

## **ESSENCE OF VEDA VYASA SMRITI**

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**Other Scripts by the same Author:**

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

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

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

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

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

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

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

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

**Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi**

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

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

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

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

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

## **Preface**

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

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

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

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

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

VDN Rao and family

<b>Contents</b>	<b>Page</b>
Introduction	5
Prathamodhyaya:	7
Chaturvarna Sampradaaya- Dwija Dharmas of Brahmana-Kshatriya- Vaishyetas especially of Baalyaavastha-Samskaraas- Upanayana- Brahmachaari Dharmas	
[Vishleshanaas on Varna Samskarana- Dwija Baala baalikas- definition of Upanayana- Padaardha Sankalana-Yagnopaveeta Dhaarana vidhi- danda, mekhala dharana and bhiksha-vandana, Nitya Sandhya Vandana Vidhana]	
Dwiteetodhyaaya:	22
Vivaha Prastaavana- Gotraankulata- Vivaha Vidhi in detail- Bharya Bharthaa Dharmas- Grihini Vyavaharaas- Nitya Naimittika Acharas of Dwijas- Ritukaala vyavastha	
[ Vishleshanas : Graha maitri-vivaha nishedhas-nirbandha parishkaara-pratikula vichaara-Shanti and Precautions before vivahas- Graha Bala to vadhuvaraas-Vivaha Bhedas-vivaha sankalpa-Gauri Puja-Madhuparka- Kanya daana Statement-Grihasti Dharma- Stree Dharma	
Triteeyodhyaaya :	33
Snaanaadi Vidhi Purva- Aahnika Kritiya - Bhojana Varnana	
[ Vishleshanaas on Brahma Muhurta and Snaana Vidhis; Pitru Maatru Tarpana vidhi samskaaraas-Balihaara as also Bhuta-Pitru Manushya Yagnaas- Saamanya Bhojana]	
Chaturdhodhyaaya :	42
Grihataashrama prashamshaa purvaka teertha dharma varnana	
<u>[Vishleshana on Prominent Tirthas in Bharata Desha vide Padma Purana]</u>	47

## ESSENCE OF VEDA VYASA SMRITI

### Introduction

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

*Vyāsam vasiṣṭha naptāram shakteḥ pautram akalmaṣam, parāśara ātmajam vande śukatātam tapo  
nidhim/ Vyāsāya viṣṇu rūpāya vyāsa-rūpāya viṣṇave /namo vai brahma-nidhaye vāsiṣṭāya namo namaḥ/*

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

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

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

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

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

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

## VYASA SMRITI

Prathamodhyaaya

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

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

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

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

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

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

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

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

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

*Brahmanyaam shudrajanitaschandaalo dharmavarjitah, kumaari sambhavasvekah sagotraayaam dwiteeyakah, Brahmanaam shudrajanitashchandaalastrivividhah smritah/* Among Brahmanaas as born to the lowest class are desined as chandalaas and are not authorised to dhaarmila kriyaas. Chandalaas are of

three kinds of origin- putras born of chandaala kumaris, or of sagotra santaana, or of Brahmana-Shudra samyoga.

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

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

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



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

their products, animals with fangs or tusks, birds, indigo, lac, etc. However those which are grown in their own fields are an exception. Sale of sesame except for food and for use of low class persons; but indeed sesame excepting for food and an aid to bath or as a charity, would be born again as worms since that is essentially used for pitru karyas. Now Brahmanas resorting to shop/ sale opportunity, meat, salt, and lac would demean himself to turn as an outcast at once and by selling milk degrade himself as of the low class within three days. In fact, if he seeks to sell forbidden consumer goods for a week then he would turn as a vaishya. Suppose a Kshatriya faces financial crisis, he needs to become docile but not assume arrogance, and might even adopt the style of vaishya. A low class should never aspire for the life style of the upper classes when the authorities concerned might be deprived of his property rights and even face banishment from the Society. Distress times of Varnas: What ever are the assigned duties and responsibilities of a class of the Society are better half done than seek those of the responsibility of a different class. Suppose, if a Vaishya is unable to eek his livelihood and desires to take over the jobs of menial jobs of a lower class, he must indeed overcome that alternative by hook or crook and struggle within the framework of his dharma. Likewise, if the low class of persons are unable to serve the dwijas but still suffers from the pangs of hunger but take to other professions like carpentry, handicrafts, and such as semi-mechanical means of self-employment. But in respect of brahmana, there could be such circumstanes as not being able to either cough off or swallow for struggle of subsistence and even refrain from adopting the dharma of a lesser varna like even of a vaishya. However, those brahmanas who are desperate might in extreme cases accept gifts from any varna including the low class since the essence of Dharma remains gets not much disturbance as conducting sacrifices and agni karyas by dwijas does deserve gifts; indeed pure water and agni for all kinds of uses remain pure for ever. A brahmana especially in distress is like fire and water; he might accept food even in crisis from the lowest and ever despicable beings as the latter are like mud from the high sky! A number of instances are quoted like Maharshi Ageegarta pounced on his own ate his own son; Vamadeva ate the flesh of a dog, Bharadgava accepted cow meat from a carpenter famished by son and self and Vishwamitra ate the meat of a dog served by a chandala of a smashana; indeed these Maharhis decided to same their lives of hunger than 'atma hatyas'! In comparison to such crises, accepting 'parigraha' is certainly not as critical and with the least disurbance to the basic objectives of a brahmana viz. 'they should necessarily perform constant practice of adhyayana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, charity, and providing charities to co brahmanas'. Thus the sin of not performing the said acts far outweighs the least requirement of accepting charities from the low class, evenwhile the last dispensation ought be avoidable as the guilt of the last mentioned misdemeanor would be carried to the next birth. However, the positive sin of non observance the essential duties of austerities is certainly unpardonable paving the way to the living of the low class in the subsequent birth. Indeed: allowing an untilled agricultural piece of land untilled but even in disregard of cattle, goats, sheep, gold, grains and food. There could be seven ways of acquired land by law by inheritance, donation, purchase, victory, lending at ininterest, gain by labour, and daana from persons of virtue. Now, the ten ways of living would be vidya or learning, workmanship, wages, service, pashu paalana, retailing, farming, contentment, charities and earning by interests. Normaly, no Brahmana nor Kshatriya lend money at interest excepting in distress especially for daiva karyas or desa rakshana; the latter normally is also dutybound to defend from the attack an outside kingdom or to expand his empire with ambition. In any case he does so by safegaurding the vaishyas for manufacturing or trading arms partly by benefiting the workers of the fourth class as mechanics, artisans and so on or partly by taxes on profits. Now, the fourth caste might seek help from brahmanas towards fulfillment of their spiritual ends or as domestic services as also paltry food, old clothes, some grains and old furniture and perhaps some monetary gain too. The more a low caste remains subdued the more they accomplish goodwill and benefits from the dwijas. Thus a sum up of distress times and possible solutions for the chaturvarnas. ]

Vyasa Smriti Pradhamodhyaaya stanzas 13 onward to follow:

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

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

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

*Shashthe maasyaannamashneeyaacchhudakarma kulochitam, kritachhooode cha baale cha karnavedho vidheeyate/* In the sixth month the anna praashana be celebrated and as per the ‘kulaachhara’ the chooda karma or ‘shira kesha mundana’ or retaininga a tuft be observed. Following this would be karnavedha.

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

‘The Dwijas of Brahmana-Kshatriya-Vaishyas pursuing their own professions were spread over while the fourth caste, as per their needs of subsistence too reside as per the pulls of their demand. Now about the Universal Laws of the Chatur Varnas and their normal duty framework from Garbha daan to Antyeshti and applications to them as applicable all, with special emphasis Brahmana-Kshatriya Vaishyas. The holy rites, prescribed by Vedas, encompass the ceremony on conception and other sacraments to be performed for twice-born ones which sanctify the body and purify (from sin) in this (life) and after death. Garbhaadhana , Jaatakarma, Choodaakarman, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. *Swaadhyaayena vrtahomotrividye neejjayaa Shritih, Maha yagnaischa Yajgnaischa Braahmeeyam kriyate tanuh/* In the context of Vedaadhyana, Vratahoma, Ijjaakarman , 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. Beginning from the conception, Upanayana be celebrated in the eighth, eleventh and twelfth year to Brahmana, Kshatriya-Vaishyas respectively. ‘Vedaadhyayana’ is the gateway to the development of ‘Brahma Varchas’ or Physical Radiance; thus those aiming at the same might fifth, sixth and eighth year respectively to the three varnas. Till the sixteenth year the validity of Savitri ( initiation) lasts to Brahmanas for sixteen years after conception, to Kshatriyas for twenty two years, and to Vaishyas upto twenty four years; the outside limits for Upanayana are invalidated as the immunity of Savitri and Upanayana gets ineffective unless Prayaschitta be performed, Brahmana Vidya or wedding avoided.) Further: *Garbhaadaana Pumsavana Seemontonnayana Jaata karma naama karana annapraashanaashchoulopa nayanam chatvaari Veda*

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

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

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

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

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

night hours, then the bath be performed before Fire as an evidence!)NAAMAKARANA: *Ahanyekadashi -naama charudhe maasi nishkramah, Sashtennapraashanam maasi chudaakarmayathaakulam/* (Yajnyavalkya instructs that pursuant to the new arrival, namakarana be done on the ekadashi of the fourth month; and anna prashana and chuda karma or removal of head hair at the birth time be observed during the sixth month as per one's own family tradition) *Sharmaanam Brahmanasyoktam Varmaanaam Gupta- Daasa padaantousyadabhidhaa Vaishyashudra yorititu/* (Ashvalaayana Maharshi suggested that the name of Sharma for Brahmanas, Varma for Kshatriyas, Gupta for Vaishyas and Daasa for others be duly incorporated for male issues) *Streenaam sukhodyam akruram vispashthaardham manoharam, Mangalyam deergha varnaantam aasheervaadaabhidaanavat/* (The names to be provided to a she-child must be easy to pronounce, unoffensive, meaningful, auspicious and the last word to be elongated, said Manu.)ANNAPRAASHANA: *Janmanodhi shashthe maasi brahmanaan bhojaitvaa aashishovaahayitvaa dadhi madhughrita modanamiti, Samsrujya uttarairmantraih kumaaram praashayet/* (Aapastamba Sutra requires that food intake to a child be initiated by blessings and with a mix of honey, curd and ghee during a suitable day during the sixth month of the birth with appropriate mantras followed by Brahmanabandhu bhojana)CHUDAKARANA: *Janmanodhi triteeyo varshe chaolam punarvasyaah iti Adhi triteetga ardhaadika triteeye// Soono maatari garbhinaam chudakarma nakaarayet// Soono Maatari garbhinyaam chuda karma nakaarayet/* (While the former stanza by Aapastamba requires that the first hair-cut be executed either on the first or third year, the same be done to those born during the punarvasu after three months; Narada Brahmarshi states that in case of another confinement the samskara of the earlier birth be postponed)STREE JAATA KARMA: *Tooshnimetaah kriyaam streenaam vivaahastu samantrakah/* (Yajnyavalkya instructs that the Jaatakarma etc. for girls be done without mantras on informal basis, excepting in respect of weddings)VIDYARAMBHA: *Praaptetu panchame varshe hyaprasupte janaardane, Shasthim pratipadam chaivavarjayitvaa tathaashtamim/ Riktam panchadasheem chaiva Sourabhouma dinetathaa, evam sunischite kaale vidyaarambhantu kaarayet//* (On the attainment of five years, Vidyabhyaasa be initiated on an auspicious time, leaving however the Chaturmaasya viz. from Sukla Ekadashi Ashadha till Kartika Shukla Ekadashi as also avoiding Shasthi, Prathama, Ashtami, Rikta, Pournami and Amavasya besides Sundays and Tuesdays.)]

