DHARMA

“Whenever I look around me, in the vast region of Hindoo Mythology, I discover piety in the garb of allegory: and I see Morality, at every turn, blended with every tale; and, as far as I can rely on my own judgment, it appears the most complete and ample system of Moral Allegory that the world has ever produced.” (Charles Stuart, Irish-born British Army General in India, 1758-1828)

“If the attainment of the middle path consisted in a mere surrender to instinct, as the bewailers of ‘naturalism’ suppose, the profoundest philosophical speculation that the human mind has ever known would have no raison d’être. But, as we study the philosophy of the Upanishads, the impression grows on us that the attainment of this path is not exactly the simplest of tasks. Our Western superciliousness in the face of these Indian insights is a mark of our barbarian nature, which has not the remotest inkling of their extraordinary depth and astonishing psychological accuracy. We are still so uneducated that we actually need laws from without, and a task-master or Father above, to show us what is good and the right thing to do. And because we are still such barbarians, any trust in human nature seems to us a dangerous and unethical naturalism. Why is this? Because under the barbarian’s thin veneer of culture the wild beast lurks in readiness, amply justifying his fear. But the beast is not tamed by locking it up in cage. There is no morality without freedom. When the barbarian lets loose the beast within him, that is not freedom but bondage. Barbarism must first be vanquished before freedom can be won. This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions.” (Carl Gustav Jung, Swiss psychotherapist, 1875-1961)

“The Hindu creed is monotheistic and of very high ethical value; and when I look back on my life in India and the thousands of good friends I have left there among all classes of the native community, when I remember those honorable, industrious, orderly, law-abiding, sober, manly men, I look over England and wonder whether there is anything in Christianity which can give a higher ethical creed than that which is now professed by the large majority of the people of India. I do not see it in London society, I do not see it in the slums of the East End, I do not see it on the London Stock Exchange. I think that the morality of India will compare very favorably with the morality of any country in Western Europe.” (Sir Lepel Henry Griffin, British diplomat and writer, 1840-1908)

49. Fable

“Fables constitutes with the Hindus practical ethics – the science of Niti or Polity – the system of rules necessary for the good government of society in all matters not of a religious nature – the reciprocal duties of the members of an organized body either in their private or public relations. Hence it is specially intended for the education of

princes, and proposes to instruct them in those obligations which are common to them and their subjects, and those which are appropriate to their princely office; not only in regard to those over whom they rule, but in respect to other princes, under the contingencies of peace and war." "The Fables of the Hindus are a sort of machinery to which there is no parallel in the fabling literature of Greece and Rome." "In a manuscript of the Parable of Sendebar (Sindbad), which existed in the British Museum, it is repeatedly asserted in anonymous Latin notes that the work was translated out of the Indian language into Persian and Arabic, and from one of them into Hebrew." (Prof. Horace Hayman Wilson, British surgeon and orientalist, 1786-1860)

"The fables of animals, familiar to the Western world from the time of Aesop downwards, had their original home in India. The relation between the fox and the lion in the Greek versions had no reality in nature, but it was based upon the actual relation between the lion and his followers, the jackal, in the Sanskrit stories. Panchatantra was translated into the ancient Persian in the 6th century A.D. from that rendering all the subsequent versions in Asia Minor and Europe have been derived. The most ancient animal fables of India are at the present day the nursery stories of England and America. This graceful Hindu imagination delighted also in fairy tales, and the Sanskrit compositions of this class are the original source of many of the fairy stories of Persia, Arabia and Christendom." (Sir William Wilson Hunter, Scottish historian, 1840-1900)

"We have to admit that the beast-fable did not begin with him (Aesop), or in Greece at all. We have, in fact, to go East and to look to India and burrow in the 'tale of tales' of Hitopadesa to get an idea how old the antiquity of the fable actually is. When one remembers also that many of the stories in the Arabian Nights, including that of the famous Sindbad the Sailor, are of Hindu origin, it is not easy to accept the view that such tales are not of native Indian growth." (Ernest Rhys, Welsh-English writer, 1859-1946)

"It may also be a complete revelation to find that the fabulous Hindu mind is responsible for the genre of animal fables and many stories of the Arabian Nights type, in which Buddhist and non-Buddhist literature abounds." "India is the home of fables – one must say that the Hindu mind is fabulous. The genius for creating fables seems inexhaustible in Indian literature." (Lin Yutang, Chinese scholar and author, 1895-1976)

"Practically the entire fairy-lore of the Occident is derived from India. No one disputes this assertion today, but no one as yet can give a completely clear account of the ways and means by which its journey was accomplished." (Theodor Gomperz, Austrian scholar and philosopher, 1832-1912)

"Numerous European fairy stories, to be found in Grimm or Hans Andersen, including the magic mirror, the seven-leagued boots, Jack and the beanstalk, and the purse of Fortunatus, have been traced to Indian sources." "Many of them are to be found in the Gesta Romanorum, the Decameron, and the Merchant of Venice, is found in the

romance of Barlaam and Josaphat, which is too clearly the story of Buddha, who was changed into a Christian garb, and later canonized as a Christian saint as St. Josephat! And everyone of course knows the story of the Milkmaid who dreamt of her wedding and overthrew the milk pail, now to be recognized in its original form as the story of the Brahmin's Dream, included in the selections from the Panchatantra." (Sir Henry Creswicke Rawlinson, British politician and orientalist, 1810-1895)

"It is not necessary that I shall say whence I have taken the subjects of these new fables. I shall only say, from a sense of gratitude that I owe the largest portion of them to Pilpay the Indian sage." (Jean de La Fontaine, French poet, 1621-1695)

50. Mushika

मुनि-मूषिक-कथा "The story of the Muni and the mouse."

पुरातन-काले तपोवने In old times in the Tapovana [forest] कश्चिद् मुनिः आसीत् some Muni was living. तस्य नाम महातपाः His name was Mahātapāh. कदाचिद् सः मुनिः Once this Muni आश्रमस्य समीपे near (समीप) the Āshrama काक-मुखात् परिभ्रष्टम् from a crow's beak (काक-मुख) fallen एकम् मूषिक-शावकम् दृष्टवान् a baby (शावक) mouse he saw.

करुणया तम् मूषिक-शावकम् Mercifully that baby mouse आश्रमम् आनीतवान् to the Āshrama he brought. प्रतिदिनम् धान्य-कणान् दत्त्वा Giving every day pieces of grain तम् प्रीत्या पोषितवान् he nourished it with affection. अल्पेन एव कालेन Within a very short time मूषिकः सम्यक् प्रवृद्धः the mouse was fully grown up.

अथ कदाचिद् कश्चन मार्जालः Then once some cat (मार्जाल, same as मार्जार) तत्र आगतवान् came there. मार्जालात् भीतः मूषिकः The mouse, fearful of the cat मुनेः समीपम् आगत्य उक्तवान् coming near the Muni, said: पूज्य ! एषः मार्जालः Sir! this cat माम् खादितुम् आगच्छति comes to eat me. कृपया मार्जालात् Please, from the cat माम् रक्षतु भवान् इति You must protect me! मुनिः – भीतिः मा अस्तु The Muni [said]: Do not fear! भवन्तम् अपि You also अहम् मार्जालम् करोमि I make a cat. इति उक्त्वा Saying this स्व-तपः-प्रभावेण by the power of his austerities (तपस्) तम् मूषिकम् मार्जालम् कृतवान् that mouse he made a cat.

पुनः कदाचिद् कश्चन शुनकः Again once some dog तत्र आगतवान् came there. शुनकात् भीतः मार्जालः The cat, fearful of the dog (शुनक) मुनेः समीपम् आगत्य उक्तवान् coming close to the Muni, said: पूज्य, पश्यतु एतम् दुष्ट-शुनकम् Sir! See this rascal dog! सः माम् खादितुम् इच्छति He wants to eat me. कृपया शुनकात् Please, from the dog माम् रक्षतु भवान् इति You must protect me. मुनिः – चिन्ता मा अस्तु

The Muni [said]: Do not worry! भवन्तम् अपि You also अहम् शुनकम् करोमि I make a dog.

पुनः कदाचिद् Again, once कश्चन व्याघ्रः तत्र आगतवान् some tiger (व्याघ्र) came there. व्याघ्रात् भीतः शुनकः The dog, afraid of the tiger पुनः अपि मुनेः समीपम् एव again near to the Muni शरणम् गतवान् he went for shelter. मुनिम् उक्तवान् च – पूज्य And he said to the Muni: Sir! एतस्मात् भयङ्करात् व्याघ्रात् From this fearsome tiger माम् रक्षतु भवान् इति you must protect me. मुनिः यथा-पूर्वम् The Muni [said] as before: चिन्ताम् मा करोतु भवान् You should not worry. भवन्तम् अपि You also अहम् व्याघ्रम् करोमि I make a tiger.

अनन्तरम् च सः व्याघ्रः And then that tiger निर्भयेन आश्रमे सर्वत्र अटति roams fearlessly everywhere in the Āshrama. मुनिः तु But the Muni तम् व्याघ्रम् that tiger मूषिकम् इव पश्यति स्म saw like a mouse. तस्मात् व्याघ्रात् From that tiger तस्य तु किञ्चिद् अपि भयम् न आसीत् एव his fear was not the least.

आश्रमे अन्ये अपि जनाः In the Āshrama also other people वासम् कुर्वन्ति स्म were living ('made a home'). तम् व्याघ्रम् दृष्ट्वा Seeing that tiger, ते सर्वे वदन्ति स्म they all used to say: एषः व्याघ्रः वास्तविकः व्याघ्रः न This tiger is actually (वास्तविकः) not a tiger. सः तु कश्चन मूषिकः He is just a mouse. एषः मुनिः तपः-प्रभावेण This Muni, by the power of austerities तम् मूषिकम् व्याघ्रम् कृतवान् अस्ति made that mouse a tiger. अतः एषः Therefore, this is व्याघ्र-रूपः मूषिकः एव इति just a mouse in the shape of a tiger.

तद् श्रुत्वा व्याघ्रः चिन्तितवान् Hearing this, the tiger thought: यावत्-पर्यन्तम् एषः मुनिः जीवति As long as this Muni lives तावत्-पर्यन्तम् so long जनाः एवम् एव वदन्ति people will speak in this way. ते माम् मूषिकम् एव मन्यन्ते They consider me just a mouse न तु व्याघ्रम् and not a tiger. एषा अपकीर्तिः दूरी-करणीया चेद् If this infamy is to be removed मया मुनिः मारणीयः एव the Muni has to be killed by me. अतः तम् इदानीम् एव मारयामि Therefore, right now I kill him.

