VEDIC TRADITIONS
(SKT3 C09)

III SEMESTER

CORE COURSE

MA SANSKRIT (GENERAL)
(2019 Admission onwards)

UNIVERSITY OF CALICUT
School of Distance Education
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UNIVERSITY OF CALICUT
School of Distance Education
Study Material

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VEDIC TRADITIONS

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Unit – I

A General Study of र्गवेद सांहिताः

The Veda-s are the available oldest scriptures and the earliest layer of Sanskrit literature. It consists of a collection of four works the Rgveda, the Sāmaveda, the Yajurveda and the Atharvaveda. It spread through an oral tradition and so the Veda-s are also known in the name of Śruti. Each Veda has four subdivisions – the Saṃhitā-s (mantras and benedictions), the Arānyaka-s (text on rituals, ceremonies, sacrifices and symbolic-sacrifices), the Brāhmaṇa-s (commentaries on rituals, ceremonies and sacrifices), and the Upaniṣad-s (texts discussing meditation, philosophy and spiritual knowledge). The Sanskrit word vēda "knowledge, wisdom" derived from the root vid- "to know". According to Āpastamba, the term Veda considered as the Mantra (hymns) and Brāhmaṇa.1 Both Arānyaka and Upaniṣad are considers as a part of Brāhmaṇa literature.

The Vedic hymns were considered as ‘Apauruṣeya’ which denotes it’s divine origin. The sages who created the Vedichymns are denoted as the ‘Mantradṛṣṭa’ (the perspector of the hymns) and not by the term writer or author. The Veda-s has been orally transmitted since the second millennium BCE with the help of elaborate mnemonic techniques. The mantras, the oldest part of the Vedas, are recited in the modern age for their phonology rather than the semantics, and are considered to be "primordial rhythms of creation", preceding the forms to which they refer. Formerly there were consists of three Veda-s only by the term ‘Vedatrayī’ except the Atharvaveda. It doesnot means that Atharvaveda is not an important one as compared to the other three, rather Atharvaveda did not used to recite in the holy sacrifices.

1 मन्त्रब्राह्मणोऽवेदनामधेयम्।
The Vedic Period

The early Vedic age historically dated to the second half of the second millennium BCE after the fall of the Indus Valley Civilisation, which happened around 1900 BCE. Many groups of Indo-Aryan peoples migrated into north-western India and started to inhabit the northern Indus Valley. But, the Indian writers and archaeologists have opposed the notion of a migration of Indo-Aryans into India, and argued for an indigenous origin of the Indo-Aryans. In this view, "the Indian civilization must be viewed as an unbroken tradition that goes back to the earliest period of the Sindhu-Sarasvati (or Indus) tradition (7000 or 8000 BCE)." Though popular in India, and reflecting Indian views on Indian history and religion, the idea of a purely indigenous origin of the Indo-Aryans is outside the academic mainstream. The different opinions of prominent scholars about the Vedic period as follows:

- Max Muller – 1200 B.C.E
- Webber – 1500 BCE
- Dr. Jacobi – 2500 BCE
- Balagangadhar Tilak – 4000 BCE-6000 BCE
- Winternitz – 4500 BCE-6000 BCE

The Ṛgvedasaṃhitā

The Rgveda is the oldest known Vedic Sanskrit text. The word Ṛgveda is derived from the verb ‘Rk’ which means praising (ऋच्यन्ते स्तूयन्ते यथा सा ऋक् । ऋक् संहिता एव ऋग्वेदः।) The text organized into ten maṇḍalas ("circles"), or "books", of different length. Each hymn in the text is dealing with a particular deity as if Agni comes first; Indra comes second, and so on. These Hymns were credited to a particular rishi (sage) and his family of students. Within each collection, the hymns are arranged in descending order of the number of stanzas per hymn. The priest of Ṛgveda is known as ‘Hotā’ and the chief instructor of Ṛgveda is Paila.
Division of *Rgveda*

The *Rgveda* tradition formerly had five branches namely Śākalaśākha, Bāṣkalaśākha, Āśvalāyanaśākh, Śānkāyanaśākha and Māṇḍūkyaśākha. Among these branches, the Śākalaśākha is the only available branch of *Rgveda* tradition. According to the available branch, the whole text can be dividing in two methods.

- As per the arrangement of Maṇḍala, the *Rgveda* consists of 10 Maṇḍala-s, 1028 sūkta-s and 10580.25 Mantra-s.
- As per the Aṣṭaka division, the text is divided into 8 Aṣṭakas, 64 Adhyāya-s, 2006 Varga-s and 1028.25 Mantra-s.

Maṇḍala

- Maṇḍala 1 comprises 191 hymns. Hymn 1.1 is addressed to Agni, and his name is the first word of the *Rgveda*. The remaining hymns are mainly addressed to Agni and Indra, as well as Varuṇa, Mitra, the Aśvins, the Maruts, Uṣas, Sūrya, Rudra, Vayu, Bṛhaspati, Viṣṇu and all the Gods. This Maṇḍala includes the philosophical Riddle Hymn 1.164, which inspires chapters in later Upaniṣads such as the Muṇḍaka.
- Maṇḍala 2 comprises 43 hymns, mainly to Agni and Indra. It is chiefly attributed to the Ṛṣi Grīṣṭamada śaunahotra.
- Maṇḍala 3 comprises 62 hymns, mainly to Agni and Indra and the Vishvedevas. The verse 3.62.10 has great importance in Hinduism as the Gayatri Mantra. Most hymns in this book are attributed to viśvāmitra gāthinaḥ.[citation needed]
- Maṇḍala 4 comprises 58 hymns, mainly to Agni and Indra as well as the Aśvins, Bṛhaspati, Vāyu, Uṣas, etc. Most hymns in this book are attributed to Vāmadeva Gautama.
- Maṇḍala 5 comprises 87 hymns, mainly to Agni and Indra, the Viṣvedeva-s ("all the gods"), the Maruts, the twin-deity Mitra-Varuṇa and the Aśvins.
Two hymns each are dedicated to Uṣas (the dawn) and to Savitṛ. Most hymns in this book are attributed to the Atri clan.[citation needed]

- Manḍala 6 comprises 75 hymns, mainly to Agni and Indra, all the gods, Pusan, Ashvin, Usas, etc. Most hymns in this book are attributed to the bārhaspatya family of Angirasas.[citation needed]
- Manḍala 7 comprises 104 hymns, to Agni, Indra, the Viśvadevas, the Maruts, Mitra-Varuṇa, the Aśvins, Uṣas, Indra-Varuṇa, Varuṇa, Vāyu (the wind), two each to Sarasvatī (ancient river/goddess of learning) and Viṣṇu, and to others. Most hymns in this book are attributed to Vasiṣṭha clan.
- Manḍala 8 comprises 103 hymns to various gods. Hymns 8.49 to 8.59 are the legendary Bālakhilya. Hymns 1–48 and 60–66 are attributed to the Kāṇva clan, the rest to other (Angirasa) poets.
- Manḍala 9 comprises 114 hymns, entirely devoted to Soma Pavamāṇa, the cleansing of the sacred potion of the Vedic religion.
- Manḍala 10 comprises additional 191 hymns, frequently in later language, addressed to Agni, Indra and various other deities. It contains the Naḍīstuti sūkta, which is in praise of rivers and is important for the reconstruction of the geography of the Vedic civilization and the Puruṣa sūkta which has been important in studies of Vedic sociology. It also contains the Nāsadiya sūkta (10.129) which deals with multiple speculations about the creation of universe, and whether anyone can know the right answer. The marriage hymns (10.85) and the death hymns (10.10–18) still are of great importance in the performance of the corresponding Grhya rituals.

The number of Sūktas, Mantra-s, in each Manḍala, ascribed to a Rṣi or his family or his disciples are given below:

<table>
<thead>
<tr>
<th>Manḍala</th>
<th>Sūkta-s</th>
<th>Mantra-s</th>
<th>Name of the Rṣi clan</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>191</td>
<td>2006</td>
<td>Madhucchanda, Medhātithi,</td>
</tr>
</tbody>
</table>
Hymns and prosody

Each maṇḍala consists of hymns or sūktas (su + ukta, literally, "well recited, eulogy") projected for various rituals. The sūkta-s in turn consist of individual stanzas called ṛc ("praise", pl. ṛcas), which are further analysed into units of verse called pada ("foot" or step).

Poetic metres (Cchandas)

The hymns of the Ṛgveda are in different poetic metres in Vedic Sanskrit. The meters most used in the ṛcas are the Gāyatrī (3 verses of 8 syllables), Anuṣṭup (4×8), Triṣṭup (4×11) and Jagati (4×12).

Vedic Deities

The hymns of Rgveda are dedicated to various deities, chief of whom are Indra, a heroic god praised for having slain his enemy Vrtra; Agni, the sacrificial fire; and Soma, the sacred potion or the plant it is made from. Equally prominent gods are the Adityas or Asura gods Mitra–Varuna and Ushas (the dawn, Savitṛ, Viṣṇu, Rudra, Pūşā, Brhaspati).
The following table discusses about the important Vedic deities and number of sūkta-s attributed to them.

<table>
<thead>
<tr>
<th>Vedic Deity</th>
<th>No. of Hymns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agni</td>
<td>200</td>
</tr>
<tr>
<td>Indra</td>
<td>250</td>
</tr>
<tr>
<td>Soma</td>
<td>150</td>
</tr>
<tr>
<td>Aśvins</td>
<td>50</td>
</tr>
<tr>
<td>Uṣas</td>
<td>40</td>
</tr>
<tr>
<td>Varuṣa</td>
<td>12</td>
</tr>
<tr>
<td>Savitṛ</td>
<td>11</td>
</tr>
<tr>
<td>Viṣṇu</td>
<td>5</td>
</tr>
<tr>
<td>Bṛhaspati</td>
<td>11</td>
</tr>
</tbody>
</table>

**Ṛgveda Brāhmaṇa-s**

The Brāhmaṇa literature of Ṛgveda includes Aitareya Brāhmaṇa and the KauŚītakī (Śāṅkhayana) Brāhmaṇa. The Kaushitaka is, upon the completely, far more concise in its style and more systematic in its arrangement features which would lead one to infer that it is probably the more modern work of the two. It consists of 30 chapters (adhyaya). All these chapters are divided into Khaṇḍa-s.