Further Stanzas of Vyasa Smriti Pradhamodhyaaya continued:

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

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

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

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

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

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

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

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

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

c) *Karpaasamupaveetam syat viprasyordhvavritam trivrit, Shonasutramayam raagjno vaisyasyavika sutrakam/*(Manu Smriti describes the three types of Yagnopaveetam viz. that made of raw cotton for Brahmanas, red thread made of horse hair and sheep hair thread for Vaishyas) *Yagnopaveetam kurveeta sutramtu navatantukam, Trishta dhuravatvam kaayam tantutraymentadhovritam/*(Maadhavveeyam states that yagnopveeta should be of nine sutras, as three threads made of each cluster, of which three such clusters are woven up and three more of such clusters are woven down.) *Upaveetam vatorekam dvetadhetarayoh Smritao, Ekameva yateenaam syaaditi shastrasya nishchayah/ Triteeyam uttareeyam syadvastraabhaye tadipyate// Sadopaveetinaa bhaavyam sadaabaddha shikhena cha, Vishokhonupaveeta -scha yatkaroti natatrutam/* (Bhrigu Maharshi instructs one Yagnopaveeta that for Vatus, to others two and to Yatis one; the third thread serves as Uttareeya or the upper cloth to cover the bare body. One should always wear yagnopaveeta with veneration and any ‘Satkarma’ or deed of virtue is valid only by wearing it with respect; similarly a tuft too is a must to perform Karmas lest these are called Rakshasa Karmas otherwise!) After Ganesha Prathana of *Suklaambaradharam Vishnum Shashi Varnam Chaturbhujam prasanna vadanam dhyaayet sarva Vighnopashaantaye/* there should be Sankalpa: *Mamopaathaa Samasta duritaksaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityakarmaanushthaana योग्याता सिद्धार्थम ब्रह्मा तेजोभि वृद्धार्थम यग्नोपा*

*dhaaranam karishye/ After the Sankalpa: Yagnopaveeta dhaarana Mahaa Mantrasya, Parabrahma Rishih, Trishthup chhandaya Paramatma Devataa, Yagnopaveeta dharanye viniyogah/ Then while wearing each of the three threads separately each time reciting the Mantra as follows: Yagnopaeetam paramam pavitram Prajaapateryat sahajam purastaat, Ayushyamagriam pratimuscha shubhram yagnopapeetam balamastu tejah/ There-after, prokshana Mantras be recited as follows: *Om Aapohishthaa mayo bhuvah, Taana Urjey dadhaatana Maheranaaya chaksasey/ Yovisshavatamo rasah tasya bhaajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Aapo janayathaa nah, Bhurbhuvassuvah/* Then the Sacred Thread is touched thrice by way of Abhimantrana of the Three Brahma Granthis praying to Brahma-Vishnu- Maheshwaras. Some pray to nine Devatas holding the nine threads. This would be followed by ten times Gayatri and Jala prakshalana of the Upaveeta and its exposure to Surya Deva reciting the Ruchas viz. *Uddhutyam Tamasaspari pashyanto Jyotiruttamam, Devam Devatraa Suryamaganma Jyotiruttamam/ Uddhutyam Jaatavedasam Devam Vahanti Ketavah , Drushey Vishgvaaya Suryam/* Finally after showing the Upaveeta to Surya, wear it reciting the ‘Yagnopaveetyam Paramam Pavitram’ Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called ‘Upaveeta’, while the reverse is ‘Praacheenaa veeti’ and wearing it around the neck as a Maala or garland is called ‘Niveeta’.*

d) *Danda-Mekhala dharana- bhiksha vandana vidhis: Danda dharana:* As an integral part of Upanayana, ‘Danda Dharana’ is required. Manu Smriti states as follows: *Brahmano bailva palaasho kshatriyo vaata khaadiraa, Paippaloutumbarou Vaishyah dandaa narhanti dharmatah/* The danda or stick be made of bilva or palaasha trees for Brahmana vatus, for kshatriyas vata or khadira while for Vaishya vatus the danda be made of Pippala or Aodumbura trees. Vyasa gives the specifications: *Shiro lalaata naasaagraa pramaana yupavannataah/* (The danda should be of the size of the Vatu’s head, or forehead or nose in the shape of the wooden piece holding the Sacrifice Animal tight) Another material required would be ‘Vastrajina’ or a pair of clothes one as actual body garment and another as loin cloth: Vasishtha Muni prescribed white cotton cloth for draping Brahmana boys, munji grass woven cloth for kshatriyas and Kusha darbha woven cloth for Vaishyas while a similar loin cotton cloth to all the three classes. Besides an upper covering be worn by all as krishnajina or the dried and treated skin of deer. Manu prescribed a ‘kati sutra’ or loin thread: *Mounji trivrit samaashlaokshou karya viprasya mekhala, Kshatriyastu mourveejyaa vaishvasya shaanataantavi* ie, three stringed mounji grass material to Brahmanas, twisted string made of mourvi material and to Vaishyas a shaana made string. Samvarta stated that without a kati sutra, no male is qualified to perform Shrouta Smaarta Karyas! Manu Smriti instructs that without kati sutra, danda, yagnopavita, kamandala with water be secured as soon as possible!) Mekhala or Kati Sutra or waist string should be made of Mounji grass made into three-some soft ropes with one or three or five Grandhis or bonds with one or three or five knots ie in uneven numbers. If Munja grass is unavailable then Darbha could be used instead or even Ashmanta Vriksha Skin or Balbaja grass. As regards, danda of a Brahmana it could be of Palaasha or Ashvaththa or Bilwa or Chandana. The length of the stick should cover the height of Vatu from foot to nose and is to be suitable for the Yagna. The next important item by way of the preparatory arrangement for the Upanayana would be a Vedika or platform raised from Bhumi by four feet of square size with steps on all the sides. The Veika needs to be decorated with four plantain tree trunks in the corners with tender mango leaf ‘toranaas.’ After the Vatu’s readiness for the Upanayana with Vasrtaadi dharana, Achamana vidhi is to collect water from his palm in Shankha Mudra keeping behind a very small speck of it behind in the palm as Achamana or sipping in small quantities thrice. This is a Loukika Achamana since the formal one would be done later after Yagnopaveeta dharana. The Vatu would be seated to the north of the Ajya Patra and asked to do Achamana. Praneeta Patra is at the west of the the Tirtha and the Vatu should be seated to the right side of the Acharya. Then the tasks of Kusha arrangement, Sruta Patra marjana, Yagnopaveta daana and Achamanaadi would be done by the Acharya’s Sishya. Then would follow the tasks of pouring water in the Anjali of the Sishya, Samidaadhana and Gayatri Upadesha to the Vatu are done by Acharya as the latter is faced to the East and the Vatu is seated to face the West. Bhiksha Vandana: Equally important are Pratyabhi-vaadanas or return blessings by those elders with *Ayushmaan bhava Soumya Dataaa* etc. Where required the end of the

sentence should be in medium svara(plut). For eg for Hare it should be recomposed to Hara + I and for Shambho it should be reduced to Shambha + u. In this connection, a clarification was quoted from Manu Smriti: Brahmana Brahmachari would state *Bhavati Bhikshaam Dehi*; a Kshatriya Vatu would say: *Bhikshaam bhavati dehi* while a Vaishya Vatu would say: *Bhikshaam debi bhavati*/ Since the general statement in respect of ‘Tandula Bhiksha’ or request for Food Grains, the Pratyabhi –vaadana would be *Bhikshaan bhavaan dadaatu, Bhikshaam bhavati dadaatu*/

f) *Nitya Sandhya Vandana Vidhi*:

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



right hand around left hand on both the feet. *Shirah chakshshee naasike shrotre shirah/* Sprinkle water drops on head-eyes-nose-ears and head/ Then the devotee performing Sandhya Vandana sips water by way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on the self while performing ‘bhutocchhaatana’ with the mantra : *Uttintashtantu Bhuta Pishaachaah ete bhumi bhaarakaah, eteshaamavirodhena Brahma Karma samaarabhe/* May ‘bhuta pishaachaadi’ evil spirits fly away as well as the Aishadvargaas like Kaama-krodha-lobha-moha-mada- matsaraas be cleared. Then, he readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavatir varenyam bhargo devasya dheer mahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharma Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama. Viniyoga or attributions of Gayatri / Shiro Mantras are as follows: Gayatri Mantra -*Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya AgniVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/* (Praanaayama Viniyogah) Shiro Mantra -*Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* (Praanaayaamey Viniyoga. After the Pranayama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: *Kara Nyasa:* Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaabhyaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms) *Anganyasa::* Om Hridayaa Namah (Touch the heart with right hand); Om Bhuh Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaam voushat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat - take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaamupaasishy/ or Maadhyaahnikam Karishey/ or Saayam Sandhyaamupaasishy* (May I begin to worship Goddess Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: *Aagachha varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaam Maata Brahmayoney Namostutey;* In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini: *Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem;* in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini : *Saayamtu Garudhaarudhaam Peetaambhara samaavitaam, Sarasvatim Vishnuyonim maahvayed Vishnu Vaadineem/* After the Sankalpa follows *Maarjanam* by the Mantra : *Aapohishta mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.

*Pratah Sandhya* (Morning) Mantra Sandhya states: *Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa*

*hastaabhyaam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha* (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm.

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

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

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

*Deva Tarpana*:*Adityam Tapayami, Somam Tapayami, Angarakam Tapayami, Budham Tapayami, Brihaspatim Tapayami, Sukram Tapayami,Shanaischaram Tapayami, Rahum Tapayami, Ketu Tapayami// Keshavam Tapayami, Narayanam Tapayami, Govindam Tapayami, Vishnum Tapayami, Madhusudanam Tapayami, Trivikramam Tapayami, Vaamanam Tapayami, Shridharam Tapayami, Hrishikesham Tapayami, Damodaram Tapayami. Gayatri Avahaana: Omityekaaksharam Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/* (The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha); *Aayaatu varada Devi Aksharam Brahmasammitam, Gayarim chhandasaam Maatedam Brahma jushaswa me* (May I humbly request Gayatri to guide me about Brahma); *Yadannaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyateyi*( let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night) *Sarva varney Mahadevi Sandhya vidyey Sarasvati, Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhuurom Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateemaavaahayayami, Shriya maavaahayaami, Balamaavaayaha yaami* ( Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!); *Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa*

*paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopenayaney viniyogah* (I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’). *Gayatri Karanyaasah: Om tatsavituh Angushthabhyaam namah, Om varenyam tarjanee –bhyam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishthikaa - bhyaanamah, and Om Prachodayaat Karatalaprishthaabhyaam namah.*

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

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

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

*(Madhyahne): Aasatyena rajasa vartamano nivesayannamritam martyam cha/ Hiranyayena Savita rathena devo yaati bhuvna vipasyan* (Surya travels all over the Universe by his golden chariot with a special eye at the World and witness by the light of the souls of Gods and mortals of each one of their

activities); (*Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastasthushascha Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukram ucharat Devahitam chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam modaamaa saradassatam Bhaavanaa Saradassatam Shrunavaama saradassatam Prabravaamaa saradassatam Ajeetah Saradassatam jyok cha Suryam drsey* (Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.)

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

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

Further stanzas from 25 onward of the Pradhmodhyaaya as followed

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

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

*Vidveshamatha paishunyam himsananchaarka veekshanam, touryatrikaanrudonmaada parivaadaan - aalinga kriyam/ anjanodvartanaadarshastrigvilepanayoshitah, vrithaatanamasantosham brahmachaaree vivarjayet/* A truthful and genuine brahmachaari ought to be far away from enmity or antagonism towards co-beings, wastefully staring at Surya purposelessly, aimlessly indulging on sing-dance-music sessions, resorting to lying untruthfully ever, carrying tales and propagandas, resorting to self praises,

lavishing one's own body with scents and seeking to attract attention of the selves with bravados, decorating one's own bodies, always talking of sex and related provocations, wandering wastefully and boasting of being ever busy and such activities of egotism and self centeredness.

