatra on Shraavana Purnima spanning atleast from Sunrise to mid day or Panchami's Hasta Nakshatra. Sama Vedis prefer Shravana Purnima's Hasta Nakshatra or Bhadrapada Shukla Hasta. Yajur Vedis basically approve of Shravana Purnima but for interpretations of Purnima's extensions after Sun Rises on the next day as detailed above .]

Further on Upakarma as per Maharshis:

Pratyabdam yadupaakarmaasotsarga vidhivadvijaih Kriyate chhanda saantena punara –apyaayanam param/ (Katyaayana says that along with upakarma, daana dharmas too are accorded then Vedas are doubly satisfied) *Paarvanyoudayike kuryuh shraavanyaam Taittiriyaakaah, Bahrachaah shravanaychaiva graha samkraanti varjite*/ (Gargya states that Taittiriyaas perform Upakarma in the early morning of Shravana Purnima and Bahruchas or Rigvedis perform the same on a day when there is no graha samkramana during Shravana month) *Parvanoudayike kuryuh shravanyaam Taittiriyaakaah, Bahruchaah shravanakshe hastakshe Saama vedinah*/ (Gokhila states that Taittiriyaas perform Upakarma in the morning of Shravana Purnima, Rigvedis in Shraavananakshatra and Saama Vedis in hasta nakshatra.) The substance of the above interpretations is the same that Upakarma be performed on Shraavana Purnima. Tithi Darpana states: *Aoudayike sangavasparshe Shrutao parvanichaarkam, Kuryur –nabhasyupaakarma Rigyajussamagaah kramaat*/ (If Surya grahana touches Pournami morning in Shravana month then Rigyajussama Vedis should perform Upakarma.) *Rigyajujussamaatharveshaa Jeeva shukra kujendujaah, Kaalatrayepi doshetu shraavanyaamevakaarayet*/ (Rig-Yajur-Saama-Atharva Vedis should preferably perform Upakarma on Thursday, Friday, Tuesday and Mondays ; however if this is not possible, Upakarma be performed during Shravana month only.) Shandilya Muni's instruction is: *Aardra vaasaanakurveeta karma kinchit kadhanchana, Raakshasam tadvijneyam tasmaadyatnena varjyayet/ Upaveetaadi dhaaryam Upakarmani tannavam, Anavamvaa navam vaapi puraataana miha - tyajet*/

(Upakarma or any small deed of auspiciousness be never performed by wearing wet clothes as that tantamounts to Rakshasa Karma and be avoided certainly. New yagnopaveeta be worn for the purpose!)]

The brahmachari should avoid vedaadhyayana on a high-road, squares and the like, unless smeared that specified area with cow-dung. Vedaadhyana be rejected in smashaana nor anywhere near it within the throw of a Samya, the Samya is either the pin in the bullock's yoke or the round stick, about a foot and a half in length, which is used for the preparation of Vedis. If a village has been built over a cremation-round or its surface has been cultivated as an agricultural land, the recitation of Vedas in such a place be not prohibited. A low class of the chaturvarnas or an outcast are in a procession to a smashaana then again swadhyaaya be avoided. Even if the swadhyaayi might notice a low class woman, much less a person noticed union with that kind of a woman the recitation of the Veda must be interrupted forthwith. If he, who is about to study the Veda, might wish to talk to a menstruating woman, he should first speak to the Brahmana and then to her, then again speak to a Brahmana, and afterwards resume the swadhyaaya while blessing the children of the brahmana couple concerned. Svadhyaya be discontinued if there were a dead body in the neighbourhood, especially of chandalas, robbers, and hunters. While mounted on elephants, horses or carriages swadhyaaya be discarded. And so be the first two days/ nights past amavasya of any month too.

[Vishleshana on the significance of Swadhyaaya vide 1.Taittiriya Aaranyaka 2.9. 1-2 :2. Taittiriya Brahmana respectively:

1.Ajaan ha vai prushreeyams- tapasyamaanaan, Brahma svayambhava bhyaanarshatta, rishayo bhavant-dishtinaamrurushitam, taam Davataamupatthishthant yagnakaamasta etam Brahma Yagnamapashyanta -maaharantenaa yajant/ Yadvachodhyargeeshata taah paya aahutayo Devaanaambhavan, yadyajuamshi ghritaahutayo yatsaamaani somaahutayo yadatharvaangiraso madhvaahutayo yad brahmanaaneet - itihaasaan puraanaani kalpangaadhaam naaaraashamseermedaahutayo, Devaanaambhavataabhih kshudam paapmaanpaaghrinnapahitapaapmaanoh Devaah svargam lokamaanyan braahmanah saayujya-mrishayogacchan / Swayambhu Prajapati having assumed a huge human form and appeared before a few persons deeply engrossed in realisation of Truth and they were free from the shackles of Kaala Maana or the Cycle of Time thus with freedom from death and rebirth as they were the symbols of Purity. Those few came to be known as RISHIS as of the status of rishitva; indeed no human being is born as a Rishi but requires to earn the title after endless spiritual fulfillment. They decided to congregate and perform deep meditation as they visualised 'Brahma Yajna'. Then as they converted their inner feelings as Rik Mantras and practised as 'Svaadhyaya' or self study; the Mantras got adapted as per Shiksha including 'Chhandas' and thus emerged as a 'Vedanga'. They offered cow- milk as Deva Swarupas emerged in the Prajapati's forms. Then some of the Rishis paved the way to Yajur Mantras and offered 'ghrita' the cow ghee was offered. With the art of chanting in tuneful mantras, Sama Veda mantras emerged and side by side 'Shiksha' Vedanga with 'Sangeeta' got shaped up and the offerings were of Soma. Then the Atharva Angirasa Maharshi with Atharva Mantras performed offerings to Deva Swarupas with honey. Thus for generations Vedic Hymns came to be offered to Deva Forms of Swayambhu with Rik-Yajus-Sama- Atharva Mantras while Veda Vyasa suggested the Four Vedas separately for the convenience of the posterity. Side by side 'Shad Vedangas' viz. Shiksha-Vyakarana-Kalpa Grandha-Nirukta- Chhandas and Jyotisha too evolved gradually.Eventually, learned Rishis scripted Itihaasaas, Puranas,Kalpas, Gaadhaas and so on.

2.Taittiriya Brahmana describes the Significance of Svadhyaya as the key to Dharmaacharana : I.ix.1) Rutamcha svadhyaya pravachane cha, Satyam cha svadhyaya pravachane cha, Tapascha svaadhyaya pravachanecha, damascha svadhyaya pravachanecha, shamascha svaadhyaya pravachanecha,

Agnayascha svaadhyaya pravachanecha, Agnihotrascha svaadhyaya pravachanecha, Atithayascha svadhyaya pravachanecha, Manushyam cha svaadhyaya pravachanecha, prajaa cha svaadhyaya pravachanecha, Prajanascha svaadhyaya pravachanecha, Prajapatischa svaadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaadhyaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/ (An earlier statement of this Upanishad emphasised possession of Knowledge (I.vi) is of paramount importance for the attainment of sovereignty. This however is certainly not misconstrued to step-down the significance of ‘svaadhyaya’ or practice of retention along with ‘pravachana’/ ‘adhyapana’ or teaching to next generations, dama or self-control of physical and internal organs, learning and teaching, saama or inherent balance of thought and deed, Agnihotra or Sacrifice, practice of austerities, adoration of ‘Athithis’, discrete procreation as per prescribed regulations and in short ‘Dharma paalana’ as per ‘Varnashrama’. This is possible with ‘svadhyaya’ which reminds the principles of Dharma; it is very important to learn but another to absorb, but most significant is to practise which originates from Svadhyaya and Svadhyaya in essence to ensure practice of austerities. Truth is the key to Brahman says Satyavacha of the lineage of Rathitara; austerity is the unique input of Dharma as firmly convinced by Taponitya, the son of Purushisht; learning and teaching knowledge is emphasised by Naaka the son of Mudgala. Indeed austerity is what righteousness is all about, one concludes!) Knowledge of Vedas leads to Self Realisation as being identical to the Supreme: I.x.1) *Aham vrikshasya rerivaa, kirtih prishtham gireriva, urdhva pavitra vaajineeva svamritamasmi/ Dravinam sarvachasam, sumedhaa amritokshitah, iti trishankor vedaanuvaachanam/* (It is a truth of the Universe that knowledge is the product of a mind purified by Self-denial. The Veda knowledge aptly describes that the Universe is likened to the eternal Tree signifying Brahma; the knowledge of Vedas and Smritis enumerating the obligatory duties of human beings with no selfish ends whatsoever certainly leads up the ladder to reach the top of the Tree of Life to discover Brahman; this is what the Great Seer of Trishanku- as Sage Vamadeva experienced-came to realise Brahman within his own Self! This is why the Seer states *Aham vrikshasya rerivaa/* ‘I am the one to tackle the Tree as my effort is like reaching the mountain peak and even as exalted as the Sun on the Sky; indeed the Self of mine is supremely effulgent comparable only to Surya; I am replete with knowledge, faith, confidence, capability to attain the Status of Immortality and Permanence! The Self is ‘*urthva pavitram vaajini eva*’, or of peak like purity, saturated with food, wealth, varchasam or splendour and extraordinary wisdom and fulfillment!’]-

Praśna 1. Patala 3, Khanda 10.

cāturmāsiṣu ca/ Panchadashyaam chaturdashyaamashtamyaam Rahusutake/ Vairamano gururvashtakyaakya auopaakarana iti triyahah/ tathaa sambandheshu jnaatishu/ Maataari Pitaraachaarya iti dwaadashaah/ Teshu chodakoparshanam taatvantam kaalam/ Anubhaavinam cha parivaapanam/ Na samaavritta vaparetranyatra vihaaraadityake/ Athaapi braahmanam rikto vaa eshnapihiyan mundastasyetadapidhaam yacchasveti/ Katham tarhi satreshu shikhaayaa vapanam- Vachanasaamardhyaadityaah, satreshu tu vachanaadvapana shikhaayaah/ spashtam/ Aacharyam trinahoraataanityeke/ Shrotriya samsthaayaamaparismavatsaraayaamekaam/ Sabrahmachaarineetyeke/ Shrotriyaabhyagamemidhijigaamsamanodheeyateno vaanugjnaapyaadhiyot/ Adhpyaayedvaa/ Adsheeyaaneshu vaa yatraanyo vyaveyaaditameva shabdamerutrujyayaadheeyeet/ Svar gadabha naadaah salāvṛky ekaśṛka ulūka śabdāḥ sarve vāditra śabdā rodana gīta sāma śabdaśca/ Shaakhaantare cha saamnaamanadhyayah/ Chhadrayitvaa vapnaantam/ Sarpiyaa praashya/ Puuti gandhah/ Shaktamcha-

*atmasamyuktam/ Pradoshe cha bhuktvaanaadheeyot/ Prodakayoscha paanyoh/ Pretasamkluptam
chaannam bhuktavaa sapradoshamaharanadhyayaah/ aa cha vipaakaat/ Aschaadvena vipakaat/*

On the days of Pourmami of those months, Chatumasya Sacrifices be initiated viz.. Phalguni [February-March], Aashadha [June-July], Kartika [October-November] being the period of the rainy season lasting for 4 months.. At the time of the Vedotsarga or the end of the Gurukula nivasa or on the death of Gurus, named Ashtakashraadha, or at the time of the Upaakarma, when vedaadhyana be terminated for three days, or when house construction be irregular might be launched. Vedotsarga is the ceremony which is performed at the end of the Brahmanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he would not study on the day preceding the ceremony, on the day of the ceremony, nor on the day following it. The Gurus intended here, are fathers-in-law, maternal and fraternal uncles, brothers, and such. This rule applies of 'anadhyaya' to a brahmachari vidyarthi only as latter should abstain perform the shraddhas of parents or gurus as no more. Further in the days of the respective deaths, a twelve day 'ashuchi' and snaanaas be observed as being followed by grihastis any way. 'Shira kesha mundana' would be essential. Some declare, that those who had passed the stage of 'samaavritta' or post-graduation having returned home might not abstain from shaving except if engaged in the initiation to a Shrota kaarya. In any case, even of shira kesha mundana be performed, even then the tuft would remain although at 'Sattras' or sacrificial sessions the tuft too be shaven off, as per veda vachanas. Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days. Some declare, that, upon the death of the Guru vedaadhyayana be interrupted for three days and three nights. On being aware of the death of a Shrotriya Brahmana before a full year would elapse, vedaadhyayana be suspended for one full day. As a Shrotriya Brahmana might arrive home, and if the host brahmachari be desirous of the adhyana, the same be resumed after having received permission to do so from the guru or guru tulyas. When a brahmachari might terminate the vedaadhyayana, he is expected to touch the feet of his teacher as the shrotriya arrived and competed. Or if, whilst the adhyayana were in progress, another shrotriya came in, the recitation be resumed. Annoyances or even the barking of dogs, the braying of donkeys, the wailing of wolves or of a solitary jackal or of an owl, the sounds of musical instruments, of weeping, and so on, are reasons for discontinuing the study of the Veda.as considered to be duhshakunas and the recitation of the Veda be discontinued. After having vomited, vedaadhyayana be certainly discontinued until he slept thereafter. Or he might continue having eaten clarified butter after vomiting. A foul smell might be a reason for the discontinuance of study or a heartburn or indigestion. But the brahmachari should always eat in addition to the meal given in honour of Pitru Devatas.

[Vishleshans from 1. Dharma Sindhu and 2. From Skanda Purana on Chaaturmaasa nirvahana:

1. Chaaturmaasa Vrata Snaanaas: This Vrata is not to be initiated on Thursday and Fridays, preferably at the beginning of Ashaadha Shukla Dwadashi evening after 'Paarana'. This Vrata could be accomplished by Shaivaites also. This is initiated by Jaati-Pushpa Maha Puja with the 'Sankalpa' commencing with the same above Prayer viz. *Twayi Suptey Jagannaadha-----* and as follows: *Chaturo Vaarshikaan Maasaan Devasyo thaapanaavadhi, Shraavaney varjayecchaakam dadhi Bhaadrapadey tatha/ Dugdhamaswayujey maasi Kartikey dwidalam thyajet, Imam Karishyeni -yamam nirvighnam kurumechyuta/ Idam Vratam mayaa deva gruheetam puratastawa, Nirvighnam Siddhimaayaatu prasaadaatey Ramaa patey/ gruheetesmin Vratey Deva panchatwam yadimey bhavet, Tadaa bhavatu sampurnam prasaadaatye Janardana/* (Jagannadha! If you resort to sleep, the whole Universe falls in slumber and if you are out of your 'yoga nidra' the World is active too. Be kind to me! I resolve hereby to

observe the regulation of ‘Chaturmaasya’ as follows: *Chaturo Vaarshikaan maasaan devasyotthaapanaa - vadhi, Shraavaney varjyaye shaakam dadhi Bhadrapadey tathaa/ Dugdharmaashwayuje maasi Kartikey dwidalam tathaa, Imam Karishye niyamam nirvi gnam kurumeychyuta!* (In the Year’s four months, I will not eat vegetables during Shravana Month, nor consume curds during Bhadrapada month, milk on Aswayuja, and ‘dwidalam’ (Pulses) during Karthika maasa; may I be blessed to observe the regulations as above and be ensured that no obstacles should stop me from being strictly adhered to). Bhagavan! in the event of my death during this Chaaturmaasya Vrata, then may I be considered as eligible to have successfully completed the Vrata; so saying the Karta would offer Shankhu Tirtha to Bhagavan. On the same lines as the Chaaturmasya Vrata, similar resolutions could be made in other Vrataas as well. For instance, resolves be made about ‘Gudaanna’ dharana or Varjana and so on as applicable in relevant resolutions: *Varjayashey gudam Deva Madhura swara siddhaye, Varjyayishye tailamaham sundaraan - gatwa siddhaye/ Yogaabhaasi Bhavishyaami praaptum Brahma padam param, Mounavratī bhavishyaami swaagnaapaalana siddhaye/Ekaantaropavaasi cha praaptum Brahmaputam param/---Iti sankalpah/* (There might be similar Resolutions: Avoiding Jaggery eating would improve sweet voice; evading oil consumption would enhance physical charm; Yogaabhyasa will be observed to facilitate Brahma pada prapti; Mouna Vrata will be followed to enable me self control; fasting of alternate days should help secure Brahma pada and so on). There are also some nishiddha or avoidable materials and actions in the course of Chaaturmaasa Vrata: no material should be offered as Naivedya as water in leather sachets, the burnt ash of dead animals or flies collected from Agni, Yagna’s left over cooked rice, burnt food, Masura or Meat products, seedless or of too many seed vegetables, Mulaka or Mulis, Kushmanda / pumpkin , sugar cane, black gram, brinjal, snake gourd, tamarind , salt , honey etc. are strictly forbidden. *Vrintaaka bilvodumbara kalinga bhissataastu Vaishnavaih sarvamaaseshu varjyayaah/* (Brinjal, bilwa, udumbara, Kalinga, bhissata are forbidden by Vaishnavaites always.) Milk and products of any animal excepting cows, buffalos or goats are not worthy of offering as Naivedya to Bhagavan. During the entire Chaaturmaasaas, those who consume Havishya bhojana are commended. Those who refrain from eating jaggery would have soft voices; avoiding oils would help develop attractive body parts; refrain from eating ‘taamboola’ would possess sweet voice; ghee consumption spoils skin; avoiding milk and curd leads to Vishnu loka; those who sleep on mats on ground become the beloved of Bhagavan. Eating by squatting on the ground would bestow royalty. Ridding of ‘Madhu Maamsa’ or honey and meat makes a person a Muni / hermit. Eating on alternate days paves the way to Brahmaloaka. Growing hairs and nails yields Ganga Snaana phala. Silence is like giving instructions to others. Vishnu Vandana yields Go-daana phala. Vishnu paada sparsha is ‘kritartatwa or a life well spent in fulfillment . Cleaning ‘Devagriha’ provides kingship. Hundred ‘pradakshinaas’ or circumambulations of Bhagavan bestows ‘ Vishnu Sayujya’. ‘Ekabhuktaashana’ or a meal a day provides ‘Agnihotra karma phala’. Construction of wells or water bodies confers fame and ‘Punya’. Eating at the sixth part of days together as habit grants ‘Swargavaasa’. Eating on leaves gives Kurukshetra Vaasa phala. Bhojana squatted on rocks endows Prayaaga Snaana. On these lines, if Chaturmaas Vrata is observed from Ashaadha Ekaadashi /Dwadashi to Shravana Maasa, a person is stated to have made a significant accomplishment!

Chaturmaasa Vrata is stated to have terminated on Shravana Purnima. For those Grihastis observing The Vrata as also to Yatis / Sanyasis, Vyasa Puja is scheduled on the Purnima’s Sunrise presuming that the Tithi is valid at least upto six ghadis thereafter. Vyasa Puja commences after the Kshura Karma or shaving the head-hair and beard. During these four months or atleast a minimum of two months, the Yati is required to stay at the same place. After the shaving of head, the Karta or Yati has to perform twelve ‘Mrityikaa Snaanaas’ followed by Vyasa Puja. The Sankalpa is : *Chaaturmaasya Vaasam kartum Shri Krishna Vyasa bhaashyakaaraanaam saparivaaraanaam pujanam karishye/* In this Sankalpa, the Placements of the ‘Saparivaaraas’ are: Shri Krishna in the Centre along with Vaasudeva- Sankarshana- Pradyumna- Aniruddha are invoked first; to the South of Krishna be Vyasa-Sumantu- Jaimini- Vyashampaayana-and Paila; to the left of Krishna and others be the Bhashyakaara Adi- Shankara and Padmapaada- Vishwarupa-Trotaka-and Hastaaala; to the sides of Shri Krishna would be Brahma and Rudra; and on the four sides would be Sanaka-Sananaa- Sanaatana-Sanatumaaraas; Brahma-Vasishtha-Shakti-

Paraashara-Vyaasa-Shuka-Goudapada-Govinndapaada and Shankaraachaarya; then Ganesha in Agneya, Kshetrapaala in Ishana, Durga in Vaayavya, Sarasvati in Nirruti, and staring from the outer East the Ashtapaalakaas. After the Avaahana Puja, Narayanaashtaakshara Mantra and Omkaara Namasshabda mantras be recited. After Lakshmi-Narayana worship is performed, there must be prayers in favour of married Grihastis to mean that the Chaturmasa Vrata should now terminate successfully and there should not be mutual absence from each other. At the end of the Nakta Bhojana, the couple should perform the Krishna-Lakshmi 'Shayya' (bed) and Pratima daana and the Brahmanas should bless the couple observing the Vrata successfully that the Vrata should bestow them 'Akshya Daampathya Sukha', 'Putra-Dhana-Vidya yoga' and 'Sapta Janma Sukruta Phala'!

2) Skanda Purana

Chaturmasa or Four Month period commencing from Ashadha Shukla Ekadasi known as Devashayani Ekadasi (when God sleeps) till Kartika Shukla Ekadasi called Deva Prabodhini Ekadasi (when God is awake) is observed by persons of all 'Varnas' with piety, Indriya Nigraha or Self control of Organs and Rituals. (Chaturmasa commences from Ashadha Purnima or Guru Purnima till Kartika Purnima for Sanyasins). Bhagavan Vishnu is stated to rest on 'Ksheera Sagar' (Ocean of Milk) during the Chaturmasya (Four Month) period and hence all Oceans, Rivers, Ponds and Water Bodies acquire divinity. Bathing in these Places is thus a significant exercise as Bhagavan Narayana spreads out Himself in water and destroys sins of those who bathe especially in the holy rivers like Pushkar, Prayag, Narmada, Bhaskara Kshetra, Prachi Saraswati, Samudra Sangam, Godavari, or Ganga. For example, bathing in Narmada even for three days with great piety and concentration results in demolition of sins; Godavari baths for a fortnight of early mornings secure devastation of old and current account failings in life and pave the way to Vishnudham. 'Snaans' with tila and Amla mix or Tulasi or Bilva leaves placed on head and reciting Vishnu namaas on the lips and in mind during as many days as possible during the Chaturmasya would yield instant results by providing physical freshness, mental contentment and purity of thought and action. According to Scriptures, Snaan is the first step of physical cleanliness and 'Anthassuddhi' (internal purity), before taking up any task to invoke the Almighty. During the four-month period of Sacrifice and Sanctity, 'Tarpanas' to Devas, Rishis and Pitras after the holy baths are natural duties, followed by 'Anushtana', Agni havans, Veda Paatha, Satsang, Bhakti, and charities especially of Anna daanas. The Chaturmasya is the period for abstinence, 'Ishta Vasthu Parithyaga' or leaving out material dear to oneself and strict following up of daily 'niyamas' and continuous recital of Bhagavan's glories by way of hymns, Japas, Mantras and Bhakti Songs. *Satkarmah Satkathachaiva Satseva Darshanam sathaam, Vishnu Pujarathidaaney Chaaturmasya sudurlabha* (Superior Tasks, Quality Stories in Praise of Vishnu, Pure hearted Service to Noble Persons, Darshanam or Viewing of Saints, Bhagavan Vishnu's devotion and sincere interest in charities are all stated to yield excellent results during the Chaaturmasya Period). Some of the items of daily utility are avoided during the Holy Period such as eating/drinking in metal plates and vessels; eating in leaves of Vata tree; consumption of hot and sour food, Chillies, pulses like urad and Chana; wearing silks and dark clothes; avoid flowers, beds, and Kesar; shun indulgence of lying, carrying tales, rude conversation and 'Para ninda' or criticising others; observe silence or limited conversation, truthfulness, piety, mercifulness, nonviolence, patience and equanimity. It is said that there are eight ways of observing the Chaturmasa Vrata as follows: *Vishno Kathaya Shravanam Vachanam Guna Kirtanam/ Maha Puja Mantra Japah Stotra paatha Pradakshina/ Saashtaanga Pranatischeti niyama uttama mataah/ Eteshvekatamo bhaktaaya dhaaraniiyo Viseshatah/* (To listen the Stories of Vishnu Bhagavan or recite them or sing hymns in His Praise, to perform Maha Puja to His Murthi, to chant His Mantras or 'Naamas' as in 'Vishnu Sahasranamaa' or Stotras, to do Pradakshina to His Murthi and bow to Him with veneration are the aptest duties to be executed with dedication). *Shodasopacharas*: Bhagavan Narayana is in Yoga nidra during the Chaturmasa period as He lies on water that is omnipresent; water is the root of 'Anna (food) and the entire Universe is sustained by food which causes 'Tripti' (contentment). Thus 'Anna Brahma' is the origin of Paramatma or the Supreme Energy. When a devotee appeals to that Great Force, the invocation or Avahana instantly

responds to a true and hearty dedication with the recital of the Sixteen Stanza ‘Maha Purusha Suktam’ of Yajurveda stating: *Om Sahasra Seersha Purushah Sahasraakshasahasra paath/ Sa Bhumim Viswato Vrutwa Athathishtha Dassangulam/* In response to the Avahana one visions the appearance of Vishnu as : Jyotissantham Sarva Lokantharastham, Omkaarakhyam Yogi Hriddhyana gamyam, Sangam Shaktim Sayudham Bhaktasevyam, Sarvakaaram Vishnumaavaahayami. With the Second ‘Rucha’ (Stanza) stating: *Purusha Evedagum Sarvam, Yadbhutam yaccha bhavyam/Utaamrutatva syeshanah, yadanney naa thirohati/* Asanam: *Kalpadrumuley Manivedimadhye, Simhaasanam Swarnamayam SuRatnam/ Vichitra Vastravruttham achyuta prabha Grihana Lakshmi dharani samanvita! Navarathna khachita heama Simhaasanam samarpayami. Padyam:* *Etavanasya Mahima Atojyayagumscha Puurushah, Paadosya Viswabhuutaatri paadasya aadasyaamrutamdivi/ SriKrishna Sarva Devaanamadhika ssarva Kaamadah, Mayaniveditamthubhyam samgraahana Supaadyakam Paadyam Samarpayami; Arghyam:* *Tripaada - uurdhva PurushahaPaadosyaabhavathpunahTatoVishvajyakraamat,saasanaanasaneAbhi/Gangajalam Samaaneetham Suvarna Kalase Sthitham, Arghyam Grihaana Bhagavan Kaala RupaNamostuthey; Arghyam Samarpayami. Achamaneeeyam:* *Tasmadviraadajayatha Virajo Adhi Puurushah /Sajaatho Athyarichyatha Paschadbhumi matho purah/ Namō Janaardanaaya Devaaya Samstha Jagadaatmaney, Nirmala Jnaana Rupaya dattamaachaneeyakam; Mukhe Achamaneeeyam Samarpayami. Madhuparkam:* *Yatpurushena havisha Devaa Yagnamathanvatha, Vasantha Asya see dajyam Greeshma Idhma ssaradhhavihi/ Madhyajya Dadhi Samyuktam Swarna Patrey Prathishthitam, Madhuparkam Grihaanathvam LakshmikanthaNamesthuthey;MadhuparkamSamarpayami. Snaanam* *Saptasyasan paridhayaTrissaptha Samidhahkritah/ Devaadyagnam tanvaanaaAbhadhna purusham Pasum. Panchamrita Snaanam Samarpayami [Cow milk, Curd, ghee, honey, coconut water] Vastram:* *Tam Yagnam barhishi prokshan Purusham jaathamagrathaha, Thena Devaa Ajayantha Saadhya Rishayascha ye/ Swarnaanchalam Swarnavichitra Sobhitham, Kauseya Yugmam Parikalpitham maya, Daamodara Praavaranam grahana, Maayaabala pravrittha Divya rupa; Vastra Yugmam Samarpayami. Yagnovapeetham:* *Thasmadyajñath Sarvahuthah, Sambhrutam Prushadaajam, Pasuugum stagumschakrey Vayavyan, Aranyan Graamaashaye/ Suvarnathanthuudbhava Yagna Sutram, Mukataphalasyutha manekaratnam, Grihaana tadvakritha mutthareeyam, Swakarma sutram dharathey namosthu. Yagnopaveetham samarpayami Chandanam:* *Thasmat yajñath sarva huthah rucha ssaamaani jajñirey, Chhandagumsi jajñirey thasmat dajaayatha/ Kasthurika kardama chandanaani, Kashmira Samyojitha Gandha Saraih/ Vilepanam Sweekuru Deva Deva! Sri Devi Vakshoja vilopanaamkam; Gandham Samarpayami;Pushpam:* *Thasmaadaswa Ajaayantha, Ekechobhayadathah/ Gaavo ha jajñire tasmaatjaatha Ajaavah/ Chaamantika vakula champaka paatalaabja Punnaga Jaaji karaveera rasaala Pushpaih, Bilva Pravaala Tulasi dhala mallikaabhih twaam Pujayaami Jagadeeswara Vasu Deva! Pushpai Pujayami. Dhupam:* *Brahmanosya mukhamaaseeth Baahuu Raajanyah Krithah, Vuuru thadasya Yadvasyaih Padbhaagum Suudro Ajaayatha/Vanaspahudbhavair Divyair naanaa gandhaissu samyuthah, Aaghreyassrava Devaanaam Dhuupoyam Prathi gruhyataam. Dhupamaaghraapayami. Deepam:* *ChandramamanasoJaataah,ChakshohSuryoAjaayatha,MukhaadrindraaschagnischaPraanadwayurajayat ha;SaajyamTrivartiSamyuktam Vahnina Yojitham Priyam, Grihaana Mangalam Deepam Thrailokya Thimiraapahaaram, Bhaktya Deepam Prayacchaami Devaaya Paramaatmaney, Thraahi maam Narakaadghorat Divya Jyothir namosthuthey; Deepam Darsayaami. Naivedyam /Anna daanam:* *Nabhyaa Aaseedantariksham, Seershno dyaouh Samavarthatha, Padbhyam Bhumirdisah Srotraat Tatha Lokaagum Akalpayan/* Naivedyam is performed by sprinkling water on the Anna Prasada and recites the Mantra: *Om Bhurbhuvassuvah, Tat Savithur Varenayam, Bhargo Devasya Dheemahih, Dhiyo yonah Prachodayaat.* Thereafter recite ‘Satyamtharthena Parishinchaami’ if the Naivedya is during the day; in the night, recite the Mantra: *Ruthamthwa Sathyena Parishinchaami;* then round up the Material for Naivedya with water and recite *Amritamasthu* and leave water in a Plate and again recite: ‘Amritopastharamamasi’ and show the Prasad to Deva reciting *Om Praanaya Swaha, Om Apaanaaya Swaha, Om Udaanaaya Swaha, Om Samaanaaya Swaha,* and after Naivedya one must address Deva saying *Madhyey Madhyey Paaneeeyam Samarpayaami, Hasthou Prakshaalayami, Paadou Prakshaalayami, Suddhaachamaneeeyam Samarpayami.* After Naivedyam, the devotee performs the Thirteenth Service by way of Punarachamana; the corresponding Rucha states: *Vedaahametham Purusham Mahaantham, Aadityavarnam thamasthupaare,*

Sarvaani Ruupaani Vichitya Dheerah, Naamaani Krutwabhivadan yadaasthey/ The fourteenth Service is executed by Sashtanga Namaskar and the Rucha of Purusha Suktam : *Dhatapurasthadya mudaajahaara, Sakrah Pravidvaanpradisaschathasrah Thamevam Vidvanamritha Iha Bhavati, Naanyah Pandhaa Ayanaaya Vidyathey*. The fifteenth Service is by way of Parikrama (Circumambulation) as the corresponding Rucha is: *Yagnena Yagna mayajamtha Devaah, Thani Dharmani Prathamaanyaasan, the ha naakam Mahimaanah Sachamthey yathra Puurvey Saadhyaah Santhi Devaah*. Finally the Sixteenth Service is Self realisation that is to identify the self with Bhagavan Vishnu Himself! The relevant Stanza of Purusha Suktam states: *Vedhametham Purusham Mahaantam Aditya Varnam Tamasah Parasthat, Thamevam Vidwanamritha Iha Bhavati, Naanyah Panthah Vidyatheyanaaya* (I know Purusha or Bhagavan who is Mahantham or Supreme; who is resplendent like Sun and is very far off from darkness. Whoever could realise Him attains Salvation in this world itself; there is no other way indeed.)]

Praśna 1. Pātala 3. Khandā 11.

Kaanda upakaraṇe ca-amaatr̥kasya/ Kaanda samaapane chaā pitrukasya/ manushya prakriteenaa cha Devaanaam yagne bhukvetyeke/ paryushitais taṇḍulairaama maam̐shena ca na-anadhyaayaah/ Tathoushadhi vanaspati moola phalaih/ yat kaandaṁ upaakurveeta yasya ca-anuvākyaṁ kurvīta na tat tad aharadheeyeeta/ Upaakarana samaapapanayoscha paaraayanasy taam vidham/ Vaayurghoshavaan Shgraadha bhojana evaika/bhumou trinasamvaaho varshati vaa yatra dhaaraah pravaahayet/ Graamaaranyoscha sandhou mahapathe cha viproshya cha samadhyayanam tadah/ Svairikarmasu cha/ Yathaa hasta prakshaalanotsaad anaanu -lekhaanaaneeti/ Taavantam kaalam naadheeyata adhyaapa - yedvaa/ Sandhyoh/ Tathaa vrikshamaadyoshysu chaavagaadho naktam chaapaavrite/ Divaacha pihito/ Avihitamanuvaakaadhyayanama ashaadhavantika- yoh/ Nityaprashnasya chaavidhaanaa/ Tasya vidhih/ Akritapraataraash udakaantam gatvaa prayatah shuchou deshedeheeyata yathaadhyayamratuijan - vaachaa/ Manasaachaanadhye/ Vidyuti cha abhya -graayaam stanayitnaavaapraayatye pretaanne neehaare cha maanasam parichakshate/ Shraadhha bhojana evaika/ Yaavadbhumirvayudaketyeke/ Ekena dyaabhyaam vaiteshaamaakaalam/ Suryachabdramaso grahane bhumichalepastvaan ulkaayaamantaryupaate ch sarvaasaa vidhyanaam saarvamkaalikamaa- kaalam / abhram̐ ca-apartau sūryā candramasoḥ pariveśa indradhanuḥ pratisūrya matsyaś ca vāte pūti gandhenīhāre ca sarveṣv eteṣu tāvantam̐ kālam/Muhurtam virate vaate/ Salaavrikshaamekasruka iti swapnaparyantam/ Najktamchaaranydenagnaavahiranye vaa/ Anuktam chaapattou chhandaso naadheeyeet/ Pradoshecha/ Saarvakaale manyataam/ Yathokta manyadatah paripatsu./ Sangramodyaanadevataasameepeshu naadheeyoteti/

As Krishna Yajurveda 's new Kaanda's adhyayana be initiated, then in case a motherless son's bhojana be consumed, then that evening adhyana be postponed. Similarly, in a situation when a pitru bhojana consumption be accepted then such anadhyaayana be observed for a day. One viewpoint is that after all maha purushas on earth who practised unusually intensemest tapasya on earth say 'manushya yagna' when only roots and fruits were consumed and resultantly turn to devatva, like Nandeeshvara or Kubera. On that analogy, maatru/ pitru bhojana might not necessarily be a cause for 'anadhyaaya'. Again the same time, Grihya Sutras as elsewhere clarifiy that as in the case of upakarma and utsarga ceremonies too, when the brahmachari performs the ceremony for beginning a Kaanda, or when he studies the index of the Anuvākas of a Kaanda, he should not study that Kaanda on that day nor in that night. Thence it may be inferred that these ceremonies must be likewise performed on the latter occasions, though no absolute rule to this effect has been given, such jñāpakas are of frequent occurrence in all Sūtras, constituting difficulties of their interpretation. In any case,. if the wind roars, or if it whirls up the grass on the ground,

or if it drives the rain-drops forward during a rain-shower, then the recitation be interrupted for so long a time as the storm would last. Nor should the study on the boundary between a village and forest, on a highway if some of his fellow-students be, and whilst performing recreational acts, washing his feet, massaging or anointing himself. He should not study or teach in the twilight, whilst sitting on a tree, immersed in water, nor at night with open doors, nor in the day-time with shut doors. . During the spring festival and Indrotsavas in the month of Ashadha [June-July], the study of an Anuvāka is forbidden. Vasantotsavas, or spring-festivals, which, according to the common feelings, be in olden times, kept all over Bharata Deshaa. The recitation of Vedas, at the Brahma-yajña is likewise forbidden.. Before taking his morning-meal, he should go to the water-side, and having purified himself, he shall recite aloud a portion of the Veda, in a pure place. If a break in study is enjoined for the day, he shall recite the daily portion mentally. If lightning flashes continuously, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if frost lies on the ground, they forbid the mental recitation[of the daily portion of the Veda. Some forbid it only in case one has eaten a funeral meal. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days. In the case of Surya-Chandra Grahanas, of an earthquake, of a whirlwind, of the fall of a meteor, or of agni jwalas in the vicinity, the recitations be interrupted. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if high wind velocity blows off, a foul smell be surrounded, or frost lies on the ground, at all these occasions, the recitations must be interrupted.. If the howl of a wolf or of a solitary jackal be heard, the reading be stopped for some time. At night in a forest, where there is no fire nor gold too, one might restrain from swadhyaya of some new part of the Veda in the evening.

Praśna 1. Patala 4. Khanda 12.

Tapah svādhyāya iti brāhmaṇam/ tatra śrūyate sa yadi tiṣṭhann āsīnaḥ śayāno vā svādhyāyam adhīte tapa eva tat tapyate tapo hi svādhyāya iti / atha-api vājasaneyi brāhmaṇam / brahma yajño ha vā eṣa yat svādhyāyas tasya-ete vaṣaṭ kāra yat stanayati yad vidyotate yad avasphūrjati yad vāto vāyati / tasmāt stanayati vidyotamāne- ‘vasphūrjati vāte vā vāyaty adhīyāta-eva vaṣaṭ kārāṇām accham - baṭkārāya-iti / Tasya shaakhaantare vakyasamapti/ / atha yadi vātovā vāyāt stanayed vā vidyo teta vā-avasphūrjed vā-ekām vā-ṛcam ekaṁ vā yajur ekaṁ vā sāma- abhivyāhared bhūr bhuvah suvaḥ /satyaṁ tapah śraddhāyām juhomi-iti vā-etat/ teno ha-eva-asya-etad ahaḥ svādhyāya upātto bhavati/ evaṁ satyārya samayena- avipratīṣiddham/adhyāya anadhyāyam hy upadiśanti, tad anarthakaṁ syād vājasaneyi brāhmaṇam ced avekṣeta/ Aaryasamayohyagrihyamaanakaaranah/ Vidyaam oratyayanadhyayaah shruyete na karmayoge mantraanaam/ Braahmanoktaa vidhayasteshaamritsnaah paathaah prayogaananumeeyante/Yatratu protyu- palabdhih pravrittina tatra shastramasti/ Tadanuvartamaano narakaaya raadhyati/ Atha brahmanoktaa vishayah/ Tessaam mahaa yagjnaa mahaasatraaneeti cha samskritih/ ahar ahar bhūta balir manuṣyebhyo yathā śakti dānam/

Declaration of the Brahmana of Taitireeya Aranyaka -2-14-3 declares, that daily vedaadhyana be as effective as tapasya securing as much ‘mahat phalita’, whether the recital of daily portions of the Veda standing, or sitting, or lying down, thus performing the austerity thereby. Now the Vājasaneyi Brāhmaṇa declares also, ‘The daily recitation is a sacrifice at which the Veda is to be offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations. Whether the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then be recited one Rik verse, or one Yajus in case the adhyayana or even one Saama Veda, or the

Gayatri's Bhuḥ Bhuvah, Suvah, in devotion and intense belief. Be thus realised, that such swaadhyaya with utmost sincerity, that is stated as 'swadharma'.

[Vishleshana on Karmaacharana as Swadharma from Bhagava Gita for facile understanding:

Karmanyevadhikaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/ Partha! You do only have the liberty to 'do' but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadatva' or total lack of initiative! Follow the path of the routine 'dharmaacharana' and of daily duties, without fear or favour. Avoid wishful thoughts. What ever is accomplished or not, do not be flustered but be equanimous without over reactionary exuberance or anxiety. The key factors are 'nishkaama buddhi' or desiring mentality and of nervous anxiety. Nishkaama buddhi results in moksha prapti in the long run and self contentment while the the contrary fall out would be 'samsaara bandhana' the shackles of the mortal life. Hence the royal path is sama buddhi or equanimity. 'Sama Buddhi' yields the fear of 'punya and paapa' or the pluses and minuses of the balancing of a sensitive balance. 'Samsaara Paribhramana' or the inevitable circlings of life has either a steel chaining up or a golden shackle and that is all the difference all about! Nishkaama buddhi negates 'karma phala' or the fruits of action but that is certainly not to be confused as inaction but well poised and balanced action! That type of sensitive balancing leads to further 'bandha vimochana' or further birthlessness named 'nirvana' or the Truthful Bliss! Therefore as long as your 'buddhi' does not get entangled in 'bhramas' or ever doubtfulnesses, and absolute neutrality to the contemporary happenings as being seen-heard-felt and experienced your mental poise is secure and stable. This is the state of 'Samaadhi' or Pure Consciousness and that is what 'Sthita Praginatva' all about!]

Stanzas 6 onward:

Hence the balancing of Brahmana Vaakyas and Aapastamba Sutras which are quite in tuned with Dharma Shastra Niyamas. Indeed the swadhyaya niyamas versus anadhyaya have no context excepting the significance, seriousness and sincerity. For no worldly motive for the decision of those Aryas is perceptible, except that a dharmic motive be propounded vide Vedas. The proper interpretation therefore is, that the prohibition to study refers only to the repetition of the sacred texts in order to learn them and be inferred from usage. Usage means the teaching of the law-books and the practice. For how could otherwise, Mahatmas like Manu teach in their works or practise such customs! Indeed, that brahmanottama who follows such principles becomes be truly unfit for naraka lokas. Now following be the descriptions of Yagjna Karyas and the egulations as declared in the Brāhmaṇas. The consequence of the introduction of these rules into a Smṛti work be such that their omission must be explained by a Smarta penance and not by a Shrouta Vidhis alike. Commendations of such significant Maha Yagnas including daily Bali offerings of seven kinds offering to the seven classes of beings; the daily food to humans according to one's ability..

[Vishleshana on Bali Harana and Pancha Yagnas vide Dharma Sindhu:

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

Pancha Yaginas: The five great daily sacrifices that are to be performed by every householder. They are Brahma Yajna / Veda or Rishi Yajna- Deva Yajna to Sarva Devatas and Pancha Bhutas of Prithivi aapas tejas vaayu and aakashas’ - Pitru Devatas-Bhutas Placing food-offerings of bali, on the ground as intended for animals, birds, insects, chandalas and the Beings of Invisible worlds. Manu Dharma Shastra vide 3.92 stated: "Let him gently place on the ground [food] for dogs, outcastes, svapachas, those diseased from sins, crows and insects". And finally the Manushya Yajna or feeding guests and the poor, the hungry, clothing the naked, giving shelter to the homeless, comforting the distressed, and student of all forms of philanthropy and service to the suffering humanity.

Dharma Sindhu details the daily offerings as follows: Bhuta Yagna: The third part of the Anna Bhaga is offered with ‘Praacheenaa veeti’ addressed to Yama uttering *Swadhaa Pitrubhya* and on the Southern side *Pitruya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali*/ (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self). Pitru Yagna: After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Niruti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’ and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. Manushya Yagna: The Karta should apportion one ‘Atithi bhojana’ or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants.

Praśna 1. Pātala 4. Khandā 13

devebhyaḥ svāhā kāra ā kāṣṭhāt , pitrbhyaḥ svadhā kāra ā-uda pātrāt svādhyāya iti/ Pujaa varnajyaa - yasaam karya/ V riddhaaraanaam cha/ Hrashto darpati drupto dharmamatikraamati dharmaatikrame khalu punar narakah/ Na samaavritte samaadesh vidyate/ Yagjneshu chatadaayadah prasavaah/ Loke cha bhuuti karmasv etadaadeeny eva yonyeva vaakkaani syuryathaa punyaaham svasryuddhimiti/ . loke ca bhuuti karmasv etad aadeeny eva vaakyaani syur yathaa punya aham svasti rddhim iti / Naasamayena krucchram kurveeta trishraavanam trisahavachanmiti parihaapya/ Avichikitsaa yaavad brahma nigantavyamiti haareeta/ na bahir veda gatirvidyate/ Samaadishitamadhyaapayantam yaavadadhyayana- mupasamgruheeyaat/ Nityamarhantamityeke/ na gatividyate/ Vridhaanaamtu/

Brahmani miyo viniyoge na gatividyate/ Brahma vardhat itypanishanti/ Nuveshe vritte samvatsare dvou dvou maasow samaahita aachaaryakule vasedbhuuyah Shrutimicchanniti svetaketuh/ etena hy aham yogena bhūyah pūrvasmāt kālāt-śrutam akurvi-iti / Tacchhaatra etena hy aham yogena bhūyah pūrvasmāt kālāt-śrutam akurvi-iti/’ tat-śāstrair vipratīṣiddham/ niveśe hi vṛtte naiyamikāni śrūyante/

Aahutis or oblations to Agni in the favour of Devas with wooden kaashthaas are executed with the *swaahaadi* mantras and thus the Deva Yajna, while the aahutis in favour of Pitru Devatas with *swadhaadi* mantras bring the pitru yajna. The ‘ahutis’ Respect must be shown to those who are superior by the dvijaas just as by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions. And also to the persons of the same varna be accorded respect on the basis of panditya, dharmaacharana and the consideration of age and experience. Yet when a person be elated with success, proud, seeking to transgress the established principles of dharma, then the process of degeneration and degradation would lead to naraka prapti. Indeed once the stage of a vidyarthi’s samaavatana from the gurukula, the brahmachari would be on his own and independent and hence be possibly become arrogant of his vedic knowledge.

Now, all the Yagna karyas are initiated by the Omkara Shabda and the syllable is ever the gateway to the urthva lokas. Therefore he who is about to study Vedas- samasta agni karyas- samasta shubha karyas shall begin his activity by pronouncing AUM. If he has spoken anything else [than what refers to the lesson, he shall resume his reading by repeating the word ‘Om’ Brief explanation on Omkara Shabda is as follows:

[Vishleshana on OM Shabda]

AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variations get stirred up and rejuvenated. *Sarveshaameva mantranaam Pranavah praanamuchyate/* or Pranava is the very Life’s force, and in reverse sense praana is pranava itself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. Prashnopanishad vide V.6-7 stanzas are quoted: V.3-5) *Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa brahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaa - yeeta, sa tejasi Surye sampannah;adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U’ signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya

Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme) . Further: Omkaara contains ‘chatush paada’ or four feet, ‘tri sthaana’ or three places, and ‘pancha devata’ or five Gods; indeed if one is not aware of the meaning and status is not worthy of being a ‘dwija’ especially a brahmana! Omkara comprises ‘ashtaangaas’ or eight limbs viz: Vishva, Taijasa, Paagjna, Pratyagaatma relevant to Ishvara Bhagavan; and further ‘Chatur Maha Swarupas’ Virat Swarupa- Hiranyagarbha; then Avyaakrita or Maya; and ultimately Paramatma! Omkaara os also ‘Chatush Paada’ or four feet viz. Akaara-Ukaara-Makaara- ‘Ardha Maatra’! AUM also comprises ‘Tri sthaanas’ viz. Jagrata avastha- Swapnaavastha-Sushuptyavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramountcy of OMKARA is described by Smriti- Shrutis severally. Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamy mano hridi nirudhyacha, murdhnaa dhyaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by ‘Yoga dhaarana’ and concentrate one’s thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into ‘brahma randhra’ shal indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed! Taittiriya Upanishad vide I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)/// I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omishomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivaopaapnoti/* (Om is the most

distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of ‘Saamas’ with Om as in the case of ‘Om Shom’. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request ‘may we pray!’ and the reply would be : Om, this would please us! In other words: ‘Omitya -dharyuvuh pratigara pratigruhaati’ Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure!]

Further stanzas follow

Loke ca bhūti karmasv etad ādīny eva vākyāni syur yathā puṇya ahaṃ svasti ṛddhim iti / In common life, at all shubha karyas, such as the occasion of ceremonies performed for the sake of welfare, OM be uttered ‘Om, for auspiciousness, welfare, and prosperity such as : *Om karmaṇaḥ pu ṇyāham bhavanto bruvantviti*, ‘Om, wish that the day may be auspicious for the performance of the ceremony.’ All the loka karyas and puṇya karmas are initiated with Om such as Om puṇyaavaham-om swasti-om shuddhim. Thereafter, a vidyārthi’s initiation to studies be not be possible. Without shurusha, the apathita kathina grandha be taken to adhyayana. Veda must be studied under a vow of obedience is required for the Triḥsavana and Triḥ-sahavācana that the grandha- the guru and the shishya. Thus for Vedaadhyayana, be possible under a vow of obedience. A vidyārthi should touch the feet of a person, who teaches him at the request of the regular guru. It is veda from which vedangas are emerged as Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. Thus the Veda Vedanga Jnaana is truly unending. Hence vedaadhyayana would be reinforced with ‘jigjnasa’ or the follow up of absorption. Svetaketu referred earlier [vide Prashana 1-Patala 2- Khandaa 5] instructed his shishyas declaring that that was precisely his volition to learn as much strong foundation as possible during his ‘brahmacharya kaala’- *etena ananarok -tena yogenopaayena aham purvasmaan brahmacharyakaalaat bhuyah: bahutaram shrutamkuryeti kritavaaasmi, ato yuyamapi tathaa kurudhvaamiti*/ Yet what Svetaketu might be some awry or twisted for after the vidyārthi cum brahmachairi once settled as a grihasrti or a householder, he is ordered by Vedas to perform the daily duties towards his family and society and thus should not be stay away from his family for months in order to continue his studies.

Praśna 1. Patala 4. Khandā 14.

agnihotram atithayaḥ / adhyayana arthena yaṃ codayen na ca-enam pratyācakṣīta/ na ca-asmin doṣaṃ paśyet/ yad ṛcchāyām asaṃvṛttau gatir eva tasmin/ mātari pitary ācāryavat-śuśrūṣā/ samāvṛttena sarve gurava upasaṅgrāhyāḥ / proṣya ca samāgame / bhrātṛṣu bhaginīṣu ca yathā pūrvam upasaṅgrahaṇam / nityā ca pūjā yathā upadeśam/. ṛtvik śvaśura pitṛvya mātulān avara vayasah pratyutthāya- abhivadet / tūṣṇīm vā- upasaṅgrhṇīyāt/ daśa varṣaṃ paura sakhyam pañca varṣaṃ tu cāraṇam | tri varṣa pūrvah śrotriyaḥ abhivādanam arhati/ jñāyamāne vayo viśeṣe vṛddhatarāya- abhivādyam/ viśama gatāya- agurave na- abhivādyam / anvāruhya vā-abhivādayīta/ sarvatra tu pratyutthāya-abhivādanam/ aprayatena na- abhivādyam / tathā-aprayatāya/ aprayataś ca na pratyabhivadet/ pati vayasah striyaḥ/ na sa upānah veṣṭita śirā avahita pāṇir vā- abhivādayīta/ sarva nāmnā striyo rājanya vaiśyau ca na nāmnā/

mātaram ācārya dāraṃ ca-ity eke/ daśa varṣaś ca brāhmaṇaḥ śata varṣaś ca kṣatriyaḥ | pitā putrau sma tau viddhi tayos tu brāhmaṇaḥ pita / kuśalam avara vayasam vasyam vā prcchet/ anāmayaṃ kṣatriyam/ anishtaṃ vaishyam/ ārogyam śūdrām / na-asambhāṣya śrotriyaṃ vyativrajet/ aranye ca striyam/

Grihasta dharmas include agnihotram-atithi puja and such other kartavyaas. Yet let not be declined of requests from the deserving families for ‘shishyarikas’ of vidyarthi, especially when the prospective shishyas appeared bright in their uptakes as ‘manda buddhi’ and be capable of guru shushrusa in earnestness. He be able to serve as his own mother and father. besides keep up the proven family lineage of the forefathers of the vamsa including his paternal and maternal relatives. And also touch their feet with reverence after returning from a journey. That is to say, whether he himself or the venerable persons undertook or when he himself might return as respects be always displayed as shown to one's elders and betters. as per their seniority. The vidyarthi display respects to panditas, pujaris, father's brother and , and a mother's brother, although they be younger than he himself, and rise to meet them formally. A friendship lasting for good number of with fellow citizens too be a reason for giving a salutation. If the age of several persons whom one meets is exactly known, one must salute the elder one's first. One need not how formally salute a person, who might stand in a lower or higher place than oneself, yet not disregard as social custom. But if the person met in a gathering be impure, others on account of the death of relations or through other causes, he being impure, return a salutation merely. Married women must be revered according to the respective ages of their husbands. One should not with shoes on, or head covered, or hands full. In saluting women, a Kshatriya or a Vaiśya be distinguished. Some might declare and identify themselves, their parentage too. Be it realised that a Brāhmaṇa of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brāhmaṇa be deemed as the father. Of course, in case the person addressed is a Brāhmaṇa. A Brahmana might converse with, and enquire of a kshatriya about his physical well being fitness. A Vaiśya if he has lost anything might himself employ word ‘anaṣṭa’ or to enquire about his profit and loss in business and agriculture , cattle or property. Such an enquiry to a lower varna be enquired of his physical fitness. In any case the brahmaṇa under reference be enquired of the progress in the fulfillment of his panditya and progress in dharmacharana. To an unaccompanied woman in a forest or any other lonely place, the brahmachari would address her reassuring as a Mother, or sister, of his cooperation for any service for her and not to be concerned of or worried about offering her safety..