The Aitareya Brāhmaṇa has 40, divided into eight books (pañcaka), of five chapters each. It includes 280 khaṇḍa-s. In this last portion occurs the well-known legend (also found in the Shankhayana-sutra, but not in the Kaushitaki-brahmana) of Śunaśśepha, whom his father Ajigarta sells and offers to slay, the recital of which formed part of the inauguration of kings. The Aitareya deals almost exclusively with the Soma sacrifice. Sayana, the prominent commentator of Veda-s, in the introduction to his commentary on the work, ascribes the Aitareya Brāhmaṇa to the sage Mahidasas Aitareya (i.e. son of Itara). Regarding
the authorship of the sister work we have no information, except that the opinion of the sage Kaushitaki is frequently referred to in it as authoritatively.

**Ṛgveda Āraṇyakas and Upaniṣads**

Each of these two Brāhmaṇas is appended by a Āraṇyaka. The *Aitareyāraṇyaka* is not a uniform production. It consists of five books (Āraṇyaka), three of which, the first and the last two, are of a liturgical nature, treating of the ceremony called mahāvrata, or great vow. The last of these books, composed in sutra form, is, however, doubtless of later origin, it is ascribed either to Śaunaka or to Aśvalāyana. The last four chapters of the second book are usually singled out as the Aitareya Upanishad, ascribed, like its Brāhmaṇa to Mahīdāsa Aitareya; and the third book is also referred to as the Saṃhitā-upaniṣad. As regards the Kaushitaki-aranyaka, this work consists of 15 adhyayas, the first two (treating of the mahavrata ceremony) and the 7th and 8th of which correspond to the first, fifth, and third books of the Aitareyaranyaka, respectively, whilst the four adhyayas usually inserted between them constitute the highly interesting Kauśītaki (Brāhmaṇa) Upaniṣad of which we possess two different recensions. The remaining portions (9–15) of the Āraṇyaka treat of the vital air, the internal Agnihotra, etc., ending with the vamsha, or succession of teachers.

**Historical and Cultural aspects in Ṛgvedasaṃhitā**

- The Ṛgvedasaṃhitā discusses a variety of subjects relating the cultural and religious aspects of the ancient society. It offers no direct evidence of social or political system in Vedic era, whether ordinary or elite. Only hints such as cattle raising and horse racing are discernible, and the text offers very general ideas about the ancient Indian society. There is no evidence, state Jamison and Brereton, of any elaborate, pervasive or structured caste system. Social stratification seems embryonic, then and later a social ideal rather than a social reality. The society was semi-nomadic and pastoral with
evidence of agriculture since hymns mention plow and celebrates agricultural divinities. There was division of labor, and complementary relationship between kings and poet-priests but no discussion of relative status of social classes. Women in the Rgveda appear disproportionately as speakers in dialogue hymns, both as mythical or divine Indrānī, Apsaras Urvasī, or Yami, as well as Apāla Ātreyī, Godhā, Ghoṣā Kākṣīvatī, Romaśā, Lopāmudrā, Viśvavārā Ātreyī, Śacī Paulomī, Śaśvatī Āṅgirasī. Elaborate and aesthetic hymns on wedding suggest rites of passage had developed during the Rigvedic period. Some major features of a Vedic society are discussed below-

- There is little evidence of dowry and no evidence of sati in it or related Vedic texts.
- Vedic woman had the right to choose her spouse.
- Polygyny and polygamy were existed.
- Vedic women had right to do some sacrifices in her house (e.g. Sítā Sacrifice).
- Agriculture was a monopoly of woman.
- Both the husband and wife mentioned by the term ‘Dampatí’. They had equal rights in household.
- Vedic woman was also participated in daily sacrifices with her husband.
- Women did not use parddah (covering of head) except the wedding ceremony.
- Widows had not a good status in Vedic society. She had no right in her late husband’s asset.
- There was no restriction to remarriage of a widow.
- The Rgvedic hymns mention rice and porridge, but there is no discussion of rice cultivation.
The term áyas (metal) occurs in the Rgveda, but it is unclear which metal it was Iron not mentioned in Rgveda, thus some scholars have used to help date Rgveda to have been composed before 1000 BCE.

The earliest text were composed in northwestern regions of the Indian subcontinent, and the more philosophical later texts were most likely composed in or around the region that is the modern era state of Haryana.
Taittirīya Upaniṣad

The Taittirīya Upaniṣad is a part of the Krṣṇa Yajurveda. It is included as three chapters (adhyāya) in Veda. It is one among the mukhya (primary, principal) Upaniṣād, and probably composed about 6th century BC. The Taittirīya Upaniṣad is associated with the Taittirīya School of the Yajurveda, attributed to the pupils of sage Vaiśampāyana. Taittiriya is a Sanskrit word that means "from Tittiri". The root of this name might be deriving by two ways. First derivation might "from a Vedic sage Tittiri", who was the student of Yāska; or alternatively, it being a collection of verses from mythical students who became "partridges" (birds) in order to gain knowledge. It lists as number 7 in the Muktika canon of 108 Upaniṣads. The Taittirīya Upaniṣad is consists of the seventh, eighth and ninth chapters of Taittirīya Āranyaka. Ādi Śankarācārya named these chapters as the Śikṣāvallī, the Ānandavallī and the Bhṛguvallī respectively.

The Taittirīya Upaniṣad includes verses that are partly prayers and benedictions, partly instruction on phonetics and praxis, partly advice on ethics and morals given to graduating students from ancient Vedic gurukula-s (schools), partly a treatise on parables, and partly philosophical instruction. Each chapter of the Taittirīya Upaniṣad named as a Valli, which literally means a medicinal vine-like climbing plant that grows independently yet is attached to a main tree.

Chronology

The chronology of Taittirīya Upaniṣad, along with other Vedic era literature, is unclear. All opinions rest on trivial proof, assumptions about likely evolution of ideas and on presumptions about which philosophy might have influenced which other Indian philosophies. Several scholars opined that Taittirīya Upaniṣad was likely one of the early Upanishads, composed in the 1st half of 1st millennium BCE, after Brhadāranyaka, Chāndogya, and Īśavāsyā,
but obviously before Aitareya, Kauśitakī, Kena, Kaṭha, Māṇḍūkya, Praśna and Svētāśvatara Upaniṣads, as well as before the earliest Buddhist Pali and Jaina canons. According to a 1998 review by Patrick Olivelle, the Taittirīya Upaniṣad was composed in a pre-Buddhist period, possibly 6th to 5th century BCE.

**Structure and Content of Taittirīya Upaniṣad**

The Taittirīya Upaniṣad has three chapters: the Śikṣā Valli, the Ānanda Valli and the Bhṛgu Valli. The first chapter Śikṣā Valli includes twelve Anuvāka (chapters). The second chapter Ānanda Valli, or Brahmānanda Valli includes nine verses. The third chapter Bhṛgu Valli consists of ten verses.

**Śikṣā Valli**

The Śikṣā Valli chapter of Taittirīya Upaniṣad derives its name from Śikṣā, which literally means "instruction or education". The different chapters of this first chapter are related to education of students in ancient Vedic era of India, their initiation into a school and their responsibilities after graduation. It discusses about the lifelong "pursuit of knowledge", includes hints of "Self-knowledge", but is largely independent of the second and third chapter of the Upaniṣad which discusses Ātman and Self-knowledge.

**The Dharmasūtra Literature**

The Dharmasūtras symbolizes the culmination of a long tradition of scholarship; they reveal deep learning and document intense disputes and divergent views on a variety of topics as broad as the category of dharma itself. Dharma includes all aspects of proper individual and social behaviour as demanded by one’s role in society and in keeping with one’s social identity according to age, gender, caste, marital status, and or order of life. The term dharma can be translate as ‘law’ if we do not limit ourselves to its narrow modern definition as civil and criminal statutes but take it to include all the rules of behaviour, including moral and religious behaviour that a community recognizes as binding on its members. The subject-matter of the Dharmasūtra-s, therefore, includes education of the young and their rites of passage; ritual
procedures and religious ceremonies; marriage and marital rights and obligations; dietary restrictions and food transactions; the right professions for, and the proper interaction between, different social groups; sins and their expiations; institutions for the pursuit of holiness; the king and the administration of justice; crimes and punishments; death and ancestral rites. In short, these unique documents give us a glimpse if not into how people actually lived their lives in ancient India, at least into how people, especially Brahmin males, were ideally expected to live their lives within an ordered and hierarchically arranged society.

**Literary History**

The Dharmasūtra-s belong to the same literary tradition that produced the works comprising the scriptural corpus of the Veda. Both in authorship and audience, that literary tradition was by large limited to the hereditary Brahmin priests. Although always an élite minority, the Brahmin community at any given time in history was both relatively large in numbers and geographically widespread. The Brahmanical literature, however, was created not by the Brahmins at large but by the few who belonged to expert traditions of knowledge. These traditions were divide along the lines of the ‘vedic branches’ or schools. However, each of them split further into numerous branches due to a variety of factors that are understood but may have included geographical location, ritual specialization, and doctrinal and ritual disputes.
**Unit- II**

**Intensive study of Ṛgveda Sūktas**

Ṛgveda is a collection of 1028 hymns known as sūktas and well above ten thousand verses, which have created into ten maṇḍalas or books. The hymns and verses circulate around the praise and worship of deities and have other stimulating and metaphysical context. These issues were speak in the hymns that challenge societal questions of the time. The compilation of Ṛgveda is considered as a sacred and pious to this day. Ṛgveda consists of many famous and informative sūkta-s like Nāsadīya sūktam, Puruṣasūktam, vivāhā sūktām and so on. This chapter is deals with some important suktas from Ṛgveda.

I. Pitṛmedhika sūkta (Ṛgveda 10: 14)

The 14th hymn of Ṛgveda is known as Pitṛmedhika sūkta. It consists of Yamāḥ as the Ṛsi, Yama, Liṅgoktā and ancestors of Liṅgoktā are the deities.

It composed in Trṣṭup, Anuṣṭup and Brhati Chandas (metres).