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

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

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

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

[ Vishleshana on Shad Vedangas:

(*Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas , Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. 'nir' connoting the comprehensive sense that is sought to be conveyed and 'ukta' states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being 'Vaidik' and 'Loukik' ; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushtup -Pankti being the 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). ]

Further stanzas of the Prathamodhyaaya as follows:

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

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

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

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

## DWITEEYOPAADHYAAYA

### Vivaha Vidhi Varnana

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

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

*Braahmodwaaha vidhaanena tadbhveparovidhih, daatavyaishaa sadrukshaaya vayovidyaanvayaadibih/ pitrutapyatru bhraatrushh pitruvyaaajnaatimaatrushu, purva bhava paro dadyaat sarvaabhaave swayam vrajet/ Yadi saa aatruvaikalyaadrajah pashyet kumarikaa, bhruna hatyaashcha patitah syaattadapradah/ Tubhyam daasyaamyahmiti graheeshyaameeti yastayo, kritvaa samayamanyonyam bhajate na sa dandabhaak/ Kanya vivaha is stated to be in order by way of Brahma vidhi or Daiva vidhi with one’s own way of veda vidya or of another veda vidya. Such kanyaa daanaas or weddings performed by a father, or granfather, brother, uncle, or such a close relative are in order too and further forwarded to her husband’s home. But a kumari’s kanya daana even before the girl’s age of physical maturiy is indeed disapproved. Again mutual declarations of ‘ I would have your kanya in the wedding of my son’, or ‘I would accept your kanya in childhood’ are detastable by the norms of dharma and nyaaya.*

[ ‘**Dharma Sindhu**’ which was exhaustively scripted by Pandita Kashinadha Maha Pandita of late 17 the century described about **Graha Maitri (Compatibility of Planets)** : A Dwija needs to wed a woman of one’s own Varna with auspicious name , attractive features, delicate physique, thoughtful mind and even temperament. The woman of such ideal characteristics should be selected on considerations of the past family background of the past eight generations but also on the deliberations of Nakshatra- Graha reflections of the Kanya- raashi kutam-naadi vichaara-vadhu lakshanaas-gotra-pravara compatability-and most essentially graha bala of Vadhu Varaas; Guru Bala is significant to the Bride and Ravi Bala is essential to the Bride Groom. The Second, Five, Seven and Eleven Places of the Lagna is propitious to the Kanya. The third , sixth and tenth Places from Lagna are of medium value provided Guru is appeased by way of Shanti; but th e fourth, eighth and twelfth positions of Guru would be negative. However the

fourth Place is passable subject to Puja-Homas which should be doubled in the Twelfth Placement and be twice intensified in the Eighth Position from Guru. As far as the Bridegroom is concerned in his Birth Chart, the third, sixth and eleventh Sthaanaas are good from the stand point of Surya. In other cases Graha Makha Puja would yield good results. As per Dharma Sindhu, Vivaha Yogyata to a girl commences from fifth to eighth year of her birth but it is stated that the Gandharvas and Soma control the girl child for two years each from the sixth to eighth. The time of her ninth to tenth years is stated to be of medium value and her Mada Kaala is in her eleventh year. From her twelfth year onward, there has to be Prayaschitta. [ In India however Sharda Act legally prohibits Balya Vivaha till the Kanya's attainment of eighteenth year!] Some Vivaha Nishedhaas: *Prayudwaaha* or exchanges of Vivahas by way of giving one's son in wedding to else's daughter and vice versa are to be strictly avoided unless due extreme economic and such other compulsions as the married life of either or both the parties concerned might be affected or the progeny might miss health, longevity and fulfillment. Also two weddings by a couple without gap of at least a year is preventable unless inevitable. In the case of an unfortunate death of a married daughter precipitating another marriage of the deceased with her younger sister with the same son-in-law has been a common practice in the days of yore or even now. Similarly the son-in-law concerned seeking to marry elsewhere even within a reasonable time of atleast a year would be a sign of curse and eventual misfortune. Again Samana Sanskaraas like Upanayana or Vivaha or even the earlier ones to brothers of the same parentage must not be performed within a year or so. Half way through the construction of a house and performance of a Vivaha in the family are also avoidable. Any wedding in the family of a nephew or niece or son or daughter must necessarily have a gap of minimum six months. In other words, three Auspicious Karyas in the same family should have a gap of six months. Much less that three Agni Karyas or Shubha Karyas like Upanmayana or wedding must be spaced by at least three months. Again there must be a gap of six months between Son's wedding and that of the daughter. Also, do not perform bigger Shubha karya and then a small one on the same Mandapa since the Mandapa size and significance of the former function would be appropriate but not so with the smaller function. However necessary functions though smaller and inevitable like Naimittika Shantis and Garbha daanas be performed as they are time bound, but Griha Praveshas, Vratodyaapanas etc could be perhaps postponed. Nirbandha Parishkaara: The normal Ruling is that Samaana samskaraas should not be accomplished to two brothers in a family, much less like Vivahas without a gap of a year or so. But in case of necessity or requirement, this 'Nirbandhana' could be waived by Dina Bheda, Mandapa Bheda, Kartru Bheda, and if possible Lagna bheda. However, for step children the basic requirement itself is a gap of six months. Pratikula Vichara: In the unfortunate eventuality of death of a 'Sagotra Tripurusha' or 'Sagotra Tripurushi' either on the Vara or Vadhu's side after Vivaha-Lagna Nirnaya there would naturally be a Dosha as one needs to take views in the perspective of both Vaidika and Loukika view point ie Theoretical and Practical manner. There is 'Vaagdaana Rupa Vidhi' and another is 'Tithi Lagna Nischaya-Tambula Pradaana Vidhi'. One has to take into account the 'Sagotra Tripurushis' ie. Vadhu's parents, Grand parents and unwed aunt, while Sagotra Tripurushas on the Varu's side are his Parents, Grand parents, brother/ sister in law who are all Sapindikas and the rest are called the Para Tri Purushaas. If any of them is no more, the possibility is that they are aged or in advance stage of sickness and the wedding be postponed and Shanti Karya be performed after the obsequies and Ashuchi. If both the parents are gone, then the wedding be abandoned. The Ashuchi in the event of the father's death is for one year, for mother it is for six months; if it is a brother or his son or any other Sapindakas then the Ashuchi is for a month. If father's brother or grand father or grand mother or Unmarried Sister died then also the waiting period is one month etc. Once the obstacle in terms of waiting time is over, then revival of the wedding proposal be done and after performing Vinayaka Shanti, Shri Puja and other required Shantis, the wedding be duly accomplished. In this context, Shri Pujanaadi Shanti is performed by organising hundred and eight Tilaajya Homaas with the Mantras viz. *Shriye Jaata* addressed to Shri Devi, *Idam Vishnu* invoking Bhagavan Vishnu, *Triambakam Yajamahe* Mantra to Rudra and *Param Mrityo* in favour of Yama Dharma Raja. At the end of the Tilaajya Homa, the Mantra be recited: *Om Bhuh Swaaha Mrityur nashyataam Snushaayai Sukham Vardhataam Swaha/* Then there should be Go daanaas. Precautions before Vivaha: Before Upanayana and Vivahaas, one should take the precaution that during the Shubha Karyaas starting from

Naandi Shraadh Puja upto Mandapo -dvasana, no predictable clashes of ensuing dates should intervene like Pitru-Maatru Shraddha Tithis, Darsha Shraddhas, Maasa Sankranti –Manvadi Shraddha / Tarpanas. It is stated that Naandi Puja be performed upto ten days before the Vivaha: *Eka vimshatyahrayagne Vivahey Dasha Vaasaraah, Trishatchoulopanayaney Naadi Shraadhhaam vidheeyatey/* (Naandi Shraaddha be performed within twenty one days before Yangaas, within ten days before Vivaha, three days for Choula Karma and within six days before Upanayana. Once Nandi Shraddha is performed, Vivahas would be free from Jaata marana Mrita -ashoucha etc. This is in view of the Ruling: *Vivaha Vrata Yagneshu Shraaddhey Homaarchaney Japey, Aarabdhey Sutakam nasyaadanaarabdetu sutakam/ Prarambho varanam yagny sankalpo vratasatrayoh, Naandimukham Vivaahaadou Shraadhey paaka parikriyaa/* ( In the context of Vivaha, Vrata, Yagnya, Shraaddha, Homa, Pujana and Japa, no ‘Sutaka’ could affect once these Karyas are in progress; the commencement of Yagna occurs with Varana, Vrataadis are initiated with Sankalpa, and Vivaahaadi like Upanayana are initiated by Naandi Shraaddha once ‘Paaka Parikrya Prokshana’ or the formal offering of the cooked Prashada.). Thus after Naandi Shraaddh is accomplished, one could safely take the Bhojana of the Vivaha even if the Aashoucha occurs. Rajo dosha sutaka nirnaya: It is highly essential to ensure that the bride should be free from the apprehension of the occurrence of menses period any where in the vicinity of the wedding programs. If this does happen unfortunately, the parents and the brothers of the bride would be adversely affected with the risk of misfortune and Naraka Paata. The Kanya and the husband might become infertile . Re-eligibility of marriage after the menses period of the Kanya would be restored by the Kanyaa Data on Go daana and Brahmana Bhojanas. On her part, the Kanya has to observe a day’s Upavasa and after breaking the fast by Go-Ksheera perform Ratna Bhushana Daana for revalidating her eligibility to wed. The Bride groom on his part might also perform Klushmanda Mantra Homa. In the event of the occurrence of menses of the Vadhu during the course of the Vivaha, then she should be given bath at once and a Prayaschitta Homa be performed by chanting *Unjaana Taittireeya Mantras. Graha Bala to Vadhu-Varaas: Mukhyam Guru Balam Vadhwaa Varasyesham Raverbalam/* (Guru Bala is significant to the Bride and Ravi Bala is essential to the Bride Groom. The Second, Five, Seven and Eleven Places of the Lagna is propitious to the Kanya. The third , sixth and tenth Places from Lagna are of medium value provided Guru is appeased by way of Shanti; but the fourth, eighth and twelfth positions of Guru would be negative. However the fourth Place is passable subject to Puja-Homas which should be doubled in the Twelfth Placement and be twice intensified in the Eighth Position from Guru. As far as the Bridegroom is concerned in his Birth Chart, the third, sixth and eleventh Sthaanaas are good from the stand point of Surya. In other cases Graha Makha Puja would yield good results. As per Dharma Sindhu, Vivaha Yogyata to a girl commences from fifth to eighth year of her birth but it is stated that the Gandharvas and Soma control the girl child for two years each from the sixth to eighth. The time of her ninth to tenth years is stated to be of medium value and her Mada Kaala is in her eleventh year. From her twelfth year onward, there has to be Prayaschitta. [ In India however Sharda Act legally prohibits Balya Vivaha till the Kanya’s attainment of eighteenth year!] **Vivaaha Bhedaas:** There are eight types of Vivahas: Brahma-Daiva-Aarsha-Praajapatya-Asura-Gandhrava-Rakshasa and Paischacha. ‘Yogya Vadhu Vara Vivaha’ or a decent arranged marriage is of the Brahmika type. Daiva Vivaha is defined as selection for wedding of a Ritwija in the course of Yagna. Accepting at least a cow by way of Kanya dana is that of an Arsha Vivaha.; since this is expected for Kumari Puja it might not be construed as ‘Kanya Vikraya’ or dowry. Praajaapatya Vivaha emphasizes that the Vadhu would live with the husband through the stages of Grihasthya and Vanaprastha and the husband should not take to Sanyasa. Aasura Vivaha is to extract all possible money from the Kanya’s family. When both the Vadhu and Vara get married with mutual consent, irrespective of all other considerations is called Gandharva Vivaha. ‘Balatkara Vivaha’ in battles or by coercion otherwise is Rakshasa Vivaha and marriage by sheer force is the worst viz. of Paisachika Vivaha condemnable as rape. In case a bride groom makes the commitment of wedding and does not turn up with satisfactory response for six months, the proposal of wedding may be taken as invalid. If Kanya Shulka is accepted by the male then the Vadhu might wait for at least a year. In the case of forced weddings and subsequent abandonment or due to consideration of Sagotratwa or napumsatwa, remarriage might be approved; contrarily if the male partner was tricked into wedding due the bride’s



congenital diseases, or bad character, or of barrenness, the bride's parents should be penalised by the Law of the Land. Those Brahmanas who take part in Asura-Gandharva Vivahas would have to undergo Prayaschittas of Eka Dina or Tridina Upavasaas respectively. But such Brahmanas who were parties to Rakshasa Paisachika Vivahas ought to observe Chandrayana Prayaschitta.]

