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Varnashrama Dharma Prakaranam

(The Dharma of different Varnas)

Translated by

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I Dharma

1. Vedas

The basis of the universe is Vedas

2. Manu

Understand that Dharma is that which is practiced by those who know the Vedas and Shastras and are persons without bad qualities like passion and jealousy and are practices recognized by the mind as correct.

3. Apasthambha

Dharma and Adharma do not tell that I am Dharma and I am Adharma. Devas, Gandharwas and pithrus (manes) would not tell that this is Dharma; this is Adharma by showing their real form. So understand that which is praised by saints as Dharma and which is not accepted by them is Adharma.

II Dharma Pramana

(The support for Dharma/ The axioms of Dharma)

1. Manu

All Vedas support Dharma. The teaching and actions of the sages who know Vedas and the acts that are followed by Vedas are support to Dharma. The happy assent by saints is also support Dharma.

2. Apasthambha:-

Following of our Acharas as told in the Vedas would give him immense pleasures in this life, take him to heaven, and then he would be born again in earth in a good caste, with beauty, colour, strength, wisdom, intelligence, wealth, house, garden, gold etc and he would live with interest in Dharmic activities, Like this he would keep on rotating in between the heaven and earth.

3. Parasara:-

Aachaaraas (practices as ordained by religion) is important for all the four castes. Bathing, inner cleaning (aachamana), following rules for food and celibacy are termed as Aachaaraas. These are a part of every one's Dharma. So Dharma should be followed along with Aachaaraas. Then only one's Dharma would be protected and one would get results (benefits). Unless dharma is carried out with Aachaaraa, it does not give strength.

4. Narada:-

Vedas, devotion to Vishnu and Devotion to Maheswara (Shiva) do not save any one who is not following aachaaraas, even if he is a Brahmin. Going to sacred temples, taking bath in sacred rivers like Ganges, carrying out sacrifices like Soma Yaga also do not protect one, who has slipped from Aachaaraas.

Following of aachaaraas would result in heaven, pleasures as well as salvation. Is there anything in the world that cannot be attained by following Aachaaraas.

III. The authors of Dharma Sashthraas:-

Manu, Brahaspathi, Daksha, Gowthama, Yama, Aangeeras, Yagnavalkya, Prachethas, Saaathaathapa, Samvartha, Shukra, Sankara, Likitha, Athri, Vishnu, Apasthambha and Haaritha are the 18 sages who are called as the authors of Smrithis.

Bodaayanam, Apasthambham, Sathyaashaadam, Drahyayanam, Aagasthyam, Sakkalyam, Aswalaayanam, Saambhaveeyam, and Kathyayanam are the nine poorva suthraas.

Vaikaanasam, Sounakeeyam, Bharadwajam, Aagnivesyam, Jaimineeyam, Maadhunyam, Madhyandhinam, Koundinyam and Kousheethakam are the nine Uthara Sukthas. Thus there are 18 Sukthas.

IV . Places suitable to live.

1. Smrithi Chandrika:-

The places frequented by the Krishna (black) Saara deer, where Durbha grass, Barley and other irrigated cereals are grown and where all the four castes live happily is the place of Dharma. The followers of Dharma should stay in such places.

2. Vishnu:-

You should not do Sradha (oblations) to the ancestors in the Countries of Mlechas (Barbarians/Non Aryans/In general foreign countries). You should not go to the countries of Mlechas. Mlecha countries are those countries where Varnashrama Dharma is not followed. Bharatha Desa is the Karma Bhoomi (Country of action) On the north is the Brahma vartha , in the middle is the Rishi Desa . The aryavartha (the place where gentlemen live) is called the blessed land.

In the South of Bharatha , Kaveri, Thungabhadra , Krishna veni and Godhavaree rivers flow and in the north the five Ganga rivers flow . The regions bordering these rivers are fit place to stay.

V. Yuga Dharma (The dharma in different eons.)

1.Parasara:-

There are four yugas(eons) , and they are Krutha, Threthaa , Dwapara and Kali. These consist of 12000 Deva years. All the four yugas together is called Deva yuga.

One year of man is one day for Devas. The Uthrayana(northern solactice of the Sun) in every year is day time for Devas and Dakshinayan(southern solstice) is the night time for them. Three sixty five man years is one deva year. Krutha yuga has 4000 such years and four hundred dawns and four hundred dusks, , Trethayuga has three thousand such years , three hundred dawns and three hundred dusks, . Dwapara has two thousand such years , two hundred dawns and two hundred dusks and Kali has one thousand such years with one hundred dawns and one hundred dusks.

Life in Krutha yuga depends on bones, In tretha yuga it depends on flesh , in dwapara it depends on blood and in Kali it depends on food.

In Krutha yuga , one becomes a sinner by speaking to a sinner, , in Tretha Yuga one becomes a sinner by touching a sinner, In tretha Yuga one becomes a sinner by partaking food prepared by a sinner but in Kali Yuga, one becomes a sinner only by doing sins. In spite of it , it is better to reduce our interaction with sinners.

2.Vishnu Purana:-

In Kali all people will talk about Vedas and Brahmam but their practices would not be according to the Vedas. They would be busy in filling their stomachs and fulfilling their passion.

Whenever troubles surround from all directions those who follow the tenets of Vedas then you can understand that the Kali eon is at its peak .Understanding this people have to take precautions.

3.Vyasa:-

That Dharma which is done in 10 years in Krutha Yuga , can be done in one year in Tretha Yuga, one month in Dwapara yuga and one day in Kali Yuga.

That benefit which you can get by meditating on God in Krutha Yuga , can be got by performing yagas and worshipping God in Tretha yuga and by mere worship of God in

Dwapara yuga. The same effect can be got in Kali Yuga, simply by singing the names of God.

Those devotees who sing the names of Hari, Kesava, Govinda, Vasudeva, Janardhana daily are never troubled by the Kali Purusha.

Those devotees who sing the names of Shiva, Rudhra, Eesa, Neelakanda and Trilochana daily are never troubled by the Kali Purusha.

4. Those things that can be avoided in Kali Yuga:-

Entering Vana Prastha, remarriage of daughters, travel in the sea, pleasing devas by performing yagas, Life long celibacy, sacrificing cows in Yaga, doing yaga by sacrificing men or horses, reducing ritual cleanliness, depending on status, wisdom and good conduct, paying the fee charged by teachers, Sanyasis begging in front of the houses of all castes, Brahmin taking meals along with other castes, etc.

VI. The process of creation.

1. Manu:-

Before the creation of this world, the God shone in solitude. He cannot be felt by senses, he is micro of micros, he exists always, and he keeps the entire world within himself and is a witness to the entire universe.

The God having decided to create the universe, with a desire to create all the worlds, creates water first and makes his power enter the water. This water is not the ordinary water but Karanodhaka (causal water), in which all the beings and non beings exist in micro form. These beings have to come out of it according to their Karma. This cannot happen unless God wills it.

Since this water was created by God Nara, it is called Naaraa. This was the place where God lived in the first age. That is, he was within what he created, as a witness. Since God lived in Naaraa, he was called Narayanan (Born out of water). After this a golden egg was born in that water. After one thousand years, it split in to two, From that God Brahma came out in his supreme form. The top of the egg are heavens, middle is the environment and bottom is the earth. This creation of the world is macro creation.