Praśna 1. Patala 5. Khanda 15.

upāsane gurūṇāṃ vṛddhānāṃ atithīnāṃ home japyā karmaṇi bhojana ācamane svādhyāye ca yajñopavītī syāt/ bhūmi gatāsv apsv ācamya prayato bhavati/ Yam vaa prayata aachamayet/ na varṣa dhārāsv ācāmet/ tathaa pradarodaked/ taptābhiś ca-akāraṇāt/ riktapaanir vayasa udyamya-apa upaspr̥set/ śakti viṣaye na muhūrtam apy aprayataḥ syāt/ nagno vā / na-apsu sataḥ prayamaṇam vidyate / uttīrya tv ācāmet/ na- aprokṣitam indhanam agnāv ādadhyaṭ/ mūḍha svastare ca- asaṃspr̥śann anyān aprayatān prayato manyeta / tathā tṛṇa kāṣṭheṣu nikhāteṣu/ prokṣya vāsa upayojayet/ śūna upahataḥ sa celo- ‘vagāheta / prakṣālya vā taṃ deśam agninā saṃspr̥śya punaḥ prakṣālya pādaḥ ca ācamya prayato bhavati / agniṃ na-aprayata āsīdet / iṣu mātrād ity eke/ na ca-enam upadhamet / khatvāyām ca na-upadadhyaṭ/ prabhūta edha udake grāme yatra-ātma adhīnaṃ prayamaṇam tatra vāso dhārmyo brāhmaṇasya/ mūtraṃ kṛtvā purīṣam vā mūtra purīṣa lepān anna lepān ucchiṣṭa lepān retasāś ca ye lepās tān prakṣālya pādaḥ ca- ācamya prayato bhavati/

While assuming 'upaasana', the karta be required to duly execute the prescribed duties such as aachamana-anganyasa karanyaasa as per family 'sampradaaya'. At the timings of the upasana for the 'sanmaana' of guru-vidwan- shreshtha atithis, homa karyas, 'japa-bhojanaaachamana samayas', vedaadhyanas with savya yagjnopaveeta dharanas is a known prerequisite. Then 'aachamana' be performed with 'shuddhodakaas', by sipping the pure water, that has been collected on the ground, so that the karta would become pure. Pure water is that which a cow will drink. For he, whom a pure person causes to sip water, would become also pure. The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, etc., or he may get the water poured into his hand by another person. But, according to Apastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smṛtis allow. The reason for this rule is, that Apastamba considers it essential that both hands should be used in conveying the water to the mouth. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking. He should not sip rain water as disallowed as drops of water which fall from a vessel suspended by ropes, or not fallen from a natural cleft in the ground. Sipinf water heated at the fire except for a particular reason of sickness. He who might raise his empty hands, say in order to scare birds, would become impure as required to wash his hands. If the karta could find such well qualified water to sip, he would still not remain impure even for a muhurta of a period of 24 minutes. Nor be remainining naked for a muhurta if it can be helped. Purification by sipping water, would not take place while standing in waterd. Again as having crossed a river, or a waterbody the karta be purified by sipping water. Further, he be not place fuel on the fire, without having sprinkled it with such shuddhodakas. Be he not be seated in company with other impure persons on a seat consisting of straw heapd or grass- wood fixed in the ground. Again, the karta be not put on a robe even be clean, be sprinkled it with water. If he were to have been touched by a dog, one shall bathe, with the clothes on: *Brahmanaastu shunaa dashto nadeem gatvaa samudragaam, praanaayaamashatam kritvaa ghrutamn praadhya vishudhyasti*/ Similarly, he would become purrified after having washed that part of his body]as having touched it with fire and again washed it, as well as his feet, and having sipped water. Hence, as being impurified, not approach fire. Some declare, that one should not approach nearer than the length of an arrow. Nor the domestic agni be not extinguished. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it. It is preferable that a Brahmana to dwell in a village, where there is plenty of fuel and water, and where he might perform the rites of purification by himself. At any rate, the place must have a river or tank, not wells only, as the purification by sipping water (ācamanam) cannot be performed without help, with water from wells. When the karta would become pure only as have washed away the stains of urine and faeces or even the stains of food after bhojana as the stains of the food eaten the day before from his vessels, and the stains of semen. Thereafter having washed the feet and afterwards has sipped water, then again beome pure.

Praśna 1. Patala 5. Khanda 16.

tiṣṭhann ācāmet prahvo vā/ āsīnas trir ācāmed-dhṛdayaṅgamābhir adbhiḥ /trir oṣṭhau parimrjet/ sakṛd upaspr̥ṣet / dakṣiṇena pāṇinā savyaṃ prokṣya pādaū śiraś ca -indriyāṇy upaspr̥ṣec cakṣuṣī nāsike śrotre ca / atha-apa upaspr̥ṣet/ bhokṣyamāṇas tu prayato- 'pi dvir ācāmed dviḥ parimrjet sakṛd upaspr̥ṣet/ śyāva anta paryantāv oṣṭhāv upaspr̥ṣya- ācāmet / na śmaśrubhir ucchiṣṭo bhavaty antar āsye sadbhir yāvan na hastena- upaspr̥ṣati/ ya āsyād bindavaḥ patanta upalabhyante teṣv ācamanam vihitam / bhūmau na teṣv ācāmed ity eke/ svapne kṣavathauśṛṅkhāṇikā aśrv ālambhe lohitasya keśānām agner

*gavāṃ brāhmaṇasya striyāś ca -ālabhe mahāpathaṃ ca gatvā-amedhyam ca - upaspr̥śya- aprayataṃ ca manuṣyaṃ nīvīm ca paridhāya-apa upaspr̥śet / ārdraṃ vā śakṛd oṣadhīr bhūmim vā / himsathyena-
asinā māṃsaṃ chinnam abhojyam / dadhīr apūpasya na- apacchindyāt/ yasya kule mriyeta na tatra-
anirdaśe bhoktavyam/tathā-anutthitāyām sūtikāyām / antaḥ śave ca/ aprayato- 'pahatam annam
aprayataṃ na tv abhojyam/ aprayatena tu śūdreṇa-upahṛtam abhojyam/ yasmiṃś ca-anne keśaḥ syāt/
anyad vā-amedhyam/ amedhyair avamṛṣtam/ kīṭo vā-amedhya sevī / mūṣakalāṅgaṃ vā/ padā vā-
upahatam / sicā vaa/ śunā vā-apapātreṇa vā dr̥ṣtam/ sicā vā- upahṛtam / dāsyā vā naktam āhṛtam /
bhuñjānaṃ vā/*

‘Achamana’ be never performed either while standing nor bent sideways but being seated while sipping the water thrice over with the waters get absorbed touching deep inside the heart. The Rule book of Manu and Yagyavalkya Smṛiti states: ‘The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand, water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Māśa bean. The water sipped by a Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaiśya the palate. A low class person would sip once as much as to wet his tongue.’. *trir oṣṭhau parimṛjet/*. He should wipe his lips three times- some declare, to do so twice- then having sprinkled water on his left hand with his right, touch both his feet, and his head and the following three organs, the eyes, the nose, and the ears. The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger. Then he would wash his hands. Note the Rules for Eating: if one were going to eat, then sip the pure water twice, twice wipe the mouth, and once touch the lips as per Manu Smṛiti 5:138. The Kartha would rub the gums and the inner part of the lips with the finger or with a twig and then sip water. He would not become impure by his moustach, getting into his mouth, as long as he does not touch them with his hand. If talking drops of saliva as perceived to fall from his mouth, then water be sipped again. Some declare, that if the saliva might fall on the ground, he need not sip water. On touching during sleep or while sneezing the efflux of the nose or of the eyes, on touching blood, hair, fire, cattle, a Brāhmaṇa, or a woman, and after having walked on the high road, and after having touched an impure thing or person, especially after having put on his lower garment, he should either bathe or sip or merely touch water until he might consider himself clean. Or he might touch the moist cow-dung, wet herbs, or moist earth. He should not eat meat which has been cut with a knife used for killing. Nor bite off with the teeth the pieces of roots or fruits. The proper way of eating would be to break or cut off bite size pieces. One shall not eat in the house of a relation within six degrees where a person has died, before the ten days of ashuchi have elapsed. Nor should eat in a house where a woman having given birth has not yet come out of the lying-in chamber, stated Manu 4.217. A woman after giving birth is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sūtikagr̥ha or lying-in chamber, nor in a house where a corpse lies. Food touched by a Brāhmaṇa or other high-caste person who is impure, might become pure, but not unfit for eating. But what has been brought -be it touched or not- by an impure low varna person, must not be eaten. Nor that food in which there is a hair. ‘But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten. Or so to any other unclean substance, such as hair, worms or beetles, nail-parings, excrements of rats. Nor that food be eaten which has been touched with an unclean substance viz. a substance which can not be offered in a yajña. For eg. that in which an insect living on impure substances be found. Nor that in

which excrements or limbs of a mouse be found, nor that which has been touched by the foot even of a pure person, nor what has been [touched] with the hem of a garment, nor that which has been looked at by a dog or Apapātras, like persons whom one must not allow to eat from one's dishes, eg. Caṇḍālas, Patitas, a menstruating woman or during the ten days of impurity after confinement. Nor what has been brought in the hem of a garment, even though the garment be clean. Nor what has been brought at night by a female servant.

Praśna 1. Patala 5. Khanda 17.

yatra śūdra upaspr̥śet / anarhadbhir vā samāna pañktau/ bhuñjāneṣu va yatra- anūttāya-ucchiṣṭam prayacched ācāmed vā / kutsayitvā vā yatra-annam dadyuḥ/ manuṣyair avaghrātam anyair vā- amedhyaiḥ/ na nāvi bhuñjīta/ tathā prāsāde/ kṛta bhūmau tu bhuñjīta/ anāprīte mṛn maye bhoktavyam/. āprītam ced abhidagdhe / parimṛṣṭam lauham prayatam/ nirlikhitam dāru mayam /yathā āgamam yajñe/. na- apañyam annam aśnīyāt / tathā rasānām amāṃsa madhu lavaṇāni-iti parihāpya/ taila sarpiṣī tu- upayojayed udake- 'avadhāya/ kṛta annam paryuṣitam akhādya apeya anādyam/ śuktaṃ ca/ phāṇita prthuka taṇḍula karambhuruja saktu śāka mām̐sa piṣṭa kṣīra vikāra oṣadhi vanaspati mūla phala varjam/ śuktaṃ ca-apara yogam / sarvaṃ madyam apeyam/ tathā-elakam payah / uṣṭrī kṣīra mṛgī kṣīra sandhinī kṣīra yamasū kṣīrāṇi-iti/ dhenōś ca-anirdaśāyāḥ/ tathā kīlāla oṣadhīnām ca/ karañja palaṇḍu parārīkāḥ/ yac ca-anyat paricakṣate / tyāktva bhojyam iti hi brāhmaṇam / ekakhura uṣṭra gavaya grāmasūkara śarabha gavām / dhenu anaḍuhor bhakṣyam / medhyam ānaḍuham iti vājasaneyakam/ kukkuṭo vikirāṇām/ plavaḥ pratudām/ kravya adaḥ/ haṃsa bhāsa cakravāka suparṇās ca/ kruñca krauñca vārdhrāṇasa lakṣmana varjam / pañca nakhānām godhā kacchapa śvāviṭ śalyaka khaṇḍa śaśa pūtikhaṣa varjam / abhakṣyaś ceṭo matsyānām/ sarpa śīrṣī mṛdurah kravya ado ye ca-anye vikṛtā yathā manuṣya śīrasaḥ/

Consuming the food brought by the 'heena jaati' person be disregarded, nor being seated in the same row with unworthy people or those who are neither of good family, nor possess learning and virtue. Nor be taken as being seated in the same row with persons amongst whom one, whilst they eat, rises and gives his leavings to his students or sips water; such a person who misbehaves thus, be called 'a dinner-thorn' without any etiquette. Nor be eaten where food be given insultingly. Nor be eaten what has been smelt at by others or other impure beings like cats and dogs. Nor be eaten in a boat or on a wooden platform. Nor eaten seated on ground which has not been purified. Nor eat at a place that has not been used worthy for cooking. Preferably eating be from a used vessel after having heated it thoroughly such as of brass cleaned with ashes, copper with acids, silver with cow-dung, and gold with water. A wooden vessel becomes pure by being scraped. At a sacrifice as homa havish, the vessels must be cleaned according to the precepts of the Veda. In any case, eating food which has been bought or obtained having been prepared in the market be declined. And so be the flavoured food bought in the market excepting raw meat, honey, and salt. Oil and clarified butter / ghee bought in the market might be used, after having sprinkled them with water. The might not hold good in regard to the juice of sugar-cane, roasted rice grains, porridge prepared with whey, roasted barley, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees, states Manu Smiti vide 5:10, 24 and 25. About sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten. All intoxicating drinks be forbidden. Likewise sheep's milk, milk of camels or of animals that give milk as of one-hoofed animals. Likewise the milk of a cow, buffalo cow or she-goat during the first ten days after giving birth to young ones. Likewise food mixed with herbs which serve for preparing intoxicating liquors be avoided

as in the case of red garlic, onions, and such forbidden consumables and vegetables. Mashrooms ought not to be eaten nor the meat of one-hoofed animals, of camels, wild cows, village pigs, of donkeys, and mules But the meat of milch-cows and oxen be exceptions. Amongst birds that scratch with their feet for food, the tame cock too not be eaten. Amongst birds that feed thrusting forward their beak, the heron, Plava Sakaṭabila, must not be eaten. Carnivorous birds are forbidden and likewise the swan, the Bhāsa, the Brāhmaṇī duck, and the falcon. Common cranes and Sāras-cranes are not to be eaten] with the exception of the leather-nosed Lakṣmaṇa. Thus the carnivorous birds are forbidden except the Kruñca, Krauñca, Vārḍhrāṇasa, and Lakṣmaṇa. Five-toed animals ought not to be eaten with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pūtikhaśa. Among fishes, the ceta ought not to be eaten, nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped like mermen. Haradatta closes this chapter on flesh-eating by quoting Manu 5:56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence there from are of greater merit. He states that the whole chapter must be understood in this sense.

Prahsna 1-Patala Six-Khanda Eighteen

*madhv āmaṃ m ārgaṃ m āṃsaṃ bh ūmir mūla phalāni rakṣā gavy ūtir niveśanaṃ yugya ghāsaś ca-
ugrataḥ pratigrhyāni / etāny api na-anantevāsy āhṛtāni-iti hārītaḥ/ āmaṃ vā grhṇīran / karta annasya
vā vi rasasya/ na su bhikṣāḥ syuḥ / svayam apy avṛttau suvarṇaṃ dattvā paśuṃ vā bhuñjīta/ na-
atyantam anvavasyet/ vṛttiṃ prāpya viramet/ trayāṇāṃ varṇānāṃ kṣatriya prabhṛtīnāṃ samāvṛttena
na bhoktavyam / prakṛtyā brāhmaṇasya bhoktavyaṃ kāraṇād abhojyam / yatra-aprāyaścittaṃ karma-
āsevate prāyaścittavati/ carita nirveśasya bhoktavyam/ sarva varṇānāṃ svadharme vartamānānāṃ
bhoktavyaṃ śūdra varjam ity eke / tasya-api dharma upanatasya/ suvarṇaṃ datvā paśuṃ vā bhuñjīta
na-atyantam anvavasyed vṛttiṃ prāpya viramet / saṅgha annam abhojyam/ parikruṣṭaṃ ca/ Sarveṣāṃ
ca śilpa ājīvānāṃ / ye ca śāstram ājīvanti/ ye ca-ādhim / bhiṣak/ vārḍhuṣikaḥ / dīkṣito- ‘akṛīta rājakaḥ/
agnīśomīya samsthāyāṃ eva/ hutāyāṃ vā vapāyāṃ dīkṣitasya bhoktavyam / yajña arthe vā nirdiṣṭe
śeṣād bhuñjīrann iti hi brāhmaṇam/ klībaḥ/ rājñāṃ praiśa karaḥ/ ahaviryājī/ chaarī/ avidhinā ca
pravrajitaḥ/ yaś ca-agnīn apāsyati/ yaś ca sarvān varjayate sarvānnī ca śrotriyo nirākṛtir vṛṣālī patiḥ/.*

It is stated that the offerings of honey, raw rice, bhumi, root vegetables, abhaya daans, goshaalas, houses, cattle, be accepted. The food offered by a drunkar, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor hindering the fulfilment of his duties and a debtor who thus sits with his creditor., are persons whose food must not be eaten, as long as they are thus engaged or in that state. Hareeta explained that such items be accepted only by those offered by the shishyas as the acharya might not be offered directly. Kanva Maharshi declares, that it is he who wishes to give. Yet, raw rice offerings be accepted. Hareeta opined that raw rice grains, salt, raw meat be exceptions. In any case such items be accepted as required for normal requirements only. During durbhiksha timings, in case normal daily activities too get disturbed and as such even additional quantities be crossed and accepted by suvanna vastu or agni sparsha. In any case, one’s ‘jeevana vritthi vidhis’ be never transgressed. ‘Varnsaanusaara yathochitha vidhis’ be sought to be preserved. At the same time, during certain emergencies, ‘aapat -kaala nishiddha jeevana pravritti parityagys’ be inevitable even like dog meat was consumed even by maharshis. Pursuant to ‘samaavartana’, brahmanas be cautioned not to accept the cooked food of othrt varnas. As a routine, brahmanas would normally accept from cco brahmanas unless for vishesh kaarnaas. For instance when brahmanas would not exercise the needful prayaschittaas or

atonements and would continue the needful vaishvadevaas-agnihotras and such, then again their bhojanas be rejected. But once such atonements be exercised then there be a status-quo. Otherwise, as a general rule, dwija bhojanas be accepted; such food be offered spontaneously by such a dwija person, whatever that be one, be eaten. But not if it be given after an express previous announcement; thus says Hārīta such bhojanas might or might not have been duly performed ‘daiva naivedha’ and hence be avoided. Now the quotes also in Puranas the following two verses: ‘Prajapati declared that food offered unasked for and brought by the giver himself, be worthy of consumption, even though the giver be a sinner, provided the gift has not been announced beforehand. Pitru Devatas who would spurn such food be rejected, not subjected oblation for fifteen years, nor offered to agni deva as dava naivedha. Further the food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a namumskaka must not be eaten, as explained by Manu Smṛiti vide 4:211, 212. Now in confirmation of this, the quote is: ‘The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his defamator, a thief set at liberty by a king, and the petitioner on him who makes false promises.

Praśna 1. Patala 7. Khanda 19

na-imam laukikam artham puraskṛtya dharmāmś caret/ niṣphalā hy abhyudaye bhavanti/ tad yathā-amre phala arthe nirmite chāyā gandha ity anūtpadyete, evaṁ dharmam caryamāṇam arthā anūtpadyante/ na-u ced anūtpadyante na dharma hānir bhavati/ anasūyur duṣpralambhaḥ syāt kuhaka śaṭha nāstika bālavādeṣu/ na dharma adharmau carata āvaṁ sva iti | na deva gandharvā na pitara ity ācakṣate- ‘ayaṁ dharmo- ‘ayaṁ adharma iti/ yattv āryāḥ kriyamāṇam praśamsanti sa dharmo yad garhante so- ‘adharmaḥ / sarvajanapadeṣv ekānta samāhitam āryāṇām vṛttam samyag vin itānām vṛddhānām ātmavatām alolupānām adāmbhikānām vṛtta sādṛśyam bhajeta/ evaṁ ubhau lokāv abhijayati/ avihitā brāhmaṇasya vaṇijyā/ āpadi vyavahareta paṇyānām apaṇyāni vyudasyan / manuṣyān rasān rāgān gandhān annam carma gavām vaśām śleṣma udake tokmakīṇve pippali marīce dhānyam māmśam āyudham sukṛta āśām ca/ tila taṇḍulāṁ tv eva dhānyasya viśeṣeṇa na vikṛñīyāt/ avihitā ca-eteṣāṁ mitho vinimayaḥ / annena ca-annasya manuṣyāṇām ca manusyai ras ānām ca rasair gandhānām ca gandhair vidyayā ca vidyānām/ akrīta paṇyair vyavahareta /

Let not ‘dharmaacharana’ be merely for wordly objectives of name, fame, and societal end purposes. Since that kind of ‘show off’ be wasted from purely in the context of selflessness and ‘atma shuddhi’. The universal truism is: *dharmo rakshati rakshikah*/ And hence dhamaacharana is ever for oneself and is truly subjective. This concept of dharmaacharan be to safeguard from the dushtata, naastikata, vedajnaana shunyata and hence be no victimisation of those true followers and practitioners of virtue and justice. Indeed, material benefits are produced as accessories to the fulfilment of the natural tenets of Law, just as in the case of a mango tree, which is planted in order to obtain sweet and delicious fruits. Therefore, even if there are no such material gains, then at least the sacred duties would have been fulfilled. One should not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of atheists and of fools. It is difficult to draw clear precincts of dharma and adharma. Even devas, gandharvas, pitru devatas be distinguished the barriers. All the same such regulations and actions as detailed assiduously in ‘vedavedanga-puranetihaasa upanishads’ detail to dwijas commending them for constant practice are the guidelines. Hence, one should regulate the course of action according to the conduct, which is universally and unanimously approved as by those of the three twice-born castes, who have been well-educated, who are mature, self-controlled, free from greed and hypocrisy. (Manu 1:6.)

[Vishleshana on Self Control vide Brihadaaranyaka Upanishad chapter V]

In this context Brihadaranyaka Upanishad is quoted: ‘V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyagjnaasishteti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyagjnaa shishta iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaasishteti; tadetat evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**]

Further stanzas from 8 onward: *sarvajanaapadesv ekānta samāhitam āryāṇām vṛttaṁ samyag vin itānām vṛddhānām ātmavatām alolupānām adāmbhikānām vṛtta sādrśyaṁ bhajeta/* Hence one’s own dharmaacharana be adopted as per ‘desha kaala paristhis’ as of ‘nirantara vinayasheela-jitendriya-lobhaheena, and dambhaheena.’ Acting thus one would secure ‘iham and param’. For instance, trade is not lawful for a Brāhmaṇa, unless inevitable. Likewise other occupations also, as well as those of a Kshatriya, Vaishyas. For example, slavery, sale of condiments and liquids, dyes, perfumes, food, skins, heifers, substances used for gluing such as lac, water, cornstalks, substances from which alcohol may be extracted, red and black pepper, corn, meat products, weapons, and such trading in ‘indulgences’ be avoided. Indeed, distinctions of anna from anna, manushyas from manushyas, rasaas from rasaas, gandhas from gandhaas, vidyas to vidyas are possible for segregation and as such from action to actions too.

Praśna 1. Patala 7. Khanda 20.

muñja balbajair mūla phalaiḥ/ tṛṇa kāṣṭhair a vikṛtaiḥ/ na-atyantam anvavasyet/ vṛttiṁ prāpya viramet/ na patitaiḥ samvyavahāro vidyate / tathā-apapātraiḥ /atha patanīyāni/ steyam ābhisastyam puruṣa vadho brahma ujjhaṁ garbha śātanam mātuh pitur iti yoni sambandhe saha-apatye strī gamanam surā pānam asaṁyoga saṁyogaḥ/gurvī sakhiṁ guru sakhiṁ ca gatvā-anyāṁś ca para talpān/ na-aguru talpe patati-ity eke / adharmāṇāṁ tu satatam ācāraḥ/ atha-aśuci karāṇi/ śūdra gamanam ārya strīṇāṁ /

*pratiśiddhānām māṃsa bhakṣaṇam / śuno manuṣyasya ca kukkuṭa sūkarāṇām grāmyāṇām kravyādasām/
manuṣyāṇām mūtra purīṣa prāśanam/ śūdra ucchiṣṭam apapātra āgamanaṇca āryāṇām / etāny api
patanīyāni-ity eke/. ato- 'anyāni doṣavanty aśuci karāṇi bhavanti/doṣam buddhvā na pūrvah
parebhyaḥ patitasya samākhyāne syād varjayet tv enaṃ dharmeṣu/*

One could put on sale of items like munja grass , the related articles, roots and fruits and wooden items yet be not too eager to trading them for livelihood. Social interaction with fallen people is not ordained. nor with Apapātras like of low caste. Now would follow the enumeration of the actions which cause loss of caste such as stealing, crimes to result in fulfillment of malevolent desires, homicide, neglect of the established Vedas, causing abortion, incestuous connection with maternal or paternal uncles or aunts, and with the offspring of such cousins, alcoholism, and socializing with persons forbidden. Such crimes of Abhiśasta or obsessions are enumerated as pancha maha patakas: 'Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana.' A person falling in with sex with a female friend of a female Guru, or with any married woman. Constant commission of such sins of other patakas also would causes a person lose his caste. These woul include sex low caste , eating the meat of forbidden of creatures, such as a dog, a human, village cocks or pigs or carnivorous animals, eating the excrements of humans, eating what is left by a heena jaati, and sex with apaatraka women. He who learns that a person had committed a transgressions, shall not be the first to make it known to others; but he must avoid the culprit be skipped off when performing religious ceremonies.

Praśna 1. Patala 8. Khanda 21.

*adhyātmikān yogān anuṭiṣṭhen nyāya saṃhitān anaiścārikān/ ātma lābhān na paraṃ vidyate/ tatra-
ātma lābhīyān-ślokān udāhariṣyāmaḥ /pūḥ prāṇinaḥ sarva eva guhā śayasya, ahanyamānasya
vikalmaṣasya, acalaṃ cala niketaṃ ye- 'anuṭiṣṭhanti te- 'amṛtāḥ/ yad idam id iha-id iha loke viṣayam
ucyate, vidhūya kavir etad anuṭiṣṭhed guhā śayam / ātmann eva-aham alabdhvā-etad dhitaṃ sevasva na-
ahitam, atha-anyeṣu pratīcchāmi sādhuṣṭhānam anapekṣayā, mahāntaṃ tejasas- kāyaṃ sarvatra
nihatam prabhum /. sarva bhūteṣu yo nityo vipaścid amṛto dhruvaḥ, ana ṅgo- 'a śabdo- 'aśarīro- 'aspar
śaś ca mah ān-śuciḥ, sa sarvaṃ param ā k āṣṭhā sa vaiṣuvataṃ / taṃ yo- 'anuṭiṣṭhet sarvatra prādhvaṃ
ca-asya sadā- ācaret, durdarśaṃ nipuṇaṃ yukto yaḥ paśyeta sa modeta viṣṭape /.*

Knowledge of the Self:

Application of Yoga by way of Yama, Niyama, Aasana, Pranahaara, Pratyaaahaari, Dharana, Dhyana and Samaadhi leads to 'adhyātmika yoga'striving for Atma Jnaana. Indeed, one should strive for self control as the gateway to Atma Jnana which would be to control the arishad vargas of excessive of kaama krodha lobha moha mada matsaras. In other words, the panchendriyas of karmajnaana characteristics concentratedly would lead to 'sthitapraginatva' as to be facilitated by charioteer called Mind and open up the flood gates of Atma Jnana, which essentially signifies the Self is the Universal Self. 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 sub conscious 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! Hence the absorption of Atma Jnaana. *pūḥ prāṇīnaḥ sarva eva guhā śayasya, ahanyamānasya vikalmaṣasya, acalaṁ cala nīketam ye- ‘anutiṣṭhanti te- ‘amṛtāḥ/* Indeed, Atma or the Inner Self is ever present in all the living Beings in the form of a cave named ‘buddhi’ ever dormant and asleep, being sinless or blemishless, being free from age differences and being free from arishadvargas of kama krodha lobha moha mada matsaryas. Now that chanchala prani once gets awoken then that prani is stated to have accomplished atma jnaana. *yad idam id iha-id iha loka viṣayam ucyate, vidhūya kavir etad anutiṣṭhed guhā śayam /* It should be only such blessed Beings who could discard the indriya vishaya padaardhas, hold tight the mind and its offshoot buddhi, seek to peep in that Interiormost Cave and eventually delve deep there into that ‘guhā’ which of omni present-omni scient- and omni potent as of ‘avyactam shasvatam vishnum anantam ajam and avyayam’. *ātman eva- aham alabdhyā-etad dhītaṁ sevasva na-ahitam, atha-anyeṣu pratīcchāmi sādhuṣṭhānam anapekṣayā, mahāntaṁ tejasas- kāyaṁ sarvatra nihitaṁ prabhum /* Indeed as the Self continues to be victimised with the ever tantalizing hallucinations and obsessions of materialism, the Reality in the reverse direction and thus the awareness of ‘What I Am’ would be driven away farther and farther. *sarva bhūte ṣu yo nityo vipaścid amṛto dhruvaḥ, ana ṅgo- ‘a śabda- ‘aśarīro- ‘aspar śaś ca mah ān-śuciḥ, sa sarvaṁ param ā k āṣṭhā sa vaiṣvataṁ /* That Parama Atma is readily present in ‘sarva bhūtas’, being subtle, everlasting, limbless, devoid of panchendriyas, atomic yet universal and beyond, outside the body yet right within as of sukshma swarupa, like ‘vishuvata naama satra yajña vishuvata naama dina madhya, or dwelling in the middle of the body like the Viśuvata day which is in the middle of a Sattra-sacrifice. That indeed, is accessible to all like a town intersected by many streets. Further description of the Paramatma states: *taṁ yo- ‘anutiṣṭhet sarvatra prādhvaṁ ca-asya sadā- ācaret | durdarśaṁ nipuṇaṁ yukto yaḥ paśyet sa modeta viṣṭape./* He who meditates on That, and everywhere and always lives according to Dharma and devotion might visualise That which is difficult to be seen and subtle, yet rejoice in Paramaananda - mokṣa or liberation and ever lasting bliss.

[Vishleshana on Atma Jnaana vide Kathopanishad, Brihadananyaka, Shvetaashvatara, and Chhandogya Upanishads

Ref. Kathopanishad

I.iii.3-17: I.iii.3) *Atmaanam rathinam vidhūi, shareeram rathameva tu, Buddhim tu saaratham viddhi, manah pragrahamevacha/* (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle!) I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktana manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaa shuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//* (The Panchen - driyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then

the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!) I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaartha, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/* (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!) I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacche -cchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!) I.iii.14-17) *Uttishthat jaagrat prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyanantam mahatah param dhruvam nichaayya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityu -proktam sanaatanam, uktvaa shrutvaa cha medaavi Brahma kote mahiyate//Yaimamparamam guhyaam shraavayed Brahmasamsadi, Prayatah shraaddjha kaale vaa tadaantyaaya kalpate, Tadaanangyaaya kalpat iti/* (This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor’s edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the razor’s edge! The

essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as ‘Ashabdam-asparsham-arupam-avyayam’ or the soundless, touchless, formless- and endless Truth which also is ‘Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a ‘Medhavi’ or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!

Brihadaranyaka Upanishad is aptly relevant:

vide III.xii.23 futher states: *adrushto drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but is the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnanendriyas’ and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent!

Svetaashvatara Upanishad makes it clearer

vide III.17-21: *Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//* Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever. The Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the movements of the body organs enabling the two way traffic of the entry and exit points. This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as premordial and ageless

disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. With a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!

Chhandigya Upanishad as further explained

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraaayanam alabdhwa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations , besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashatam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa aachakshateshanaayeti, tatraitaachngam utpatitam, Saumya, vijaaneehi, nedam amulam bhavishyateeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha,adbhih, Saumya, shungena san mulam anviccha, san mulaah, Saumya, imaah sarvaah prajaah sad-aayanah sat pratishthah//* (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water, or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called ‘satpratishtha’; truly all such abodes of Existence are the merger points of culmination and dissolution too!) VI.viii.5-7) *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa go naayoshvanaayah purushanaaya iti, evam tat teja aachashtha udanyeti,tatraitad eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayananaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrit yekaika bhavati, tad uktam purastad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitat aatmyam idam sarvam, tat satyam, sa aatmnaa: **Tat tvam asi**, Shvetaketo, iti;bhuya eva maa bhagavaan*

vigjnaapayatva iti, tathaa, Saumya, iti hovaacha/ (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the origin. This is how each of the Gods viz. Food ,Water and Heat merging into Mind- Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)]

Praśna 1. Pātala 8. Khanda 22.

ātman paśyan sarva bhūtāni na muhyec cintayan kaviḥ, ātmānam caeva sarvatra yaḥ paśyet sa vai brahmā nāka prṣṭhe virājati/ nipuṇo- ‘aṇīyān bisornāyā yaḥ sarvam āvṛtya tiṣṭhati, varṣīyāms ca prthivyā dhruvaḥ sarvam ārabhya tiṣṭhati, sa indriyair jagato- ‘asya jñānād anyo- ‘ananyasya jñeyāt parameṣṭhī vibhājah, tasmāt kāyāḥ prabhavanti sarve sa mūlaḥ śāśvatikaḥ sa nityaḥ/ doṣānāṃ tu vinirghāto yoga mūla iha jīvite, nirhṛtya bhūta dāhīyān kṣemaṃ gacchati paṇḍitaḥ/ atha bhūta dāhīyān doṣān udāharīṣyāmaḥ/ krodho harṣo roṣo lobho moho dambho droho mṛṣodyam atyāśa parīvāda avasūyā kāma manyū anātmyam ayogas teṣāṃ yoga mūlo nirghātaḥ/ akrodho- ‘aharṣo- ‘aroṣo- ‘alobho - ‘amoho- ‘adambho - ‘adrohaḥ satya vacanam anatyāśo- ‘apai śunam anasūyā sa ṇvibhāgas tyāga ārjavaṃ mārḍavaṃ śamo damaḥ sarva bhūtair avirodho yoga āryam ānṛśamsaṃ tuṣṭir iti sarva āśramānāṃ samaya pad āni tāny anutiṣṭhan vidhinā sārvaḡāmī bhavati/

That Brahmanottamaa, who is a vidwan visualising and introspecting Paramatma in all the Beings be having his vision transparent and would truly excel himself being in the state of heavenly bliss., indeed in heaven, becoming a beacon of light to others. It is ‘That’ which is consciousness itself and subtler than the thread of the lotus-fibre, pervading the entirety of the universe. It is ‘That’ which is different from the worldly knowledge, obtained by the senses and identical with its objects, possessive of Absolute Knowledge’. From ‘That’, which divides Itself, springing and ever assuming countless Forms. It is ‘That’ which is the primary cause; ‘That’ which is eternal, That which is unchangeable. Indeed this is a hazy rationalisation of Paramatma. But all kinds of misleading and distorted explanations be rectified only intense will power, meditation, renunciation, and yoga. An earnest human seeks to eradicate liabilities, blunders and day to day responsibilities such as anger, exultation, anguish, anxiety, covetousness, delusion, maliciousness, hypocrisy, lying, gluttony, calumny, envy, selfish desire, secret hatred, neglect to keep the senses in subjection, neglect to the mind, freedom from stinginess, hostility; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying generosity, avoiding the acceptance of gifts, straightforwardness, affability, tranquility, self-discipline, peace with all created beings, concentration of the mind and the contemplation of the Inner Self.

[Vishleshana on Self Awareness vide Chhandogya Upanishad - Bhagavad Gita and Kashmiri Shaivism

Chhandogya Upanishad

Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action to make realisation possible :

VII.v.1-3) **Chittam:** Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!) **Meditation / Dhyanam and Contemplation are superior to Will Power-VII.vi.1-2)** ‘Dhyaanam’ or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount ‘Dyauh’ or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by ‘dhyana’. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself! **Vijnanam or Enlightenment** as facilitated by the fund of knowledge takes a further step forward to realise Brahman VII.vii.1-2) Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of ‘Critical Analysis! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!

Bhagavad Gita- Jnana Yoga on Atma Samyamana chapter vii

Indeed it is possible to accomplish everlasting 'Atma Shanti' or Self Fullfillment. A 'jitendriya' or the controller of Panchendriyas or Sensory Organs of Realisation and Action is certainly able to do so. The 'karma bandhas' or of cyclical nature of 'Arishdvargas' or the proverbial Six Enemies of Desire-Anger-Jealousy - Intolerance - Arrogance- Possession, each of which impacting another. Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance. If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind. Further, the 'nava dwaaraas' or the nine gates / gates viz. two eyes, two nostrils, two ears, one mouth, the anus and the genital condition the living entities and are responsible for the actions as motivated by the mind need not at all deter the latter and keep the self composed; after all these are as good as the nine outlets of a body which be even considered as a sacred Devalaya or a Temple. After all, the Almighty does not entrust the duty either of karma or karma kartrutva or karma phala to a human being. It is the 'prakriti svabhava' or a natural tendency. Why do the humans adopt that is merely the act of Nature by virtue of Maya or Illusion which the Self is not able to resist; that cover of Maya be gradually lifted up by SAADHANA. Indeed again, Paramatma never ever incites nor encourages 'punya paapa karma' but leaves the fruits to the individual alone and it is the drama enacted by Prakriti alone and makes a toy of the Beings. Now, since one is helpless against the play of Prakriti, the singular way out is by 'saadhana' alone. Again, Paramatma neither accepts nor rejects one's deeds and is totally immune; the ignorant human beings get dragged into controversies due again owing to the shroud of Maya and it is only after the Light of Awareness is lit, that could lead to 'samyak drishti'. The deeds of omission and commission are earned totally and ought to reap the fruits doubtless. As the clouds of 'Agjnaana' are cleared only, would not the radiance Sun rays shine! It is then that the Luster of 'Jnaana' would gradually reveal the 'vastu tatva' or of Nature and Naturalities! 'Mamo buddhi' or the Mental Energy of a human thus directed and applied to Parameshvara with the serious and sharp tool of 'saadhana' that the 'agjnaana kalmasha' and take steps forward to 'Punaraavritti' or a break to the cycle of 'Punarjanma'. A true Jnaani with applied practice of 'vidyaa vinayata' or of mature knowledge and behavioral pattern would earn 'samyak drishti' or of equanimous vision would treat a brahmana of traditionality versus a low class human even consuming dog meat, or a cow or even another animal visions that composure, poise and mental stability. One might wonder that such 'sama drishti' is rather not possible of 'samaanatva' regardless of the objectivity of tradition, caste, creed, sex, nature ! This type of typical 'Advaita Drishti' and Absolute Vision would revert and swing back to the original of 'Aham Brahmaasmi' or 'Thou art Thou'; then only the 'bhoutika' or the physical impulses get totally cleared, and indeed that type of 'saadhana' could reach the goal of 'Janma raahitya'. Lighting of Lamps is a continous Effort of Saadhana to reach that kind of Utopia which envelopes the strategy to destroy the opposing forces- build-explore-cogitate and power plan. That what Saadhana is all about

Kashmiri Shaivism of 'Paramaadha Saara'

Stanzas 82-83: *Iti janma naasha viheenam paramaartham maheshvaraakhyam upalabhya, upalabdhiritaam prakaashaat krita krityaastishthati yatheshitam / Vyaapinam abhihitam itthyam sarvaatmaanam vidhuta*

naanaatwam yo vetti sa tanmayo bhavati/ Thus having accomplished the Maha Tatwa Maheshwara and his own self- awareness , the jnaani would become totally fulfilled with Pure Consciousness which is the symbol of the Paramatma bypassing the path of jnaana and tearing off the shackles of ‘tamasa’, the veil of ignorance and darkness. He as an expert of Spirituality following this route to be able to discover the process of avoiding the inevitable cycle of deaths and rebirths again and again. Thus Parameshwara would fulfill the wish of the Spiritual Being even while the latter continues in his human frame to attain absolute freedom. Viewed in another stand point, this human being who drinks his own ‘pith’ of the body or the material experiences from his skull by way austerities would now be able to drink nectar instead! This nectar is what flows from the pure consciousness of Bhairava Mahadeva’s feet and eventually experiences and relishes the sense of merger finally with the abstract! In other words the Maha Tatwa Maheshwara by the Being’s awareness should cross then this bank of the river of ‘agnyaanaatrutwa’ to the other bank of ‘jnaanaatrutwa’ to when this human discovers bliss. To a query as to who could become Parameshwara Shiva! The reply is that he who could realise the true import of Shiva as the omnipresent, omni scient and omni potent energy of fathomlessness as also the destroyer of multiplicity to replace with Unity or Singularity and the spring of ever manifested bliss; that phenomenon is what Shiva! The way that the original question is asked , the high spiritualist would indeed define what Shivatwa is all out then that Spiritual Expert ought to know the reply. This outstanding awareness flows out from the great seas of Agamas, coupled with his ‘jnaana paripakwata’ or to sift the ‘mithya and satya’ or the illusion of materialism and the everlasting Truth of one’s existence. This paripakwata or the fruition of manasa-vaachaa- karmana or the fullness of what is thought-stated and acted upon would shape up somewhat empirically and from out of the grist of the mills of the realisation would actually land on one’s lap; that invaluable gift is the awareness of Shiva! The Ultimate Secret is that this analyst of jnaana-samskaara- kriya would open up his windows and with that enormous light flowing all over find himself as a mirror image of Shiva Himself! *Teerthe s wapacha grihe vaa nashta smritirapi parityajan deham, jnaana samakaala mukta kaivalyam yaati hathashokah*/ It is immaterial that such a ‘jeevan mukta’ or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself , whether he leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukhetra or in a rotten outcasts’s hut ! The phrase ‘mukta kaivalyam’ signifies the end result! Indeed that Mahatma liberates himself into Shiva. It may be that in several cases, the ‘Jnaana Purusha’ concerned might lose his memory of his earlier life on account of the forsaking his body memory pursuant to the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti’s hold, as the Being has got absorbed into pure consciousness and of Shivatwa!]

Praśna 1. Patala 9. Khanda 23.

Fines, Compensation & Penances :

*kṣatriyaṃ hatvā gavāṃ sahasraṃ vairayātana arthaṃ dadyāt/ Shataṃ vaiśye/ daśa śūdre/ ṛṣabhaś ca-
atra-adhikaḥ sarvatra prāyaścitta arthaḥ/ strīṣu ca-eteṣāṃ evaṃ / pūrvayor varṇayor veda adhyāyaṃ
hatvā savana gataṃ vā- abhiśastaḥ/ brāhmaṇa mātraṃ ca/ garbhaṃ ca tasya- avijñātaṃ / ātreyaṃ ca
striyaṃ/. tasya nirveṣaḥ/ araṇye kuṭiṃ kṛtvā vāg yataḥ śavaśira dhvajo- ‘ardhaśānī pakṣam adhonābhy
uparijānu- ācchādyā/ tasya panthā antarā vartmani/ drṣtvā ca-anyam utkrāmet/ khaṇḍena lohitakena*

śarāveṇa grāme pratiṣṭheta / ko- ‘ abhiśastāya bhikṣām iti sapta agārāṇi caret/ sā vṛttiḥ/ alabdḥā-upavāsaḥ/ gāś ca rakṣet/ tāsāṃ niṣkramaṇa praveśane dviṭīyo grāme- ‘arthah/ dvādaśa varṣāṇi caritvā siddhaḥ sadbhiḥ saṃprayogaḥ/ āji pathe vā ku ṭim kṛtvā brāhmaṇa gavya upajigīṣamāṇo vaset triḥ pratirāddho- ‘apajitya vā muktaḥ/ āśvamedhikaṃ vā-avabhr̥tham avetya mucyate/ dharma artha saṃnipāte- ‘artha grāhiṇa etad eva/ guruṃ hatvā śrotriyaṃ vā karma samāptam etena-eva vidhinā-uttamād ucchvāsāc caret/ na-asya-asmiṃ loka pratyāpattir vidyate kalmaṣaṃ tu nirhaṇyate /

Killing a Kshatriya would demand penance of ‘sahsra go daana’ to ‘sadbrahmanas’. Like wise hundred cows be given in charity in respect of killing vaishyas, and ten such danaas for killing a nimna kulavai. And in each and every such cases, one bull must be given in excess of the number of cows for the sake of expiation. In case if women of the three castes mentioned have been killed, the same kind of compensation must be paid. The kshatriya - vaishyas who studied Veda, or had been initiated for the performance of a Soma-sacrifice, would become an Abhishasta which means literally the ‘accused or the accursed,’ corresponding in Apastamba’s terminology a ‘mahaapaataka’ as killing a person who was a repository of Vedic knowledge being the equivalent of destroying a grandha shala. In case, a brahmana by even merely becoming so by birth even if not performed soma sacrifice too would be an abhishasta.. Or a menstruating woman of Brahmana varna too would attract the state of abhishasta and worthy of penance. Now follows the prayaschitha vidhana. The person concerned be required to erect a hut in a forest, observe a vow of silence, carry a staff on which a skull of a person slain be placed like a flag, and cover the space from his navel to his knees with a quarter of a piece of crude cloth. Then his path by which when he goes to a village, be the space between the tracks of the wheels of the carts. He should go to the village, carrying a broken bowl, of metal of an inferior quality. He may go to seven houses only, crying away. That is the way in which he must gain his livelihood. If he could not obtain anything at the seven houses, he must fast. And while performing this prayaschitta, he must tend cows. When the cows leave and enter the village, that is the second occasion on which he might enter the village. After having performed this penance for twelve years, he must perform a specified ceremony known customarily by d usage, by which only he be re-admitted into the society back to normally. The usual ceremony for readmittance to caste is the ‘udaka shanti’ ceremony. After having performed the prayaschitha for ten years, he might build a hut on the path of robbers, and live there, trying to recover from them the stolen cows of Brahmanas. After the twelve years’ penance, he would perform shuddhi snaana under the supervision of brahmanottamaas at the end of an ashvamedha yagjnya. . This very same prayaschitta if ordained, in respect of Guru Hatya, Brahmana hatya and such; the accused due to reasons of inability the sons or other relations, might do so for propitiation as only after death, the ‘adharma karta’ might get condoned!

Praśna 1. Pātala 9. Khanda 24.

Guru-talpagāmī sa vṛṣaṇaṃ śiśnaṃ parivāśya-añjalāv ādhāya dakṣiṇāṃ diśaṃ anāvṛttiṃ vrajet/ jvalitāṃ vā sūrimiṃ pariśvajya samāpnuyāt/ surā āpo- ‘agni sparśā surāṃ pibet / stenaḥ prakīrṇa keśo- ‘amṣe musalam ādāya rājānaṃ gatvā karma- ācakṣīta, tena-enaṃ hanyād vadhe mokṣaḥ/ anujñāte- ‘anujñātāraṃ enaḥ/ agniṃ vā praviśet tīkṣṇaṃ vā tapa āyacchet/ bhakta apacayena vā-ātmānaṃ samāpnuyāt / kṛcchra saṃvatsaraṃ vā caret/ atha-apy udāharanti/ steyaṃ kṛtvā surāṃ pītṛvā guru dāraṃ ca gatvā brahmahatyāṃ akṛtvā caturtha kālā mita bhojanāḥ syur apo- ‘abhyaveyuh savana anukalpam, sthāna āsanābhyāṃ viharanta ete tribhir var ṣair apa pāpaṃ nundate steyaṃ/ prathamam varṇam parihāpya prathamam varṇam hatvā saṃgrāmaṃ gatvā- avatiṣṭheta, tatra-enaṃ hanyuh/ api

*vā lomāni tvacaṃ māṃsam iti hāvayitvā-agniṃ praviśet / vāyasa pracalāka barhiṇa cakravāka haṃsa
bhāsa maṇḍūka nakulaḍerika aśvahiṃsāyāṃ śūdravat prāyaścittam /*

Mahapatakas who would have committed the serious most crime of ‘guru bharyaasangama’ would have to be severely punished by severing his ‘jananenriya’ along with the andakosha and thrown off southern - ward to such a far distance as even mritya devata too might not be able to seize! This crime be defined as even that of ‘maatru gamana’. Otherwise, the maha pataki be forced to embrace an iron or copper vighraha of a stree and thus terminate his life. Manu Smriti 11-stanzas 104 and 105 are quoted : *Guru bharya talpagaami*: is one of the ‘Pancha mahaapaatakas’ that deserves the praayaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards ‘nairuti’ or south west till he perhaps falls dead. Alternatively by carrying a cut up sign of male organ, wearing a dress made of the bark of a tree while growing beard and with ‘indriya nighraha’ and observe prajaapatya vrata or by consuming ‘havishaanna’ and observe chaandrayana vrata for a full year. Now the prayaschitta for ‘sura paana’ should be to force drink alcohol so severely as the habitual drunkard would end up his life to death. Manu Smriti Chapter 11-91/92 quoted as follows: *Sura paana*: Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow’s urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice’ oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, rakshasa, pishachas; indeed brahmanas especially ought to avoid suraapaana as being the virtuous eaters of ‘havish’ or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. As a stealer of gold go to the king with akward and flying hair, carrying a club on his shoulder, and tell him his deed, the king should give him a blow with that very club and if the thief were to die, the sin is expiated. If he is forgiven by the king, the guilt falls upon him who would forgive the stealer. Or the culprit throw himself into a fire, or perform repeatedly severe austerities such as killing himself by diminishing daily his portion of food, or he perform Kṛcchra penances uninterruptedly for one year.

[Vishleshana on Prayaschitthaas vide a) Manu Smriti and b) Paraashara Smriti :

Manu Smriti explains:

A prajaapatya kṛcchra vrata observing by dwijas should be as follows : *Tryaham praatastryaham saayam tryaha madyaad ayaachitam, tryaham param cha naashneeyaata prajaapatyam charan dvijah/ Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram saantapanam smritam/ Prajaapatya kṛcchra vrata* observing by dwijas should be to eat food in the mornings for three days, in the evenings for three days and for another three days unsolicited meals, and the remaining three days for total fasting thus this vrata is for twelve days. *Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram saantapanam smritam/ or Saantapana kṛcchra vrata* involves eating the mix of cow’s urine, cowdung, cow’s milk, curd, ghee and decoction of kusa or darbhas and subsist for a day and after fasting that night too is called so. *Ekaikam hlaasamashneeyaata tryahaani treeni purvavat, tryaham chopavasedantyamatikrichhram charan dvijah/*

Taptakrichhram charan vipro jalaksheeraghrita-anilan, pratitryaham pibedushnaan sakritsnaayee samaahitah/ or Those dwijas who have to observe Ati kruccha vrata need to observe fasting three evenings, three mornings, and unsoliscited food for three day-nights for eight full and days complete fasting. Tapta kruccha is to be observed by taking one normal bath and for three days inside a hot water pool for three days and another three days survive by drinking hot milk for additional three days, three more days with hot ghee and yet another day with hot wind. *Yataatmano apramattasya dvaadashaahamabhojanam, paraako naama krichhroyam sarvapaapaapanodanah/ Ekaika hlaasayet pindam krishne shukle cha vardhayet, upasprishamstrishavanameta tchaandraayanaam smritam/ Etameva vidhim kritsnamaachared yavamadhyame, shuklapakshadiniyat ashcharansh chaan draayanam vratham/* or Dwijas with cool and self control should observe complete fasting for twelve days committing no deviations from dharma to satisfy once own conscience is called Paraak kruccha vrata, while Chandra -yana vrata is called three times bath and through krishma paksha reduce the intake of fist ful and saltless intakes a day-night each day and in Shukla paksha increase such intakes of fistful bhojana a full day. Similarly ‘Yava -madyahna bhojana’ of barley-corn while ‘havishyaanna’ or sacrificial food at ‘madhyaahna’ or noon time is called ‘Yati madhyana bhojana’. A vipra takes just four mouthful food one in the morning and one in the evenings then thatis known ‘shishu chandrayana’. Those who consume only ‘havishaanna’ during a month for 240 times are certain to reach chandra loka after his demise. Chandraayana vrata is observed by Adityas, Rudras, Vasus and Maruts besides Maharshis and too as means of atonement. Now, the general guide lines of Dharmaacharana. Nitya homa kriya and ideal conduct practising : *Ahimsa satyamakrodhamaarjavam* or non violence, thruthfulness, peaceful conduct and pleasong manner. Besides performing Gayatri Japa and of other deities regularly as prescribed, one should as per one’s own capacity, besides atoning for lapses including *gupta paapas* or concealed sins should get purified from time to time.

b) Paraashara Smriti

Urthwaryocchishtamaghah antarikshareer mrutao tathaa, Krucchatrayam prakurveetaashoucharane tatha/ (In the event of a death who dies as a result of illness due to the failure of body parts of upper or lower limbs, the witnessing dwijas present at the time of death not placing the dead body down to earth are required to perform three Kruccha Vratas as a penalty.) *Krucchhe devyayutanchaiva praanaayaama shatatrayam, Punya teerthem naardra shirah snaanam dwadasha sankhyayaa, Dwiyojanam tirha yaatraa krucchamevam prakalpitam/* (The Kruccha Vrata comprises Gayatri japa ten thousand times, a dozen snaanas with shaven head in Punya Tirthas atleast of two yojana radius). *Grihasthah kaamatah kruyadretasah sechanam bhuvi, sahasrantu japerdevyaah praanaayaamaistribhih sahaa/* (If a grihasti Brahmana out of extreme passion spills his virility on the ground, then he is required to atone by three hundred pranayama and thousand times of Gayatri japa). *Chaturvedyopapannasu Vidhivad Brahma ghatake, Samudra seta gamana prayaschittam vinirdeshet/* (A Brahmana who is an erudite pandita of Four Vedas commits **Brahma Hatya** or killing of a co-Brahmana, then he is required to pay a visit to Sethu bandhana at Rameshwara Kshetra and perform the Prayaschitta as prescribed). *Setu bandhapathe bhikshaam chaturvarnyaat samaacharet, Varjayitvaa vikarmasthaamh chatropaana dwivarjitah/ Aham dushruta karma vai mahaa paataka kaarakah, Grihadwareshu tishthaami bhikshaarathi Brahma ghaatakah/* (All those who have committed the worst of crimes of killing a learned Brahmana is required to visit Rameswara or the Setu Bandhana Kshetra and beg alms without foot wear or umbrella and announce himself shouting : Sir/madam, I am a Brahmana killer and am standing at your door step for alms for expiation). Thereafter, the offender Brahmana killer having walked begging to Setu all the way

halting at goshalaas, villages and town ships, crossing streams, rivers, tirthas and so on overnights without break and after the Setu visit with prayers to return if alive!). *Punah pratyagato veshma vaasanaartha – mupa, saputrah saha bhrutaischa kuryaad Brahmana bhojanam/* (On return if at all, Brahmana bhojana be organised accompanied by the entire family and be blessed). *Savanastaam striyam hatvaa Brahmayatyā vrataṁ charet, Madyapascha dwijah krutyaaninadeem gatwaa samudragaam/* (For killing a woman engaged in the performance of vrata, the atonement is as per the procedure of Brahma hatyaa sin, while if involved in drinking intoxicants, the expiation would be bathing in a river flowing into the Ocean). *Chandraayane tatashcheerneya krutyaad Brahmana bhojanam, Anangut sahitaam gaancha dadyaadvipreshu dakshinaam/* (Thereafter, Chandraayana vrata, Brahmana bhojana and daana of a cow and bull with dakshina to a Pandita Brahmana be provided). Madya paana Prayaschittam: *Madyapascha dwijah kuryaannadim gatwaa Samudragaam, Chaandraane –tatashcheerna kuryadbhrahmana bhojanam/ Anadutsahitaangam cha dadyaat Vipreshu dakshinaam/* (Dwijas who resort to Madyapaana of draksha, kurjuraadi juices with fermentation have to perform bathing in a Sacred River and the Ocean besides observe Chandraayana Vrata and Brahmana bhojana dakshas).