'Vyasa Smriti- dwiteeya adhyaaya' continues

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

[ Dharma Sndhu is quoted again:

Vivaha Sankalpa: The tradition has been that on the day of Vivaha or a day prior to it, the Vadhu Varas are given a Mangala Snaana in their respective houses by applying fragrant oil and Haridra on their heads and bodies; similarly the concerned parents too have the Mangala Snaanans and along with the bridegroom or bride as the case may be are seated together. The parents of the Groom make the following Sankalpa: *Mamaasya Putrasya Daiva Pitra Runaapaakarana hetu Dharma Prajotpaadana Siddhi dwaara Shri Parameshwara preetyartham Vivaahaakhyam samskaara karma karishye/ Tathangatwena Swasti Vaachanam Maatrukaa pujanam Naandishraadham Nandinyaadi Mandapa Devataa sthaapanamcha karishye tatraadou nirvighnataa siddhyartham Ganapati pujanam karishye/* (In order to accomplish the blessings of Parameshwara by way of promoting 'Dharma-Prajotpaadana' and the Daiva-Pitru indebtedness of my Vamsha, I resolve to accomplish the Vivaha Samskaara of our son and as the components of the same will perform Swasti Vachana, Maatrukaa Pujana, Naandi Shraadha, Nandiniyadi Mandapa Devataa Sthaapana, and much before all these the Nirvighnata Puja of Shri Ganesha Deva). In respect of the Kanyaa Vivaha, the parents of the Kanya would make the Sankalpa: *Mamasya Kanyaah Jaata Karma Nama Karma Suryaavalokana nishkramanopavesha—naanna prashana choula samskaaraanaam buddhi purvaka lopa janya praatyava parihaaraartham prati samskaaramartham krucchram tatpratyamnaaya Go nishkrayee bhuta yathaa shakti rajata daaneyaahamacharishye/* (Since I failed to perform either inadvertently or otherwise the series of Samskaraas to this Kanya of mine like Jatakarma, Naama Karma, Suryaavalokana, Nishkramana, Upaveshana, Anna Praashana, Choula Karma etc. considerable sum of sins was collected against me and as such am now prepared to prayaschittas like Artha Kruccha, full Kruccha, or in place there of am prepared to offer Daanas of Silver as per my capacity. In case the brother of the Kanya, or other near relations perform the Sankalpa, suitable amendments be made; in extreme cases, the Vadhu Varas themselves could take the lead too in making the Sankalpa with appropriate amendments. There is a tradition of not performing the Pradhana Sankalpa

or the Main Resolve to be done by the Kanyaa Daana Karta along with Swasti Vaachana before the Vivaha as they believe that this occasion is as good as and an initial part of the Vivaha; where as a large Section of persons think otherwise. In any case following Matrika Pujana, the bridegroom's father or who soever is the chief Representative of the Vara has to perform the Naandi Shraaddha addressed to Pitrus with 'Parana traya' as the offering depending on whoever is alive. For instance if Matamaha or Matuh Pitamaha are alive or Pitamaha Prapitamaha are alive the Naandi mukha Uccharanas would vary suitably. From the bride's side Garbhadharana Prakarana needs to be performed before Mandapa Devataa Shtapaana, Graha Yagna, Swasti Vachana or after Nandi Shradda; the Kanya Daata has to visit the bridegroom's house and make the Sankalpa : *Karishyamaana Vivaahaangatwena Varasya Seemaanta Pujaam karishye/* and after Ganesha puja, the father-in-law has to perform 'Paada prakshaalana' of the groom and facilitate him with Vastra-Pushpa Gandha-Dhupa-Nirajana and 'Dugdha Prashana' or offering him milk. Then the Groom is escorted by a Vahana amid Mangala Vaadyas and taken to the Vadhu Griha. The bride's father has to be decorated by his counter part with 'Vastraalankaaras' with due respects. He would then join the Puja of Arthanaareeshwara, Katyayani Devi, Maha Lakshmi and Shachi Devi Pratimas paced on a pre arranged Platform with Kalasha's placed on a Square Vastra all around and then initiate the Gauri Hara Puja to Shiva Parvati Pratimas in a 'Parasparaalingana' form or of mutually-embracing pose; the Prayer to Gauri Haras states: *Gouri Hara Maheshaana Sarva Mangala Daayakaa, Pujaam gruhena Devesha Sarvadaa Mangalam kuru/* A Deepa with the length of threads measuring the height of the Kanya be lit and offered to Gauri Haras and 'shodashopacharaas' executed whereafter Suvasini Puja and Brahmana Bhojanaas be followed. Snaatakam: *Grihaagatam Snaatakam Varam Madhuparkenaarhayishye/* ( As the Snaataka Vara and his Party have arrived at the bride's house, Madhuparka be offered). Curd and Honey are called Madhuparka; milk and honey or even Gudodaka /Jaggery water could be the alternatives. The Hindu tradition is that as and when the Guru or Elders, or King visits one's house, he is received with madhuparka as a sign of respect and veneration. In a yagna also, Rutvijas are venerated with Madhuparkas. On the arrival of the bridegroom's party, the bride's father offers Gandha-Pushpas and light refreshments or Bhakshya Bhojana and till that time has to observe Upavasa and thereafter till the Vivaha Prakriya ie till the offer of the Kanya again he should be on empty stomach. Lagna Ghati Yantra Sthaapana: A Ghati Yantra be got ready by Brahmanas as per prescribed specifications and kept in a copper or Earthen vessel full of water either at half Sun Rise or half-Sun Fall in between any of the sub- Directions viz. Agneya-Nairruti etc or in the main Directions of North-South etc. This Ghati Yantra is a 'Kaala- Sadhana Karana'. After setting the Yantra, Ganesha-Varuna Puja be performed. *Abhimukha-Vara Vadhu* : As the Shubha Kaala is decided by the Jyotirvettaas, the Vadhu is seated looking east and the Vara is seated facing west with a new cloth curtain smeared with Sindhuri or Kunkuma decorated by Swastika Emblem in between; there would be two heaps of rice before their seats from a comfortable distance of which they could pick the grains. Both the Vadhu-Varas who are provided with the rice filling up either's two palmfuls get ready meditating their Kula Devatas with the recitation of the Mantra : *Aamuka Devataayai namah* and the Jyotirvetta would recite Mangala -ashtaka Shlokaas till the Shubha Lagna arrives when the curtain in between is removed towards the northern direction with the Mantra stating *Sumuhurtestu Pratishtha* . Just at that moment, the Vadhu and Vara exchange glances of each other and are made to deposit the rice already placed in their both palms on their respective heads: this major act on the Vivaha is called 'Paraspara -akshtaa shiro dhaarana'. The Vara then would place 'Darbhaagraas' or the tops of the Darbhas in between the eyebrows of the Vadhu with *Om Bhurbhuvasswah* and leave away the darbha after wetting it with water. This would be followed by Veda Pathana led by Veda Vettas and at each break of the Mantra Khanda, Brahmanaas sprinkle Akshatas on the heads of the Vadhu Varaas. Kanyaa Daana Prakriya: The Jyotirvetta would rearrange the seating arrangement as a preliminary to the key act of Kanyadaana; the groom would face east and the bride would face west while the Kanya daata and his wife would be seated on the southern side and having taken 'Kushaas 'in hand' accomplish the act of Kanya daana as follows : *[Mamopaatta duritakshaya dwaraa Parameshwara preetyartham shubhey shobhaney muhurtey Shri Vishnoraagnayaa Adya Brahmanah Dwiteeya ParaardheyVaivaswata Manvantarey Kali yugey pradhamey paadey Jambu dwipey Bharata VarsheyBharata Khandey Meror dakshina digbhaagey*

*Aryaavartey or Shri Shailasya Ishanya or Vayavya or Agneya pradeshey etc. Samastha Devataa Brahmana Guru jana sannidhou Asmin Vartamaana Vyavahaarika Chaandra maanena or Surya maanena --- Samvatsarey, --Ayanye—Rutou, --- Maasou, --Pakshou—Shubha Tithou—Shubha Vaasarey—Shubha Nakshatra---Shubha yoga-Shubha Karana Evam guna visheshana visishtaayaam] Amuka Pravaraamuka Gotromuka Sharmaaham Mama Samasta Pitrunaam Niratishayaananda Brahma lokaavaaptayaadi Kanyaa daana kalpokta phalaavaaptaye Anena Varenaasyaam Kanyaamutpaada ishyamaana santatyaa Dwadashaa Varaan Dwadasha paraamscha Purushaan Pavitrikartum Atmanascha Lakshmi Narayana preetaye Braahma Vivaaha vidhinaa Kanyaa daanam karishye! ( After announcing the details of the Desha kaala details on the lines of [---] above, the ‘Kanya Daana Karta’ would recite the following : I, of Amuka Pravara Aamuka Gotra Amuka Sharma, am performing this Kanya Dana so that this auspicious act would facilitate the Phala prapti to let my Pitru Devaas to attain lasting happiness and Brahma loka Nivasa as also to pave way for the prospective generations out of the union of these Vadhu-Varaas to sanctify me and my wife as also twelve brides and twelve grooms in future besides pleasing Bhagavan Shri Lakshmi- Narayana !) The Kanya Daata would then leave the Sankalpa-Kushaakshatas on the ground with water and stands up and hands over the Kanya to the Vara stating: *Kanyaam kanaka sa sapannam Kanakaabharanairyutaam, Daasyaami Vishnavay tubhyam Brahmaloaka jigeeshayaa/ Vishwabharanam Sarva Bhutah Saakshinyah Sarva Devataah, Imaam Kanyaam pradaashyaami Pitrunaam Taaranaa- ya cha/* ( I am now handing over this perfect Kanya of mine who is duly ornamented with golden jewellery and Sadgunas to the Vara who is of Vishnu Swarupa with the objective of attaining Brahma Loka after my life-term. This memorable and auspicious action of mine is evidenced by the Whole Universe, Sarva Bhutas, Sarva devataas and is being performed to liberate my Pitru Devataas.). Having stated thus, he keeps filling up the Vadhu’s folded palms with Shuddhodaka or pure water through a golden ornament even as his wife standing to his right side enables him to do so and the Vadhu in turn pours the water uninerruptedly into the folded palms of the Vara as the free flow of the water falls in a ‘copper’ plate kept underneath. The Kanya Daata then states: *Kanyaa taarayatu punyam vardhayantu Shaantih Pushtistushthischaastu punyaaham bhavanto bruvantu/* and the Vaak chatustaya or the Four Statements. Principal Kanyaa daana Statement: *Aamuka pravaropetaamuka gotromuka Sharmaaham mama Samasta duritakshaya dwaaraa---[as in the Kanyaa daana prakriya above] and Amuka pravaropetaamuka gotraaya Amuka Sharmanah Parpoutraayaamuka Sharmana, Poutraayaamuka Sharmanah putraayaamuka Sharmaney Shridhara rupiney varaaya, Amuka Pravaraamuka -gotrasyaamuka Sharmanah Prapoutreem Amika Sharmanah Poutreem Amuka Sharmano mama Putreem Amuka naamneem Shri Rupineem Prajapai Devatyaaam prajotpaadanaartham tubhyamaham sampradadey/* Following the long recital of the above Moolokta Sankalpa, the Kanya Daata leaves the ‘Shodhdodakaakshatas’ by his ‘Suvarnayukta hasta’ into the palms of the Vara; he further states: *Prajaapatih preeyataam Kanyaam Pratigruhanatu Bhavaan/* three times. The Vara would say *Om Swasti* and touches the right palm of the Kanya and states thrice: *Idam Kasmaa Adaat—Prithivi pratigruhnaat, Dharma Prajaa Siddhyartham Gruhnaat/* The Kanyaa Daata then bids farewell to the Vadhu and states: *Gourim Kanyaamimaam Vipra Yadhaa Shakti Vibhushitam, Gotraaya Sharmaney tubhyam dattaam Vipra samaashraya/ Kanye mamaagrato bhuyaah Kanye meyDivi Paarshvyayoh, Kanyey mey Pushthito Bhuyaastwadaanaanmoksha maapunuyaam/ Mama Vamshakuley jaataa Paalitaa Vatsaraashtakam, Tubhyam Vipra mayaa datta utra putra pravardhini/ Dharmeycha-arthecha kaameycha naati charitavyaa twayeyam/* ( This Kanya who was born to us in our Vamsha and brought up for eight years by us is being provided as Kanya daana. On Kanyaka! Do save us from all our sides by way of bringing good reputation to us and ensure our Salvation as also by way of your prospering with children and grand children; never ever cross the limits of Dharma-Artha- Kaama). The Vara then confirms too: *Naati charaami/* or I too never ever transgress the limits, as implicitly agrees and accepts the gift with the pronounciation of *Om Swasti/* The Daata would be then seated again and gifts away : *Kanyaadaana pratishthaa siddhyardham idam Suvarnam sampradadey/* Then the Vara nods his head and accepts the gifts with *Om Swasti! ]**