Now we are telling about the micro creation. The four headed Brahma, took from the place near God, Manasthatha (Principle of the mind). In this state large number of things get buried in it. When sath (real) and asath (unreal) comes out of it, it is called Sath asathmakam (State of real and unreal). From that state arises Ahankara Thathwam (the ego state). This state has the concept of "I did it". From that arose the Mahat Thathwa (The great state). This is the state of the (avyakrutha) non stable aspect of God. This state as well as the Sathva (good) Rajas (regal) and Thamas (base) qualities, and the Shabdha (sound), Sparsa (touch), roopa (form), rasa (taste) gandha (smell) senses as well as the organs of intelligence which understood them were created after this. The Veda tells that Brahma creates only the world and physical aspects of the things in the worlds

The four headed Brahma got the Vedas from the God and using that created , the moving and non moving things in all the worlds , their names and their duties, That is ,he created the forest, mountains, rivers, planes, the four castes (viz Brahmin, Kshathriya, Vaisya and the fourth caste) .the four stages of life (celibacy, family life , semi saintly life(vana prastha) and life after renunciation), Dharmas, Dharmas of individual varnas , using the tenets of Vedas. Because of this the world came first and would last till the end.

VII . The Brahmana Dharma

1.Devala:-

The child born to a Brahmin lady sired by a Brahmin father is a Brahmin. Similarly for Kshtriya. Vaisya and Shudhra.

2. Manu :-

Learning of Vedas, Teaching of Vedas, conducting Yagas, conducting Yagas for others , giving alms and taking alms are the six duties of Brahmins.

3.Madhaveey:-

The Brahmin who has learned the Vedas, if due to non belief or due to laziness, does not do fire sacrifices (agni Hothra) , he would go to hell. So The Brahmin should do all rituals and sacrifices and pray God.

4.Gargya:-

Suppose you are not fit to do the Vedic rituals, at least do Aupasana (maintaining the fire of the home) and Sthaleepaka,. If you are not able to even do that take bath, do Sandhya Vandhana and ritual worship with interest and attention and remain clean.

5.Yama:-

Teaching Vedas, getting alms given in charity, helping others to conduct Yagas are not the daily duties allotted to Brahmins. These are meant to earn a living for them . If one has sufficient wealth , there is no need to do the above. Among the three earning wealth by conducting Vedic rituals is the best, for the sin of doing that can be washed off , by doing chanting of God's names and by doing Homas. But the sin of getting wealth through begging cannot be even washed off by even Vedas.

6.Manu:-

Along with several rituals and the laws laid out in the Sashthras , Vedas should be learned fully. The Upanishad part also should be learned.

Learning Vedas of other families by leaving out the Vedas which they inherit from their family ,makes one a great sinner. He does not have right to do any Vedic duties.

7.Manu:-

The Brahmin who wants to do Thapas, should chant Vedas again and again. That is the greatest Thapas that he can do.

8. Daksha:-

The learning of Vedas is of five types viz Learning it from the Guru, Thinking and doing research on its meaning (Arthavicharam) , again and again repeating it, Reading it as per rules and teaching it to one's students.

9. Yama:-

The teachers should get up early in the morning, clean their teeth , take bath, do Sandhya Vandhana (ritual prayers at dawn, noon and dusk) , do Agni Hothra (make offerings in the fire) , Oupasana (maintaining family fire) and teach Veda to students

10. Manu:-

Teacher's son, he who does service to you, he who teaches other knowledge to you, he who follows Dharma, he who leads ritualistic life , relatives , intelligent people, he who gives money , good people, wise men are the ten people ,who can be adopted as your student. They can be taught the Vedas.. Sashthras say that Vedas should not be taught to those who do not follow rituals, atheist and a jealous man.

VIII. Dhanam (charity)

1. Yagnavalkya:-

Daily, some things should be given in charity to somebody , who will use it properly. During eclipse , Dhana (money) should be given to elders who are rich in the knowledge of Vedas. Even if you beg alms , you should also give depending on your capability.

2. Manu:-

The one who gives water in charity gets good contentment, he who gives food (annam) gets perennial pleasure filled life, he who gives gingili (Til) gets good children, he who gives lamp gets good eye sight, he who gives land will get more land, he who gives gold will get long life ,he who gives a house will get mansions, he who gives silver would get good personality, he who gives cloth will attain the world of moon, he who gives bulls would get immeasurable wealth, he who gives cows would attain land of Sun, he who gives cart and bed would get a pretty wife, he who gives protection would get wealth, he who gets cereals would get stable well being, and he who teaches Vedas (gives Vedas) would attain the land of Brahma.

The greatest Dhana (act of charity) among all is gifting away Vedas.

3. Shandilya:-

All charity should be given to that man who does not ask or beg but gifting away knowledge, bride (kanya-virgin) and food should be given only to the one who asks.

In the heaven two people shine viz one who gives food during famine and one who gives gold or cloth in times of plenty.

4. Devala:

Charity can be less or more but that is not important. Its importance can only be measured by the devotion of one who gives.

Bragging about yagas done by us, the charity we have given and the Vedas we have learned would completely destroy the good effect (punya) due to them. Self Praising the good deeds done by us or becoming sad after giving things in charity , would reduce our power and fortunes. So do not talk about the good deeds done by you.

5.Daksha:-

The return (compensation) we get for charitable act depends on the man to whom it is given. Giving alms to the person who is not a Brahmin definitely has effect as told in the Shastras,, Giving to a Brahmin who does not follow rituals has double the effect, Giving to a Brahmin who can recite Vedas without mistake gives one lakh times the effect and giving to one who understands the meaning of Vedas and recites it well and follows rituals , results in immeasurable compensation.

6.Yama:-

The character of one can be understood by closely moving with him. Whether he follows rituals will be known by his conduct and his wisdom can be gauged by talking to him. Like this we have to determine about the suitability of people to whom we give charity.

7.Prajapathi:-

He who gives up prescribed rituals is a sinner. Any one depending on him also is a sinner. He who thinks very poorly of God is a sinner, These people would go to hell. Do not give anything in charity to these people.

8.Manu:-

It is important to look after old parents , a virtuous wife and sons and daughter when they are children. Do everything to see that these people are properly looked after.

9.Parasara:-

Brahmins who do bathing , Sandhya Vandhana, worship, Oupasana , Brahma Yagna and Vaiswadeva, can earn money by cultivating the earth . In times of crisis , they can do trade or live by selling their wealth.

IX. Kshatriya Dharma(The king's Dharma)

1.Vishnu Purana:-

The king who punishes the bad people and looks after the good people attains the highest of the desirable worlds. For does he not look after the respectability of Varnas?

2.Manu:-

The king is the innate power of the Dig Palakas (Guardians of directions) and so he should follow the characters of the Dig Palakas.

Like the Indra giving rain during four months of the year, he should give all things desired by his people. i.e he follows Indra in giving,

Like the Sun taking away water from earth using his rays, the king should collect tax during the eight months, without troubling people.

The wind roams about outside our houses and does good to people. Like this the king using his spies collects information of the good and bad of people and takes suitable action.

Yama, the God of death punishes people who commit sins without showing any partiality. The king also should punish bad people without showing any partiality.

Varuna, using his pasa, ties and makes sinners helpless, similarly the king should control bad people and not allow them to act.