इति चिन्तयित्वा Thinking thus मुनेः समीपम् गतवान् he went near the Muni. परन्तु मुनिः But the Muni व्याघ्रस्य दुरालोचनम् ज्ञातवान् understood the evil intention (दुर्.आलोचन) of the tiger. कोपेन व्याघ्रम् दृष्ट्वा Looking with anger (कोप) at the tiger पुनः मूषिकः भव इति उक्त्वा saying, "Again become a mouse!" तम् व्याघ्रम् पुनः अपि मूषिकम् कृतवान् he made that tiger again a mouse. मूषिकः लज्जया The mouse with shame (लज्जा) ततः पलायनम् कृतवान् ran away from there.

51. Hitopadesha

प्रणम्य शिरसा विष्णुं त्रैलोक्याधिपतिं प्रभुम् । नानाशास्त्रोद्धृतं वक्ष्ये राजनीतिसमुच्चयम् ॥
अधीत्येदं यथाशास्त्रं नरो जानाति सत्तमः । धर्मोपदेशविख्यातं कार्याकार्यं शुभाशुभम् ॥[43]
अधीते य इदं नित्यं नीतिशास्त्रं शृणोति च । न पराभवमाप्नोति शक्रादपि कदाचन ॥[44]
श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु । वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥[45]

Story 1 – Raja

अस्ति भागीरथी-तीरे There is on the bank (तीर) of the Gangā (भागीरथी) पाटलिपुत्र-नाम-धेयम् नगरम् a city (नगर) by the name (नाम-धेय) Pātaliputra (modern Patna). तत्र सुदर्शनः नाम नर-पतिः आसीत् There was a king by the name (नामन्) Sudarshana. सः भू-पतिः एकदा Once (एकदा) that king श्लोक-द्वयम् शुश्राव he heard two verses (श्लोक):

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् । सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥[46]
यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता । एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥[47]
विष्णु-शर्मा-नामा महा-पण्डितः A great scholar with name Vishnu Sharmā अब्रवीत् spoke: षड्-मास-अभ्यन्तरे Within six (षष्) months (मास) भवत्-पुत्रान् Your sons अहम् नीति-शास्त्र-अभिज्ञान् करिष्यामि I will make aware of Nīti-Shāstra.

तस्य विष्णु-शर्मणः करे In the hand (कर) of that Vishnu Sharmā पुत्रान् समर्पितवान् he (the king) offered his sons. अथ प्रासाद-पृष्ठे Then on the roof of the palace राज-पुत्राणाम् पुरस्तात् before (पुरस्तात्) the princes पण्डितः अब्रवीत् the scholar spoke: भो राज-पुत्राः शृणुत O princes, listen!

वित्त-हीनाः [Though] bereft of wealth (वित्त) सुहृन्मताः बुद्धिमन्तः those who have friends (सुहृद्) and intelligence (बुद्धि) आशु कार्याणि साधयन्ति quickly accomplish their tasks (कार्य), काक-कूर्म-मृग-आखुवत् like crow (काक), tortoise (कूर्म), deer (मृग) and mouse. राज-पुत्राः ऊचुः The princes said: कथम् एतद् How (कथम्) is this? सः अब्रवीत् He (Vishnu Sharmā) said:

2 – Kaka

अथ कदाचिद् रात्रौ Now, once at night लघुपतनक-नामा वायसः the bird (crow) Laghupatanaka ('who flies quickly') व्याधम् अपश्यत् saw a hunter (व्याध). तेन व्याधेन By that hunter तण्डुल-कणान् विकीर्य [after] scattering grains (कण) of rice (तण्डुल) जालम् विस्तीर्णम् a net was spread. सः च तत्र प्रच्छन्नः भूत्वा स्थितः And he stayed there, being hidden.

अस्मिन् एव काले At that very time चित्रग्रीव-नामा कपोत-राजः the king of pigeons with name Citragrīva ('whose neck is multi-colored') स-परिवारः with his family तान् तण्डुल-कणान् अवलोकयामास he saw those grains of rice.

कपोत-राजः The king (राज = राजन्) of pigeons तण्डुल-कण-लुब्धान् कपोतान् प्रति to the pigeons who were greedy for the grains of rice आह he spoke: कुतः अत्र निर्जने वने What is here (अत्र) in the uninhabited forest (वन) तण्डुल-कणानाम् सम्भवः the possibility of rice grains? भद्रम् इदम् न पश्यामि I do not see this as a fortune. कङ्कणस्य तु लोभेन By greed (लोभ) for the bracelet (कङ्कण) यथा पथिकः सम्मृतः as the traveller died. कपोताः ऊचुः – कथम् एतद् The pigeons said: How was this? सः अब्रवीत् He (Citragrīva) said: एकदा दक्षिण-अरण्ये चरन् Once, wandering in the southern forest (अरण्य) अहम् अपश्यम् I saw [the following]:

3 – Vyaghra

एकः वृद्धः व्याघ्रः An old tiger सरः-तीरे ब्रूते on the river bank he spoke: भो भो पन्थाः O traveller! इदम् सुवर्ण-कङ्कणम् गृह्यताम् Please accept this golden bracelet! ततः केनचिद् पान्थेन आलोचितम् Then by some traveller it was considered: भाग्येन एतद् सम्भवति By good fortune this happens. किन्तु सर्वत्र अर्थ-अर्जन-प्रवृत्तौ But always in an activity to earn wealth सन्देहः एव there is doubt (risk). प्रकाशम् ब्रूते Loudly ('visibly') he spoke: कुत्र तव कङ्कणम् Where is your bracelet? व्याघ्रः हस्तम् प्रसार्य The tiger, stretching his hand दर्शयति would show it. पान्थः अवदत् The traveller spoke: मार-आत्मके त्वयि In you, who are death personified कथम् विश्वासः how can there be confidence (विश्वास)?

व्याघ्रः उवाच The tiger said: शृणु रे पान्थ Listen, O traveller! मे पुत्राः दाराः च मृताः My children and my wife died, अहम् वंश-हीनः च and [now] I am without family. ततः केनचिद् धार्मिकेण Then, by some religious man अहम् उपदिष्टः I was instructed: दान-धर्म-आदिकम् 'Charity (दान) and other religious observances (धर्म) चरतु भवान् इति You must do!' तद्-उपदेशात् इदानीम् Now, by his instruction अहम् स्नान-शीलः दाता I am dedicated to [religious] baths and giving [in charity]. वृद्धः गलित-नख-दन्तः Being old, my nails (नख) and teeth (दन्त) worn out कथम् न विश्वास-भूमिः how I am not an object of faith? तद् अत्र सरसि स्नात्वा Therefore, after bathing here in the lake सुवर्ण-कङ्कणम् इदम् गृहाण accept this golden bracelet!

ततः यावत् असौ Then as soon as he सरः स्नातुम् प्रविष्टः had entered the lake to bath, तावत् महा-पङ्के निमग्नः he sunk in deep mud (पङ्क). तम् पङ्के पतितम् दृष्ट्वा Seeing him fallen in deep mud व्याघ्रः अवदत् the tiger spoke: अहह महा-पङ्के पतितः असि Oho,

you are fallen in deep mud! अतः त्वाम् अहम् उत्थापयामि Therefore, I will lift you up. सः पान्थः अचिन्तयत् That traveller thought: तद् मया भद्रम् न कृतम् That was not done properly by me यद् अत्र मार-आत्मके that in death personified इति चिन्तयन् Thinking thus असौ व्याघ्रेण खादितः he was eaten by the tiger.

2 – cont.

अतः अहम् ब्रवीमि Therefore I say (Citragrīva speeking to his fellow pigeons): कङ्कणस्य तु लोभेन इत्यादि Out of greed for the bracelet, etc. [the traveller died]. एतद् वचनम् श्रुत्वा Hearing these words कश्चिद् कपोतः स-दर्पम् आह one pigeon (कपोत) spoke with pride (दर्प): सर्वत्र एवम् विचारे When there is such consideration in all matters भोजने अपि अ-प्रवर्तताम् there is non-engagement even in eating (भोजन). एतद् श्रुत्वा [After] hearing this तण्डुल-कण-लोभेन because of greed for the grains of rice सर्वे कपोताः तत्र उपविष्टाः all pigeons landed there. अनन्तरम् ते सर्वे Thereafter, all of them जाल-निबद्धाः बभूवुः were bound in the net. ततः यस्य वचनात् तत्र अवलम्बिताः Then, on whose word they had depended there तम् सर्वे तिरस्कुर्वन्ति स्म that one they all criticized.

तिरस्कारम् श्रुत्वा [After] hearing the criticism चित्रग्रीवः उवाच Citragrīva said: न अयम् अस्य दोषः It is not his fault (दोष). यतः Because: आपदाम् For calamities (आपद्) हितः अपि हेतुताम् आयाति even a friend (हित) becomes [sometimes] the instrument (हेतु). इदानीम् अपि एवम् क्रियताम् Even now let this be done. जालम् आदाय उड्डीयताम् taking the net, let us fly up. सर्वे पक्षिणः All the birds जालम् आदाय उत्पतिताः taking the net, they flew up.

अथ लुब्धकम् निवृत्तम् दृष्ट्वा Now seeing the hunter (लुब्धक_‘greedy man’) having stopped कपोताः ऊचुः the pigeons said: स्वामिन् Master (Citragrīva)! किम् इदानीम् कर्तुम् उचितम् What is now proper (उचित) to do? चित्रग्रीवः उवाच Citragrīva said: अस्माकम् मित्रम् Our friend हिरण्यकः नाम मूषिक-राजः Hiranyaka, the king of mice गण्डकी-तीरे चित्रवने निवसति lives at the bank of the Gandakī in the Citravana [forest]. सः अस्माकम् पाशान् छेत्स्यति He will cut our bonds.

इति आलोच्य Considering thus सर्वे हिरण्यक-समीपम् गताः they all went to Hiranyaka. पाश-बद्धान् एतान् दृष्ट्वा Seeing them caught in the net हिरण्यकः उवाच Hiranyaka said: सखे, किम् एतद् O friend! How is this? चित्रग्रीवः उवाच – सखे Citragrīva said: O friend! अस्माकम् प्राक्तन-जन्म-कर्मणः Of our Karma from a previous birth फलम् एतद् this is the fruit (फल). इति आकर्ण्य Hearing this कपोतानाम् बन्धनानि the bonds

of all the pigeons तेन छिन्नानि were cut by him (Hiranyaka) (after which the pigeons left).