परेययवांसां परवतो महीरनु बहुभ्यः पन्थायपस्पशननम्
वैवस्वतां सांगमनां जनाणां यमांराजानां हयवषा दुवस्य
यमो नो गातुां परथमो विवेद नैष गव्यूयतरपभततवा उ
यत्रा नः पूवे वितरः परेयुरेना जज्ञाःपथ्या अनु सवाः
मातली कव्यैयतमो अङयगरोयभर्ब्रहतस्पयतरकवयभवातव्र्धानः
याांश्च देवा वाव्र्धुये च देवाांस्वाहान्ये सवधयान्ये मदयन्त
इमां यम परस्तरमा यह सीदाङयगरोयभः यपय्भःसांयवदानः
आ तवा मन्त्राः कयवशस्ता वहन््वेना राजन्हयवषा मादयस्व
अडगिरोभिरागहि यज्ञेभिर्यथम वैरूपारिह मादयस्व ||
विवस्वन्तु हुवे य: पिता तें.अस्मिन यज्ञे बहिष्यानिषद्य ||
अडगिरसो न: पितरो नवण्वा अथवांचो भर्गव: सोम्यास: ||
तेषां वयं सुमता यज्ञायामचि भट्टे सौमसस्स्याम ||
पंरेन पंरेन पविष्यि: पूवव्यदिबिर्यथा न: यवेन पितर:परेनु: ||
उभा राजाना सवधवा मदन्ता यमं पश्यांसिवरुण च देवम ||
सं गछस्व पिलिभ: सं यवमेनाशपूर्तेन परमेयोभम ||
हितवायावं पुनर्स्तमेहि सं गछस्व तन्वासुवच्छा: ||
अपेत वीत वि च सपर्तातो.अस्मा एतं पितरो लोकमक्रन ||
अहोभिरित्सकुभिर्यथे कयो ददात्यवसानमस्से ||
अवि दश सारमेयी शबानी चतुरक्षी शबली साधुनापथा ||
अथा पितृन सुविद्रनानुपेनि यमम ये सधमादम्मदति ||
यी ते शबानी यम सक्षितारी चतुरक्षी पविष्यकीचक्षसी ||
ताभ्यामने परि देणि राजन सवस्त चास्मान्मीवं च धेणि ||
उर्व्रसावसुसुष्या उदुम्बलौ यमस्य दूतो चरतो जनाननु ||
ताभ्याम्बं दशांय दूरां यस्तमेय यमस्य सत्तासुसुमद्रोह भ्रम ||
यमाय सोमं सुनुत यमव जुहुता हवि: ||
यमं ह यज्ञोगछ्यवनिपूर्तो अरांक्रल: ||
यमाय घर्तवद धविजहोत पर च तिघत ||
स नोदेवेष्या यमद दीर्घमाय: पर जीवसे ||
यमाय मधुमत्तमां राज्ये हव्यां जुहोतन |

इदां नमयषतभ्यः पूवतजेभ्यः पूवेभ्यः पयथक्र्द्भ्यः ||

तररकद्रुके यभः पतयत षळ उवीरेकयमद बहतत |

तरिष्यवायत्री छन्दासि सवां ता यम आहिता ||

pareyivāṃsaṃ pravato mahīranku bahuḥbhyaḥ panthāmanupaspasānām |

vaivasvataṃ samghahānaṃ janānāṃ yamamṛjānaṃ haviṣā duvasya ||

yamo no ghātuṃ prathamo viveda naiṣa ghavyūtirapatavatavā u |

yatrā naḥ pūrigvedei pitaraiḥ pareyureṇā jajñānāḥpathyā anu svāḥ ||

mātalī kavyairaiḥo aṅghirohbirbṛhaspatirkvabhirigvedaaṅrddhānāḥ |

yāṃṣca devā vāvṛdhurye ca devāṃsvāḥānāye svadhayānāye madantā ||

imaḥ yama prastaramā hi sīḍāṅghirohbiḥ pitṛbihṣamvidānāḥ |

ā tvā mantrāḥ kaviśaṣṭā vahantvenā rājanhaviṣā mādayasva ||

aṅghirohbiḥ ghahi yajñiyebhīrāmā vairūpairiḥa mādayasva |

vivasvantaṃ huve yaḥ piṭa te.asmin yajne barhiṣyāniṣadaya ||

aṅghirasiḥ naḥ pitaro navaghva atharigvedaāṇo bhṛghavaḥ somyāśaḥ |

tēsāṃ vayaṃ sumatau yajñīyāṇāmaski bhadrē saumanasesyāmā ||

prehi prehi pathibhiḥ pūrigvedayebhīryatraḥ naḥ pūrigvedae pitaraiḥpareyuḥ |

ubhā rājānā svadhayā madāntā yamaṃ paśyāsivaruṇāṃ ca devaṃ ||

saṃ ghachasva pitṛbihiḥ saṃ yameneṣṭāpūrtena paramevyoman |

hitvāyāvadyaṃ punarastamehi saṃ ghachasva tanvāsuvarcāḥ ||
apeta vīta vi ca sarpatāto asmā etama pitaro lokamakran ||

ahobhiradbhiraktubhirigvedayaktaṁ yamo dadātyavasānamasmai ||

ati drava sārameyau śvānau caturakṣau śabala śādhunāpathā ||

athā pitṛn suvidatrānupehi yamena ye sadhamādmadanti ||

yau te śvānau yama rakṣitārau caturakṣau pathirakṣinṛcakṣasau ||

tābhyaemenam pari dehi rājan svasti cāsmāanamīvaṁ ca dhehi ||

urūṇasāvasutṛppa udumbalau yamasya dūtau carato janānanu ||

tāvasmabhyaṁ dṛśaye sūryāya punardātāmasumadyeṣaḥ bhadram ||

yamāya somaṁ sunuta yamaya juhutā haviḥ ||

yamaṁ ha yajñoghachatyaghanidūto araṁkrtaḥ ||

yamāya ghṛtavad dhavirjuhota pra ca tiṣṭhata ||

sa nodevesvā yamad dīrghamāyuḥ pra jīvase ||

yamāya madhumattamaṁ rājñe havyam juhotana ||

idaṁ namarṣibhyaḥ pūrigvedaajebhyaḥ pūrigvedaebhyaḥ pathikṛdbhyaḥ ||

trikadrukebhīḥ patati saḥ urigvedaīrekamid bṛhat ||

trīṣṭubghāyatī chaḥ dāmṛṣa sarigvedaā tā yama āhitā ||

Translation

Honour the King with thine oblations, Yama, Vivasvan's Son, who
gathers men together, who travelled to the lofty heights above us, who searches
out and shows the path to many. Yama first found for us a place to dwell in: this
pasture never can be taken from us. Men born on earth tread their own paths
that lead them whither our ancient Fathers have departed. Mitali prospers there
with Kavyas, Yama with Aṅgiras' sons, Brhaspati with Ṛkvas: Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation. Come; seat thee on this bed of grass, O Yama, in company with Aṅgirases and Fathers. Let texts recited by the sages bring thee O King, let this oblation make thee joyful. Come, Yama, with the Aṅgirases the Holy, rejoice thee here with children of Virūpa. To sit on sacred grass at this our worship, I call Vivasvan, too, thy Father hither. Our Fathers are Angirases, Navagvas, Atharvans, Bhṛgus who deserve the Soma. May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness. Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us. 'Mere shalt thou look on both the Kings enjoying their sacred food, God Varuṇa and Yama. Meet Yama, meet the Fathers, and meet the merit of free or ordered acts, in highest heaven. Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body. Go hence, depart ye, fly in all directions: this place for him the Fathers have provided. Yama bestows on him a place to rest in adorned with days and beams of light and waters. Run and out speed the two dogs, Sarama's offspring, brindled, four-eyed, upon thy happy pathway. Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama. And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway, Entrust this man, O King, to their protection, and with prosperity and health endow him. Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the People; May they restore to us a fair existence here and to-day, that we may see the sunlight. To Yama pour the Soma bring to Yama consecrated gifts: To Yama sacrifice prepared and heralded by Agni goes. Offer to Yama holy gifts enriched with butter, and draw near: So may he grant that we may live long days of life among the Gods. Offer to Yama, to the King, oblation very rich in Meath: Bow down before the Ṛṣis of the ancient times, who made this path in days of old. Into the six Expanses flies the Great One in Tṛkadrūkas.
The Gāyatri, the Trṣṭup, all metres in Yama are contained.

II. **Intensive study of Vivāhasūkta**

The Vivāha sūkta is one of the oldest hymns still in popular use in rituals, and is the basis of Brahmanic marriage. The hymn is mostly from the point of view of a woman, and the poetess takes the name of Sūryā Sāvitrī, whose wedding is celebrated, and is the model for Vedic Brahmanic marriage. You should not be surprised if you see many of the metaphors and careful choice of words completely in opposition with the patriarchal view of marriage. Just for one instance, Savitā the father of Sūryā bestows Soma as her husband as she wishes him by her mind. The act of bestowing which is classically seen in the “gift of bride” (as in the classical era phrase kanyādānam) to the bridegroom is seen completely the opposite way by the woman sage here. It is also interesting how she maintains, in this sūkta, that “wife enters her husband” instead of the normal idea that husband enters the wife. This is also a popular culture hymn, and has therefore several inputs from outside sage culture. This hymn, can see elaborately in a whole *Atharvaveda* kāṇḍa.