Like people become happy on seeing the full moon, the people should feel happy on seeing the king.

The good and famous king, is harsh to criminals and troubles enemy kings like the fire.

Similar to the earth having mercy on all people and carries them with patience, the king should look after all beings.

Using these and other techniques, without showing any laziness the king should control all robbers and dacoits. He should also help other countries to do this for if thieves are supported, the economy will decay.

3.Parasara:-

Looking after people, collecting of weapons for punishing of bad people, doing Dharmic war, winning over enemies army and ruling the world are the duties of Kshatriya.

He should specially worship Brahmins for they are the visible Gods, since they learn Vedas according to rules, worship Devas and protect the entire world. The king gets one sixth of the blessings they get by doing good deeds. This is the prize that he gets for looking after them.

X . Vaisya Dharma:-

(The Dharma of vaisyas-business people)

Manu:-

Vaisyas who are the third Varna should protect the cows, should give charity, perform yagas, should get knowledge, carry out trade in cereals, gems, gold, silver and other articles, should give money on loan and cultivate the land.

The fourth Varna can easily perform their Dharmas. They can worship God in their homes (Applicable to every body), should do service to Brahmins and produce things which are required by others.

XI. Varna Sadharana Dharma

(The ordinary Dharma applicable to all four Varnas)

Vishnu:-

The Dharma common to all the four varnas are:-

Be patient, talk softly, tell the truth , control the mind, clean the body with mud, to the possible extent give things useful to others to them, control senses , not give trouble to others, do service to elders, undertake pilgrimage to holy rivers like Ganga, show mercy, not having hypocrisy, not having king sized desires, worshipping Devas and Brahmins, be without jealousy and the common dharma for all.

Some general rules applicable to all actions:-

1. If we are not able to perform a ritual at the correct time, do it immediately afterwards.
2. When you are doing rituals at the improper time , do Prayachitha (redemptive rituals)
3. If we are not able to do a ritual during day time, it can be performed before 9 P.M. This is not applicable to Surya Namaskarams (worship of Sun) and Brahma Yagna.
4. If we are not having money to do a ritual at the proper time and are expecting to get it later, do not postpone the ritual and do it at the proper time , with the money that you are expecting to get later.
5. If we are not able to perform some rituals, they can be got performed by the son, priest, brother, wife , father and friend.
6. All rituals have to be performed with right hand.
7. No ritual should be performed without Yagnopavita (sacred thread)
8. Normally all actions should be performed sitting down. In special cases it can be done standing.
9. All rituals should be done facing north or east.
10. All rituals are to be started with Aachamanm (inner cleaning) and Sankalpam.(saying the intention)
11. If important aspect of a ritual is forgotten, it has to be redone. If a minor aspect is forgotten, there is only need to do Prayachitha(redemptive action)
12. All rituals have to performed according to one's own Suthra (Example :aapasthamba)
13. If the chief article is not available for a ritual , it can be done with representative article.
14. That which is not told in one's own Suthra can be taken from other Suthras and ritual performed but it should not be against one's own Suthra.
15. If there is any problem in getting done a ritual according to one own Suthra, it can be got performed using the Bodhayana Suthra.
16. Doing a ritual before the correct time is equivalent to not doing the ritual. So in case it is done, it should be repeated at the proper time.
17. All actions have to be performed sitting normally (swasthikasanam) but this can be altered depending on the rules laid down by a ritual.

18. No ritual should be performed with a cloth over the neck.
19. All rituals should be done between our two knees.
20. For all rituals, meditating on Krishna is the Prayachitha (redemptive action)

XII. The forty Samskaras:-

1. Yagna valkya:-

From the act of procreation to the after death ceremonies, rituals have been prescribed to the three varnas.

2. Gowthama:-

Garbhadhana (procreation), Pumsavana (ritual to cause the birth of a child;), Seemantha (ritual cleaning of the expectant mother) , Jathakarma (casting of horoscope) , Namakarana(naming the child), Annaprasana (giving first cereal food to the child), Chowla (First cutting of hair), Upanayana (Putting scared thread and teaching him Gayathri mantra), Four Veda Vrithas, Snana (bathing), Vibaha (marriage) , pancha maha yagna(propitiating Vedas, manes , men , all beings, devas and rishis), Ashtakai , Parvana , Sradha(worshipping of manes) , sravane , Agrahyani , Chaithree , Aaswayuji are the seven great yagnas, Aadhana, agnihotra, darspoornamasa, aagrahyana, Chaturmasya, Niroodapasubandha, Southramani, (the seven yagnas for relations), Agnishtoma . ukthya , Shodasee , Vajapeya , Athirathra, Abdhoryama (the seven soma samsthas) are the forty samskaras.

Mercy, pity , patience, absence of jealousy, soucha(cleanliness) , Anaayaasa mangalam, (doing rituals without troubling oneself and others),, kaapanyam ,(helping others with money with a great heart) , aspruha(not having desires for other's wealth are the eight Athma Gunas.

Unless these eight Athma Gunas are there, one would not get full benefit from any of the forty rituals.

It is essential to do all rituals from Garbha Dhana to Upanayana. If one feels detached with this world at that time, he can take Sanyasa , otherwise he can marry and proceed with other rituals.

XIII. Garbha Dhana:-

1. Yagnavalkya:-

The sixteen days after the starting of the period is called Rithu. The first four days are not good for lovemaking. Even number days afterwards are suitable times. If Parvas (absence from home) happens during that time then we should observe celibacy,

2. Parasara:-

The first day after the start of the period is Chandali , the second Brahmahathi, and the third day is Rajakee. At that time, making love is prohibited. Bath should be taken on the fourth day and work relating to the home can be done afterwards . Duties relating to God can be done only after the fifth day.

3.Sruthi:-

If the first three days are spent according to rules, then the children born would lead a comfortable life. During that time taking oil bath, decorating oneself and cleaning of teeth are prohibited

4.Chandilya:-

Love making to pregnant woman, woman wearing dirty cloths, Woman with white hairs, old woman, woman in periods, and woman who is sick are prohibited .Love making with empty stomach is prohibited. The semen should not fall anywhere else , other than vagina . It is essential love making is done with a woman who has taken bath and decorated herself and is happy .Lovemaking should not be done on prohibited days.

5.Gowthama:-

Immediately after lovemaking, one should clean one self without delay.

6.Koorma purana:-

Sashti, Ashtami, Amavasya , Pournami , Dwadasi , Ekadasi , Chathurdasi, birth star, Ninth day from birth star, 18th day from birth star and day time are not good for lovemaking.

XIV. Pumsavana

1.Apasthambha

Once the pregnancy shows clearly, Pumsavana should be done in the Pushya (poosam) star.

2.Kaladarsa:-

Pumsavana should be done in the third or fourth month of pregnancy.

3, Paraskaropa:-

Pumsavana can be performed in the second or third month in a male star (Hastha, Moola, Punarvasu, Mrugaseersha and Pushya) Another sage Jathukarnya says that Pumsavana can be performed along with Seemantha.

XV. Seemanthonnayanam (seemanantham)

1.Kasyapa:-

Seemantham can be performed on 6th , 7th , 8th or 9th month or till the time of delivery.