## Vyasa Smriti Vivaha Vidhi Varnana of Dwiteeyodhyaaya continued

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

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

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

*Shodhayitvaa tu paatraani puuraitvaa tu dhaarayet, mahaanasyasya paatraani bahih prakshaaslyaa sarvathaa/ Mridbhischa shodhayecchulleem tatraagni vinyasettatah, smritvaa niyogapatraani rasaamscha dravinaanicha, kritapurvaahni kaaryaa swaguruunavhivaadatet/ Taabhyaam bhatrupitrubhyaam vaa bhraaturmaatula baandhavaih, vastraalankaara ratnaani pradattaanyeva dhaarayet/* Having washed and cleaned, let the vessels be filled up with clean water. The kitchen vessels too be cleansed likewise. Let the mrittikaa pradesha be cleaned up too and install agni there at. Then the paatraas be filled up with fresh milk and curds and let half of the stock be utilised for the puja. Then the housewife, her father and mother, the paternal and maternal uncles by greeted and decorated with vastraas and gifts along with 'chandanadi lepanaas'

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

A housewife would need to be pure and clean by heart-statement-as well as per the directive of the husband like a shadow; she should be of the qualities of swacchhata-kaarya hita mitrata and ever subservient like a daasi. [Proverbially stated an ideal wife should be : *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma*

*yukta, Kuladharmapatni/* like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself! Having prepared bhojana, the ideal wife cooks food, dedicates to the husband, after vaishva deva yajna, offers bali haara, parivaaras, bhrityas and to herself. There after the bhojana the house wife be responsible for the upkeep of the house as also proceed with pati seva. After putting the husband to sleep, then duly dressed, being ‘saavadhaana-kaama rahita, indriya jita and pati sevaa nimagna’.

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

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

[ Parashara Smiti is quoted in this context:

a) Grihasti dharmas:

*Grihastu dayaa yukto Dharmamevaanuchintayet, Poshya vargaartha siddhyartham nyaayavartaa su buddhiman/* (It is expected of Grihasthaas or house holders to be always engaged in compassion, just conduct, and observance of Virtue as also the upkeep of the family members on the path of worthy upbringing, training and of justice). *Nyaayoparjita vittena kartavyam hyatma rakshanam, Anyaayena tu yo jeevet sarva karma bahishkrutah/* ( The grihasthi is never ever to deviate from the practice of living with well earned money within his means and maintain his family with uprightness being far aloof of undeserving temptations of life). *Agnichit Kapila Satree Rajaa Bhikshur Mahodadhii, Drushta maatraah punanteyete tasmaan pashyettu nityashah/* (Even the visions of those who observe nitya Agni homas, Kapila cows, performers of Satra Yagnya, kings and nobilities, Bhikshus or those who renounce the worldly activities and the profound Oceans would inspire and motivate such right minded persons). *Arani Krishna marjaalam chandanam Sumanim ghritam, Tilaan, Krishnaajinam, Chhagam gruhey chaitaani rakshayet/* (Every house holder is advised to keep an Arani or double stones with which to create fire, black cat, chandanam, good quality gem stone, ghee, tilas, black deer, thick butter milk and a goat for the security and auspiciousness in his house). Also bulls and cows are of immense benefit and even a place to let a pair of these stand if given as a charity to a good Brahman would bestow the fruits of warding the most heinous sin of Brahma hatya perpetrated by way of mere thought, speech and the worst still by a deed! In fact such a daana if given to a very poor and helpless but ‘Vedaadhyayi’ would instantly add several years of healthy and contented on going life itself! But he who mismanages to gain houses, fields or even barren land by foul means from another party would not recompense by acts of digging wells, performing yajnas, and giving away charity of several cows! Even a touch of a low caste person, a woman of a just born child, a woman during the menses period and a fallen woman would warrant impurity for two, four, six, and eight days respectively. *Tatah saannidhyamatrena sachailam snaanamaacharet, Snatwaavalokayet Suryamajnaanaat sprushyateyyadi/* (Even going across such a person requires bathing with the dress as worn and thereafter look at and greet Surya deva.) Drinking water from a well, or a water body straight into the mouth without using palf fulls would land up the person as a dog in the next birth. A person out of anger shouts and declares that at his wife was unfit for him even privately and then once again seeks to approach her for rapprochement, then there should be a public

apology to remove the blemish; this is equally applicable both ways! *Swaantah kruddhastamondho vaa khsutpipaasaa bhayaadhritah, Daanam punyamakrutwaa cha praayaschittam dinatrayam/* (When a person gives away a charity to a quality Brahmana, while in a mental frame of tiresomeness, anger, ignorance, hunger, thirst, or under compulsion, then such a charity would be not only ineffective but warrants a three day prayaschitta or sin retriever as prescribed below); the payaschitta includes Nadi Snaana and Brahmana bhojana and Go daana. *Duraachaarasya Viprasya nishidhaacharanasya cha, Annam bhuktwaa dwijah kuryaad dinamekam abhojanam/* (In fact any Brahmana who becomes aware that he has committed a sin, should organize a Brahmana bhojana but observe a day's 'upavasa' for rectification). *Sadaacharasya Viprasya tathaa Vedanta vaadinah, Bhuktaannam muchyate paapaada-horaatrantu vai narah/* (If a Duraachaari Brahmana or the sinful Brahmana due to any type of sins, regrets his sin, observes a day-night abstinence of food besides entertains with food to a sadachara Brahmana and gets him contented, then the former should be free from all blemishes!).

#### b) Stree Dharmas :

*Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa bhavet Kanya atha urthvam Rajasvala/* Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninth year old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) *Prapte tu dwadashe varshe varsha ah kanyaam na prayacchati, Maasi maasi rajastasyaah pibanti pitarah swayam/* ( In case the Kanya is not married on attaining of age, then pitru devatas are required to consume the menses material). *Maataa chiva Pitaa chiva jyeshtho bhataa tathaiva cha, Trayaste narakam yaanti drushtwaa kanyaa rajaswala/* (In case, the mother, father and the elder brother of the girl who has come of age still remains unmarried are destined to go to hell). *Yah karotyekaraanetrena vrishaleesevanam dwijah, Sa bhaikshubhugjapannityasya tribhi varsher vishudyati/* (If a dwija or Brahmana-Kshatriya-Vaishya were to serve a low caste person in a night, then the atonement would be to beg alms and perform japa for three years!) *Astam gate yadaa Suryesta nimna jatyaam patitam striyam, Sutikaam sprushate chaiva katham shudda vivardhheyate/ Jaata vedam suvarnamcha Somamargam vilokyacha, Brahmaanugataschiva chaiva snaanam krutwaa vishuddhyati/* (If a dwija happens to touch a degraded person, a characterless woman or a woman in confinement especially in the nights or darkness, then the method of purification would be to look at Agni, Gold, Moon's movement on the sky, follow a brahmana and take a Shuddhi snaana or bath). *Spushtwaa rajaslaanyonyaham brahmani brahmani tathaa, Yavattishthenniraahaaraa triratraivena shuddhati/* (In case, two brahmana females in menses touch each other, they need to avoid bhojana three nights to be freed from Ashuddhi). In the event of two females in the periods, belonging to different varnas, the 'shuddhi marga' is to resort to varying types of kruccha vratas as prescribed.). *Snaataa rajaswala yaa tu chaturthehani shuddhyati, kruyaadrajonivrittou tu Daivapitraaya karmacha/* (Those females on the fourth day of the periods are required to take Shuddhi Snaana and perform the normal duties to Devas and Pitru Devas as usual) *Rogena yadrajah streenaamanvahantu pravartate, Naashuchih saa tatastena tat syaadwai kaarikam matam/* (For the reason of illness, in case the 'rajotpatti' persists, then too the Ashuchi Period time is stated to have terminated on the fourth day) *Prathamehani chandali dwiteeya Brahma ghatini, Triteeye rahaki proktaa chaturthehani shuddhyati/* ( On the first day of the period the female is reckoned as a chandaali, on the second day as a Brahmicide, the third day as a washer woman and on the fourth day she gets purified). *Aature snaanamutpanee dashakrutodyaaturh, Snatwaa snaatwaa sprushedenam tatah shudyet sa aaturah/* (In case a person is extremely ill, then another person who is healthy takes his snaana many times and then touches the person who is sick, then the latter would get far better!) *Maata chaiva Pitaachaiva jyeshtho bhraataa tathaiva cha, trayaste narakam yaani drushtvaa kanyaa rajasvala/* ( In case, the mother, father and elder brother of the girl has come of age and still remains unmarried the three are destined to visit hell) Manu Smriti is quoted: *Pitaarakshati Kaumare Bhartaa rakshati youvane, Putrastu sthaavire bhaave na stree swaantryamarhati/ Sookshmebhyopi prasangebhyah striyo rakshyaa visheshatah, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmamuttamam/ Paanam durjana samsargah patyaacha virahotanam, Svapnonyageha vaasascha*