अथ लघुपतनक-नामा काकः Now the crow (काक) Laghupatanaka सर्व-वृत्तान्त-दर्शी being witness to the whole affair (from the very beginning, when the hunter spread his net) स-आश्चर्यम् इदम् आह said the following with wonder (आश्चर्य): अहम् अपि I also त्वया सह मैत्रीम् कर्तुम् इच्छामि want to make friendship with you. हिरण्यकः विहस्य आह Hiranyaka, [after] laughing, said: का त्वया सह मैत्री What friendship is [possible] with you? यतः Because: भक्ष्य-भक्षकयोः प्रीतिः Love (प्रीति) between the food (भक्ष्य) and its eater विपत्तेः कारणम् मतम् is considered as cause (कारण) of misfortune (विपत्ति). शृगालात् पाश-बद्धः When caught in a trap (पाश) because of the jackal (शृगाल) मृगः काकेन रक्षितः the deer (मृग) was protected by the crow. वायसः अब्रवीत् – कथम् एतद् The crow said: How was this? हिरण्यकः कथयति Hiranyaka tells it:

4 – Mriga

अस्ति मगध-देशे There is in the country of Magadha चम्पकवती नाम अरण्यानी a wilderness (अरण्यानी f.) called Campakavatī. तस्याम् चिरात् In it, for a long time महता स्नेहेन मृग-काकौ निवसतः lived with great love (स्नेह) a deer and a crow. सः च मृगः And that deer [Citrānga ('beautiful limbs')] केनचिद् शृगालेन अवलोकितः was seen by some jackal. तम् दृष्ट्वा शृगालः अचिन्तयत् Seeing him, the jackal thought: अः एतद् मांसम् Ah, this delicious flesh (मांस) कथम् भक्षयामि how can I eat it?

इति आलोच्य उपसृत्य Thinking thus and approaching him अब्रवीत् he said: मित्र, कुशलम् ते O friend! Are you happy? मृगेण उक्तम् – कः त्वम् The deer said: Who are you? सः ब्रूते He said: क्षुद्रबुद्धि-नामा जम्बुकः अहम् I am the jackal Kshudrabuddhi ('evil-minded'). अत्र अरण्ये बन्धु-हीनः Here in the forest without any friend (बन्धु) एकाकी निवसामि I live alone. ततः पश्चात् Thereafter तौ मृगस्य वास-भूमिम् गतौ they both went to the place of residence of the deer. तत्र सुबुद्धि-नामा काकः निवसति There the crow Subuddhi ('good-wit') lives मृगस्य चिर-मित्रम् as the deer's long-time (चिर) friend.

तौ दृष्ट्वा Seeing both of them काकः अवदत् the crow said [to the deer]: सखे चित्राङ्ग Friend Citrānga! कः अयम् द्वितीयः Who is this second (द्वितीय) one? मृगः ब्रूते The deer said: अस्मद्-सख्यम् इच्छन् Desiring our friendship (सख्य) अयम् जम्बुकः आगतः this jackal has come. काकः ब्रूते The crow said: कस्यचिद् अ-ज्ञात-कुल-शीलस्य "To anyone of unknown family (कुल) and character (शील) वासः न देयः residence (वास) should not be given. मार्जारस्य हि दोषेण By the fault (दोष) of the cat (मार्जार)

गृध्रः जरद्गवः हतः the vulture (गृध्र) Jaradgava ('old bull') was killed." तौ आहतुः – कथम् एतद् They both (deer and jackal) said: How was that? काकः कथयति The crow says:

5 – Marjara

अस्ति भागीरथी-तीरे There is on the bank of the Gangā (Bhāgīrathī) गृध्रकूट-नाम्नि पर्वते on the Gridhra-kūta ('vulture-peak') mountain (पर्वत) महान् पर्कटी-वृक्षः a big Parkatī tree. तस्य कोटरे In its hollow गलित-नख-नयनः with broken claws and eyesight जरद्गव-नामा गृध्रः प्रतिवसति the vulture Jaradgava ('old bull') lives. अथ कृपया तद्-जीवनाय Now, out of mercy (कृपा), for his living तद्-वृक्ष-वासिनः पक्षिणः the birds residing in that tree स्व-आहारात् from their own food किञ्चिद् किञ्चिद् उद्धृत्य setting apart each a little तस्मै ददति they would give it to him. तेन असौ जीवति By that he would live तेषाम् शावक-रक्षाम् च करोति and do the protection of their babies.

अथ कदाचिद् दीर्घकर्ण-नामा मार्जारः Once the cat Dīrghakarna ('long-eared') पक्षि-शावकान् भक्षयितुम् to eat the baby birds तत्र आगतः it came there. ततः तम् आयान्तम् दृष्ट्वा Then, seeing him (the cat) approaching भय-आर्तैः पक्षि-शावकैः by the fear-stricken baby birds [in the tree] कोलाहलः कृतः a loud sound was made. तद् श्रुत्वा जरद्गवेन उक्तम् Hearing this [sound], it was said by Jaradgava: कः अयम् आयाति Who is this coming? गृध्रम् अवलोक्य Seeing the vulture दीर्घकर्णः स-भयम् आह [the cat] Dīrghakarna said [to himself] in fear: हा, हतः अस्मि Alas! I am dead. अथवा However:

तावद्भयस्य भेतव्यं यावद्भयमनागतम्। आगतं तु भयं वीक्ष्य नरः कुर्याद्यथोचितम्॥48

इति आलोच्य तम् उपसृत्य Considering thus and approaching him अब्रवीत् [the cat] said [to the vulture Jaradgava]: आर्य, त्वाम् अभिवन्दे Sir! I praise you. गृध्रः अवदत् – कः त्वम् The vulture said: Who are you? सः अवदत् – मार्जारः अहम् He said: I am a cat. गृध्रः ब्रूते – दूरम् अपसर The vulture said: Go far away! नो चेद् हन्तव्यः असि मया If not, then you are to be killed by me. मार्जारः अवदत् The cat said:

श्रूयताम् तावत् मद्-वचनम् First hear my words! अत्र गङ्गा-तीरे Here at the bank of the Gangā चान्द्रायण-व्रतम् आचरन् observing the vow (व्रत) of Cāndrāyana (a difficult fast) अहम् तिष्ठामि I dwell. यूयम् धर्म-ज्ञान-रताः You are devoted to the knowledge of Dharma (duty, virtue) इति पक्षिणः सर्वे thus all birds सर्वदा प्रस्तुवन्ति always declare before me. अतः Therefore भवद्भ्यः from You धर्मम् श्रोतुम् to hear about Dharma

इह आगतः I have come here. भवन्तः च But You मामू अतिथिम् me, a guest (अतिथि) हन्तुम् उद्यताः You are ready to kill.

गृध्रः अवदत् The vulture said: मार्जारः हि मांस-रुचिः A cat is fond of flesh. पक्षि-शावकाः च अत्र निवसन्ति And here are living the babies of the birds. तेन अहम् एवम् ब्रवीमि Therefore I would speak so [before]. तद् श्रुत्वा Hearing that [excuse] मार्जारः भूमिम् स्पृष्ट्वा the cat, after touching the earth (भूमि) कर्णौ स्पृशति touches the ears (कर्ण) (a gesture indicating innocence). एवम् विश्वास्य After thus creating confidence सः मार्जारः तरु-कोटरे स्थितः that cat would stay in the hollow of the tree.

ततः दिनेषु गच्छत्सु Then, as days (दिन) were passing पक्षि-शावकान् स्व-कोटरम् आनीय bringing baby-birds to his hollow असौ प्रत्यहम् खादति he (the cat) eats everyday. ततः जिज्ञासा समारब्धा here and there an enquiry (जिज्ञासा) was started. तद् परिज्ञाय On understanding this मार्जारःपलायितः the cat fled. पश्चात् तत्र तरु-कोटरे Later, there in the hollow of the tree पक्षिभिः by the birds शावक-अस्थीनि प्राप्तानि the bones (अस्थि) of the babies were found. अनेन एव शावकाः खादिताः 'By him (the vulture) alone the babies were eaten' इति सर्वैः पक्षिभिः निश्चित्य after this was concluded by all the birds सः गृध्रः व्यापादितः that vulture was killed.

4 – cont.

अतः अहम् ब्रवीमि Therefore I say: अज्ञात-कुल-शीलस्य इत्यादि To one of unknown family and character etc. [residence should not be given]. इति आकर्ण्य Hearing this सः जम्बुकः स-कोपम् आह that jackal said with anger: भवान् अपि You [crow] also अज्ञात-कुल-शीलः एव आसीत् were of unknown family and character.

अयं निजः परो वेति गणना लघुचेतसाम्। उदारचरितानां तु वसुधैव कुटुम्बकम्॥[49]
यथा च अयम् मृगः मम बन्धुः And as this deer is my friend तथा भवान् अपि so are You too. मृगः अब्रवीत् The deer said: किम् अनेन उत्तरोत्तरेण What is the use of such argumentation? सर्वैः एकत्र With all together सुखम् happily स्थीयताम् we should stay. काकेन उक्तम् – एवम् अस्तु The crow said: So be it!

एकदा शृगालः ब्रूते Once the jackal said [to the deer]: सखे मृग Deer, my friend! एतस्मिन् एव वने In this very forest क्षेत्रम् अस्ति is a field (क्षेत्र). तद् दर्शयामि I will show it. तथा कृते सति That being done मृगः प्रत्यहम् तत्र गत्वा the deer, going there daily सस्यम् खादति would eat the grain. ततः Then क्षेत्र-पतिना by the owner (पति) of the field पाशाः तत्र योजिताः snares were fixed there. तत्र चरन् पाशैः बद्धः Walking there and being caught by the snares मृगः अचिन्तयत् the deer thought: व्याध-पाशात्

From the hunter's net मित्रात् अन्यः other than a friend कः माम् त्रातुम् समर्थः who is able to deliver me?

अत्र अन्तरे जम्बुकः तत्र आगत्य Soon the jackal came there अचिन्तयत् and thought: अस्थीनि The bones मम भोजनानि भविष्यन्ति will be my meals. मृगः And that deer तम् दृष्ट्वा उल्लासितः ब्रूते delighted after seeing him (the jackal), said: सखे Friend! छिन्धि तावत् मम बन्धनम् Cut my bond now! यतः Because:

आपत्सु मित्रं जानीयाद् रणे शूरमृणे शुचिम् । भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥[50]
जम्बुकः आहा – सखे The jackal said: O friend! स्नायु-निर्मिताः पाशाः The snares (पाश) are made of intestines, कथम् एतान् दन्तैः स्पृशामि how can I touch them with the teeth (दन्त)? अनन्तरम् सः काकः Then the crow मृगम् the deer अन्विष्यन् searching तथा-विधम् तम् दृष्ट्वा [and then] finding him (the deer) in such a state उवाच – सखे ! he (the crow) said: O friend! उक्तम् एव मया पूर्वम् I have told it before!

दुर्जनेन समं सख्यं वैरं चापि न कारयेत् । उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥[51]
सखे मृग O friend deer! त्वम् आत्मानम् मृतवत् सन्दर्श्य Showing yourself as if dead तिष्ठ be still! यदा अहम् शब्दम् करोमि When I make a sound (शब्द) तदा उत्थाय then, getting up त्वम् सत्वरम् पलायिष्यसे you should quickly flee. मृगः तथा एव The deer exactly काक-वचनेन स्थितः stayed by the words of the crow. ततः क्षेत्र-पतिना Then by the field-owner तथा-विधः मृगः आलोकितः the deer was seen in that state. आः स्वयम् मृतः असि 'Ah, you are dead of yourself!' इति उक्त्वा After thus saying मृगम् बन्धनात् मोचयित्वा freeing the deer from the snare सयत्नः बभूव he was bussy. मृगः काकस्य शब्दम् श्रुत्वा The deer, hearing the sound of the crow सत्वरम् उत्थाय पलायितः quickly getting up, fled. तम् उद्दिश्य Seeing him (the deer) तेन क्षेत्र-पतिना by that field-owner प्रकोपात् क्षिप्तेन thrown in anger लगुडेन शृगालः व्यापादितः by a stick the jackal was killed.