2.Aapasthambha:-

He says that Seemantha should be performed in the fourth month in case of first pregnancy. Seemantham need to be performed only for the first child. Since it is a Garbha Samskara, its effect would continue to be there in case of further pregnancies also. The same is applicable to Pumsa vana.

3, Gaargya:-

If the child is born without doing Seemantha, after its birth, the child should be kept in a box and Seemantha performed. Then only the child should be seen. If the husband dies before doing Seemantham, then his brother or teacher or any one belonging to his paternal family should do the Seemantham.

XVI,. Jatha karma

1. Manu:-

Before cutting of the umbilical chord of the child, the Jatha Karma needs to be done. In that after chanting the manthras gold , honey , ghee have to be sprinkled.

Before cutting of the Umbilical chord , Nandi Sradha needs to be performed. If it is not possible to do it at that time, it should be performed along with Nama karana.

2. Shankha:-

There is no harm in giving in charity of Jaggery, Gingelly , gold , cow , cloth , cereals etc before the cutting of Umbilical chord. So it is necessary to give these to others. The people who accept should not think that it is not proper to receive such things from the family during period of Asoucha (unsociability)

3. Samvartha:-

As soon you hear the birth of the son, you should take bath immediately with the cloth that you are wearing at that time.

If you happen to take bath at night, take bath when a lighted lamp is present.

XVII. Namakaranam

(naming ceremony)

1. Yagnavalkya:-

The son should be named on the eleventh day. In the fourth month Nishkaramana(Bringing the child outside home for the first time) , in the sixth month Annaprasana(giving of cereal food) and Choula (first cutting of hair) should be performed.

2. Aswalayana:-

Sharma should be last name of Brahmins, Varma should be the last name of Kshtryiyas, Guptha should be the last name of Vaisyas and Dasa should be the last name of Shudhras.

3.Manu:-

The name should be such that it could be easily pronounced by ladies, should not be harsh, should have clear meaning, should be pretty, should indicate good, should indicate blessing and should end in a vowel. like Aa, ee, uu etc.

The names of men should have even number of letters, and women's name should have odd number of letters. Rama, Krishna, Shiva etc are samples of men's name and Yashodha, Parvathi etc are samples of women's name.

XVIII. Annaprasanam

(giving of first cereal food).

Aapasthambha:-

In the sixth month after birth , after doing Nandhi Sradha and Punyakavachana the child should be fed with curd, honey, ghee and cooked rice with chanting of relevant mantras.

XIX Choodakaranam

(First cutting of hair)

1.Aapasthambha:-

The Choula (cutting of hair) should be done three years and six months after birth.

2.Narada:-

If the mother of the child is in a family way, Choula should not be done.

XX. Sthreenaam Jathakarmaadhi

(After birth ceremonies for girl child)

1.Yagnavalkya:-

These ceremonies should be done for girl children without Manthra. The only exception is marriage.

If these after birth ceremonies are not done for children, you have to perform Vyahruthi homa using Aajyam(?) and Pada Kruchra(?) should be done. In case of Choula Artha Kruchra(giving of money) should be done.

2.Markandeya:-

For children , after they complete five years , after waking up of the Vishnu, Vidhyarambha(initiation of knowledge) should be done avoiding Sashti, Prathama, Ashtami , riktha thithis(?) , Amavasya, Poornima, Sunday and Tuesday.

XXI. Anupaneetha Dharma

(Duties of boys who have not received sacred thread)

1.Daksha:-

For the first years after birth , the boy is considered as a baby only. i.e.even though he is born, he is considered as some body who is still in the womb of his mother.

In case food and drinks, there is nothing which should not be consumed and that which should be consumed. Once he receives sacred thread, there are some restrictions. If some thing which should not be consumed, there are redemptive acts to set it right. But alcoholic drinks should not be consumed. Death is the only redemptive act for consumption of alcohol.

2.Mithakshara:-

From the sixth year onwards boys who have not received the sacred thread, should be trained by father and other elders in the caste Dharma. Seeing of matters regarding passion are permitted before this age.

Those who have not received the sacred thread should not pronounce Vedic mantras. But they can do it , if they are involved in performance of death ceremonies.

XXII. Upanayanam

(Putting of sacred thread.)

1.Aapasthambha:-

During the eight year after he is conceived a Brahmin boy should receive his sacred thread. This means , one year inside the womb and seven years outside. In case of Kshatriya, the age of receiving sacred thread is eleven and in case of Vaisya it is 12. Brahmin should receive his sacred thread during Vasantha (spring). Kshathriya during Greeshma (summer) and Vaisya in Sharad (Autumn)

2.Manu:-

The son should be taught Vedas as quickly as possible. Fathers who are desirous of their sons becoming great scholars can even give them sacred thread at the age of five.

What has been told above is the correct (chief) time. In case of Brahmin , he can receive his sacred thread up to the age of 16 along with redemptive ceremonies for lateness. That is the limit. In case of Kshatriya , the maximum limit is 22 and in case of Vaisya it is 24. Those who do not get the sacred thread by this time would be considered as Pathitha (fallen people)

3.Smruthyartha Sara:-

It is mentioned in this book that even after age of 16, after doing redemptive ceremonies , Upanayana (receiving of sacred thread) can be performed.

4.Vasishta:-

For boys who do not get the sacred thread by the time prescribed , they can get it after performing the austerities prescribed by sage Udhalaka. or after performing Aswamedha ava Brutha bath(?) or after Vradhyasthoma(?)

Udhalaka redemptive act consists of living with gruel only for two years followed by living only on milk for one year , followed by 15 days of Aamiksha(?) followed by eight days of complete fast. After this Upanayana should be performed. Apastambha also has prescribed redemptive acts for late Upanayana. Please consult the elders regarding this. Some people are of the opinion that it can be performed late, with gifting away a large Dakshina (monetary gift) to Brahmins.

XXIII. Yagnopaveetam (Sacred thread)

1.Manu:-

In case of Brahmin, sacred thread should be made of cotton, in case of Kshatriyas it should be made of flax thread and in case of Vaisya it should be made of goat hairs.

2.Madhaveeya:-

Sacred thread should be made with nine threads and tied with , three threads downward and nine threads upward . Then it should be tied. After wards the Prathishta (sacred foundation) should be performed. The thread which is spun should be tied 96 times over 4 fingers (shannavathi) and should be sprinkled with holy water with chants of Apohishta, Hiranyavarna and pava mana chants.and then it should be made in to three by chanting Gayathri , beaten thrice in the hand and the Navathanthu and Granthi Devathas should be made to occupy the thread , shown to Sun God with the “Udhaya” chant and worn with the Yagnopaveetha chant.

The navathanthu devathas are Bhaga, Soma, Pithara, Prajapathi , Vishnu , Dharma and Sakala Devatha. There may minor modifications to these rules depending on the family.

3.Bhrugu:-

One sacred thread is prescribed to Brahmachari (unmarried man) two to the married man and one for the sages

The third Yagnopaveetha (sacred thread) is worn , in case the person does not wear an upper cloth (uthareeya)

Always we should wear the sacred thread. Always the hair should be tied and rituals performed. If any ritual is done without Shika(hair) and Yagnopaveetha (sacred thread) this is not approved by Sastras. The Gods would not receive it.

4.Vyasa:-

Rituals performed without Shika and Yagnopaveetha are Rakshaseeya (fit for the under world) That is , it would do harm to the world. The man for whom it is done will not get any results out of it.