Further stanzas of Aapastamba Sutras -1.9.5 resumed:

steyam kṛtvā surām pītva guru dāram ca gatvā brahmahatyām akṛtvā caturtha kālā mita bhojanāḥ syur apo- ‘abhyaveyuh savana anukalpam, sthāna āsanābhyām viharanta ete tribhir var śair apa pāpam nundate steyam / Thus, those who committed a thefts, be alcoholics, or Gurubharyaagamana, and Brahma hatya, should eat every fourth meal-time a little food, bathe at the times of the three libations of morning, noon, and evening, passing the day standing and the night sitting. After the lapse of three years they are absolved of their guilt. In the case of brahma hatya, the person concerned of any caste, excepting Brahmana, the prayaschitta be to stand in the middle of a battle field and get killed. Or such a criminal be pierced and torn of his body and make the priest offer as a burnt-offering of his hair, skin, flesh, and the rest, and then throw himself into the fire. Similar prayachittas be performed be prescribed in respect of nimana jaati manushyas as in respect of killing crows, chameleons, peacocks, swans, chakravakas, bats, hamsas, and bhayanaka pakshis too.

Praśna 1. Patala 9. Khanda 25.

dhenv anaḍuhoś ca-akāraṇāt/ dhurya vāha pravṛttau ca-itareṣām prāṇinām/ anākrośyam ākruśya-anṛtaṁ vā- uktvā trirātram akṣīra akṣāra alavaṇa bhojanam / śūdrasya sapta rātram abhojanam/ strīṇām ca-evam/. yeṣv ābhiśastyam teṣām ekāṅgam chittvā-aprāṇa himsāyām/ anāryavapaiśuna pratiśiddhācāreṣv abhākṣya abhojya apeyaprāśane śūdrāyām ca reta ḥ siktva-ayonau ca doṣavac ca karma abhisam̐dhi pūrvam kṛtvā-anabhisam̐dhi pūrvam vā-ab līṅgābhir apa upaspr̥śed vāruṇibhir vā-anyair vā pavitrair yathā karma abhyāsaḥ / gardabhena- avakīrṇī nirṛtiṁ pāka yajñena yajeta/. tasya śūdraḥ prāśnīyāt/. mithyā adhīta prāyaścittam / saṁvatsaram ācārya hite vartamāno vācam yacchet sv ādhyāya eva- utsr̥jamāno vācam ācārya ācārya dāre bhikṣā carye ca/ evam anyeṣv api doṣavat sva patanīyeṣu-uttarāṇi yāni vakṣyāmaḥ/ kāma manyubhyām vā juhuyāt kām- ‘akārṣīn manyur akārṣīd iti japed vā/ parvaṇi vā tila bhakṣa upoṣya vā śvo bhūta udakam upaspr̥śya sāvitrīm prāṇāyāmaśaḥ sahasra kṛtvā āvartayed aprāṇāyāmaśo vā / dhenv anaḍuhoś ca-akāraṇāt/ dhurya vāha pravṛttau ca-itareṣām prāṇinām / anākrośyam ākruśya-anṛtaṁ vā- uktvā trirātram akṣīra akṣāra alavaṇa bhojanam/ śūdrasya sapta rātram abhojanam/streenām ca-evam/ yeṣv ābhiśastyam teṣām ekāṅgam chittvā-aprāṇa himsāyām / anāryavapaiśuna pratiśiddhācāreṣv abhākṣya abhojya apeyaprāśane śūdrāyām ca reta ḥ

*siktvā-ayonau ca doṣavac ca karma abhisam̐dhi pūrvam kṛtvā-anabhisam̐dhi pūrvam v ā-ab liṅgābhir
apa upaspr̥śed vāruṇībhir vā-anyair vā pavitrair yathā karma abhyāsaḥ/ retaḥ siktvā ayonau-
gardabhena- avakīrṇī nirṛtiṃ pāka yajñena yajeta/ tasya śūdraḥ prāśnīyāt/ mīthyā adhīta prāyaścittam
/saṃvatsaram ācārya hite vartamāno vācam yacchet sv ādhyāya eva- utsṛjamāno vācam ācārya ācārya
dāre bhikṣā carye ca / evam anyeṣv api doṣavat sva patanīyeṣu-uttarāṇi yāni vakṣyāmaḥ/ kāma
manyubhyām vā juhuyāt kāmo- 'akārṣīn manyur akārṣīd iti japed vā / parvaṇi vā tila bhakṣa upoṣya vā
śvo bhūta udakam upaspr̥śya sāvitṛm prāṇāyāmaśaḥ sahasra kṛtvā āvartayed aprāṇāyāmaśo vā/*

In case a milch-cow or a full-grown ox be killed either out of anger or for meat, then the abused further speaking an untruth must abstain for three days from milk, pungent condiments, and salt. This be so even if he were a father, a teacher, and the like. If the same type of offences were to have committed by a heena jaati of the varnas, then,, he must fast for seven days. And the same prayaschittas be performe by women, but by way of some references, women might not perform the penances but it may be inferred, that women are to perform one-half only of the penances prescribed for men. He who cuts off a limb of a person for whose murder he would become an Abhishasta or a retaliator must perform the penance prescribed for killing a hena jati person. He who has been guilty of conduct unworthy of an āryan, of defaming others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of sex with a woman of the low caste, of unnatural sex like ejaculating into any thing othrt than a vagina, of performing magic rites with intent to harm his enemies or of hurting others unintentionally, should perform purifying snaana and and sprinkle himself with water, reciting the verses addressed to the Jala Devatas, or the verses addressed to Varuṇa, in proportion to the frequency with which the offence has been committed. In case a vidyarthi who has broken the vow of chastity, should obsreve Paaka Yagjna Rites.

[Vishleshana on Paaka Yagjna Rites to regain the good will of Devatas vide Taittireeya Aaranyaka 2.18 as follows:2.18: 1-8: Prayaschitta regains the good-will of Devas

*Katidhaavakeernaam pravishanti chaturdhetyaahur brahmavaadino marutah praanourindra balena
brihaspatim brahmavarchasenaagnimevertarana sarvena tasyaitaam prayaschittam vidaanchakaar
sudevah kashyapah/ Yo brahmachaarya vakired amaavaasyaasyaam raatramagnim praneeyopasam -
aadhaaya dviraajyasyopaghaatam juhotti,kaamaa vakeernoyam smavakeernosmi kaama kaamaaya
svaha,kaamaabhi dughdosmi kaama kaamaaya svaahetyamritam vaa aajyamamrutamamevaat
mandhatte/ Hutvaa prayataanjalih kavaatiryam agnimabhimantreyat/ Sam ma sinchantu Marutah
Saamindrah sam Brihaspatih sam maayamagnih sanchivaayushaa cha balena chaayushmantam
karotmeti/ Pratim haasme Marutah praanaandadhathi prateendro balam prati Brihaspatir brahma -
varchasam pratyagniritarah sarvam sarvatanurbhutvaa sarvamaayuriti/Trirabhimantrayet trishatyaa hi
Devaah/ Yopuut iva manyet sa yithyam juhuyaadityam abhimanrayet puneet evaatmaanamaa yur eva
aatmaan maayurevaatmanyanddhatte/ Varo dakshinaa verenaiva varamsprunotyaatmaa hi varam/
It is stated that if a celibate brahmachari tends to sustain his spiritual practice, Devas would seek to fail the powers of his Panchendriyas and the process of recovery requires to be revived. The strong belief of brahmavaadis assert that there are four distinct Deities to retrieve the status quo. Marut Devas could weaken the power of Praana the vital energy. Brihaspati could weaken the brahma varchas or the power of mantras. So does Agni the power of speech. The fourth way of redemption as suggested by Rishi Sudeva the son of Kashyapa Maharshi could be following rituals. This kind of ritual would be to invoke Agni on a new moon day following Amavasya by offering ghee twice uttering the mantra: kaamaa*

*vakeernoyam smavakeernosmi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya
svaahetyamritam vaa aajyamamrutamamevaat mandhatte/* The mantra seeks to invoke Kaama Deva to reverse from the path of degradation to upgradation as the brahmachari had become a prey to Raaga dveshas or Desires and Dislikings; may a shower of ‘amrita’ be provided to the Brahmachari and destroy his impurities. This mantra be recited with folded and closed palms without gaps while so uttering the mantra. ‘ May Marud Devatas, Indra, Brihaspati and Agni revive their energy links with me for longevity and destroy my blemishes. May Maruts reestablish my vital vigour, Indra my strength both of body and mind, Brihaspati my sheen and Agni my sense and sensibilities. This ‘Trirabhi Mantra’ as a result should yield triple faith reposed in the Devas afore addressd. Even as the outcome of this exercise as explained, any hangovers of the impurities be supplemented by ‘svadhyaya’ to confirm signs of recovery. Indeed offering one’s self is a ‘dakshina’ or a return gift!]

Further stanzas as followed:

mithyā adhūta prāyaścittam/ Now follows the prayaschitta penance for a brahmachari who transgresses the rules of studentship. He should for a year to serve his Guru , speaking only during the daily swaadhyaya and in dealing with necessary business to his guru and family while collecting the daily alms. The following penances be performed for the same offence, and also for other offences, which do not cause loss of caste. Regarding the Pataniya doshas or crime slippages which could cause loss of caste, he may either offer oblations to Kāma and Manyu mantras, viz. ‘Kaama or lust or Manyu or krodha duly performed with appropriate Mantras. As per the gradations of the crimes, the burnt-oblations must be increased and the prayers be repeated. Or, after having eaten sesame or fasted on the days of the full and new moon he may, on the following day bathe, and regulating the breath by praanaayaama repeat the Gāyatrī mantra thousand times.

Prashna 1. Pātala 9. Khanda 26.

*śrāvanyām paurṇamāsyām tilabhakṣa upoṣya vā śvobhūte mahā nadam udakam upaspr̥śya sāvitryā
samit sahasram ādadhyāj japed vā/ iṣṭi yajña kratūn vā pavitra arthān āharet/ abhojyam bhuktivā
naiṣpurīṣyam/ tat sapta rātreṇa- avāpyate/ hemanta śiśirayor vā-ubhayor saṁdhyor udakam upaspr̥śet/
kr̥cchra dvādaśa rātram vā caret/ tryaham anakta āśy adivā āśī tatas tryaham tryaham ay ācita vratas
tryaham na-aśnāti kiṁcana-iti kr̥cchra dvādaśa rātrasya vidhiḥ / etam eva- abhyaset saṁvatsaram sa
kr̥cchra saṁvatsarah / atha-aparam, bahūny apy apatanīyāni kṛtvā tribhir anaśnat pārāyanaiḥ kṛta
prāyaścitto bhavati / anāryām śayane bibhred dadad vṛddhiṁ kaṣāyapaḥ, abrāhmaṇa iva vanditvā
tr̥ṇeṣv āsīta pr̥ṣṭhatap /yad eka rātreṇa karoti pāpam kṣṇam varṇam brāhmaṇaḥ sevamānaḥ, caturtha
kāla udaka abhyavāyī tribhir varṣais tad apahanti pāpam /*

After having eaten sesame or having fasted on the full moon day of the month Shravana Maasa (July/August)], a brahmana on the following day would bathe in the water of a sacred river and offer oblations to Agni by a thousand of ‘indhanas’ or of wooden sticks with ghee while keeping on reciting Gāyatri mantra several times. or he may perform Ishtis and Soma-sacrifices for the sake of purifying himself from his offences - Ishtis being are the simplest forms of the shrouta-sacrifices, for which three fires are necessary. After having eaten forbidden food, one must fast, until the bowels are completely empty, that is normally for a week. Or the brahmana might during hemanta or shishira ritus - winter and dewy season of November-March should bathe in cold water both morning and evening. Or he may then perform a Kr̥cchra vrata which lasts for twelve days that is, for three days not eat in the evenings,

and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything. The same penance is described, under the name Prajāpatya Kṛcchra, the Kṛcchra invented by Prajapati already explained. If he repeats this for a year, that is called a Kṛcchra penance, as that vrata paalana would last for a year. Now follows another prayaschitta in case the brahmana committed even many offences of more serious nature then he be required to perform swaadhyaya of his shaakha Veda three times consecutively. Anaarya sambhoga or physical intimacy with a heena jaati stree, or to a regular money lending with heavy interest rates, or heavy and addicted consumption of spirituous liquors, even other than Sura, he who praises everybody in a manner unworthy of a Brāhmaṇa, sit-relax-sleep- expose s back to be scorched by the sun and such ‘niyamollinghanaas’ or infringement of established principles demand atonement. A Brāhmaṇa should atone for the offence which committed by serving one day and night a man of the krishna varna or black race, if he bathes for three years, eating at every fourth meal-time. The expression kṛṣṇa varṇa, ‘the black race,’ is truly Vedic. as Rig Veda it usually denotes the aboriginal races, and sometimes the demons. If a brāhmaṇa commits any of the afore mentioned offences, he should atone for them accordingly as per the severity of the concened offences.

Praśna 1. Patala 10. Khanda 27.

yathā kathā ca para parigraham abhimanyate steno ha bhavati-iti kautsa hārītau tathā kaṇva puṣkarasādī / santy apavādāḥ parigraheṣv iti vārṣyāyaṇiḥ / śamyosā yugya ghāso na svāmīnaḥ pratiṣedhayanti/ ativyapahāro vyrddho bhavati / sarvatra-anumati pūrvam iti hārītaḥ/ na patitam ācāryaṃ jñātiṃ vā darśanārtho gacchet/ na ca-asmād bhogān upayuñjīta/ yadṛcchā saṃnipāta upasaṃgrhya tūṣṇīm vyativrajet/ mātā putratvasya bhūyāṃsi karmāṇy ārabhate tasyāṃ śuśrūṣā nityā patitāyām api/ na tu dharma saṃnipātaḥ syāt / adharmo āhrtān bhogān anujñāya na vayaṃ ca - adharmoś ca -ity abhivyāhṛtya-adho nābhi-upari jānu-āchādyā tri śavaṇam udakam upasprśann akṣīra akṣāra alavaṇam bhuñjāno dvādaśa varṣāṇi nāgāraṃ praviśet/ tataḥ siddhiḥ/ atha saṃprayogaḥ syād āryaiḥ / etadevaanyesām api patanīyānām / guru talpa gāmī tu suśīrām sūrmīm praviśya-ubhayata ādīpya-abhidahed ātmānam/ mithyā-etad iti hārītaḥ/ yo hy ātmānam paraṃ vā-abhimanyate- ‘abhiśasta eva sa bhavati / etena-eva vidhinā-uttamād ucchvāsac caret , na-asya-asmiṃl loke pratyāpatir vidyate, kalmaṣaṃ tu nirhaṇyate/ dāra vyatikramī khara ajinaṃ bahir loma paridhāya dāra vyatikrameṇ bhikṣām iti sapta agārāṇi caret , sā vṛttiḥ ṣaṇ māsān/ striyās tu bhartr vyatikramekṛcchra dvādaśa rātrābhyaśas tāvantaṃ kālam / atha bhrūṇahā śva ajinaṃ khara ajinaṃ vā bahir loma paridhāya puruṣa śīraḥ pratīpāna artham ādāya /

In case, any person who in whichever condition that he be normally craves for and usurps another person’s possessions is a lobhi and a thief, as opined by Kautsa, Haarita, Kanva and Pushkaradis. Of course Vaarshaayani declares, that there be exceptions to this law, in regard to some specified articles. For example — seeds ripening in the shell be the food for a draught-ox in case the owner might not forbid it. All the same, it is not a crime to steal food to feed onself or ones’ family or to feed a draught-ox which is being used for work. But stealing-not merely sampling but in large quantities- be indeed immoral. In any case, one might be permitted to take only that which one absolutely needs but not in excess, especially without the prior permission of the owner. This Sūtra implicitly forbids to accept the heritage of an outcast. The intention of Aapastamba is that only that which is conducive to enjoyment and recreation and not to one’s livelihood is to be rejected. If a person meets them accidentally that person, then the karta should silently touch the feet and pass on. Now, in reference to a mother, she has had

performed the tough and silent acts for her son in his childhood, and therefore he must constantly serve her, though she be fallen character. No matter what offence a mother is guilty of she is never to be neglected or shunned by her sons, as everything must be done to care for and support her. But there be no inclusion of such a fallen mother in respect of dharmika deeds performed for the acquisition of spiritual or dharmika punya, although she be never shunned socially or excluded from general ceremonies and celebrations such as births or marriages, even as she be not included in ceremonies and acts which are performed solely for the acquisition of merit his own dedication say of social dharmika karyas. This is in view of giving up all unrighteous attachments be while declaring that he and sinfulness of any kind, be it a mother but fallen in character. As a consequence of such decisiveness, the karma should self-discipline himself by appropriately clothing himself with a garment reaching from the navel down to the knee, bathing daily, morning, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, and not enter such a house for twelve years. Unrighteous enjoyments are those which are condemned by the Shastra as being different for each social group. For example, hunting for pleasure, drinking sprees, sexual excesses and gambling-even legal be eschewed. Any abrasions of the fundamental and traditional regulations, praayaschittas have been prescribed and after attain purification from that specified sinfulness. Hence the needful atonements as would result in the 'varna samkarana.' Gurupatni gamana would call for embracing self burning of a loha stree murti, although Haareeta had reservations to adopt such stringent action tantamount to atma haya itself and as such be optional. For he who takes his own or another's life becomes an Abhishasta as such suicide would mean purification after death. Indeed, a person who attempt might commit suicide with the consequent rebirth as an outcaste. Instead the violator of a Guru's bed should perform penance to his last breath as prescribed already viz. prajaapatya and chandraayana. He who has unjustly abandoned his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who abandoned his wife.' That shall be his livelihood for six months. And then he should take her back as before. But if a wife abandons her husband, she shall perform the twelve-night Kṛcchra penance for as long a time, that is minimum six months. He even as a leaved person who would commit bhruna hatya should put on the skin of a dog or of an ass, with the hair turned outside, and use a human skull for his drinking-vessel.

Praśna 1. Pātala 10. Khanda 28.

khaṭva aṅgam daṇḍa arthe karma nāmadheyam prabruv āṇaś caṅkramyeta ko bhrūṇa ghne bhikṣām iti , grāme prāṇa vṛttiṃ pratilabhya śūnya agāram v ṛkṣa mūlaṃ v ā- abhyupāśrayen na hi ma āryaiḥ saṃprayogo vidyate, etena-eva vidhinā-uttamād ucchvāsāc caret, na-asya-asmiṃ loka pratyāpattir vidyate, kalmaṣam tu niharnyate/ yaḥ pramatto hanti prāptam doṣa phalam/ saha saṃkalpena bhūyāḥ/ evam anyeṣv api doṣavatsu karmasu/ tathā punya kriyāsu/ parīkṣā artho- 'api brāhmaṇa āyudham na- ādadīta/ yo hiṃsā artham abhikrāntam hanti manyur eva manyuṃ sp ṛśati na tasmin doṣa iti purāṇe / atha- abhiśastāḥ samavasāya careyur dhārmīyam iti sāmśītya-itaretara yājaka itaretara adhyāpakā mitho vivahamānāḥ/ putrān saṃniṣpādya brūyur vipra vrajatata-asmad evam hy asmatsv āryāḥ saṃpratyapatsyata-iti/ atha-api na sa indriyāḥ patati/ tad etena veditavyam, aṅga hīno hi sa aṅgam janayati / mithyā-etad iti hārītaḥ/ dadhi dhānī sa dharmā strī bhavati/ pūrva-pakṣa yo hi dadhi dhānyām aprayataṃ paya ātacya manthati na tena dharma kṛtyam kriyate, evam a śuci śuklam yan nivartate na tena saha saṃprayogo vidyate / abhīcārā anuvyāhārāv aśuci karāv apatanīyau/ patanīyāv iti hārītaḥ/ patanīya vṛttis tv aśuci karāṇām dvādaśa māsān dvādaśa ardhamāsān dvādaśa dvādaśa ahān dvādaśa

sapta ahān dvādaśa try ahāndvādaśa ahaṃ sapta ahaṃ try aham eka aham / ity aśuci kara nirveṣo yathā karma abhyāsaḥ /

Indeed, who would provide alms to person by taking the foot of a bed instead of a staff and, proclaiming the nature of his deed, to a person having committed bhruna hatya seeking his livelihood in a village, dwelling in an empty house or under a tree, being aware that he be not allowed to socialise with āryans? Only after his death, his offence is taken away. Even if it is unintentional homicide, nevertheless one reaps the result of his crime. His guilt could be greater, if the bhruna hatya be intentional. Thus this principle would apply to all such similar sinful actions. And also to good works. For instance, take the example of the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brahmana, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brahmana. The brahmana might not take a weapon into his hand, though he be only desirous of examining it by intimate touch. In a Purāṇa, it has been declared, that one who kills an assailant does not sin, for in such a case, wrath meets with wrath. There any act of violence in self-defence or the defence of another woman, child and the weak is not considered as a sin. Suppose there be a patita stree, dwelling outside a village staying in exile would have repented the lapse and beget sons from an non aryan, then she be excused as some times indiscretions be our of control beyond indriya nigraha. This truth be learnt from a parallel case; one deficient in limbs begets a son who possesses the full number of limbs. In like manner the mother be a cause of the birth of the son, and she is guiltless. A wife is similar to the vessel which contains the curds for the sacrifice. For if one makes impure milk curdle by mixing it with whey and water in a milk-vessel and stirs it, no sacrificial rite can be performed with the curds produced from that. Just so no socialising can be allowed with the impure seed which comes. This is like abhichara mantra prayoga like sorcery and curses employed against a Brahmana could cause one to become impure, but not loss of caste.

[Abhichara Prayogas- the six acts of vashikarana (subjugation), akarshana (attraction), stambhana (paralysing), vidveshana (causing enmity), marana (causing death), ucchatana (driving away), shantikarana (causing peace, nourishment).]

But such prayogas be expiated, by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve days & nights, or twelve times three days, or twelve days, or seven days, or three days, or one day. Thus penances to wash off indecretions and impurities be expiated according to the manner in which the offences be intentionally or unintentionally performed.

Praśna 1. Patala 11. Khanda 29.

vidyayā snāti-ity eke/ tathā vratena-aṣṭācatvāriṃśat parimāṇena/ yā vratena ca-ity eke/ teṣu sarveṣu snātakavad vṛttiḥ / samādhi viśeṣāt-śruti viśeṣāt-ca pūjāyām phala viśeṣaḥ/ atha snātaka vratāni/ pūrveṇa grāmān niṣkramaṇa praveśanāni śīlayed uttareṇa vā /saṃdhyoś ca bahir grāmād āsanam vāg yataś ca/. vipraṭiṣedhe śruti lakṣaṇam balīyaḥ / sarvān rāgān vāsasi varjayet/ kṛṣṇam ca svābhāvikam /anūdbhāsi vāso vasīta / apratikṛṣṭam ca śakti viṣaye/ divā ca śirasah prāvaraṇam varjayaṇ mūtra purīṣayoḥ karma parihāpya / śiras tu prāvṛtya mūtra purīṣe kuryād bhūmyām kiṃcid antardhāya/ chāyāyām mūtra purīṣayoḥ karma varjayet / svām tu chāyām avamehet/ na sa upānah-mūtra purīṣe kuryāt kṛṣṇe pathy apsu ca/ tathā ṣṭhevana maithunayoḥ karma-apsu varjayet/ agnim ādityam apo brāhmaṇam gā devatāś ca-abhimukho mūtra purīṣayoḥ karma varjayet / aśmānam loṣṭham ādrān

oṣadhi vanaspatīn ūrdhvān ācchidya mūtra purīṣayoḥ śundhane varjayet / agnimapo brāhmaṇaṃ gā devatā dvāraṃ pratīvātam ca śakti viṣaye na- abhiprasārayīta / atha-apy udāharanti/

Some dharmagṇas opine that brahmacharis on performing the ‘vishyaadhyayana samaapti’ or on graduation then they must perform sacred bathings as a mark of the ‘Samāvartana paripurnata, and hence the term of a ‘Snataka’. He may also take the snaanaas after having kept the student’s vow for thirty-six or twenty-four years, though he might not have mastered the Veda.. Some declare, that the student might do so after having acquired the knowledge of the Veda. The snaataka pujaa phala be in accordance with the continued observance any of the rules prescribed in terms of the practical observation of the veda jnaana or the reverence shown to a Snaatka, different rewards according to the degree of devotion or of learning possessed. Now, some of the criteria. The snataka should usually enter the village and leave it by the eastern or the northern gate. During the morning and evening twilight, he should sit outside the village, and not discuss anything referring to worldly matters. And an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go out for duties that as enjoined by the Veda be more important. If the snataka is also an agni-hotrin observing the morning and evening homas then he should not go out of the village. This verse assumes that they could still be agni-hotrins. He should avoid all dyed dresses, as the rule to wear white garments is given as clarified by Yajñ 1:131; Manu 4:35. And all naturally black clothing that is neither shining, nor contemptible, even if affordable. And in the day-time he shall avoid wrapping up his head as a turban, except when voiding faeces. But when voiding faeces, he shall envelop his head and place some grass or the like on the ground. He should not void faeces in the shade of a tree, where travellers rest. But he may discharge urine on his own shadow. He should not void faeces with his shoes on, nor on a ploughed field, nor on a path, nor in water. (Manu 4.45, 46; Yajñ. 1:137). One shall also avoid spitting into, or having sex in water. (Manu 4.56.). He should avoid void faeces facing the fire, the Sun, water, a Brāhmaṇa, cows, or images of Devas. As a rule, one should avoid cleaning oneself after defecating or urinating with a stone, a clod of earth, or with green boughs of herbs or trees which one has broken off. If possible, one should not stretch out the feet towards a fire, water, a Brahmana, a cow, Deva pratimas, doors or against the wind. Prohibition to stretch the feet towards a fire occurs vide Manu Smṛiti 4, 53; Yajnyavalkya Smṛiti 1:137.

Praśna 1. Patala 11. Khanda 30.

prāṇ mukho- ‘annāni bhuñjīta uccared dakṣiṇā mukhaḥ, udaṇ mukhaḥ- mūtraṃ kuryāt pratyak pādāvanajanam iti/ ārāc ca-āvasathān mūtra purīṣe kuryād dakṣiṇāṃ diśaṃ dakṣiṇā parāṃ vā/ astam ite ca bahir grāmād ārād āvasathād vā mūtra purīṣayoḥ karma varjayet / devatā abhidhānaṃ ca- aprayataḥ/. puruṣaṃ ca-ubhayor devatānāṃ rājñas ca/ brāhmaṇasya gor iti pada upasparśanaṃ varjayet/ hastena ca-akāraṇāt / gor dakṣiṇānāṃ kumāryās ca parivādān varjayet/ strīhatīm ca gām na- ācakṣīta/ saṃsrṣṭām ca vatsena-animitte/ na-adhenum adhenur iti brūyāt, dhenu bhavyā-ity eva brūyāt/ na bhadram bhadram iti brūyāt, puṇyaṃ praśāstam ity eva brūyāt/vatsa tantīm ca na-upari gacchet/ peṅkhāv antareṇa ca na- atīyāt / na-asau me sapatna iti brūyāt, yady asau me sapatna iti brūyād dviṣantaṃ bhrātṛvyaṃ janayet/ na-indra dhanur iti parasmai prabrūyāt/ na patataḥ saṅcakṣītaḥ / udyantaṃ astaṃ yantaṃ ca-ādityaṃ darśane varjayet/ divā-ādityaḥ sattvāni gopāyati naktam candramās tasmād amāvāsyāyām niśāyām svādhīya ātmano guptim icchet prāyatyā brahmacaryakāle caryayā ca/ saha hy etām rātriṃ sūryā candramasau vasataḥ / na kusṛtyā grāmaṃ praviśet, yadi praviśen namo rudrāya vāstoṣpataya ity etām ṛcaṃ japed anyām vā raudrīm / na-abrāhmaṇāya-

ucchiṣṭaṃ prayacchet, yadi prayacched dantān skuptvā tasminn avadhāya prayacchet/ krodhādīṃś ca bhūta dāhīyān doṣān varjayet/

One is required to eat facing the east, void faeces facing the south, discharge urine facing the north, and wash the feet facing the west. Also avoid faeces far from the house, having gone towards the south or south-west. But after sunset one must not void faeces outside the village or far from the house. As long as one is impure one should avoid mentioning Daiva namoccharana nor speak evil of Devas or of the king. One should refrain from the touch a Brāhmaṇa, a cow, or any other venerable beings, with foot, or even with a hand, except for particular reasons. . One should refrain from pointing out the blemishes of a cow, dakshinas given and much less of a girl. In fact even report nor make much of a cow's damage by eating corn or grass in a neighbourhood fields. This cow be not termed as a milch-cow or not but only mention as meritorious being of punya and of 'daiva prasaada'. One shall not step over a rope to which a calf or cow is tied, nor pass between the posts from which a swing is suspended, or pillars supporting an arch. In a company of persons, one should never say, 'This person is my enemy.' If one says so, hatred be intensified as hatred begets hatred. If one sees a rainbow, one must not make much of it too others, nor seek to count a flock of birds as such jivas as falling stars and heaven on account of the expenditure of their own punya. One should avoid looking at the rising or setting Surya as during the day the Sun protects the creatures, while during the night the Chandra Deva. Therefore let one eagerly strive to protect oneself on the night of the New Moon by purity, continence, and rites adapted for the season, comments Manu Smṛiti vide 4.153. One should not enter the village by a by-path. If one does so, one would recite Rik-verse, viz. *Namo Rudraaya vaasto vyaktave*/'Praise be to Rudra, the Deva of dwellings. One should not ordinarily give away the left-over food to a person who is not a Brahmana. When one gives it so to a non brahman, one should clean the teeth and give the food after having placed dirt free from the teeth; this is so while offering the food to heena jaati persons especially who are not dependents.

Praśna 1. Pātala 11. Khanda 31

Pravacana yukto varṣā śaradaṃ maithunaṃ varjayet / mithunī bhūya ca na tayā saha sarvāṃ rātriṃ śayīta / śayānāś ca-adhyāpanaṃ varjayet/ na ca tasyāṃ śayyāyām adhyāpayed yasyām śayīta/ anāvīhśrag anulepanaḥ syāt / sadā niśāyām dāraṃ praty alaṃkurvīta/ saśirā vamañjanam apsu varjayet/ astamite ca snānam / pālāśam āsanaṃ pāduke danta prakṣālanam iti ca varjayet/ stutiṃ ca guroḥ samakṣaṃ yathā su snātam iti / ā niśāyā jāgaraṇam / anadhyāyo niśāyām anyatra dharma upadeśāt-śiṣyebhyaḥ / manasā vā svayam / ūrdhvam ardha rātrād adhyāpanam / na-apara rātram utthāya-anadhyāya iti saṃviśet /kāmaṃ apaś śayīta/ manasā vā- adhīyīta/ kṣudrān kṣudrā caritāmś ca deśān na seveta/ sabhāḥ samājāṃś ca/ samājaṃ ced gacchet pradakṣiṇī kṛtya- apeyāt /nagara praveśanāni ca varjayet/ praśnaṃ ca na vibrūyāt / atha-apy udāharanti/ mūlaṃ tūlaṃ vṛhati durvivaktuḥ prajāṃ paśūn āyatanam hinasti, dharma prahrāda na kumālanāya rudan ha mṛtyur vyuvāca praśnam iti/ gārdabhaṃ yānam ārohaṇe viṣam ārohaṇa avarohaṇāni ca varjayet/ bāhubhyāṃ ca nadītaram / nāvāṃ ca sāmśayikīm / tṛṇa cchedana loṣṭa vimardanā ṣṭhevanāni ca-akāraṇāt/ yac ca-anyat paricakṣate yac ca-anyat paricakṣate/

May this be taught to avoid sexual intercourse during the rainy season and in autumn and if one were to enjoy sex with his wife, he shall not lie with her during the whole night. One shall not teach whilst lying on a bed on which he would lie at night with his wife, nor display oneself adorned with a garland, or anointed with ointments. One should not submerge the head together with the body in bathing and in fact

avoid bathing after sunset. In the days of Apastamba there were no bathrooms and all bathing took place in the local river which was a dangerous place after sunset. One should avoid using a seat, clogs, sticks for cleaning the teeth, nor utensils made of Palaasa wood. One should avoid self-praise in front of the teacher, especially about the comfortable way of bathing or the like. One should awake from midnight. This is an interesting sūtra as one is advised to sleep for six hours which would mean that one has gone to be bed just after sunset. One should not study or teach in the middle of the night; but might instruct students of their duties. One should not teach the Vedas but one may teach the students about their other duties and obligations relating to their Vedic studies. Or one might not mentally repeat the Veda nor teach after midnight. One might at one's pleasure sleep leaning against a post or wall, but not return to bed of impurity requiring a bath. One should not visit inferior people nor countries which are inhabited by them, nor assemblies and crowds. If one would have to enter a crowd, one should leave it, turning in a clockwise direction around the crowd. Nor shall one frequently enter towns. One should avoid answering directly a question that is difficult to decide. Now one might quote the following verse: 'mūlaṃ tūlaṃ vṛhati durvivaktuḥ prajāṃ paśūn āyatanam hinasti / dharma prahrāda na kumālanāya rudan ha mṛtyur vyuvāca praśnam iti' or 'the foolish decision of a person who decided wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house- 'Oh Dharmaprahraada, this deed be not belong to Kumaalana!' thus decided Death, weeping, the question addressed to him by a Rishi. Haradutta explains: 'A certain Rishi had two students, called Dharmaprahraada and Kumaalana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two students, "Which of you two has killed him" "Both answered, 'Not I, not I.'" Hereupon the teacher, being unable to come to a decision in order to send away the sinner and to keep the innocent one, called Death, and asked him, 'Which of the two has killed the boy?' Then Death, finding himself involved in a difficult law question, began to weep, and giving his decision, said, 'Oh Dharmaprahraada, not to Kumaalana this sin is none of kumaalana's !' Instead of declaring. "Dharmaprahraada, thou hast done this," he said, 'The other did not do it.'" Still from the circumstances of the case it appeared that the meaning of the answer was, 'The other has done it.' This was the decision which he gave crying. dharmaprahraada na kumālanāya. gārdabhaṃ yānam ārohaṇe viṣam ārohaṇa avarohaṇāni ca varjayet / Hence one should avoid travelling in a carriage yoked with donkeys; and one should avoid ascending or descending from vehicles in difficult places. And one should avoid crossing a river by swimming. And avoid too boats of doubtful solidity. Further one one should avoid cutting grass, crushing clods of earth, and spitting, without a particular reason. And whatever else the wise would forbid!.

Praśna 2. Paṭala 1. Khaṇḍa 1.

Paaṇi grahaṇaad adhi gṛhamedhinor vratam/ kālayor bhojanam/ atṛptiś ca-annasya / Parvasu ca-ubhayor upavāsaḥ/ aupavastam eva kāla antare bhojanam/ tṛptiś ca-annasya / yac ca-enayoḥ priyaṃ syāt tad etasminn ahani bhuñjīyātām / adhaś ca śayīyātām / maithuna varjanaṃ ca/ śvo bhūte sthālīpākaḥ / tasya-upacāraḥ pārvaṇena vyākhyātaḥ / nityaṃ loka upadiśanti/ yatra kva ca-agnim upasamādhāsyān syāt tatra prācīr udīcīś ca tistras tistro lekḥā likhitvā-adbhīr avokṣya-agnim upasamindhyāt/ utsicya-etad udakam uttareṇa pūrveṇa vā-anyad upadadhyāt/ nityam uda dhānāny adbhīr ariktāni syur gṛhamedhinor vratam /ahany asaṃveśanam / ṛtau ca saṃnipāto dāreṇa-anuvratam/ antarāle- 'api dāra eva/ brāhmaṇa vacanāc ca saṃveśanam/ strī vāsasā-eva saṃnipātaḥ syāt/ yāvat saṃnipātaṃ ca-eva sahaśayyā/ tato nānā/ udaka upasparśanam /

After marriage the rites prescribed for a householder and his wife to be performed dutifully. Parashara Smriti specified Shatkarma Vidhi as follows: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney*/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown). Those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. . One shall eat at the two appointed times, both morning and evening seeking to avoid gluttony. At the Prāṇāgni-hotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first, mouthful he says, ‘To Prana Svāhā,’ at the second, ‘To Apāṇa Svāhā,’ etc. The householder and his wife are required to fast on pourmani and Amavasya days. To eat once on those days in the morning that also is called fasting. And they might eat at that single meal until they are quite satisfied. On the anniversary of their wedding, they might eat that food of which they are fond. On the night of that day, they should sleep on a raised bed and they avoid having sex. On the day after that day, Sthaalipaaka, an offering at which rice cooked in a pot, is offered in Agni homa. And they declare that this rite which is known be perormed] every year likewise. At every agni homa that the grihasthi would wish to offer to Agni , place the fire on Sthadila or the altar drawing on that altar three lines from west to east and three lines from south to north, and sprinkle the altar with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding ghee. He would pour out the remainder of the while sprinkling water, to the north or to the east of the altar, and take other water into the vessel. The water-vessels in the house shall never be empty and that is the duty to be observed by the householder and his wife and not employ others for this purpose. So be the dharmic duties. Now about the Sexual Relations. They should not have sex in the day-time. But let they have sex at the proper time, according to the established regulations say of Manu Smriti 3:46-48 and or Yajñyavalkya Smriti. Let them have sex in the interval also, if his wife so desires it. Interestingly enough the Dharma śāstra confers conjugal rights on women but not on men. It is for the women to instigate sexual intercourse and to decide when and how often to have sex. The duty of having sex follows from a passage of a Braahmaṇa, as explained in Taittiriya Samhita 2:5:1:5. But during sex he shall be dressed in a particular garment kept for this purpose. And during sex only they would lie together, and afterwards separate and they both should bathe for external cleanliness and mental contentment.

[Vishleshana on Maithuna Karya vide Brihदारanyakopanishad chapter VI-iv on Procreation duties on the pattern of Sacrifice and the rituals on arrival of a child

Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into. A woman’s lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception. ‘Mithuna Karma’ or the Act of procreation is like ‘Vaajapeya Yagna’ and this was reiterated by Naaka Moudgalya and Kumara Harita. They said that many mortal men, particularly Brahmanas by birth leave the world impotent and meritless as they practise the

act of copulation without adequate knowledge; some times the virility spills out while asleep or even awake. The spilt virility is touched reciting that may this be as wasted on earth, water or elsewhere be reclaimed and the vigour and glow be revived and then rubbed on the chest and eyebrows. If the person concerned sees his reflection in water, he should recite the following mantra: May Devas bestow my lost vigour, brightness and merits. Then considering his wife as the most beautiful and dutiful, approach her after her bath after three nights. If the wife is not willing, she should be cajoled even by gifting or otherwise and if need be resort to mild force; if still unyielding, recite the mantra to discredit and curse her of barrenness and misfortune! If she is willing, he should then proceed uttering to her: 'May reputation be transmitted into you!' and both would derive physical happiness. If a man righteously seeks to copulate with a woman and link up limb by limb then he should recite to her saying that might enable the desire to spring from the heart to the body parts to bring the essence of their limbs. Then both the man and woman inhale and exhale each other when he meditates to say that let the virility fructify her and bless her to conceive. If that woman has a lover whom he desires to harm by casting an evil spell on him and does a destructive rite by putting fire in an unbaked earthen pot and perform all acts in a reverse way, ie. offer samidhas soaked in ghee and place Agni accompanied mantras each mentioning the person to be destroyed; thus the man whom the Brahmana would formally curse would be affected badly and even get destroyed; hence one must not even converse jocularly with the wife of a Vedic scholar who knows of such ceremonies! In the event of any body's wife suffers from monthly course, she should not drink for three days out of a bronze cup nor wear new clothes and during these days no low caste woman should touch her. At the close of the three nights after bathing should be made to pound rice. A person who wishes to get a son of fair complexion, live long, learn Vedas, should have rice cooked in milk and his wife should eat rice cooked in milk would indeed beget one like that. A person who prays for a son who might be brown but study two Vedas, live long, should eat rice cooked in curd, and he and his wife should eat rice with ghee and indeed their wish would be fulfilled likewise. If a person desires that his son should be born dark with red eyes, study three vedas and live a full life eating rice cooked in water and he along with wife should eat with ghee, then again they would be blessed likewise! If a person desires to beget a daughter who would be a long lived scholar then he and his wife should eat rice with sesamum cooked in ghee, then also he should be blessed accordingly! If a person desires that his son should be well read, famed, popular in 'Vidwat Sabhas' as an eloquent speaker with full life, eating cooked rice with meat, beef or veal in ghee, then they should beget a son! That person under reference is to perform 'sthaalipaaka' or rice freshly cooked with ghee in the prescribed manner and offer the sthalipaka oblations again and again, reciting: Swaaha to Agni Deva, Swaaha to Anumati, Swaahaa to Surya Deva for perfect results. After the oblations, he and his wife would consume the remainder of the 'sthaalipaaka', washes hands, fills up the water vessel and sprinkles water thrice and while standing addresses Vishvaivasu- the celestial singer to bless the couple. Then the Karta embraces his wife asserting that he was the 'Praana' or the Vital Force and that she was the speech; that she was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the heaven and she was the Earth! And then he invites her for union so that they would generate a male child! Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashvini Devas the seed with lotus. The two Ashvini Devatas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode. As and when the woman gets ready to bring out the foetus, the Devas sprinkle water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered around and protected by Indra Deva's fold and the latter would

enable to cause the delivery. The post-natal ceremony is thus described: As the son is born, the father should bring in Agni, take the child on the lap, fetch a cupful of curd and ghee and perform oblations to Agni as follows: May my place with evergoing family members , children, friends and cattle prosper always: swaaaah! May I offer the vital force in me as transfer to you: swaahaa! In case of imperfections and impurities in the execution at this ceremony be pardoned for deficiencies and limitations: swaaha! Now, the father of the new arrival applies his mouth to the right ear of the child and whispers saying ‘Vaak, Vaak’ or ‘speech, speech’! Then he feeds into the child’s mouth a mix of curd, ghee and honey with a spoon of gold/ silver reciting: ‘ Bhur -bhuvah swahah’ or I feed to you the quintessence of the the Earth-Sky-Heaven. The father whispers then into the newly born babe’s ear : You are the Veda or knowledge and this is your gupta naama. Then he hands over the boy to the mother to feed saying: Devi Saraswati ! May that breast of yours as the deposit of milk bestow and transfer to my wife, all the qualities of sustenance, growth, health, wealth, knowledge and total upbringing of the child to suck! The proud father addresses the mother of the new arrival as follows: Devi! You are like the distinguished Arundhati, the wife of Maharshi Vasishtha as you delivered a son for us; may this son of the illustrious Brahmana Vamsha exceed the accomplishments of your father and fore fathers, as also excel in knowledge, radiance, fame, longevity and of Brahmanical Power and glory]

Praśna 2. Patala 1. Khanda 2.

api vā lepān prakṣālya- ācamya prokṣaṇam aṅgānām/ sarva varṇānām sva dharma anuṣṭhāne parama parimitam sukham/ tataḥ parivṛtau karma phala śeṣeṇa jātim rūpaṁ varṇaṁ balaṁ medhāṁ prajñāṁ dravyāṇi dharma anuṣṭhānam iti pratipadyate, tat-cakravād ubhayor lokayoḥ sukha eva vartate/ yathā- oṣadhi vanaspatīnām bījasya kṣetra karma viśeṣe phala parivṛddhir evam/ etena doṣa phala parivṛddhir uktā / steno- ‘abhiśasto brāhmaṇo rājanyo vaiśyo vā parasmiml loke parimite niraye vṛtte jāyate cāṇḍālo brāhmaṇaḥ paulkaso rājanyo vaiṇo vaiśyaḥ / etena-anye doṣa phalaiḥ karmabhiḥ paridhvaṁsā do ṣa phalāsu yoniṣu -jāyante varṇa paridhvaṁsāyām/ yathā cāṇḍāla upasparśane saṁbhāṣāyām darśane ca doṣas tatra prāyaścittam / avagāhanam apām upasparśane saṁbhāṣāyām br āhmaṇa saṁbhāṣā darśane jyotiṣām darśanam /

Following the intercourse, in case, the traces of veerya / rajas still remain they be removed with earth or water, sip water, and sprinkle the body with water. Thus persons of all castes would like to fulfil their conjugal duties, enjoy the highest and imperishable bliss. Therafter when one who has fulfilled their mutual duties would return to this world, by virtue of their remainder life as per their worldly obligations , varna vyvasthanas, physical characteristics, of beauty, complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of respective his statuses and varnas. Thus they strive in both the worlds of ‘iham and param’ ever rolling like a wheel of the time cycle. As the seed of herbs and trees, sown in good and well-cultivated soil, gives manifold returns of fruits both materialistic or spiritual even so having performed sacraments and dharma karyas. The impact of the pluses and minuses are provided as examples. For example, if person took to stealing gold of a brahmana and having undergone a long punishment in the next world, that person who has stolen the gold of a Brāhmaṇa, or even kill the Brahmana then in the following birth would become a cāṇḍāla; in case he was a Kṣatriya then as a Paulkasa, and in case he was a Vaiśya as a Vaiṇa, states Manusmṛiti 12:55 or Yajnyavalky Smṛiti vide. 3:206, 207. A Paulkasa is said to be the offspring of a Niṣāda and a Kshatriya woman. A Vaiṇa is a rope-dancer, or an acrobat. In the same manner others who have become outcasts as a result of their negative actions as reborn again, on account of actions in the wombs of various animals, losing their caste.

As it is forbidden to touch a Caṇḍāla, to speak to him or to look at him, the payaschitta for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brāhmaṇa; for looking at him to look at the celestial lights.

Praśna 2. Patala 2. Khanda 3.

āryāḥ prayatā vaiśvadeve- 'anna saṃskartāraḥ syuḥ/ bhāṣāṃ kāsaṃ kṣavayum ity abhimukho- 'annaṃ varjayet / keśān aṅgaṃ vāsaś ca-ālabhya-apa upaspr̥set/ ārya adhiṣṭhitā vā śūdrāḥ saṃskartāraḥ syuḥ/ teṣāṃ sa eva-ācamana kalpaḥ / adhikam ahar ahaḥ keśa śmaśru loma nakha vāpanam/ udaka upasparśanam ca saha vāsaś /api vā-aṣṭamīṣv eva parvasu vā vaperan/ parokṣam annaṃ saṃskṛtam agnāv adhiṣṭitya-adbhiḥ prokṣet , tad deva pavitram ity ācakṣate/ siddhe- 'anne tiṣṭhan bhūtam iti svāmine prabrūyāt/ tat su bhūtaṃ virād annaṃ tan mā kṣāyi-iti prativacanaḥ/ gṛhamedhinor yad aśanīyasya homā balayaś ca svarga puṣṭi saṃyuktāḥ / teṣāṃ mantrāṇāṃ upayoge dvādaśa aham adhaḥ śayyā brahma caryaṃ kṣāra lavaṇa varjanaṃ ca /uttamasya-eka rātram upavāsaḥ / balīnāṃ tasya tasya deśe saṃskāro hastena parimṛjya- avokṣya nyupya paścāt pariṣecanam/ aupāsane pacane vā ṣaḍbhir ādyaiḥ pratimantraṃ hastena juhuyāt / ubhayataḥ pariṣecanam yathā purastāt/ evaṃ balīnāṃ deśe deśe samavetānāṃ sakṛt sakṛd ante pariṣecanam/ sati su upasaṃsr̥ṣṭena kāryāḥ/ apareṇa-agniṃ saptama aṣṭamābhyāṃ udag apavargam / uda dhāna saṃnidhau navamena / madhye- 'agārasya daśama ekādaśābhyāṃ prāg apavargam/ uttara pūrvadeśe- 'agārasya-uttaraiś caturbhāryāḥ prayatā vaiśvadeve- 'anna saṃskartāraḥ syuḥ/

It is the duty of every dwija to preserve and perform nitya karmas including Samithadhaanam (for brahmacharis), Agni Sandhanam, Oupasanam, Agnihotram, Vaishvadevam, Brahma Yagnyam etc. These are karmas that are performed for the benefit of upkeep of Dharma. Such anushtanaas help preserve Brahma Tejas in families. The dwija householders at the Vaiśvadeva ceremony, prepare the food which is used at the Vaiśvadeva as even though fit as though for the daily meals of the householder and of his wife. The low class cook would not speak, nor cough, nor sneeze, while facing the food nor would wash hands if he touched with hair, limbs, or garments. Thus the process of cooking the vaishvadeva bhojana could even be executed by the low class beings. For them is prescribed the same rule of sipping water as for the dwija masteres. This Sūtra is a jñāpaka, as it indicates that Apastamba also recognises the different rules which are usually prescribed in the Smṛtis for Brāhmaṇas, Kṣatriyas, Vaiśyas, and the low caste. Besides, the low caste cooks shall daily trim their hair, their beards, the hair on their bodies, and their nails. And they shall bathe, keeping their clothes on. Usually in bathing both āryas and the low caste wear no dress except the langoti. Or they may trim their hair and nails on the eighth day of each earlier fortnight, or on the days of the full and new moon. Now the householder himself should place on the fire that food which has been prepared by the low class without supervision, and sprinkle it with water. Such food also they state would be fit for Devas. Then the dwija karta shall place on the fire, that is whatever food is prepared by unsupervised the low class cooks to be reheated on the fire and then sprinkled with water and the recitation of mantras. When the food is ready, the low class cook shall stand before his master and announce it to him saying, 'It is ready. The answer of the master shall be: *Tatsubhutam viraadanam tanmaa khashyoti prativachanaḥ/* 'That well-prepared food is the means to obtain splendour; may it never fail !' Manu Smṛiti 2:54. Refers in this context. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, may bring as their rewards, prosperity, and heavenly bliss. Thus the Bali portions of food which are thrown before the door, or placed in a special sequence on the floor of the house. While learning the sacred mantras to be recited

during the performance of those agni prakriyas and Bali-offerings, a householder should sleep on the floor, abstain from sexual intercourse and from eating spicy condiments and salt, during twelve days. When he studies the Mantras for the last Bali offered to pishachas, the karta would fast for one day and night. The ‘last’ Bali-offering is that described thus: *balīnām tasya tasya deśe saṁskāro hastena parimṛjya-avokṣya nyupya paścāt pariṣecanam* / Then for each Bali-offering the ground must be prepared separately, as the karta would sweep and clean the ground with his right hand, sprinkles it with water, turning the palm downwards, throws down the offering, and afterwards sprinkle water around it. Then the pushpa dhupaadi upacharas be offered. At the Vaiśvadeva sacrifice, he shall offer the oblations with his hand, offering them into the domestic agni reciting the the six Mantras, which are given in Taitt. Arranyaka Upanishad vide 10:67:1 viz. *Agnaye Svāhā, Somāya Svāhā, Viśvebhyo devebhyah Svāhā, ‘Dhruvāya bhāmāya Svāhā - ‘Dhruva Bhima Svāhā’; Dhruvakṣitaye Svāhā, and Acyutakṣitaye Svāhā and Agni sviṣṭakṛt*, or ‘to the Agni Deva who would perfect the entire performance of the sacrifice addressed to Agni sviṣṭakṛt. Then the karta would sprinkle water all around both times before and after the oblations. The Mantras recited are:—1. at the first sprinkling, Adite ‘numanyasva, ‘Aditi permit’; Anumate ‘numanyasva, ‘Anumati permit’; Sarasvaty anumanyasva, ‘Sarasvati permit’; Deva Savitah prasuva, ‘Divine Sāvitrī permit’; 2. at the second sprinkling, the same as above, anvamamsthāḥ and prāśāvīḥ, ‘thou hast permitted,’ being substituted for anumanyasva and prasuva. The first six offerings constitute the Devayajña or Vaiśvadeva which is offered in the fire. Now follow the bali-offerings, which are merely placed on the ground. ‘behind the fire’ means to the east of the fire; for the sacrificer must face the east. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place. The bali offerings consisting of rice and appropriate seasonings be offered to agni deva with appropriate mantras. First six balis for devajanas, behind or east and west sides of the homa kunda and the rest on bhumi. With the seventh and eighth Mantras [Balis must be offered to Dharma and Adharma] behind the fire, and must be placed the one to the north of the other. With the ninth Mantra Bali be offered to the waters to be placed] near the water-vessel in which the water for domestic purposes is kept. The Mantra is, Adbhyah Svāhā, “to the Waters Svāhā”. madhye-‘agārasya daśama ekādaśābhyām prāg apavargam . With the tenth and eleventh Mantras, Balis, offered to the herbs and trees and to Rakṣo-deva-gana, must be placed] in the centre of the house, and the one to the east of the other. The Mantras are, Oshadhi-vanaspatibhyah Svāhā, Rakṣo-deva-ganebhyah svāhā. With the four mantras, Balis must be placed in the northeastern part of the house and the one to the east of the other. These four Balis are sacred to the Grahas, to the Avasānas, to the Avasānapatis, and to all sentient beings. The relevant mantras are : ‘*gruhyabhyah swaha, avasaamyebhyah swaaha, avasaana patibhya swaaha, sarva bhuebyah swaah,*’.