2 – cont.

अतः अहम् ब्रवीमि Therefore I (the mouse Hiranyaka) say: भक्ष्य-भक्षकयोः प्रीतिः इत्यादि Love between the food and its eater, etc. [causes misfortune]. लघुपतनकः ब्रूते Laghupatanaka said: तव द्वारि at your door (द्वार्) आत्मानम् व्यापादयिष्यामि इति I will kill myself. तद्-वचनम् आकर्ण्य Hearing these words हिरण्यकः आह Hiranyaka said: आप्यायितः अहम् I am pleased भवताम् एतेन वचन-अमृतेन by this your nectarian word. ततः प्रभृति Beginning from that time कुशल-प्रश्नैः with nice questions (प्रश्न) कियत् कालः अतिवर्तते some time would pass. एकदा लघुपतनकः हिरण्यकम् आह One day, Laghupatanaka spoke to Hiranyaka:

सखे Friend! वायसस्य इदम् स्थानम् For a crow this place (स्थान) कष्टतर-लभ्य-आहारम् is more difficult for getting food. तद् एतद् परित्यज्य Therefore, leaving this [place] स्थान-अन्तरम् गन्तुम् इच्छामि I want to go to another place. हिरण्यकः ब्रूते Hiranyaka said:

स्थानभ्रष्टा न शोभन्ते दन्ताः केशा नखा नराः। इति विज्ञाय मतिमान् स्वस्थानं न परित्यजेत् ॥52
काकः ब्रूते – मित्र The crow said: Friend! कापुरुषस्य वचनम् एतद् This is the word of a coward. यतः Because:

स्थानमुत्सृज्य गच्छन्ति सिंहाः सत्पुरुषाः गजाः। तत्रैव निधनं यान्ति काकाः कापुरुषाः मृगाः ॥53
हिरण्यकः ब्रूते – मित्र Hiranyaka said: Friend! क्व गन्तव्यम् Where will you go?

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान्। नासमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥54
वायसः ब्रूते – मित्र The crow said: Friend! अस्ति दण्डक-अरण्ये There is in the Dandaka forest कर्पूर-गौर-अभिधानम् सरः a lake known as Karpūra-gaura ('camphor-yellowish'). तत्र There मे प्रिय-सुहृद् my long-time-acquired (old) and dear friend मन्थर-अभिधानः कूर्मः the tortoise (कूर्म) Manthara प्रतिवसति lives. अथ वायसः तेन मित्रेण सह Then the crow, with his friend तस्य सरसः समीपम् ययौ went to the vicinity of that lake. ततः मन्थरः आह Then Manthara said:

उपार्जितानां वित्तानां त्याग एव हि रक्षणम्। तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥55
अतिसञ्चय-शीलः अयम् जम्बुकः The overaccumulating jackal (जम्बुक) धनुषा हतः was killed by the bow (धनुस्). तौ आहतुः – कथम् एतद् The two (crow and mouse) said: How was this? मन्थरः कथयति Manthara says:

6 – Jambuka

आसीत् There was भैरवः नाम व्याधः a hunter named Bhairava. सः च एकदा He once धनुः आदाय taking the bow विन्ध्या-अटवी-मध्यम् गतः went inside the forest of the Vindhyā [mountains]. तत्र तेन एकः मृगः व्यापादितः There by him one deer was killed. ततः Then तेन by him शूकरः दृष्टः a fierce boar was seen. ततः मृगम् भूमौ निधाय Then, putting the deer down on the earth तेन शूकरः शरेण हतः the boar was hit by him with an arrow. शूकरेण अपि हतः [But] by the boar (शूकर) also being hit सः व्याधः that hunter पपात he died ('fell'). अथ तयोः पाद-आस्फालनेन Now, by their both foot-trampling एकः सर्पः अपि मृतः one snake (सर्प) also died.

अत्र अन्तरे Thereafter दीर्घरावः नाम जम्बुकः a jackal named Dīrgha-rāva ('long-howl') तान् मृतान् मृग-व्याध-सर्प-शूकरान् those dead deer, hunter, snake and boar अपश्यत् he saw. आलोक्य अचिन्तयत् च Seeing them he thought: प्रथम-बुभुक्षायाम् In the first

hunger इदम् निःस्वादु स्नायु-बन्धनम् this tasteless sinew-string (बन्धन) कोदण्ड-लग्नम् खादामि which is fixed to the bow I eat. (Why leave it for someone else to eat?) इति उक्त्वा तथा अकरोत् Speaking thus, he did so. ततः छिन्ने स्नायु-बन्धने Then, when the sinew-string was cut द्रुतम् उत्पतितेन धनुषा by the bow who was quickly jumping up हृदि निर्भिन्नः being pierced in the heart (हृद्) सः दीर्घरावः पञ्चत्वम् गतः that jackal Dīrgharāva attained death (पञ्चत्व_the 'fivefold state', when the body is dissolved into the five elements).

2 – cont.

अतः अहम् ब्रवीमि Therefore I say:

सुखमापतितं सेव्यं दुःखमापतितं तथा। चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ॥[56]

1 – cont.

अथ राज-पुत्रैः स-आनन्दम् उक्तम् Now the princes spoke with delight: सर्वे श्रुतवन्तः सुखिनः वयम् Hearing it, we are all happy. सिद्धम् नः समीहितम् Our (नः, from अस्मद्) aspiration has been fulfilled.

52. Ramayana[57]

श्रीपतिं प्रणिपत्याहं श्रीवत्साङ्कितवक्षसम्। श्रीरामोदन्तमाख्यास्ये श्रीवाल्मीकिप्रकीर्तितम् ॥[58]
पुरा विश्रवसः पुत्रो रावणो नाम राक्षसः। आसीदस्यानुजौ चास्तां कुम्भकर्णविभीषणौ ॥[59]
ते तु तीव्रेण तपसा प्रत्यक्षीकृत्य वेधसम्। वव्रिरे च वरानिष्टान् अस्मादाश्रितवत्सलात् ॥[60]
रावणो मानुषादन्यैर् अवध्यत्वं तथानुजः। निर्देवत्वेच्छया निद्रां कुम्भकर्णोऽवृणीत च ॥[61]
विभीषणो विष्णुभक्तिं वव्रे सत्त्वगुणान्वितः। तेभ्य एतान्वरान्दत्त्वा तत्रैवान्तर्दधे प्रभुः ॥[62]
रावणस्तु ततो गत्वा रणे जित्वा धनाधिपम्। लङ्कापुरीं पुष्पकं च हृत्वा तत्रावसत्सुखम् ॥[63]
आसीद्दशरथो नाम सूर्यवंशेऽथ पार्थिवः। भार्यास्तिस्रोऽपि लब्ध्वासौ तासु लेभे न सन्ततिम्॥[64]
ततः सुमन्त्रवचनाद् ऋष्यशृङ्गं स भूपतिः। आनीय पुत्रकामेष्टिम् आरेभे सपुरोहितः ॥[65]
पूर्णे काले ऽथ कौसल्या सज्जनाम्भोजभास्करम्। अजीजनद्रामचन्द्रं कैकेयी भरतं तथा ॥[66]
ततो लक्ष्मणशत्रुघ्नौ सुमित्राजीजनत्सुतौ। अकारयत्पिता तेषां जातकर्मादिकं द्विजैः ॥[67]
ततो ववृधिरे ऽन्योन्यं स्निग्धाश्चत्वार एव ते। सकलासु च विद्यासु नैपुण्यमभिलेभिरे ॥[68]
ततः कदाचिदागत्य विश्वामित्रो महामुनिः। ययाचे यज्ञरक्षार्थं रामं शक्तिधरोपमम् ॥[69]
वसिष्ठवचनाद्रामं लक्ष्मणेन समन्वितम्। कृच्छ्रेण नृपतिस्तस्य कौशिकस्य करे ददौ ॥[70]
तौ गृहीत्वा ततो गच्छन् बलामतिबलां तथा। अस्त्राणि च समग्राणि ताभ्यामुपदिदेश सः ॥[71]
गच्छन्सहानुजो रामः कौशिकेन प्रचोदितः। ताडकाम् अवधीद्धीमान् लोकपीडनतत्पराम् ॥[72]
ततः सिद्धाश्रमं प्राप्य कौशिकः सहराघवः। अध्वरं च समारेभे राक्षसाश्च समागमन् ॥[73]

राघवस्तु ततोऽस्त्रेण क्षिप्त्वा मारीचमर्णवे। सुबाहुप्रमुखान्हत्वा यज्ञं चापालयन्मुनेः ॥74
कौशिकेन ततो रामो नीयमानः सहानुजः। अहल्याशापनिर्मोक्षं कृत्वा सम्प्राप मैथिलम् ॥75
जनकेनार्चितो रामः कौशिकेन प्रचोदितः। सीतानिमित्तमानीतं बभञ्ज धनुरैश्वरम् ॥76
ततो दशरथं दूतैर् आनाय्य मिथिलाधिपः। रामादिभ्यस्तत्सुतेभ्यः सीताद्याः कन्यका ददौ ॥77
तदाकर्ण्य धनुर्भङ्गम् आयान्तं रोषभीषणम्। विजित्य भार्गवं रामम् अयोध्यां प्राप राघवः ॥78
ततः सर्वजनानन्दं कुर्वाणश्चेष्टितैः स्वकैः। तामध्युवास काकुत्स्थः सीतया सहितः सुखम् ॥79
इति श्रीरामोदन्ते बालकाण्डः समाप्तः।80