सत्येनोत्तयभितां भूमि: सूयेनोत्तयभितां दयी: |
रतेनादित्यास्तित्रण्ति दिवि सोमो अधि शारित: ||
सोमेनादित्या बलिन: सोमेन परिवी मही: |
अथोनक्ष्य्राणमेषामुपस्थे सोम आहित: ||
सोम मन्तर पपिवर्यत सम्प्रिष्ण्योपथिम |
सोम चम्प्रहणो विदुर्य तत्स्याश्राति कश्चन ||
आष्टिद्विक्षिनी रुपमिदं वावेत: सोम रक्षित: |
गर्भामिच्छुष्णवम तिष्ठसि न ते अश्वाति पार्थिव: ||
यत्तत्व देव परमबन्ति तत आ पयायसे पुन: |
वायुः सोमस्य रक्षिता समाना मास आक्रितः ॥
रैवथ्यासीद्वादशी नारासांसि नयोचनी ।
सूयायाभ्रुमिद वासो गाथवेति परिष्कृतम ॥
चितिरा उपबर्षणं चक्षुरा अभ्यज्ञनम ॥
दयोभूमि: कोश आसीद यदयात सूयां पतिम ॥
सतोमा आसन परतिधयं कुरिं छन्दो ओपशः ।
सूयायाभ्रुनारामानिरासीत पुरोगच ॥
सोमो वधुभ्रवदभ्रुनास्तामुभा वरा ॥
सूपायत पत्येशंसतीं मनसा समिताददात ॥
मनो अस्या अन आसीद दयोरासीदुत्र छदि: ।
शुक्रावनप्रवासां यदयात सूयां बर्द्धम ॥
रक्षामाभ्रामाभिहिती गाथी ते सामनासित: ।
शरोत्रेण तेषरे आस्ता दिवि पन्थाश्राचार: ॥
शुची ते चक्रे यात्य चयानो अक्षा आहत: ।
अनोमनस्यं सूपायोहत परतिधयं पतिम ॥
सूपाया बहुत: परागात समिता यमवास्र्जत ।
अघासुहन्यन्ते गाथो: अर्जुन्यो: पर्ुयुङ्खते ॥
यदभ्रुनारामानिरासां तरिच्छ्रेण वहुत्सूपाया: ।
विशेषे देवा अनु तद्वामज्ञान पुत्रां पिताव्यंग्नित पूषा ॥
यदयातां शुभस पत्री वरेयां सूपामुप ।
करैतंनत्य वामासीत कव देव्य तस्थत: ॥
दवे ते चक्रं सूपैं बरह्माण रतुथं विदुः ॥
अथैकां चक्रां यद गुहा तदधातय इद विदुः ||
सूयाघै देवेभ्यो मित्राय वरुणाय च |
ये भूतस्यप्रचेतस इदं तेध्यो.अकरं नमः ||
पूर्वार्पं च चतातो माययेतीय शिशु करिन्तनो परि तयत्रधरम |
विश्वान्ययो भुवनाभिचष्ट रत्नन्ययोविदधजायते पुनः ||
नवो-नवो भवति जायमानो.अह्म केतुरूपायमेतः ||
भागं देवेभ्यो वि दधात्यायन पर चन्द्रमाभिरतेदीर्घमयुः ||
सुकिशुंक शत्मलिय विश्वरूपं हिरण्वर्ण सुक्रसुचक्रम |
आ रोह सूयं अप्रस्त लोकं सबोनं पत्रे वहतुब्र्भणव्य ||
उद्धोत्त्वं: पतिवङ्ति हथि यविश्वास्युः नमसागीर्भरङ्गः |
अन्यायमित फ्लवं वयक्तं स ते भागोजनुषा तस्य विद्धि ||
उद्धोत्त्वं विश्वास्यो नमस्तेऽन्न महे तत्वा |
अन्यायमित्रप्रफृव्य सं जायतं पत्यमयुः ||
अत्मशा रजवः सतु तन्था येवभिः सर्वायो चति नोवेवायम |
समयमा सं भागो नो निनियात सं जस्तयसुयममयस्तु देवा: ||
परं तस्य मुन्त्वामि वर्णाय सन्तव देव तावावध्यात सवितासुश्रेवः |
रतस्य योनी सुक्रस्य लोके.अरिष्टं तस्य सहपृथ्यात दधामि ||
परेतो मुन्त्वामिन नामुत: सुब्र्हाममुत्तस करम |
यथेयमिन्थ मीढवः सुपुत्रा सुभगास्ति ||
पूषात तवेतो नयतु हस्तग्र्ह्हायिना तत्ता पर वहतायशेन |
गहानं गठ गहानपर्नी वस्तासो वशिनी तवंविद्धमा वदासि ||
इह परियं रजवया ते सं रघुतामिम्न गहानं गहापत्यायायामस्मि ||
एना पत्या तन्वं सं सर्जस्वाधा जिन्नी विद्धमा वदाधः ||
नीललोहितं भवति कर्त्यासकार्यवर्ययेत ||
एधन्ते अस्याजातयः पतितलेघु वध्यते ||
परा देहि शामुल्यं बरह्मभ्यो वि भजा वसु ||
कर्त्यापद्वती भूतव्या जयवा विश्वते पतिम ||
अश्रीरा तनूर्भवति रूतवी पापयामुया ||
पतियपद्धो वाससा सवमदगममभिधित्तसे ||
ये वध्वशन्त्र बहुतु यक्त्रं यति जनादनु ||
पुनस्तान यश्निया देवा नवन्तु यति आगता: ||
मा विदन परिपश्निनो य आसीदन्ति दम्पती ||
सुगेस्विरुपमति तामप दरान्चवातः ||
सुमदगालिरियं वधूरियं समेत पश्यत ||
सोभायमस्य दच्यायाधारतं वि परेतन: ||
तस्मिनिति कटकमेतदपाष्ठव्यं विशवन नेतदतवे ||
सूयां यो बरह्मा विवाहात स इद चाधूमहंति ||
आजस्तं विशसनमथो अधिविकंतनम ||
सूयां: पश्यरुपपाणि तानि बरह्मा तु युन्न्यति ||
गभ्यामि ते सूयभाग्माय हस्तं मया पत्या जरदशियर्यास: ||
भगो अर्थयमदविता पुरुनिधिमंहं तवारुप्स्थीपत्याय देवा: ||
तां पौष्पिष्ठवदमस्मेरक्षव्यं यस्यां बीजं मनुष्यपापन्ति ||
या न ऊरू उश्ति विश्रयाते यस्यामुशन्त: प्रहराम श्रेष्म ||
तथ्यमस्य परवप्पह सूयां वहतुना सह ||
पुनःपतिभ्यो जायां दा अने परजयः सह ∥
पुनः पल्लीमन्निरदादायुषा सह वर्षसा ∥
दीर्घायुर्स्या यः पतिर्जीवाति शरदः शतम ∥
सोमः परथमो विविदे गन्ध्रो विविदा उत्तरः ∥
तर्कयोग्मिष दे पतिस्तुरीयस्ते मनुष्यजः ∥
सोमो ददद गन्ध्रवाय गन्ध्रवी दददनये ∥
राज चपुत्रांश्यादादस्यम्ब्यार्थमथो इमाम ∥
इहैव सतां मा यव यौष्टां यविमायुव्यस्तश्च चां नामे गांगे ∥
आ स्या हनयतु परजापतिराजसाय समनक्व्यर्माः ∥
अदुम्डगलीः पतिलोकमा विश शं नो भवविदपदे शं चतुष्पदे ∥
अघोरवधुपतिच्यंद्र्विधि शिवा पशुभ्यः सुमनाः सुवर्चा: ∥
वीरसूदेवकामा सप्योना शं नो भव दविपदेः चतुष्पदे ∥
इमां तवमिन्द्र मीढः सुपुत्रां सुभगां कणु ∥
दशास्या पुत्राय घेरि पतिमेकादर्शं क्षिरि ∥
सम्राज्ज शवशुरे भव सम्राज्ज शवश्च भव ∥
नानान्दे सम्राज्जी भव सम्राज्जी अधि देवयु: ∥
समञ्जन्तु निष्के देवा: समायो हर्द्यानि नौ ∥
सम्मातिरिण्य सं धाता समु देयृछ धातु नौ ∥
satyenottabhitā bhūmiḥ sūryenottabhitā dyauḥ ∥
ṛtenādityāstīṣṭhanti divi somo adhi śritaḥ ∥
somenādityā balinah somena prṭhivī mahī ||
athonakṣatrāṇāmeśāmupasthe soma āhitaḥ ||
somaṃ manyate papivan yat sampiṃṣantyoṣadhim |
somaṃ yambrahmāṇo vidurna tasyāśnāti kaścana ||
āchadvidhānairghupito bārhataiḥ soma rakṣitaḥ |
ghravṇāmicchṛṇvan tiṣṭhasi na te aśnāti pārthivaḥ ||
yat tvā deva prapibanti tata ā pyāyase punah |
vāyuḥsomasya rakṣitā samānām māsa ākṛtiḥ ||
raibhyāsīdanudeyī nārāśaṃsi nyocanī |
sūryāyābhadramid vāso ghāthayaiti pariṣṭram ||
cittirā upabarhaṇaṃ cakṣurā abhyaṅjanam |
dyaurbhūmihkoṣa āśīd yadayāt sūryā patim ||
stonā āsan pratidhayaḥ kuriraṃ chanda opaśah |
sūryāyāśvinā varāghnirāsīt puroghavaḥ ||
somo vadhūyurabhavadaśvināstāmubhā varā |
sūryāṃyat patye śaṃṣantīṃ manasā savitādadāt ||
mano asyā ana āśīd dyaurāsīduta chadiḥ |
śukrāvānacāvāhavāstāṃ yadayāt sūryā brham ||
ṛksmābhyāmabхиhītau ghāvau te sāmanāvitaḥ |
śrotraṃ tecakre āstām divi panthāścarācāraḥ ||
śucī te cakre yātyā vyāno akṣa āhataḥ |
anomanasmayaṁ sūryārohat prayati patim ||
sūryāyā vahatuḥ prāghāt savitā yamavāṣṛjat |
aghāsuhanyante ghāvo.arjunyoḥ paryuhyate ||
yadaśvinā pṛchamānāvayātaṁ tricakreṇa vahatumsūryāyāḥ |
viśve devā anu tad vāmajānan putrahpitāvavrnta pūṣā ||
yadayātaṁ subhas patī vareyaṁ sūryāmupa |
kvaikaṃcakram vāmāṣīt kva deṣṭāya taṣthathuḥ ||
dve te cakre sūrye brahmāṇa ṛtutha viduḥ |
athaikaṃcakram yad ghuhā tadaddhātaya id viduḥ ||
sūryāyai devebhyo mitrāya varuṇāya ca |
ye bhūtasyapracetasa idam tebhyo.akaraṁ namah ||
pūrigvedāparaṁ carato māyayaitau śiśū kriṇantau pari yatoadhvaram |
viśvānyanyo bhuvanābhicaṣṭa ṛtunranyovidadhajāyate punah ||
navo-navo bhavati jāyamāno.ahnāṁ keturuṇasāmetyaghram |
bhāghaṁ devebhyo vi dadhātyayan pra candramāstiratedīrghamayuḥ ||
sukiṃṣukaṁ sālmaiṁ viśvarūpaṁ hiranyavarṇaṁ suvṛtaṃsucakram |
ā roha sūrye amṛtasya lokam syonam patye vahatumkṛṇuṣva ||
udīṛṣvātaḥ pativatī hyeṣā viśvāvasuṁ namasāghīrbdhirīle |
anyāmicha pitrādakaḥ vyaktāṁ sa te bhāghojanuṣā tasya viddhi ||
udīṛṣvāto viśvāvano namaselā mahe tvā |
anyāmichaprapharigvedayaṃ saṃ jāyāṃ patyā srja  

anṛksarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti novareyam  

samaryamā saṃ bhagho no ninīyāt saṃ jaspatyaṃsuyamamastu devāḥ  

pra tvā muṇcāmi varuṇasya pāśād yena tvābadhnāt savitāsuṣevāḥ  

ṛtasya yonau sukṛtasya loke.ariṣṭāṃ tvā sahapyādadhāmi  

preto muṇcāmi nāmutāḥ subaddhāmamutas karam  

yatheyamindra mṛdhlvaḥ suputrā subhaghāsati  

pūṣā tveto nayatu hastagṛhyāśvinā tvā pra vahatāṃrathena  

gṛṛhān ghacha gṛṛhapatnī yathāso vaśinī tvamvidathamā vadāsi  

iha priyaṃ prajayā te saṃ ṛdhyaṭamasmin gṛṛhe gṛṛhapatyāyajāgṛṛhi  

enā patyā tanvaṃ saṃ sṛjasvādha jīvrī vidathamā vadāthaḥ  

nīlalohitaṃ bhavati kṛtyāṣaktirigvedayajyate  

edhante asyājñātayaḥ patirbandheṣu badhyate  

parā dehi śāmulyaṃ brahmabhyo vi bhajā vasu  

kṛtyaiśāpadvatī bhūtvyā jāyā viṣate patim  

aśrīrā tanūrbhavati ruṣatī pāpayāmuyā  

patiṛyadvadhvo vāsasā svamaṅghamabhidhitsate  

ye vadḥvaścandraṃ vahatuṃ yakṣmā yanti janādanu  

punastān yajñiyā devā nayantu yata āghatāḥ  

mā vidan paripanthino ya āṣīdanti dampatī
sughēbhirdurghamatītāmapa drāntvarātayāḥ ||

sumāṅghalīriyaṃ vadhūrimāṃ sameta paśyata |

saubhāghyamasyai dattvāyāthāstam vi paretaṇa ||

trṣṭametat kaṭukametadapāṣṭhavad viṣavan naitadattaṃ ave |

sūryāṃ yo brahmā vidyāt sa id vādhūyamarhati ||

āsasanaṃ viśasanamatho adhivikartanam |

sūryāyaḥ paśyarūpāṇī tāni brahmā tu śundhati ||

ghootbhṇāmī te saubhaghāvatvāya hastam mayā patyā jaradaṣṭiryathāṣaḥ |

bhagho aryamā savitā purandhirmahyam tvādurghārhapatyāya devāḥ ||

tāṃ pūṣaṅchivatamāmerayasva yasyāṁ bijaṃ manusyaḥvapanti |

yā na ūrū uṣatī viśrayāte yasyāmuṣantaḥpraharāma ṇepam ||

tubhyamaghref paryavahan sūryāṃ vahatunā saha |

punāḥpatibhyo jāyāṁ dā aghne prajayā saha ||

punāḥ patnīmahagniradādāyuṣā saha varcasā |

dīrghāyurasyā yaḥ patirjīvāti śradaḥ śatam ||

somaḥ prathamo vivide ghandharīgvedaḥ vivida uttarāḥ |

trṭīyoaghniṣṭe patisturīyaste manusyaḥjāḥ ||

somo dadad ghandharīgvedaḥya ghandharīgvedaḥ dadadagnaye |

rayiṃ caputrāṃścādādagnirmahyamatho imām ||

ihāva stāṃ mā vi yauṣṭam viśvamāyuṛīgvedayaśnutam |
kṛ̱ḷantau putraṁputrābhirmāhodānau sve ghṛhe ||
ā naḥ prajāṁ hanayatu prajāpatirājarasāya samanaktvaryaṁā |
adurmaṅghalīḥ patilokamā viṣā saṁ no bhadvipade saṁ catuspade ||
aghoraṅkṣurapatighnyedhi śivā paśubhyāḥ sunanāḥśuvarcāḥ |
vīrasūrdevakāmā syonā saṁ no bhava dvipadesaṁ catuspade ||
imāṁ tvamindra mīḍhvaḥ suputrāṁ subhagāṁ kṛṇu |
daśāyāṁ putrāṇa dhehi patimekādaśaṁ kṛdhi ||
samrājñī śvaśure bhava samrājñī śvaśrigvedaāṁ bhava |
nanāndari samrājñī bhava samrājñī adhi devṛṣu ||
samaṅjantu viśve devāḥ samāpo hṛdayāni nau |
sammātarisvā saṁ dhātā samu deṣṭri dadhātu nau ||

Translation

The Brahmans, by their seasons, know, O Sūrya, those two wheels of thine: One kept concealed, those only who are skilled in highest truths have learned, To Surya and the Deities, to Mitra and to Varuṇa. Who know aright the thing that is, this adoration have I paid. By their own power these Twain in close succession move; They go as playing children round the sacrifice. One of the Pair be hold eth all existing things; the other ordereth seasons and is born again. He, born afresh, is new and new for ever ensign of days he goes before the Mornings. Coming, he orders for the Gods their portion. The Moon prolongs the days of our existence. Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kimśuka and Śalmali, light rolling, Bound for the world of life immortal, Surya: make for thy lord a happy bridal journey. Rise up from hence: this maiden hath a husband. I laud Viśvāvasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee. Rise up from hence, Viśvāvasu: with reverence, we worship thee. Seek thou another willing maid, and with her husband leave the bride.

III. Aranyāni Sūkta

Aranyāni Sūkta contains only six hymns. The Ṛṣī is Devamuni, son of Irammada and the metre is Anuṣṭupp and the goddess of the forest, Aranyāni is the deity in Aranyasūkta in Rgveda. The Aranyasūkta is dedicated to forests, being presented in a living form.

The Aranyāni is the Goddess of the forests and the animals that abide within them. She has the distinction of having one of the most descriptive hymns in the Rgveda dedicated to her. The Aranyāni Sūkta of Rgveda (Hymn 146 in the 10th maṇḍala) describes her as being indefinable caring of quiet glades in the forest, and fearless of remote places. In the hymn, the aspirant prays her to explain how she wanders so far from the peripheral of civilization without fear or isolated. The Aranyāni wears anklets with bells, and though occasionally seen, she can be hearing by the clinking of her anklets. She is also depicted as a dancer. Her ability to feed both man and animals though she 'tills no lands' is what the aspirant finds greatest wonder. The hymn is repeated in Taittirīya Brāhmaṇa.

Aranyāni has similarity to the latter forest deities like Bonobibi in Bengal, Vanadevatā in Goa and Konkan and Vanadurgā concept in of South India. Her worship has declined in contemporary society, and it is rare to find a temple dedicated to Aranyāni. However, there is a temple called the Aranya Devi Temple in Arrah, Bihar. Aranyāni is considering as the owner of Kalpavṛkṣa, the divine tree that fulfils any wish of the aspirant. The Aranyāni Sūkta in Rgveda is as follows
अरण्यान्यरण्यान्यसः या परेव नश्यसि |
कथाग्रामं न पर्छसि न तवा भीरिव विन्दति।अ।अ।नन ||
वर्षार्याय वदते यदुपावति चिचिचिकः |
आघाटिभिरिवधावन्यरण्यानियियते ||
उत गाव इवादन्तु वेस्मेव दश्यते |
उतो अरण्यानिः सायं शाकटिरिव सर्जिति ||
गामदगैश आ हवयति दार्विगोषो अपावधीत |
वसन्नरण्यायं सायमकुश्वदिति मन्यते ||
न वा अरण्यानिहिन्यन्यश्चे नाभिगछि |
सवादोः फलस्य जग्धवाय यथाकामं नि पश्यते ||
आञ्जनगिशि मुर्मभि बह्व्वाम्रमवीचलाम |
पराहम्मगाणाः मातस्मरण्यानिमेषःसिम ||

araṇyāṇyaraṇyāṇyasau yā preva naśyasi |
kathāghrāmaṁ na pṛchasi na tvā bhīrīva vindati।a।a。an ||
vṛṣāravāya vadate yadupāvati ciccikaḥ |
āghāṭibhirivadhāvayannaranyāṇirmahīyate ||
uta ghāva ivādantyuta veśmeva dṛṣyate |
uto aranyānīḥsāyaṃ śakaṭīrīva sarjati ||
ghāmaṅghaiṣa ā havyati dārgvedaṅghaiṣo apāvadhīt |
vasannaraṇyāṇyaṃ sāyamakruṣaditi manyate ||
na vā aranyānirhantyanyāscen nabhīghachati |
svādōḥphalasya jagdhvāya yathākāmaṃ ni padyate ||

āñjanaghandhiṃ surabhiṃ bahvannāmakṛṣṭivalām |

prāhamṛghāṇāṃ mātaramaraṇyānimaśaṁsiṣam ||

Translation

Oh, the Goddess of jungle, you are the protector of jungle but are you happy with this loneliness? The repetition of the sounds of crickets converts as the prayers to the goddess. Cows are graze on grasses in this forest. Creepers are seems to be like houses. The carts, which came to collect plants and trees are leaving the forest in sunset. Oh Goddess, someone with your blessing recalls his cows and meanwhile another person cut the trees. The Goddess protects the people who stay in the forest at night. I am praising the goddess of forest, the mother of animals who filled with the fragrance and aroma, and many fruits.

Araṇya sūkta says that communities were helped by the forest; similarly wild animals are protected and nourished by the villagers. The Araṇyasūkta is a very beautiful description of the forest resources and the calm and cool atmosphere in there. The jungle compared as the mother who gives protection and caring to her children.