[1: Vaishva Deva Karya vide Dharma Sindhu --2. Vaishva Deva Homa-- 3. Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyagni vide Maha Narayopanishad

1. Vaishvadeva Karya: The Fifth Segment of Dina Kartavyaas, Vaishwadeva is significant as there are five major sources of ‘Jeeva Himsa’ called ‘Panchasuna’: *Vaishvadevah prakartavyah Pancha Sunaapanuttaye, Khandani peshani chulli jala kumbhotha maarjani/* (‘Khanadani’ or cutting vegetables etc by the Kitchen Cutter made of iron or sharp metals, Peshani or pounding and pasting appliances, retaining water in and cleaning of vessels; besides washing the material and sweeping and floor cleaning). Vaishwadeva is one way of reducing the impact of killing the ‘Pranis’ by way of the these main routine means. This Prakarana of Vaishvadeva commences from the mornings but not as in the Agni Karyaas in the evenings. Hence the Sankalpa: *Pratassaayam Vaishva Deva karishye/* In fact, there are Pancha Maha

Yagnas that are required to be performed on daily basis viz. Brahma Yagna, Bhuta Yagna, Pitru Yagna, and Manushya Yagna. Rigvedis consider three Yagnas viz. Deva Yagna, Bhuta Yagna and Brahma Yagna; Manushya Yagna is to provide food to Human Beings. *Griha pakva havishvaannaistaila kshaaraadi varjitaih, Juhyaatsirpashaabhyaktaih Gruhyegnou loukikey pivaa/ Yasminngnoupa - chedannam tasmin homo vidhiyate/* (The 'Havyanna' or the food which is cooked at home without oil, salt and spice but made of ghee in the 'Gruhaagni' or Loukigani or that as prepared at Vivaahaadi Homaas after 'Nityouposana' is indeed worthy of Vaishvadeva Karya). Since this Havishaanna is also used for Pitru Yagna and Nitya Shraaddha this is eminently worthy of consumption by Brahmanas. This Vaishvadeva is therefore a sure means of Atma Samskaara and Anna Samskaara. Therefore there would be one Vaishvadeva in a family unit of undivided brothers. If for any reason, this kind of 'Anna paaka' is unavailable, the Vaishvadevaanna might be prepared as of Ekadashi Bhojana made of cooked rice, milk, curd, ghee, fruit and water. Vaishvadeva needs to be done with 'Anna' by hand; if this had to be done by water then it has to be by 'Anjali'. But *Kodravam chanakam maasham masuram cha kulutthakam, Kshaaram cha lavanam sarvam Vaishvadevevi varjitam/* (The afore-mentioned pulses, spices and salt are forbidden for use in the Vaishvadeva Karya.) In case the Kartha leaves station then he should commission a Ritvik to perform the needful. Alternatively he could observe the Karya wherever he goes out of his house. Rigvedis and Taittiriyaas consider it necessary to perform Vaishvadeva both in the day time and the night; they observe it by preparing the Lokaagni Paaka or at Vivahas etc. as described above. When Vaishvadeva is done twice a day/night, then the Vaishnavites light up sixteen or five 'Deepaas' or Lights. After providing various 'Upachaaraas' or Services, then they offer Naivedya to Bhagavan Vishnu with the same food meant for consumption of the family and a part of it is given as Viashvadeva. *Vishnorniveditaannena yashtavyam Devataantaram, Pitrubhyaschaapi taddeyan tadaanantyaaya kalpate/* (The naivedya offered to Bhagavan Vishnu is what should be offered to other Devataas; in fact this 'Prasaada' or the 'Sesha Naivedya' or the left over food is apt for offering to Pitru Devataas also as that offer would secure 'Ananta Punya'. In this context, a Vaishnava is stated to have assumed the 'Diksha' or Mantrika Discipline from a Guru of the 'Upadesha' of the 'Ashtaakshara Mantra' and its Japa. Those who are in the 'Vaishnava Parampara' or of Vaishnava Following do strictly observe regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qualified as Vaishnava only if he observes severe procedures and conventions like the observance of 'Pancha Raatraas' and so on. This query is replied that it is no doubt observance of Pancha Raatraas etc. are no doubt great qualifications to become a Vaishnava, but there are Vaishnavites among Kshatriyas and Vaishyas too as they do observe Gayatrupadesha-Adhyayana-Daana-Japa-Yagna and such normal Dharmaas effortlessly and at the same perform their Varnaashrama dharmaas like those of Kshatriya's Administration and Vaishya's business duties. They do imbibe qualities of Shuchi, Snaana, Sutakatwa, Shraaddha vidhis etc from Vaishnava Brahmanas. **Ashvalaayana Vaishvadeva Vidhi:** Ashvalaayanans perform Vaishvadeva with the Sankalpa: *Mamaatmaanna samskaara panchasoonaa janita dosha parihaaradwaara Parmeshwara preetyartham Praataraishva devam Saayam Vaishvadevam cha sahatamtrena karishye/* (I shall perform the morning and evening Vaishvadeva to gratify Paramatma to offset the blemishes arising out of Anna Samskara and Panchasoonaa vidhis. Then prepare 'Paakaanna' in pot by lighting up Pachaagni named Paavaka and on reciting *Chatvaari Shringaa* and after Prokshana with water all around the 'Agni Kunda' saying *Vishvaaninah*, mix up with ghee and curd and make three parts, offer with right hand one part for Devata Homa uttering *Suryaaya swaaha, Suryaayedam namama, Prajapataye, Somaaya, Vanaspataye, Agnishomaabhyaam, Indraagnibhyaam, Dyaavaa Prithivi -bhyaam, Dhanvantaraye Indraaya, Vishvepa- Devehbyah Brahmaney*; these are ten 'Prataravaishwa Devaahutis'.

Like wise the ‘Saayam Vaishva -Deveeyaas’ of *Agnaye swaahaa, Prajaapataye etc.* are done. Thus twenty Aahutis are offered to Agni deva and perform ‘Parisha -muhana’ around the Homa Kunda with water by way of Sparsha and ‘Paryukshana’ by way of prokshana saying *Om chamey*. Then the ‘Upasthyaana Karya’ or terminal task be done. This is the procedure of Deva Yagna. **Bali Harana:** Out of the remainder ‘Anna Bhaga’, a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaahaa Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyah, Vaastu Devataabhyah*/ Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebyah*; to *Yama purushebyah* towards Sky on the Southern side; *Varuna Purushebyah* to the Eastern side; *Soma Purushebyah* on northern side; and *Brahmaney, Brahma Purushebyah, VishwebhyoDevebyah Sarvebhyo Devebyah, Divaachaa –ribhyah*/Like wise Saayamkaala Vaishva Deva Bali harana too be performed. **Bhuta Yagna:** The third part of the Anna Bhaga is offered with ‘Praacheenaa veeti’ addressed to Yama uttering *Swadhaa Pitrubhyah* and on the Southern side *Pitrubya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali*/ (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self). **Pitru Yagna:** After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Niruti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. **Manushya Yagna:** The Karta should apportion one ‘Atithi bhojana’or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants. **Bhinna Paaka Vaishvadeva on Shraddha Dinaas as per Taittireeyaas:** On Shraddha Dinaas, Taittiriyaas observe a separate cooking on account of Vaishvadeva. Deva Yagna included there would then be Five Yagnas viz. Deva-Pitru-Bhuta-Manushya and Vaishvadeva. Both Yajurvedis and Saama vedis perform Vaishvadeva before the others, Atharva Vedis perform during the course of the Pitru Shraddha while Bruhvas or Rigvedis perform at the Shraddha sesha. Ahitaagnis perform Vaishvadeva at the beginning itself on the Shraddha Dina. The Taittireeyas make the Sankalpa: *Swarga Pushtyarthamaatma samskaaraartham Praatassayam Vaishva Devam tantrena karishye*/ Then Aupasaagni/Pachanaagni Pratishtha is done, Parisamuhana Parishechana is followed, Anna after ‘Dadhishrayana’ is completed, ‘Abhikaara’ with ghee is performed and after Agni Puja the Anna is made three parts and handed to Agni reciting: *Agnaye swaahaa, Vishvebhoy Devebhyah swaaha, Dhruvaaya bhumaayam Swaahaa, Dhruvaksitaye swaha, Akshitaksitaye swaaha, Agnaye swishta -krutaye swaha*/ After this, Parisamuhana and Paryukshana are done, perform Bali daana either by Vyajanaakaara or Chakraakaara. In this connection, Devaahutis are done: *Dharmaaya swaahaa, Dharmaayedam, Adharmaaya, Adbhya, Oshadhivanaspatatibhyah, Raksho Deva janebhyah, Gruhaabhyah, Avasaanebyah, Avasaana patibhyah, Sarva bhutebhyah, Kaamaaya, Antarik -shaaya, Yadey jati jagatiyacchacheshmati naamno bhaageyannaamney swaha Naamna idam* (some persons say *Vaayava idam*/) Thus there would be Samuha Parishachana to all: *Prithivyai swaha, Antarikshaye swaha, Divey swaha, Suryaaya swaha, Chandramasey swaha, Nakshatrebyah swaha, Indraya swaha, Brihaspataye swaha, Prajapataye swaha,*

Brahmaney swaha/ In case, parishechana is to be done individually, then *Dwaavekam dvyecha chatwaari pratyekatreenichaivahi, Prithivyaadi dashaswekaata Urthwam prathakramaat/* ie. one parishechana to the first two and so on. Then by taking to ‘Praacheenaaveeti’ then turning to South perform as *Swadhaa pitrubhya swaaha* and being ‘Uttaromukha’ *Namo Rudraaya Pashupataye swaaha* separately. This is Vaishvadeva Vidhana all about.

2. Vaishvadeva homa:

Dvijah Purusha Suktasya vidhinaa Vishnumarchayet, Vaishvadevam tatah kuryaat balikarma vidhanatah/ (A perfect example of a dvija is so qualified as having performed ‘archana’ as per Purusha Sukta and then take up Vaishvadeva homa and Bali Karma as prescribed, states Harita Muni). *Yasminnagnou bhavetpaakah Vaishva devastu tatraiva, Tatraahutvaa yo bhunkte kilbisham narah /* (Chandrika is quoted stating that the Agni in which ‘Vaishvadeva homa’ is performed is to be the same as the food cooked and offered to Agni besides the left overs eaten later by the Kartas.) Tatparya Darshani states: *Panchamahaa yagnebhyah prithagvaishva devam prakaranaantaraat, sanjnyaabhedaaccha karma bhedaavagateh ata eva/ Bhashe Vaishvadevasya teshaam cha prayogah prithagevopapaaditah/* (Vaishvadava is distinct and different from Pancha Maha Yagnas and elsewhere Pancha Yagnas are already described) *Pancha soonaa grihasthasya vartateharahassadaa, Khandine peshini chullee jala kumbha maarjani/ Etaabhirvaahan Vipro badhyatevai muhurmuuh, etaasam pavanaardhaaya Pancha Yagnaa prakalpita/* (Yama Deva states that in every household there are five instruments of ‘Jeeva Himsa’ viz. ‘Khandini’ or kitchen cutter made of iron or sharp metals, ‘peshani’ or pounding and pasting appliances, chulli or cooking hearth, jalakumbha or water storage vessel and maarjani or washing and sweeping appliances; it is to atone these sins of violence that Pancha Yagnas are performed.) *Vaishva - devam balihutim pratyaham grihamedhinah Saaya praatascha kurveeran soonaadi paapanuttaye/* Prajapati states that to save oneself from the sins committed as above, every Grihastha would be required to perform Vaishvadeva every morning and evening. But before performing Vaishvadeva homa, ‘shakala homa’ needs to be performed. Apastamba Sutrash prescribe the procedure as follows: *Aoupaasane pachane vaashadbhiraadvaih prati mantrya hastena juhuyaat, Ubhayatah parishechanam tathaa purastaat, Shadbhiraadyaih Agnaye svaaha, Somaaya svaahaa, Vishvebhyo Devebhyo svaahaa, Dhruvaaya Bhumaaya svaahaa, Dhruva nakshatraye svaaha, Achyuta ksjitaye svaahaa itetyaih Agnaye svishta krite svaahaa iti saptamam juhvati/* (The Vaishvadeva homa has six mantras for Aoupaasana and Pachana and each of these are to be initiated after ‘parishechana’ or of water sprinkling in the formal manner followed by the svaha mantras of: Agnaye svaaha, Somaaya svaaha, Vishvebhyo Devebhyo svaaha, Dhruvaaya Bhumaaya svaaha, Dhruvaksitaye svaaha, Achyuta kshitaye svaaha, Agnaye svishta kritaye svaha; this is how the homa is to be performed) Goutama describes : *Agnaavagnirdhanvatarir Vishva devaah prajaapatih svishtakruditi homaah/* (The Svishta krit homas in Agni are required to be executed to Agni, Dhanvantari, Vishva devas, Prajapati and svishtakrit) Katyayana prescribes the method of the Homa in one’s own residence commencing with invocations seeking the ‘Anumati’ or approval of Brahma, Prajapati and Kashyapa Muni: *Atha yadhaa svashastra vyavasthaa Vaishvadevam prakur - veeta, Svashastraabhihitam tathaa yasya yaavat svagrihoktam svalpam vaa yadi bahu vaa, yasya svagrihoktam svalpa vaa yadi bahuva, tasyataavati Shastraargha kreite sarvam kritam bhavet/ Iti Vyasa smaranaat/* (This is the method of performing Vaishva Deva, especially whatever is prescribed for doing it in one’s house, neither less nor more, as said by Veda Vyasa.) Vyasa Deva states that this needs to be performed with full flames as the Karta would go blind! Vyasa further describes: *Juhu yaatsarpishaa - bhyaktam tailakshaara vivarjitam, Dadhyuktam payasaabhyaktam tadabhavembu naapivaa/* (In this

homa, the ‘homa dravyas’ are ghee, mustard seeds, curd, milk or even water, but not oil or chillies) Apastamba states: *Aryaah prayataah Vaishvadevenna samskartaarassyuh Aryaah trivatikaah*/(Aryas of trivarnas viz. Brahmana, Kshatriya, Vaishyas are normally required to perform Anna homa in this connection. Yagnyavalkya further prescribes that the remainder of ‘Devata homaanna’ be utilised for the purpose of ‘bhuta bali’: *Devebhyastu hutaadannaat sheshaad Bhutabalim haret, Annam bhumou chandaala vaayasebhyas cha nikshipet, Samkshaalana madhavaanneninayet praagugadishi*/(The bhuta bali is meant for the lowest and very poorest class of the Society and crows to be kept in the east and north directions of the house) Vyasa further describes: *Vaishva devastu kartavyo Deva Yagnyassavaismritah, Devebhyastu hutaadannaaccheshadbhuta balim haret/ Bhuta yagnyassavigjneyah Bhutidah sarva dehi – naam, Shraaddham vaa Pitru yagnyassyat Pitryo balirathaapiva*/(It is essential that Vaishva deva is required to be done as that is Deva Yagnya; The left over Anna needs to be utilised for bhuta bali as that is considered as Bhuta yagnya as that assures prosperity; Shraaddha is considered as Pitru yagna or Pitru Bali.) *Ekapaakena vastaam pitrudeva dvijaarchanam, Ekam bhavedvibhaktaanaam tadevasyaad grihe grihe*/(It is adequate that cooking of Anna be done once a day, as that is commonly utilised for Pitru, Deva, Dvijarchana. Also the Shraaddha karma be done first, and there after having formally sent away the Vaishvaadi Karmas be executed later.)

3. Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyaagni vide Maha Narayanopanishad

Agnaye swaah, Vishyebhoy Devebhyah swaah, Dhruvaaya Bhumaaya swaah, Dhruvakhitaye swaah, Achyutakshitaye swaah, Agnaye swishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah, Grihyaabhyah swaah, Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarikshaaya swaah, Yadejati Jagati yaccha cheshtathi naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah, Brahmane swaah, Swadhaa pitrubhyah swaah, Nam Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/ The following thirty six oblations are addressed to Agni, the totality of Devas, Dhruva, Dhruva Kshetra, Achyuta Kshita or the Eternal Abode, Agni sacrifice as rightly offered, Dharma, Adharma, Jala Devata, Aoushadhi Vanaspati, Raksho-devajanaas, Gruhya or household deities, Avasaana or Deities in the outskirts of one’s house, Avasaanapati or the Chief of outskirt Devatas, Sarva Bhutas, Kaama or the Lord of Desire, Antariksha, Dive or Swarga, Surya, Chandra, Nakshatra, Indra, Brihaspati, Prajapati, Brahma, Pitru Devatas, Rudra-Pashupati, Devas, Pitrugana or the Departed Souls, Bhutas or a wide range of Devataa samaana Swarupas, Manushyas, Prajapati, Parameshthi or Brahma the Chaturmukha.]

Praśna 2. Pātala 2. Khanda 4.

śayyā deśe kāma liṅgena/ dehalyām antarikṣa liṅgena/ uttareṇa-apidhānyām / Uttarair brahma sadane / dakṣiṇataḥ pitṛ liṅgena prācīna āvīty avācīna pāṇiḥ kuryāt / raudra uttaro yathā devatābhyah/ taylor nānā pariṣecanam dharma bhedaṭ / naktam eva-uttamena vaihāyasam/ ya etān avyagro yathā upadeśam kurute nityaḥ svargaḥ puṣṭiś ca / agraṃ ca deyam / atithīn eva-agre bhojayet/ bālān vṛddhān roga sambandhān strīś ca-antarvatnīḥ / kālē svāmināv annārthinam na pratyā cakṣīyātām / abhāve bhūmir udakam tṛṇāni kalyāṇī vāg iti, etāni vai sato- ‘agāre na kṣīyante kadācana-iti/ evaṃ vṛttāv ananta lokau

*bhavataḥ/ brāhmaṇāya-anadhīyānāya-āsanam udakam annam iti deyam, na pratyuttiṣṭhet /
 abhivādanāya-eva-uttiṣṭhet abhivādyas cet / rājanya vaiśyau ca / śūdrām abhyāgatam karmaṇi
 niyuñjyāt, atha-asmai dadyāt/ dāsā vā rāja kulād āhṛtya-atithivat-śūdrām pūjayeyuḥ / nityam uttarām
 vāsaḥ kāryam / api vā sūtram eva- upavītārthe/ yatra bhujiyate tat samūhya nirhṛtya- avokṣya tam
 deśam amatrebhyo lepān saṃkṛṣya-adbhiḥ saṃsṛjya-uttarataḥ śucau deśe rudrāya ninayet, evaṃ vāstu
 śivaṃ bhavati/ brāhmaṇa ācāryaḥ smaryate tu / āpadi brāhmaṇena rājanye vaiśye vā-adhyayanam/
 anugamaṇam ca paścāt/ tata ūrdhvaṃ brāhmaṇa eva-agre gatau syāt /*

Near the grihasti's bed, a Bali must be offered with a Mantra addressed to Kaama Deva on the threshold, the panels of the door or the bolt of the door. The offering is made to the name of the owner of the bed with ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Bṛhaspati, Prajapati, while the brahmana would offer ten Balis, each following one to the east of the preceding one, in the part of the bed room. The offerings of waters be to the south with a Mantra addressed to the Pitru Devatas with palms inclined to the right as poured into the palm of the hand and thrown out between the thumb and forefinger as swadhaa mantra with reversed yagnopaveeta. To the north the offerings be to Rudra with the swaha mantra be with the mantra : Namō Rudraaya pashupataye swaha with savyopaneeta. viz. , in the same manner as to the remainig devas as released over the right shoulder stating: May the Lord of prosperity grant me prosperity, Svāhā.' There after the karta should devoutly offers Balis and Homas, as prescribed to obtain eternal bliss in heaven and prosperity on earth. Now about aatidhya or hospitality to guests first, and to infants, old or sick people, female relations, and pregnant women. The master of the house and his wife shall not refuse one who asks for food at the time[when the Vaiśvadeva offering has been performed. If there is no food in the house then the minimum that should be offered to guests is a grass-mat to sit upon, water to drink and kind words. Endless realms are the reward of those householders and wives who would act thus. To a Brāhmaṇa who has not studied the Veda, yet be provided a seat, water, and food. The giver might not rise to show him respect, yet if a person worthy of a salutation then, he should rise to salute him. All the same a Brāhmaṇa would rise to receive a Kshatriya or Vaishya but to a low class were o arrive guest to a Brāhmaṇa, he might provide some duty to him such as fetch water, chop some wood, sweep a path, set the table, etc. or the servants to fetch grains from the royal stores and on on. A householder must always wear his garment over his left shoulder and under his right arm. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment. . One shall sweep together [the crumbs] on the place where one has eaten, and take them away. One shall sprinkle water on that place with the palm downwards, and remove the remnants of food from the cookingvessels with a spoon, wash them with water, and take their contents to a clean place to the north of the house, offering them to Rudra Deva. In this manner the house will become prosperous. It is declared in the Smṛtis that a Brāhmaṇa alone should be chosen as teacher or spiritual guide with special reference to Vedic study. The rules thus prescribed apply chiefly to householders. It is only in exceptional circumstances that a Brāhmaṇa might study under a Kṣatriya or Vaiśya. Thereafter however the Brāhmaṇa shall take precedence before his Kṣatriya or Vaiśya teacher.

Praśna 2. Pātala 2. Khanda 5.

*Sarva vidyānām apy upaṇiṣadām upākṛtya-anadhyayanam tad ahaḥ / adhītya ca-avikramaṇam sadyaḥ/
 yadi tvareta guroḥ samīkṣyām svādhyāyam adhītya kāmam gacchet | evam ubhayoḥ śivaṃ bhavati /
 samāvṛttam ced ācāryo- 'abhyāgacchet tam abhimukho- ' abhyāgamya tasya- upasaṃgrhya na
 bībhatsamāna udakam upasprśet puraskṛtya- upasthāpya yathā upadeśam pūjayet/ āsane śayane*

bhakṣye bhojye vāsasi vā samnihite nihīnatara vṛttiḥ syāt / tiṣṭhan savyena pāninā- anugṛhya-ācāryam ācamayet / anyam vā samudeta./ sthāna āsana caṅkramaṇa smiteṣv anucikīrṣaṇ /samnihite mūtrā pur īṣa vāta karma-uccair bhāṣā h āsa ṣṭhevana danta skavana niḥśṛṅkhaṇa bhrukṣepaṇa tālana niṣṭhyāni-iti / dāre prajāyām ca-upasparśana bhāṣā visrambha pūrvāḥ parivarjayet/ vākyena vākyasya pratīghātam ācāryasya varjayet/ śreyasām ca/ sarva bhūta parivāda ākrośāṁś ca/ vidyayā ca vidyānām / yayā vidyayā na viroceta punar ācāryam upetya niyamena sādhayet / upākaraṇād ā-utsarjanādadhyāpayitur niyamaḥ, loma saṃharaṇam māṃsam śrāddham maithunam iti ca varjayet/. ṛtve vā jāyām/ yathā āgamaḥ śiṣyebhyo vidyā sampradāne niyameṣu ca yuktaḥ syāt, evaṃ vartamānaḥ pūrva aparān sambandhān ātmānam ca kṣeme yunakti/ manasā vācā prāṇena cakṣuṣā śrotreṇa tvak śiśna udara ārambhanāna anāsrāvān parivr̥ṇjāno- ‘amṛtatvāya kalpate/

As Upakarma been duly performed and vedopanishad adi sarva vidyas be initiated for intensive learning, that particular night be relaxed. In fact the vidyarthi be not in a great hurry to depart from the guru and that would be auspicious to both the guru shishyas. But if the student were to yearn to return home soon, then he might perform the adhyana in the presence of the guru for mutual satisfaction. As the vidyarthi would return home, then if the Guru were to visit the shishya some time, then the former should hasten to meet him and touch his feet, even without washing them, welcome him and offer the needful required for hospitable reception in honour of the guru's kind arrival such as sukhaasana-paaneeya-shayya- bhojana-vastra-vishrani vasatis with extreme politeness and humility. Standing slightly bent, the shishya should offer to his teacher water for sipping. Then the shishya be known as a 'samudeta', as possessed of all virtues together, as endowed with good birth, disposition, behaviour, learning, and veneration.. He should follow his teacher in rising, sitting, walking about, and smiling. In other words he shall do these acts only after his teacher has done them. In the presence of the teacher one shall not defecate, fart, speak aloud, laugh, spit, clean the teeth, blow the nose, frown, clap hands, nor snap fingers. Nor shall one tenderly embrace or address caressing words to his spouse or children. The shishya should never argue and contradict what the teacher says., and certainly not disagree out of insolence or cheek, even if there were inconsistencies in the conversation, except midst seek clarifications. In fact this should be a general rule not to cut short or rudely interrupt what others would wish to explain, especially to elders or respectable persons. One should all not blame or denigrate any self - conscious co-beings. More over one shall not condemn or criticize one branch of learning be it a Veda, Vedaanga, Upanishad or Itihasa or Purana as each of these sources of Learning possess their individual merits to suit the uptake and subjective ability of the learner. It would be foolish to declare for instance to praise or disparage by making comparisons. For instance say not that Rigveda sounds sweet, Sama Veda is sonorous and such. Also shun remarks like what Maharshi Yagnavalkya had to vomit out his Krishna Yajurveda and the co students of Guru Vaishampayana assumed the form of partridges and picked up the vomittings and such loose talks. Moreover, if one might not achieve perfection in a branch of the Veda, he be advised go to the same teacher again and seek expertise in the same by refreshing and observing the same rules as during his first studentship. Further, those restrictions as observed by the Guru from the beginning of the course of the annual teaching be reserved by a grihasti once again such as to avoid cutting the hair on the body, partaking of meat or of food offerings to the Pitru Ganas, and sex indulgences. These things could be done again once the course has ended under the full-moon of Pausha month. In any case, the grihasti might have sex with his wife at the proper seasons. He should be attentive in instructing his students in the sacred knowledge, in such a manner that they master it, and in observing the restrictions as imposed upon householders during their teaching. He who acts thus, gains heavenly bliss for himself, his

descendants and ancestors. *manasā vācā prāṇena cakṣuṣā śrotreṇa tvak śiśna udara ārambhanaṇa anāsrāvān parivṛñjāno-* ‘amṛtatvāya kalpate/ It is that grihasti who would entirely avoids the thoughts and deeds with mind, word, nose, eye, and ear the sensual objects as enjoyed by the touch, the organ, or the stomach, would surely gain immortality.

Praśna 2. Pātala 3. Khandā 6.

jāti ācāra saṁśaye dharma artham āgatam agnim upasamādhāya jātim ācāraṁ ca pṛcchet/ sādhutām cet pratijānīte- ‘agnir upadraṣṭā vāyur upaśrotā-ādityo- ‘anukhyātā sādhutām pratijānīte sādhu-asmā astu vitatha eṣa enasa ity uktvā śāstum pratipadyeta/ agnir iva jvalann atithir abhyāgacchati / dharmeṇa vedānām eka ekām śākhām adhītya śrotriyo bhavati / sva dharma yuktaṁ kuṭumbinam abhyāgacchati dharma puraskāro naanya prayojanaḥ so- ‘atithir bhavati / tasya pūjāyām śāntiḥ svargaś ca/ tam abhimukho- ‘abhyāgamyā yathā vayah sametya tasya-āsanam āhārayet / śakti viśaye na-abahu pādām āsanam bhavati-ity eke/ tasya pādau prakṣālayet, śūdra mithunāv ity eke / anyataro- ‘abhiṣecane syāt/. tasya-udakam āhārayen mṛnnmayena-ity eke / na-udakam āhārayed asamāvṛttaḥ/ adhyayana sāmṇvṛttiś ca-atra-adhikā/ sāntvayitvā tarpayed rasair bhakṣyair adbhir avarārdhyena-iti / aavasatham dadyād upari śāyām upastaraṇam upadhānam sa avastaraṇam abhyañjanaṁ ca-iti/ anna saṁskartāram āhūya vrīhīn yavān vā tad arthān nirvapet/ uddhṛtāny annāny avekṣeta-idaṁ bhūyā3 idā3m iti / bhūya uddhara-ity eva brūyāt/ dviṣan dviṣato vā na-annam aśnīyād doṣeṇa vā mīmāṃsamānasya mīmāṃsitasya vā/ pāpmānaṁ hi sa tasya bhakṣayati-iti vijñāyate/.

In the event of a house holder as a prospective shishya seeking the ability of ‘veda pathana’ would approach a Guru, the latter could test the dwijatva of a brahmana-kshatriya-vaishya’s origin by kindling an Agni karya of sacrificial nature .The person desirous to study addresses his teacher elect with the following *sādhutām cet pratijānīte-* ‘agnir upadraṣṭā vāyur upaśrotā-ādityo- ‘anukhyātā sādhutām pratijānīte sādhu-asmā astu vitatha eṣa enasa ity uktvā śāstum pratipadyeta/ If only I were to belong to uttama kula with ‘uttama achāraavyavahāraas’, may this agni and vayu besides Pratyaksha Surya Deva be the witnesses to bestow auspiciousness to me as the fund of sinfulness be disappeared. The prospective shishya would also state: ‘*Bhagavan maitreṇa cakṣuṣā pa śya śivena manasānugrhaṇa prasāda mām adhyāpaya/* or venerable Guru., look on me with a friendly eye, receive me with a favourable mind, be kind and teach me.’ The teacher elect then asks:—*Kim gotro ‘si saumya, kim-ācārah,* ‘friend, of what family are you? what is your mode of conduct? Then the reply as follows: *dharmeṇa vedānām eka ekām śākhām adhītya śrotriyo bhavati /* A śrotriya is considered to be one who, observing the law of studentship, has learned one complete recension of the Veda. *sva dharma yuktaṁ kuṭumbinam abhyāgacchati dharma puraskāro naanya prayojanaḥ so- ‘atithir bhavati /* Hence the householder would approach the teacher for the fulfilment of his religious duties (Dharma), and with no other purpose. The reward for honouring such an atithi would be immunity from misfortunes and heavenly bliss states Yajñyavalkya Smṛiti vide 1.109 and Manu Smṛiti vide 3:101.7. Then the host should go out to meet such a guest, honour him according to his age and cause a seat to be given to him possibly with stable with many legs. He himself might wash the feet of that guest like what two heena jati low varnas would do so, one of them to be employed in pouring water over the guest, the other in washing his feet. Some declare that the water for the guest shall do so as brought in an earthen vessel. But water should not be fetched for a guest who has not yet completed his studies. It is unnecessary to offer water for washing the feet to a student. In case a vidyārthi were to arrive, the host might perform swādhyāya of a Veda together for a longer time than with other guests. He would then converse kindly with his guest, and

please him with milk or other paaneeyaas and eatables, or at least with water, offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and so on. If dinner has already been finished before the arrival of the guest, he shall call his cook and give him rice or wheat for preparing a fresh meal for the guest. If dinner is ready when the guest arrived, he himself should serve out the food, saying ‘Take out a larger portion for the guest’. For it is declared in the Veda that he who would eat the food of such a person would eat his guilt too.

Praśna 2. Patala 3. Khanda 7.

sa eṣa prājāpatyaḥ kuṭumbino yajño nitya pratataḥ / yo- ‘atithīnām agniḥ sa āhavanīyo yaḥ kuṭumbe sa gārhapatyō yasmin pacyate so-’anvāhāryapacanaḥ/ ūrjaṃ puṣṭiṃ prajāṃ paśūn iṣṭā pūrtam iti grhānām aśnāti yaḥ pūrvō’atithir aśnāti / paya upasecanam annam agniṣṭoma saṃmitam sarpiṣā-ukthya saṃmitam madhunā-atirātra saṃmitam māṃsena dvādaśa aha saṃmitam udakena prajā vṛddhir āyusā ca/ priyā apriyās ca-atithayaḥ svargaṃ lokaṃ gamayanti-iti vijñāyate/ sa yat prātar madhyamā dine sāyam iti dadāti savanāny eva tāni bhavanti / yad anuṭiṣṭhaty udavasyaty eva tat/ yat sāntvayati sā dakṣiṇā praśaṃsā/ yat saṃsādhayati te viṣṇu kramāḥ / yad upāvartate so- ‘avabhṛthaḥ/ iti hi brāhmaṇam/ rājānaṃ ced atithir abhyāgacchet-śreyasīm asmai pūjām ātmanaḥ kārayet/ āhita agniṃ ced atithir abhyāgacchet svayam enam abhyudetya brūyāt, vrātya kva-avātsīr iti, vrātya udakam iti, vrātya tarpayaṃs tv iti/ purā-agnihotrasya homād upāṃśu jayet, vrātya yathā te manas tathā- astu-iti, vrātya yathā te vaśas tathā- astu-iti, vrātya yathā te priyaṃ tathā- astu-iti, vrātya yathā te nikāmas tathā- astu-iti/. yasya- uddh ṛteṣv ahuteṣv agniṣv atithir abhyāgacchet svayam enam abhyudetya brūyāt vrātya atisṛja hoṣyāmi ity atisṛṣṭena hotavyam , anatisṛṣṭas cej- juhuyād doṣaṃ brāhmaṇam āha /. eka rātram ced atith īn vāsayet pārvhivāṃl lokān abhijayati dvitīyayāantarikṣyāṃs tṛtīyayā divy āṃś caturthy ā par āvato lokān aparimitābhīr aparimitāṃl lokān abhijayati-iti vijñāyate/ asamudetaś ced atithir bruvāṇa āgacched āsanam udakam annam śrotriyaḥ dadāmi-ity eva dadyāt , evam asya saṃrddham bhavati/

Atithi satkaara for grihasthis is a nitya kriya as an everlasting shrouta yajña offered by a householder to Prajaapati and hence named a ‘Prajaapatya’ created by Prajaapati. The jatharaagni or the fire in the stomach of the guest represents the Ahavanīya- the Agni in a home of the host represents the ‘Gaarhapatyā’- the Agni with which the food for the guest is cooked represents that the fire used for cooking the sacrificial viands that is the Dakṣiṇāgni. In the first Sūtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sūtra. One of the chief characteristics of a Vedic sacrifice is the vitāna or the use of three sacred fires; Hence Apastamba shows that three fires also are used in offering hospitality to guests.

[Vishleshana on an elaboration on Agni Karyas vide Katha Upanishad-Matsya Purana- Varaha Purana- Brahmanda Purana

Introductory: 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 Avaastyā for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, Hiranya krita, Shikhee, Vaishwanara, Vibhavasū 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 paraardhe, 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!)

Matsya Purana traces the description of Agni Vamsha-Origin of Main Line Agnis: Agni Deva was Brahma Manasa Putra (the mind-born son). From Swaha Devi, Agni begot three sons viz. 'Paavaka' (Dakshinaagni), 'Pavamaan' (Garhapatya), and 'Shuchi' (Aahavaniya) who are also known as Agni. Paavaka is also called 'Vaidyut' or produced from the currents of water, Paavana as 'Nirmathya' or created by Nirmathana (friction) and Shuchi is 'Soura' or created purely from Surya's radiation. All the Agnis are stated to be of 'Sthira Swabhava' or of stable nature. Pavamaan's son is called 'Kavyavahan'; Paavak's son is 'Saharaksha' and Shuchi's son's name is 'Havyavahana'. Devata's Agni is Havyavaah, who was Brahma's first son. Saharaksha is the Agni of Asuras, while Kavyavaahan is the Agni of Pitru Devas. Thus the three Agnis are of Deva-Asura- Pitaras and their progeny-sons and grandsons-are as follows: Pavana's son or the grandson of Brahma is known as 'Brahmaodanaagni' called 'Bharat'; 'Vaiswanara Agni' carries Havya for hundred years; if 'Pushkar' / Aakash (Sky) is resorted to 'Manthana' (skimming), Athavarka Rupa's Agni was created and that Agni is called 'Dadhyangaartha Varna' or Dakshinaagni. The Ahavaniya Agni which is the favourite of Devas and Brahmana's too got divided into sixteen parts into Kaveri, Krishna veni, Narmada, Yamuna, Godavari, Vitasta or Jheelam, Chandrabhaga, Iravati, Vipaasha, Kaushiki (Kosi), Shatadru (Satlaj), Sarayu, Sita, Manaswini, Hladini and Pavana. The Agni which emerges from these Rivers is called 'Dhishnu' or 'Dhishnya', which caters to the purposes of Yagnas on the banks of these Rivers. Thus this Agni moves about to the banks of various Rivers to facilitate various punya Karyas by the names of 'Vibhu', 'Pravaahan', 'Agnirgha' and such other Dhishnu Rupas. In addition, there are certain 'Anirdeshya' and 'Anivarya' (unforeseen and inevitable) circumstances, when 'Vasavi' Agni also known as 'Kushanu' is always available on the northern part of alternative Vedika or Platform of Yagnas. This Vasavi Agni has eight sons whom Brahmanas venerate, viz. Barhish (hotriya Agni Havyavahan), Pracheta (Samsahayak), Vishwadeva (Brahmanaachhamsi), 'Swambhu' Agni called Setu; Avabhruata Agni originating from Varuna, Hridaya nama Agni or popularly known as 'Jatharaagni' originating from the food items, Manumaani Agni which is Badabaagni emerging from deep Seas and Saharakshak Agni residing in households fulfilling desires of human beings. Besides, Agnis are meant for Kaamna Purti (fulfillment) or to those who perform Yagnas viz. Rakshoha Agnis also

known as 'Yatikritas'. Additionally there are eight Agnis viz. Surabhi, Vasuratna, Naada, Haryaswa, Rukmavaan, Pravagya, and Kshemavan who were all the progeny of Shuchi.

Varaha Purana : Creation of Agni Deva, his several names and implication of worship

When Maha Vishnu created 'Panchabhutas' or Five Elements and Loka Pitamah Brahma commanded the latter to initiate creation, Brahma could not do so and he was extremely confused and hence angry and the rage created thousands of flames called Agni who became extremely thirsty. When Agni asked Brahma as to how his thirst could be quenched, Brahma showed three types of satisfying it viz. sharing the 'Dakshinas' received by Devas and hence Agni was known as 'Dakshinagni'; the second way of Agni's thirst was by carrying the Havans (Homas and Yajnas) performed in the Trilokas (Three Worlds) in favour of various Deities as their 'Vahan', thus becoming Agni popular as 'Havyavahan'; the third way is that since Agni is present in each 'Griha' or household, he is known as 'Garhapatyagni'. Brahma further named Agni as 'Vaisvanara' as the latter provides the means of bestowing 'Sadgati' (Salvation) to the virtuous beings performing havans and other good deeds. Agni is 'Jataveda' or protector of both Known and Unknown material; 'Naaraa Prashamsa' - 'Naar' or people, especially 'Dwijas' or twice born Brahmanas, Kshatriyas and Vysyas do 'Prashamsa' or praise; Known as 'Dravinoda' as Agni provides money power. The other popular names accorded by Brahma to Agni are 'Tanunpath' (Agni protects Sharir/Asharir), 'Prapurna' (full of everything) and many other names. Agni desired to Brahma to designate a day of each Month so that all concerned would perform worship to Him. Since this was a unique request made by any Deity for the first time, Brahma confirmed *Pratipada* as a day of significance for Agni. Brahma blessed Agni that Pratipada be popularised among all the Lokas and worship to Agni by way of fasting (Upavas) or at the most by taking milk would qualify a devotee to acquire prosperity and Tejas (radiance) during the current birth and to secure Kingship in the next birth and certainly please the Pitru Loka.

Brahmanda Purana describes Agni as the base of the study of Jyotisha and Astronomy: Maha Muni Suta explained to Sages some basic concepts before delving deep into the Science of Astrology. Solar Movement which is stated to be responsible for the origin of all the Planets is strongly believed to be based on Agni by the Vedic Age. Rig Veda prescribed various Agni Karyas and Puranas also endorsed the belief. It is not only to determine the Solar Movement but also to the preservation of Tri Lokas that Agni is rudimentary. The rays of Surya which are able to captivate water from various sources are indeed due to the absorptive capacity of Agni of the Sun Rays and hence the cycle of rains, the Ritus or Seasons, Ayanas, Samvatsaras, Kalamaana, Planetary positions, and the eventual impact brought about on the human and other beings. There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny 'Khadyota' (glow-worm) and viewed Agni for illumination and named it as 'Parthivaagni' or Terrestrial Fire and divided into three forms viz. 'Vaidutaagni', 'Jatharaagni' and 'Souraagni'. Vaidutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation ; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth's hemispheres the Sun Rise and Sun Set or the day and night respectively enter water.

Surya Deva absorbs water through his rays and hence called ‘Shuchi’ or pure. This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyaas, Meghaas, Yaamyas, Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras. Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas ; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised].

Stanzas Three of the Khanda onward as follows:

ūrjaṃ puṣṭiṃ prajāṃ paśūn iṣṭā pūrtam iti grhāṇām aśnāti yaḥ pūrvo’atithē aśnāti / paya upasecanam annam agniṣṭoma saṃmitaṃ sarpiṣā-ukthya saṃmitaṃ madhunā-atirātra saṃmitaṃ māṃsena dvādaśa aha saṃmitam udakena prajā vṛddhir āyusaś ca/ priyā apriyāś ca-atithayaḥ svargaṃ lokaṃ gamayanti-iti vijñāyate/ He who would offer food for the ‘atithi’ would deed be his own of ‘svakula’ which would be ample, sat santaana-pashu samriddhi daayaka as acquired by sacrifices and charitable works. That ideal food to be offered to guests is mixed with milk procured as the reward of an Agniṣṭoma-sacrifice, that food which is mixed with clarified butter mixed with honey the reward of an Atirātra, that food accompanied by meat the reward of a Dvādaśa, and that food with the waters of numerous offspring and of long life. It is declared in the Veda: ‘Both welcome and unwelcome guests procure heaven for their host. When he gives food in the morning, at noon, and in the evening, these gifts are the ‘Savanas’ of that Praajaapatya Yagjnya. The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sūtra is to prescribe the hospitable reception of guests at all times of the day, and to further describe the similarity of a guest offering to a Vedic sacrifice. When the host rises after his guest has risen to depart, that act represents the ‘Udavāsānīya- ishti’ being of a Vedic sacrifice, which is the ‘concluding iṣṭi.’ When the host would addresses the guest, that kindly address represents the Dakṣina, the gratuity given to priests who officiate at a sacrifice. When he follows his departing guest, his steps represent the steps of Vishnu which are three steps which the sacrificer has to make between the Veda and the āhavanīya-fire. When he would returns after having accompanied his guest, that act would represent the ‘Avabhṛtha’ the final bath performed after the completion of a sacrifice. Indeed, such should be the way of treating a brahmana atithi as well as dwijas as a Kshatriya and a Vaishya . If a guest be a king, the host would make his Purohita to honour him more than himself. In case an ‘aahitaagni’ or an Agnihotrin might arrive as the guest, the host himself should welcome and address him : Venerable Vraatya!: where did you stay last night ? Then offering ‘arghya’: Respected Vraatya! here is water”. Then, similarly offer milk addressing the honourable atithi likewise to refresh the agnihotrin. If the guest stays at the time of the Agnihotra, the host should request him sit down to the north of the Agni Vedika and murmur in a low voice, before offering the oblations: Venerable Sir! may it be as your heart desires;, may it be as your will is; may it be as your wish is; may it be as your desire is.’ If a guest might arrive thus, after the fires be placed on the Agni Vedika and the host himself should approach the

respectful guest to give him permission to initiate the homa karya. One who entertains guests likewise for one night would accomplish earthly happiness, a second night the bhuva or the middle air, a third the 'swah' or heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. This indeed as per delaratioins of Vedas. In case a vidyaaheena व्यक्ति as an atithi of pretensions of maha panditya as an agnihotri and shrotriya, similar treatment to the fictitious agnihotri, by aasana-arghya-bhojaa -nivaasa- that would by itself should illustrate the power of one's mental calibre, attitude and resolve!.

Praśna 2. Patala 4. Khanda 8.

yena kṛta āvasathaḥ syād atithir na taṃ pratyuttiṣṭhet pratyavarohed vā purastāt- ced abhivāditāḥ/ śeṣabhōjī-atithīnām syāt / na rasān gr̥he bhuñjīta-anavaśeṣam atithibh/ naatmaarthamabhirupa - mantram paachayet/ go madhuparkaahom vedaadhyayaḥ/ aachaarya rutvikasnaanaatako raajaa vaa dharmayuktah/ aachaaryaatvijo shvashuraaya raagjna iti parisamvatsaraadupadishthadabhyo gormadhuparkascha/ dadhimadhusamtushtam madhuparkah payo vaa madhusamsrushtam/ abhāva udakam/ ṣaḍaṅgo vedaḥ/ chandaḥ kalpo vyākaraṇam jyotiṣam niruktaṃ śīkṣā chando vicitir iti/ shabdaa artha ārambhaṇānām tu karmaṇām samāmnāya samāptau veda śabdaḥ/ tatra saṃkhyā vipratīṣiddhā/ angaanaam tu pradhānair avyapadeśa iti nyāyavit samayaḥ / atithim nirākṛtya yatra gate bhojane smaret tato viramya-upoṣya/

Recalling from the previous khanda, the venerable shrotriya- atithi on the second and following days of the guest, the host would treat him as any other member of the household by eating together, not consuming all the flavoured liquids like milks, juices, etc. to be spared for the guest nor have sweets prepared for one's own sake. Madhuparka is a procedure for formally welcoming certain types of distinguished visitors. Indeed, a respected guest who could repeat the whole Veda together with the supplementary vedangas is indeed worthy to receive a cow and the Madhuparka along with dakshina asserts Manu Smṛiti vide 3:119 and 120 and Yajñyavalkya Smṛiti vide 1:110. Contrarily, a guest is also called goghna, or a 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest as the rite is described by Aśvalāyana Gṛhya-sūtra 1:24, 31-33. That practice was valid when a guru or snātaka or king were to receive the atithiya. Nowadays the only time Madhuparka is offered is at the time of marriage to the son-in-law who was supposed to be a snātaka i.e. vedic graduate. In lieu of the cow a coconut is offered which he rolls away with a request not to kill the cow for him but to let it roam about and eat grass and drink water. A cow and the Madhuparka thus be offered to the Guru, an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed since their former visits. This Madhuparka would consist of curds mixed with honey, or of milk mixed with honey as per Aśvalāyana Gṛhya sūtras 1:24, 5 and 6. Even in the absence these substances, shuddha jalaas mixed with honey be used. Such had been the ancient practice of offering the madhuparka along with dakshina as venerable guests would arrive at the door step of equally learned shrotriya grihasthi as the host. Indeed both the guest and the host be expected of proficiency of Veda Vedangas or the auxiliary shad angas constituting the Kalpashastra beding the relevant rituals of the Vedangaas. Thus explain the Aapastamba Dharma Sutras. *chandaḥ kalpo vyākaraṇam jyotiṣam niruktaṃ śīkṣā chando vicitir iti /* The six auxiliary works are the Kalpa - or the teachings of the rituals of the Veda which are the treatises on shiksha-kalpa-chhandas-vyakarana-jyotisha-nirukta- shiksha-cchandas- jyotisha. *śabda artha ārambhaṇānām tu karmaṇām samāmnāya samāptau veda śabdaḥ/ tatra saṃkhyā vipratīṣiddhā/* If any one should contend that the term Veda on account of its etymology- implying that which teaches duty or

whereby one obtains spiritual merit- applies to the complete collection of works which contain rules for rites to be performed on the authority of precepts, that, consequently, the Kalpa sūtras form part of the Veda, and that thereby the number ascribed for those Vedangaas be proven. Hence the answer that all those who are learned in Mimāṃsa agree that the terms of Veda, Brāhmaṇa etc., which are applied to the principal works, do not include the Aṅgas ie. the Kalpa sūtras and the rest. If one recalls at any time during dinner, that one has refused the hospitality to a guest, then he shall at once stop eating and fast for the rest of that day.

Praśna 2. Patala 4. Khanda 9.

śvo bhūteyathā manasaṃ tarpayitvā saṃsādhayet/ yānavantam ā yānāt / yāvat-na- anujānīyād itaraḥ/ apratībhāyāṃ sīmno nivarteta/ sarvān vaiśvadeve bhāginaḥ kurvīta-ā śva cāṇḍālebhyaḥ/ na-anarhadbhyo dadyād ity eke/ upetaḥ strīṇām anupetasya ca-ucchiṣṭaṃ varjayet/ sarvāṇy udaka pūrvāṇi dānāni/ yathā śruti vihāre / ye nityā bhāktikās teṣāṃ anuparodhena saṃvibhāgo vihitaḥ/ kāmam ātmānaṃ bhāryāṃ putraṃ vā- uparundhyān na tu-eva dāsa karma karam / tathā ca-ātmano- ‘anuparodhaṃ kuryād yathā karmasv asamarthaḥ syāt /atha-apy udāharanti- aṣṭau grāsā muner bhakṣaḥ ṣoḍaśa-aranyavāsinaḥ, dvātriṃśataṃ grhasthasya- aparimitaṃ brahmacārīṇaḥ/ āhita agnir anaḍvāṃś ca brahmacārī ca te trayāḥ, aśnanta eva sidhyanti na-eṣāṃ siddhir anaśnatām iti/

As the respectable ‘ahnikaatithi’ would then get ready to take leave of host on the following day having been feasted his heart’s content, the worthy host would accompany him on his departure. If the guest possessed a vehicle, the host would accompany the guest until permission to return be accorded by the departing guest. If a guest forgets to give leave to depart, the host might return upon reaching the boundary of the village. On return back home, the host would duly perform Vaishva Deva and offer the portions, even to dogs and cāṇḍālas. Some of the Aacharyas opine that paatra daana by offering the vaishva deva prasaada be not spared to chandaalaas and dogs. Also a person who has been initiated should not eat the leavings of women or of an uninitiated person. After a long discussion on the object of this Sūtra, Haradatta comes to the conclusion that it is given against the improper custom to dine out of the same vessel with one’s wife and uninitiated children, which prevails in some countries. All gifts are to be preceded by jala prokshana or sprinkling of water and so consequently a gift of food also. The custom is to pour water, usually with the spoon called ‘Darvi’ and ‘Pallī’ which being the extended palm of the recipient’s right hand. In fact all the danaas offered to priests at the formal agni karyaas are as prescribed by the Veda. Hence, the division of the food be offered be in such a manner that those who receive daily portions like the servants and dependants. At his pleasure, the householder might shift himself, his wife, or his children, but by no means a servant who does his work. The saying therefore be : *aṣṭau grāsā muner bhakṣaḥ ṣoḍaśa-aranyavāsinaḥ, dvātriṃśataṃ grhasthasya- aparimitaṃ brahmacārīṇaḥ/ āhita agnir anaḍvāṃś ca brahmacārī ca te trayāḥ, aśnanta eva sidhyanti na-eṣāṃ siddhir anaśnatām iti/* Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirtytwo that of a householder, and an unlimited quantity that of a student. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating as much that they could not do so - as per Manu Smṛiti 4:28 or Yajñyavalkya Smṛiti vide 3:55.)

Praśna 2. Patala 5. Khanda 10.

bhikṣaṇe nimittam ācāryo vivāho yajño mātā pitror bubhūrṣā-arhataś ca niyama vilopah/ tatra guṇān samīkṣya yathā śakti deyam/ indriya prīty arthasya tu bhikṣaṇam animittam, na tad ādriyeta/ Svakarma brāhmaṇasya-adhyayanam adhyāpanam yajño yājanam dānam pratigrahaṇam dāyād yaṁ śiloṇchaḥ/ anyat-ca- aparigrhītam/ etāny eva kṣatriyasya-adhyāpana yājana pratigrahaṇāni-iti parihāpya daṇḍa yuddha adhikāni / kṣatriyavad vaiśyasya daṇḍa yuddha varjaṁ kṛṣi go rakṣya vāṇijya adhikam / na-ananūcānam rtvijam vr̥ṇīte na paṇamānam / ayājyo- ‘anadhīyānaḥ/ yuddhe tad yogā yathā upāyam upadiśanti tathā pratipattavyam / nyasta āyudha prakīrṇa keśa prāñjali parāṇ āvṛttānām āryā vadhaṁ paricakṣate / śāstrair adhigatānām indriya daurbalyād vipratipannānām śāstā nirveṣam upadiśed yathā karma yathā uktam / tasya cet-śāstram atipravarteran rajānam gamayet/ rājā purohitam dharma artha kuśalam / sa brāhmaṇān niyuñjyāt/ bala viśeṣeṇa vadha dāsya varjaṁ niyamair upaśoṣayet/

Detailing the varnaashrama vidhis, the Aapastamba Sutas refer to ‘bhikshaavidhaana kaarayaas’ which are varied, quite apart from the bhiksha at the time of upanayana. Such bhikshas be to pay off Guru Dakshina, to celebrate a wedding, or to enable to perform a shrauta-karma, in order to support one’s parents, and enable the impending interruption of religious ceremonies performed by a worthy man such as a veda pandita to facilitate an agni kaarya. The donor must examine the qualities of bhikshaardhi and his worthiness. But if persons solicit donations for the sake of sensual gratification, that is improper worthy of being disregarded and even repudiated. It is against this background that the varna vyavastha had been prescribed. The lawful occupations of a Brāhmaṇa are, studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, and so on. The lawful occupations of a Kshatriya would be the same, with the exception of teaching, officiating as priest, and receiving alms. In fact the kshatriya dharmas are governance and yuddha karyas. The lawful occupations of a Vaishya are the same as those of a Kshatriya, with the exception of governing and fighting, but added there to be agriculture, cattle breeding and most essentially the trade and commerce. The vaishya would not choose the performance of a śrauta-sacrifice, like brahmana be unlearned in the Veda, nor one who haggles about his fees. In wars, Kṣatriyas should not act in such a manner not to learn in that art of battles. The aaryas forbid the killing of those who have laid down their arms, of those who beg for mercy with loose hair or joined palms, and also of fugitives. The spiritual guide would instruct to abide by the varna dharmas and if gone astray through the weakness of their senses, to perform penances proportionate to the intensity of their sins, failing which resort to force perhaps to exempt Brahmins in every case from corporal punishment and servitude as per Manu Smṛiti 8:379-380.

[Vishleshana on Varnaashrama Dharmas vide i) Brahma Purana ii) Maha Bhagavata]

i) Veda Vyasa described Varnaashram Dharmas as follows: About Brahmanas: *Dayaadaana tapo Deva Yagna Swaadhaaya tatparaihi, Nityodaki bhavedwipraha kuryaacchaagni parigraham/* Brahmanas are required to practise Daana, Daya, Tapas, Deva-Pitru Yagnas, Swaadhyaya; they should be ‘Nityodakis’ or undaunted by Snaanas irrespective of seasons and ‘Agnopaasakas’ or engaged in the practice of Agni Karyas. They might perform Yagnas on behalf of others also to eke their livelihood. They should teach Vedas to sishtyas / students and could accept ‘Daana Pratigraha’ as a part of their ‘Shat Karmas’ as prescribed. *Sarvalokahitam-kuryaanaahitam-kasyachid-Dwijaah, Maitri Samasta-tatveshu Brahmannyostta mamam dhanam/* (Brahmanaas are required to work for the general welfare and well being of the Society as a totality and indeed this should be the basic Dharma of any Brahmana.) Kshatriyas: This class is to defend and administer the Society, promote its interests, facilitate Yagnas and the Virtuous Tasks; punish the Evil interests and ensure peace and prosperity. Vaishyas: This class

has to perform Pashu paalana, Vaanijya, Krishi / Vyavasaaya or farming; equally importantly Vaishyas have to perform certain duties of Yadhyana, Yagna, Daana, Dharma, Nitya Naimittika Karmas, Anushthaana, Brahmana Poshana and Kraya Vikraya. Other classes are expected to serve the earlier Varnaas in the execution of their respective duties and at the same time observe Sarva Bhuta Daya, politeness, diligence, truthfulness, patience, capacity to withstand the vagaries of seasons, friendliness and equanimity. Veda Vyasa also mentioned ‘Aapaddharmaas’ of Brahmanas rendering Kshatriya Dharmaas, Kshatriyas assuming the duties of Vaishyas and so on.

ii). Maha Bhagavata Purana provided escape clauses in the context of Varnaashrama Dharma: *Yasya yallakshanam drusyata tat teniva vinirdisat/* In other words: the aspects of aptitude and practice may be endorsed; as such the Principles are of general regulative nature while in practice, the updated considerations of ‘Desha-Kaala-Maana Paristhithis’ would indeed prevail]. Referring to Varna Sankarana or slippages of VarnaDharma, Veda Vyasa quoted Shiva: *BrahmanyamDevi dushpraaptam Visargaadbrahmanam Shubhey, Kshatriyo Vaishya Shudroavaa Nisargaaditimaymatih Karmanaadushkryuteyneh Sthanaadrushyatisadwijah, Shreshtham Varnamanupraapyata smaadaakshipyete punah/ Sthito Brahmandharmerna Brahmanyamupajeevati, Kshatriyo vaadha Vaishyovaa Brahma bhuyam sa gacchati/Yasya Vipratwamutsrujya Kshatra dharmaa-nnishavatey, Brahmanyatsa pari bhrashtah Kshatra yonau Prajaayatey/* (Devi! Brahmanatwa is not easy to attain and is was my arrangement to let human beings be created as per their ‘Swabhavaas’ or characteristics. But some Brahmanas leave their natural instincts and slip down in their actions; they tend to adopt Kshatriya Dharma and thus get born as Kshatriyas); in the same manner, Vaishyas also slip down as the heena jaati. *Yastu Shudraha swadharmena Jnaanaa Vijnanaa vaancchuchih, Dharmajno Dharma niratah sadharma phalamasnutey/* (A low class would be aware of his varna himself and would not adopt the Dharma of Brahmana and pursue Jnaana-Vijaana- Vidhana then he would get Brahmatwa Siddhi) Brahma’s decision as per Brahma-Vaakya or Veda pramana is that Brahmanas ought not to consume Ugraanna, Ganaanna, Shraaddhaanna and Shudraanna and if a Brahmana while dying had that kind of Anna in his Jathara / belly would be destined to be reborn as a heena jaati; conversely, a heena jaati person who attained Brahmanatwa in his ongoing life had the type of Brahmana Bhojana as his jatharaagni would be reborn as a Brahmana and that would be Mahadeva’s dispensation: *Yasyaannenaavaseshena jathareymriyatey Dwijah, Taam Taam yonim vrajedvipro yasyaannamupajeevati!* (Whatever may be the Varna in which a person dies with that kind of Jatharaagni has in his /her belly, that person would be reborn with the typical characteristics of that Varna!). The reported view that Parama Shiva expressed-as conveyed by Veda Vyasa was: *Na yonirnaapi samskaaro na Shrutirnacha santatih, Kaaranaani Dwijasttvasya vrutthamevatu vidheeyatey/* (It is not by birth, upbringing, knowledge of Vedas and by the Offspring that a person possesses, but Brahmanatwa is a decisive factor merely on one’s own behavior, conduct and actions)!]