ततः प्रकृतिभिः साकं मन्त्रयित्वा स भूपतिः। अभिषेकाय रामस्य समारेभे मुदान्वितः ॥81
कैकेयी तु महीपालं मन्थरादूषिताशया। वरद्वयं पुरा दत्तं ययाचे सत्यसङ्गरम् ॥82
वनवासाय रामस्य राज्याप्त्यै भरतस्य च। तस्या वरद्वयं कृच्छ्रम् अनुजज्ञे महीपतिः ॥83
रामं तदैव कैकेयी वनवासाय चादिशत्। अनुज्ञाप्य गुरून्सर्वान् निर्ययौ च वनाय सः ॥84
दृष्ट्वा तं निर्गतं सीता लक्ष्मणश्चानुजग्मतुः। सन्त्यज्य स्वगृहान्सर्वे पौराश्चानुययुर्द्रुतम् ॥85
सारथिं सन्निमन्त्र्यासौ सीतालक्ष्मणसंयुतः। गुहेनानीतया नावा सन्ततार च जाह्नवीम् ॥86
भरद्वाजमुनिं प्राप्य तं नत्वा तेन सत्कृतः। राघवस्तस्य निर्देशाच् चित्रकूटेऽवसत्सुखम् ॥87
अयोध्यां तु ततो गत्वा सुमन्त्रः शोकविह्वलः। राज्ञे न्यवेदयत्सर्वं राघवस्य विचेष्टितम् ॥88
तदाकर्ण्य सुमन्त्रोक्तं राजा दुःखविमूढधीः। रामरामेति विलपन् देहं त्यक्त्वा दिवं ययौ ॥89
अमात्यैश्चोद्यमानोऽपि राज्याय भरतस्तदा। वनायैव ययौ रामम् आनेतुं नागरैः सह ॥90
चतुर्दश समा नीत्वा पुनरैष्याम्यहं पुरीम्। इत्युक्त्वा पादुके दत्त्वा तं रामः प्रत्ययापयत् ॥91
गृहीत्वा पादुके तस्माद् भरतो दीनमानसः। नन्दिग्रामे स्थितस्ताभ्यां ररक्ष च वसुन्धराम् ॥92
राघवस्तु गिरेस्तस्माद् गत्वात्रिं समवन्दत। तत्पत्नी तु तदा सीतां भूषणैः स्वैरभूषयत् ॥93
उषित्वा तु निशामेकाम् आश्रमे तस्य राघवः। विवेश दण्डकारण्यं सीतालक्ष्मणसंयुतः ॥94
इति श्रीरामोदन्ते अयोध्याकाण्डः समाप्तः।

व्रजन्वनेन काकुत्स्थो विराधं विधिचोदितम्। सदारानुजमात्मानं हरन्तमवधीत्तदा ॥95
शरभङ्गाश्रमं प्राप्य स्वर्गतिं तस्य वीक्ष्य सः। प्रतिजज्ञे राक्षसानां वधं मुनिभिरर्थितः ॥96
तस्माद्गत्वा सुतीक्ष्णं च प्रणम्यानेन पूजितः। अगस्त्यस्याश्रमं प्राप्य तं ननाम रघूत्तमः ॥97
रामाय वैष्णवं चापम् ऐन्द्रं तूणीयुगं तथा। ब्राह्मं चास्त्रं च खड्गं च प्रददौ कुम्भसम्भवः ॥98
ततः पञ्चवटीं प्राप्य तत्र लक्ष्मणनिर्मिताम्। पर्णशालामध्युवास सीतया सहितः सुखम् ॥99
तत्राभ्येत्यैकदा रामं वव्रे शूर्पणखाभिका। तन्निरस्ता लक्ष्मणं च वव्रे सोऽपि निराकरोत् ॥100
राममेव ततो वव्रे कामार्ता कामसन्निभम्। पुनश्च धिक्कृता तेन सीतामभ्यद्रवद्रुषा ॥101
लक्ष्मणेन तदा रोषात् कृत्तश्रवणनासिका। सा तु गत्वा जनस्थानं खरायैतन्न्यवेदयत् ॥102
तदाकर्ण्य खरः क्रुद्धो राघवं हन्तुमाययौ। दूषणत्रिशिरोमुख्यैर् यातुधानैः समन्वितः ॥103
तत्क्षणं लक्ष्मणे सीतां निधाय रघुनन्दनः। खरं सहानुगं सङ्ख्ये जघान लघुविक्रमः ॥104

ततः शूर्पणखा गत्वा लङ्कां शोकसमन्विता। न्यवेदयद्रावणाय वृत्तान्तं सर्वमादितः॥105
तच्छ्रुत्वा रावणः सीतां हर्तुं कृतमतिस्तदा। मारीचस्याश्रमं प्राप्य साहाय्ये तमचोदयत्॥106
सोऽपि स्वर्णमृगो भूत्वा सीतायाः प्रमुखेऽचरत्। सा तु तं मृगमाहर्तुं भर्तारं समयाचत॥107
नियुज्य लक्ष्मणं सीतां रक्षितुं रघुनन्दनः। अन्वगच्छन्मृगं तूर्णं द्रवन्तं काननान्तरे॥108
विव्याध च मृगं रामः स निजं रूपमास्थितः। हा सीते लक्ष्मणेत्येवं रुदन्प्राणान्समत्यजत्॥109
एतदाकर्ण्य वैदेह्या लक्ष्मणश्चोदितो भृशम्। तद्रक्षां देवताः प्रार्थ्य प्रययौ राघवान्तिकम्॥110
तदन्तरं समासाद्य रावणो यतिरूपधृत्। सीतां गृहीत्वा प्रययौ गगनेन मुदान्वितः॥111
ततो जटायुरालोक्य नीयमानां तु जानकीम्। प्राहरद्रावणं प्राप्य तुण्डपक्षनखैर्भृशम्॥112
छित्त्वैनं चन्द्रहासेन पातयित्वा च भूतले। गृहीत्वा रावणः सीतां प्राविशन्निजमन्दिरम्॥113
अशोकवनिकामध्ये संस्थाप्य जनकात्मजाम्। रावणो रक्षितुं चैनां नियुयोज निशाचरीः॥114
हत्वा रामस्तु मारीचम् आगच्छन्ननुजेरिताम्। वार्तामाकर्ण्य दुःखार्तः पर्णशालामुपागमत्॥115
अदृष्ट्वा तत्र वैदेहीं विचिन्वानो वनान्तरे। सहानुजो गृध्रराजं छिन्नपक्षं ददर्श सः॥116
तेनोक्तां जानकीवार्तां श्रुत्वा पश्चान्मृतं च तम्। दग्ध्वा सहानुजो रामश् चक्रे तस्योदकक्रियाम्॥117
इति श्रीरामोदन्ते आरण्यकाण्डः समाप्तः।

हनुमानथ सुग्रीवनिर्दिष्टो रामलक्ष्मणौ। प्राप्य ज्ञात्वा तु वृत्तान्तं तेन तौ समयोजयत्॥118
ततो रामस्य वृत्तान्तं सुग्रीवाय निवेद्य सः। सख्यं च कारयामास तयोः पावकसन्निधौ॥119
प्रतिजज्ञे तदा रामो हनिष्यामीति वालिनम्। दर्शयिष्यामि वैदेहीम् इत्यन्येन च संश्रुतम्॥120
हेममाली ततो वाली तारयाभिहितं हितम्। निरस्य कुपितो भ्रात्रा रणं चक्रे सुदारुणम्॥121
बाणेन वालिनं रामो विद्ध्वा भूमौ न्यपातयत्। सोऽपि राम इति ज्ञात्वा त्यक्त्वा देहं दिवं ययौ॥122
सुग्रीवो राघवं दृष्ट्वा वचनात्तस्य वानरान्। न्ययुङ्क्त सीतामन्वेष्टुम् आशासु चतसृष्वपि॥123
ततो हनुमत्प्रमुखा वानरा दक्षिणां दिशम्। गत्वा सीतां विचिन्वन्तः पर्वतं विन्ध्यमाप्नुवन्॥124
समयातिक्रमात्तत्र चक्रुः प्रायोपवेशनम्। तेऽत्र सम्पातिना प्रोक्तां सीतावार्तां च शुश्रुवुः॥125
इति श्रीरामोदन्ते किष्किन्धाकाण्डः समाप्तः।

अभिवन्द्याथ सकलान् अमरान्पवनात्मजः। पुप्लुवे च गिरेस्तस्माद् विलङ्घयितुमर्णवम्॥126
स समुल्लङ्घ्य मैनाकं सुरसामभिवन्द्य च। निहत्य सिंहिकां नीत्या पारं प्राप महोदधेः॥127
लङ्काधिदेवतां जित्वा तां प्रविश्यानिलात्मजः। सीतां विचिन्वन्नद्राक्षीन् निद्राणं निशि रावणम्॥128
अपश्यंस्तत्र वैदेहीं विचिन्वानस्ततस्ततः। अशोकवनिकां गत्वा सीतां खिन्नां ददर्श सः॥129
पादपं कञ्चिदारुह्य तत्पलाशैः सुसंवृतः। आस्ते स्म मारुतिस्तत्र सीतेयमिति तर्कयन्॥130
रावणस्तु तदाभ्येत्य मैथिलीं मदनार्दितः। भार्या भव ममेत्येवं बहुधा समयाचत॥131
निर्गते रावणे सीतां प्रलपन्तीं स मारुतिः। उक्त्वा रामस्य वृत्तान्तं प्रददौ चाङ्गुलीयकम्॥132
तत्समादाय वैदेही विलप्य च भृशं पुनः। चूडामणिं ददौ तस्य करे सा मारुतेः प्रियम्॥133
नीतिमान्सोऽपि सञ्चिन्त्य बभञ्जोपवनं च तत्। अक्षादीनि च रक्षांसि बहूनि समरेऽवधीत्॥134

ततः शक्रजिता युद्धे बद्धः पवननन्दनः। प्रतापं रघुनाथस्य रावणाय न्यवेदयत् ॥135
रक्षोदीपितलाङ्गूलः स तु लङ्कामशेषतः। दग्ध्वा सागरमुत्तीर्य वानरान्समुपागमत् ॥136
स गत्वा वानरैः साकं राघवायात्मना कृतम्। निवेदयित्वा सकलं ददौ चूडामणिं च तम् ॥137
इति श्रीरामोदन्ते सुन्दरकाण्डः समाप्तः।