Araṇya sūkta describes the respect of Vedic people towards the environment. The Aranya devi lives far from civilization denotes the distance of forest from the civilized area. And the people did not approach the forest without any proper purpose. They did not exploit the forest resources. The Aranya devi protects the people who arriving in the forest. She did not give any harm to them who arrives in the jungle, except someone who came with evil intention.
IV. Samvāda Śūkta

The last hymn of the *Rgveda* 10th Maṇḍala, sūktam 191 is called Samāna sūktam or Aikamatya suktam, the hymn of equality or unity. It is called so because it is prayed for equality and unity of all the devatā-s while taking their share, which in return results in the welfare of the world.

The Devatā of this sūkta is Agni, and Saṅjānaṁ (unity). The Ṛṣi of this sūkta was Samvana Āṅgirasa and it created Trīṣṭup chandas.

सं-समिद युवसे वर्षननमेविध्वान्ययं आ |
इङ्गस पदेसमिध्ययेसे स नो वसून्या भर ||
सं गछ्वं सं बदध्वं सं बो मनासि जानताम |
देवा भागं यथा पूज्वं संजनानाना उपासते ||
समानो मन्त्रः समिति: समानी समानं मन: सह चित्रमेघम |
समानं मन्त्रपर्व मन्त्रये व: समानेन वोहविषया जुहोमि ||
समानी व आकृतिः समाना हर्मयानि व: |
समानमस्तु वोमनो यथा व: सुसहासितिः ||
saṃ-samid yuvase vrṣannaghe viśvānyarya ā |
iśas padesamidhyase sa no vasūnyā bhara ||
saṃ ghachadhvanṣaṃ vadadhvanṣaṃ saṃ vo manāṃsi jānatām |
devā bhāgham yathā pūrigvedae saṃjānānā upāsate ||
samāno mantrakṣ samitiḥ samāṇi samānaṃ manah saha cittameśām |
samānaṃ mantramabhi mantraye vaḥ samānenā vohaviṣā juhomi ||
samāṇī va ākūtiḥ samānā hṛdayāni vaḥ |
samānamastu vomanāḥ yathā vaḥ susahāsati ||
Translation

Thou, mighty Agni, increase up all that is precious for thy friend. Bring us all treasures as thou art enkindling in libation's place. Assemble, speak together, and let your minds be all of one accord, as ancient Gods unanimous sit down to their appointed share. The place is common, common the assembly, common the mind, so be their thought united. A common purpose do I lay before you, and worship with your general oblation. The same be your resolve, and be your minds of one accord. United be the thoughts of all that all may happily agree.

The last hymn of the Rgveda in the tenth Maṇḍala was clearly designed to unite varied groups of people. The hymn reminds us of the division of every society, every family even. Instead of collaborate we combat. The very first hymn of the Rgveda is also an prayer to the Agni, who is consider as the mouth of the gods, through whom our offerings and petitions reach Indra and the other celestial gods. However, while the first hymn is clearly a private individual application, the last looks like someone inviting others to join in.
UNIT –III

Intensive study of Convocational Address in

_Taittirīya Upaniṣad_

The _Sikṣā Valli_ of _Taittirīya Upaniṣad_ includes promises by students when they entering the Vedic school. It consists of an outline of basic course content, the nature of advanced courses and creative work from human relationships, ethical and social responsibilities of the teacher and the students, the role of breathing and proper pronunciation of Vedic literature, the duties and ethical precepts that the graduate must live up to post-graduation.

Bhaṭṭa states that _Taittirīya Upaniṣad_ is one of earliest expositions of education system in ancient Indian culture. Paul Deussen, in his preface to _Taittirīya Upaniṣad_ 's translation, states that Ānanda Valli chapter of _Taittirīya Upaniṣad_ is ‘one of the most beautiful evidences of the ancient Indian's deep absorption in the mystery of nature and of the inmost part of the human being’.

The _Taittirīya Upaniṣad_ has been translated into a number of Indian languages by a large number of scholars including Dayananda Saraswati, Bhandarkar, and in more recent years, by organisations such as the Chinmayananda mission.

SECTION 12 – Šikṣāvalli, Conclusion

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पति: । शं नो विष्णुरुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मावाििषम् ।
त्वामेव प्रत्यक्षं ब्रह्मावाििषम् । ऋतमवाििषम् ।
I have spoken what is right,
I have spoken what is true,
It has gratified me, it has gratified the teacher!
It has satisfied me, it satisfied the teacher!
Om! Peace! Peace! Peace!

May Mitra be favourable to us. May Varuṇa be favourable. May Aryaman be favourable to us. May Indra and Bṛhaspati be favourable to us. May Viṣṇu, of wide strides, be favourable to us. Salutation to Brahman. Salutations O Vāyu. You, verily, are the visible Brahman. You alone I declare as the visible Brahman. I declare (you) as the controller. I declare (you) as the truth. May it protect me. May it protect the teacher. May It protect me. May it protect the teacher. Aum. Peace. Peace. Peace.

The last anuvāka (lesson) of Taittiriya Upanishad, just like the first anuvāka, starts with benedictions, wherein Vedic deities are once again
proclaimed to be manifestation of Brahman (Cosmic Soul, Unchanging Reality). Along with the benedictions, the last anuvāka includes an acknowledgment that mirrors the promise in first anuvāka.

सह नाववतु ।
सह नौ भुक्तु । सह बीयर्य करवावहे ।
तेजस्वि नावधीतमस्तु मा विद्विषावहे ।
ॐ शान्ति: शान्ति: शान्ति: ॥

Om!
May it (Brahman) protect us both (teacher and student)!
May we both enjoy knowledge! May we learn together!
May our study be brilliant! May we never quarrel!
Om! Peace! peace! peace!
UNIT-IV

Intensive study of Gautama Dharamasūtra First Praśna

Gautama Dharmasūtra is one among the oldest Dharmasūtra texts (600-200 BCE). The Gautama Dharmasūtra was the text belongs to Samaveda schools, and its 26th chapter on penance theory borrowed almost completely from Sāmavidhāna Brāhmaṇa layer of text in the Sāmaveda. The text is notable that it mentions many older texts and authorities on Dharma, which has led scholars to conclude that there existed a rich genre of Dharmasūtra-s text in ancient India before this text was composed. According to P.V Kane, the Gautama Dharmaśāstra dates from approximately 600-400 BCE.

Organization and content

The text is composed entirely in prose, in contrast to other surviving Dharmasūtras which contain some verses as well. The content organized into the aphoristic sūtra style, characteristic of ancient India's sūtra period. The Gautama Dharmasūtra is divided into two ‘Praśna-s’ (books). It includes 28 Adhyāyas (chapters), with collective total of 973 verses.

The topics of this Dharmasūtra are arranged methodically, and resembles the structure of texts found in much later Dharma-related smṛti-s (traditional text). The main topics deals with Dharmasūtra texts are origins and reliable sources of law, brahmacarya, student's code of conduct, insignia, rules of study, general rules, conduct towards teachers, food, graduation, marriage, rituals, gifts, respect for guests, behaviour during times of crisis and adversity. These texts describes the rules and regulations about the interaction between Brahmins and the king, ethics and virtues, four social classes, their occupations, rules of violence during war, tax rates, proper tax spending, property rights, judiciary, the king and his duties, judicial process, criminal and civil law categories, contract and debts, theory of punishment. Dharamsūtra-s also discusses about
the rules of trial, witnesses, death in a family, cremation, impurities and purification after handling corpses, rites of passage for ancestors and the death of loved ones. Moreover, these texts also deal with different punishments and penances, seizure of property, excommunication, expulsion, readmission, sins, penances for killings animals, adultery, illicit sex, eating meat, different types of penances, Inheritance rights of sons and daughters on man's property, on woman's property, levirate, estates, partition of property between relatives.

The content of the first Praśna (book) is summarized as follows:

**CHAPTER I**

The Veda is the source of the sacred law. In addition, the tradition and practice of those who know the Veda. Transgression of the law and violence are observed in the case of those great men; but both are without force (as precedents) because of the weakness of the men of later ages. If authorities of equal force are conflicting, either may followed at pleasure. The Upanayana (initiation) of a Brāhmaṇa shall ordinarily take place in his eighth year. It may also be performed in the ninth or fifth years for the fulfilment of some particular wish. The number of years is too calculating from conception. That upanayana (initiation) is the second birth. The person from whom he receives that Sacrament is called the Ācārya (teacher). Moreover the same title is bestowed in consequence of the teaching of the Veda. The Upanayana of a Kṣatriya shall ordinarily take place in the eleventh year after conception, and that of a Vaiśya in the twelfth. Up to the sixteenth year the time for the Sāvitrī of a Brāhmaṇa has not passed. And the limit for that of a Vaiśya (extends) two years beyond the latter term. The girdles worn by students shall be strings of Muñja grass, a bow-string, or a wool thread, according to the order of the castes. Their upper garments shall be skins of black-bucks, spotted deer, or he-goats. Hempen or linen cloth, the inner bark of trees, and woollen blankets may be worn as low
garments by students of all castes, and untied cotton cloth. Some declare that it even may be coloured red. In that case the garment of a Brāhmaṇa shall be dyed with a red colour produced from a tree, and those of students of the other two castes shall be dyed with madder or turmeric. The staff carried by a student of the Brāhmaṇa caste shall be made of Bilva or Palāśa wood.