Praśna 2. Pātala 5. Khandā 11.

itareṣāṃ varṇānām ā prāṇa viprayogāt samavekṣya teṣāṃ karmāṇi rājā daṇḍam praṇayet/ na ca saṁdehe daṇḍam kuryāt/ su vicitaṁ vicitya-ā daiva praśnebhyo rājā daṇḍāya pratipadyeta/ evaṁ vṛtto rājā-ubhau lokāv abhijayati/ rājñāḥ panthā brāhmaṇena- asameṭya/ sameṭya tu brāhmaṇasya-eva panthāḥ/ yānasya bhāra abhinihitasya-atuṛasya striyā iti sarvair dātavyaḥ / varṇa jyāyasaṁ ca-itarair varṇaiḥ/ aśiṣṭa patita matta unmattānām ātma svasti ayana arthena sarvair eva dātavyaḥ/ dharma caryayā jaghanyo varṇaḥ pūrvam pūrvam varṇam āpadyate jāti parivṛttau/ adharma caryayā pūrvam

varṇo jaghanyaṃ jaghanyaṃ varṇam āpadyate jāti parivṛttau/ dharma prajā saṃpanne dāre na-anyāṃ kurvīta / anyatara abhāve kāryā prāg agnyādheyāt / ādhāne hi satī karmabhiḥ saṃbadhyate yeṣāṃ etad aṅgam / sagotrāya duhitaraṃ na prayacchet / mātus ca yoni saṃbandhebhyaḥ / brāhme vivāhe bandhu śīla śruta arogyāni buddhvā prajā sahatva karmabhyaḥ pratipādayet-śakti viṣayeṇa- alaṃkṛtya/ ārṣe duhitṛmate mithunau gāvau deyau / daive yajña tantra ṛtvije pratipādayet / mithaḥ kāmāt sām̐vartete sa gāndharvaḥ/

In case an अपराधि be not a brahmana, then the king who might not merely punish on suspicion, but having carefully investigated the case by means of crossexamining witnesses and even of ordeals, should then to punish as such a king would have gained both ihaloka and paraloka keerti. Now as long as there be no reference to a brahmana, the path of justice is thus well defined. But the reference of a lapse by a Brahmana, the road belongs to the latter as per Manu Smriti 2:138. The superior varna persons should clear the ways to let paas to murkhas, patitaas, drunkards, mentally weak, streeas, besides vriddhas and baala baalikaas. And the ways must be given by the other castes for those men who are superior by caste for their own welfare and discretion and responsibility. In successive births people of the lower castes might be born in the next higher one, if they have fulfilled their duties, and vice versa. If one has a wife who follows shroua -smaarta -griha dharmas to perfection, then she be blessed with purushtva in a second birth. If a wife is proficient in the qualities of kindling agni and the connected religious rites then she might be blessed to become an agnihotrin in the subsequent birth. The house holder should not give his daughter to a man belonging to the same Gotra. The term Gotra means a clan and may be of two kinds, Vaidika for Brāhmaṇas and Laukika, or the worldly, for others. In the first case it denotes 'persons descended from the same Rishi,' in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In contemporary times, Brāhmaṇas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras, not related within six 'taraas' or generations on the mother's or the father's side. The term 'maatruscha yoni-sambandha', 'related within six generations' corresponds to the more common Sapiṇḍa parivaara. Sagotra vivaahaas are thus be prohibited. Manu Smtiti states: *Asapindaa cha yaa maatura sagotraa cha yaa pituh, saa prashastaa dwijaaneenaam daarakarmanyā maithunee/* At the braahma vivaha, the daughter be given away for procreation and performing the duties that must be performed together by a householder, and hence having investigated the bridegroom's family, character, learning, and health, and after having given to the bride the ornaments according to one's ability. At a Daiva vivaha, the father shall give her to such a ritvija who could perform a shrauta yajna. If a maiden and a lover unite themselves through love, that is called the Gāndharva-rite.

[Vishleshana on Graha Maitri-Gana Vichara- Raashi Kutami-Naadi Vishaara-vadhu lakshanas-asapinda nirnyaya-Gotra Pravara Lakshanaas vide Dharma Sindhu]

Graha Maitri (Compatibility of Planets) : *Udvahetu Dwijo Bharyaam Savarnaam Lakshanaityu -taam, Avyangaangeem Soumya naamneem Mrudvangeem cha Manoharaam/* (A Dwija needs to wed a woman of one's own Varna with auspicious name, attractive features, delicate physique, thoughtful mind and even temperament.) The woman of such ideal characteristics should be selected on considerations of the past family background of the past eight generations but also on the deliberations of Nakshatra- Graha reflections of the Kanya. Briefly stated are the Adhipatis of the Twelve Rashis in which the Kanya's birth occurred; In Mesha Rashi Mangal is the Head; Vrishabha-Shukra, Mithun -Budha, Karkataka-Chandra, Simha-Surya, Kanya-Budha, Tula-Shukra, Vrischika-Mangala, Dhanush-Brihaspati, Makara-

Shanaishchara, Kumbha-Shanaishchara and Meena-Brihaspati. Now regarding the considerations of Shatru-Mitras: To Surya, Brihaspati, Mangala and Chandra are Mitras/ friends; Shani and Shukra are Shatrus or Opponents but Budha is neutral; To Chandra, Surya and Budha are Mitras while Mangala-Brihaspati, Shukra and Shani are neutral and not Shatrus to Chandra; To Mangala, Budha is Shatru while Surya, Brihaspati and Chandra are Mitras, and Shani and Shukra are neutral. To Budha, Surya and Shukra are Mitras but Chandra is Shatru while Shani, Mangala and Brihaspati are neutral. To Brihaspati, Surya, Mangal and Chandra are Mitras but Shukra and Budha are Shatrus while Shani is neutral. To Shukra, Shani and Budhas are Mitras but Surya and Chandra are Shatrus while Mangala and Brihaspati are neutral. To Shani, Shukra and Budha are Mitras but Mangal, Surya and Chandra are Shatrus while Brihaspati is neutral. Guna Vichara: If the Vara-Vadhu's Rashis are the same and thus also the Adhipatis, then it is stated that both of them enjoy the maximum of Five Gunas or Features but if the Rashi Patris possess enmity or neutrality then they are stated to possess Four Gunas; in the event of neutrality then the couple possess three Gunas and if they neutralise enmity and friendship they have one Guna out of Five. Indeed if both are opponents to each other, their compatibility is negative and misplaced as they suffer 'Agunatwa'. Gana Vichara: Persons born with the Nakshatras of Purvaphalguni, Purvaashadha and Purvaabhadra, Uttara, Uttaraashadha and Uttaraabhadra, Bharani, Rogni and Ardra are known as Manushya Ganas. Those born in the Stars of Hasta, Revati, Punarvasu, Pushya, Sswati, Mrigasirsha, Shravana, Ashwini and Anurtadha are called Devba Ganas. The rest of the Nakshatras viz. Kritika, Asresha, Magha, Chitra, Vishakha, Jyeshtha, Moola Dhanishtha and Shatabhishak are of Rakshasa Ganas. If the couple under reference for compatability have the similar Star Groups the the marriage on the count of Gunas is stated to be ideal and auspicious; the combination of Deva and Manushya Ganas is of medium compatibility but Deva Rakshasa Ganas are avoidable as they are mutually quarrelsome to the verge of being enemies. Equally adverse are from Rakshasa-Manushya Guna types of weddings and they are too preventable. Thus there would be perfect suitability enjoying six of six Gunas if the couple are of the similar Ganas. The combination of Vara Vadhus of Deva Manushya too yields six Gunas; the mix of Manushya Deva Ganas of Vara-Kanyas results in Five Gunas; Vara Rakshasa and Kanya Deva Gana gives one Guna and both Vara and adhu are of Rakshasa Ganas then there is no Guna and the wedding would be a failure in the normal course. Rashi Kutami: If the Janma rashis of the Vahu and Vara are in the second and twelfth Rashis ie. Vrishabha and Meena, then the couple would suffer from poverty; in the ninth and fifth Rashis ie Ninth and Fifth Rashis ie.Dhanush and Simha then the couple would be childless; the seventh, third, eleventh, fourth and Tenth Rashis, their family life would be of happiness and fulfillment. In case the birth Star is in different 'Paadaas' then it would be auspicious. If there is the same Raashi, then the wedlock would be highly propitious. Rashi differences do not have any impact on the union. Difference of Nakshatra and similarity of Rashis leads to happy results and in such context there is no need to assess Nadi-Gana and so on. But in terms of Raashis, proposals of 'Shashtaashtakaas' or the sixth and eighth must be abandoned. In terms of 'Dwi-dwaadasaha' Rashis or the second and the twelfth ones, the results might be of medium nature. The rest of Rashis are worthy of consideration. In terms of Rashi-kuta, one could assess for seven Gunas in the background of Graha Maitri or Planetary compatibility, while in case of Dushta Kuta the assesment would be of four Gunas if Graha Maitri permits. But 'Padaikyatha' or identity of 'Paadaas' yields no Gunas. Naadi Vichaara: The Nakshatras viz. Ashwini, Ardra, Punarvasu, Uttara, Hasta, Jyeshtha, Moola, Shatabhishak, and Purvaabhadra constitute 'Prathama Naadi'; Bharani, Mrigaseersha, Pushya, Purva Phalguni, Chitra, Anuradha, Purvaashadha, Dhanishtha and Uttara- bhadra form the Madhyama Naadi and Kritika, Rohini, Asresha, Magha, Swaati, Vishakha, Uttaraashadha, Shravana and Revati are in the Charama Nadi or in th Last category.If

both the Vadhu Varas have the same Naadi, then the result could even be Mrityu! Difference in Naadis enjoys the maximum of eight Gunas. Vadhu Lakshanaas: Yagnyavalkya Rishi stated that a bride should possess the following features: *Ananya purvikaam Kantaamasapindaam yaviyasim, Arogineem Bhratrumatimasamaaraasha gotrajaam/* (She should not have been wedded in the past, should be free from incurable diseases, should have fraternal or friendly attributes, and should not be of the same Gothra and Pravara; in other words she should not have ‘ Purushaantara Sambandha’ which is seven folded viz. Manodatta or already dedicated to another male by way of mind; Vaachaadataa or overcome by his skills of speech; Agni Pradakshina; who took the traditional Saptapadis or Seven Steps around Agni as a significant part of the Traditional Wedding; sexual contact; Garbhini already; and given birth to a child. Asapinda Nirnaya: Sapindas are defined as those whose Pinda daana is done together or whose ‘Moola Purusha’ is the same as distinguished from Asapindas. In the context of Pinda pradaana, this act is performed to three generations only ie. Pita, Pitamaha and Prapitamaha or Maata, Matamahi and Pramatomahi; beyond these three generations and the fourth generation elders are not eligible for Pinda Pradaana but upto the Sapta Purusha or the seventh generation person is eligible for ‘Pinda lepa kanaas’ or morsels/ left overs of the Pinda sesha. In other words, in the case of the Vara or the bridegroom-would be, the seventh generation ancestor is the Moola Purusha and is the Sapinda / ‘lepa kana bhaksha’ and should on this analysis be forbidden for a marriage with a girl whose ancestry is pegged or counted at the fifth generation level only of the Vadhu; the reason for the seventh generation on the boy’s side and the fifth generation on the bride’s side is explained since the Pitru dwaara Sambandha or the relationship on the Paternal Side is determined by the seventh generation Moola Purusha who is of Vishnvaamsha while in the wife’s side the Moola Stree happens to be Devi Gauri. Hence the relationship of the Paternal side’s seventh generation and the bride’s fifth generation of the maternal side are forbidden for a wedlock. This has been explained as follows: *Panchamey Saptamey chaiva yeshaam Vaivaahiki kriya, Kriyaaparaa Apahitey Patitaa Shudrataam gataah, Saptamaatpanchamaaddheeman yah Kanyaa mudwahe—ddwijah, Gurutalpeena vignayessa gotraam chaiva mudvahan/* (Those who perform marriages in the Panchama Sapta are considered as Shudras and ‘Patitas’ since they are as bad as having performed Sagotra marriages on par with Guru Talpa Mahapataka!) While this was the fundamental Rule, there have been several exceptions with passage of times and as per Desha- Kula- Vamsha- Grama- Aacharaas; Manu Vachana states: *Paitrushva seyeem bhagineem Swastreeyaam Maaturevacha, Etaastistrustu bharyaardhey nopayaccheta buddhimaan/* (One is prohibited to marry off paternal aunt’s daughter, mother’s brother’s daughter and mother’s sister’s daughter) but wedding mother’s brother’s daughter has now become a practice! Like-wise exceptions are permitted in many cases. Gotra / Pravara Lakshanas and broad classifications: Basically speaking the Progeny of Sapta Rishis viz. Vishwamitra, Jamadagni, Bharadwaja, Gautama, Atri, Vasishtha, Kasyapa plus of Agastya is known as Gotra. But keeping in view the saying: *Gotraanaantu Sahasraani Prayutaayarbudaani- cha/* Gotras are countless. But major ones are classified in forty nine categories based on the availability of Pravaraas. Similar Gotras and Pravaras are considered as deterrents some times. But there are instances of dis-similarity as there could be Eka Pravara Saamya, or Dwi Pravara Samya too. However the General Ruling is only against the application of Eka Gotra but not so in Eka Pravara. Now the forty nine Gotras are as below: Bhriгу Ganaas are seven viz. Vatsa, Bida, Aashtimshena, Vaatsyaa, Vatsapurodhisa, Bajamathita, Yaska, Mitreyava, Vainya, and Shunakaas; Angirasa Ganaas are seventeen viz. Aayasya, Shaaraddhata, Koumanda, Deerga Tamasa, Karenupaalaya, Vaama Deva, Aoushnasa, Rahugana, Soma raajaka, Bruhadyuktha, Utathya, Raaghuva; Atri Ganaas are six viz. Atreya, Gavishtara, Vaakbhuktaka, Mudgala, Atithaya and Vaamarathya; Sumangala, Beejavaapa, Dhananjaya, Baleya; Vishwamitra Ganaas

are ten viz. Kushika, Lohita, Roukshaka, Kaamakaayana, Aja, Kataa, Dhananjaya, Aghamarshana, Purana and Indrakoushika.; Kashyapa ganaas are three viz. Nidhruva, Rebha and Shandilya; Vasishtha Ganaas are four viz. Vasishthaas, Kuninus, Upamanyus and Parasharas and Agastya Ganas are four viz. Idhmavaaha, Saambhavaaha, Somavaaha, Yagnavaaha, Darbhavaaha, Agastya, Purnimaasa, Himodaka, and Paanika. It is possible there might be many more than this number. It is also stated that Bhṛigu Ganas are only seven since Vatsa and Bida Ganas were merged into Jaamadagya ganas. In Vatsa Ganaas, there are some hundred two plus differences noticed including Markandeyas and Maandokaas. Their Pravara Rishis are five viz. Bhargava, Chyaavana, Aapnavaana, Auorva and Jaamadagnya. As regards, Angirasa Ganas, there are three kinds viz. Goutama, Bhradwaja, Kevala Rishis. Gautama-Angirasas have ten Ganas. Among Bharadwaajas and their four major Shakraas ie. Bharadwaajas, Gargas, Rishis and Kapis, Vivahas are dis approved. Bharadwaaja gotra bhedas are over hundred sixty. Kevala- Angirasaas are six-folded viz. Haritasaas, Kutsas, Kanwas, Radhitaras, Vishnu Vriddhaas and Mudgalaas. Haarita Gotra bhedas are as many as twenty two. Their Pravaraas are Angirasa-Ambarisha- Youvanaashva. For Kutsas the Pravara is Angirasa-Mandhata-Koutsa and so forth for the rest of the Rishis as afore mentioned. Haritasa-Kutsa Gotra Vivahas are forbidden. Atri Gotra bhedas are more than ninety four and here again among the Atri Ganas inter-Gotra weddings are not allowed since their Gotras and Pravara are invariably identical. Coming to Vishwamitra Ganaas, they are ten in number viz. Kushikaas, Lohitaas, Roukshakaas, Kamakayanass, Ajas, Katis, Dhananjayas, Aghamarshanas, Puranas, and Indra Koushikaas. Kashyapas are of three types: Nidhravas, Rebhas, and Sandilaas. Mutual weddings are forbidden in their cases also.]

Annexure: Gotra Pravara Varnana

Praśna 2. Patala 6. Khanda 12.

śakti viṣayeṇa dravyāṇi datvā vaheṇa sa āsuraḥ / duhitṛmataḥ prothayitvā vaheṇa sa rākṣasaḥ / teṣāṃ traya ādyāḥ praśastāḥ pūrvāḥ pūrvāḥ śreyān/ yathā yuktā vivāhas tathā yuktā prajā bhavati/ pāṇi samūḍham brāhmaṇasya na-aprokṣitam abhitiṣṭhet/ agniṃ brāhmaṇam ca-antareṇa na- atikrāmet/ brahmaṇāṃś ca/ anujñāpya vā- atikrāmet/ agniṃ apaś ca na yugapad- dhārayīta / naanaagnīnāṃ ca samnivāpaṃ varjayet/ pratimukham agniṃ āhriyamāṇam na-apratiṣṭhitam bhūmau pradakṣiṇī kuryāt/ prṣṭhataś ca-ātmanaḥ pāṇī na saṃśleṣayet / svapann abhinimrukto na- āśvān vāg yato rātrim āsīta, śvo bhūta udakam upaspr̥śya vācam viśr̥jet/ svapann abhyudito na- āśvān vāg yato- ‘ahas tiṣṭhet/ ā tamitoḥ prāṇam āyacched ity eke / svapnam vā pāpakam dr̥ṣṭvā/ artham vā siṣādhayiṣan / niyama atikrame ca- anyasmin / doṣa phala saṃśaye na tat kartavyam/ evam adhyāya anadhyāye / na saṃśaye pratyakṣavad brūyāt/ abhinimrukta abhyudita kunakhi śyāvadāgradidhiṣu didhiṣūpati paryāhita parīṣṭa parivitta parivinna parivividāneṣu ca-uttara uttarasminn aśuci kara nirveṣo garīyān garīyān/ tat-ca līngam caritvā- uddhāryam ity eke/

In the earlier khanda, reference was made at a Daiva vivaha, as the father shall give the daughter to such a ritvija who could perform a shrauta yajna. If a maiden and a lover unite themselves through love, that is called the Gāndharva-rite. Now when a kanya provides dowry as per the ability of the bride's father then that be designated as 'aasura vivaaha'. When the bride's party would manage to steal let the bride for a wedding then the marriage of stolen bride is named rakshasa vivaha. Hence the Braahma- Aarsha and Daiva vivahas of which the Uttama vivaahas be noted as graded accordingly.

[Vishleshana on Eight kinds of Vivahas are described as follows:

Braahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of Brhmanaas, the Braahma-Daiva-Aarsha-Praajaapatya categories are commended. To Kshatriyas, Aarsha-Paajaapatya-Aasura- Gandharvas are recommended, while to Vaishyas and to the others too Arsha-Praajapatya-Aasura-Gandharvas are good enough but the last two as mentioned viz. Raakshasa-Paishaachika are not worthy of mention even and are abominable. To Brahmanas Braahmi-Deva-Aarsha and Praajaapatya are recommended, while to Kshatriyas Raakshasa Vivaahas are the best, and to Vaishya as also the lower class Aasura Vivaha is recommended. Of these, the first five in the order are of Dhaarmic nature, the subsequent two are of ‘Adharma’ category, but indeed Paishacha and Aasura are the least qualified. Now the description of the five vivahas: the first to third type are commended totally but the rest of the two viz. Paishacha and Aasura are only passable as they smack of adhrama. To Kshatriyas Gandharva and Raakshasa are as per their dharma. Kanyaa daana is normally named as the parents of a maiden invite a well educated and disciplined bachelor and offer their daughter well decorated with jewellery and precious gifts and this best possible wedding is called Braahma Vivaya. As those parents who are habitual in performing Jyotishtomaadi yagnginas 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.]

Further stanzas as follow:

Yathā yukto vivāhas tathā yuktā prajā bhavati/. The quality of the offspring is according to the quality of the marriage rites. ie. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Now the do’s and don’t’s at the vivaha vedika. One shall not step on a spot which has been touched by the hand of a Brahmana, without having sprinkled it with water. One shall not pass between a fire and a Brahmana, nor among Brahmanas. Or one may pass between them after having received permission to do so. . One shall not carry fire and water at the same time. One shall not carry fires burning in separate places to one spot. . If, while person walks, agni being carried towards him, he shall not walk around it with his right hands turned towards it, except after it has been placed on the ground. The Sūtra implies that under other circumstances he must show this respect to Agni Deva. One shall not join one’s hands behind the back. While standing in company one should keep one’s hands visible, that is, standing with one’s arms folded respectfully. If Suryastama would take place, if one be sleeping, should sit up erect, observe fasting and be silent for that night and on the following morning should bathe and then raise his voice in prayers. At Suryodaya and the Ushahkaala, if one be asleep, then that person should stand during that day fasting and keep silent, preferably restraining his breath in prāṇāyāma, until he is would be exhausted. Be there ‘dussvapna dosha’ the person concerned must restrain his breath by way of pranayama till he is tired, and so be performed similarly to accomplish an object, or a dosha plala or negation of a desire be experienced. One shall follow the same principle if

there were doubts and clarity of mind be lacking. In the case of a person who slept at sunset, of one who slept at sunrise, of one who has discoloured nails or teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, of one whose younger brother had kindled the sacred fire first, ie. offering a Soma-sacrifice before his elder brother, of an elder brother who married or received his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother, — penances ordained for misdemeanours causing impurity as per gradations be performed. These sinners are enumerated as per Manu Smriti, chapter 11- 44 and thereafter as relevant. Regarding the crimes causing impurity, some declare, that after having performed penance, one shall remove its cause.

[Vishleshana on Paataka kaaranaas and impact in next births vide Manu Smriti

‘In the past lives as in the case of the ongoing , a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a ‘prayaschitta’ is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a brahmana and such blemishworthy person would have diseased finger nails, or as drinker or hard liquor would possess black teeth, a miser of unbearable body smell, a brahmahatya committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body parts, a grain adulterator of undesirable fingers and of other other edible products of extra and redundant limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind, squint, limb swellings and specified body disorder respectively; *Annahartaamayaaavitvam maukyam vaag apahaarakah, vastraapahaarakah shvaitryam pangutaamashvahaarakah/Himsayaa vyaadhi bhuyastwam rogitwaamahimsayaa/* In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonments, they become liable to such deformities. *Brahmahatyaa suraapaanam steyam gurvanganaagamah, mahaanti paatakaanyaahuh sansargashchaapi taih saha/* or brahmana hatya, suraapaana, thieving, guru stree vyabhichaara, are considered as mama paatakas or their equivalents. Indeed blatant lying to impress others, complaining to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious stones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class stree, and such are as abhorable as ‘guru bharyaa gamana’. Harassing and physical torture of cows, and far worse than by killing them , performing sacrifices and agni karyas for the detestable criminals, para sreee gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dushana, charging interest on loans without being a vaishya; vrata bhanga kaarana, selling off one’s jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaaga/ dushana’, allowing the education of children by corrupt practices, selling off certain possessions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmana, total control of mines, factories, mechanical works, allowing wife’s veshya vritti, practice of vashikarana and mrityu kaarana means of living, cutting trees as firewood for no special reasons of ‘punyaaagni karyas’ but for eating prohibited food; continued practice of being indebted,

study of ‘asabhya’ or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring ‘upapaatakas’. Out-right insulting, beating and manhandling Brahmanas, drinking intoxicating liquors, cheating and resorting to unnatural ‘purusha maithuna’ are stated to be of ‘gati bhramsha’ and ‘jaati bhramsha’ leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to ‘samkarikarana’. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter falsehood is named ‘apaatrikarana’. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded ‘maalini karana’].

Praśna 2. Patala 6. Khanda 13.

savarṇāpūrva śāstra vihitāyām yatha rtu gacchataḥ putrās teṣāṃ karmabhiḥ sambandhaḥ / dāyena-avyatikramaś ca-ubhayoḥ / pūrvavatyām asaṃskṛtāyām varṇa antare ca maithune doṣaḥ/ tatra-api doṣavān putra eva/ utpādayituḥ putra iti hi brāhmaṇam / atha-apy udāharanti: idānīm eva-aham janaka strīṇām īrṣyāmi no purā, yadā yamasya sādane janayituḥ putram abruvan , reto dhāḥ putram nayati paretya yama sādane, tasmād bhāryām rakṣanti bibhyantaḥ para retasaḥ, apramattā rakṣatha tantum etaṃ mā vaḥ kṣetre parabījāni vāpsuḥ , janayituḥ putro bhavati sāṃparāye moghaṃ vettā kurute tantum etaṃ iti/ dr̥ṣṭo dharma vyatikramaḥ sāhasaṃ ca pūrveṣāṃ/ teṣāṃ tejo viśeṣeṇa pratyavāyo na vidyate/ tad anvīkṣya prayuñjānaḥ sīdaty avaraḥ / dānaṃ kraya dharmas ca-apatyasya na vidyate/ vivāhe duhitṛmate dānaṃ kāmyaṃ dharmārthaṃ śrūyate tasmād duhitṛmate- ‘adhirathaṃ śataṃ deyaṃ tan mithuyā kuryād iti, tasyāṃ kraya śabdaḥ saṃstuti mātram, dharmād-hi sambandhaḥ / eka dhanena jyeṣṭhaṃ toṣayitvā /

Samaana varṇa stree, who was never married earlier and would beget sons legally, would have a right to follow the occupations of their respective ‘varṇa vyavastha’ as also to inherit the family rights. But having sex with one who has been previously married to another, with one who is not legally married, and with one who is of a different caste constitutes an offence on both their parts. Off-spring of such a union is blameworthy disabling their ability to inherit. Brahmana Grandhaas declare in the context of purushaas swearing with ‘agni pramaana’ as follows: *idānīm eva-aham janaka strīṇām īrṣyāmi no purā, yadā yamasya sādane janayituḥ putram abruvan , reto dhāḥ putram nayati paretya yama sādane, tasmād bhāryām rakṣanti bibhyantaḥ para retasaḥ, apramattā rakṣatha tantum etaṃ mā vaḥ kṣetre parabījāni vāpsuḥ , janayituḥ putro bhavati sāṃparāye moghaṃ vettā kurute tantum etaṃ iti/* First and foremost, do recognise me as the father of my wife / wives could ever tolerate intercourse with another male as my fore fathers in the pitṛloka be fully realise my own credentials as the truthful father of the son to be begotten now and after my death, let not another husband of impudence make claims of fatherhood vainfully. In other words, the giver of the seed carries off the son after death in Yama’s world; therefore they guard their wives, fearing the seed of strangers. Do carefully watch over the procreation of your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an imprudent husband would make the begetting of children vain for himself.’ According to Haradatta this Gāthā gives the sentiments of a husband who neglected to guard his wives, and who had heard from those learned in the law that the sons of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their offerings. He adds that this

verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. Next stanza viz. *dr̥ṣṭo dharmā vyatikramah sāhasam ca pūrveṣām* would signify the transgression of Dharma and severity of action as realised by Sages but because of the greatness of their spiritual attainment, such actions are not considered as culpable. A person of later times who seeing their example emulating them, would fall to degeneration. Further the possibility of adoption of a child and the right to sell or buy a child be not recognised in a way. However, Apastamba Dharma Sutra clarifies: *Daana kraya dharmaschaapyasya na vdyate*/ Apastamba's rule can refer only to the gift or sale of an eldest son, or to the gift or sale of a child prompted by a woman. It has been heard that at the time of marriage, a groom may give a present to the father of the bride, as an act of Dharma or personal pleasure. Therefore he should give a hundred cows and chariot which the father-in-law should return to him. Thereafter having gratified the eldest son by the gift of choice portion of his wealth.

Praśna 2. Patala 6. Khanda 14.

jīvan putrebhyo dāyam vibhajet samam klībam unmattam patitam ca parihāpya/ putra abhāve yaḥ pratyāsannaḥ sapinḍaḥ/ tad abhāva ācārya ācārya abhāve- 'antevāsī hṛtvā tad artheṣu dharmā kṛtyeṣu vā- upayojayet /duhitā vā/ sarva abhāve rājā dāyam hareta/ jyeṣṭho dāyāda ity eke / deśa viśeṣe suvarṇam kṛṣṇā gāvaḥ kṛṣṇam bhaumaṁ jyeṣṭhasya/ rathaḥ pītuh paribhāṇḍam ca gr̥he/ alamkāro bhāryāyā jñāti dhanam ca-ity eke/ tat-śāstrair vipratīṣiddham/ manuḥ putrebhyo dāyam vyabhajad ity aviśeṣeṇa śrūyate / atha-api tasmāt-jyeṣṭham putram dhanena niravasāyayanti-ity ekavat- śrūyate/atha-api nitya anuvādam avidhim āhur nyāyavido yathā tasmād ajāvayaḥ paśūnām saha caranti-iti tasmāt snātakasya mukham rebhāyati-iva tasmād bastaś ca śrotiyaś ca strī kāmataṁv iti / sarve hi dharmā yuktā bhāginah/ yas tv adharmena dravyāni pratipādayati jyeṣṭho- 'api tam abhāgam kurvīta/ Jāyā patyor na vibhāgo vidyate / pāṇigrahaṇād-hi sahatvaṁ karmasu / tathaa punya phaleshu/ dravya parigraheṣu ca/ na hi bhartur vipravāse naimittike dāne steyam upadiśanti/

It would be wise of a 'kutumbi' or householder to apportion his property equally amongst his sons, excepting the napumsakas, or the insane, and the paataka putras. On the absence of sons the nearest Sapiṇḍa might take the inheritance. It appears that Apastamba, like Baudhāyana, considered women, especially widows, unfit to inherit. In case, the house holder be not able to divide the property, then the guru would inherit and in the absence of the guru a student for religious works for the deceased's benefit. Better still the daughter might take the inheritance. In absence of all relations let the king take over even only on failure of near relations or Sagotras. But the basic declaration be that the eldest son alone inherits and the other sons would live under his protection as opined by Haradatta. In some countries gold, black cattle, black produce of the earth is the share of the eldest. The house hold vehicle and the furniture in the house are the father's share, and so does the the chariot.. According to some, the share of the wife consists of her gold-ornaments, and the wealth which she might received from her relations. Further : *Sarvehi dharmā yuktaa bhaaginah*/ Therefore all the sons who are virtuous inherit. But him who wastes money unrighteously, he shall disinherit, though he be the eldest son. No division takes place between husband and wife. For, from the time of marriage, they are united in religious ceremonies. Likewise also as regards the rewards for works by which spiritual merit is acquired. And with respect to of the acquisition of property. For they declare that it is not a theft if a wife expends money on occasions needs during her husband's absence.

[Vishleshana on Property Rights vide Manu Smriti Chapter 9-stanzas105 to 220]

After the death of father, the property be besowed to the eldest brother and the younger sons be looked after well for their upbringing properly as by his father himself. Only the elder son is considered as having fulfilled 'pitru- runa' of fulfillment of father's indebtedness fully with this step as the eldest son is truly stated to have observed his total responsibility. In fact, once the elder son was born as the father who being 'kaamajna', then itself the 'pitru runa' gets closed and the father becomes eligible to moksha; now that the elder son takes over this responsibility of family the indebtedness gets over fully. It is expected that the elder son would guard the entire family well the best of his capacity and they too reciprocate his affection and respect. The elder of the family is the one who makes or mars the family as the parent of the family and worthy of regard and respect. Thus the family property remains united ideally but in case of division of the same, the elder retains twenty percent, while the middlemost would share half and the further issues one fourth. The remainder be distributed as per dharma. Of the 'charaasti' or the moveable property of materials, the eldest would take the best item and maximum number of cattle etc. The rest of the brothers might select as per their 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 swayambhuvaa/* It is for this reason that a putra delivers a father from 'put' or hell on the latter's death, - trayata or safely delivers- as affirmed by Swayambhu Manu. Thus there is no difference at all between a son's son or a daughter's son. In the case of the douhitra, the shraddha be performed first to the mother, then to father, then to father's father. In respect of an adoption the inheritance of the property of that vamsha but not of his natural father thus following the family name, gotra and of course of that right to shraddhas too. The son of wife's brother-in-law is ineligible for the father's property and or that of matter

of an outcaste. But a son legally born to an appointed female is a legitimate son of the body is the owner of the soil. In case there are four wives of a Brahmana, one from each caste, then the Brahmana wife would get the best and additional share while the three respective castes would get two shares, one and half and one share respectively. Alternatively, the Brahman wife /son would get four shares, then three-two-one share for the rest. If the Brahmana wife has no son/s, the fourth class is not eligible for more than the tenth part of the property. In the event of following this principle then whatever the Brahmana father decides is the final. Yet another alternative principle might be to distribute the shares equally among the dwijas but the eldest one gets an additional share. The fourth class would be eligible only for one share, even if it is for hundred sons. The Swayambhu Manu's decisive principle asserts that the sons be classified as six of the sons are both bandhu daayaads or kinsmen and heirs and the rest are 'adaayaad bandhava' or not heirs but only kinsmen. The son begotten of a woman of same caste, or adopted, or secretly born is among the heirs and kinsmen. But the son of an unmarried woman, or of remarried or of a lower caste are merely kinsmen but not heirs. Wrong examples of faithless sons would surely land the virtuous parents in troubles sooner or later just as seeking to cross a waterbody with unsafe boats. Hence the golden principle of depending on a legitimate son to whom only to part with his property; however to avoid bad blood in the family, the father might grant the undependable son some maintenance allowance. The 'aurasa putra' the legitimate son be granted the sixth or fifth part of his own property as his vivaha samskara would have been done formally and those others upto ten in number as they would be eligible only 'gotra dhana' or members of the family and inherit pitru dhana in a descending manner. As per a law of 'niyoga', those begotten as from an appointed wife of dead person, or of a eunuch, diseased one is called a 'kshetragna'; the son of wife whom a dying father decides to appoint as his own is by a 'sankalpa' is known as a 'daatrima' or a dutta putra; a son appointed by the husband and owns him for any reason as approved of filial duties is called a 'kritrima putra'. A son actually born of an unknown father but born secretly 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 'apavidhya putra'. As the husband approves of the son of an unmarried woman and eventually marries her is designated as 'kanina'. As a person concerned gets involved with a pregnant bride deserted by another man and agrees to marry her as per traditions then the son after delivery is born, then that boy is called 'sahodha'. As both the parents decide to purchase a boy with a view to own him, the boy is called a 'kritaka'. As a woman deserted by her husband and she and a man agree to marry then the son of their union is known as 'pournabhava'. In case a virgin once married but deserted by a new husband is indeed eligible for wedding again even as the nuptial ceremony is over, says Manu. If a boy's parents disown him, then he gives himself to a person as self given is called 'syayamdutta'. A son of a Brahmana who is guilty of union with the woman of low caste out of lust is called a 'parashava' or a living corpse. But a servant or servant woman as approved by their master to give a share to their son, then the law would approve of the arrangement as that is the decency of tradition. All the aforementioned sons are considered as eligible not to interfere with the funeral ceremonies. Indeed, all the sons concerned happen to be the legitimate ones and Manu confirms that if among brothers sprang from the same father then among the sahodara brothers would beget a son, he should be honoured with punar vivaha and the adjoining facilities but not the sons begotten by strangers. If among the wives of one husband to have son, Manu also prescribes that if one woman among many wives begets a male then she is stated to be a 'putravaan' and is eligible for a share. Also, if one son of any of brothers begets a son then all the brothers are stated to be putra vaans and all are eligible for shares as already described. The three generations of ancestors be offered tarpanans and while shraaddha pindas be given by three and the fourth one only oblations while there above have

consequence. *Ahaaryam braahmanadravyam raajnaa nityamiti sthitih, itareshaam tu varnaanaam sarvaabhaave harennripah/ Sansthitasyaanapatyasya sagotraat putramaaharet, tatra yad rikthajaatam syaat tat tasmin pratipaadayet/* or Brahmana's property be never disturbed even by the King as this is the shasatra principle. But all the properties of other castes might be tampered with if need be. On the other hand, to those brahmanas who have no sons, requests be made to co brahmanas of 'samana gotras' for a son to whom alms be given in sufficient sums to support the son. In case there be a woman receives a complaints from two of her sons from two different fathers, obviously the mother would favour that father who bequeathed the rightful share of her property. On the death of the woman, the 'maatru dhana' be shared by her sons and daughters equally. Even the daughters of the said daughter be given share of such maternal property, with special preference to unmarried daughters. The definition of 'stree dhana' refers to what her father, brothers, and her mother had given. After her wedding, whatever her husband would have given from time to time out of affection is also a part of stree dhana. Of the five kinds of weddings, viz. Brahmika, Daivika, Arsha, Gandharva and Prajapatya, stree dhana would get collected by all except in the case of Asura vivaha which would have gone to her parents, presumably on the proviso of the bride might not beget a son to protect. Indeed no woman should the properties of families in general with or often without her husband's permission. The ornaments which were worn in her husband's life time are normally bequeathed are seldom divided and those who do so are thieves and outcasts; such jewellery be better donated to the needy such as eunuchs, born dumb and deaf, lame, insane and such of the helpless. *Sarveshaamapi tu nyaayam daatum shaktayaa maneeshinaa, grasaacchaavanamaptyantam patitoh - laadadadbhaves/* Any person is aware of this practical justice of donating the belongings of the well to do to the needy as per one's own capacity shall certainly escape the eventuality of turning into an outcast in his further births; he would be blessed by eunuchs and these beneficiaries of the charity to marry well and have good progeny subsequently. A part of the endowment bequeathed in favour of the elder brother is due indeed to improve the higher learning of the younger brother too. Of course, if the money and assets of the elder brother on account of his own labour is far more than what is bequeathed then the context would be entirely different. In case the dead father had commitments of the past, it is the duty of sons, especially the eldest, to discharge the liabilities; similarly past debts of the late father ought to be cleared well before the partition plans be put in force. Thus the balance sheet of the commitments made and the remaining income and asset value before the asset position is finalised. Any fraud of the brothers, especially the eldest brother is punishable by the law of the land. In the event of retaining a joint family, the account of income and expenses of the family be worked out transparently. In case one of the brothers dies, then the share goes to his immediate heirs. If the eldest brother proves to be suspect of avarice, then the younger brothers might declare him to be worthy of his status and be eligible for the king's warning or punishment. If one of the brothers takes to resorting to bad and anti social habits, then the other brothers might appoint one of them either to take away his share of the property or nominate one of his own family members or even annex his share among the other brothers. In the event of the sons exerting to enhance the joint property then if the father plays no role in the effort, then the latter would have to lose his choice of partitioning the original property and a pro rata division among the brothers becomes admissible. However if the father himself raises a loan and any of the brothers join the venture then to that extent their shares would be defined accordingly. In case one of the brothers dies without a heir then the mother becomes responsible to that property and in case the mother too dies then the paternal grandmother would assume that property. It is expected that once the loans and assets of the family are duly accounted for, then the partition of the entire family be done the division be done duly. Now about gambling: this indeed is the bane and root cause of the destruction of Kings and Princes.]

Praśna 2. Patala 6. Khanda 15.

*etena deśa kula dharmā vyākhyātāḥ/ mātuś ca yoni sambandhebhyaḥ pituś ca -ā saptamāt puruṣād
yāvatā vā sambandho jñāyate teṣāṃ prete śu-udaka upasparśanam garbh ān parihāpya-
aparisaṃvatsarān/ mātā pitarāv eva teṣu/ hartāraś ca/ bhāryāyām parama guru saṃsthāyām ca-akālam
abhojanam/ ātura vyañjanāni kurvīran /keśān prakīrya pāṃsūn opyekavāsaso dakṣiṇā mukhāḥ sakṛd
upamajjaya- uttīrya-upaviśanti / evaṃ triḥ/ tat pratyayam udakam utsicya-apratīkṣā grāmam etya yat
striya āhus tat kurvanti / itareṣu ca-etad eva-eke- upadiśanti/ śucīn mantravataḥ sarva kṛtyeṣu
bhojayet/ deśataḥ kālataḥ śaucataḥ samyak pratigrahītṛta iti dānāni pratipādayati/yasya-agnau na
kriyate yasya ca-agraṃ na dīyate na tad bhoktavyam/ na kṣāra lavaṇa homo vidyate/tathā-avarān na
saṃsṛṣṭasya ca/ ahaviṣyasya homa udīcīnam uṣṇam bhasma- apohya tasmiñ juhyāt tad- hutam ahutaṃ
ca-agnau bhavati / na strī juhuyāt/. na- anupetaḥ/ā-anna prāśanād garbhā na- aprayatā bhavanti/ ā
parisaṃvatsarād ity eke/ yaavataa vaa diśo na prajāñīyuh/ ā-upanayanād ity aparam / atra hy adhikārah
śāstrair bhavati/ sā niṣṭhā/ smṛtiś ca/*

It was on these experiences and ‘aachaara vyavahaaraas’ as prevalent in other deshas and households based on Vedas and Smritis that the similar principles had been followed. On account of the death of blood relations of his mother like maternal uncle or of his father within the previous six generations that the householder and family would resort to sacred bath. If a wife or one of the chief Gurus, father or mother might die, then fasting be ordained from the time at which the death took place and on the following day too. In that case signs of mourning be followed such as disheveling their hair, covering themselves with dust, remain clothed with one garment, their faces turned to the south, stepping into the river to make jalaanjalis and then, ascending the bank be seated down. This action be performed thrice over. Then they would return home without looking back, and perform those rites for the dead which the women too be instructed to do so. The water ought to be mixed with black tilaas or sesame seeds. Some declare, that these same observances be also kept in the case of the death of other Sapiṇḍas too. At all religious ceremonies of shrouta-gaarhya-and smartas too be duly performed and arrange for brahmana bhojanaas as the latter were to be veda jnaana sampannas. One shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites likekrucchhaadi vrata samaaptis too. Indeed that ‘anna’ or food which has not been offered to agni prakriya and further not apportioned for atithis and balis be not worthwhile eating ever. No food mixed with pungent condiments or salt can be offered as a burnt-offering. Nor can food mixed with such food be used for the oblations to agni. A female shall not offer any oblation into the fire, nor a baalaka without upanayana samskaara. Infants of a year of age or so do not become impure before they would have receive the sacrament called Annaprāśana or the first feeding. In any case, upanayana samskaaraa would provide the dharmaadhikaara to perform the various religious ceremonies.

[Vishleshana on ‘Ashoucha Sangraha

Ten day ashuchi: For the death or birth in the family of sapinda parivaara to be observed for ten days. If a male child dies then ashuchi for ten days or if a girl child dies before marriage, the parents, brother and step brother have ten day ashuchi. In case of a boy of less than seven years without sacred thread or more than seven years with the sacred thread, the members of the clan have ten day ashuchi. Three day ashuchi for men at the death of Maternal grand father, Maternal grand mother, Uncle, Uncle’s wife, Father in law -mother in law -.Mother’s sister -Father’s sister-Nephew wearing sacred thread- daughter’s son with

sacred thread- Samanodaka with sacred thread for relative connected with water oblation beyond seven generations- Daughter who is married- Sister who is married- Biological father in case of adopted son- Biological mother in case of adopted son- Son who has been given in adoption-The son belonging to the clan who is above 7 years and before marriage with three generation of clan relation/The son of the clan whose first choulā karma has been performed before 25 months for the death of all these people there is a three day ashuchi. For Samanodaka(relative connected by oblation of water to Pitru Devatas) , less than seven year old son whose sacred thread ceremony has been completed or for boy older than seven years , there is three day ashchi in case of their death. For all births in case of Samanodaka or relatives connected with jala tarpanas, there is three day birth ashuchi..Bakshinyashoucha or ashuchit for one and half days for men in case of deaths of Father's sister's daughter-.Mother's brother's son and daughter - Mother's sister's son and daughter- Sister's daughter-Daughter of Father's brother - Daughter of son-.Daughter's daughter - Daughter's son - Son of sister who is less than seven years and does not have sacred thread. In case of death of all these people, men have to observe one and half days ahuchi. One day ashuchi for men as follows: .Brother, sister and daughter of step mother--Daughter's of the above three.- Wife's brother-. Daughter of father's step brother-.Step brother's daughter -Father's step sister-Daughter or son of Father's step sister-.Parents of step mother- .Daughters of the clan within three generations who are above 25 months and below six years and not married-.Biological brother in case of adopted son - Clan members of the biological family-Father in law and mother in law who do not have any other children-. Boys above 25 months and below six years of boys who had not undergone Choulā belonging to paternal clan-.Three day asshuchi for women: Brother whose sacred thread ceremony is over - Brother's son whose sacred thread ceremony is over.-.Sister's son whose sacred thread ceremony is over - Mother of the other wives of husband.. Three days taint if death occurs to any of these. One and half day ashchi for women: Father's brother-Mother's sister-Mother's brother -Father's sister - Paternal Grand father -Paternal Grand mother- Maternal grand parents-.Sister-.Sister's daughter -Brother's son. Death of any of these will entail One and half a day ashuchi.]

Praśna 2. Pātala 7. Khanda 16.

saha deva manuṣyā asmiṃ loka purā babhūvuh, atha devāḥ karmabhir divaṃ jagmur ahīyanta manuṣyāḥ, teṣāṃ ye tathā karmāṇy ārabhante saha devair brahmaṇā ca -amuṣmiṃ loka bhavanti, atha-etan manuḥ śrāddha śabdaṃ karma provāca / prajā niḥśreyasā ca/ tatra pitaro devatā brāhmaṇās tv āhavanīya arthe/ māsi māsi kāryam / apara pakṣasya-apara ahnaḥ śreyān / tathā-apara pakṣasya jaghanyāny ahāni / sarveṣv eva-apara pakṣasya-ahassu kriyamāṇe pitṛṇ , kartus tu kālā abhīniyamāt phala viśeṣaḥ/ prathame- 'ahani kriyamāṇe strī prāyam apatyē jāyate/ dvitīye- 'astēnāḥ/ tṛtīye brahma varcasinaḥ/ caturthe kṣudra paśumān / pañcame pumāṃsaḥ, bahu apatyō na ca-anapatyaḥ pramīyate/. ṣaṣṭhe- 'adhvaśīlo- 'akṣaśīlāś ca/ saptame karṣe rāddhiḥ/ ashtame puṣṭiḥ/ navama ekakhurāḥ/ daśame vyavahāre rāddhiḥ/ ekādaśe kṛṣṇa ayasaṃ trapu sīsam / dvādaśe paśumān/ trayodaśe bahu putro bahu mitro darśanīya apatyāḥ, yuva māriṇas tu bhavanti / caturdaśa āyudhe rāddhiḥ/ pañcadaśe puṣṭiḥ/ tatra dravyāṇi tilamāśā vrīhi yavā āpo mūla phalāni /snehavati tv eva-anne tivratarā pitṛṇṇāṃ prītir drāghīyāṃsaṃ ca kalam/ tathā dharma āhṛtena dravyeṇa tīrthe pratipannena/ saṃvatsaram gavyena prītiḥ/ bhūyāṃsam ato māhiṣeṇa/ etena grāmya aranyānāṃ paśūnāṃ māṃsaṃ medhyam vyākhyātam/

In the aadikaala or very ancient time , human beings and Devataas were stateted to have co existed on earth itself! Then Devatas were eventually rewarded by their achaaraa vyavahaaraas especially the continous Agni Karyas and a series of sacrifices and were rewarded to attain swaga sukhās but human

beings were left behind. Noticing this development, Manu Deva encouraged human beings too to intensify sacrifices in the same manner as the Deva Samuhas performed too. Manu revealed a ceremony, which is designated by the word 'shraaddah' consequent on human deaths and the accompanied shraaddh karmaas as post-mortem oblations. In this context, pitru gana devataas were pleased with aahavaneeya agni samskaaraas and brahnanottama bhojaanas. These shraaddha kamas have been on monthly basis. Marana maasaantara dwiteeya paksha, madhya dina kaala be denoted as the ideal time for this ceremony when the pitri devataas of three previous generations of one's father, grandfather, and greatgrandfather of relevance would be present. The shraaddha ceremony be dutifully performed in each of the post death monthwise with 'Ahavanīya- agni karya'. That ceremony must be performed in each month at aparahna kaala. The shraaddha offered on any day of the latter half of the month or during the krishna paksha would gladden the pitru devataas. If it be performed on the first day of the fort-night, the progeny of the karta would result in stree santaana. Performed on the second day it procures children who are free from thievish propensities. If s performed on the third day, children would be born to him who will fulfil the various vows for Vedapathana. On the fourth day he would becomes rich in securing domestic animals. On the fifth day, sons would be born as of numerous and distinguished santaana and would never die as sat santaana heena. If he were to perform the shraaddha karya again with aahavaneeyaagni prayoga on the sixth day, the karta would become a deshaatana as a great traveller and even as a gambler. The reward of the prescribed shraaddha performed on the seventh day would fetch success in agriculture. If performed on the eighth day, its reward would be prosperity. On the ninth day, the reward be one-hoofed animals, while on the tenth day, success in trade and ohe eleventh day, black iron, tin, and lead. The Shraadda on the twelfth day provides richness in cattle, while on the thirteenth day, the karta would be blessed with putra-poutra-snehaadhikatyā and what would be more the progeny would have longevity and prosperity. Chaturdasha shraaddha karya the yuddha vijaya and the fifteenth day the rewards be sukha sampada. The sacrificial padardhas should be sesame, maasha, rice, barley, water, roots, and fruits. But the offerings mixed with animal-fat would yield larger contentment to the Pitru ganaas. Likewise, if money, lawfully acquired, be spent for the shraaddha karyas would reap assured returns. Pitru Devatas would be pleased even if forest animal meat be offered, if permitted by sanaatanas.

Praśna 2. Patala 7. Khanda 17.

khaḍga upastaraṇe khaḍga māṃsena-ānantiyaṃ kālam/ tathā śatabaler matsyasya māṃsena/ vārdhrāṇasasya ca/ Vārdhrāṇasa. prayataḥ prasanna manāḥ sṛṣṭo bhojayed brāhmaṇān brahmavido yoni gotra mantra antevāsī asaṃbandhān/ guṇa hānyāṃ tu pareṣāṃ samudetaḥ sodaryo- 'api bhojayitavyaḥ/. etena-antevāsino vyākhyātāḥ / atha-apy udāharanti saṃbhojanī nāma piśāca bhikṣā na-eṣā piṭṛṇ gacchati na-uta devān/ iha-eva sā carati kṣīṇa puṇyā śālā antare gaur iva naṣṭa vatsā/ iha-eva saṃbhuñjati dakṣiṇā kulāt kulam vinaśyati-iti / tulya guṇeṣu vayo vṛddhaḥ śreyān dravya kṛśaś ca-īpsan/. pūrvedyur nivedanam / apare dyur dvitīyam/ tṛtīyam āmantraṇam / triḥ prāyam eke śrāddham upadiśanti/ yathā prathamam evaṃ dvitīyam tṛtīyam ca / sarveṣu vṛtteṣu sarvataḥ samavadāya śeṣasya grāsa avarārdhyaṃ prāśnīyād yathā uktam /udīcyā vṛttis tv āsana gatānām hasteṣu-udapātra ānayanam/ uddhriyatām agnau ca kriyatām ity āmantrayate / kāmam uddhriyatām kāmam agnau kriyatām ity attisṛṣṭa uddharetjuhuyāt-ca/ śvabhir apapātrais ca śrāddhasya darśanam paricakṣate/ śvitrah śipi viṣṭaḥ para talpa gāmy āyudhīya putraḥ sūdra utpanno brāhmaṇyām ity ete śrāddhe bhuñjānāḥ paṅkti dūṣaṇā bhavanti / trimadhus trisuparṇas triṇāciketaś caturmedhaḥ pañcāgnir jyeṣṭha sāmago veda adhyāy anūcānaputraḥ śrotriya ity ete śrāddhe bhuñjānāḥ paṅkti pāvanā bhavanti/ na cha naktam śrāddham kurvīta/ārabdhe ca-abhojanam ā samāpanāt/

Brahmanas who are used to be seated on khadga mriga charma might have to offer that very meat of rhinoceres to satisfy pitru devatas. Similarly the latter would be delighted with the offerings of the flesh of a fish named Shatabali. Again the flesh of vaaghraana pakshi maamsa or with that 'vaardhraanasa' named crane. So much for the Pitru Devata tripti. Now 'santushta bhojana' be given to Brahmanas who be invariably vedaadhyayis, self composed, pure minded, unmarried, with no samsaara bandhanas, related and close to yaajamaana purohitas. Such brahmanaatithis are ever with composed mind and full of ardour, who know the Vedas, not connected with him by marriage, blood relationship, excepting of guru shishya affinities. If however strangers are deficient in the requisite qualities of nobility, even the admisibility of a vidyarthi be declared suitable. Contrarily, the sacrificial food would only a gift offered to Pishachas, but neither to Pitru Devatas nor Deva Ganaas. That kind of bhojana punya-phala would be lost away from its objective merely wandering about in this world as a cow that has lost its calf runs into a strange stable. The meaning of the stanza would be that the shraddha bhojana phala served later mutually by relations, should wander from one house to the other, and finally perish in this world. Charity which is given between families is simply a social transaction and does not give the rewards of charity done to the needy strangers. Also the invitees for the shraddha bhojana be of good qualities of deserved nature like the aged and the needy preferably apart from close relatives. It is preferable that the invitee brahmanas be given a day's notice stating: 'tomorrow a shraadhha would take place and kindly attend the Ahavanīya- agni kaarya. Then the dwiteeya and triteeya nimantranaas from the shraddha karta be : shraddha bhojana would be soon ready and kindly accept the same. Some declare, that every act at a funeral sacrifice must be repeated three times. As the acts were to be performed, the first time, the second and the third time nimantranas should take place. When all the three oblations would have been offered, then the three aachamanas would follow. *udīcya vṛttis tv āsana gatānām hasteṣu-udapātra ānayanam* / But the custom of Aryavarta brahmanas would be to pour into the hands of the Brahmanaatithis. At the time of the burnt-offering which is offered at the beginning of the bhojana, the karta would address with the matra: *uddhriyatām agnau ca kriyatām ity āmantrayate* / Let the 'siddhanna amsha' it be taken out, and let it be offered to Agni. Then the mantra addressing the brahmanaatithis: *kāmam uddhriyatām kāmam agnau kriyatām ity attisṛṣṭa uddharetyuhuyāt-ca*. 'Let the siddhanna be taken out at your pleasure, let it be offered in the Agni at your pleasure.' Having received this permission, then the karta would take out some of the prepared food and offer it. Thus the shraddha bhojana to the atithi brahmanas. Only dogs and patitas be blamed if the shraadhha bhojana be ever seen and only the following persons might not defile it by the company if they are invited to a śraddha, viz. a leper, a bald-man, an adulteror, the son of a Brāhmaṇa who follows the profession of a Kṣatriya, and the son of a Brāhmaṇa who by marrying first a heena jaati stree as a wife, even born from a Brāhmaṇa woman. The following persons sanctify the company if they eat at a śraddha, viz. one who has studied the three verses of the Veda containing the word "Madhu," each three times [*Madhu vaataa ritaaya, madhu naktamutoshasi madhu maaraou vanaspatih- vide Taittireeya samhita*]; one who has studied the part of the Veda containing the word "Suparna" three times - [*chatushkapardaa yuvattih ekatsuparnatsamudrama, suparna vipraah, iti tisra ruchayah* / of Rigveda 8-6-16; *brahmametumaam brahma medhayaa brahma medhavaa/ ie. trayonuvaka trisuparnah* from Maha arayanopanishad; one who has studied the Mantras required for the four sacrifices called Aśva-medha, Puruṣa-medha, Sarva-medha. and Pitri-medha; one who keeps five fires; one who knows the Sāmān called jyeṣṭha; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Aṅgas, and a śrotriya. Thus after having begun the shraddha karma, the bhokta might not be able to eat

any further till declaring ‘tripti’ until he has finished it. The shraddha karya be not performed at night, except if an eclipse might take place.