*naaree sandushanaani shat/* (During the ‘Kaumara dasha’ before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in either of the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act! However, a female is normally repudiated for six shortcomings: viz. suspicion of weakness for alcohol, bad company, aloofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living independently in other’s houses.) Manu Smriti also explains: *Naasti streenaam pridhagyanona vratam naapyuposhanam, Patim shushrushate yattutena svarge maheeyate/ Kamavrittevaa gunairvaa parivarnitah, Nastriyah parivarjyasyaat satatam daiva vatpatih/ Sadaa prahvaashtayaa bhavyam grihakaaryech dakshayaa, Susamskrutopaskarayaa vyayechaamuktahastayaa/* (As women have no yagnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home) *Haridraamkumkumamchaiva sindhuram kajjalam tathaa, Kurpaanakam cha taambolam mangalaabharanam shubham/ Kesha samskaara kabari kara karnaad bhushanam, Bhartur aayushyami -chhanti dooshayenna Pativrataa/ Praatah kaaletu yaa naari dadyaadarghyam vivasvate, Sapta janmaani vaidhavyaam saa naari naiva pashyati/* Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would avoid widow hood for seven births ahead! *Krutvaa mandalakam Braahme tooshneem evaakshataabhih pujayet satatam yaa tu tasyaastupyanti Devataah, Yadgriham raajate nityam mangalairanulepanaih, Tadgrihe vasate Lakshmeernityam purnakalaanvitaa// Pativrataa tu yaa naari bhartru shushrushanotsukaa, Natasya vidyate paapam ihaloke paratracha, Pativrataadharmarataa Rudraanyeva na samshayah, Tasyaah paraabhavam kartum shaknoti najanah kashchit/* (Devatas would be delighted to visit the houses where the home fronts are decorated with ‘manadalaakaara’ or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: *Adushtaam vinataam bharyaam youvane yah parityaje, Sapta janma bhavestreetvam vaidhavyam cha punah punah/* (Husbands who discard wives of good character and discipline would be cursed with widowhood and womanhood for the subsequent seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhvasurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhartru priya hite rataah/* Smriti Ratna cautions *Sandhayaayaam nava bhoktavyam garbhinyaatu prayatnatah, nasnaatavyam na gantavym vriksha muleshu saevada/* (Gabhini Strees or women in confinement not to take food at Sandhya timings or the intervals of night-day nor day nights of any day, nor take bath or go near tree foundations) *Naa maangalyam vadevyaaakyam na cha ghaasyaadikimchana, Kuryaat shvashurayornityam pujaanmangala tatparaa, tishthetprasanna vadanaa bhartru priyahite rataa/* (Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever!) Yagnyavalkya stresses : *Dao hridayasyaa pradaane nagarbhe doshamavaapnuyaat, Vairupyam maranamapi tasmaatkaaryampriyam striyaah/* (In case the wishes of a Garbhini woman then the garbha would suffer such blemishes that might deliver babies of physical problems or even abortion and that is why every wish of the woman in confinement be fully fulfilled!) Paraashara Smriti elaborates a few more Stree Dharmas: In the event of married women desirous of shortening their hair for reasons of religion and faith as example of ‘Veni Samhara’ at Sangama of Rivers, then the husband himself is required to perform the Vrata by scissoring the hair by two inches. Tirtha yatras, temple visits and religious places are congregations if unaccompanied by husbands are considered as a waste and fruitless. Similarly husbands performing any activity of religion without the presence of wives is considered purposeless. Vyasa

Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharm paraanityam vidhavaap shubhaamataa/* (As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoys a high level of conjugal happiness in her ensuing life. Since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with ‘tilodakas’ or black Tilas with water using ‘darbhas’. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness)].

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

*Yoshito nitya karmoktam naimittikamayochyate, rajodarshanato doshaat sarvameva parityajet/ Sarvairakakshitaa sheeghram lajjitaantagrihe vaset, ekaambaraavritaa deenaa snaanaalankaara varjitaa/ Mouninyadhomukhi chaakshashpaanipadbhiranchalaa, ashneeyaate kevalam bhaktam naktam mrinmayabhaajane/ Swapedbhyu maavapramattaa khsapa devamahantrayam, snaateeya saa triraatraante sachailamudito ravou/ Vilokya bhartru vadanam shuddhhaa bhavati dharmatah, kritashochaa punah karma purvaccha samaacharet/ Rajo darshneeyaah syu raatraya shodashartaivah, tatah purveejamaklishtam shuddhhe chhetre prarohati/ Chatashraschaadimaa raatrou parvavchha vivarjayet, gacchedyugmaasu raatreeshu pounyapitraksharaakshasaan/ Pracchhaditaadityapathe pumaan gacchhet svayoshitah, kshoumaankagkridavaapnoti putram pujitalakshanam/ Ritu kaalebhigmyavam brahmacharya vyavastitah, gacchhannapi yathaa kramam na dushtah syaanadayakrit/Bhruna hatyaamavaapnoti ritou bharyaa paraanmukhah, saa tvavyaapyaanyato garbham tyaaajyaa partati paapini/ Mahapaadaka dushtaacha patigarbha vinashani, sad vriktaachaarinee patneemsyaktvaa patati dharmatah/*

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

*Vyabhichaarena dushtanaam pateenaam darshanaadrite, dhikkritaayaamavaachyaayaanmantra vaasayet patih/ Punastaamaartavastaanaam purvavad vyavahaarayet, dhurtaanacha dharmakaama - gheema putraam deergha roginem/ Sudushtam vyasanaasaktaamahitaamadhivaasayet, adhivinnaamapi vibhuh streenaantu samataamiyaat/Vivarnaam deenavadanaa deha samskaara varjitaa, pativrataa niraahaaraa shoshyate proshite patou/ Mritam bhaktaarimaadaaya brahmanee vahni - maavishet, jeenantee chaityakta keshaa tapasaa shodhayedvipuh/ Sarvaavastaasu naareenaam na yuktam*



*syadarakshanaam, tadevaanukramaat kaaryam pitru bhatru sutaabhidih/ Jaataah surakshitaayaa ye putra poutra prapoutrakaah, ye yajanti putruun yagjnai mokshapraaptimahoryaih/ Mritaam taamagni - hotrena daahayedvidhipurvakam, daahayedavilambena bharyaanchaatra vrajet saa/ Iti Shri Vedavyaasoye Dharma shaastre striyadhikaaronaama dwiteeyodhyaayah/*

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

### TRITEEYODHYAAYA

(Snaanaadi Vidhi Purva- Aahnika Kritya Bhojana Varnana)

*Nityam naimittikam kaamyamiti karma tridhaa matam, trividham tacchha vakshyaami grihasthasya - dhaaryataam/ Yaaminyaah pashchime yaame tvaktanidro harim smaret, aalokya mangaladravyam karmaavashyakamaacharet/ Kritshoucho nishevyaagnim dantaan prakshaalya vaarinaa, snaatvopasya dwijah sandhyaam devaadeeshchiva tarpayet/Veda vedaanga shaastraani Itihaasaani chaabyaset, adhyaapayecchha sacchhishyaan savipraamscha dwijottamah/ Alabdham praapyellabhvaa kshanamaatram samaapayet, samarthohi samarthena naavigjnaatah kvachidvaset/Saritsarasi vaapodhu gartaprastravanaadishu, snaayeeta yaavadurdhulya pancha pindaani vaarinaa/Tirthaabhaavepya shaktaayaam vaa snaanaayaattoryah samaagklataih, grihaangana gatastatra yaavadambara peedanam/Snaanamaabdairvatai kuryaat paavanaishchaapi maarjanam, mantrai praanaastrikaraamyaa souraischarkam vilokayet/*

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

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

*Brahma muhurtay utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthya Gavaadi Mangalaani Pashyet/ ( One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at **Brahma muhurta** is*

stated to be a sin: *Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaata paada krucchrena Shudryati/* ( Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhudevi's feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: *Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitha sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/* Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : *Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/* After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm, the person concerned picks up a grass root, proceeds to the Shouchaalaya wearing the Yagnopaveeta around his neck covering his nose around the ear from the rear side to complete the ablutions which should never be done on the road side, water bodies or their banks, inside or around temples nor facing Surya, or cows.

After Danta dhaavana, the **Snaana** in a river or waterbody includes a Sankalpa: *Mama kaayikavaachika maanasika dosha nirasana purvakam Sarvakarma sushuddhi sidhyartham paatahsnaanam karishye/* (With a view to uproot my physical, vocal and mental borne shortcomings and to achieve cleanliness in all my actions in the day ahead, I shall perform my morning bath). On cleaning the body parts, one should do **Aachamana** ie sipping water three times facing east or north but not west or south , leaving out the right thumb and the forefinger as the other three fingers are bent while reciting the **Marjana Mantraas** of *Apoishthaa mayo bhuvah taanaurjey tathaataana, Maheranaaya chakshasey yo vah shivatamorasah/ Tasya bhajaayatehanah Usiteerava Maatarah, Tasma aranga maamavah Yasyakshayaaya jinvatah/ Aapojanayata cha nah Om Bhurbhuvaassuvah/* Then saying *Imam me Gangey* perform 'Jalaalodana' or swimming and **Aghamarshana** with the Mantraas : *Rutamcha Satyam cha abheedaat tapasodhya jaayata,tato Raatrasya Jaayataa tatassamudro Arnava/ Samudraarnava vaadadhi Samvatsro Ajaayata, Ahoraatraani vidadhadviswasya mishato vashi/ Suryaa chandramasou Dhaataa yathaa purvamakalpayat Divam cha Prithiveem chaantariksha mathoswaha/*. This would be followed by the recital of Paapa Vimochana Mantra viz. *Drupaadi vamunchatu Drupaadi venmu- chaanah, swinnasnaatvi malaadiva putam pavitreneyvaajyam Aapahsshuddhantu mainaasah /* (May Paramatma cleanse up my ignorance and demolish my inexcusable sins just as a person is freed from a punishment rock or is profusely sweating and gets sanitised by His grace) as also perform Triraachamana and Tarpana: **Tarpana** is done with 'Savyopaveeta' first to Brahma and other Devas, then with Upaveeta as a maala / garland around the neck to Dwaipayana and other Rishis and at the end with 'Apasavyopa -veeta' to Somah Pituman, Yamogiriswaan, Agnishvaattaadi Pitaras. Pursuant to the snaanaadi at a river or water body, the Brahmana takes **Punah Snaana** at his house with hot water if need be reciting the Mantraas viz. *Shanno Devi, Aapah punantu, Drupadaadiva, Rutamcha and Apoishthaa/* Griha snaanas might not repeat the Sankalpa-Aachamana-Aghamarshana-Tarpanas once again.Snaanaantara **Vastra dharana:** After removing the wet cloth with which the Snaanas are done, a dry and white Vastra and Uttareeya are worn. Do not carry the left over wet vastra on one's shoulders but his dress code is stated to be incomplete without 'Uttareeya' and Underwear and no Brahmana could perform Shrouta and Smarta Karmas without these. ] **Saana Vidhis:** While Praatah-Maadhyahnika-Saayam Kaala Snaanas are of Nitya or regular nature, quite a few naimittika snaanas are prescribed such as the Sparsha Snaanas by touching Chandalas, Sutakaas or after deaths, Prasuti after births, Rajaswalas, Chitaa Kashthas or burnt wood, dead bodies, or just born babies or touch of shadows. Chandalaadi Sparsha requires snaanas by ripple effect ie by way of transfer from person to person. Marana-Janma-Shraaddha-Janmadina-Asprushyataas require cold water Snaanas. In the Nitya Snaana there may not be the restriction of having to perform Tarpana but taking meals after Nitya Snaana certainly calls for Upavasa Vidhi. Grahnas and Sankrantis involve that bhojana without Naimittika Snaanas would call for eight thousand Gayatri Japa. Even a mere touch of a dog, crow or chandala would require Snaana and without it a meal would entail Upavasa for three nights.