अथासङ्ख्यैः कपिगणैः सुग्रीवप्रमुखैः सह। निर्ययौ राघवस्तूर्णं तीरं प्राप महोदधेः ॥138
तदा विभीषणो भ्रात्रा त्यक्तो राममुपागमत्। लङ्काधिपत्येऽभ्यषिञ्चद् एनं रामोऽरिमर्दनः ॥139
दत्तमार्गः समुद्रेण तत्र सेतुं नलेन सः। कारयित्वा तेन गत्वा सुवेलं प्राप पर्वतम् ॥140
ततो राघवनिर्दिष्टा नीलमुख्याः प्लवङ्गमाः। रुरुधुः सर्वतो लङ्कां वृक्षपाषाणपाणयः ॥141
रावणस्य नियोगेन निर्गतान्युधि राक्षसान्। प्रहस्तप्रमुखान्हत्वा नेदुस्ते सिंहविक्रमाः ॥142
रावणिस्तु तदाभ्येत्य समरे रामलक्ष्मणौ। ननाह नागपाशेन नागारिस्तौ व्यमोचयत् ॥143
रावणोऽपि ततो युद्धे राघवेण पराजितः। कुम्भकर्णं प्रबोध्याशु रामं हन्तुं न्ययुङ्क्त च ॥144
ततो वानरसङ्घांश्च भक्षयन्तं निशाचरम्। इन्द्रेणास्त्रेण रामोऽपि निजघान रणे भृशम् ॥145
ततो रावणसन्दिष्टः शक्रजिद्राघवौ रणे। ब्रह्मास्त्रेण च तौ बद्धा वानरांश्चावधीच्छरैः ॥146
अथ जाम्बवतो वाक्याद् गत्वा चौषधिपर्वतम्। मारुतिश्चौषधीस्तत्रादृष्ट्वा कोपं चकार सः ॥147
भूधरं तं समुत्पाट्य गृहीत्वा पुनरागतः। तासां गन्धेन वै सर्वान् राघवादीनजीवयत् ॥148
कृत्वा चिरं तत्र युद्धम् ऐन्द्रेणास्त्रेण वै रुषा। शिरश्चिच्छेद सौमित्रिर् दशाननसुतस्य हि ॥149
अथागस्त्यस्य वचनाद् रावणं लोककण्टकम्। जघान रामो लक्ष्मीवान् ब्राह्मेणास्त्रेण तं रणे ॥150
विभीषणस्य धर्मात्मा सत्यसन्ध उदारधीः। कारयामास लक्ष्मीवान् अनुजेनाभिषेचनम् ॥151
ततः पुष्पकमारुह्य सह मित्रैर्जगत्पतिः। भार्यानुजाभ्यां सहितः किष्किन्धां प्राप राघवः ॥152
रामोऽथ सह सङ्गम्य भरतेनारिघातिना। अयोध्यां प्राविशत्तूर्णं मातृभिश्चाभिनन्दितः ॥153
अथाभिषेकं रामस्य वसिष्ठाद्या मुदान्विताः। सहिता मन्त्रिभिश्चक्रुर् वसवो वासवं यथा ॥154
इति श्रीरामोदन्ते युद्धकाण्डः समाप्तः।

राजा पर्यग्रहीदेव भार्यां रावणदूषिताम्। इत्यज्ञजनवादेन रामस्तत्याज मैथिलीम् ॥155
तद्विदित्वाथ वाल्मीकिर् आनीयैनां निजाश्रमम्। अन्तर्वत्नीं समाश्वास्य तत्रैवावासयत्सुखम् ॥156
ऋषिभिः प्रार्थितस्याथ राघवस्य नियोगतः। शत्रुघ्नो लवणं युद्धे निहत्यैनानपालयत् ॥157
रामे हेममयीं पत्नीं कृत्वा यज्ञं वितन्वति। आनीय ससुतां सीतां तस्मै प्राचेतसो ददौ ॥158
शङ्क्यमाना पुनश्चैवं रामेण जनकात्मजा। भूम्या प्रार्थितया दत्तं विवरं प्रविवेश सा ॥159
इति श्रीरामोदन्ते उत्तरकाण्डः समाप्तः।

एकश्लोकि रामायणम्

आदौ रामतपोवनादिगमनं हत्वा मृगं काञ्चनं वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम्।
बालीनिग्रहणं समुद्रतरणं लङ्कापुरीदाहनं पश्चाद्रावणकुम्भकर्णहननमेतद्धि रामायणम् ॥160

53. Association

“To render the construction of the Samscred language, and its emphatic mode of expression, more familiar to their pupils, the Guru employs various short sentences clothed in Samscred verse, which are called Shloga. These verses serve not only as examples of the manner in which the words must be combined with each other, but contain, at the same time, most excellent moral maxims, which are thus imprinted in the minds of the young people as if in play; so that, while learning the language, they are taught rules proper for forming their character, and directing their future conduct in life. That the reader may be better enabled to conceive some idea of the morality of the Brahmans, I shall here subjoin a specimen of these sentences. ... The wounds occasioned by a slanderous tongue occasion far more pain, and are much more difficult to be healed, than those which proceed from fire and the sword. ... He who revenges an injury enjoys a pleasure which endures only a day; but he who forgives receives a satisfaction which will accompany him through life.” (Paulinus of St. Bartholomew, Austrian Carmelite missionary and Orientalist, 1748-1806)

श्लोकेन वा तदर्धेन तदर्धार्धाक्षरेण वा। अबन्ध्यं दिवसं कुर्याद् दानाध्ययनकर्मभिः ॥[161]
यादृशैः सन्निवसति यादृशांश्चोपसेवते। यादृगिच्छेच्च भवितुं तादृग्भवति पूरुषः ॥[162]

Indicators:

आचारः कुलमाख्याति देशमाख्याति भाषणम्। सम्भ्रमः स्नेहमाख्याति वपुराख्याति भोजनम्॥[163]
तुष्यन्ति भोजने विप्रा मयूरा घनगर्जिते। साधवः परसम्पत्तौ खलाः परविपत्तिषु ॥[164]
मूर्खाणां पण्डिता द्वेष्या निर्धनानां महाधनाः। व्रतिनः पापशीलानाम् असतीनां कुलस्त्रियः ॥[165]
लुब्धानां याचकः शत्रुर् मूर्खानां बोधको रिपुः। जारस्त्रीणां पतिः शत्रुश् चौराणां चन्द्रमा रिपुः॥[166]

यथा चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदनतापताडनैः।
तथा चतुर्भिः पुरुषः परीक्ष्यते त्यागेन शीलेन गुणेन कर्मणा ॥[167]
स्वर्गस्थितानामिह जीवलोके चत्वारि चिह्नानि वसन्ति देहे।
दानप्रसङ्गो मधुरा च वाणी देवार्चनं ब्राह्मणतर्पणं च ॥[168]

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम्। अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥[169]

दरिद्रता धीरतया विराजते कुवस्त्रता शुभ्रतया विराजते।
कदन्नता चोष्णतया विराजते कुरूपता शीलतया विराजते ॥[170]

गुणो भूषयते रूपं शीलं भूषयते कुलम्। सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम् ॥
निर्गुणस्य हतं रूपं दुःशीलस्य हतं कुलम्। असिद्धस्य हता विद्या ह्यभोगेन हतं धनम् ॥[171]

Sva-Bhāva:

सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः। अतीत्य हि गुणान्सर्वान् स्वभावो मूर्ध्नि वर्तते ॥[172]
दातृत्वं प्रियवक्तृत्वं धीरत्वमुचितज्ञता। अभ्यासेन न लभ्यन्ते चत्वारः सहजा गुणाः ॥[173]
पूर्वे वयसि यः शान्तः स शान्त इति मे मतिः। धातुषु क्षीयमाणेषु शमः कस्य न जायते ॥[174]

To be avoided:

सिंहो व्याकरणस्य कर्तुरहरत् प्राणान्प्रियान्पाणिनेर्
मीमांसाकृतमुन्ममाथ सहसा हस्ती मुनिं जैमिनिम्।
छन्दोज्ञाननिधिं जघान मकरो वेलातटे पिङ्गलम्
अज्ञानावृतचेतसामतिरुषां को ऽर्थस्तिरश्चां गुणैः ॥[175]

उपसर्गे ऽन्यचक्रे च दुर्भिक्षे च भयावहे। असाधुजनसम्पर्के यः पलायेत्स जीवति ॥[176]
रोहते सायकैर्विद्धं छिन्नं रोहति चासिना। वचो दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम् ॥[177]
अहो खलभुजङ्गस्य विपरीतो वधक्रमः। कर्णे लगति चान्यस्य प्राणैरन्यो वियुज्यते ॥[178]
दुर्जनस्य च सर्पस्य वरं सर्पो न दुर्जनः। सर्पो दंशति काले तु दुर्जनस्तु पदे पदे ॥[179]
दुर्जनैरुच्यमानानि सम्मतानि प्रियाण्यपि। अकालकुसुमानीव भयं सञ्जनयन्ति हि ॥[180]
प्रणयादुपकाराद्वा यो विश्वसिति शत्रुषु। स सुप्त इव वृक्षाग्रात् पतितः प्रतिबुध्यते ॥[181]
स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिम्। अहो सुसदृशी चेष्टा तुलायष्टेः खलस्य च ॥[182]
परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम्। वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥[183]

वरं न राज्यं न कुराजराज्यं वरं न मित्रं न कुमित्रमित्रम्।
वरं न शिष्यो न कुशिष्यशिष्यो वरं न दारा न कुदारदारः ॥[184]

शकटं पञ्चहस्तेन दशहस्तेन वाजिनम्। हस्ती हस्तसहस्रेण देशत्यागेन दुर्जनम् ॥[185]
हस्ती अङ्कुशमात्रेण वाजी हस्तेन ताड्यते। शृङ्गी लगुडहस्तेन खड्गहस्तेन दुर्जनः ॥[186]

Friends:

आतुरे व्यसने प्राप्ते दुर्भिक्षे शत्रुसङ्कटे। राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥[187]
ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति। भुङ्क्ते भोजायते चैव षड्विधं प्रीतिलक्षणम् ॥[188]

54. Dharma Defined

"They (Indians) are remarkably brave, and superior in war to all Asiatics; they are remarkable for integrity; they are so reasonable as seldom to have recourse to law suits, and so honest as to require neither locks to their doors nor writings to bind their agreements. They are in the highest degree truthful." (Lucius Flavius Arrian, Greek historian and military commander, c. 87-150 CE)

धर्म is derived from √धृ, 'that which supports', maintains, holds up – a 'natural duty' to uphold society for the overall and ultimate best of all.

धारणाद्धर्ममित्याहुर् धर्मेण विधृताः प्रजाः । यः स्याद्धारणसंयुक्तः स धर्म इति निश्चयः ॥[189]

धर्म or duties can be grouped into:

(**1**) **Virtues**, described as four legs of धर्म

	(1)	(2)	(3)	(4)
	सत्य	दम, शौच	दान, दया	तपः, विद्या
regulated by		विवाह	यज्ञ	सुरा

वेदस्योपनिषत्सत्यं सत्यस्योपनिषद् दमः । दमस्योपनिषद् दानं दानस्योपनिषत् तपः ।
तपसोपनिषत् त्यागस् त्यागस्योपनिषत् सुखम्॥[190]

मुक्तिमिच्छसि चेत्तात विषयान्विषवत् त्यज । क्षमार्जवदयाशौचं सत्यं पीयूषवत्पिब ॥[191]

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा । शान्तिः पत्नी क्षमा पुत्रः षडेते मम बान्धवाः॥[192]

(**2**) स्व-धर्म in society acc. to गुण/स्व-भाव

(**3**) Tradition – esp. **Sacraments** (संस्कार) in different stages of life, see **13. Samskara**

(**4**) Law and Government, see **75. Government**

(**5**) Religion – Worship (भगवद्धर्म) for Liberation (मोक्ष), see **101. Yoga**

There is a concept, that धर्म repays five Debts (ऋण). महाभारत divides धर्म into 4 external and 4 internal rules. In Yoga or अष्टाङ्ग-योग there is a similar division into यम and नियम. In स्मृति-शास्त्र, धर्म is divided into public welfare (पूर्त) and rites (इष्ट).