Staves made of Aśvattha for students of the remaining two castes. Alternatively a staff cut from a tree that is fit to be used at a sacrifice may be carried by students of all castes. The staves must be unblemished, bent at the top like a sacrificial post, and covered by their bark. They shall reach the crown of the head, the forehead, or the tip of the nose according to the caste of the wearer. If he becomes impure, while holding things in his hands, he shall purify himself by sipping water without laying them on the ground. As regards the purification of things, objects made of metal must scoured, those made of clay should be thoroughly heated by fire, those made of wood must be planed, and cloth made of thread should be washed. Objects made of stone, jewels, shells, or mother-of-pearl must be treated like those made of metal. Objects made of bone and mud must be treated like wood. In addition, scattering (earth taken from a pure spot is another method of purifying defiled) earth. Ropes, chips (of bamboo), and leather must be treated like garments. On the other hand, objects that have been defiled very much may thrown away. Turning his face to the east or to the north, he shall purify himself from personal defilement. Seated in a pure place, placing his right arm between his knees, arranging his dress (or his 36 sacrificial cord) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently, sip water that reaches his heart; twice wipe his lips; sprinkle his feet and (his head); touch the cavities in the head severally with (certain fingers of his) right hand; and finally place on the crown of his head and (on the navel).
After sleeping, dining, and sneezing he shall again sip water though he may have done so before. Leftovers of food, adhering to the teeth as his teeth except if he touches them with his tongue. Some declare, that such remnants do not defile before they fall from their place. If they do become detached, he should know that he purified by merely swallowing them, as in the case of saliva. Drops of saliva failing from the mouth do not cause impurity, except if they fall on a limb of the body. Purification from defilement by unclean substances has been effect when the stains and the bad smell removed. That should done by first using water and afterwards earth. When urine or semen fall on a limb and when is stained by food during meals water should be sipped). In addition, in case the Veda ordains a particular manner of purification, it must be perform according to the precept. Taking hold with his right hand of the left hand of his teacher, but leaving the thumb free, the pupil shall address his teacher, saying: 'Honourable Sir, recite!' He shall fix his eyes and his mind on the teacher. He shall touch with Kuśa grass the seat of the energetic airs. He shall thrice restrain his breath for fifteen moments. Then, he shall seat himself on blades of Kuśa grass the tops of which turned toward the east. The five Vyāhritis must be preceded by Om and end with Satya.

Every morning the pupil and both at the beginning and at the end of a lesson in the Veda must embrace the feet of the teacher. After having received permission, the pupil shall sit down to the right (of his teacher), turning his face towards the east or towards the north, And the Sāvitrī must be recited. All these acts must perform at the beginning of the instruction in the Veda. The syllable Om must precede the recitation of other parts of the Veda also. If anyone passes between the teacher and the pupil the worship of the teacher must perform once more. If a dog, an ichneumon, a snake, a frog, a cat pass between the teacher and the pupil a three days' fast and a journey are necessary. In case the same event happens with other animals, the pupil must thrice restrain his breath and
eat clarified butter, and the same expiation must be perform, if a lesson in the Veda has given on the site of a burial-ground.

CHAPTER- II.

Before initiation, a child may follow its inclinations in behaviour, speech, and eating. It shall not partake of offerings. (It shall remain) chaste. It may void urine and faeces according to its convenience. No rule of purification by sipping water prescribed for it. However, the stains of impure substances shall remove by wiping, by washing, or by sprinkling water. Other persons cannot pass by the touch of such a child.

 Nevertheless, one must not employ a child to perform oblations in the fire or Bali-offerings. Nor must one make it recite Vedic texts, except in pronouncing Svadhā. The restrictive rules, which will be enumerated hereafter, must be obeyed) after initiation. For a student the duty of chastity, which has been prescribed above for a child is likewise obligatory. Also, to offer daily sacred fuel in the fire, and to beg, to speak the truth, and to bathe daily. Some declare, that the duty to bath after (the performance of) the Godâna only. the morning and evening devotions of Sandhyā must perform outside the village.

Silent he shall stand during the former, and sit during the latter, from the time when one light until the other light appears. He shall not look at the sun. He shall avoid honey, meat, perfumes, garlands, sleep in the day-time, ointments, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing musical instruments, bathing (for pleasure), cleaning the teeth, elation, dancing, singing, calumny, (and) terror. And in the presence of his Gurus, covering his throat, crossing his legs, leaning (against a wall or the like, and) stretching out his feet, As well as spitting, laughing, yawning, cracking the joints of the fingers. To gaze at and to touch women, if there is danger of a
breach of chastity. Gambling, low service, to take things not offered, to injure animate beings. To make bitter speeches, A Brāhmaṇa shall always abstain from spirituous liquor. A student shall occupy a seat and a couch lower than those of his teacher occupy, shall rise before him and retire to rest after him. He shall keep his tongue, his arms, and his stomach in subjection. If it is necessary to pronounce his teacher's name and family name, he ought to indicate it by using a synonymous term. He must speak in the same manner of a man who is revered and of his betters. If the teacher speaks to him), he shall answer after having risen from his couch or seat in case he was lying down or sitting. At the command of his teacher, he shall approach, though the teacher may not be visible. In addition, if he sees his teacher standing or sitting in a lower place, to the leeward, or to the windward, he shall rise and change his position. If his teacher is walking, he shall walk after him, informing him of the work which he is going to do and telling him what he has done. He shall study after having been called by the teacher, and not request the latter to begin the lesson.

The pupil shall be intent on doing what is pleasing and serviceable to the teacher. In addition, he shall behave towards the teacher's wives and sons just as towards the teacher. Nevertheless, not eat their leavings, attend them while bathing, assist them at their toilet, wash their feet, shampoo them nor embrace their feet. On returning from a journey, he shall embrace the feet of the wives of his teacher. Some declare, that a pupil who has attained his majority is not (to act thus) towards young wives of his teacher.

In begging the word 'Lady' must be pronounced in the beginning, in the middle, or at the end (of the request), according to the order of the castes. He may begin the houses of the teacher, of blood relations, of Gurus, and in his own, if he obtains no (alms) elsewhere. Among these, he shall avoid each preceding one more carefully than those named later. Having announced to the
teacher what he has received) and having received his permission, the student may eat the collected food.

If the teacher is not present, he shall seek the permission to eat from his teacher's wives or sons, from fellow-students or virtuous strangers. Having placed water by his side, (he shall eat) in silence, contented, (and) without greed. As a rule, a pupil should not punish corporally. If no other course is possible, he may corrected with a thin rope or a thin cane. If (the teacher) strikes him with any other (instrument), the king shall punish him. He shall remain a student for twelve years in order to study one recession of the Veda. Or, if he studies all the Veda-s twelve years for each, or during as long a period as he requires for learning them.

On completion of the instruction, the teacher must be offered a fee. After the pupil has paid that and has been dismissed, he may, at his pleasure, bathe as is customary on completion of the studentship. The teacher is chief among all Gurus. Some say that the mother holds that place.

CHAPTER III

Some declare, that he who has studied the Veda may make his choice (which) among the orders (he is going to enter. The four orders are, that of the student, the householder, the austere (bhikṣu), the hermit in the woods (vaikhānasa). The householder is the source of these, because the others do not produce offspring. Among them a student must follow the rules given. He shall remain obedient to his teacher until end. In the time remaining after the business of his Guru, he shall recite the Veda. If the Guru dies, he shall serve his son. If there is no son of the teacher, an older fellow-student, or the fire. He who lives thus, gains the heaven of Brāhmaṇa, and he has subdued his organs of sense and
action. And these restrictions imposed on students Must also be observed by men of other orders, provided they are not opposed to their particular duties.

An ascetic shall not possess any store. He must be chaste. He must not change his residence during the rainy season. He shall enter a village only in order to beg. He shall beg late after people have finished their meals, without returning. He should abandon all desire for sweet food. He shall restrain his speech, his eyes, and his actions. He shall wear a cloth to cover his nakedness. He shall not take parts of plants and trees, except such as have become detached. Out of season he shall not dwell a second night in village. He may either shave or wear a lock on the crown of the head. He shall avoid the destruction of seeds. He shall be indifferent towards all creatures, whether they do him an injury or a kindness. He shall not undertake anything for his temporal or spiritual welfare. Kindling the fire according to the rule of the Śramaṇaka. He shall eat wild-growing (vegetables only). He shall worship gods, manes, men, goblins, and Rishis. He shall receive hospitably all except those forbidden. He may even use the flesh of animals killed by carnivorous beasts. He shall not step on ploughed land. Moreover, he shall not enter a village. He shall wear his hair in braids, and dress in garments made of bark and skins. He shall not eat anything that had been hoarded for more than a year. However, the honoured teacher prescribes one order only, because the order of householders is explicitly prescribed.

CHAPTER IV

A householder shall take a wife of equal caste, who has not belonged to another man and is younger than he is. A marriage may be contracted between persons who have not the same Pravaras. If the father gives his daughter in well-dressed and decorated with ornaments to a person having sacred learning, of virtuous conduct, who has relatives and a good character, that is a Brāhma wedding. At the Prājāpatya wedding, the marriage formula is, 'Fulfil ye the law
conjointly.' At the Ārṣa wedding, the bridegroom shall present a cow and a bull to him who has authority over the maiden. If the bride is given, festooned with ornaments to a priest at the altar, that is a Daiva wedding. The spontaneous union with a willing maiden is called a Gāndharva wedding. If those who have authority over a female are appeased by money, that is an Āsura wedding. If the bride is taken by force, that is a Rākṣasa wedding. If a man embraces a female disadvantaged of consciousness, that is a Paiśāca wedding. The first four (rites) are lawful, on the other hand some says that, the first six.

The children born in the regular order of wives of the next, second or third lower castes are Savarṇa-s, Ambhaṣṭha-s, Ugra-s, Niṣāda-s, Dauṣyanta-s or Pārasava-s. Children born in the inverted order of wives of higher castes become Sūtā-s, Māgadha-s, Āyogavas, Kṣattri-s, Vaidehas or Caṇḍāla-s. Some declare, that a woman of the Brāhmaṇa caste has born successively to husbands of the four castes, sons who are Brāhmaṇa-s, Sūtas, Māgadhas or Caṇḍālas. The a woman of the Kṣatriya caste has born to the same, Mūrdhāvasikta-s, Kṣatriya-s, Dhīvaras, Pulkasas. Further, a woman of the Vaiśya caste to the same, Bhrigyakanthas, Māhiṣyas, Vaiśyas, and Vaidehas. And a woman of the Śūdra caste to the same, Pārasava-s, Yavana-s, Cārāṇa-s, and Śūdra-s. In the seventh a change of caste, either being raised to a higher one or being degraded to a lower one. The venerable teacher declares that this happens in the fifth generation.