In addition to the Nitya Naimittika Snaanas, there is a need for ‘Kamya Snaanas’ or those Snaanas readying for Karyas in the observance of Amavasya, Vyatipaata, Ratha Saptami, Kartika-Maagha Snaanaas and so on. Further, there are ‘Gouna Snaanaas’ such as the following: Mantra Snaana is in the context of reciting the Mantras like ‘Apoishthha’; Gaayatra Snaana is on account of Prokshana after Dasha Gayatri Japa; Agneya Snaana is smearing Bhasma from Homa Karyaas all over one’s body ; Kapila Snaana is to perform ‘marjana’ all over one’s body with a wet piece of cloth’; Vishnu Charana Jala Snaana and Guru Paada Jala Snaana are self-explanatory. Incidentally, all these and such Gouna Snaanaas do bestow Shuddhi or purification but Shaddha Snaanaas do not yield the same kind of Shuddhi. **Tilaka Vidhi:** It is desirable to smear the Pratahkaala Bhu- Mrittika , Bhasma from Agni Homas, Gopi chandana, Tulasi Mula Sindhu or burnt Tulasi Root’s powder, Mrittika of Samudra- Bhagirathi Tata, etc. on one’s forehead, belly, chest, neck, right hand and ear by left hand, and vise-versa, back and back-bump while taking the name of Keshva on Shukla Paksha , Sankarshana in Krishna Paksha and Vaasudeva on the forehead. **Bhasma Tripundra:** Those Pavitaatma Maanavas who apply Tripundra Bhasma in the context of Shraaddhas, Yagnaas, Japaas, Homaas, Vaishwa Devaas, or Deva Pujaas are stated to the conquerers of Mrityu.]

Further stanzas of Vyasa Smriti as follows:

*Tishthan sthivaa tu gaagatree tatah swaadhyaayamaarabhet, ricancha yajushaam saanmaanaamathar - vaangeerasaamapi/ Itihaasa puraanaanam vedopanishadaam dwijah, shaktyaa samyak pathennitya- malpamapuaasamaapanaat/ Sa yajna daana tapasaamakhilam phalamaapnuyaat, vedebhyonyatra santushtah sa viprah shudrataamiyaat, tasmaadaharaharvedam dwijodheeyaata vaangyatah/ Dharma shaastretihaasaadi sarveshaam shaktitah pathet, krita swaadhyaayah prathamam tarpayecchhaata devataah/*

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

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

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

*Maatru maataamahaamstadvitreeneevam hi tribhistribhah, maataa mahasya yepyanye gotrino daahavaar - jitaah, taanekaanjalidaanena tapayecchha pruthak pruthak/ Asamskita prameetaa ye preta samskaara varjitaah, vastra nishpeedanaarambhobhisteshaamaapyaayanam bhavet/ Atha piteshu piteshu vastram nishpeedayecchha yah, niraashaah pitarastasya bhavani sura maanushih/ Payo darbhaswadhaakaara*

*gotra naama tilair bhavet, sudattam tatpunastheshaamekenaapi vrithaa vinaa/ Anyachittena yaddattam vidhivarjitam, anaasanistayenaapi tadjalam rudhiraayate/ Evam santa pitaah kaamaistarpa kaamstar - payanti cha/*

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

[Vishleshana on 'Pitru Maatra Gana Tarpana Vidhi Samskaaraas':

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

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

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

*Prapitaamahaah/trupyantaam idam tilodakam swadhaayibhyah **tebhayah** swadhaa namah, **tebhayah** swadhaa namah/ **tebhayah** swadhaa namah/ **tebhayah** swadhaa namah/ Mama Sarva janmeshu Maatarah/ Pitaamahyah/*

*Prapitaamahya/ trupyantaam idam tilodakam swadhaaibhyah taabhyah swadhaa nanah, taabhyah swadhaa namah/ taabhyah swadhaa namah/* On this pattern, replacing ‘tebhya’ for males and ‘taabhyah’ for females, following tarpanas be performed **alternatively**. In respect of Male Pitras: Patayah/ Putraah/ Mataamhah/ Pra mataamahaah/ Vriddha pramaataamahah/ Bhraatarah or brothers/ Pitruvyah or father’s brother(s)/ Swasurah or fathers in law, Maatula or mother’s brother; guravah or teacher, sishyaah or disciples, sakhaah or friend/ Aptajanaah or dear ones. In respect of Female Pitris: Wives/ Kanyas/ Mataamahyah or Mother’s father/ Pramaataa mahyah or mother’s grand father/ Vriddha Pramaataamaha or mother’s great grand father/ bhaginiya or sisters/ pitru bhaginiya or father’s sister/ Matru bhaginiya or mother’s sister/ Swasura patni or mother in law/ and so on. All the above are in reference of Mama sarva janmeshu---Now in reference to the Karta’s own Pitru ganas: *Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/* (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father’s mother, father’s grand mother, Co mother if any, datta / adopted putra’s parents if any, mother’s father, mother’s grandfather, mother’s mother and the latter’s mother in law, wife, sons, self’s brothers, father’s brothers, mother’s brothers and their wives, daughters, sisters, grand sons, father’s sisters, mother’s sisters, son-in-law, brother’s-in-law, and their wives, daughter-in-law, mother’s brothers, wife’s brothers, mother-in-law, Guru and the Trader, the Supplier of household goods).

Tarpana prayoga: Achamya; *Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/* ( After achamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as *sharmaanam*, Kshatriyas as *Varmaanam* and Vaishyas as *Guptam/* Following is the order in which the tarpana is made: *Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham-----Prapitaamaham--- /Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamahtarpayami (three times); Prapitaamahim-gotramdaam-Swadhaanamah tarpayaami(3 times)* Likewise, Sa-patni maataram or step mother-gotraamdaam-swadhaa-(3); as also Janaka pitaram/ Janaka Mataram. *Maataamaham* or mother’s father-gotram-swadhaanamah tarpayami (3); *Maatuh pitaamaham—Maatuh Prapitaamaham---*; *Maataamahim* or mother’s mother- *gotramdaam-Swadhaanamah tarpayaami (3); Maatuh Pitaahim- gotram daam-Swadhaanamah tarpayaami (3); Maatuh Praptamahim-gotramdaam-Swadhaanah tarpayaami (3); Atma patnim* or karta’s wife- *gotramdaam swadhaanah tarpayaami (3); Sutam* or sons/ *bhraataram* or brothers; *Pitruvyam* or father’s brother; *Matulam* or mother’s brother; *duhitaram* or daughter; *bhagini* or sister; *Douhitrah / douhatri* or daughter’s son/ daughter; *bhaagineyam* or sister’s son; *Pitru bhagini* father’s sister; *Maatru bhagini* or mother’s sister; *Jaamaataram* or son-in-law; *bhaavukam* or brother-in-law; *Snushaam* or wife of brother in law; *Swasura* or father in law; *Swashrum* or mother in-law; *Syalakam* or wife’s brother; Gurum; Rikthinam or House hold trader. After duly performing tarpana to all the relatives, the rest of the tilodaka on the vessel be released reciting: *Narakeshu samasteshu yaatanaasu cha ye shhitaah, tesham aapyaayanaayaitat eayate salilam mayaa, Ye bandhavaa baandhavaascha yenya janmani baandhavaa, te triptimakhisaayaantu yaschaasmattobhi vaanchati/ Ye mey kuley lupta pindaah putra daara vivarjitaah, tesham hi datthamakshayyam idamastu tilodakam, Aabrahmastamba*

*paryantam Devarshi Pitru maanavaah, Trupyantu Pitarah sarve Maatru Maataa mahaadayah, Ateeta kula koteenam Sapta dwipa nivaasinaam, Aabrahma bhuvanaat lokaat idamastu tilodakam/* There after recite the following: *Yekechaasmat kule jaataa Aputra agotrinomritaah, Te gruhnantu mayaa dattam sutra nishpeeda -nodakam/* (In our Vamsha among our gotra dharis, those who died without sons and thus could not perform obsequies, may I offer due homage by way of ‘sutra nishpeedanam’ or pressing water out of my yagnopaveeta which is being worn as a garland now before wearing normally!)

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

#### Further stanzas of the Triteeyaadhyaaya

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

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

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

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

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

**Bali Harana:** Out of the remainder ‘Anna Bhaga’, a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaaha 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.

**Bhuta Yagna:** The third part of the Anna Bhaga is offered with ‘Praacheena veeti’ addressed to Yama uttering *Swadhaa Pitrubhya* and on the Southern side *Pitruhya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali*/ (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self). **Pitru Yagna:** After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaavyayaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Nirriti-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 Achamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. **Manushya Yagna:** The Karta should apportion one ‘Atithi bhojana’ or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants.]

Further stanzas of the Triteeya Adhyaaya continued as follows:

*Upavishya grihdwaari tishthet yaavan muhurtakam, aprabhuktotithim lipsurbhavishuddhah  
prateekshkah/ Aगतam duratah shaantam bhoktru kaamamakinchanam, drushtvaa sammukhamabhyetya  
satkritya prashrayaarchanaih/ Paada dhaavana sammaanaabhyhanjan aadibhirechitah, tridivam  
praapayestadyo yagnasyaabhyadhikotithih/ Kaalaagatotithi drushta vedapaaro grihaagatah dvaavtous  
pujitou swargam nayatodhastva pujitou/ Vivaahyaasnaatakshamaabhrudaachaarya sahrudadwijah,  
atharyaa bhavant dharmena prativarsham grihaagataah/ Grihaagataaya satkritya shrotriyaaya yathaa  
vithi, bhaktyopa kalpayadekam maha bhaagam visarjatet/ Visarjayed grihino bhishaam satkritaam  
bhikshukorhati, svaadvaannamashnannaswaadu dadad gacchatyadhogatim/ Bhojayed gruhino  
bhikshaam satkritaam bhikshukorhati, svaadvaannamashnaanaswaadu dadad gacchatyadhogatim/  
Gabhinyaatura bhrutyeshu baala vriddhaturaadishu, bubhrishiteshu bhrunjaano grihastoshnaati  
kilbisham/*

Without hastening to take food, the householder would have to wait for a muhurta’s time. The expectation would be that a well deserving and peaceful guest might arrive. In case a guest might so arrive, then the host must at once welcome him with courtesy, arrange for his paada prakshaalana, sanmaana, and so on and such a gesture is as good as performing an yajna kaarya. Bhojana samaya vedaparangata’s atithya assures swarga prapti while rejecting him would certainly end up in ‘athogati’. A son in law, a snaataka, a king, acharya, well wisher and ritvik who make rare visits are indeed well deserving of dharmarthas and of bhojanaadi satkaaraas always. Atithis like close relatives, maternal/ paternal uncles do most certainly deserve ‘samupaagamam’ or warm send off. Grihastaas no doubt deserve sukha bhojana, and bhikshus too do equally deserve similar treatment as well since differential treatment would drag the host down under. Gabhini strees, rogis, servants, children, the aged, diseased be personally treated with food and courtesy is

stated to uproot sinfulness. Even low class, sinful, ever evil tongued, cruel, stealing minded, mataa pitaa drohis, just relased prisoners, hunters of pashu pakshis, ever arrogant and self centered ones, vrata bhrashta naastikaas, durvysana patitaas, bhrashtaacharaas too be eligible for taking food.