Although duties are eternal (सनातन-धर्म) for men, they are not the same for everyone; and because of changing circumstances in human society, certainly not a set of doctrines, but liable to change.

कारणाद्धर्ममन्विच्छेन् न लोकचरितं चरेत् ।[193] स एव धर्मः सो ऽधर्मो देशकाले प्रतिष्ठितः ।[194]

"O sage! भीष्म, the knower of eternal principles, duly described – through many stories and histories, according to वर्ण and आश्रम, and according to the स्वभाव of a man, characterizing both in terms of what is mentioned as वैराग्य and राग, with their subdivisions, in summary and explicit, together with their means – the following: धर्म

for charity, for kings, for liberation, for women, towards God, and also the four धर्म-अर्थ-काम-मोक्ष."[195]

आहारनिद्राभयमैथुनं च सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥[196]
येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥[197]

एतावज्जन्मसाफल्यं देहिनामिह देहिषु। प्राणैरर्थैर्धिया वाचा श्रेय आचरणं सदा ॥[198]
यज दुर्जनसंसर्गं भज साधुसमागमम्। कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यतः ॥[199]
धनस्य यस्य राजतो भयं न चास्ति चौरतः। मृतं च यन्न मुच्यते समर्जयस्व तद्धनम् ॥[200] अकृतेष्वेव कार्येषु मृत्युर्वै सम्प्रकर्षति। युवैव धर्मशीलः स्याद् अनिमित्तं हि जीवितम् ।
कृते धर्मे भवेत्प्रीतिर् इह प्रेत्य च शाश्वती ॥[201]
अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत्। गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥[202]
विद्या मित्रं प्रवासेषु भार्या मित्रं गृहेषु च। व्याधितस्यौषधं मित्रं धर्मो मित्रं मृतस्य च ॥[203]
एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः। शरीरेण समं नाशं सर्वमन्यदिह गच्छति ॥[204]
चला लक्ष्मीश्चलाः प्राणाश् चले जीवितमन्दिरे। चलाचले च संसारे धर्म एको हि निश्चलः ॥[205]
जलबिन्दुनिपातेन क्रमशः पूर्यते घटः। स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥[206]
एक एव चरेद्धर्मं न धर्मध्वजिको भवेत्। धर्मवाणिजका ह्येते ये धर्ममुपभुञ्जते ॥[207]
धर्मेणापिहितो धर्मो धर्ममेवानुवर्तते ।[208]

55. Self-Preservation

शरीरं धर्मसर्वस्वं रक्षणीयं प्रयत्नतः। शरीराच्च्यवते धर्मः पर्वतात्सलिलं यथा ॥[209]
सिंहादेकं बकादेकं शिक्षेच्चत्वारि कुक्कुटात्। वायसात्पञ्च शिक्षेच्च षट् शुनस्त्रीणि गर्दभात् ॥[210]
प्रभूतं कार्यमल्पं वा यन्नरः कर्तुमिच्छति। सर्वारम्भेण तत्कार्यं सिंहादेकं प्रचक्षते ॥[211]
इन्द्रियाणि च संयम्य बकवत्पण्डितो नरः। देशकालबलं ज्ञात्वा सर्वकार्याणि साधयेत् ॥[212]
प्रत्युत्थानं च युद्धं च संविभागं च बन्धुषु। स्वयमाक्रम्य भुक्तं च शिक्षेच्चत्वारि कुक्कुटात् ॥[213]
गूढमैथुनं चारित्वं काले काले च सङ्ग्रहम्। अप्रमत्तमविश्वासं पञ्च शिक्षेच्च वायसात् ॥[214]
बह्वाशी स्वल्पसन्तुष्टः सनिद्रो लघुचेतनः। स्वामिभक्तश्च शूरश्च षड् एते श्वानतो गुणाः ॥[215]
सुश्रान्तोऽपि वहेद्भारं शीतोष्णं न च पश्यति। सन्तुष्टश्चरते नित्यं त्रीणि शिक्षेच्च गर्दभात् ॥[216]
य एतान्विंशतिगुणान् आचरिष्यति मानवः। कार्यावस्थासु सर्वासु अजेयः स भविष्यति ॥[217]

Duty in times of emergency:

आहारो मैथुनं निद्रा सेव्या नाति हि रुग्भवेत् ।[218]
देशभङ्गे प्रवासे वा व्याधिषु व्यसनेष्वपि । रक्षेदेव स्वदेहादि पश्चाद्धर्मं समाचरेत् ॥

आपत्काले तु सम्प्राप्ते शौचाचारं न चिन्तयेत्। स्वयं समुद्धरेत्पश्चात् स्वस्थो धर्मं समाचरेत्॥[219]
जीवितात्ययमापन्नो योऽन्नमत्ति ततस्ततः। आकाशमिव पङ्केन न स पापेन लिप्यते॥[220]

Suicide discouraged:

यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद। विषमग्निं जलं रज्जुमास्थास्ये तव कारणात्॥[221]
अतिमानादतिक्रोधात् स्नेहाद्वा यदि वा भयात्। उद्बध्नीयात्स्त्री पुमान्वा गतिरेषा विधीयते।
पूयशोणितसम्पूर्णे अन्धे तमसि मज्जति॥[222]

Sorrow:

शब्दे स्पर्शे रसे रूपे गन्धे च रमते मनः। तेषु भोगेषु सर्वेषु न भीतो लभते सुखम्॥[223]
मानसेन हि दुःखेन शरीरमुपताप्यते। अयःपिण्डेन तप्तेन कुम्भसंस्थमिवोदकम्॥[224]
सन्तापाद् भ्रश्यते रूपं सन्तापाद् भ्रश्यते बलम्। सन्तापाद् भ्रश्यते ज्ञानं सन्तापाद् व्याधिमृच्छति॥[225]
निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः। सर्वार्था व्यवसीदन्ति व्यसनं चाधिगच्छति॥[226]
द्विविधे जायते व्याधिः शारीरो मानसस्तथा। परस्परं तयोर्जन्म निर्द्वन्द्वं नोपपद्यते॥[227]
प्रज्ञया मानसं दुःखं हन्याच्छारीरमौषधैः।[228]
मतिमन्तो ह्यतो वैद्याः शमं प्रागेव कुर्वते। मानसस्य प्रियाख्यानैः सम्भोगोपनयैर्नृणाम्॥[229]
मृतं वा यदि वा नष्टं योऽतीतमनुशोचति। दुःखेन लभते दुःखं द्वावनर्थौ प्रपद्यते॥
भैषज्यमेतद् दुःखस्य यदेतन्नानुचिन्तयेत्। चिन्त्यमानं हि न व्येति भूयश्चापि प्रवर्धते॥[230]
गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत्। वर्तमानेन कालेन वर्तयन्ति विचक्षणाः॥[231]
यत्र नैव शरैः कार्यं न भृत्यैर्न च बन्धुभिः। आत्मनैकेन योद्धव्यं तत्ते युद्धमुपस्थितम्॥[232]
दुःखमेवास्ति न सुखं यस्मात्तदुपलक्ष्यते। दुःखार्तस्य प्रतीकारे सुखसञ्ज्ञा विधीयते॥[233]
सर्वाः सम्पत्तयस्तस्य सन्तुष्टं यस्य मानसम्। उपानद्गूढपादस्य ननु चर्मावृतेव भूः॥[234]

56. Artha

The objects of human life (पुरुषार्थ), धर्म-अर्थ-काम plus मोक्ष, called त्रि-/चतुर्-वर्ग, are rooted in धर्म.

धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते। जन्मजन्मनि मर्त्येषु मरणं तस्य केवलम्॥[235]
धर्ममूलोऽर्थविटपस् तथा कामफलो महान्। त्रिवर्गपादपस्तत्र रक्षया फलभाग्भवेत्॥[236]
उपायं धर्ममेवाहुस् त्रिवर्गस्य विशाम्पते। लिप्समानो हि तेनाशु कक्षेऽग्निरिव वर्धते॥[237]

Be active:

आश्रितानां भृतौ स्वामि-सेवायां धर्मसेवने। पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः॥[238]
उद्योगे नास्ति दारिद्र्यं जपतो नास्ति पातकम्। मौनेन कलहो नास्ति नास्ति जागरिते भयम्॥[239]
पश्य कर्मवशात्प्राप्तं भोज्यकालेऽपि भोजनम्। हस्तोद्यमं विना वक्त्रे प्रविशेन्न कथञ्चन॥[240]
सुखं दुःखान्तमालस्यं दाक्ष्यं दुःखं सुखोदयम्। भूतिः श्रीर्ह्रीर्धृतिः कीर्तिर् दक्षे वसति नालसे॥[241]
आलस्यापगता विद्या परहस्तगतं धनम्। अल्पबीजं हतं क्षेत्रं हतं सैन्यमनायकम्॥[242]
दोषभीतेरनारम्भस् तत्कापुरुषलक्षणम्। कैरजीर्णभयाद् भ्रातर् भोजनं परिहीयते॥[243]

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता । निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥244
धनधान्यप्रयोगेषु विद्यासङ्ग्रहणेषु च । आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ॥245
श्वःकार्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम् । न हि प्रतीक्षते मृत्युः कृतं वास्य न वा कृतम् ॥246
दिवसेनैव तत्कुर्याद् येन रात्रौ सुखं वसेत् । अष्टमासेन तत्कुर्याद् येन वर्षाः सुखं वसेत् ॥
पूर्वे वयसि तत्कुर्याद् येन वृद्धः सुखं वसेत् । यावज्जीवेन तत्कुर्याद् येन प्रेत्य सुखं वसेत् ॥247

Destiny and own activity:

क्षेत्रं पुरुषकारस्तु दैवं बीजमुदाहृतम् । क्षेत्रबीजसमायोगात् ततः सस्यं समृद्ध्यते ॥248
यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् । तथा पुरुषकारेण विना दैवं न सिद्ध्यति ॥249
उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः । न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥250
यथाग्निः पवनोद्धूतः सुसूक्ष्मो ऽपि महान्भवेत् । तथा कर्मसमायुक्तं दैवं साधु विवर्धते ॥
यथा तैलक्षयाद्दीपः प्रह्रासमुपगच्छति । तथा कर्मक्षयाद्दैवं प्रह्रासमुपगच्छति ॥251

Poverty:

धनमार्जय काकुत्स्थ धनमूलमिदं जगत् । अन्तरं नाभिजानामि निर्धनस्य मृतस्य च ॥252
उपासते ये गृहस्थाः परपाकमबुद्धयः । तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनः ॥253
कष्टं च खलु मूर्खत्वं कष्टं च खलु यौवनम् । कष्टात्कष्टतरं चैव परगेहनिवासनम् ॥254
अपुत्रस्य गृहं शून्यं सन्मित्ररहितस्य च । मूर्खस्य च दिशः शून्याः सर्वशून्या दरिद्रता ॥255
शुष्कस्य कीटखातस्य वह्निदग्धस्य सर्वतः । तरोरप्यूषरस्थस्य वरं जन्म न चार्थिनः ॥256
न तथा बाध्यते लोके प्रकृत्या निर्धनो जनः । यथा द्रव्याणि सम्प्राप्य तैर्विहीनोऽसुखे स्थितः ॥257