5.Bhrugu:-

Slipper , dress, Yagnopaveetha , ornaments , flower garland , small pot are used ritualistically. They should not be used by any other persons.

If during the first four days after upanayana , by chance the yagnopaveetha is cut or lost , you have to perform Vyahruthi homa and chant Anagnatha manthra before wearing another Yagnopaveetha.

XXIV, Danda dharanam

(holding of staff)

1.Manu:-

The Brahmin Brahmachari should hold a staff made of Bilva or Palasa wood. In case of Kshthriya , it should be of banyan tree and Khadhira(Karumgali) tree and in case of Vaisya it should be made of peepul or fig tree. The sacred staff should always be held and could be made by the wood of one of the trees.

2,Vyasa:-

The height of staff should be till head , forehead and tip of the nose to the three varnas viz. Brahmin, Kshatriyas and Vaisyas respectively. It should be slightly bent at the top and should be pretty with a band.

XXV, Vasthrajina Dharanam

(wearing of upper cloth)

1,Vasishta:-

Brahmin Brahmachari should wear cloth made of cotton, the Kshatriya Brahmachari should wear the silk coloured with Manjishta tree and Vaisya should wear the yellow coloured Kouseya(?).

During the sacred thread ceremony, the Brahmin wears the loin cloth , followed by new Dhoti and wear the black deer's skin as Uthareeya(Upper cloth)

A cloth which is white , which has a border and which has not been worn by anybody else is called Ahavasa. This is holy and can be used to perform all rituals.

2.Gowthama:-

The Brahmin Brahmachari should wear upper cloth made of black deer's skin, the Kshatriya the (rurumajinam?) deer's skin and the Vaisya the skin of the white goat respectively.

3.Manu:-

The Brahmin brahmachari should wear a belt made by Munja grass in three strands, the Kshatriya the belt made of Moorvva grass, and the Vaisya that made of jute.(This is called Mekhala and is worn above the cloths like a belt)

4. Samvartha:-

Apart from Mekhala they should also wear a Kati Suthra(A belt over the hip under the cloth) Without wearing this , no rituals including the fire sacrifices lead to any positive results. This is true also for the married man.

5.Manu:-

If the Mekhala (belt) , deer's skin , staff and the sacred thread are decayed, they should be thrown in water and new ones should be worn with due chanting of Manthras.

XXVI: Brahmachari Dharma

(Duties of a Bachelor)

1.Manu:-

Wearing the staff ,he should pray the Sun God , perambulate round fire and daily eat the food received got by taking Bhiksha(begging/alms)

The Brahmin boy should ask “Bhavathi Bhikshan dehi(Madam, please give me alms)”, the Kshatriya should ask “Bhikshaam Bhavathi dehi, (alms may be given by you madam)”, and the Vaisya should ask, “Bhikshaam Dehi Bhavathi(Alm may be given, Madam) . That is the word “Madam”, should be first, second and third respectively,

2.Manu:-

The Brahmachari should learn Vedas and lead a disciplined life. He should not eat food only from one house. He should collect alms from many Brahmin houses and should collect only as much as he requires and eat it. This is considered as equal to Upavasa (Forsaking food).

3.Manu:-

After taking alms without any deceit, it should be shown to the Guru(teacher) , and it should be consumed facing east after Achamana(inward cleaning). If Guru is not available , the collected alms should be shown to his wife or his son or one of his own classmates.

4. Vasishta:-

Sanyasis should take eight handful of food, while Vanaprasthas should take sixteen handfuls and family men should take 32 hands full. There is no such restriction to Brahmacharis.

5. Jaimini :-

Till the Upanayana day (Brahmopadesa) , there is no Sandhya vandana (Worship during dawn/n and dusk). After Brahmopadesa it should be observed three times without fail.

6. Manu:-

The samith (fallen sticks collected from Banyan tree/Palasa tree) should be collected from outside the village and should be preserved on the lofts. These should be used to do Samidha Dhanam twice everyday.

7. Aapasthambha:-

Bath should not be undertaken in scented water.

8. Manu:-

Whether the Guru tells or not , the Brahmachari should take special interest in studying Vedas. He should also pay attention to do service to his teachers.

After controlling the body, voice, organs for increasing knowledge and mind , one should face the teacher with folded hands , and understand the good things that he teaches.

In front of the teacher you should not cover your upper body with the upper cloth. You should wear religious marks on the forehead and follow all ritualistic rules. If the teacher asks you to sit, then you should sit with humility This way the teacher should be looked after.

In the place where the ill is talked about your teacher, you should close your ears. You can also leave that place and go elsewhere.

You should avoid Honey, meat , tusk , garland , things which are juicy, women, and those things which have turned sour. You should not cause harm to any animals. You should not apply perfumed oils, apply collyrium to the eye , wear slippers and hold an umbrella. You should leave out passion , anger and avarice. You should also avoid dance , music, gambling, talking about others, telling lies, ogling at women, touching women and doing bad for others,. A brahmachari should not sleep in day time.

9. Chandirikayaa:-

A brahmachari should learn Sastras along with Vedas, Learning Dharma Shastra, Vyakarana (grammar) , Meemasa , Tharka (debating) purana (epics) Ithihasa (history) and stories of great people is essential to him.

10. Devala:-

Among the men the gurus are teacher, father, elder brother, King, uncle, father in law, he who saved you, Maternal grand father, Paternal grand father, the chief of one's clan and the brothers of one's father.

Among the ladies the gurus are mother, mother's mother, teacher's wife, sisters of father and mother, mother in law, paternal grand mother, elder sister and she who brought us up.

The Gurus in father's and mother's side above are suitable to be worshipped. Among them five merit special worship.

They are He who honours us, our mother, he who gives us knowledge, elder brother, he who gives us food. Among them the first three are more important. Mother is the greatest guru. There is nobody who can be compared to her.

11. Manu:-

By devotion to mother you can attain earth, by devotion to father heavens, and by devotion to teacher one can attain the world of Brahma.

The father who bears the son, celebrates his sacred thread ceremony and gives him wealth to lead the worldly life and is called Great teacher (Maha Guru)

12. Vyasa:-

The mother gives him place in her womb for ten months and gives birth to him after suffering lot of pains and sorrow. She would give all that she has earned with difficulty and all her luck to her child. Whatever one can do to her will not be an adequate compensation for her love.

13. Manu:-

People who are rich, our relatives, elderly people, people who have carried out yagas, and those who are well learned are fit to be worshipped. Among them the well learned one is the greatest.

14. Bodhayana:-

If a Brahmin, king, blind person, cow, elderly people, those who carry load, pregnant women and a weak person, comes in front of you, please give them the way.

15. Manu:-

If you see an elderly person, you should give pranams (namaskaram) to him. He who salutes them and serves them will have more long life, wisdom and fame,

16. Smruthyartha sara:-

Go near the Guru, salute him, then tell him, I who am born in so and so Gothra, named so and so is prostrating before you. and then Touching both our ears, touch the right feet of the Guru with our right hand and his left leg with our left hand after bending forward. This should normally be done only to the Guru, Similar thing (upasankramana) can be done towards people whom we consider as equal to our Guru.

The Guru or the elders who receive such a prostration should bless the one who did the prostration. It is said that they should tell Pluthaswara(?) for three mathras.