Moreover, the same rule applies to those born from parents of different classes that are intermediate between two of the castes originally created by Brāhmaṇa. But those born in the inverse order i.e; from fathers of a lower and mothers of a higher caste stand outside the pale of the sacred law. As well as (those born in the regular order) from a female of the Śūdra caste. But he whom a Śūdra creates child on a female of unequal caste shall be treated like an outcast. The last (named, the Caṇḍāla), is the foulest.
Virtuous sons are born of wives of equal caste and wedded according to approved rites sanctify their father's family. A son born of a wife married according to the Ārṣa rite saves three ancestors from hell. A son born of a wife married according to the Daiva rite ten. A son born of a wife married according to the Prājāpatya rite, also ten. But, the son of a wife married according to the Brāhma rite saves ten ancestors, ten descendants, and himself.

CHAPTER V

A householder shall approach his wife in the proper season, or he may do so at any time except on the forbidden days. He shall worship gods, manes, men, goblins and Ṛṣi-s. Every day he shall recite privately a portion of the Veda and the daily libation of water to the manes is obligatory on him. Other (rites than these he may perform) according, to his ability. The sacred fire must be kindled on his marriage or on the division of the family estate. The domestic ceremonies must be performed with the aid of that holy fire.

The oblations which are thrown into the sacred fire at the Vaiśvadeva-sacrifice are offered to Agni, to Dhanvantari, to all the gods, to Prajāpati, and to Agni. The Bali offerings must be given to the deities presiding over the points of the horizon, in their respective places areas follows- At the doors of the house are given to the Maruts, to the deities of the dwelling inside the house, to Brahman in the centre of the house, to the Waters near the water-pot, to the Ether in the air, and to the Beings walking about at night in the evening. A gift of food shall be preceded by a libation of water and it shall be presented after the recipient has been made to say, 'May welfare attend thee,' And the same rule applies to all gifts presented for the sake of spiritual merit.
The reward of a gift to a person who is not a Brāhmaṇa is equal to the value of the gift, those of presents given to a Brāhmaṇa twofold, to a Śrotriya thousand fold, to one who knows the whole Veda (vedārṇa) endless. Presents of money must be given outside the Vedi to the persons begging for their Gurus, or in order to defray the expenses of their wedding, medicine for the sick, to those who are without means of subsistence, to those who are going to offer a sacrifice, to those engaged in study, to travellers, and to those who have performed the Viśvajit sacrifice. Prepared food must be given to other beggars. For an unlawful purpose, he shall not give anything, though he may have promised it. An untruth spoken by people under the influence of anger, excessive fear, pain or greed, by infants, very old men, persons labouring under a delusion, those being under the influence of drink or by mad men does not cause the speaker to fall. Before a householder eats, he shall feed his guests, the infants, the sick people, and the pregnant women, the females under his protection, the very aged men and those of low condition. But when his teacher, parents or intimate friends visit his house, he shall proceed to the preparation of the dinner after asking them for orders. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visits, a Madhupaka or honey-mixture must be offered to them. If they have been once honoured in this manner, the ceremony need be repeated after a year. But on the occasion of a sacrifice and of the wedding a Madhuparka must be offered, though less than a year has passed since the last visit of the persons thus honoured. In addition, to a king who is a Kṣatriya a Madhuparka must be offered as often as he comes). However, to a king who is not a Kṣatriya a seat and water. Nevertheless, for a Kṣatriya he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality. Alternatively, his usual food distinguished by a particularly careful preparation. To a Brāhmaṇa, who is not learned in the Vedas, but of good conduct, food of a middling quality shall be given. To one who is the reverse (of virtuous) grass, water, and earth, or at least
a welcome. Honour must be shown to a guest, and the host must not dine better than his guest. A couch, a seat, and a lodging of the same quality must be given to a guest of equal condition and to one's betters; they must be accompanied on departure and respectfully attended to during their stay. The host shall show similar though less attention to a guest who is inferior to himself. He is called a guest who, belonging to a different village and intending to stay for one night only, arrives when the sun's beams pass over the trees.

According to his caste a guest must be asked about his well-being kuśala, about his being free from hurt anāmaya, or about his health ārogya. The last formula must also used in addressing a Śūdra. A man of a lower caste is not to be considered as guest by a Brāhmaṇa, except if he has approached on (the occasion of a sacrifice. However, a Kṣatriya must fed after the Brāhmaṇa guests. Men of other castes he shall feed with his servants for mercy's sake.

CHAPTER VI

To salute every day on meeting by an embrace of the feet, 1 and on return from a journey, is prescribed in the case of parents, of their blood relations, of elder brothers, of persons venerable on account, of their learning, and of the Gurus of the latter. On meeting (several persons, to whom such a salutation is due, together, the most venerable must be saluted first. On meeting persons who understands the rule of returning salutes, one shall salute them pronouncing one's name, and saving ‘ho! salute thee.' Some declare that there is no restrictive rule for salutations between man and wife. The feet of other female relations than the mother, a paternal uncle's wife and elder sisters need not be embraced, nor need they be saluted except on return from a journey. The feet of wives of brothers and of the mother-in-law need not be embraced on any occasion. But on the arrival of an presiding priest, a father-in-law, paternal and maternal
uncles who are younger than oneself, one must rise; they need not be saluted as prescribed above.

In like manner any other aged fellow-citizen, even a Śūdra of eighty years and more, must be honoured by one young enough to be his son and an Ārya, though he be younger, by a Śūdra. In addition, he shall avoid to pronounce the name of that person who is worthy of a salutation. And an official who is not able to recite the Veda shall avoid to pronounce the name of the king. A contemporary who is born on the same day shall be addressed with the terms ‘bhoh’ or ‘bhavān’ (your honour). Likewise a fellow-citizen who is ten years older (than oneself), also an artist who is five years older, and a Srotriya belonging to one's own Vedic school who is three years older, further Brāhmaṇas destitute of learning and those who follow the occupations of Kṣatriya-s or Vaiśya-s, and a contemporary who has performed the Dīkshanīyeshhti of a Soma-sacrifice before he buys the Soma.

Wealth, relations, occupation, birth, learning, and age must be honoured; but each later named paragraph continues quality is more important than the preceding ones. However, sacred learning Veda Adhyayana) is more important than all other good qualities, because that is the root of the sacred law, and because the Veda expressly declares it.

Way must be made for a man seated in a carriage, for one who is in his tenth decade, for one requiring consideration, for a woman, for a Snātaka, and for a king. However, a king must make way for a Śrotriya.

CHAPTER VII

The rule for distress is that a Brāhmaṇa may study under a teacher who is not a Brāhmaṇa. A student is bound to walk behind and to obey his non-Brāhmaṇical teacher). But, when the course of study has been finished, the
Brāhmaṇa pupil is more respected than his teacher. In times of distress it is permissible to offer sacrifices for all castes, to teach them, and to accept presents from them. Each preceding preferable to those named later. On failure of the occupations lawful for a Brāhmaṇa, he may live by the occupations of a Kṣatriya. On failure of those, he may live by the occupations of a Vaiśya. Goods that may not be sold by a Brāhmaṇa are perfumes, substances used for flavouring food, prepared food, sesame, hempen and linen cloth, skins, garments dyed red or washed, milk and preparations from it, roots, fruits, flowers, medicines, honey, flesh, grass, water and poison. Nor animals for slaughter, nor, under any circumstances, human beings, heifers, female calves, cows big with young. Some land, rice, barley, goats, sheep, horses, bulls, milk-cows, and draught-oxen are likewise forbidden. However, it is permissible to barter. One kind of substances used for flavouring others and animals (for animals, salt and prepared food must not be bartered), nor sesamum. But for present use an equal quantity of uncooked food may be exchanged for cooked food. Nevertheless, if no other course is possible a Brāhmaṇa may support himself in any way except by following the occupations of a Sūdra. Some permit even this in case his life is in danger. But to mix with that caste and forbidden food must be avoided even in times of distress. If his life is threatened, even a Brāhmaṇa may use arms. In times of distress a Kṣatriya may follow the occupations of a Vaiśya.

CHAPTER VIII

A king and a Brāhmaṇa, deeply versed in the Vedas, these two, uphold the moral order in the world. On them depends the existence of the fourfold human race, of internally conscious beings, of those, which move on feet and on wings, and of those, which creep. As well as the protection of offspring, the prevention of the confusion of the castes and the sacred law. He is called deeply versed in the Veda-s, who is acquainted with the ways of the world, the Veda-s and their Aṅga-s auxiliary sciences, who is skilled in disputations and, in
reciting legends and the Purāṇa, who looks to these alone, and lives according to these, who has been sanctified by the forty sacraments saṃskāra, who is constantly engaged in the three occupations prescribed for all twice-born men, Or in the six (occupations prescribed specially for a Brāhmaṇa. In addition, who is well versed in the duties of 11 daily life settled by the agreement (of those who know the law.

Such a Brāhmaṇa must be allowed by the king immunity from the following six kinds of opprobrious treatment he must not be subjected to corporal punishment, he must not be imprisoned, he must not be fined, he must not be exiled, he must not be reviled, nor be excluded. The Garbhādhāna (or ceremony to cause conception), the Puṃsavana or ceremony to cause the birth of a male child, the Sīmantonnayana or arranging the parting of the pregnant wife's hair, the Jātakarman or ceremony on the birth of the child, the ceremony of naming the child, the first feeding, the Cauḷa or tonsure of the head of the child, the initiation. The four vows undertaken for the study of the Veda. The bath on completion of the studentship, the taking of a help-mate for the fulfilment of the religious duties, the performance of the five sacrifices to gods, manes, men, goblins, and Brāhman, And the performance of the following sacrifices.

The seven kinds of Pākayajñas or small sacrifices, viz. the Aṣṭakā, the Pārvaṇa Sthālipāka, offered on the new and full moon days, the funeral oblations, the Śrāvaṇī, the Āgrahāyanī, the Caitrī, and the Āsvayugī. The seven kinds of Haviryajñia-s, the Agnyādheya, the Agnihotra, the Dasapaurṇamāsas, the Āgrayana, the Kāturmāsyas, the Nirūdhapasubandha, and the Sautrāmaṇī. The seven kinds of Soma-sacrifices, viz. the Agniṣṭoma, the Atyagniṣṭoma, the Ukthya, the Śoḍaśin, the Atirātra, and the Aptoryāma. These are the forty sacraments. He who is sanctified by these forty sacraments, but whose soul is
destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven. However, he, forsooth, who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahman, and will dwell in his heaven.