[ Vishleshna on Sarva Saadhaarana Bhojana vide Dharma Sindhu’

The best way of taking Bhojana is to use a golden or silveren plate failing which a plate of stitched mango leaves. If it is a brass or broze or any other metal plates, then theu would be of restrctive usage to a specific person only. Then, *Taamboolaabhyjanam chaiva Kaamsya paatrey cha bhojanam, Yatischa Brahma chaari cha vidhavaa cha vivarjatet/* (Sanyaasis, Brahmacharis and widows are forbidden to take oil baths, betel leaves and Kamsya Patra bhojana. *Kadali Kutaja Madhu JambuPanasaamra champakodumbara patraani shastaani/* Banana leaves, or of Kutaja, Mahuva, Jaambu , Panasa, Mango, Champaka or Aoudumbara leaves are recommended to take bhojana. But Arka, Ashvattha or Peepul, and Vata vriksha leaves are forbidden as ‘Bhojana Patraas’. The Kartha should first perform Pancha Yagnas, pick up the ‘seshaghrinna’ from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvasswaha tat savitur varenyam bhargo Devasya dheemahi*, does the ‘abhimantrana’ and *Satyamtwartena parishimchaami/* (in the nights *Rutamwa satyena parishimchami*); after doing the ‘parishena’, state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/* , offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaaaya, Sarva Bhutebhayah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposhana’ stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaha* and the sixth word *Om Brahmaney swaha/* The Karta should not touch the Jala Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’. After the Bhojana the Karta drinks half mouthful of water and with the rest of it in hand encircles the plate in reverse direction stating *Amritaabhidhaanamasi/*; drops the Pavitra on the ground, remembers the IshtaDevata, does ‘mukha marjana’ sixteen times and finally two Achamanas outside the Bhojanma Griha. Without doing Achamana, one should not go for ablutions. One should not have his bhojana without serving the old members of the family and also to young children. One should not drink water from his or her ‘Anjali’ or folded palms. Excepting at the time of Vivaha, the Karta and his wife are not to take food together. Food consumption should not be done seated with extended legs. Never eat in a ‘Pankti’ or line in which known bad characters. Never resort to eating in an empty house or Agni Griha or a Temple’s interior. Never eat in the Sandhya times or midnight or without wearing ‘yagnopa -veeta’ or with left hand. While eating, the order of eats should be sweets first, savouries in the middle and liquids in between hard and fried items. *Sarvam sasesha mashnee yaannissesham Ghritapaayasam/* ie. Ghrita Paayasa should be consumed in full without leaving even small quantity. Milk, Curd and Honey must be consumed daily. Such items are to be consumed only at lunch or dinner but not in between. *Arkaparva dwaye raatrou Chaturdashyashta- meedivaa, Ekadashyamahoraatram bhuktvaa chandraayanam charet/* ( One should not take food on the nights of Sundays and ‘Purnimaavaasyaas’ as also during the day time on Chaturdashi and Ashtami; on Ekadashis however one should observe full fasting by day and night too). *Yastu paani taley bhunktey yascha phukkaara samyutam, Prasrutaanguli -bhiryaschatasya go maamsavachaata/* (One should not eat food by picking it up by hand or straight from the storage vesselor while doing ‘phootkaara’ or with streched fingers; such eating is considered as that of cow meat). *Naajeerney bhojanam krutwaatkuryaannaati bubhukshitah, naardraavaasaa naardra shiraa napaadaa ropitey -karey/* (Never eat while in indigestion, nor without hunger, never too with wet clothes nor wet head; never also eat while keeping hand on the



feet. *Nocchishto ghrinamaada -yyaanna padaa bhajanam sprushet/* ( Do not pick up Ghritha Patra one self while in the process of eating, nor move the Bhojana Patraas by feet). Do not perform ‘Auoposhana’ in a Pankti while other Brahmanas are still eating; whosoever either does so or leaves away ignoring others still eating is forbidden since the one who leaves and another who continues to eat are both blemishable. *Lavanam vyanjanmam chaibva Ghritam Tailam tathaivacha, Lehyam peyam cha vividham hastadattam na bhakshayet/* ( One should not serve by one’s hand items such as Salt, Pickles, Ghee, Oils, Liquids nor one should accept and consume the same). *Taamrey gavyam Kaamsey Naarikelekshu rasou sagudam daandha saguda maadrakam cha Madyasamam/* (Cow milk served in copper vessels and Sugarcane juice in bronze vessels, jaggery mixed curd or jaggery mixed ‘Adrak’ or ginger are worse than Madya or intoxicants. *Udakyamapi chaandaalam shwaanam kukkutamevacha, Bhujaano yadi pashyeta tadannantu parityajet/* ( While taking the food, if one comes across a woman in menses, a chandala, a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or other birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lissan calls for Chandrayana Vrata Prayaschitta. The left-over food should be given away to negligible Praanis saying *Rouravey puya nilaye Padmaarbuda nivaasinaam, Praaninaam sarva bhutaanaamakshayya mupatishthathu/* Also *Achantopya shuchistaavadyaavat paatra manuddhrutam, Uddhrutepya shuchistaavannomrujjutey Mahi/* ( It is stated that till such time ‘Shuddaachamana’ is done, Bhojana Paatraas are removed for cleaning and Bhumi is cleaned up with cow dung water, the ‘Karya krama’ of Bhojana is not stated to have concluded finally). *Parnasya -agraan cha moolamcha siraamchaiva viseshatah, Churna parnam varjyayitwaa taambulam khadayebudhah/* (While eating the Tamboola or betel leaves as the finale of the Bhojana, the Bhojana Karta is advised to remove the mid- leaf tenders and consume without ‘churna’ to enable good digestion of the food consumed.)

#### Further stanzas of Triteeyodhyaa continues

After bhojana, the conclusion would be: After saying ‘Amritaapidhaanamasi’ and then drink up the remainder water in the drinking vessel and continue reciting the Rourave mantra that follows, while leaving water drops at the ‘bali sthaana’ keeping some morsels for the negligible praanis like ants and flies. *Rouravepunya nilaye padmaarbudani vaasinaam, Ardhipanamudakam dattam akshayyamupatishthiti/ Abhukshaannam namaskaarairbhuvu dadhyaad balitrayam, Bhgupataye Bhuvah Bhutaanaam pataye tathaa/ Apah praashya tatah pashchaat panchapranaahutoh kramaat, swaahaakaarena juhyuyaaccheshamadyathaa sukham/ Ananyachittou bhunjeet vaagmatonnamakutsayan, aatrupterannamashneeyaadkshunnaam paatramrutsrujet/ Ucchhishtamannamudhrutya graasmekam bhuvu kshipaat, aachaantah saadhutangena siddhidyaapathanena cha, vrittavridhhakathaabhishcha doshaahamatibaahayet/Saayam sandhyaamupaaseet hutvaagni bhrutyasamyutah, aaposhana kriyaa purvamashneeyaanvahanam dwijah/ Saayamapyatithih puujyo homakaalaagatoshinam, shraddhha yaa shaktito nityam Shrutam hanyaadapujitah/ Naatitrupta upasrushiya prakshaalya charano shuchih, apratyaguttaraashiraah shayot shayane shubhe/ Shaktimaanuchite kaalee snaanam sandhyaam na haapayet, brahmo muhurtam chotyaya chintayedvitamaatmanah, Shaktimaan matimaan nityam vratametata samaacharet/Iti Vedavyaasoye dharmashastre grihastaahniko naama triteeyodhyaayah/*

Performing namaskara and jala prokshana, initiate the mantra: Om Bhutapataye namah, om Bhuvah pataye namah, om Bhutaanaam pataye namah and place ‘tri balis’ on the earth accordingly. Then perform ‘aachamana’ and perform pancha praanaahtis viz. Om Praanaaya swaaha-Om Apaayaaya swaah- Om Udaanaaya swaha, Om Samaanaaya swaah, Om Vyaanaaya Swaah and initiate sukha bhojana. The bhojana be with concentration, silence and without criticising the taste, and till contentment with no wastage at all as what ever is served. At the end of the bhojana, the small rejects of the bhojana be

segregated to a corner. Then perform achamana in reverse to conclude. Thereafter would follow sajjana sanga-uttama vidyaa pathana and shravana. By the Suryastama, along with parivaarajanaas agni havana-sandhopaasana and saayam bhojana. Atithi satkaara would follow. After due rest and exchange of views, night sleep by avoiding utara dishaa sukha nidra. Shaktimaan grihasta should reject alasa buddhi and at the Brahma Muhurta get ready for the kartavyaas.

## CHATURDHODHYAAYA

Grihataashrama prashamshaa purvaka teertha dharma varnana

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

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

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

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

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

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

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

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

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

*Swaagatenaagnayah preetaa aasanena shatakratuh, pitarah paadashochena annaadyena prajaapatih/*

As and when a ‘sad-brahmana’ is welcomed to one’s house, then the agni in that home becomes contented, providing ‘aasana’ to him then Indra would feel happy, his paada prakshaalana yields the contentment of pitru devatas, and providing excellent bhojana makes Prajapati himself.

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

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

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

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

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

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

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

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

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

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

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

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

*Adaataa purushasyatyaagi dhanam samtyajya gacchhati, daataaraam kripanam manye mritopyartham na muchyati/* He who does not offer ‘daanaa’ at all is termed as a ‘tyaagi’ since he leaves the wealth while

dying in this world itself. Contrarily, he who performs charity is better called a 'kripaana' or tight fistcd inasmuch as even after death would be clinging to that truthful wealth!

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

*Anaahuteshu yaddhattam yacchha dattamayaachitam, bhavishyati yugasyaantasyaanto na bhavishyati*/That person who is called away from one's existence as having given away 'daana karyas' or otherwise, stock taking is accounted by the Supreme by the end of each yugaantara. But the magificence of daana dharmas is everlasting ever.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Brahma beeja samutpanno mantra samshaara varjitah, jaatimaatropajeevee cha sabhaved brahmanah samah/That brahmana born merely as of 'beeja maatrotpanna' or merely born out of semen is no brahmana, yet with 'samskaaraas', varnaashrama vidhis of brahmacharya-sandhya vandanaa and the relevant agni kaaryaas, are the real brahmanas. There are forty Samskaaras viz. Garbha daana, Pumsavana, Seemontonnayana, Jaata Karma,Naama karana, Anna praashana, Choula, Upanayana, Four Veda Vrataas, Snaataka, Saha dharma charini samyoga; Pancha yajnaanushtaana viz. of Deva-Pitru-Manushya-Bhuta- Braahma; Ashtakaa paarvana, Shraaddha, Shravani, Agrahaayani, Chaitri and Ashviyuji being Seven Paaka Yajnas; Seven Haviryajnas viz. Agnyaadheya, Agni hotra, Darsha purna momths, Agrayana,Chaturmaasya, nirudha, pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vaajapeya, Atiraatra and Aapteya: all these totalling forty!*

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

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

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

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

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

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

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

*Vidya vinaya sampanne Brahmane guruhamaagata, Kreedanyoshadhayah sarvaa yaasyaamah paramaam gatim/*(It is only in the households of Brahmanas that Vidya and Vinaya or knowledge and discipline could thrive and by the entry of oushadhis or anna / food would become playful and lead to total fulfillment)

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

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

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

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

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

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

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

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

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

*Amritam Brahmaanenna daridram Kshatriyasa ha, Vaishaannenena heentwa heenajaatenna narakam vrajet/* (The bhojana served by a Brahmana is like Amrita, that which is served by Kshatriyas leads to

daridrata or poverty, the food served by Vaishyas leads to meanness, and that served by the low class is as bad as 'naraka prapti')

*Pankti bhedi vrithaa paaki nityam Brahmana nindakah, Adeshi Veda vikrataa panchaite Brahma ghaatakaah/* (Those who maintain distinct sections of the guests in their homes as per richness or commonality, who cook for one's own bhojana without sharing with others, who are habitual offenders of Brahmanas, who seels to boss over for no reason, who sell Veda Scriptures for money, and teach Vedas or Scriptures for monetary considerations are to be called as the Five ill-famed Brahma Hatyaaris)

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

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

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

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



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

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

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