Like this several duties for brahmacharis have been told. He who learns a lot in this Ashrama becomes great later.

XXVII. Upanayana karthru Dharma

(The duties of those who carry out sacred thread ceremony)

1. Bhaskara:-

During the marriage the food must be given to the maximum possible , During Aadhana(?) at least 100 Brahmins should be fed and in case of sacred thread ceremony also 100 Brahmins at least should be fed. If your financial situation does not permit, try to feed the maximum possible number of Brahmins.

2. Apastambha:-

If the sacred thread ceremony is conducted by some one who does not understand its implication , then the ceremony for the man who carries it out and to the man who wears , similar to travelling from darkness to darkness. So the one who does not know Vedas and who does not follow rituals should not carry out a sacred thread ceremony. People who are having great humility is the most proper person.

For the boys born as twins., all rituals from Jatha Karma till the Upanayana should be done on the same day in the same Lagna. Since it is not possible to do upanayana for both in the same lagna, for one of them it can be got performed by some body else in the same lagna.

The dumb, the one whose speech is not clear, the one who is mad and to the one who is lame , Upanayana should be performed. In case of the dumb and mad , the acharya(the one who carries out) can do every ritual and see them after chanting Gayathri Manthra. For the others normal Upanayana can be performed but this group of people would not have any right to do any other ritual. They cannot do any fire sacrifices.

XXVIII Upakarma

(Annual redemption Ceremony)

This has to be observed both by Brahmacharis and family men. It consists of two parts . Upakarma(Redemption) and Uthsarjana(learning of Vedas). These help the already learnt Vedic chants shine with great vigour. .Any actions done with such strengthened Vedic chants , would give good and better results. Due to our using Vedic cants for various purposes as well as our not being in a position to follow all the rules, make such chanting of Vedas very weak. So it is necessary to do Upakarma and Uthsarjana every year.

1.Kathyayana:-

By the annual performance of Upakarma and Uthsarjana by the Brahmins, The power of the already learnt Vedic chants will increase.

2.Gargya:-

Krishna Yajur Vedis should do it in the Pournamasya of the month of Sravana(avani in Tamil and Chingam in Malayalam.It occurs during august September) , Rig Vedis in the Sravana Nakshatra of Sravana Masa . The day should not be the beginning of the month or eclipse. Upakarma should not be done if it is eclipse or first day of the month(Solar month)

3.Gobhila:-

Krishna Yajur Vedis, who have learned the Taitheeya branch of the Krishna Yajurveda should do Upakarma on the full moon day of the month of Sravana. Rig Vedis should do it in Sravana (Thiruonam) star and Sama Vedis should do it in Hastha star.

For Krishna Yajur vedis , the pournami Thidhi should be there from the morning till noon.This is called Oudhayakhi.

3.Smruthyanthara:-

If Pournami and Prathama join after 12 nazhigai after sun rise(called Sangha kala-4 hours 48 minutes) and before noon , that is the proper day for annual chant of Gayathri(Gayathri Japam) . If it joins before this time then previous day is Upakarma and next day Gayathri Samitha Dhanam.

4. Thidhi darpanam:-

Rig vedis should do Upakarma on the day when during sun rise Sravana star is there. Yajur vedis should do when Pournami extends beyond 4 hours 48 minutes . Sama Vedis should do it when Hastha Nakshatra extends beyond this time in month of Bhaadrapada(Purattasi/Kanni/September-October).

If the Simha Bhadrpada is not holy due to Moudya , then they (Sama Vedis) should do it in Kanya month during Krishna Paksha(waxing period of moon)

For Rik Vedis the lord of the Shaka(branch) is Guru, For Yajur vedis it is Shukra , for Sama Vedis it is Angaraka and for Atharva Vedis it is Bhudha. So they should do upakarma when the Lord of their Shakha is powerful.. If these planets are in Moudya(powerless) or when there is eclipse or when there is month beginning, Upakarma should not be performed on that day.

For Yajur Vedis, Pournami in Sravana month is important. If it is bad then they can do in Pournami of Aashada (AAdi/karkidaka/july-august) month . If that also is bad, then they should do in the Pournami of Sravana month after carrying out redemption rituals.

Rik Vedis should do Upakarma in Sravana star in the month of Sravana. If there is dosha during that period , they can do it instead on a day in the same month when Hastha star and Panchami Thidhi are together.

Shukla Yajur Vedis should do Upakarma on the full moon day of Sravana month.. If that has dosha they can do it on Sravana star of the same month or on the day when star Hastha and Panchami thidhi are together in the same month and if even that is unsuitable they can do it on the day when Hastha star is there in the Sravana month.They can also do

it in the full moon day of the Bhadhra pada month. The decision has to be made based on the family custom.

Brahmacharis should do Upakarma after hair cutting. Yajur Vedis should start learning Vedas (Uthsarjanam) on a full moon day of the Pushya month. If this is not suitable they can do it in Magha(Maasi/Kumbha/ February-march) month also.

5.Sandilya:-

Upakarma should not be performed with wet cloths. If it is done , it is termed as Rakshasa. During Upakarma, a new sacred thread should be worn, That is Upakarma should be done with new cloths and new sacred thread by every one and in case of Brahmachari they should wear in addition a new belt, new deer's skin and new staff.

IXXX Vivaha: -

(Marriage)

1.Vyasa:-

A brahmachari should live near his Guru, do service to him , learn Vedas, meaning of Vedas and Sasthras observe the Veda rituals of Prajapathya, Soumya, aagneya and Vaisvadeva , then give money and cows as fees to the teacher(If they are not capable of giving, they can simply take his permission), , do samavarthana(Preperatory changes from bachelorhood to Grahastha) and marry a Kanyaka(virgin woman) , If he is detached with the world, he can take Sanyasa.

There are two types of Brahmacharis viz Naishtika Brahmachari and Upakurvana Brhmachari. The former never gets married(this is prohibited in the Kali age) and the later completes his duties as brahmachari and gets married.

The one who does Samavarthana(preparation to get married) carries a bamboo stick, wears Panchakacha(A four yard white cloth worn with tucking in five places) and Uthareeya(Shoulder cloth) , holds a water pot, umbrella , wears a turban , wears two sets of sacred threads , wears slippers , Golden ear studs in the ears , shaves himself well, manicures himself well , wears a flower garland , chants Vedas, wears white cloths . They bathe without chanting any manthras before dressing up. This is not observed by every one but only by a few.

(most of these are prohibited for a Brahmachari.)

2.Daksha:-

Once a Brahmachari cuts his hair and wears the form described above , he should get married within a day time(12 hours) . This is because at that state he is neither a Brahmachari nor a Grihastha,. The Paradesi form in the iyer weddings are similar to the one described above.

3.Manu:-

Manu has mentioned eight types of marriage viz Brahma, Daiva, Aarsha, Prajapathya, Aasura, Gandharwa, Rakshasa and Paisacha. He describes the procedure

in each case. In spite of this , in practice only Brahma marriage is in vogue. Among the above eight, the first four are termed as good type of marriage.

Brahma marriage is the one in which a Brahmachari who is adept in Vedas and Shasthras, who is born in a good family , and who shines due to his good qualities is invited , worshipped , given new cloths and a well decorated virgin bride is given to him as Dhana(alms).