Praśna 2. Patala 8. Khanda 18.

vilayanaṃ mathitaṃ piṇyākaṃ madhu māṃsaṃ ca varjayet/ kṛṣṇa dhānyaṃ śūdrānnaṃ ye ca-anyaena aśya saṃmatāḥ / ahaviṣyam anṛtaṃ krodhaṃ yena ca krodhayet / smṛtim icchan yaśo medhāṃ svargaṃ puṣṭiṃ dvādaśa-etāni varjayet/ adho nābhi-upari jānu-ācchādya tri śavaṇam udakam upasprśann anagni pakva vṛttir acchāyā upagaḥ sthāna āsanikaḥ saṃvatsaram etad vrataṃ caret, etad aṣṭācatvāriṃśat saṃmitam ity ācakṣate / nityaśrāddham / bahir grāmāt-śucayaḥ śucau deśe saṃskurvanti/ tatra navāni dravyāṇi / yair annaṃ saṃskriyate yeṣu ca bhujiyate /taani ca bhuktavadbhyo dadyāt/ samudetāṃś ca bhojayet/ na ca-atad guṇāya-ucchiṣṭaṃ prayacchet/ evaṃ saṃvatsaram / teṣāṃ uttamaṃ lohena-ajena kāryam/ mānaṃ ca kārayet praticchannam/ tasya-uttara ardhe brāhmaṇān bhojayet/ ubhayān paśyati brāhmaṇāṃś ca bhuñjānān māne ca pitṛn ity upadiśanti / kṛta akṛtaṃ ata ūrdhvam / śrāddhena hi trīptiṃ vedayante pitaraḥ / tiṣyeṇa puṣṭi kāmah/

Both the shraddha karta and the bhoktas should avoid butter, buttermilk, oil-cake, honey, meat. Further, black grain or udat, food given by low class, or by other persons, whose food is not considered fit to be eaten be discarded and so should be the padardhas unfit for naivedyas, agni karyas or those kind of food materials given in anger, untruthfulness and excitement. The shraddha karta who be equipped with good memory power, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve afore mentioned nishedhas.. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing during the day and sitting during the night, the karta would observe these ‘niyamaas’ atleast for a year following the death of the deceased. This kind of abstinence of uttama smriti, yasha, buddhimatta, material happiness and self denial be maintained as a ‘pramaana’ for one year atleast which would tantamount to what an ideal brahmachari would have. Now follows the ‘nithya shraddha vidhi’. Outside the village, the clean minded and bodied brahmana cooks should prepare the food for that same at a pure place, as clean and new vessels to be used, in which the food is prepared, and out of which be eaten too. And those vessels be gifted to the bhoktas subsequently. And the residue of the shaddha bhojana be not given in inferior qualities. Thus the karta should act every day during a year. The last of these shraddhaas be performed with the sacrifice of a red goat stated as particularly fit for a Shraddha. Then the agni peetha be covered and placed outside the village. They declare that Pitru devataas are seated around the agni peetha and be hove around appearing on the Agni Peetha or the altar and bless the karta with prosperity and longevity.

Praśna 2. Patala 8. Khanda 19.

gaura sarṣapāṇāṃ cūrṇāni kārayitvā taiḥ pāṇi pādaṃ prakṣālya mukhaṃ karṇa prāśya ca yad vāto na-ativāti tad āsano- ‘ajina ṃ bastasya prathamah kalpo vāg yato dakṣiṇā mukho bhuñjīta/ anāyuṣyaṃ tv evaṃ mukhasya bhojanaṃ mātur ity upadiśanti / audumbaraś camasaḥ suvarṇa nābhaḥ praśāstaḥ / na ca-anyaena-api bhoktavyaḥ/ yāvad grāsaṃ saṃnayan/ askandayan/ na-apajahīta/ apajahīta vā / kṛtsnaṃ grāsaṃ grasīta saha-aṅguṣṭham/ na ca mukha śabdaṃ kuryāt/ pāṇiṃ ca na-avadhūnuyāt / ācamya ca-ūrdhvau pāṇi dhārayed ā prodakī bhāvāt / tato- ‘agnim upasprśet / divā ca na bhuñjīta-anything-mūla phalebhyah/ sthālīpāka anudeśyāni ca varjayet / sa uttarācchādanaś ca-eva yajñopavītī bhuñjīta/ naiyyamikaṃ tu śrāddham snehavad eva dadyāt / sarpir māṃsam iti prathamah kalpaḥ/ abhāve tailaṃ śākaṃ iti / maghāsu ca-adhikaṃ śrāddha kalpena sarpir brāhmaṇān bhojayet/

The shraaddha karta should possess ample quantities of white and ground mustard seeds, as his hands, feet, ears, and mouth are to be rubbed with and the remainder consumed. If the wind does not blow too violently, he shall eat sitting silent and facing the south, preferably on a seat of the skin of a he-goat. However, this ceremony which is so described, be performed daily only if mothers of the karta be not alive. A vessel of brass, the centre of which is gilt, is best for this occasion and nobody else shall eat out of that vessel. He shall make a lump of as much food as he could swallow at once. And he should not scatter anything on the ground nor let go the vessel with his left hand. He should swallow the whole mouthful at once, introducing it, together with the thumb, into the mouth and make no noise with his mouth whilst eating. Then he shall not shake his right hand while eating. After he had eaten and sipped water, he should raise his hands, until the water has run off dry. After that he should all touch fire. And during this ceremony, he should not eat in the day-time anything but roots and fruit, avoiding the Sthālīpāka offerings and food offered to the Pitras or Devas. Then at this ceremony, the karta should eat wearing his upper garment over his left shoulder and under his right arm as the sacred thread to be substituted; another view being both the sacred thread and the garment should be worn over the left shoulder and under the right arm. At this monthly shraddha which must necessarily be performed, the must use food mixed with fat, preferably with clarified butter and meat. On failure of these, oil of sesame, vegetables and similar materials might be used. And during Magha Nakshatra, the karta should feed more Brāhmaṇas than at other times with food mixed with clarified butter.

Praśna 2. Patala 8. Khanda 20.

māsi śrāddhe tilānām droṇam droṇam yena-upāyena śaknyāt tenaupayojayet / samudetāṃś ca bhojayen na ca-atadguṇāya-ucchiṣṭam dadyuh / udagayana āpūryamāṇa pakṣasya-ekarātram avarārdhyam upoṣya tiṣyeṇa puṣṭi kāmāḥ sthālīpākaḥ śrapayitvā mahārājam iṣṭvā tena sarpiṣmatā brāhmaṇam bhojayitvā puṣṭy arthena siddhiṃ vācayīta/ evam ahar ahar ā parasmāt tiṣyāt/ trīṃś trītye/ evam saṃvatsaram abhyuccayena/ mahāntam poṣam puṣyati/ ādita eva-upavāsaḥ/ ātta tejasām bhojanam varjayet/ bhasma tuṣā adhiṣṭhānam / padā pādasya prakṣālanam adhiṣṭhānam ca varjayet/ kholanam ca pādayoh/ jānuni ca-atyādhānam jaṅghāyāḥ / nakhaiś ca nakha vādanam/ sphoṭanāni ca-akāraṇāt / yac ca-anyat paricakṣate/ yā-uktā ca dharma yukteṣu dravya parigraheṣu ca / pratipādayitā ca tīrthe/ yantā ca-atīrthe yato na bhayaṃ syāt / saṃgrahītā ca manuṣyān / bhoktā ca dharma avipratīṣiddhān bhogān/ evam ubhau lokāv abhijayati/

The karta be required to dutifully execute every monthly śrāddha using one drona or of 128 seers of black sesame seeds nearly 1kg. And he be required to provide bhojana to Brāhmaṇas endowed with all good qualities. The obvious reason is of the constellation Tīśya Rite to be that Tīśya has another name, Puśya ie. prosperous', This Maasika is to begin on the Tīśya-day and to continue for one year. This rite he shall repeat until the next Tīśya day of the death. On the second Tīśya-day and during the second month, brahmana bhojana would be for two Brāhmaṇas, on the third maasika or the Tīśya-day three Brāhmaṇas. In this manner the Tīśya-rite is to be performed for a year, with a monthly increase of the number of Brāhmaṇas to be fed. Thus the karta would obtain prosperity and well beding. But the fasting would be observed on the first Tīśya-day only. In any case, the karta shall avoid to eat those things which have lost their strength. Often processing of food causes it to lose some of it's nutritional value. One shall avoid to tread on ashes or husks of grain, states Manu Smṛiti vide 4:78. To wash one foot with the other, or to place one foot on the other is forbidden and so should be to swing one's feet, to place one leg crosswise over the knee of the other, and to peel the nails in front of others, or to make finger joints crack

unless the joints are fatigued or have rheumatism.’ All such acts which are socially unacceptable too. Besides acquire money in all ways that are lawful and spend it on worthy persons or objects or causes. Moer importantly led not money be offered to an unworthy persons out not fear or blatant favouritism as such misuse for excessive material pleasures which might not be forbidden by the law of the land but certainly by the sacred laws as there ought to be balancing act of contentment of ‘iham and param’.

Praśna 2. Patala 9. Khanda 21.

catvāra āśramā gārhaṣṭhyam ācārya kulaṃ maunaṃ vānaprasthyam iti/ teṣu sarveṣu yathā upadeśam avyagro vartamānaḥ kṣemaṃ gacchati/ sarveṣāṃ upanayana prabhṛti samāna ācāryakule vāsah. sarveṣāṃ anūtsargo vidyāyāḥ / buddhvā karmāṇi yat kāmayeta tad ārabheta/ yathā vidyā arthasya niyama etena-eva-antam anūpasīdata ācārya kule śarīra nyāso brahmacārīṇaḥ/ atha parivrājah/ ata eva brahmacaryavān pravrajati / tasya-upadiśanti/ anagnir aniketaḥ syād āsarma āsaraṇo muniḥ/ svādhyāya-evautsṛjamāno vācam grāme prāṇa vṛttiṃ pratilabhya-aniho- ‘anamutraś caret/ tasya muktam ācchādanaṃ vihitam/ sarvataḥ parimokṣam eke / satya anṛte sukha duḥkhe vedān imaṃ lokam amuṃ ca parityajya-ātmānam anvicchet/ buddhe kṣema prāpaṇam/ tat-śāstrair vipratīṣiddham/ Vridhe cet kṣema prāpaṇam iha-eva na duḥkham upalabheta/ etena paraṃ vyākhyātam/ atha vānaprasthaḥ/ ata eva brahmacaryavān pravrajati/ tasya-upadiśanti/ eka agnir aniketaḥ sy ād āsarma āsaraṇo muniḥ, sv ādhyāya evautsṛjamāno vācam/

Having passed through the ashramaas of brahmacharya-grihasta- vaanaprasthaas , each human being especilally the dwijas would tale to ‘sat- nyasa’ or attempt to equate with the true meaning of human existence. The grihasti after fulfilling all the expected duties of householders then would seek to liberate themselves would like to take to vaanaprastaashrama as a prelude to the final goal. If he lived earlier in the earliear ashramas according to the rules of the law, observing the duty to live in the teacher’s house after the initiation, not to give up sacred learning as a duty common to all, having learnt the agni karyas as prescribed in each order, then having observed the duties of a grihasti to his own ‘manaassakshi’, now he should follow the rules of an ascetic - or a Samnyāsin. Only after having fulfilled the duties of that order that he would go forth as an ascetic remaining chaste. The meaning of the Sūtra is, that the studentship is a necessary preliminary for the Samnyāsin. If a man considers himself sufficiently purified by his life in that order, he may become a Samnyāsin immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last order, when his passions are entirely extinct. Then *anagnir aniketaḥ syād āsarma āsaraṇo muniḥ | svādhyāya-evautsṛjamāno vācam grāme prāṇa vṛttiṃ pratilabhya-aniho- ‘anamutraś caret* . He shall live without a fire, without a house, without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for this world nor for heaven. It is ordained that he shall wear clothes thrown away . Some declare that he shall go naked. Some declare that he is free from all injunctions and prohibitions, ie. he need neither perform nor avoid any particular actions or kartavyaas. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he should the Atman He would seek, meditate upon the Atman or Self, which has been described as transcendental knowledge. Indeed if liberation were obtained by the theoretical knowledge of the ātman alone, then one ought to continue experience sufferences even in this world. But the effective most tool is Yoga: Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires,

Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga. That which follows are the Yogas, which must be employed in order to cause the annihilation of suffering, after the knowledge of the atman or self has been attained. Now follow the rules regarding the hermit living in the woods. Only after completing that vidyadhi dasha remaining chaste be learnt again. He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only. The agni referred be certainly not the Grhya-fire, because he must remain chaste. Therefore the meaning intended is, "He shall offer a Samidhā morn and evening in the common fire, just as formerly, during his studentship.

[Vishleshana on Sanyaasa Dharma vide Manu Smriti Chapter Six 39-97]

As a human being decides to enter the fourth stage of life after brahmacharya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornanent while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and pratice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a 'bhiksha paatra', no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body. He neither wishes to die nor seeks to live, but awaits death and the liberation his target. He has no need for a servant to help nor a wife as a companion. He sets his foot as guided by sight, purified by free air with plentiful naural water to drink and eating 'kandamoola phalas' to survive healthily, control tongue and speech and above all practise morality. He should maintain poise while hearing harsh words, insult none nor turn into enmity even against one's own body hurt; anger begets further anger and even against insults one deeds to control the 'panchandriyas' of mind, face, nose, eyes and tongue thus showing up expressions any of these. Be delighted unto one self even avoiding sensualities and keeping one's own conscience as his true companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition, much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on devotion and virtue and related trades nor utilise one's learning and knowledge except for self-realisation. A sanyasi should abstain from visiting those in the state of vanaprastha or Brahmanas, nor where there are birds, dogs, beggars, etc. as a true sanyasi's mission of life is only to seek 'moksha' and nothing short of it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are not made of silcer or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remanants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstinance, avoidance of human pitfalls, resultant torments of the world of Yama, transmigratiion of Souls, and of the pursuit of Immortality. Or once a body is born out as from billions of yonis / garbhas, the minds- limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience- tends to be driven by the forces and pressures of the material world are invariably led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of 'dharmaacharana' to speed down and eventually

break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspiciousness or otherwise are not adequate as long as they are not backed up by acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; for the 'raksha' or safety of all the beings in the Universe, even paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. After all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one's lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by 'shuchi snaanaas' and constant practices of breathe control; six pranaayaamas reciting Gayatri Mantra of Bhur-bhuva-swah with vyahriti and pranava ie 'Om' is considered as 'Parama Tapa' or the highest form of austerity as on day in and day out! or just as the 'dhaatus'(metallic ores) like of gold are cleaned of their blemishes and polished thereafter, 'Praanaayaamaas' do purify the breathing process and uproot physical ailments and diseases, while 'dharana' washes off sins, 'dhyanaas' maintain and control the 'karmeindriyas' and 'jnaanendriyas' or the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility-be it superior or inferior-is facilitated and expedited by the means of 'dhyana'. 'Brahma saakshaatkaara' is not necessarily facilitated by 'karmaacharana' but certainly leads to the wherewith-all or the equipment by 'jnaana' or the awareness of Brahmatva the Bliss! 'Ahimsa' or injuring either the body or the psyche or of affecting the morale of any being among the 'charaacharas' of anyone Being in the Lord's creation is the fundamental of a person, besides the 'indriya nigraha' or total control one's organs and senses or of detachment coupled with rigorous practice of austerities are stated as the hardest and hallmark criteria of 'dharmaacharana'. Once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood, bones and tendons or the five elements of which bones are the beams, tendons as chords and flesh and blood being the mortar which represent the Five Elements of 'Prithvyaapastejovaaayuraakaashas'! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its 'sukrita' or 'dushkrita', then that Atma submerges into the most luminous fund of Eternal Bliss, while the fate of the just dead Being, joins the stream of 'Kaala' or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of time. As the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the 'kaala pravaaha' of births and deaths there again. Back 'home' or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the 'floating balloon' on the kaala pravaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worship of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knowledge of the Eternal

Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmachari-Grihastha-Vaanaprastha-and Sanyasi or a vidyardhi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija's life, like Brahmacharis, hermits and ascetics just as an ocean is the final absorber of all types of water bodies some as lakes and some as rivers. A dwija is expected of following ten basic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshma or pardoning other's lapses and shortcomings, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or 'baahyaantarashudhi' viz. external and internal purity, Indriya nigrha or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-mohamada-matsaryas; dheervidya or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self-Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitra-Deva 'rinas' or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to sanyasa having conquered the desires of life do sustain the rest of life with minimal subestanse but that does not however abandon the Vedic back-drop. or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: abandoning all the rites and duties of the erstwhile 'varnaashramas', then concentrate on the singular target of accomplishing Brahmatwa as a fulfilled ascetic of total renunciation!]

Praśna 2. Patala 9. Khanda 22.

tasya-aranyam ācchādanam vihitam/ tato mūlaiḥ phalaiḥ parṇais tṛṇair iti vartayaṁś caret/ antataḥ pravṛttāni / tato- 'apo vāyū ākāśam ity abhiniśrayet/ teṣāṁ uttara uttarāḥ saṁyogāḥ phalato viśiṣṭaḥ/ atha vānaprasthasya-eva-anupūrvyam eke- upadiśanti/ vidyāṁ sam āpya dāraṁ k ṛtvā-agnīn ādhāya karmāṇy ārabhate soma avarārdhyāni yāni śrūyante / gṛhān kṛtvā sa dāraḥ sa prajāḥ saha-agnibhir bahir grāmād vaset/ eko vā/ abhiśikṭaś ca juhuyāt/ śanair apo- 'abhyaveyād abhighnann abhimukham ādityam udakam upaspr̥śet/iti sarvatra-udaka upasparśana vidhiḥ/ tasya dvaṁdvaṁ dravyāṇāṁ eke-upadiśanti pāka artha bhojana artha vāsi paraśu dātrakājānām/ dvaṁdvānām eka ekam ādāya-itarāṇi datvā-aranyam avatiṣṭheta/ tasya-aranyena-eva-ata ūrdhvaṁ homo vṛttiḥ pratīkṣāt-chādanam ca/yeṣu karmasu puroḍāśāś caravaś teṣu kāryāḥ/ sarvaṁ ca-upāṁśu saha svādhyāyena / na-aranyam abhi-āśrāvayet / agni arthaṁ śaraṇam/ ākāśe svayam/ anupastīrṇe śayyā āsane/ nave sasye prāpte purāṇam anujānīyāt/

The sanyasi would then wander about wearing some skins or woden barks or carrying on by consuming some roots, or fruits his 'jeevana nirvahana'. Next he would live on water, then on air. Indeed, each of such modes of subsistence be distinguished by their own rewards. This be thus the climactic way of existence of interaction with antaratma. He would then seem to have declared : 'I now leave behind all my Karma Bandhas or the shackles of my previous actions performed by ignorance, or accidents or carelessness or even with full consciousness. Having repudiated my erstwhile actions of blemish totally, I now resolve with my Conscience that here-onward I shall leave all comforts and luxuries, disengage from controversies, quarrels, and questionable actions; Gandha Maalya Chandanaadi Alankaras and

Ornamentations, Nritya-Gaana- Daana- Sweekaara-Namaskaraas; Jala-Homa-Nitya Naimittiaka Kamya Karmas, Varnashrama Dharmaabhimaanas and so on. I shall provide refuge to the weak and disabled beings including animals and other beings and offer help by way of physical, mental, vocal and heartfelt actions . After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma sacrifices, performing as many as are prescribed in the revealed texts, build a dwelling, and dwell outside the village with wife, children, and agni kayas. Now he would live alone, support him the self by gleaning corn, perform sacrifices only after having bathed , would enter the water slowly, and bathe without beating it with hands, face turned towards Surya Deva. Indeed, this rule of bathing is valid for all the chatur varnas and orders. Earlier, I used to ‘dvandānām’ take one of each pair of instruments, give the others like the wife, then perform the burnt oblations, sustain the life, feed the guests, and so on. Now even, all the Mantras, as well as the daily portion of the Veda, be recited, inaudibly. Now the shelter be only for agni karyaas only as I live in the open air as my seat must not be covered with mats’.

Praśna 2. Patala 9. Khanda 23

bhūyāmsam vā niyamam icchann anvaham eva pātreṇa sāyaṃ prātar artham āharet/ tato mūlaiḥ phalaiḥ parṇaiḥ tṛṇaiḥ iti vartayaṃś cared antataḥ pravṛttāni tato- ‘apo vāyū ākāśaṃ ity abhiniśrayet teṣāṃ uttara uttarāḥ saṃyogaḥ phalato viśiṣṭaḥ / atha purāṇe ślokaṃ udāharanti/ aṣṭāśītisahasrāṇi ye prajāṃ tīra-rṣayaḥ, dakṣiṇena-aryamṇaḥ panthānaṃ te śmaśānāni bhejire / aṣṭāśītisahasrāṇi ye prajāṃ nā-īśira-rṣayaḥ, uttareṇa-aryamṇaḥ panthānaṃ te- ‘amṛtatvaṃ hi kalpate/ ity ūrdhva retasāṃ praśamsā/ atha-api saṃkalpa siddhaya bhavanti/ yathā varṣaṃ prajā dānaṃ dūre darśanaṃ manojavatā yac ca- anyad evaṃ yuktam/ tasmāt-śrutitāḥ pratyakṣa phalatvāc ca viśiṣṭān āśramān etān eke bruvate / traividya vṛddhānāṃ tu vedāḥ pramāṇaṃ iti niṣṭhā tatra yāni śrūyante vrīhi yava paśu ājya payaḥ kap āla patnī sambandhāny uccair nīcaiḥ kāryaṃ iti tair viruddha ācāro- ‘apramāṇaṃ iti manyante/ yat tu śmaśānaṃ ucyate nānā karmaṇāṃ eṣo- ‘ante puruṣa saṃskāro vidhīyate/ tataḥ param anantyaṃ phalaṃ svargya śabdaṃ śrūyate./

If the sanyasi were to desire to perform earnest and severe austerities, he must hoard food grains but collect food every day morning and evening, in his vessel. Then the solitary sanyasi would wander about, sustaining his life with roots, fruits, leaves, and grass as collected by him. Finally he would be happy being detached, living on water, free breathing and on ether. Each succeeding mode of subsistence procures greater rewards than with their families. Now Maha Bhagavata for instance Suta Maharshi to a holy congregation of eighty thousand Rishis by Sounaka Muni who assembled at the Forest of ‘Nimisharanya’ desired offspring passed to the south by āryaman’s road and obtained cremation grounds disparaged the order of householders to the north and obtained immortality. Thus are praised those who keep the vow of chastity, accomplish also their wishes merely by thinking of them, such as procure rain, bestow children, and such quick thought. Hence it be the firm conviction of well versed in threefold sacred learning of manasaa-vaachaa-karmana that the Vedas are the highest authority. They consider that the rituals to be performed with rice, barley, animals, clarified butter, milk, and such in conjunction with the wife, and accompanied by loud or muttered Mantras.

Praśna 2. Patala 9. Khanda 24

atha-apy asya prajātim amṛtam āmnāya āha, prajāṃ anu prajāyase tad u te martyāmṛtam iti/ atha-api sa eva-ayaṃ virūḍhaḥ prṭhak pratyakṣeṇa-upalabhyate drśyate ca-api sārūpyaṃ dehatvam eva-

anyat/ te śiṣṭeṣu karmasu vartamānāḥ pūrveṣāṃ sāmparāyeṇa kīrtiṃ svargaṃ ca vardhayanti/ evam avaro- 'avarah pareṣām/ ā bhūta saṃplavāt te svarga jitaḥ/ punaḥ sarge bīja arthā bhavanti-iti bhaviṣyat purāṇe/. ' atha-api prajāpater vacanam/ trayīm vidy āṃ brahmacarya ṃ prajātiṃ śraddhāṃ tapo yajñam anupradānam, ya etāni kurvate tair it saha smo rajo bhūtvā dhva msate- 'anyat praśamsann iti/ tatra ye pāpakṛtas ta eva dhvaṃsanti yathā parṇaṃ vanaspater na parān hīṃsanti/ na-asya-asmiṃ lōke karmabhiḥ saṃbandho vidyate tathā parasmīn karma phalaiḥ/ tad etena veditavyam /prajāpater ṛṣiṇām iti sargo- 'ayam/ tatra ye puṇya kṛtas teṣāṃ prakṛtayaḥ parā jvalantya upalabhyante/ syāt tu karma avayavena tapasā vā kaścit saśarīro- 'antavantaṃ lokaṃ jayati saṃkalpa siddhiś ca syān na tu taj jyaiṣṭhyam āśramāṇām/

Vedas declare the Reality of Existence as the Sarva Shrishti be mortal yet Immortal. Adi Shankara's uncomplicated explanation vide 'Bhaja Govindam Moodha mate' simplifies: Awake and realise that the lasting Reality is Essence of Truth so basically realisable from Maya or the self delusion. Hence the Vedas: Let it be perceived by the senses that the father has been reproduced separately in the form of a son and these sons by fulfilling the rites taught in the Vedas increase the fame and heavenly bliss of their departed ancestors' and 'in this manner each succeeding generation increases heavenly bliss of the preceding ones. The ancestors live in heaven until the next general destruction of created things.' At the new creation of, life they become the seed. That has been declared in the *Bhaviṣya Purāṇa*. 'They become the seed,' ie. 'The Prajāpatis.' Now Prajāpati also says, these Beings dwell by fulfilling duties of Veda Pathana as vidyarthi, the studentship, the procreation of children, conviction, meditation, sacrifices, and the giving of charity. He who praises other unproductive duties be dusted and perished.'

[Vishleshanas on Prajapati Shrishti from 1. Bhaviṣya Purana and 2. Maha Nayayanopanishad]

1) 'At the beginning of Creation, there was darkness all around and the Supreme Energy created 'Maha Jal' (the Great Water) first. 'Parabrahma' had his resting place (Ayana) in the water (Naara) and materialised Maya or Prakriti and as a result of the interaction, there was a Golden Egg out of which emerged Brahma. After persistent 'Tapasya' (meditation), Brahma created 'Bhumi' (Earth) from one part of the Egg and 'Akash' (Sky) from another; from the middle portion of the Egg was created 'Swarga' or the Celestial Region, Eight Directions, 'Samudra' or the Great Ocean, the 'Maha Tatvas' (Great Awareness or Consciousness of Elements) and the 'Charachara Srishti' or the Moveable and Non-moving Beings. After creating the Sky, he created Vayu (Air), Agni (Fire), Jal (water) and Prithvi. Brahma prescribed the names and tasks of each Institution or Entity. He created Devas and their 'Ganas' (troupes), the Yagnas like Jyothistomas; Grahas (Planets), Nakshatras (Stars), Nadis (Rivers), Samudras (Seas), Parvatas (Mountains), Concept of Time like Samvarsaras (Years), Masas (Months), Dinas (days), and Ritus (Seasons). He created 'Shadvargas' viz. Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Ego) and Matsara (Jealousy); Dharma (Virtue), Adharma (Vice), Sukha (Happiness) and Duhkha (Grief) etc. Brahma created Brahmanas from his face, Kshatriyas from his hands, Vaishyas from thighs and Shudras from his feet. He created Rig Veda from his Eastern Face which was received by Vasistha Muni; Yajur Veda from his Southern Head as secured by Yagnyavalkya Muni, Sama Veda from the Western Head achieved by Gautama Muni, Atharva Veda from the Northern Face obtained by Shaunaka Muni, and from his Upturned Face emerged Eighteen Puranas, Itihasas and Shastras. He divided his body on the right side to generate males and the left side to create women. He materialised a Virat Purusha or a Gigantic Male who performed Tapasya for long time to create Ten Prajapatis viz. Narada, Bhṛugu, Vasishtha, Pracheta, Pulaha, Kratu, Pulastya, Atri, Angirasa and Marichi as also a

number of Secondary Rishis. The he created Devatas, Munis, Daityas, Rakshasas, Piscachas, Gandharvas, Apsaras, Pitras, Human Beings, Nagas, Serpents, and so on and set them all in their positions. Lightnings, Clouds, Rainbows, Dhumaketu, Ulkas, Thunders, Fishes, Animals, Birds, and moveable and non moveable objects. Eversince ‘Srishti’ or Creation commenced, Brahma’s one day lasts till the end of a ‘Kalpa’ and at the end of his one day comes a ‘Pralaya’(The Great Annihilation); Srishti is resumed by the next morning again. It is said that one ‘Truti’ makes one Nimesha, eighteen nimeshas a Kashtha, thirty kashthas one Kala, thirty kalas one Kshana, twelve kshanas one Muhurta, thirty muhurtas make a day and night, thirty day-nights make one month, two months one Ritu, three Ritus one Ayana, and two Ayanas a year. One day-night of Pitras equals one month of human beings; in other words, Shukla Paksha or a fortnight of humans makes a day for Pitras and Krishna Paksha a night. Satya Yuga comprises 4,800 Divya years or 17, 28,000 solar years; Treta Yuga comprises 3,600 Divya years or 12, 96,000 solar Years; Dwapara Yuga comprises 2,400 Divya years or 8, 64,000 solar years and Kali Yuga comprises 1,200 Divya years or 43,200 solar years; thus one Chatur Yuga or Maha Yuga adds up to 32000 Divya years or 43, 20, 000 solar years. One thousand years of Devas equals one day of Brahma and another thousand Divya years make Brahma’s night; 12,000 Divya years make one Divya Yuga and 170 Maha Yugas make one Manvantara, while fourteen Manvantaras make one Brahma day)

2) Prajapati the Immortal

Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the ‘daharaakaasha’ or the Internal Sky or the Self Conciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi- Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species; Creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of uddhbujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses/ Thus Prakriti assumes countless forms and features as She is

tamasah purastat or beyond darkness and *Paraat param* and *aneeyasam* or the highest than the highest and the subtle most excepting Paramatma! Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe. The Maha Prakriti who generated included the ‘Jagadupakaaraka Agni’ or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of ‘charaachara jagat’ - the ‘Pranis]

.Stanzas 9 onward: *tatra ye pāpakṛtas ta eva dhvaṃsanti yathā parṇaṃ vanaspatē na parān hiṃsanti/* Those among the human beings who transgress, perish alone, just as the leaf of a tree which has been attacked by worms falls without injuring its branch or tree. They do not hurt their ancestors. For the latter have no connection with the acts committed by his descendant in this life, nor with their results in the next. This indeed is the multi-splendoured creation of Prajāpati and of the Rishis sages. The bodies of those sages who stay there in *urthva lokas* on account of their merits appear visibly brilliant as, for instance, the constellation of the *Sapta Rishis* viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma’s thoughts to help in the act of Creation..The Seven Sage Constellation of the Great Bear (*Ursa Major*) is indeed the great well wisher of the entire Universe. The *Sapta Rishis* circambulate around the Pole Star, or *Dhruva Tara*, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike . As the Rishis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false. But even though some ascetic, whilst still in the body, may gain heaven through a portion of merit through austerities, and though he may accomplish his objects by his mere wish being ‘*Jeevan Mritya*’. It is immaterial that such a ‘*jeevan mukta*’ or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself whether he leaves his mortal body in a *punya kshetra* like *Prayaga*, *Pushkara* or *Kurukhetra* or in a rotten outcasts’s hut ! The phrase ‘*mukta kaivalyam*’ signifies the end result! Indeed that Mahatma liberates himself into the Unknown.. It may be that in several cases, the *Purusha* concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. *vaayu*, *pitta* or bile and *slesha* or phlegm and as *suvu* the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of *Maya Prakriti*’s hold, as the Being has got absorbed into Pure Consciousness !

Praśna 2. Pātala 10. Khanda 25.

vyākhyātāḥ sarvavarṇānām sādharmaṇa vaiśeṣikā dharmāḥ, rājñas tu viśeṣādvakṣyāmaḥ/dakṣiṇā dvāraṃ veśma puram ca māpayet/antarasyām puri veśma/ tasya purastād āvasathas tadāmantraṇamity ācakṣate / dakṣiṇena puram sabhā dakṣiṇa udag dvārā yathā-ubhayaṃ samdrśyeta bahir antaram ca-iti / sarveṣv

*eva-ajasrā agnayah syuh/ agni pūjā ca nityā yathā grhamedhe / āvasathe śrottriya avarārdhyān atithin
vāsayet/ teṣāṃ yathā guṇam āvasathāḥ śayya ānna pānaṃ ca videyam/ gurūn amātyāṃś ca na-atijīvet/
na ca-asya viṣaye kṣudhā rogeṇa hima ātapābhyāṃ vā-avasīded abhāvād buddhi pūrvam vā kaścit/
sabhāyā madhye- hidevanam uddhatya-avokṣya-akṣān nivaped yugmān vaibhūtākān yathāarthān/ āryāḥ
śucayaḥ satyaśīlā dīvitārah syuh/ āyudha grahaṇaṃ nṛtta gīta vāditrāṇi-iti rāja adhīnebhyo- ‘anyatra na
vidyeran/ kṣemakṛd rājā yasya viṣaye grāme- ‘araṇye vā taskara bhayaṃ na vidyate/*

Having thus so far explained the general and special duties of the Chaturvarnas and Chaturashramas now the duties of Kings. He should build a Capital City and a Palace, the gates of both of which be towards the South, as the Palace be in the heart of the City. In the front of that Palace be a Hall nown as a General Invitation Hall. At a little distance from the City to the south be an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside and be well equipped with common fires at three places burning constantly. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder. In the hall the royal guests be present, at least some of those be veda paditas. Huge rooms, couches, food and drink services should be given to the guests as per their varna vidhis in such a manner befitting the leaders of the chatur varnas.. And in the kingship, none especially veda paritas and uttama brahmanaas should suffer hunger, sickness, cold, or heat, be it through want, either intentionally or othrr wise. However in case of tax defaultersthey be exposed to cold or heat, or to enforced fasting till he pays. In the midst of the assembly-house, the superintendent would raise a play-table and sprinkle it with water, and place on it dice in even numbers, made of wood, as many as are wanted. Dwijas who are pure and truthful, be allowed to play there. Having played there, they be required to pay a fixed sum to the gambling-house keeper, who in turn pay the king periodically. Be there quarrels and even shotings, the king or his agents would punish. Contests of martial arts, dancing, singing, music, and such performances be organised in the quarters of the king’s men and women. Thus, the king should take ample care of the welfare of his subjects in whose dominions, be it in villages or forests especially with no danger from thieves.

[Vishleshana on a King to build the Capital City and the common facilities vide Chapter 7 of Manu Smriti:

The King should perfectly understand the aspirations of the common persons of the day especially in avioding 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 forified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shrouta karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmaartham 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 braahmanabruve, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of ‘sukrita phala’, but once that daana is given to a Brahmana the returns get doubled ; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands ‘anantha phala’! Even if a ‘daana’ were given as per one’s own ability, then undoubtedly a deserving status is accomplished in the higher worlds.]

Praśna 2. Patala 10. Khanda 26.

bhṛtyānām anuparodhena kṣetram vittam ca dadad brāhmaṇebhyo yathā arham anantāṃ lokān abhijayati/ brāhmaṇa svāny apajigīṣamāṇo rājā yo hanyate tam āhur ātmayūpo yajño- ‘ananta dakṣiṇa iti/ etena-anye śūrā vyākhyātāḥ prayojane yudhyamānās tanu tyajāḥ/ grāmeṣu nagareṣu ca-āryān-śucīn satyaśīlān prajāguptaye nidadhyāt/ teṣāṃ puruṣās tathā guṇā eva syuḥ/ sarvato yojanam nagaram taskarebhyo rakṣyam/ krośo grāmebhyah/ tatra yat-muṣyate tais tat pratidāpyam/ dhārmyam śulkaṃ avahārayet/ akaraḥ śrotṛiyah/ sarva varṇānām ca striyah/ kumārās ca prāg vyañjanebhyah/ ye ca vidyā arthā vasanti/ tapasvinaś ca ye dharma parāḥ/ śūdraś ca pāda avanektā/ andha mūka badhira roga viṣṭās ca/ ye vyarthā dravya parigrahaiḥ/ abuddhi pūrvam alaṃkrto yuvā paradāram anupraviśan kumārīm vā vācā bādhyah/ buddhi pūrvam tu duṣṭa bhāvo daṇḍyah/ saṃnipāte vṛtte śiśna cchedanam sa vṛṣaṇasya/ kumāryām tu svāny ādāya nāśyah/ atha bhṛtye rājñā/ rakṣye ca-ata ūrdhvam maithunāt/ nirveṣa abhyupāye tu svāmibhyo- ‘avasrjet/

A King who would never allow any harm to his sevakas, or praja, and satisfies Brāhmaṇas with charities according to their derevednss would accomplish end less worlds. serts gains endless worlds. Yajñyavalkya Smṛiti stanzas 1:314 --are quoted: ‘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 shreshtas 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 purnakavridhhi karyas’. Further, a king, who is slain in attempting to recover the property of Brāhmaṇas, should perform a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given. He would represent the post called yupa, himself as the sacrificial animal, the recovered property the reward for the priests or fee. Thus be declared the rewards of other heroes, who fall fighting for a worthy cause. The King should

appoint men the dwijas of Brahmana-Ksahatriya Vaishyas who are pure and truthful, to safeguard over villages and towns for the protection of the people. Their servants too should possess the same qualities. Together they must protect the Kingdom from thieves in every direction to the distance of one yojana. and be made to compensate for what is stolen within these boundaries. The King should collect the lawfully prescribed taxes as part of business profits or other earnings. Vedic Scholars be however exempted from the taxes. Similarly all the women of all castes, and boys before the marks of youth, and those with a Guru to study, and those who perform austerities, being intent on fulfilling the sacred law, be free from taxes who perform austerities. And so be heena jaati persons who live by washing the feet and such menial duties, also blind, dumb, deaf, and diseased persons, besides sanyasis. However the royal instructions should be to reprimanded youngsters who, decked with ornaments, entering though unintentionally any public place with a married woman or a marriageable girl be found must be reprimanded, since the display of the ornaments would indicate bravado and show off. The punishment must be proportionate to his property and the greatness of his offence. If he were to have actually committed adultery, that person be sliced of his generating parts. If he had intercourse with a marriageable girl, his property be confiscated and be banished. The king must ensure protection to women from defilement. If they agree to undergo the prescribed prayaschitta then a guardian be appointed as in the case of a married woman to her husband or father-in-law, an unmarried damsel to her father or to her brother.

Praśna 2. Patala 10. Khanda 27.

carite yathā puram dharmād-hi sambandhaḥ/ sagotra sthānīyām na parebhyaḥ samācakṣīta/ kulāya hi strī pradīyata ity upadiśanti/ tad indriya daurbalyād vipratipannam/ aviśiṣṭam hi paratvam pāṇeḥ/ tad vyatikrame khalu punar ubhayor narakāḥ /niyama ārambhaṇo hi varṣīyān abhyudaya evam ārambhaṇād apatyāt/ nāśya āryaḥ śūdrāyām/ vadhyaḥ śūdra āryāyām/ dāraṃ ca-asya karṣayet/ savarnāyām anya pūrvāyām sakṛt samnipāte pādaḥ patati-ity upadiśanti/ evam abhyāse pādaḥ pādaḥ / caturthe sarvam / jihvā ācchedanaṃ śūdrasya-āryaṃ dhārmikam ākrośataḥ/ vāci pathi śayyāyām āsana iti samībhavato daṇḍa tāḍanam/ puruṣa vadhe steye bhūmi ādāna iti svāny ādāya vadhyaḥ/ cakṣu nirodhas tv eteṣu brāhmaṇasya/ niyama atikramaṇam anyam vā rahasi bandhayet/ ā samāpatteḥ asamāpattau nāśyaḥ/ ācārya ṛtvik snātako rājā-iti trāṇam syur anyatra vadhyāt/

Adultery ought to demand prescribed penances as connection of husband and wife would be infringed by Societal and Dharmik Law. A husband shall not hand over his wife, who belongs to his own gotra, to others than to his blood-line, in order to beget children for himself, for they declare, that a bride is given to the family of her husband, and not to the husband alone. This Sūtra refers to the begetting of a surrogate or kṣetraja son, and gives the usual rule, that only the Sagotras related by blood, a brother, a cousin, brother-in-law, shall be employed as sperm donors rather than strangers. Veda Vyasa marrying the sagotra nieces in Maha Bharata was an exception. But now, the marriage vow once is transgressed, both husband and wife be bound to narkas. The reward in the next world resulting from obeying the restrictions of the law is preferable to offspring obtained in this manner by means of Niyoga. A dwija who commits adultery with a woman of the heena jaati be banished and infact Manu's Natural Laws would attract capital punishment. (Manu 8:374). And he should emaciate a woman who has committed adultery with a low class by making her undergo penances and fasts, in case she had no child. Further, if a Brāhmaṇa who has once committed adultery with a married woman of equal class, should perform one-fourth of the penance prescribed for an outcast. The penance is three years' chastity. If repeated, for every

repetition of the crime, one-fourth of the penance must be added. If the offence be committed for the fourth time, prayaschitta twelve years must be performed.. The tongue of a low class who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out. Such low class if were to assume a position equalstatus to that of a member of one of the first three castes, in conversation, on the road, on a couch, in sitting and on similar occasions, shall be flogged and so be in conversation, in slang. In case the low caste person would commit murder or theft, king could appropriates land and other property be confiscated and suffer even capital punishment. But if these offences be committed by a Brāhmaṇa, he made be blindfoded all his life. or be kept in secret confinement for violation of the regulation of the regulation of the varna. If nor reformed, he be banished. An aacharya or a spiritual teacher, an oficiating priest, a Snātaka, and a prince shall be able to protect a criminal from punishment by their intercession, except in case of a capital offence, and the intercession might be reprimanded or fined or flogged.

Praśna 2. Patala 11. Khanda 28.

kṣetram parigrhya-utthānā bhāvāt phalābhāve yaḥ samṛddhaḥ sa bhāvi tad apahāryaḥ/ Avishanaḥ kīnāśasya karma nyāse daṇḍa tāḍanam/ tathā paśupasya/ avarodhanam ca-asya paśūnām/ hitvā vrajam ādinaḥ karṣayet paśūn na-atipātayet / avarudhya paśūn māraṇe nāśane vā svāmibhyo- 'avasṛjet. pramādād aranye paśūn utsṛṣṭān drṣṭvā grāmam ānīya svāmibhyo- 'avasṛjet/ punaḥ pramāde sakṛd avarudhya/ tata ūrdhvaṁ na sūrket/ paraparigraham avidvān ādadāna edha udake mūle puṣpe phale gandhe grāse śāka iti vācā bādhyah/ viduṣo vāsasaḥ parimoṣaṇam/ adaṇḍyaḥ kāmakṛte tathā prāṇa saṁśaye bhojanam ādadānaḥ/ prāpta nimitte daṇḍa akarmaṇi rājānam enaḥ sprṣati/

If a person who having taken a lease of land for cultivation does not exert himself, and hence would bears no crop, and if he were to be rich enough, be made to pay a fine to the owner of the land the value of the crop that ought to have grown as mutually agreed upon approximately. A servant in tillage who abandons his work shall be flogged. . The same kind of punishment be awarded to a herdsman desertong the owner of the herd abandoning the work agreement, besides the flock be entrusted another herdsman. If cattle, leaving their stable, eat the crops of others, then the owner of the crops, or the king's servants, might confiscate the cattle. If a herdsman who has taken cattle under his care, allows them to perish, or loses them by theft, through his negligence, he be replaced, or pay their value to the owners. If the king's forester would discover that cattle that have been sent into the forest through negligence without a herdsman, he would lead them back to the village and hand them over to the owners. If the same negligence recurred, he could impound them either for some time or for good. He who would occupy property of another be reprimanded, in case of fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables. If he took away such property unintentionally, the culprit be undressed in public but the same offence were to be his garment shall be taken away, but if proved that the offence were inentional the culprit be punished as per the value of the occupied property, even with capital punishment lest the guilt would fall upon the King as per Manu Smriti vide 8:308 or Yajñyavalkya Smriti. 1:336.

Prashna 2.Patala 12.Khanda 29

prayojayitā mantā kartā-iti svarga naraka phaleṣu karmasu bhāginah/ yo bhūya ārabhate tasmin phala viśeṣah/ kuṭumbinau dhanasya-tṣate/ tayor anumate- 'anye- 'api tad-hiteṣu varteran/ vivāde vidyā abhijana saṁpannā vṛddhā medhāvino dharmeṣv a vinipātinah/ saṁdehe liṅgato daivena-iti vicitya/. puṇyāhe prātar agnāv iddhe- 'apāmante rājavyat ubhayataḥ samākhyāpya sarva anumate mukhyaḥ

*satyaṃ praśnaṃ brūyāt/ anṛte rājā daṇḍaṃ praṇayet/ narakāś ca-atra-adhikaḥ sām̐parāye/ satye svargaḥ
sarva bhūta praśamsā ca/ sā niṣṭhā yā vidyā strīṣu śūdreṣu ca / ātharvaṇasya vedasya śeṣa ity upadiśanti/.
kṛcchrā dharma samāptiḥ samāmnātena, lakṣaṇa karmaṇāt tu samāpyate/ tatra lakṣaṇam, sarva jana
padeṣv ekānta samāhitam āryāṇāṃ vṛttaṃ samyag vinītānāṃ vṛddhānāṃ ātmavatām alolupānām
adāmbhikānāṃ vṛtta sādṛśyaṃ bhajeta, evam ubhau lokāṃ abhijayati/ strībhyaḥ sarva varṇebhyaś ca
dharma śeṣān pratīyād ity eke- ity eke/ samāptam ca-idam āpastambīya dharmasūtram*

In case, any person were to instigate, or would assists in, or actually would an act, these three would share its rewards in heaven or retribution in hell. The one amongst these who would contribute most to the accomplishment of the act would respectively secure a greater share of the result. Both the wife and the husband have power over their common property. It is the duty of the wife to spend and manage the finances of the home. By mutual understanding, the other too might act for mutual benefit. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties of their caste and order, would be the judges in lawsuits. In doubtful cases they should take their decision after having ascertained the truth by inference, ordeals, and the like means like, say, by cross-examination. A person who is possessed of good qualities might be called as a witness, and would answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near a jar full of water, in the presence of the king, and with the consent of all including both the parties and before the judges. If one were to be found out speaking an untruth, the King would punish him even with a death punishment. If he were to speak the truth, his reward would be heaven and the approbation of all the concerned persons. Such would be the course of Law and Retributions in 'iha loka and para loka'. Now, men ought not to study solely or otherwise at first such śāstras as women or even low class persons would seek to learn but at first they must study the Veda. The knowledge which women and the low caste would possess be Fine Arts like dancing, music, and other branches of the Arthaśāstra or supplement of the Atharva Veda. It is difficult to learn the sacred law from the letter and text of the Vedas only; but by following the indications as be easily accomplished. *tatra lakṣaṇam, sarva jana padeṣv ekānta samāhitam āryāṇāṃ vṛttaṃ samyag vinītānāṃ vṛddhānāṃ ātmavatām alolupānām adāmbhikānāṃ vṛtta sādṛśyaṃ bhajeta, evam ubhau lokāṃ abhijayati*/Thus the general indications or even as proven facts are as unanimously recognised in all countries by people of the three twice-born castes, who have been properly obedient to their teachers, who are mature, of subdued senses, neither given to avarice, nor hypocrites. Indeed they should be able to fulfill the aspirations of an orderly life and dharmaacharana would always be the sturdy bridge to cross the samsara saagara. Acting thus he will gain both worlds.' Some declare, that the remaining duties which have not been taught here must be learnt from women and those of all castes even for their qualities of obedience, deference, service and loyalty.

samāptam ca-idam āpastambīya dharmasūtram /

Annexure I: Six ‘Vedangas’ constitute the means of knowledge to attain ‘Mukti’ from Narada Purana.

In the process of ‘Siksha Nirupana’, Maharshi Sanandana explained to Brahmarshi Narada that six Vedangas constituted the ‘Sadhanas’ or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha. Maha Shuka Muni was a glorious example of ‘Anuchan’ or an outstanding expert in all the Six Vedangas, besides being an epitome of Dharma and an unparalleled ‘Adhyayi’ or a Master of the Four Vedas of Rig, Yajur, Sama and Atharva.

Siksha: In relation to Siksha, Sage Sanandana emphasised the significance of *Swara* (notations) in the discipline of **Sangeeta (Music)**. In the Swara Shastra, the Swara of Archika is related to Rig Veda, ‘Gaandhik’ is to ‘Gaadha’ and ‘Saamik’ is to Sama Veda. A ‘Swara’ is according to ‘Ruchas’ (Hymns) and their variations, while in ‘Gathas’ or metered rhythmic verses Sama Veda has ‘Vyavadhaanas’ or pauses. The Yajna stotras, karanas and Mantras are required to be pronounced as per Swaras; otherwise they turn out to be ‘Viruddha Swaras’. In the entire ‘Vangmaya’ Shastra (Vocabulary), pronunciation originates from ‘Vakshasthala’ (chest), ‘Kantha’ (throat) and ‘Mastaka’ (head); from the chest emerges the low level sounds normally resorted to morning singing, from the Kantha emerge the medium and very broad variety of sounds and from Mastaka are emanated high pitch sounds and their variations of volume. The *Sapta Swaras*-Sa, Ri, Ga, Ma, Pa, Da, and Ni-are ‘Prathama’ (Shadaja), ‘Dwitiya’ (Rishabha), ‘Tritiya’ (Gandhara), ‘Chaturtha’ (Madhyama), ‘Mandra’ (Panchama), ‘Krushta’ (Dhaivata) and ‘Atiswara’ (Nishadha). Shadaja-Sa- stands for ‘Sagar’ (Sea) with peacock as the representative bird, ‘Muladhara’ (the base of the spine) as the Chakra (body part) and the ruling Deity as Ganapati. Rishabha Re-means bull representing the bird Skylark, ‘Swadhishtana’ or genital as the Chakra and the ruling Deity is Agni. Gandhara Swara ‘Ga’ means Gagan or Sky with goat as the representative animal, ‘Manipura’ (solar plexus/ naval) as the Chakra and Rudra is the concerned Deity. Madhyama-Ma-means the Middle, represented by the bird dove, Anahata (heart) being the relevant body part and Vishnu as the Ruler concerned. Panchama-Pa-means the fifth, represented by nightingale and ‘Vishuddha’ (throat) as the relevant body part and the Ruling Deity is Sage Narada. The Swara titled Dhaivata-Dha- means Dharti or Earth, the representative animal being horse, the relevant Chakra being ‘Aajna’ or the third eye and the Ruler being Sada Shiva. The Seventh Swara viz. Nishada-Ni- meaning Hunter and standing for the animal Elephant, has ‘Sahasrara’ (the crown of the head) as the body part, the Ruler being Surya as the Deity. Besides the Swaras, Shadaja, Madhyama and Gandhara are known as three ‘*Graamaas*’ (gamut or scale in music). Those who render ‘Saama Gana’ approve twenty graamas in Madhyama Swara, fourteen in Shadaja and fifteen in Gandhara. Also there are seven *Murchanas* (Intonations / Modulations) meant for Devatas viz. Nandi, Vishaala, Sumukhi, Chitra, Chitravati, Sukha and Bala; and seven for Pitara viz. Aapyaayani, Vishwabhruta, Chandra, Hema, Kapardini, Maitri and Baarhati. For Rishis too there are seven Murchanas viz. Uttara Mandra in Shadaja Swara, Abhi Rudrata in Rishabha, and Ashvakra in Gandhara. Besides, there are other Murchanas like Souvira in Madhyama Swara, Harshika in Panchama and Uttarayata in Dhaivata Swara. The seven Murchanas utilised by Rishis are also normally used by humans. Normally, there are ten ‘*Gunas*’ in music viz. Rakta, Purna, Alankrita, Prasanna, Vyakta, Vikrushta, Slakshana, Sama, Sukumara, and Madhura. When ‘Venu’ (Flute), ‘Veena’ (stringed instrument) and Vocal are rendered together then that combination is known as Rakta or ‘Ranjana’. Swara and *Shruti* (for eg. Kshobini Shruti in Shadaja, Tivra in Komala Rishabha, Dayavanti in Komala Gandharva, Prasarini in Tivra Madhyama, Alapini in Shuddha Dhaivatani in Komal Nishad) as also ‘Chhanda’ (Prosody) along with clear pronunciation are called ‘Purna’; Alankrita denotes the Swara

from the throat down to the place of heart and taking the sound up to the head; Prasanna emerges from kantha in ‘gadgada’ sound; Vyakta or clearly pronounced by the ‘Pada’(letter), Padartha (material), vachana (eka or bahu / single or many) etc. When the sound is clear in high pitch and understood by the letters of Alphabet is Vikrushta; Slakshan is that Shriti which is devoid of either Dhruta or quick and Vilambita or elongated; Sama is that Shriti which normal by aspects without ups and downs; Sukumara Shruti is of soft nature and Madhura is sweet and sonorous. In regard to the *Swaras of Padas (letters)* there are eight varieties viz. Antodaatta (like Agnih in ‘Agnirvritraani’), Adyudaatta (like Somah in Somah pavatey), Udaatta and Anudaatta respectively are like Pra and vah in the word ‘Pra voyahvam’; Neecha Swarita is the word Veeryam in the expression ‘Balam nyubjam veeryam’; Madhyadaatta like Havisha in the word ‘Havishaa vidhema’; Swarita like Swaha in the expression ‘Bhurbhuvah swaha’ and finally Dirudaatta as ‘V’kara and ‘spa’ in ‘Vanaspatih’. *Adi Swaras* are three in number viz. Udatta (high tone), Anudatta (low tone) and Swarita (medium). The Swarita is known as ‘Swaar’ and there are seven Swaars viz. Jaatya, Kshepra, Abhinihit, Taira Vyanjana, Tiroviraama, Prashlishta and Paadavritta. [The wide range of Musical forms includes simple ‘Sarali’ (Easy to the beginners) with single or double digit variety like ‘S-R-G-M-P-D-N or SS-RR-GG-MM-PP-DD-NN; ‘Taara Sthayi’(elevated pitch); ‘Alankaram’ or musical ornamentation; ‘Geeta’ or simple musical forms; ‘Swarajati’ with complexes like Pallavi, Anupallavi and Charanam; Kritis or fulfilled singing; Varnam; Kirtana or lyrics; Kriti (higher form of singing); Ragamalika (garland of Raagas), Jaavali, Tillana and so on. [Select *Raagas* according to timings of day/ night: Before Sun rise- Bhoopaala, Bauli, Malayamaaruta; Early morning: Bilhari, Kedaram, Dhanyasi; before noon: Asavari, Saveri, Deva Manohari; Mid-day and later: Sri Ragam, Madhyamavati; before Evening: Mukhara, Begada; Evening: Vasanta, Purva Kalyani; Night: Neelambari, Kedaragoula; any time: Bhairavi, Kambhoji, Shankarabharanam or Kalyani.]