The son born out of Brahma Vivaha removes the sins of ten generations of ancestors before him , his generation and the ensuing ten generations. So this type of marriage is liked by our manes.

Daiva marriage is one in which at the end of a fire sacrifice, a girl is given along with Dakshina (fee) to the Brahmachari.(Possibly the fore runner of marriages with dowry)

In case of aarsha marriage , the bride's father receives a cow and bull from the Brahmachari and gives his daughter in return (as cost) to him.

In case of Prajapathya marriage , the father of the bride worships a good groom and gives him his decorated girl with an oral request to him to lead a family life.(no ceremonies are performed)

Only the above four types of marriage are according to Dharma. The children born out of this type of marriages would be religious and would be praised by elders.

The children born due to the above four types of marriages would be strong, of good conduct, handsome , have wealth and fame, would enjoy fully the pleasures of family life , would be interested in doing charity and would have long life. So these four types of marriages are according to Dharma.

The other types of marriages are dear to the inter caste and inter racial marriages. The children born out of them would be cruel , tell lies and would hate ritualistic routine. So these marriages should not be performed.

4.Yagnavalkya:-

The Brahmacharya should be observed as per rules and then the Brahmachari should marry a virgin with good qualities. Good qualities of the girl are that

- 1.She should not have been possessed by any other man
- 2.She should be pleasing to the mind
- 3.She should not belong to our clan
- 4.She should be disease free
- 5.She should be born with brothers
- 6.She should not belong to one's Gothra or Pravara
7. She should not be from past five generations of mother's family and seven generations of father's family.

5.Shaathaathapa:-

He who marries a girl with the voice like swan, colour like clouds, and eyes like honey would attain all comforts and would grow further.

6.Vishnu:-

A horse should be chosen based on his father, a girl based on her mother , land based on the grass growing there and a clan based on its practices.

7.Yama:-

The girl's father should choose a boy based of good family, good character, good conduct , good body, age, education, relatives and wealth. What would happen in the future would be good and need not be bothered about much.

8.Aapasthambha:-

The wealth of the groom are his relations, good conduct , education and freedom from disease

9.Vishnu:-

For a Brahmin his clan/family is more important than his education or wealth. And so in case of choosing a groom or in case of Sradha education is not an important criterion.

10. Samvartha:-

A girl who is eight years old is called Gouri. A girl who is nine years old is called Rohini and a girl who is ten years old is called Kanya. All girls above ten years are called Rajaswala. Giving a Gouri in marriage would get you Swarga loka, and those giving a Rohini in marriage would get Brahma loka. And those who give in marriage a Rajaswala (above 10 years of age) would go to hell.

11.Yama:-

For giving sacred thread to the boy or giving a girl in marriage 8 years(including one year spent in the womb) is the proper age. If the girl does not get married then, they are not suitable to any religious duties.

Those responsible for a girl's marriage (father, mother and elder brother) would attain hell if girls are not given in marriage at the proper time. A girl who has attained puberty should be given in marriage after a redemption ceremony is conducted.

XXX. Agadheega Rithumathi Vivaha Prayachitham.

(redemption ceremony for marriage of a mature girl)

1.Sounaka:-

The father of the girl giving her in marriage after she attains puberty should count the number of periods , she underwent before marriage and give the same number of cows as Dhana .If he cannot afford, and he should at least give one cow. . If he cannot afford that , he should give sufficient monetary gift to Brahmins and feed them.

The girl who is marrying after attaining puberty should starve for three days before the marriage and give a red gem to a girl below five years. And the groom marrying such a girl should perform Koosmanda homam after Sama varthanam,

2.Samskara rathna mala:-

Before marrying such a girl Koosmanda Homa should be performed, Then only the groom gets the right to marry such a girl. And no dosha will get attached to him

(Vrushnee pathithva dosha). If such a homa is performed after the marriage , it is of no use.

XXXI Vivahe Sadharana Dharma

(General rules of a marriage)

1.Garga:-

Two siblings born to the same mother should not get married in the same year. But such marriages can be performed with six month difference(in a different solstice of the Sun) If it becomes inevitable , the marriages should be done in different villages. They should never be performed in the same house.

Some sages are of the opinion that such marriages can be performed in different months and some feel that they can be performed in different lagnas of the same day.

But such performances should always be based on the practices of the family/clan.

2.Aathri:-

Marriages and sacred thread ceremonies should not be performed in one's own birth star, birth month and birth day of the week. For the eldest daughter or eldest son such celebrations should not be performed in the Jyeshtha (aani/Mithuna/June-july) month.

3.Vyasa:-

Between the months of Ashada(Aadi/Karkidagam/July-august) to Karthika (vruschigam, November-december) , God Vasudeva sleeps and so marriages or sacred thread ceremonies should not be performed. Other festivals also should not take place.

4.Devala:-

No ceremonies in the house should be performed after the festival of Gods of the village start , till it ends.

5.Skanda:-

After repeating the name of Gothra and the names of the groom and the bride , facing east, One should give as Dana a girl to the groom who is facing north. The girl should be younger to the groom.

6.Sangraham:-

If during marriage the fire of Oupasana goes out , then the marriage should be performed again. But after marriage if the fire of the Oupasana goes out , it can be relit after doing redemption.

The fire of Oupasana should be lit at night after doing Agneypakam. The time difference should not be more than 9 Nazhiga (3 hours 36 minutes). The marriage ceremony should be observed for four days. The pravisyā Homa , before the marriage should be performed in the groom's house. Then after 4 day marriage ceremonies , the Sēsha homa should be again performed there in the later part of night in the groom's

house . The Sthali pakam (fortnightly offerings made to the family fire) should be done in the same fire.

If the girl matures before doing Sthalipaka (two months) , then the oupasana fire would get polluted. In that case the Poornima Sthalipka should be done again, followed by Darsa Sthalipaka, Both should be done in the Prathama of Krishna and Shukla paksha prathama thithis.

7.Garga:-

When the elder brother remains unmarried the younger brother should not marry. Similarly aadhana should not be performed.

8.Yagna valkya:-

By getting married the family will grow by getting sons and grand sons. So the Women should be respected and looked after carefully.,

XXXII Sthri Dharma

(duties of women)

1.Manu:-

A woman will be looked after by her father during childhood, by her husband during youth and by her son in the old age. She does not merit independence. This is because she is Abala i.e weak

She should be protected in such a way that she should not err even in a small way. This is because if she errs she would bring bad name for her father's family as well as husband's family. This should be observed by people of all varnas.

The six things that a woman should avoid are drinking, friendship with bad people, living away from her husband, roaming out of the house, sleeping at odd times, and living in a home that is not her own. These would harm her pathivruthya (duties/penance to her husband)

2.Manu:-

There are no rituals prescribed for a woman. Her dharma is doing service to her husband. Because of that service she would go to heaven. Observing fast and other punishing rituals are not prescribed for her.

3.Aasheela:-

Even if her husband's character is bad or even if he has baser qualities, a wife should not neglect her husband. Husband for her is the living God.

She should be always happy, expert in work around the house and should keep the house as well things in it clean. She could liberally spend money on just things.