Kalpa Granth: The second Vedanga relates to Kalpa Granth as described by Sanandana to Narada. Kalpa comprises Nakshatra Kalpa, Veda Kalpa, Samhitaa Kalpa, Aangirasa Kalpa and Shanti Kalpa. In the Nakshatra Kalpa, there was a description of the Head of Stars, viz. Chandra as also of the notable Nakshatras. In Veda Kalpa, the methodology of achieving the ‘Purusharthas’ (Human Objectives) related to Dharma, Artha, Kama and Moksha was detailed. In Samhita Kalpa there was guidance to ‘Tatwa Darshi’ to Munis regarding the ‘Mantras’ about the Rishis, Chhandas and Devatas. In the Angirasa Kalpa, Lord Brahma himself was stated to have given the ‘Abhichara Vidhi Vidhana’ or of the procedures of magical / charms / benevolent or manevolent Karmas like Vashya, Mohana, Uchhaatana and Unmaada. In the Shanti Kalpa, Mantras and Procedures to ward off dangers or to usher in Good Tidings from Celestial, Terrestrial or Extra-Terrestrial Sources are detailed. Apart from Five Kalpas mentioned above, the most significant Kalpa relates to Griha Kalpa which describes the details of the preparation of ‘Homa Vedika’; usage of Kusha grass in the fingers of the Karta performing the Homa; the role of housewives to bring Agni to install in the Homa Kunda; the features of Agni Deva with two faces, six eyes, seven tongues, ‘Pingala Varna’, three hands on his left side and four on the right, three mekhalas or waistbands and three feet; dhyana to Agni; performance of homa of milk, curd, honey, ghee or ghee-cooked items like Anna with Til; the mudras to be used viz. Mrigi, Hamsi and Suukari (Suukari Mudra in Abhicharika Karmas only); and the application of appropriate Mudras and the finger prescription for targetted purposes. Thereafter, the ‘Karta’ or the principal performer of the Homa ought to invoke Ganapati and do the Puja to ensure that there would be no obstacles faced by the Karta. [By the pre-arranged water vessels, ‘Mangala Snaana’ is performed to ‘Karta’ or the Person performing the Puja reciting the Mantra: *Sahasraaksham shata dharamrishibhih paavanam krutam, teyna twaamabhisnchaami paavamaanyah*

punantu tey (May the sacred waters which have thousands of eyes representing as many Shaktis having innumerable flows sanctified by Maharshis purify you along with powerful hymns being rendered!) There after, ‘Abhishekas’ of Varuna, Surya, Brihaspati, Indra, Vayu, and Saptarshigana would follow with the Mantra: *Bhagam tey Varuney Rajaa Bhagam Suryo Brihaspatih, Bhagamindrascha Vaayuscha bhama Saptarshiyo daduh/* (Raja Varuna, Surya, Brihaspati, Indra and Vayu as also Saptarshis, please provide ‘Kalyan’ (auspiciousness). Then there should be Jala Shanti with the Mantra: *Yathey keseshui dourbhagyam seemantey yacchha Murdhani, Lalaatey Karnayo rakshanopaadastad ghnantu sarvadaa/* (Whatever ‘dourbhagya’ or inauspiciousness is present in your hairs, hair parting, head, forehead, ears and eyes be obliterated for ever with this Jala Shanti or peaceful showers). After the Puja of Ganaadhyaksha, Devi Parvati’s worship be taken up by prostrating before Ganapati and Parvati, first reciting *Tat purushaaya Vidmahey Vakra tundaaya dhimahey, Tanno Danti prachodayaat;* then to Devi Gauri saying: *Sowbhaagyayai Vidmahey, Kamala Maalinyai dheemahey, tanno Gauri prachodayaat.* Worship of Devi Parvati with Paadya, Pushpa, Dhupa, Dipa, Naivedya and Mantra Pushpa reciting the hymn: *Rupam Dehi Yasho Dehi Bhagam Bhagavati Devi mey, Putraan dehi dhanam dehi Sarv kaamaanscha dehi mey/* (Bhavati! Kindly bestow on me good appearance, fame, auspiciousness, good progeny, wealth and fulfillment of all my desires!). This Puja would be followed by the worship of ‘Nava Grahas’ by arranging idols of Surya with copper, Chandra with silver or sphatika or crystal, Mangala with Rakta varna Chandana or red sandalwood, Budha and Guru with gold, Shukra with silver again, Shani Deva with loha /iron and Rahu and Ketu with glass as also with appropriate Vastras or coloured clothing, Mantras and Puja material especially the flowers suitable to Nava Grahas. Venerable worship of Matrikas viz. Gauri, Padma, Shachi, Medha, Savitri, Vijaya, Jaya, Devasena, Swadhaa, Swaahaa, Vaidhruti, Dhruti, Pushti, Hrishti, and Tushti would follow. The Griha Kalpa Vidhana then describes the worship of Pitrus viz. Vasu Rupas, Rudra Rupas, and Aditya Rupas, especially on Amavasyas, Ashtakas, Vriddhi Karyas like the occasions of weddings, Krishna Pakshas, the days beginning the Uttarayana and Dakshinayana, Surya Sankranti, Vyatipata Yoga, Gajachhaaya, Chandra Grahana (Lunar Eclipse), Surya Grahana (Solar Eclipse) and of course on the Tithis of the Karta’s dead parents. After reciting *Pitrubhyah Staanamasi* or keeping Pitras in their respective places, then the task of *Agnou Karana*, meaning thereby perform ‘Aahuti’ or oblation of Cooked Rice with ghee saying: *Agnaey kavyavaahanaya swaaha namah, Somaaya Pitru mataye swaha etc.* The rest of Naivedya is served to Brahmanas, Karta and family. Such is the ‘Kalpa Vidhana’ in brief and its execution with sincerity and devotion would certainly bestow wealth, Vidya, keerti, progeny, contentment in life and salvation thereafter.!

Vyakarana Shastra: The third component of Vedanga pertains to since Vyakarana (Grammar) constitutes ‘Veda Mukha’ or the Face of Vedas. For example, Sanandana proposed two words to Narada viz. ‘Subanth’ and ‘Tidanth’; suppose the last letter is ‘Ananth’ and the Pratyaya or prefix is ‘Sup’, then the word is Subanth; ‘Sup’ has seven ‘vibhaktis’ (Cases), of which the first is *Su* (Prathama or ‘Eka’ vachana), *Au* (Dwi or two) vachana and ‘*Jas*’ (bahu or many vachanas).

In *Prathama Vibhakti* or the first vibhakti (Nominative / about the performer or subject) the proposed person’s ‘linga’ (gender), Parimaan (volume or quantity) and ‘Vachan’ (number), etc. need to be specified. For instance, linga is ‘thata’; ‘thati’ and ‘thatam’; parinama is one kg. of rice and vachan is one, two or many. The specific Karma (Predicate or part of sentence excluding the Subject) is as ‘Harih sevyatey’ or Hari is served (by Bhaktas/ devotees) and in this sentence karma is the Vaachya; whereas in another sentence ‘Lakshmya sevita’ or [Bhaktas] served through Lakshmi. If Karta himself is vaachya, then the sentence could be ‘Harih karoti’ or Hari performs.

In *Dwiteeya (second) Vibhakti* (accusative or the Object) the affix words used are ‘Am’, ‘Aou’, and ‘Shas’ followed by the vachan or number like one, or two or many. If the sentence is ‘Harim pujati’ ie Hari is worshipped, then kartha is not specified and that is ‘Anukt’ or silent / unspecified. Also, dwiteeya vibhakti is utilised with words like ‘Antara’ or ‘Antarena’; for eg. Antaraa twaam Harih which means Hari is outside you and me; Antarena Harim sukham which means ‘There is no happiness without Hari. In the *Triteeya (third) Vibhakti*, (Instrumental/ instrument) the suffix words used are ‘taa’, ‘bhyaam’ and ‘bhis’ followed again as always by the vachan as in the earlier vibhaktis. In the context of ‘Karan’ (doing), ‘Karya’ (action) and ‘Anukta’ or unspecified ‘Karta’ or the doer, this Vibhakti is utilised as in the sentence: ‘Ramena baaneyna hato Vaali’ meaning Rama’s arrows killed Vaali; here Rama is the unspecified Karta.

In the *Chaturthi Vibhakti*, (dative or from whom action is performed) the words applicable are ‘im’, ‘bhyaam’ and ‘bhyas’ and is used when ‘sampradaan karaka’ or giving away / donastion of a vastu (thing / material) is to be performed: ‘Brahmanaaya gaam dadaati’ or Brahmana is given a cow. This vibhakti is also utilised when a tasteful thing is given away: ‘Haraye roachatey bhaktih’ or Hara is happy with Bhakti. In *Panchami Vibhakti*, (ablative or where action is performed), the relevant suffix words are ‘Imsi’, ‘Bhyaam’ and ‘Bhyas’ and is used in ‘Apadaan karaka’ when somebody goes away somewhere, something is brought or taken, something or somebody is seperated. The examples are ‘Graamaadpaiti’ or Goes away from the village; ‘Devaduttah Yajnadadaat pustakam samaadatey’ or Devadatta takes away a book from Yajnadutta; ‘Paatraat odanam grihnnati’ or Food is taken from a vessel; ‘Ashvaat patati’ or Falls from a horse; ‘Parvataat Nadee nissarati’ or River falls from a Mountain. The suffix words used in *Shashthi Vibhakti* (Possessive or possession) are ‘Ims’, ‘Ose’ and ‘Aam’ and the Vibhakti emphasises the ‘bhedak’ relationship of Master and Servant or the difference of status such as in the expressions like ‘Grihasya Swami’ or the Master of the house hold; ‘Raajnah sevakah’ or servant of Raja; and ‘Dasaradhasya putrah’ or Dasaratha’s son.

In the *Saptami Vibhakti* (locative of action), the affix expressions are ‘Ims’, ‘Ose’ and ‘Sup’ used in Adhikarana kaarak such as in ‘Grihey vasati’ or Resides in the house. The context of ‘Adhaara’(hold) is also used in Saptami Vibhakti. Adhaara is of three varieties viz. Auopashloshaka, Vaishayaka and Abhivyaapaka; the respective examples are ‘Katey aastey’ or seated on a mat / ‘Mokshhey icchhaa asti’ or Moksha is desired, ‘Sarvasmin Atma asti’ Atma is in everything and ‘Chouryaa -dvibheti’ or afraid of stealing. Raksharthak *Dhaatu* (verbal root, an ingredient of an expression) is used in this Vibhakti as in ‘Paapaad rakshati’ or saved from the sin. *Sambodhana Vibhakti* (denominative/ used to address someone) as in Prathama Vibhakti. To sum up with Rama shabda and Purusha linga:

Vibhakti	Eka Vachana	Dwi Vachana	Bahu Vachana	Suffixes
Prathama	Raamah	Raamou	Raamaah	Su, Au, Jas
Dwitiya	Raamam	Raamou	Raamaan	Am, Au, Shas
Triteeya	Raamyena	Raamaabhyam	Raamaiah	Ta, bhyaam, bhis
Chaturtha	Raamaaya	Raamaabhyaa	Raamebhyah	Im, bhyaam, bhyas
Panchami	Raamaat	Raamebhyaaam	Raamaamsi,	bhyaam, bhyasmi
Shasthi	Raamasya	Raamayoh	Raamaanaam	Ims, Ose, Aam
Saptami	Raamey	Raamayoh	Raameshu	Ims, Ose, Sup
Sambodhana	Hey Rama	Hey Raamou	Hey Raamaah	(As in Prathama)

Illustrations: In the usage of ‘Pari’, ‘Apa’, ‘Aayim’, ‘Itara’, ‘Rutey’, ‘Anyā’ and ‘Digvachaka Shabda’, Panchami Vibhakti is used; for eg. Pari Harey Samsaarah or Srihari is different from Samsara; Apa Hareyh Sarva doshaaah or All the blemishes are far from Hari; Aa Muktey Samsaarah or Till the attainment of Moksha Samsaaraa continues; Itarah Krishnah or distinct from Krishna; Rutey Bhagavatah or deviod of Bhagavan; Anyah Shri Raamaat or different from Shri Rama; Aaraat Vanaat or Forest is near or far etc. To signify the words, Lakshana, Itthambhutaakhyān, Bhaga and Veepśa; the ‘Avyayas’* viz. Prati, Pari, Anu are used as Karmaṇyavachaneeya Sanjñāas. In respect of Lakshana the illustration is Vriksham prati pari anu vaa vidyotatey vidyut or Vidyut is attracted to run into the tree; vriksham is manifested and vidyut gets awareness. *[Indeclinables viz. prepositions or upasargas, adverbs, particles, conjunctions and interjections].

Again, Bhakto Vishnum prati pari Anu vaa: here the shabda Idyambhūta means the obtaining of ‘viśeṣaṇa’; Bhakto Vishnum prati pari anu vaa: Bhakta Swarūpa is viśeṣaṇa, Puruṣa is to obtain Him; vibhakti is dwiteeya. To illustrate the word ‘Bhaga’, it may be said: Lakshmi Harim prati pari anu va, which means Lakshmi is Vishnu’s belonging with a right over her as she is a ‘bhāga’ or part of him. The word Veepśa as afore mentioned, the illustrative sentence would be ‘Vriksham Vriksham prati sinchati’ or pari sinchati or anu sinchati, meaning there by: The trees are interlinked. There is also a method to use Avyayas viz. Namaḥ, Swasti, Swadhaa, Swaahaa, Alam and Vashat in Chaturthi Vibhakti viz. Haraye namaḥ, Swasti Prajaabhyāha, Agnaye Swaahaa, Pitrubhyāha swadhaa, Alam mallow Mallaaya, vashat Indraaya. If an action is meant for a ‘vastu’ (thing), that vastu would be in Chaturthi Vibhakti expressed in bodhaka shabda, like Muktaḥ Harim bhajati or Hari is worshipped for Mukti. After the usage of Vibhaktis, Saṇḍāna explained to Nārada about *Swara-Sandhis* like Madhudakam (Madhu+Udakam or Honey plus water), and Pitruśābhāha (Pitru+ Rishābhāha or the senior in the Paternal side) known as Siddhi Sandhis; Gaṅgadakam (Ganga + Udakam) or Kṛṣṇaikatwam (Kṛṣṇa+Ekatwam or Kṛṣṇa’s singularity or uniqueness); these examples are Vṛddhi Sandhis; Dadhyanna (Dadhi+anna or curd rice) and Pitratthāha (Pitru+Artha) or Father’s wealth as the egs. of Yuga Sandhis; Haraye (Hara+Ye) or for Hara and Lavanāha (Lo+Anāha) or salt as egs. of Yagadi Sandhi; Tasmaārghya (Tasmai+arghya or Water for him) and Ta Adyaāha (Tey+ Aadhyaāha or they are the foremost) are egs. of Yalopa and Valopa Sandhis; Hareva (Hara+eva or Hara! Save me) is a Purva Rupa Sandhi; Amegha (Ami+Agha or He is a sinner) and Shourī+Etou (these are Kṛṣṇa Bālaṛama), Vishnu+imou or these are both Vishnu rupaḥ or Durgā+amu or these two are of Durgā rupaḥ as examples of Prakṛti bhava sandhis; Shadastra (Shat+astra), Shaṇmaataraḥ (Shat+mātaraḥ) and Vāk+Surāha or Vākchurāha/ Expert in conversation are vyanjana Saṇḍhis. Paḍāchhedana sandhis are Chakṛim -śhicchhandhi or Chakṛin+Chhindi or Chakṛadhari! do snap my bandhaṇa etc. So far Vyanjana Sandhis were described. Now Viśarga Sandhi examples are given as below: Ramaāha kaamyāha krupāha puḷyo Hariḥ puḷyorchā eva hi/ Raama drushtobalāha Atra sūpta drishtaā imaā yataḥ (Rama+ kaamyāha or Shri Ram is dear; Kṛpāha + Puḷyāha or Kṛpacharya is worthy of worship; Puḷjorarchayāha -Puḷyasyā+ Archayāha- puḷjaniyā and Archaniyā; Rama drishtaḥ or Rama + drishtaḥ / Ram has been seen; Abalāas+atrah or there are women; Sūptadrishta or supataḥ+drishtaāha or looked like slept off; imaayataḥ or Imaas +Atah or these women thus. Thus are the examples of Saṇḍhitāḥ / Sandhis.

Subhanta Prakaraṇa : ‘Mangalācharaṇa’ - In the name of Rama, following Stanza covers each of the Vibhaktis: *Raamenaabhihitam karomi satatam Raamam bhajey saadaram, Raamenaapahyātam samasta duritam Raamaaya tubhyam namaḥ/ Raamaanmuktirabheepsitā mama sadaa Raamasya daasomyāham, Raamey rajyatu meḥ manāḥ Suvishadam hey Raama thubhyam namaḥ* (I follow the instructions given by Shri Rama always. I perform bhajan to Shri Rama as an ideal. Ram has destroyed all my sins. Bhagavan

Shri Rama! My salutations to you. My desire from Shri Ram is to accomplish Moksha. I am always Shri Rama's servant. May my clean conscience be contented by me. Hey Shri Rama! These are my greetings to you). Sarvanamas : In Sanskrit Literature, 'Sarva naamaas' occupy an important place, like the Srava Shabdas: Sarvah, Sarvou, Sarvey- Sarvam, Sarvou, Sarvaan-Sarvena, Sarvabhyaam, Sarvaih - Sarvasmai, Sarvabhyaam, Sarvebhyaah-Sarvasmaat, Sarvabhyaam, Sarvebhyaah- Sarvasya, Sarvayoh, Sarveshaam-Sarvasmin, Sarvayoh, Sarveshu. Also, in Hari Naama : Harih, Haree, Harayah-Harim, Haree, Hareen-Harinaa, Haribhyaam, Haribhih- Haraye, Haribhyaam, Haribhyaah- Hareyh, Haryom, Harinaam- Harou, Haryoh, Harishu-, Hey Harey Hey Haree, Hey Harayah. Then there are examples like Kartru Shabda in karya vachaka like in Karthaa Kartarou Kartaarih etc., Rai shabda as Raah, Raayou, Raayah etc. in dhana Vachaka; Nou shabda is in nouka vachaka; dwi, thri or chatur shabda in sanjna vachaka etc.

Tadhita Pratyayanta Shabdas (Noun form suffixes) have been illustrated such as Devatarthaka (Aindram Havih or this is for Indra); Idamarthaka (Tasya Idam like kumkumena raktam Vastram); Bhavarthaka (Kshtrasyaapatyam jaatih Kshatriyah or in Ksartakula, only Kshatria is born); Jaatartha (Dayaalu, Kripaalu); Praachyurta or Adhikata (Annamayo Yagnah; Annamaya, Streemaya, Mrunmayah Ashwah (or horse made of mud); Jaatardha (Shreyan shreyaamsou shreyaamsi) etc. The pratyayas referred to are: 'an' pratyaya, 'twal' pratyaya, 'tal' pratyaya, 'mayat' pratyaya, 'in' pratyaya, and 'matup' pratyaya.

Tendu Prakarana : Dhatus (Tissues or Elements of the Language) Vyaiyakaranas (Grammarians) classified ten kinds of Dhatus: Bhavadi, Adyaadi, Juhotyadyaadi, Devaadi, Swaadi, Trutaadi, Rudhhadi, Tanaadi, Vrayaadi, and Churaadi. In respect of Bhavaadi, the formations possible include Bhavanti Bhavatah Bhavanti. In Adyaadi Gana, the permutations possible include ati bhakshan. In 'Johothyadi gana', 'hu' dhatu is significant like juhوتي, juhova, juhavaanchakaar, juhavaamba bhuv, juhavaamas, hota, hoshyati, juhuyat, huhaat, ahousheet, ahoshyat etc. In Devaadi ganas, Diva dhatu is important which has many meanings like kreeda, Vijaya-oriented desire, vyavahar, dyuti, stuti, moda, mada, swapna, kaanti and gati; as in the earlier gana the expressions generated are Deevyataat, Devata, Devishyati, Deevyatu, Adeevyat, Deevyeta, etc. In Swaadi gana, 'su dhhat' is important like Sunotu, Sushaava, Sotha, Soshyati, Asunotu, Sunayaat, etc. In 'Tudaadi gana', 'Thudu' dhhatu is important which means creating difficulties like in the suffixes tudati, tutoda, tottha, totsyaati, tudatu, anudatu, tudetu etc. In Rudhhadi dhatu, Rudh dhatu is the main one for example, rundhe, rurudhey, rotasatey, arundh, rundheet, rotseeshth, etc.

(deepening, surrounding, stopping and so on). 'Tan' dhatu is significant in Tanadi gana dhatus whose task is to expand, spread out and increase like Tanoti, tataana, tanita, tanishyati, atanot, tanuyaat, atanishyat etc. The word 'kri' is important in Vrayaadi dhatu which refers to purchasing, exchanging, selling etc.; the illustrations are kreenaati, chikraaya, kreta, kreshyati, kreenaatu, akreenaat, akresheet etc. Finally, in the context of Churaadi gana the reference is for 'chora' or stealing / thieving and examples include chorayati, chorayamaas, chorayanchakara, chorayita etc. Krudanta Prakarana : Those Pratyayas or Verb forms (suffixes) end up with the expression 'krit' are called Krudanth Pratyayas viz. nyavul, truch, achi, tavyat, tavya, aneeyar, kelimar, etc. The sentence 'Twaya maya anyaischa yedhitavyam' includes the verb forms of tavya and aneeyar. [Elsewhere, other verb forms were also mentioned such as 'tumun' pratyaya, 'ktvaaccha pratyaya, 'lyap' pratyaya, 'ktavatup' pratyaya, 'yat' pratyaya, shatri pratyaya, 'shaanach' pratyaya, 'ktin' pratyaya, ghunj pratyaya, and 'khal' pratyaya].

Samaasaas (Compound noun): Muni Sanandana then described 'Samaasa Prakarana'. Normally, there are five kinds of Samasas viz. Avyayi bhava, Tatpurusha, Karma Dhaaraaya, Bahuvreehi and 'dwigu'. When the first word is Avyaya, that Samaasa is known as of Avyai bhava (eg. upa nagaram or near the town). Tatpurusha's illustrations are: Ramaashrita (Rama+Ashrita); Dhyaanarthaa (Dhyaanena+ Artha); Rajapurushah (Rajnaajh+purusha) etc. Digu (numerical determinative compound) is a Sankhya vaachaka

samaasa like ‘Panchaanaam gavaam samaahaarah panchagavyam’ or Panchagavyam is the mix of cow’s five products (viz.milk, curd, ghee, urine and dung). Tatpurusha’s Karmadharaya (Adjective compound) is a compound of Viseshya and Viseshana like Neela + Utpala or the blue water lily. Bahuvreehi Samaasa is illustrated by the expression: ‘Paaptam udakam yam sa praaptodakam graamah’ or the village where water reaches is noted as water-receiver. Dvandwa samasa is called ‘samuchya’ or combination of various words like in the sentence: ‘Isham Gurum cha bhajaswa’ which means Ishwara and Guru-both-are doing bhajana.

Karaka Prakarana :

Karaka	Vibhakti / Case	Process	Example
Karta	First / Nominative	Subject used with verb	Ramaha nripaanaam ratnam
Karma	Second/ Accusative	Denotes the object	(Aham) Raamam pujayami
Karaka	Third / Instrumental	Denotes agent / action	Ramena Ravanah hatah
Sampradaana	-Fourth/ Dative	Denotes object/action	Ramam namami
Apadana	Fifth / Ablative	Seperation/division	Ramasya adhi gamyam
*Genitive	Sixth/ Possessive	Denotes noun to noun	Ramasya daasaa asmi aham
Adhikara	Seventh/Locative	Place of action	Ramasyopari hridayam bhavatu
Sambodhana-	As in the First	Person being addressed	Bho! Rama maam uddhara

*Normally, this usage of noun to noun in the same sentence is not used. Source: Hindupedia.

Nirukta Varnana:

‘Nirukta’ (Etymological or derived /rhetoric/artificial interpretations) which is basically an extension of Vyakarana seeks to bring out the hidden meaning of Vedas which apparently do not express the total intent and implication. The word ‘Nir’ connotes the comprehensive sense that is sought to be conveyed and ‘Ukta’ states that which is expressed, thus indicating that a lot more is to be revealed. As regards the Karna Rupa or the Ear-Forms of the ‘Vaidika Dhatus’, Nirukta is of five forms viz. ‘Aagama’, ‘Viparya’, ‘Vikara’, ‘Naasha’ and ‘Uttama Yog’. The Varna (Coverage or Classification) of Aagama signifies ‘Hamsa’ and the interchange of the word is ‘Simha’ which is the second formation of Varna called Viparya. Varna Viparya leads to Varna Vikara known as ‘Goodhotma’ or Goodha +Atma as in ‘Esha Sarveshu Bhuteshu Goodhotma na prakaashatey’. From Varna Vinasha is followed by ‘Prushodara’ or Prusha d+Udara. In the fifth form, Muni Sanandana explained to Narada that the words like ‘Bhramara’ indicated that deeper understanding of the Ruchas (Hymns) of Vedas was incomplete as a Bhramara had not tasted the full store of honey yet! It was not merely the grammatical correctness of the words, but their origin and context which were more significant. [*Satyameva artham aayayati gamayateeti Satyam* (That which imparts true knowledge about the existing objects is the ultimate Truth!). One who simply recites Vedas is like a ‘Sthanu’ (pillar).He who understood the words and the meaning would be a real source of happiness to self and guidance to others. *Artha vaachah Pushpam phalam* (Meaning of what is said is like the blossom and fruit!). The famed Yakshacharya, the author of Nirukta Text (800 AD approx) who followed the Grammarian Panini felt: *Naisha sthaanoraparaatho yadenamandho na pashyati, Purushaaraparaadham sa bhavati* (If a blind person were unable to vision a Pillar, it is not the fault of the pillar but of the blind person!

‘Chhandas Shastra’:

Maharshi Sanandana explained to Brahmarshi Narada about Chhandas Shastra which too is an important component of Vedangas; it is stated: *Chhandah paadow tu Vedasya* or Chhandas denotes the feet of Vedas. ‘Chhandas’ is of two types viz. ‘Vaidik’ or related to Vedas and ‘Loukik’ or for general use. Vaidik Chhanda expresses Gayatri Mantra: ‘Tatsavitur varenyam Bhargo Devasya Dhimahi Dhiyoyonah prachodayaat’. *Anushthup Yajati, Brihatya Gaayati, Gaayatrya stoutati*: Anushthup is used for Yagnas, Brihati Chhanda is for singing and Gayatri is used for Stutis. The Loukika chhanda is used in Puranas, Itihasas, and Kavyas in poetical forms, for eg. *Sarva dharmaan parityajya maammekam sharanam vraja, Ahantwa sarvapaapebhyo mokshamishyaami maa shuchah* (This Shloka is in Anushthup chhanda). Both the Vaidik and Loukik Chhandas have two kinds based on ‘Matras’ and Varnas’ (units or quality) known as Matrik and Varnik. The Chhanda Shastra comprises ‘Ganas’ (group of three Aksharas or letters) and Gurus / Laghus or Big and Small in terms of ‘S’ or ‘I’. The Ganas are as follows: 1) ‘Ya’ gana: ISS for eg. Ya+Maa+Taa; 2) ‘Ma’ gana: SSS for eg. Maa+Taa+Raa; 3) ‘Ta’ gana: SSI for eg. Taa+Raa+ Ja; 4) ‘Ra’ gana: SIS for eg. Raa+ Ja+Bhaa; 5) ‘Ja’ gana: ISI for eg. JA+ BHA+ Na; 6) ‘Bha’ gana: SII for eg. Bhaa+Na+ Sa; 7) ‘Na’ ganam: III for eg. Na+SA+La; 8) ‘Sa’ ganam: IIS for eg. Sa +La+ Gaah. To summarise, the following may be noted for facility:

YaMaaTaa (ISS), **Maa**Taa Raa (SSS), **Taa**RaaJa (SSI), **Raa** JaBhaa (SIS); **Ja**BhaaNa (ISI), **Bhaa** Na Sa (SII), **Na** Sa La (III), **Sa** La Gah (IIS)

The Ruling Deities of the Ganas as above are: Ya gana (Jala), Ma gana (Prithvi), Ta gana (Akash), Ra gana (Agni), Ja gana (Surya), Bha gana (Chandra), Na gana (‘Ayu’ or Life/ Health), Sa gana (Vayu). The ‘Phala’ or fruits / results are: Vriddhi or Abhyudaya / Growth or Progress in respect of Ya gana; Lakshmi/wealth for Ma gana; Dhana Naasha for Ta gana; Vinasha for Ra gana; Roga or ill-health for Ja gana; Su yasha for Bha gana; Ayu for Nagana and Bhramana or travel for Sa gana.

In the Chhanda Shastra, the Akshar ‘Ga’ stands for Guru and ‘La’ for Laghu; combination of two Gurus (SS) is called Sarva Guru; two Laghus and a Guru (IIS) is Antya Guru; laghu+Guru+laghu (ISI) is Madhya Guru; Guru+Laghu+Laghu (SII) is Adi Guru ; and four laghus are Chatur laghus (IIII). The differences are denoted as Karna, Karatala, Payodhara, Vasucharana and Vishta. Again, Samyog, Visarga and Anuswara in respect of Laghus are signified as in Ramam, Ramah and Ramasya. In respect of a Padya (Poem) or Shloka (Stanza), there is a ‘Paada’ (Line) consisting of four lines. There is a ‘Yati’ or a pausing point in each paada. In Chhanda, there are three ‘Vrittas’ (circles) viz. Sama Vritta, Artha Vritta and Vishama Vritta. In Sama Vritta, in all the four ‘Paadaas’ (lines), there are the same number of Hraswa-Deergha Aksharas (Short and Long Letters) numbering seventeen in each line, as for instance in Shikhirini Chhanda: *Mukhey tey taambulam nayana yugaley kajjalakalaa lalaatey kaashmiram vilasati galeymouktika lataa Sphuratkaanchi shaati Pruthukatitately haatakamayee bhajaami twam Gauri nagapati kishori -maviratam*. An example of ‘Ardha Sama Vritta’ is *Jagadamba vichitramatra kim paripurna karunaasti chenmayi, Apraadha paramparaamparam na hi Maataa samupekshatey Sutam* (This poem is in Harinapluta Chhanda). The example of Vishama Vritta is *Nalineksanam Shashi mukham cha Ruchidarshanam Ghanacchivam/ Chaarucharana kamalamKamaanchitaavrajaa Vraja Mahendra vandanam*/This is in Udrataa naamaka Chhanda. Example of ‘Dandakas’ is in Twenty six letters : *Iaha hi bhavati dandakaaranya desho sthithi punyabhaanjaam Muneenam manoharinii, Tridashaa Vijayi Veerya drupahaddashgrivalakshmi viraamena Raamena samsevitey*. Apart from Dandakas, there are three or six lined ‘Gathas’. Then, there are many other kinds of ‘Chhandas’ ranging from one to twenty six lettered lines viz. Ukta, Atyukta, Madhya, Pratishtha, Supratishtha, Gayatri,

Sa kireeta kundalam Sa Peeta vastram Sarasiruekshanam/ Sahaaravakshasthala Kaosthubha shriyam Namaami Vishnum Sirsaa Chaturbhujam // Another example is the form of ‘Indra Vamsha’ constituted in Ta gana, Ta gana again, Ja gana and Ra gana with Yati or Viraam (break), the Stanza being:

Yatkeertanam yatsmaranam yadeekshanam yadvandanam yacchhraavanam yadarhanam, Lokasya sadyo vidhunoti kalmasham tasmai Subhadrasravasey namo namah/

The next category is named *Ati Jagati* with thirteen letters and four lines with eight thousand one hundred ninety variations with Ma gana, Na gana, Ja gana, Ra gana, and one Guru with Yati on the third and tenth letters; the ‘Praharsini’ with SSS IIII S IS ISS formation is illustrated thus: *Jaagarti prasabhavipaaka samvidhatri Shri Vishnorlailita kapolajaa nadi chet, Samkeerna yadibhavitaasti ko vishadah samvaadah Sakala Jagat pitaamahain/* Besides this are the Chhanaas like Kshama, Atiruchiraa Matta Mayura, Gauri, Manjubhaashini and so on. Another variety of Chhandas group is *Shakkari* with sixteen thousand three hundred eighty four variations, especially ‘Vasanta tilaka’ with Ta gana, Bha gana, two Ja ganas and two Gurus; another popular category is ‘Praharana -kalita’ with two Na ganas, one Bha gana, one Na gana again, one Laghu and one Guru as in: *Suramuni Manujai rupachita charanaam ripubhaya chakita Tri Bhuvana sharanam, Pranamata Mahishaasura vadha kupitaam praharana kalitaam Pashupathi dayitaam/* The other ‘Chhando samuhas’ are called ‘*Ashti*’, ‘*Atyashti*’, ‘*Dhruti*’, ‘*Vidhruti*’, ‘*Kriti*’, ‘*Prakriti*’, ‘*Akriti*’, ‘*Vikriti*’, ‘*Tanvi*’, ‘*Samkriti*’, and ‘*Utkruti*’. The mind-boggling multitude of ‘Chhandas’ or Poetic Structures in Sanskrit Language is a standing proof of the opulence and magnificence of its ‘Vangmaya’ (Literature).

Tri- Skandha Jyotisha Shastra: In the Jyotisha Shastra, Skanda Muni emphasized three Skandhas viz. *Ganita (Siddhaanta), Jaataka, (Hora), and Samhita*. In *Ganita* there is Parikarma of Yoga, Antara, Gunana, Bhaajana, Varga, Vargamula, Ghana and Ghanamula; ways and means of finding Graha madhyama and clarity of positioning, ‘Anuyog’ or the Knowledge of Desha, Disha and Kaalamaan. ie. Place, Direction and Time; Chandra Grahana, Surya Grahana, Udaya (Rise), Astama (Setting), Chhaadhikara (dusk), Chandra Shrugonnati or Dwiteeya’s Chandrodaya and Grahayuti (Graha’s Yoga). In the context of Jataka Skandha, description is given of Jaati Bheda (differences of Jaatis), Graha yoni or the details of Jaati, Rupa and Guna; Viniyonija (Janmaphala according to human beings), Garbhadaana, Janma, Arishta, Ayurdaaya or Life span, Dashaakrama or the details of Dashas, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabh sayoga, Chandra yoga, Pravrajyaa yoga, Rasi sheela, Anishta Yoga, Stree jaatakaphala, Mrityu vishay nirnaaya, Nashta-Janma-Vidhahana etc. As regards Samhityaskandha, details of Grahachara, Varsha Lakshana, Tithi, Dina, Nakshatra, Yoga, Karana, Muhurtha, UpaGraha, Surya Samkraanti, Graha gochara, Chandra bala / Taara bala, garbhadana to Upanayana and Vivaha, Yatras, as also tatkaala vrishti gyan or of rainfall are described . Among the various aspects mentioned above, some are mentioned briefly as follows: ‘Sankhya bodhak Sangjnas’ range from Eka (one), Dasha (tens), Shata (hundreds), Sahasra (thousands), Ayut (ten thousands), Laksha (lakh), Prayuta (million), Koti (Crore), Arbud (ten crores), Abj (hundred crores or arab), Kharva (thousand crores or ten arabs), Nikharva (Kharva or one lakh crores), Maha Padma (one crore crores), Shankah (Neela / ten crore crores), Jaladhi (Ten Neela or hundred crore crores), Antya (Padma or one thousand crore crores), Paraartha (lakh crore crores) and so on. Ganitha Siddhantas were explained by Sanandana to Narada viz. Pari Karma (Yoga, Antara, Gunana, Varga, Vargamula, Ghana and Ghana Mula) ranging from addition or deletion of numericals, Gunana phala, ‘Varga Mula’ or Square Roots, ‘Ghana’ or multiplication of three numbers working out the ‘Ghana Mula’, Concepts of Hara or Bhajak (Divisor), Amsha or Bhajya (dividend) and Sesha or Remainder; finding out Varga Mula, usage of Viloma vidhi in ascertaining ‘rashi’ (Fund) etc.

Referring to Kshetra Vyavahara, in a 'Tribhuja' or a right angle Triangle, the vertical is called 'Koti', 'bhuja' is the straight line across and 'Karna' is the (hypotenuse). If Koti is 4 and Bhuja is 3, the square of 4 is 16 and that of 3 is 9, then Karna is the total of the square roots of 16+9 or 25 and thus the value of Karna is 5. Again, in a Vritta Kshetra (Circle), if the Paridhi (Circumference) is 22 and the Vyas or diameter is 7 and both of these are multiplied and result is 154, its Chaturdhamsha or a quarter ie 38 1/2 is the Khetraphal. In the context of 'Annadi Rashi' for instance, the 'Rashis' are broadly reckoned as 'Sthula', 'Madhyama' and 'Sukshma' and their Parithis could be calculated as Shashthamsa, Navamamsha, Dasama -amsha and Ekadasas etc. on the basis of the quantity of land, the availability of water bodies with the details of length, width and depth; presence of stones and metallic content etc. Sanandana Maharshi then explained to Narada about the calculations of 'Kaala, Desha and Disha viz. Time, Place and Directions. The total duration of Four 'Yugas' put together was stated to be thirty three lakh twenty thousand years, of which four times of Dashamsha was the duration of Satya Yuga viz. sixteen lakh twenty eight thousand. In the Dasamsha, one third of the duration was of twelve lakh ninty six thousand years in Treta Yuga; Dwapara Yuga was of the duration of eight lakh sixty four thousand years, while Kali Yuga is only four lakh thirty thousand years. There are seventy one Chatur Yugas in one Manvantara. In Brahma's one day, there are fourteen Manvantaras and another fourteen Manvantaras are counted in his night additionally. In one Yuga, the Planets of Surya, Budha and Shukra (Sun, Mercury and Venus respectively) in the Eastern side, take a 'Bhagan' (Bhaga is Surya) as many as 4,320,000; Mangala, Shani and Brihaspati (Mars, Saturn and Jupiter also make such Bhaganas. Chandra (Moon) makes 577, 53,336 Bhaganas in a Yuga likewise. There are 157,79,17,828 Surya's one full day-night comencing from Sundays in a Maha Yuga measured in 'Soura mana', while the Moon day-nights from Mondays measured in 'Chandra mana' total up to 160,30,00,080 in a MahaYuga; this is to establish the difference in the Solar and Lunar Calendar day-nights viz. 2,50,822 days. 'Adhika Maasa' is 15, 93,336 in a Maha Yuga, while 'Thikshaya' is 250, 82,252. Looked in terms of Solar Months, the number is 518, 40,000 where as Lunar Months are 534, 33,336- all in Maha Yuga. The methodologies of calculating were offered in respect of the current Yuga about Graha Gyana, Bhumi Paridhi Pramaana; positioning and speed of Grahas (Planets), Graha Vakreekarana or of negative influences and Kaala Gyana. 'Panchanga Sadhana' or Tithi, Vaara, Nakshatra, Karana and Yoga determine the results of good or bad nature to a person. There are Nakshatra Dashas like Vimshottari Dashaa, Ashtottari Dasha, Kala chakra Dasha, Yogini Dasha, etc. Also there are Rashi Dashas like Narayana Dasha, Ati Karaka Kendriya Dasha, Trikona Desha, as also Ayur Desha. In the context of determining *Karanams* or one half of Tithi or then time required for the angular distance between Moon and Sun; there are eleven Karanas viz four fixed ones called Kimshugna, Shakuni, Chatushpad and Naagava, besides repetitive Karanas viz. Bhaava, Kualava, Titula, Garaja, Vanaja, and Vishti. Karanam is active at the time of Sun Rise. Another important input relates to *Yoga* the angular distance along the eliptive view of any object on the sky (measured from Mesha or the start of Aries) called the longitude of an object when the longitudes of Sun and Moon are added; the result produced a value ranging from Zero degree to 360 degree and that is called Yogam, which is also active in the mornings. There are 27 Yogas like Visha Kamba, Preeti, Ayushman, Sowbhagya, Shobhana, Atiganda, Sukumara, Dhriti, Shula, Ganda, Vriddhi etc. *Ayanamsha Sadhana*: The word 'Ayana' denotes movement and 'Amsha' a component. Ananamsha bhaaga or portion is the amount of 'precession' or the orientation of the rotation axis of a rotating body. In astrology, this is a longitudinal difference between 'Sayana' (Tropical) and Nirayana (Sidereal) zodiacs. Ayanamsha is defined as the angle between the Sidereal ecliptic longitude of a celestial body and its tropical ecliptic longitude. According to Surya Siddhanta, Ananamsha rises from 0 degree to +27 degrees during 1800

years and decreases to 0 degree to -27 degree thus oscillating within a range of plus/minus 27 instead of cyclically moving in a circle. In astronomy, precession refers to several slow changes in an Astronomical body's rotational or orbital parameters especially in Earth's precession of Equinoxes. Periodical changes of Earth's orbital parameters combined with the precession of equinoxes and the inclination of Earth's axis on its orbit is a part of Astronomy.

Grahana Sadhana: Chandra Grahana (Lunar Eclipse) takes place on a Pournami and Surya Grahana (Solar Eclipse) on Amavasya and these are called Parvas. As 'Grahas' rotate on their own axis and perform Pradakshina (circumambulation) around Bhumi, that path is known as the 'Kasksha' or region of that Graha. Prithvi is far away from the Sun path and Chandra is nearer and is in between Surya and Prithvi. In the direction in which Surya travels, the shadow of Prithvi falls in the opposite direction of Surya's path and the length of the rotating shadow is equal to that distance. As Prithvi is round, the shadow of Chandra is also rounding, moving six 'Rashis' away from Surya. Chandra rotating on its own axis moves along with Surya on the Southern Rekha (Line) and that time is known as Darshanta Kaala ie at the junction of the termination of Amavasya and the beginning of Shukla Pratipada; similarly, when Surya reaches six Rashis ahead that time is Pournima. Thus Surya is shadowed by Chandra and Chandra is shadowed by the shadow of Prithvi; that is why during Surya Grahana, Surya is known as Chhadya or the shadow maker and Chandra is Chhadak; again, in Chandra Grahana, Chandra is Chhadya, Earth's shadow or Bhubha is Chhadak or Grahana Karta. The 'Vilambana' or the delay of time between the 'Chhadya' and 'Chhadak' is known as 'Chhanna' or 'graas'. Thus when Chandra is fully invisible, then the Lunar Eclipse is stated to be complete or 'Sarvagraas'. If Chandra grahana is a 'Khanda Grahana' or a partial eclipse, then Prithvi's shadow falls on Chandra to that extent.

Surya Grahana (Solar Eclipse): When Chandra travels while in rotation between Surya and Prithvi and lies in the Southern direction under the level of Surya, that day when Sun rays fall on the top portion of Chandra, that night is called as Amavasya since Chandra's lower portion is invisible on Earth. It is on that Amavasya when Chandra comes in between Prithvi and Surya and Surya's 'bimba' disappears at a point of time, that particular Amavasya is stated to the time of Surya Grahana (Solar Eclipse). As in the case of Lunar Eclipse, there might be Sarva graas or Khanda Graas of Solar Eclipse too. On Amavasya, Chandra's Chhaya falls towards Prithvi and in that Chhaya Bhubhubhagh falls and Surya bimba disappears; the extent of disappearance denotes the full or partial Solar Eclipse. Maharshi Sanandana explained to Narada Muni the methodology of calculating the exact time and duration of the Eclipses as also the general impact on various other Grahas. The belief in Puranas that Rahu was responsible for the Eclipses as he was annoyed at the successful attempts made by Surya and Chandra to dismember him, although succeeded to secure 'Amrit' and as a result accomplished the status of Grahas, was not unfounded; it is believed that Rahu was dismembered from one entity into two as Rahu and Ketu and Lord Brahma set up Rahu in the shadow of Chandra and Ketu in the shadow of Prithvi and appointed them as Grahas (Planets); while Rahu and Ketu were positioned as the shadows nearby to Surya and Chandra respectively and were thus stated to be responsible for the Eclipses. Dik

Sadhana: If a concrete platform is made and a 'Shankha' is erected at a central point, mark a 'Vrittha' (circle) with twelve equi-distant portions from the centre drawn to the periphery, keep marking twelve 'dots' after every two hours, observing Sun's direction from the Sun-Rise point and the Sun-Fall, it is not difficult to locate the Dishas/ Upa Dishas (directions), indicating the twelve Rashis, [viz. Mesha (Aries), represented by Ram, Fire and Mars; Vrishabha, represented by Bull, Earth, and Venus; Mithuna (Gemini), represented by a Couple, Air and Mercury; Karkataka (Cancer), represented by Crab, Water and Moon; Simha (Leo) represented by Lion, Fire and Sun; Kanya (Virgo) represented by Virgin, Earth and

Mercury; Tula (Libra) represented by a Balance, Air and Venus; Vrischika (Scorpio) represented by Water and Mars; Dhanus (Sagittarius) represented by a Bow, Fire and Jupiter; Makara (Capricorn) represented by Alligator, Earth and Saturn; Kumbha (Aquarius) represented by Pot, Air and Saturn and Meena (Pisces) represented by Fish, Water and Jupiter]. The Dashas and Upa Dashas respectively are North East (Ishana) representing Varuna or Water full of beneficial Energy; East (Poorva) ruled by Indra indicating for Authority and Contentment; South East (Agnaya) represented by Agni / Fire and Energy; Dakshina (South) ruled by Yama and standing for Dharma and Death; South West (Niruti) ruled by Nocturnal Deity known for Sleep, Fame and Income; West (Paschim) is ruled by Varuna for Water/ Rain and 'Karma' / fate; North West (Vayavya) ruled by Vayu Deva standing for intellect, business and name; North (Kubera) known for prosperity and Career; Brahma is the Centre for Power and Creativity.

‘Jaataka Skandha’: It is stated that the Rashis from ‘Mesha’ constitute the limbs of ‘Kaala Purusha’ in the order of head, face, hands, heart, stomach, thighs, ‘Vasti’ or urinary bladder, linga, knees, leg calves and two feet. Mangal, Shukra, Budha, Chandra, Surya, Budha, Shukra, Mangal, Guru Shani, and Guru are the Ruling Deities of the Rashis respectively as follows: Mesha-Vrisha-Mithun-Karka-Simha-Kanya-Tula-Vrischik-Dhanu-Makar-Kumbh-Meena Mangal-Venus-Budha-Chand-Surya-Budha-Shukra-Mangal-Guru-Shani-Shani-Guru. In the context of specific Rashi, Shad Vargas are calculated in terms of Hora (from Sun Rise to Sun set), Drekhana (division of one third of a Rashi or a Varga), Navamamsha, Dwadashaamsha, and Trimshamsha (as each Rashi comprises thirty Amshas.), of which fifteen Amshas has one hora, ten Amshas make a drekhana, three and one third Amshas make a Navamamsha; (in other words, in each Raashi, there are nine Navamshas), two and half Amshas make one Dwadashamsha thus making twelve Dwadashamshas in a Rashi. Each Amsha is called a Trimshamsha. In malefic Rashis, first five Amshas are dominated by Mangal, the next five Amshas by Shani, the next eight Amshas by Brihaspati, the further seven Amshas by Budha and the last five Amshas by Shukra. In respect of ‘Sama’ (Even) Rashis, the reverse order is applicable viz. first five by Shukra, seven by Budha, then eight by Brihaspati, five by Shani, and finally five by Mangal.