4.Aathri:-

A woman cannot reach heaven by fasting or due to Vrithas(rituals).. only by worshipping her husband She can reach there. She who deceives in money or life would

be born in the next life as a worm and later suffer a lot by being born in the lowest caste. Japa, Thapas, Pilgrimage, living like a saint, becoming expert in mantras by frequently chanting and worshipping Gods are the six things that spoil her Pathivruthya.

5. Vyasa:-

She should wear with sincerity turmeric., Kumkum, Sindhur, Kajal, Blouse, Betel chewing, holy ornaments, bangles ear studs and comb and care for her hair. By doing these the life span of her husband would be increased.

Daily morning as soon as she gets up she should offer oblations of water to the Sun. By doing this she will not become a widow for seven births.

That lady who draws the ceremonial drawing before her house every day morning and does worship with sacred rice would make the gods happy. Goddess Lakshmi would live in that house in which courtyard is cleaned daily and Kolam(design drawn with rice powder) is put.

By doing service to her husband and being a Pathivrutha, no sin would come in this world or the next world for a woman. She should be thought as the real goddess Parvathi. No body should ever think of insulting them. God will punish those insulting her.

6. Daksha:-

The man who cruelly treats his wife in the young age and makes her cry and deserts her is a sinner. He would be born as a woman for seven generations and suffer due to lot of diseases.

7. Smruthi Rathna:-

Pregnant woman should not eat or take bath during dusk , noon or dawn. They should never go below a tree.

They should not talk bad words., should not laugh unnecessarily. They should serve their father and mother in law. And would keep attention in matters which are good for her husband.

8. Yagnavalkya:-

When a pregnant woman craves for anything she should be satisfied. There should not be any neglect in this. If neglected, the child in her womb may suffer.

9. Vyasa:-

When her husband dies a woman becomes a widow. If she strictly follows the duties of a widow, she can attain comfort with her husband in the next world.

Widows should cut their hair.. If she ties her hair, her husband in heaven will suffer. She should take meals only once.

She should not use scents. She could offer oblations to her husband daily using Gingelly and Durba grass

She should worship Lord Vishnu daily. She should imagine that her husband is Vishnu. A widow who observes all this would live comfortably.

10. Aswalayana:-

The women whose husbands are no more, whether she has a son or not should depend on her father and other relatives and lead a calm subdued life.

XXXIII. Grahastha Dharma:-

The duties of the householder

1.Parachara:-

Householders are those who make their manes happy by sradha, Gods happy by Yagna, guests happy by giving them good food, saints happy by chanting Vedas, all people happy because of love towards them, Prajapathi happy by fathering a son, all animals happy by the Vaisva deva sacrifice.

Householders attain heaven by their good deeds.

The sanyasis and Brahmacharis live depending on the householder. So the state of householder is a very important . Observation of all the duties of the householder as written in Vedas would take him to heaven.

2.Vyasa:-

That householder who learns Vedas daily, who wears the sacred thread, who tells only truth and has won over anger would reach the highest state.

By having interest in daily bath during dawn and dusk, by doing Brahma Yagna daily, by living without jealousy, by being soft and having full control over his senses, the householder lives happily in heaven.

He who has left desire , fear, anger , avarice and foolishness, who has special interest in chanting Gayathri and who does Sraddha to his manes would get rid of all sins.

He who worships his parents, he who worships cows and Brahmins, he who does fire sacrifices and he who has devotion to Gods would reach Brahma Loka and shine there.

He who does the duties as prescribed in Vedas and lives, would attain fame in this world and reach great places in heaven.

XXXIV. Sanyasa Dharma:-

Duties of those who has forsaken worldly life.

1.Amgeera:-

You can forsake the world (become a Sanyasi) only when you do not find attraction in any thing. People who take sanyasa without this are base human beings.

2.Haritha:-

He who is detached only, gets Sanyasa and those who have attachment can continue to be householders and do their duties. The one who takes Sanyasa when he has attachments will go to hell.

3. Jabala Sruthi:-

When you are a Brahmachari if you get detached you can take Sanyasa. We can also take Sanyasa when we get detached either when we are a householder or when you are in Vanaprastha. You can live in all these stages and assume Sanyasa if you are detached with everything.

3. Yama:-

The bad effects of the clan or the bad effects of sins and good deeds would be cleaned by Sanyasa like a fire cleaning Gold. It would make all bad things into ash.

4. Vyasa:-

God Vishnu has two forms. The moving form is that of a Sanyasi and the fixed form is that of an idol.

5. Daksha:-

The person who becomes a sanyasi saves from hell, 30 generations of his manes before him and would prevent thirty generations that follow him from hell.

A person who is very sick and in the death bed can take Sanyasa just by his mind and word. This is called Apat Sanyasa.

6. Samvartha:-

The four types of Bhikshus (Sanyasis) are Kutechaka, Bahoodaka, Hamsa and Paramahamsa, in the same order of importance.

7. Bhodhayana:-

Kutechaka, after taking Sanyasa, can get alms from his house or some of his relatives. He should wear tuft, one sacred thread, and have three numbers of staff, and a pot for carrying water. He should chant Gayathri Mantra more number of times.

He should spend the entire spare time in Japa, Dhyana and reading or hearing of epics like Ramayana, Bhagawatha and would always think of God in his mind.

Bahoodaka should go away from his relatives and should live by taking alms in other houses. He should not receive alms from more than seven houses per day. If he gets sufficient alms in two or three houses, he should not ask for alms in any other house. He should follow other rules of the Kutechaka.

8. Vishnu:-

Hamsa should have one staff, ochre robes and should have a cloth which can be used to move away living things on his way without hurting them. Other things are like Kutechaka. It is not clearly mentioned whether he should have a tuft.

9. Aathri:-

The Parama hamsa should have two loin cloths, one torn cloth to cover himself and one staff. He also should definitely have a water pot. He should control his mind and senses and meditate on Brahma. He should always chant "Om". He should hear Vedantha, learn them by heart and remember them. He could live in any neat place.

10. Parasara:-

He should leave out passion , anger, pride , avarice and foolishness and would live without egoism.

11. Bhavishyad Purana:-

The staff should be a bamboo stick. It should have even number of nodes, pretty and should be from a tree growing in a holy place. It would be better if it has many black spots. It should be straight and should reach up to the eye brow or nose.

12. Yagnavalkya:-

If they need a book on Vedantha , they can get it from a Grahastha.

They should be always alone and if spoken reply suitably along with the name of Narayana. They should not talk unnecessarily.

Meditation, Cleanliness, taking alms , being in solitude always are the only four duties for them. Paramahamsas do not have a fifth duty.

They should not pluck flowers for worship but worship Lord Vishnu and Lord Shiva using fallen flowers and leaves, Salvation would be given to them by Vishnu and Wisdom would be given to them by Lord Shiva.

13.Kanva:-

They should stay not more than one day in a village and not more than five days in a city. They can stay for four months comfortably in the place of their choice during rainy season.

14.Vyasa:-

A Brahmin who takes up Sanyasa which leads to salvation and follows all rules with a firm mind would burn like a peaceful fire and would become like Brahma,

!5,Vishnu:-

Sanyasis who are old and who are ill can stay in one town or village They should be particularly served by the Grahasthas of that place.

The people who are in search of Athma and those who have realized it are the form of God. So whatever they wish would happen. So the Grahasthas who wish to get wealth can get it by serving them.

Thus ends The Varnashrama Dharma portion of the Samkshepa Dharma Sashthra.