The *Jnanaartha Chakra of Horas* indicates that during the first half or the fifteen Amshas, Mesha Rasi is governed by Ravi, Vrisha by Shukra, Mithun by Ravi, Karkataka by Chandra, Simha by Ravi, Kanya by Chandra, Tula by Ravi, Vrischik by Chandra, Dhanu by Ravi, Makara by Chandra, Kumbha by Ravi and Meena by Chandra; where as during the second half of 15 to 30 Amshas in the Hora Chakra, Ravi is dominant among Vrisha, Karka, Kanya, Vrischik, Makar and Meena and Chanrda in the rest of the Raashis viz. Mesha, Mithuna, Simha, Tula, Dhanu and Kumbha. In respect of Triteeyaamsha, viz. Dreshkaana the dominating Grahas in the first part of 1-10 Amshas are as follows: Mangala in Mesha and Vrischik, Shukra in Vrisha and Tula, Budha in Mithun and Kanya, Chandra in Karka, Surya in Tula, and Guru in nine and Twelve; during the period of eleven to twenty Amshas of the middle phase, Surya is dominating in Mesha; Budha in Vrisha and Kumbha; Shukra in Mithuna and Makara, Mangal in Karka and Dhanu, Guru in Simha and Vrischik, Shani in Kanya and Tula; and Chandra in Meena; and finally during the Third and final Dreshkana ie from 21 to 30 Anshas, Guru is prominent in Mesha and Karka, Shani in Vrisha and Mithuna, Mangal in Simha and Meena, Shukra in Kanya and Kumbha, Budha in Tula and Makara, Chandra in Vrischik, and Surya in Dhanu. Calculations in respect of *Navaamsha Jnaana* are exacting, since nine Amsha / Kalaas are involved from 3/20, 6/40, 10/0, 13/20, 16/40, 20/0, 23/20, 26/40 and 30/0; during these respective Amsha Kalaas, the juxta-positions of Raashi / Grihas are *Mesha* vs. Mangala (1), Shukra (2), Budha (3), Chandra(4), Surya (5), Budha (6), Shukra (7) Mangala (8) and Guru (9); *Vrisha* vs. Shani (10), Shani (11), Guru (12), Mangala (1), Shukra (2), Budha (3), Chandra (4), Ravi

(5) and Budha (6); *Mithuna* Vs. Shukra (7), Mangal (8), Guru (9), Shani (10), Shani (11), Guru (12), Mangal(1), Shukra (2) and Budha (3); *Karka* vs. Chandra (4), Ravi (5), Budha (6), Shukra (7), Mangal (8), Guru (9), Shani (10), Shani (11), Guru (12); *Simha* vs. Mangal (1), Shukra (2), Budha (3), Chandra (4), Surya(5), Budha (6), Shukra (7), Mangala (8) and Guru (9); *Kanya* vs. Shani (10), Shani (11) Guru(12), Mangal(1), Shukra (2), Budha (3), Chandra (4), Ravi (5) and Budha (6); *Tula* vs. Shukra (7), Mangal (8), Guru (9); Shani (10), Shani (11), Guru (12), Mangala (1), Shukra (2), and Budha (3); *Vrischika* vs.Chandra (4), Ravi (5), Budha (6), Shukra (7), Mangala (8), Guru (9), Shani (10), Shani (11) and Guru (12); *Dhanu* vs. Mangal (1), Shukra (2), Budha (3), Chandra (4), Surya (5), Budha (6),Shukra (7), Mangala (8), and Guru (9); *Makara* vs. Shani (10), Shani (11), Guru (12), Mangala (1), Shukra (2), Budha (3), Chandra (4), Ravi (5), and Budha (6); *Kumbha* vs. Shukra (7), Mangal (8), Guru (9), Shani (10), Shani (11), Guru (12) , Mangala (1), Shukra (2), and Budha (3); and *Meena* vs. Chandra (4), Ravi (5), Budha (6), Shukra (7), Mangala (8), Guru (9), Shani (10), Shani (11) and Guru (12). Similar calculations may be done in respect of *Dwadashaamsha Chakra* has to be calculated in the juxtaposition of Raashis and Grahaas with the difference that instead Navamshi or nine Amshas, the reference is for Twelve Anshaas in the slots of 2, 5, 7, 10, 12, 15, 17, 20, 22, 25, 27 and 30. This is how Rashi of a native, hora, Dreshkaan, Navamaamsha, Dwadashaamsha and Trimshaamsha are worked out and the process is defined as Shadvarga. The Six of the Twelve Raashis viz. vrisha, Mesha, Dhanu, Karka, Mithun and Makara are known as Raatri Sanjnaatak as they are active in the nights, mainly; they are also known as ‘Prushtodaya’ since they are from the hind side of the body, excepting in respect of Mithuna. The rest of the Rashis are Dina Sanjnas and are active during the day-time (Meena Rashi is however Ubahyodaya) and the rest are of Seershodaya category. As regards the aspect of beneficent and malefic nature, Mesha, Mithuna, Simha, Tula, Dhanu and Kumbha are of Krura (Cruel) nature and the other Grahas are of Soumya / Soft nature. The Anga Sthhanaa or the predominant body-part of Mesha is Mastak (head), Vrisha is Mukha/ Face, Mithuna is shoulder, Karka Hridaya, Simha (Stomach), Kanya (kamara / waist), Tula (bladder), Vrischik (Linga), Dhanu (Uru / thighs), Makara (Jaanu/ knees), Kumbha (jangha / shin) and Meena is feet. As regards the Sthira (Stable) or Chara (mobile) nature of the Rashis, Mesha, Karaka, Tula and Makara are of ‘chara’ nature while Vrisha, Simha, Vrischika and Kumbha are stable Rashis, but Mithuna, Kanya, Dhanu, and Meena are of both Swabhavas. Surya is in Ucchha (exalted position) in Mesha with ten Amshas, Chandra is exalted in Vrisha with 3 Ashas, Mangala in Makara with 28 Amshas, Budha in Kanya with 15 Amshas, Guru in Karka with 5 Amshas, Shukra in Meena with 27 Amshas and Shani in Tula with 20 Amshas in Paramoccha or highly exalted position. As regards the direction of the Rashis, Mesha, Simha and Dhanu are in the East; Vrisha, Kanya and Makara in South; Mithuna, Tula and Kumbha westward and Karka, and Vrischik and Meena northward. In Chara position, East Navamaamsha is Vargottama; the fifth or Madhyama Navamaamsha is the best among the Sthira or stable positions; and in dwisvabhava the last Navamaamsha is the best of Vargottamaas. Talking of Lagnas, these are of twelve ‘Bhaavaas’. The Mula Trikonas or Corner Triangles are stated to be Surya’s Simha, Chandra’s Vrisha, Mangala’s Mesha, Budha’s Kanya, Guru’s Dhanu, Shukra’s Tula and Shani’s Kumbha. Chaturtha and Ashtabhavas are called Chaturasras or squares. The Navama and Panchama are called Trikonas. Dwadasha, Asthama and Shashtha are called Trikas; Laghna Chaturtha, Saptama and Dashama are Kendras (Center). The ‘dwipadas’(bipeds), Jala charaas (water borne), Keeta (worms) and Pashu or animals are powerful in Kendra; in other words, Dwipadas in Lagna, Jalachara in Chaturtha, Keeta in Seventh and Pashu in Daswa or tenth become powerful. From Kendra, the positions at 2, 5, 8 and 11 are known as ‘Panaphar’; the subsequent positions at 3, 6, 9 and 12 are named ‘Aapovilma’. Mesha is ‘Rakta Varna’ or of blood-red colour, Vrisha Rashis colour is Sweta (white), Mithuna has the green colour of a

Parrot, Karka's colour is rose like, Simha is Dhumra or grey, Kanya Raashi's colour is Wheatish, Tula's colour is Chitra or mixed, Vrischika has black colour, Dhanu has yellow colour, Makara is of Pinga /orange colour, Kumbha has Babhru or blue-like colour and Meena has 'Swaccha' or transparent varna. Surya Deva is known as Kaalapurusha's Atma or Soul, Chandra is the Manas or heart, Mangal is Parakrama or Valour, Budha is Vani or the power of Speech, Guru is Jnaana (Knowledge) and Happiness, Shukra is desire and Shani is sorrow. Surya and Chandra are the epitomes of a King, Mangal is Senapati or Head of Defence Forces, Budha is Raja Kumar or the Prince, Brihaspati and Shukra are the Ministers and Shanaischar is 'Doota' (Servant). Having given the colours of Raashis, the Varnas or colours of Grahas are given as Surya of Tamra (copper), Chandra of Shukla or white, Mangal of Rakta or blood, Budha of green colour, Brihaspati of 'peeta' or yellow, Shukra is of Chitra and Shaneshwara is of black colour. Agni, Jala, Kartikeya, Hari, Indra, Indrani and Brahma are the Deities of Nava Grahas. Surya, Shukra, Mangal, Rahu, Shani, Chandra, Budha and Brihaspati are the Rulers of Purva, Agneya, Dakshina, Nairuti, Paschima, Vayavya, Uttara and Ishana respectively. Ksheena or diluted Chandra, Surya, Mangal, and Shani are 'Paapa-grahas' (malevolent); Budha and Shani are Napumsaka (eunuchs); Shukra and Chandra are Stree (effeminate) Grahas, and the rest of Grahas viz. Ravi, Mangala and Guru are Purushas. Mangal, Budha, Guru, Shukra and Shani are the counter-part Masters of the Tatwas of Agni, Bhumi, Aakaash, Jala, and Vaayu. Shukra and Guru are from the Brahmana Varna; Bhauma and Ravi are Kshatrias, Chandra is the Master of Vaishva Varna and Budha is the Head of Sudra Varnas. Shani is the Head of Antyajas (the least important of Varnas) and Rahu is the Master of Mlecchas. Chandra, Surya and Brihaspati are of Sathva Guna; Budha and Shukra of Rajo Guna, and Mangal and Shani are of Tamo guna. Surya is the Master of Devatas, Chandra of Jala, Mangala of Agni, Budha is the Master of Kreedha Vihara or Sports, Brihaspati of Bhumi, Shukra of Wealth, Shanaischara of Shayana or Sleep and Rahu the Master of 'Usar' or Chemeleons. Surya and the following Grahas viz. Chandra, Mangal, Budha, Guru, Shukra and Shani wear the respective Vastras (Clothes) viz. coarse, new, burnt, wet, medium, strong and worn ones. The respective Grahas from Surya as above are the 'Dhatus' of copper, diamonds, gold, glass, silver, pearls and iron. The beneficiaries of the dhatus are bones in respect of Surya; shronita (egg-developer of Virility) from 'Manis' or Jewels in respect of Chandra; 'Majja' or bone-marrow from Gold in the case of Mangala; twacha or skin from glass in respect of Budha, 'Vasaa' or fat from silver in the case of Guru; 'Veerya' from pearls in the case of Shukra and 'snaayu' or sinews from loha or metal/iron as from Shani. Similarly Shani, Shukra, Mangala, Chandra, Budha and Guru are the Masters of the Seasons of Shishira, Vasanta, Greeshma, Varsha, Sharad and Hemanta. *Graha Kaalamaan*: One 'Ayana' or six months, 'Muhurta' or two 'Ghadis', 'Ahoratra', 'Ritu' or two 'maasaas' or months, 'maasa', 'Paksha' or fortnight and 'Varsha' or a Year-these are the Kaalamaanas of Grahas commencing from Surya. These are also the 'Rasaas' or tastes of the Grahas viz. Katu /Mircha (Surya); Lavana (Salt) (Chandra), Tikta or bitter (Mangal); 'Mishra' or mixed tastes (Budha); 'Mathura' or sweet (Guru); 'Amla' or sour (Shukra) and 'Kashaya' or herbal decoction (Shani). *Swaabhaavika Maitri of Grahas (Natural Compatibility)*: To *Surya*, Mitras or important friends are Chandra, Mangal and Guru; Budha is a normal friend but Shukra and Shani are enemies; to *Chandra*, significant friends are Budha and Surya, neutral friends are Mangala, Guru, Shukra and Shani but has no Shatrus at all; *Mangala's* very good friends are Chandra, Surya and Guru, his normal friends are Shukra and Shani and enemy is Budha; to *Budha*, very good friends are Shukra and Surya, normal friends are Mangala, Guru and Shani but Chandra is shatru; to *Guru*, Surya, Mangala and Chandra are very good friends, Shani is a neutral friend but Budha and Shukra are enemies; To *Shukra* good friends are Budha and Shani, neutrals or Mangala and Guru but Surya and Chandra are enemies; *Shani's* very good friends are Shukra and Budha, Guru is neutral to him but enemies are Surya,

Chandra and Mangala. *Mataantara Maitri of Grahas (Compromised Compatibility)*: Surya is a friend of Brihaspati in normalcy, so is Chandra with Guru and Budha, Mangal with Shukra and Budha, Budha with all the Grahas excepting Surya, Guru is friendly with all excepting Mangala, Shukra is friendly ordinarily excepting Chandra and Ravi, and Shani is friendly with others excepting Mangala, Chandra and Ravi. *Tatkaalika Maitri among Grahas: (Temporary Compatibility)*: Depending on the time/positioning of Grahas in second and twelfth Houses; or third and eleventh Houses; or fourth and tenth Houses, even natural enemies might become friendly on temporary basis. Suppose Surya is in the First House and Budha, Shukra and Mangal are in second, third and fourth Houses respectively, then Surya would become temporary friends and Chandra, Guru and Shani become Shatrus. Similarly, Chandra becomes friendly with Shani, Guru, Shukra and Mangala if they happen to be in the third, fourth, eleventh and tenth Houses and others viz. Surya and Budha become Shatrus. There would be temporary friendships and enimities among other Grahas as well. *Nakshatra Phala* (Star-wise birth results): Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashitaites* are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula Nakshatra* are wealthy, happy and helpful. If born of *Purvashadha* and *Uttarashadha*, the persons concerned are happy-go-lucky and hearty /disciplined and virtuous respectively. *Shravanites* are rich, happy and famous; while born of *Dhanishta*, the persons concerned are donors, wealthy and courageous. A person born of *Shatabhisha*, the persons win over opponents but are susceptible of bad practices. Born of *Purvabhadra*, the persons concerned are heavily prone to feminine influence and rich; while *Uttrabhadrait*es are independent, assertive, speech-makers, attractive and joyful. Finally, those born in *Revati* are energetic, enterprising, rich and pure-hearted. *Meshaadi Chandra Raashi Janma Phala*: Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi*: Charming, charity-minded and tolerant; *Mithun Raashai*: Comfort-loving and diplomatic; *Karka Raashi*: Controlled by opposite sex and short statured; *Simha Raashi*: Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi*: Soft-natured, virtuous and well-meaning; *Tula Raashi*: Learned, broad-minded and wealthy; *Vrischika Raashi*: Loka Puja, unhealthy and injury-prone; *Dhanu Raashi*: Poets, Architects, Artistic and wealthy; *Makara Raashi*: Unenthusiastic to perform, wasteful, vagabond but attractive; *Kumbha Raashi*: Desirous of possessing 'Para Stree' and 'Para Dhan'; and *Meena Raashi*: Artistic, dreamy and easy-loving. *Suryaadi Graha-Raashi- Phala*: If Surya is in Mesha Raashi, the 'Jaataka' would be famed; in Vrisha Raashi the person would be a woman hater; in Mithuna the person is rich; Karka stands for angry nature; Simha for ignorance; Kanya for a Poet; Tila for an Artist; Vrischik for dhanavaan; Dhanu for Loka Puja; Makar for a miser; Kumbha for poverty, and Meena is unhappiness. If Mangal is in Simha the Jataka is of poverty; in Karka, the person is rich; in Swaraashi ie. Mesha / Vrischika the Jaataka is Bhramana sheela

or fond of travel; in Budha Raashi (Kanya-Mithun), the person is full of gratitude; in Guru (Dhanu-Meena) fame and name; in Shukra (Vrisha-Tula) desire for opposite sex; Makara for good progeny and prosperity; and in Kumbha an unhappy, wicked and illusive nature. *If Budha* is in Surya's Simha Raasi, the native is a woman hater; Chandra Raashi in Karaka, the person would be a disliker of relatives; in Mangala raashi (Mesha Vrischika) suffers poverty ; in Budha raashi (Mithun -Kanya), the person becomes intelligent and rich; the native in Guru Raashi (Dhanu/Meena) achieves fame; in Shukra Raashi (Vrisha-Tula) the person concerned the native gets rich by wife and children; and in Shani Raashi (Makara –Kumbha) goes in debt. *If Guru* is in Simha, the native becomes Senapati; in Karka becomes rich by wife and children; in Mangal (Mesha-Vrischik) he/she would be wealthy and forgiving; in Budha (Mithuna-Kanya) the native would be wealthy by 'astraas' etc. ; in Own Raashi (Dhanu-Meena), becomes District-Head; in Shukra's Raashi (Vrisha-Tula) the native becomes rich and happy; and in Shani (Makar-Kumbha), the person becomes the Poor and in Kumbha rich. *If Shukra* is in Simha attains prosperity by wife; in Karka becomes arrogant and unhappy; in Mangal (Mesha-Vrichak) receives hatred from relations; in Budha (Mithun-Karka) becomes rich and sinless; in Guru (Dhanu-Meena) becomes scholarly; and in own (Vrisha- Tula) becomes rich and forgiving; and finally in Shani (Makara-Kumbhja) gets disgraced by woman or opposite sex. *If Shani* is in Simha, the native becomes poor because of children and lack of money; in Mangal (Mesha-Vrischika), the native becomes friendless and poor; in Budha (Mithun-Kanya) the person turns out to be a Pradhaan Rakshak /Chief of Security; in Guru Raashi (Dhanu-Meena) the person becomes rich and happy due to life-partner and offspring; in Shukra (Vrisha-Tula) becomes a King and finally in the own Raashi (Makara-Kumbha), the native would be the Territorial Head.

Graha Drishti on Chandra: Maharshi Sanandana further explained to Narada Muni the 'drishti phal' or the visionary outcome of 'Nava Grahas' on Chandra positioned in various 'Raashis'; for instance, the drishti of Grahas stationed in Mesha Stitha Chandra results in varying results like Mangala drishti yields 'Bhupa'(King); Budha drishti gives 'Jna' or Pandita, Guru's drishti gives 'Guni'; Shukra drishti provides 'Chora Swabhava' or the characteristic of a thief and Shani's drishti creates 'Aswa' or poverty. On Vrishascha Chandra, the Graha drishti yields Nirdhana from Mangala, Chora Swabhava from Budha, and Raja Swabhava from Guru, 'Pandita' Swabhava from Shukra; and Preshya / Bhritya Swabhava or of a servant from Shani. (Surya drishti is 'anukta' or unknown and may be considered as the drishti of Shani). The 'drishti phalas' are to be reckoned accordingly as per the above illustrations. Similarly, the 'drishti' of various Grahas on Chandra in terms of 'Navaamsha' and the resultant 'Phalas' might also be identified. Maharshi Sanandana described various other aspects of Jyotisha to Narada Muni ranging from the fixation of muhurtas like agricultural operations (Seed-spreadings, tilling, crop-cuttings), Roga-Vimukti Snaanas or bathings to terminate illnesses, 'Nrityaarambha' or maiden dances (good Nakshatras being Uttara Phalguni, Uttaraashaadha, Uttara Bhadrapada, Anuraadha, Jeyshtha, Dhanishta, Shatabhisha, Pushya, Hasta and Revati); 'Yatra' or travel Nakshatras viz. Ashwini, Kritika, Mrigashira, Pushya, Moola, Chitra, Shravana, the Three Uttaras, Purva phalguni, Magha, Vishaka and Dhanishta ('varjita' or avoidable nakshatras are Rohini, Jeyshtha, Punarvasu, Swati, Revati, Hasta, Anuradha, Purvabhadra, Bharani and Aslesha) etc. Muhurthas for Garbhadaana Samskara, Pumsavana / Seemantotrayana, Jaata Karma/Naama karma, Anna Praasana, Chookaakarana, Saamaanya Kshura Karma, Upanayana or Gayatri Mantropaasana, Vivahas (weddings), Vadhu Pravesha or maiden entry of brides in the homes of husbands, Deva Pratishtha, Griha Nirmaana, Vaastu vishaya, Griha Pravesha or Entry of new residence, commencement of Deva Karyas like 'Vrataarambha'.]

Annexure II: Gotra-Pravara Varnana in detail:

Bhrigu Ganas:

Vatsa: These have three alternative Pravasas viz: Bhargava-Chyaavana-Aapavaana-Ourva-Jaamdagnya or Bhargava- Ourva-Jaamadagnya or Bhargava- Chyaavana-Apnavana
Bida: Bhargava-Chyavana-Aapnavana-Ourva-Vaida or Bhargava-Ourva-Jamadagnya
Aarshtimshena: Bhargava-Chyaavana-Aapnavana-Aarshtimshena-Anupa or Bhargava-Aarshtimshena-Anupa
Vaatsya: Bhargava-Chyaavana-Aapnavana
Vatsapurodhasa: Bhargava-Chyavana-Aapnavana-Vaatsya-Pourodhasa
Baijmathita: Bhargava-Chyaavana-Aapnavana- Baija-Mathita
Yastaka: Bhargava-Vaitahavya-Saavetasa
Mitreyava: Bhargava-Vaadhyashwa-Daivodaasa or Bhargava-Chyavana-Daivodaasa
Vainya: Bhargava-Vainya-Paatha
Shounaka: Three Pravara viz. Shounaka or Gaartsamada or Bhargava-Gaartsamada or Bhargava-Shounhotra.
Vedavishwa Jyotisha: Bhargava-Veda Vaishwa- Jyotisha
Shaatharaamathara: Bhargava-Shaathara-Maathara (Note: Excepting Yatstaka, inter-marriages are allowed)

Aangirasa:

Ayasya: Angirasa-Aayasya-Goutama
Shaaraddhata: Angirasa-Goutama-Sharadhata
Koumanda: Angirasa-Aotathya-Kaakshivata- Goutama-Koumanda or Angirasa- Aotathya-Goutama-Aoujisha-Kaakshivata or Angirasa-Aouthya-Kaakshivata
Dirgha Tamasa: Angirasa-Aouthya-Kaakshivata-Goutama-Dirgha Tamasa or Angirasa-Aouthya-Dirgha Tamasa
Karenupaalaya:Angirasa- Gautama-Karenupaalaya
Vaamadeva: Angirasa-Vaamadeya- Goutama or Angirasa- Vaamadeva-Barhadyukta
Aoushanasa: Angirasa- Goutama- Aoushnasa
Rahugana: Angirasa-Rahugana- Goutama
Somaraajaka: Angiras- Somarajya-Goutama
Bruhudhyuktha: Angirasa-Bruhudhyuta-Goutama
Uthya: Angirasa-Aouthya- Goutama
Raaghuva: Angirasa- Raghuva-Goutama
(Note: Inter-Gotra marriages not allowed)

Bharadwaaja:

Bharadwaaja: Angirasa-Barhaspatya-Bharadwaaja
Garga : Angirasa-Barhaspatya-Bhardwaja-Shounya-Gargya or Angirasa-Shounya-Gargya or Bharadwaja- Gargya- Shounya
Ruksha: Angirasa-Barhaspatya- Bharadwaja-Vaandana-Maatavachasa
Kapaya: Angirasa-Saamahavya-Aourukshaya or Angirasa-Aamahavya- Aourukshaya
Atmabhava: Angirasa-Bharadwaaja-Barhaspatya-Vara-Ammabhava
(Note: Inter Gotra marriages not allowed)

Kevalaangirasa:

Harithasa: Angirasa-Ambarisha-Youvanaashwa ; In place of Angirasa, some Haritasa Gotras use Mandhata too.

Kutsa: Angirasa- Mandhaatru- Koutsa

Kanwa: Angirasa- Aajameedha-Kanva or Angirasa- Ghoura-Kanwa

Ratheetara: Angirasa-Vairupa- Rathitara or Angirasa-Vairupa-Parshwadashwa or Ashtaadamshtra-Parshwadash-Vairupa

Vishnu vriddha:Angirasa- Pourukutsthya-Traasadaswa

Mudgula: Angirasa- Bhaamyashwa- Moudugalya or Angeras-Taarksya-Mougulya.

Note: in this case Paraspara Vivahas are allowed except in Haridasa and Kutsa.

Atri:

Atreya: Atreya- Aarchanaanasa-Shyavaashwa

Gavishthara:Atreya-Aarchanaanasa-Gavishthara or Atreya-Gavishthara-Pourvaathita

Vaakbhuktaka: Atreya- Archanaanasa- Savaakbhuktaka

Mudgula: Atreya-Archanaanasa-Pourvaathita Atithaya: Atreya-Archanaanasa-Atitha / Gavishthara

Vaarathha: As above

(Note: Neither among themselves nor with Vasishta-Vishwamitra Ganas, marriages are allowed.)

Kashyapa:

Nidhruva: Kaashyapa-Avatsaara -Naidhruva-Shandilya

Raibhya: Kaashyapa- Avatsaara-Raibhya

Shandilya: Kaashyapa- Avatsaara-Shandilya or Kaashyapa-Asita-Devala

(Note: Inter-Gotra Vivahas are not allowed.)

Vasishta:

Vasishta: Vasishta- Indrapramada- Aabharadvasu

Kundina: Vasishta- Maitravaruna-**Koundinya**

Upamanyava: Vasishta-Indrapramada- Aabharadvasu or Vasishta-Aabharadvasu-Indrapramada

Parashara: Vasishta-Shaaktya-Parasharya

(Note: Paraspara Vivahas are disallowed.)

Agastya:

Idhmavaaha: Agastya- Daadharyachyuta-Idhmavaaha

Sambhavaaha: Agastya- Daadharyachyuta-Sambhavaaha

Somavaaha: Agastya-Daadharyachyuta-Somavaaha

Yagnyavaaha: Agastya-Daadharyachyuta- Yagnavaaha

Darbhavaaha: Agastya- Daadharyachyuta-Darbhavaaha

Saaravaaha: Agastya-Daadharyachyuta-Saaravaaha

Agastya: Agastya-Maahendra-Maayobhava

Purnaamaasa: Agastya- Pournomaasa-Paarana

Himodaka: Agastya-Haimavarchi-Haimodaka

Paanika: Agastya-Painayaka-Paanika

Note: No weddings in view of Sagotrata and Sa Pravatwa. Further, marriages are not possible between the Gotras of Bhardwaja and Vishwamitra, Kashyapa and Vasishta, Vasishta and Atri, Atri and Vishwamitra and so on.

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Annexure 111: Sadaachaara Varnana / Principles of Righteous Way of Living (Samvatsara Abdika Vidhi, Varnaashrama Dharma, Dharmaadharma Vidhi and Maha Tatwa Nirnaya highlighted) - vide Brahma Purana

As Vyasa Maharshi explained the general manner in which Brahmanas are expected to perform their duties towards Devas and Pitru ganaas with Havya-Kavyas or oblations to Agni and other tasks of virtue, the Munis requested the Maharshi to outline the rudiments of ‘Sadaachaara’ or the fundamentals of Ideal Values of Virtuous Life viz. or the Worthy Principles of Moral Conduct / Good Behavior. *Grihastena Sadaakaarya maachaara pari-rakshanam, Nahyaachaara viheenasya bhadramatra paratravaa, Yagna daana tapaaseeha Purushasya na bhuyatey, Bhavanti yah sadaachaaram samullanghya pravartatey/* (Grihasthaas or family-persons ought to observe and protect Sadaachaara Pravartana as those without it would neither have ‘Iham’ / the contentment of current life or ‘Param’ of post-life; to those who neglect the principles of Sadaachaara are not eligible to the fruits of Yagna- Daana-Tapas). Grihasthaas are expected to follow the basic principles of Dharma-Artha and Kaama during the first three quarters of one’s life and in the last quarter of life to activities pertaining to Moksha. Also, half of one’s expected span of life is to be spent with the deeds oriented to Nitya-Naimittika Karmas or daily and occasional tasks of virtue; the persons concerned might perform such deeds as to involve Bharana-Poshana or sustenance and ful-fillment of family needs. But the last quarter of life should be exclusively spent on activities aiming at the collection of ‘Mula Dhana’ of fruits meant for the aftermath of life . In other words, ‘Dharmaacharana’ or practice of Virtue has to be an under-current in the Samsaara Sagara in all the phases of life, especially in the last quarter of life. Care must be taken that each of the ‘Purusharthas’ should not be contradictory to each other. In other words, Dharma should propel such Artha that should not inhibit Dharma; Kaama should not defeat the aspect of Dharma and Artha and likewise Moksha has to be a logical conclusion of the preceding Purusharthas: *Paraspara anubandhaamscha sarvaanetaan - vichintayet, Vipareetaanubandhaamscha budhyadhyam taandwiojottama/ Dharmo Dharma anubandhaartho Dharmaana atmaartha peedakah, Ubhaabhyaam cha dwidhaa kaamam teyna thou dwidhaa punah/* A dutiful person has to wake up at the Brahma muhurtha time and think of Dharma and Artha, leave the bed, perform the morning ablutions and commence Sandhya Vandana even when Stars are visible on the Sky. *Asatpralaapamanrutam Vaakpaarushyam cha varjayet, Asacchaastra - masadwaada masatpeyyaam cha vai Dwijaah/* (Blabbering lies, talking offensively, taking resort to arguments of Nastik nature, reading wrong books and writings, giving service to vicious persons must be avoided at any cost. Keeping mental control, daily Havan in the morning and evening should be done dutifully; never try to look at Surya at the Sunrise and Sunset; combing the hair, looking at the mirror, cleaning the teeth, and executing Deva Tarpana must be done well before the Sunrise; avoiding ablutions at Public places, Tirthas and Kshetras; looking at, talking to and touching girls during menses periods; indulging in ablutions in water bodies must be avoided let alone bathing with women; leaving hairs, rotten food, ash, coal, threads, ropes, metallic material and any other offensive materials ought not to be thrown in running water and worse in still waters. Men and women of virtue should never take food before worshipping Devas, Parents, Guests and elders or those with illnesses; eat food observing silence and not moving about; never unduly criticise food preparations; never consume nor accept food from the plates of others; never ever spread rumours; never touch-let alone use the seat, bed, vessels, and personal belongings of persons with questionable credentials; never wear single vastra in the worship of Deities, or reverences to Gurus and elders; never urinate in water, fire and in Public places; never bathe or sleep in nudity even in closed places; never apply oil while taking baths; never face Brahmanas, Cows, Agni,

Surya, Chandra and Nakshatras; avoid to perform ablutions facing north in day time and south in the nights; give way politely to Brahmanas, Officials, elders, women in confinement, persons with illnesses, handicaps, drunkenness, loose character women, those who help, children, the arrogant, and generally the avoidable; perform parikrama of temples, elders, Gurus, trees and road junctions from the right side; never wear other's clothes, jewellery, shoes and paadarakshaas; never take head bath with oil on Chaturdashi, Ashtami, and Pournami; never shake feet nor lift hands up; never press one foot with another foot; never brag nor belittle others either on one to one basis or worse still in public; never insult the poor, the ugly, the mentally unstable, the intoxicated, and such other abnormal persons; never give punishment to anybody except sons or Sishyas only with a view to reforming or correcting but never with pre-conceived views, arrogance or vengeance; never drag chairs or cots or any furniture items with feet; never sleep facing north and west but keep the head to south or east; never apply chandan etc. without taking bath; never wear torn clothes; never eat food with dropped hairs, ant or flies-eaten, or seen by dogs ; do not eat with salt kept separately on a plate; never sleep after sun-rise or at sun-set timings; never eat food without taking bath, without properly seated, while in the food or half-asleep; without being attentive or half-heartedly; take food in the morning or evening without taking bath; never sleep in bed with unknown women: *Paradaaraa na gantavyaah purushena vipaschitaa, Ishtaapurtaaayushaam hantree paradaaraa gatirmrunaam/ Na heedrusha manaayushyam lokey kinchana vidyatey, Yaadrusham Purushasyeha paradaaraabhimarshanam/* (Noble men would never resort to Para Stree Sangama and those who did so would not only lose their image, conscience, mental peace and longevity); one must perform 'Achamana' before Sandhya-Devaagni-Pitru Karya-Guru Vandana-Puja-Bhojana timings with clean, foamless, and bad-smelling water facing Dakshina or Uttara / South or North; while performing Achamana, one should avoid five kinds of 'mruda' or earth viz. just outside water bodies, from the backyard of one's own home, near a mouse's hole, or near around a bath room place and near a water-well; the Achamana should be done after washing hands and feet, and three or four times, twice after wiping eyes, ears, face, nose, lips and head; while doing Achamana, there should not be sounds of slurpings, coughs, sneezes, spittings, gas and if the latter happen then touch right ears and look upward to see Surya Deva and repeat Achamana thrice; do not rattle teeth, pound body parts, and avoid all kinds of mannerisms; never practise Swadhyaya of Vedas, or Sacred Mantras while eating, travelling, walking and lying down; avoid marriages of girls of seven generations before on the paternal side and five generations before on the maternal side; *Kshura Karma* (hair cut) should not be done facing north and the *avoidable* dates for the task are *Chaturthi, Navami and Chaturdashi*; do worship Devas in the early morning hours, pre-noon to Gurus and human beings and mid-day to Pitru-Devas; never sleep during day time, much less unite with wife; rajaswala women should observe four nights of menses and observance of five nights would assure Purushatwa in next birth; in any case, observing aloofness from husband for five nights would be recommended; man-woman unity on even nights after menses would bless male progeny, and on un-even nights, female progeny. Such unity on festival days the progeny would end up in the birth of Adharma Santaana, while in the Sandhya timings would result in napumsakas; never cut jokes in respect of Devatas, Vedas, Dwijaas, Sadhus, Gurus, Pativratas, Yagnaas, Tapaswis and Parivratas; never make friends with mentally retarded, arrogant, stupid, corrupt, characterless, immoral, extra-polite, extravagant, reckless, antagonistic, Asamartha / incapable, impolite, ungrateful, argumentative, cantankerous and irritable; but give respects to Sahrudayas or Good-natured, Yagna dikshitaa, Rajas, Snatakas or those who have completed studies in Gurukula, and father-in-law and provide them all considerations.

Samvatsara Abdika Vidhi: One should sincerely perform house- hold duties especially in the context of *Samvatsara Abdikaas*. After ushering in the Brahmanas with reverences, perform Archana at the

Vaiswadeva Sthaana or the Place for Pitras; then at Deva sthaanaas or Four Places for worship to Agni, Prajapati, Griha Devataas and Kashyapa, followed by the fifth Ahuti or oblation of Ghee to the above Devas respectively. These oblations would be followed by Bali Puja; in this Puja there would be three vessels – one pertaining to Parjanya or Varuna first; second to Abdevata or Jala /Water and third to Bhu Devi; in these three Places, Bali or offerings of cooked rice as small portions should be offered in three manika paatras or earthen patras; then the offerings of the Bali portions should be addressed to Vaayu in ten directions of East, West, South and North and the respective Sub –Directions. Thereafter, Bali is addressed to Brahma, Antariksha, and Surya. In the Northern Direction bali is addressed to Vishwa Deva and Vishjwa Bhutaas; and to further north bali is offered to Usha and Bhupati. Thus far the Deva Puja; this would be followed by Pitru Puja in Apasavya position of Yagnopaveta: *Swadhaa cha sama ityuktwa Pitrubhyaschaiva dakshiney, Krtuwaapasavyam Vaayavyaam yakshmaaitattheti sampadan/ Annavasesha misram vai thoyam dadyaadyathavidhi, Devaanaancha tatah kuryaad Braahmanaanaam Namaskriyaa/* (While changing the direction of Yagnopaveeta to Praacheena direction from the normal position of left to right, the Karta has to recite the Mantra viz. SWADHAAYAINAMAH facing the Pitaraas in the Dakshina disha; then the Mantra viz. YAKSHMAI TATTEY should be recited and leave water in the Vayavya direction. After changing the position of the Yagnopaveeta in the normal position of Savyam, the Karta has then to perform Namaskara with folded hands to Devas and the Brahmanas representing Devas.

Now the description of Tirthas: On the right hand thumb's upper portion of any person there is a line stated to be the 'Brahma Tirtha' situated and from there only the Achamaneeya or sipping of water is to be done; the place where the tarjani or the pointing finger touches the middle portion of the right thumb is known as the 'Pitru Tirtha' where the tarpanas or water oblations and Pinda-pradaanas are to be executed from that place. The finger tops are known as 'Deva Tirtha' and all tarpana and other duties addressed to Devas are to be performed from that place; the little finger is the representation of 'Prajapati Tirtha' and Prajapati-oriented Tarpanas and other tasks are to be done from this little finger.

Other do's and don'ts by way of 'Sadaachaara Pravartana' were described by Veda Vyasa as follows: Agni and Jala are not to be handled simultaneously; feet should not be drawn before Devas, Gurus, Parents and Brahmanas; looking at a cow milching a calf should not be gazed at; drinking water by palmful hands should be shunned; long duration delays of urination and defecation must be avoided; Agni should not be blown with mouth. A place of living where the following provisions are non-existent are better be left for good : *Yatra Vipraa na vastavyam Yatra nnaasti chatushtayam, Runa pradaataa Vaidyascha srotriyah sajanaa Nadee, Jita bhrutyo Nrupo yatra Balavaan Dharma tatparah, Tatra nityam vaseytpraag nah kutah kunrupato sukham/* (One should desert a Place where there is no lender of money, a Physician, a virtuous Brahmana, a running water body and a King who is unable to control his subordinates).

As regards the kind of Bhojana, one should consume, any fried items kept for long or even any type of food ought to be avoided. Any items so stored for more than two days, especially made of wheat and fried in oil or ghee should be refrained from consumption. Each time an item used for cooking or eating made of stone, gold, silver, cloth, utensil etc. must be washed. Utensils in which fried items are prepared would get cleaned by hot water. If and when rotten food is consumed, fasting on three following nights should purify the person concerned. Coming into contact by touch with a woman in menses, of a new born baby, a chandala or a dead body must necessarily take head bath. A Brahmana touching a wet bone must

also get purified by a bath, but coming into touch a dry bone should perform Achamana or sipping spoonful of clean water and look up Surya Deva or a cow-face. Never cross human cough remains, urine and excreta, and such impurities and if one did it by mistake, the feet as also the padarakshas must be washed. Never see or converse with women in menses, fallen women, women in conception, napumsakas, nude persons, chandala, and those who carry dead persons and if done so by mistake, one must look at Sun and sky. Personal contact with inedible food, mendicant, cat, donkey, chicken, an abandoned person, chandala, pig, or any such questionable matter or person would be absolved only with bathing. Performance of Nityakarma should not be disturbed at any cost and any infringements would call for Prayaschitthaas or atonements by 'Maranashoucha' or 'Jananashoucha'!

Ashuchi-Shuchi Vidhhanas: Ashoucha is observed by Brahmanas for ten days, Kshatriyas for twelve days, Vaishyas for fifteen days and Shudras for one month. Then Ashoucha is terminated as per 'Shastrokta Karmas' as prescribed. Even before the Ashuchi Suddhi, there would be a 'Mritaka daaha samkaara' (assuaging the thirst of the departed soul or 'pretatma') to be observed by Sagotris or those who have the same Gotra, by visiting / bathing twelve water bodies on the first, fourth, seventh, and ninth days after the demise. On the fourth day of the demise, the burnt bone remains of the ashes of the body are to be collected from the burial ground and this procedure is called 'Asthi Sanchayana' and there after the remains are immersed in a Sacred River for 'Asthi Nimajjana'. 'Samaanodaka Purushas' are freed from Ashuchi after the prescribed tenth day. On the arrival of a child, the father has to take vastrasahita snaana. After the Janana Ashuchi, Brahmana-Kshatriya-Vaishya and Shudras are freed from the Ashuchi on the tenth, twelfth, fifteenth and thirtieth days and after observing the 'Shastrokta Dharma', Shanti Homa-Puja- Namakarana-Bhojana-Daana and other formalities are observed. Such indeed is the Sadaachaara-Pravartana: *Dharmaartha Kaamam sampraapya paratreya cha shobhaanam, Idam rahasya maayushyam dhanyambuddhi vivardhanam/ Sarva Paapaharam Punyam Shripustyaarogyam Shivam, Yashah keertipradamnruunaam Tejobala vivarthanam/ Anushttheyam sadaa pumbhihi Swargasaadhanamuttamam, Brahmanyaih Kshatriyairvaishyaih Shudraaischa Munisattamaah/n* (Sadaachaara Pravartana on the above lines by Brahmana-Kshatriya-Vaishya and Sudras would indeed bestow the benefits of Dharma-Artha- Kaama-Moksaha as this indeed is the secret message of Ideal-Living which demolishes all types of Sins, besides providing recognition, longevity, prosperity, good health, all-round fulfillment!

Major Principles of Righteous Living, Veda Vyasa described **Varnaashram Dharmas** as follows: About **Brahmanas:** *Dayaadaana tapo Deva Yagna Swaadhaaya tatparaihi, Nityodaki bhavedwipraha kuryaacchaagni parigraham/* Brahmanas are required to practise Daana, Daya, Tapas, Deva-Pitru Yagnas, Swaadhyaya; they should be 'Nityodakis' or undaunted by Snaanas irrespective of seasons and 'Agnopaasakas' or engaged in the practice of Agni Karyaas. They might perform Yagnas on behalf of others also to eke their livelihood. They should teach Vedas to sishyas / students and could accept 'Daana Pratigraha' as a part of their 'Shat Karmas' as prescribed. *Sarvalokahitam-kuryaanaahitam-kasyachid-Dwijaah, Maitri Samasta-tatveshu Brahmanyosttamamam dhanam/* (Brahmanas are required to work for the general welfare and well being of the Society as a totality and indeed this should be the basic Dharma of any Brahmana.) **Kshatriyas:** This class is to defend and administer the Society, promote its interests, facilitate Yagnas and the Virtuous Tasks; punish the Evil interests and ensure peace and prosperity. **Vaishyas:** This class has to perform Pashu paalana, Vaanijya, Krishi / Vyavasaaya or farming; equally importantly Vaishyas have to perform certain duties of Yadhyana, Yagna, Daana, Dharma, Nitya Naimittika Karmas, Anushtthaana, Brahmana Poshana and Kraya Vikraya. **Shudras** are expected to serve

the earlier Varnaas in the execution of their respective duties and at the same time observe Sarva Bhuta Daya, politeness, diligence, truthfulness, patience, capacity to withstand the vagaries of seasons, friendliness and equanimity. Veda Vyasa also mentioned ‘Aapaddharmaas’ of Brahmanas rendering Kshatriya Dharmas, Kshatriyas assuming the duties of Vaishyas and so on. [Maha Bhagavata Purana provided escape clauses in the context of Varnaashrama Dharma: *Yasya yallakshanam drusyata tat teniva vinirdisat/* In other words: the aspects of aptitude and practice may be endorsed; as such the Principles are of general regulative nature while in practice, the updated considerations of ‘Desha-Kaala-Maana Paristhithis’ would indeed prevail.

Varna Sankarana or slippages of VarnaDharma: : Veda Vyasa quoted Shiva: *BrahmanyamDevi dushpraaptam Visargaadbrahmanam Shubhey, Kshatriyo Vaishya Shudroavaa Nisargaaditimaymatih Karmanaadushkryuteyneh Sthanaadrushyatisadwijah, Shreshtham Varnamanupraapyata smaadaakshipyatey punah/ Sthito Brahmandharmerna Brahmanyamupajeevati, Kshatriyo vaadha Vaishyovaa Brahma bhuyam sa gacchati/Yasya Vipratwamutsrujya Kshatra dharmaa-nnishavatey, Brahmanyatsa pari bhrashtah Kshatra yonau Prajaayatey/* (Devi! Brahmanatwa is not easy to attain and is was my arrangement to let human beings be created as per their ‘Swabhavaas’ or characteristics. But some Brahmanas leave their natural instincts and slip down in their actions; they tend to adopt Kshatriya Dharma and thus get born as Kshatriyas); in the same manner, Vaishyas also slip down as Shudras. *Yastu Shudraha swadharmena Jnaanaa Vijnaana vaanchuchih, Dharmajno Dharma niratah sadharma phalamasnutey/* (Shudra might be as a Shudra himself adopt the Dharma of Brahmana and pursue Jnaana-Vijaana- Vidhana then he would get Brahmatwa Siddhi) and pursue Jnaana-Vijaana- Vidhana then he would get Brahmatwa Siddhi). Brahma’s decision as per Brahma-Vaakya or Veda pramana is that Brahmanas ought not to consume Ugraanna, Ganaanna, Shraaddhaanna and Shudraanna and if a Brahmana while dying had that kind of Anna in his Jathara / belly would be destined to be reborn as a Shudra; conversely, a Shudra who attained Brahmanatwa in his ongoing life had the type of Brahmana Bhojana as his jatharaagni would be reborn as a Brahmana and that would be Mahadeva’s dispensation: *Yasyaannenaavaseshena jathareymriyatey Dwijah, Taam Taam yonim vrajedvipro yasyaannamupajeevati!* (Whatever may be the Varna in which a person dies with that kind of Jatharaagni has in his /her belly, that person would be reborn with the typical characteristics of that Varna!). The reported view that Parama Shiva expressed-as conveyed by Veda Vyasa was: *Na yonirnaapi samskaaro na Shrutirnacha santatih, Kaaranaani Dwijasttvasya vrutthamevatu vidheeyatey/* (It is not by birth, upbringing, knowledge of Vedas and by the Offspring that a person possesses, but Brahmanatwa is a decisive factor merely on one’s own behavior, conduct and actions)!

Dharmaadharm Nirupana: Parama Shiva further delineated to Devi Parvati about those who had Trikarana Shuddhi, Indriya Nigraha, and Ahimsaacharana (Cleanness of Body-Mind-Heart; Control of Senses and Non-Violence). They are eligible to Swarga if they had no desire for other’s money except for one’s own well earned; if they did not react to other women except one’s own lawful wife while treating truly and heartily the others as his mothers, sisters and daughters; if they serve all the Beings with fellow-feelings of warmth and consideration; if they would hurt none directly or indirectly by way of speech, thought or action; if they were always engaged in charity, humility with noble actions, Tapasya, ‘Bahyaantara Shuchi’ or cleanliness physically and internally; if they were truthful to themselves or their conscience as also transparent in their deeds; if their way of conversation was clear without hidden meanings, convincing, sweet, soft, and endearing without harshness, and arrogance or uppishness; if they were Jnaanavaan, dayaavaan and Kshamaavaan or with maturity, merciful, and forgiving; if they avoided

sinner, known rogues and confirmed offenders; if they were full of dedication and devotion to Devas, respectful to Gurus, Vidwans and Elders; and in short their natural instincts were ideal and deserving emulation. Asked by Devi Parvati as to how the **Aayurdaaya** or life-span of a Human Being was determined, Parama Shiva explained that every person would have to necessarily reap the fruits of one's own actions; some would be extremely crude, arrogant and cruel resorting to violence in the past births as also in the on-going life and the compounded effect would result in the longevity of the current Janma. *Paapena karmanaa Devi ukto himsaadhibhuryutah, Ahitam Sarva Bhutaanaam heenaayurupajaayatey/ Shubhena karmanaa Devi prouni ghaata vivarjitah, Nikshistra shastro nirdando na himsati kadaachana/ Na ghaata yati no hantighnantam naivaamunodatey, Sarva Bhateshu Sasneho yathaatmani tathaaparey/ Edrushah Purusho nityam Devi Devatwamasnutey, Upapannaan Sukhaanbhogaan sadaashnaati mudaayutah/ Athaachenmaanushhey lokey kadaachidupapadyatey, Esha Deergaayushaam maargah suvruttaanaam su karmanaam/ Praani himsaa vimokshena samudeetatah/* (Those who were in the habit of committing sins and resorting to 'Himsa', they would not only be detested generally but would be subject to 'Ayuksheena' or decreasing life-span; conversely those who led a life of merciful and cordial nature would gain nlong life but derseve Devatwa . Shunning violence is the key to longevity!)

Devi Parvati asked Maha Deva further as to what type of Karmaas / deeds and Daanaas / charities would have to be performed to upgrade a person to Swarga Loka and the latter replied as follows: A person with such desire should respect Brahmanas; feed the needy with Bhakshya-Bhojya-Anna-Paaneeyas and Vastras; consruct or be an instrument to cause construction of Yagna Mandapas, Dharmashaalaas, water bodies, wells and 'Sabha Mandapaas' for public utility; execute Nitya-Naimittika Karmaas with fortitude and faith; and give away in charity of Aasanaas, Shayanas, Dhana-Dhanya-Vastu-Vaahana-Griha-Vastras. Those who could afford to give away particularly the needy, the helpless, the beggars, the blind, the depressed and tha have-nots turn away their faces or wantonly avoid them and those greedy, miserly, arrogant and non-believers of God would be by the turn of Kaala Chakra would definitely be paid back in their own births or in the subesequent ones but they should surely be in the opposite placements.

Maha Deva explained to Devi Parvati further about Vaachika Dharma Swarupas: *Atmahetoh paraarthey vaa Adharmaashrita meyvacha, Ye mrushaa na vadanteeha tey Naraah Swarga gaaminah/ Vrutyartham Dharma hetorvaa kaama kaaraatthadhaivacha, Anrutam ye na bhaashantey tey Naraah Swarhagaaminah/ Shlakshnaam Vaaneem Swacchha varnaam mathuraam paapa varjitaam, Swagateynaabhi bhaashantey naraah Swarga gaaminah/ Parusham ye na bhaashantey katukam nishthuram tathaa, Na paishunyarataah Samtastey Naraah Swarga gaaminah/ ishunam na prabhaashantey Mitrabhedakaram tathaa, para peedaakaram chaivatey Naraah Swarga gaaminah/ Ye varjayanti parusham paradroham cha Maanavaah, Sarva Bhuta samaadaantaastey Naraah Swarga gaaminah/ Shathapralaapaa dwirataa viruddha pari varjakaah, Sowmya pralaapino nithyam tey Naraah Swarga gaaminah/ Na Kopaadvaharantey ye Vaachaam hridaya daarineem, Shantim vindati ye kruddhaastey Naraah Swarga gaaminah/ Yesha Vaanee kruto Devi Dharmah Sevyah sadaa Naraih, Shubha Satya Gunaarnityam Varjaneeyaa mrushaa budhah/* (Never ever tell Asatya or Untruth either for one's own sake, for the sake of others, for the sake of life's betterment, for the sake of Dharma or even for the sake of one's own life. Never converse with harshness and insolence, nor create misunderstandings and carry tales; the language to be used has to be sincere, soft, heartfelt, and without causing offence: such persons would indeed find their way to Swarga; this indeed the Vaachika Dharma Swarupa! Only such persons whose language is not mixed with Parushata, Nishthurata, Paishunyata, Mitrabheda karana, Paradroha karana, Shatha pralaapana, Hridaya daaruneeta and parapeedaakara!)

Yet another clarification sought by Devi Parvati from Maha Deva was in respect of Maanasika Karmaas: *Maanaseyneha Dharmena Samyukaah Purushaahsadaah, Swargam gacchaanti Kalyaani! Tanmey keertayatah shrunu/ Dushpraneetena Manasaa Dushpranee- taantaraakrutih, Naro badhyeta yeneha shrunu vaa tam Shubhaananey/ Aranye vijaneynyastam paraswam drusyatey yadaa, Manasaapi na gruhnanti tey Naraah Swrgagaaminah/ Tathaiva paradaaraanye kaamavrutthaa rahogataah, Manasaapi na himsanti tey Naraah Swarga gaaminah/ Sharum Mitramcha ye nithyam tulyena manasaa naraah, Bhajanti Maitryam Samgamya tey Naraah Swarga gaaminah/ Shrutavanto dayaavantah shuchayah Satyasangaraah, Swairarthaih parisamthushtaastey Naraah Swarga gaaminah/ Avairaaey twanaa yaasaa Maitra chittarataah sadaa, Sarva bhuta dayaavantastey Naraah Swarga gaaminah/ Jnaatavanrtah kriyaavantah Kshamaavantah Suhrutpriyaah, Dharmaadharma vido nityam tey Naraah Swargagaaminah/ Shubhaanaashumaabhaan aam cha Karmanaam phalasanchaye, Niraakaamkshaascha ye Devi tey Naraah Swarga gaaminah/ Paapopetaan varjayanti Deva Dwija paraah sadaa, Samuthhaanamamu praaptaastey Naraah Swarga gaaminah/ Shubhahih Karma, a phalaairdevi mayaitaa parikeertitaah, Swarga maarga paraa bhuyah/ (Devi! Following are the Maanasika Dharmaas that are the factors of accomplishing Swarga: A person who should control his mind so as to get rid temptations of even discovering ready availability of huge sums of somebody else's money in a lonely jungle! Even in loneliness, the person should not get disturbed with the thoughts of other women; he should observe absolute equanimity with all human beings and concentrate on Veda Shastraadhyana with intense feelings of mental strength, cleanliness and truthfulness with reflective thoughts of segregating Dharma and Adharma and Shubha and Ashubha, without aspiring for returns or fruits of such thoughts and deeds. The person concerned has to purge the heart of mind-driven sinful aberrations but should sustain the thoughts of the Supreme Truth and Energy.)*

Finally, Parama Shiva affirmed: *Karma paasha nibaddhaanaam naraanaam dukkha bhaaginaam, Naanyopaayam prapashyaami Vaasudevaatparam dwijaah/ Ye pujayanti tam Devam Shankha chakra gadaadharam, Vaangmanaha Karmabhih samyaktey yaanti paramaam gatim/ Kim teshaam jeeviteyneha pashuvaccheshti teynacha, Yeshaam na pravanam chittham Vaasudevey Jaganmaye/ (All the human beings who were tied tight with Karma paashaas and the resultant distress have one and only one unique source viz. Vaasudeva, the Shankha Chakra Gadaa dhara; he should be worshipped with 'Manovaakkaaya karmas' or with mind, tongue and deeds to take steps forward to Moksha; of which avail is there like animals engaged always in eating and sleeping if a maanava fails to worship Bhagavan Krishna!) Pitaamahaadapi parah Shaswatah Purusho Harih, Krishno jaambunadaabhaso vyabhrey Surya yi voditah/ dasabaahurmahaa tejaa Devataarinishudanah, Shri Vatsaanko Hrishikeshaha Sarva Davaivata Pujakah/ (Far superior than Brahma and everlasting is Shri Hari, Vaasudeva or Shri Krishna who shines like the dazzling and magnificent Surya as he is emerging on a cloud-less clear Sky with ten hands and a glorious Srivatsa as the Supreme Lord of Devas). Whosoever takes refuge in Vaasudeva would be the beloved of the entire Deva Samuha including Brahma and Parama Shiva; it is that Bhakta of Vaasudeva who has nothing beyond to crave!*

MahaTatwa Nirnaya: In an endeavour to outline even a misty profile of the Supreme Power, Maharshi Veda Vyasa expressed as follows: *Yattadavyakta majara machintya maja mavyayam, Anidresya rupam cha paani paadaaty samyutam, Vittam Sarvagatam nityam bhuta yoni makaaranam/ Vyaaptam Vyaaptam yatah sarvam pasyanti suurayah, Tadbrahma paramam dhaama taddhyayam Moksha kaamskshibhih/ Shruti Vaakyoditam Sukshmam tadvishnoh paramam padam, Utpattim Pralayam chaiva Bhutaa-naamaagatim gatim/ Vetti Vidyaaavidyaam cha sa vaachyo Bhagavaaniti, Jnaana Shakti*

balai –shwarya veerya tejaamsya seshatah/ Bhagavadcchabda vaachyaani vinaa heyairgunaadibhih, Sarvaani tatra bhutaani vasanti Paramaatmani/ Bhuteshucha sa Sarvaatmaa Vaasudevastatah smrutah, Bhuteshu vasatey yomtarva samtyatra cha taaniyat/ Dhaataa Vidhaataa jagataam Vaasudevastatah Prabhu, Sa sarvabhuta prakrutirgunaamscha doshaamscha sarvaa na gunohyateetah/ Ateeta Sarvaavarano khilaatmaa tenaavrutam yadbhuvanaantaraalam, Samasta Kalyaana Gunaatmakohi Swashakti lesaadruta bhuta sargah/ Icchhaagruheetaabhi matoru dehah Samsaadhitaasesha jagaddhito sow, Tejo balaishwarya Mahaavaridhah Swaveerya shaktyaadi gunaika raashih/ Parah Paraanaam Sakalaana yatra kleshaadayah santi Paraa Pareshey/ Sa Eashwaro Vyashti samashti rupo-avyakta swarupah Prakatah swarupah, Sarveshwarah Sarvadrugsarva vettaa samasta shaktih Parameshwaraakhyah/Sanjnaayatey yena tadastadosham Shuddham Param Nirmalamekarupam, Samdrushyatey Vyaapyatha gamyatey vaa tatvajnaana magjnaanamatonnyaduktam!

(That Para Brahma Tatwa is Avyakta / Inconceivable, Ajara or Ageless, Achitya or Unimaginable, Avyaya or Indestructible, Anirdeshya or Undefined, Arupa or Formless, Apaani paada or devoid of hands and feet, Sarvagata Satya or Eternal Truth, Bhutayoni vyaapyavyaapya or omnipresent among all Beings which is presumably comprehensible only by a handful Tatwa Vettas; It is that Superlative Tatwa who is Vishnu; It is that Unknown Prime Energy which Creates, Sustains and Terminates as also possessive of the awareness of the Process of Evolution and the unique capability to distinguish Vidya or Avidya / knowledge or ignorance. It is that Paramatma who has no features, characteristics, impurities or blemishes but is replete with the Magnificent Shat-Shaktis viz. Jnaana-Bala-Ishwarya-Veerya-Tejo-Yasho Shaktis. It is that Sarvaatma and Parama Tatwa- who is acclaimed by Brahma himself in reply to Maharshis as Vaasudeva; He is the Architect and Builder of Sarva Jagat; He is the root cause of the Mula Tatwa or the Prakriti, far beyond the concept of Existence, yet an integral component of Existence. A miniscule atom of his unimaginable Shakti is responsible for the Vyavastha-Sthiti-Laya of the unending series of ‘Bhuvanaantaraalaas’ or the Universes. He is the ‘Tejo Balaiswarya Mahaavarodha Swaveerya Shaktaadi Gunaika Raashi’; He has the Identity of the Vyashti / Uniqueness and Samashti / Totality; He is the Avyata Swarupa as also the Prakata Swarupa / the Unintelligible and yet Perceptible Form; Sarveswara-Sarvadradhta-Sarva Shaktiyuta and Parameswara; He is also Parah-Paraanaam-Paraapareshaa or Farther-Beyond-and Farther Beyond! It is that distinct, pure, transparent, spotless, unpolluted, Wholesome, Outstanding and Singular Entity which is conceived as Maha Tatwa. It is only that which is recognised as ‘Jnaana’ or the Knowledge and Perception leading any one to that Maha Tatwa or providing clues about that Utmost Ultimate and the rest indeed is ‘Agjnaana’!)