Respect:

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः । यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स च पण्डितः ॥258
ब्रह्महापि नरः पूज्यो यस्यास्ति विपुलं धनम् । शशिनस्तुल्यवंशो ऽपि निर्धनः परिभूयते ॥259
निर्धनं पुरुषं वेश्या प्रजा भग्नं नृपं त्यजेत् । खगा वीतफलं वृक्षं भुक्त्वा चाभ्यागतो गृहम् ॥260
तावत्प्रीतिर्भवेल्लोके यावद्दानं प्रदीयते । वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम् ॥261

वरं वनं व्याघ्रगजेन्द्रसेवितं द्रुमालयं पत्रफलाम्बुसेवनम् ।
तृणेषु शय्या शतजीर्णवल्कलं न बन्धुमध्ये धनहीनजीवनम् ॥262
त्यजन्ति मित्राणि धनैर्विहीनं पुत्राश्च दाराश्च सुहृज्जनाश्च ।
तमर्थवन्तं पुनराश्रयन्ति अर्थो हि लोके मनुषस्य बन्धुः ॥263
तानीन्द्रियाण्यविकलानि तदेव नाम सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः स एव अन्यः क्षणेन भवतीति विचित्रमेतत् ॥264

Service:

एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर । एवमाशाग्रहग्रस्तैः क्रीडन्ति धनिनो ऽर्थिभिः ॥265
सेवकः स्वामिनं द्वेष्टि कृपणं परुषाक्षरम् । आत्मानं किं स न द्वेष्टि सेव्यासेव्यं न वेत्ति यः ॥266
भूशय्या ब्रह्मचर्यं च कृशत्वं लघुभोजनम् । सेवकस्य यतेर्यद्वद् विशेषः पापधर्मजः ॥267
शीतातपादिकष्टानि सहते यानि सेवकः । धनाय तानि चाल्पानि यदि धर्माय मुच्यते ॥268

कान्तावियोगः स्वजनापमानो रणस्य शेषः कुनृपस्य सेवा ।

दारिद्रभावो विषमा सभा च विनाग्निनैते प्रदहन्ति कायम् ॥[269]

But:

त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि। यथादेशं यथाकालं यावद्दैवोपपादितम् ॥[270]
कः कालः कानि मित्राणि को देशः कौ व्ययागमौ। कश्चाहं का च मे शक्तिर् इति चिन्त्यं मुहुर्मुहुः ॥[271]
दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत्। सत्यपूतां वदेद्वाक्यं मनःपूतं समाचरेत् ॥[272]
अनालोक्य व्ययं कर्ता अनाथः कलहप्रियः। आतुरः सर्वक्षेत्रेषु नरः शीघ्रं विनश्यति ॥[273]
एकः स्वादु न भुञ्जीत नैकः सुप्तेषु जागृयात्। एको न गच्छेदध्वानं नैकश्चार्थान्प्रचिन्तयेत् ॥[274]
यो ध्रुवाणि परित्यज्य अध्रुवं परिषेवते। ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥[275]
चिरकारिक भद्रं ते भद्रं ते चिरकारिक। चिरकारी हि मेधावी नापराध्यति कर्मसु ॥[276]
अतिक्लेशेन ये चार्था धर्मस्यातिक्रमेण तु। शत्रूणां प्रणिपातेन ते ह्यर्था मा भवन्तु मे ॥[277]

57. Ahimsa

हिंसा defined:

उद्वेगजननं हिंसा सन्तापकरणं तथा। रुक्कृतिः शोणितकृतिः पैशुण्यकरणं तथा ॥
हितस्यातिनिषेधश्च मर्मोद्घाटनमेव च। सुखापह्नुतिः संरोधो वधो दशविधा च सा ॥[278]

धर्म is measured in अ-हिंसा :

“The first limb of Yoga is Yama (prohibitions), and Ahimsā is its first item. Without Ahimsā the other limbs of Yoga are, as it were, not performed. Abstinence from injury means not causing pain to any living creature at any time. The Yamas and Niyamas that follow have their origin in it. They are meant to achieve it. They are taught with the object of teaching it. They are taken up with the object of rendering the light of its appearance purer. And so it has been said: As the Brāhmana goes on undertaking many of a vow of restraint and observance, he goes on turning away from the sins committed on account of forgetfulness, and having their origin in injury caused to others; and by so doing he goes on rendering the Ahimsā itself purer and purer.” (Yoga-Sūtra-Bhāshya 2.30)

When श्री-कृष्ण declares that, “Even a rogue, if he worships Me exclusively, is to be considered साधु ...”, He immediately clarifies, that a true भक्त “will quickly become धर्मात्मा” also. (भगवद्गीता 9.30-31)

न चक्षुषा न मनसा न वाचा दूषयेदपि। न प्रत्यक्षं परोक्षं वा दूषणं व्याहरेत्क्वचित् ॥
न हिंस्यात्सर्वभूतानि मैत्रायणगतश्चरेत्। नेदं जीवितमासाद्य वैरं कुर्वीत केनचित् ॥[279]

हिंसा as an insult to the Creator:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥[280]

अभ्यर्चयित्वा प्रतिमासु विष्णुं निन्दन् जने सर्वगतं तमेव।
अभ्यर्च्य पादौ हि द्विजस्य मूर्ध्नि द्रुह्यन्निवाज्ञो नरकं प्रयाति ॥[281]

How to judge it?
आत्मौपम्येन मन्तव्यं बुद्धिमद्भिः कृतात्मभिः ।[282]
यदन्यैर्विहितं नेच्छेद् आत्मनः कर्म पूरुषः। न तत्परेषु कुर्वीत जानन्नप्रियमात्मनः ॥[283]
As धर्म is the basis of त्रि-वर्ग, अहिंसा is the basis of all धर्म:
न भूतानामहिंसाया ज्यायान्धर्मोऽस्ति कश्चन ।[284] अहिंसा परमं मित्रम् अहिंसा परमं सुखम्।[285]
अहिंसा defines all other virtues, and even सत्य, which is otherwise praised as the highest virtue:
नास्ति सत्यात्परो धर्मो नानृतात्पातकं परम्। स्थितिर्हि सत्यं धर्मस्य तस्मात्सत्यं न लोपयेत्॥
सत्यस्य वचनं श्रेयः सत्यादपि हितं वदेत्। यद्भूतहितमत्यन्तम् एतत्सत्यं मतं मम ॥[286]
सर्वस्वस्यापहारे तु वक्तव्यमनृतं भवेत्। तत्रानृतं भवेत्सत्यं सत्यं चाप्यनृतं भवेत्।
तस्माद्धर्मार्थमनृतम् उक्त्वा नानृतभाग्भवेत् ॥[287]

Once some robbers, in search of fleeing travellers, reached the hut of a hermit. After reminding him of his vow of सत्य, the hermit pointed out the path the travellers had taken. His सत्य became falsehood.

कृते प्रतिकृतिं कुर्याद् धिंसने प्रतिहिंसनम्। तत्र दोषो न पतति दुष्टे दुष्टं समाचरेत् ॥[288]

58. Meat-Eating

अन्नाद्दशगुणं पिष्टं पिष्टाद्दशगुणं पयः। पयसोऽष्टगुणं मांसं मांसाद्दशगुणं घृतम् ॥[289]
न मांसात्परमं किञ्चिद् रसतो विद्यते भुवि। क्षतक्षीणाभितप्तानां ग्राम्यधर्मरतात्मनाम्।
अध्वना कर्शितानां च न मांसाद्विद्यते परम् ॥[290]
But:
स्वमांसं परमांसेन यो वर्धयितुमिच्छति। नास्ति क्षुद्रतरस्तस्मान् न नृशंसतरो नरः ॥[291]
रसवीर्यविपाका हि श्वमांसस्यापि वैद्यके। कीर्तिता इति तत्किं स्याद् भक्षणीयं विचक्षणैः ॥[292]
For many Hindus, अहिंसा includes a vegetarian diet:
नो दया मांसभोजिनः ।[293]
राजपुत्र चिरं जीव मा जीव मुनिपुत्रक। जीव वा मर वा साधो व्याध मा जीव मा मर ॥[294]
अनुमन्ता विशसिता निहन्ता क्रयविक्रयी। संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥[295]
And the very word for meat (मांस) is said to support this:
मां स भक्षयितामुत्र यस्य मांसमिहाद्म्यहम्। एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥[296]
ये त्वनेवंविदोऽसन्तः स्तब्धाः सदभिमानिनः। पशून्द्रुह्यन्ति विश्रब्धाः प्रेत्य खादन्ति ते च तान् ॥[297]
Meat-eating, and even garlic and onions, are forbidden for ब्राह्मण:
गृहे गुरावरण्ये वा निवसन्नात्मवान्द्विजः। नावेदविहितां हिंसाम् आपद्यपि समाचरेत् ॥
समुत्पत्तिं च मांसस्य वधबन्धौ च देहिनाम्। प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात् ॥[298]

छत्राकं विड्वराहं च लशुनं ग्रामकुक्कुटम् । पलाण्डुं गृञ्जनं चैव मत्या जग्ध्वा पतेद् द्विजः ॥[299]
चतुष्पात्सकलो धर्मो ब्राह्मणस्य विधीयते । पादावकृष्टो राजन्ये तथा धर्मो विधीयते ॥[300]
Concession for यज्ञ:
यज्ञाय जग्धिर्मांसस्येत्येष दैवो विधिः स्मृतः । अतो ऽन्यथा प्रवृत्तिस्तु राक्षसो विधिरुच्यते ॥
यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् । वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥
ओषध्यः पशवो वृक्षास् तिर्यञ्चः पक्षिणस्तथा । यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युत्सृतीः पुनः ॥[301]
श्रुति declared that अश्वमेध can counteract even ब्रह्महत्या, which was always disputed:
यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यज्ञैर्मार्ष्टुमर्हति ॥[302]
हिंसा is a law of nature:
अहस्तानि सहस्तानाम् अपदानि चतुष्पदाम् । फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥[303]
ततस्ताभ्यो ददावन्नम् ओषधीः स्थावराणि च । जङ्गमानि च भूतानि दुर्बलानि बलीयसाम् ॥[304]
It cannot be avoided:
ओषध्यो वीरुधश्चैव पशवो मृगपक्षिणः । अन्नादिभूता भूतानाम् इत्यपि श्रूयते श्रुतिः ॥
कृषिं साध्विति मन्यन्ते तत्र हिंसा परा स्मृता । कर्षन्तो लाङ्गलैः पुंसो घ्नन्ति भूमिशयान्बहून् ।
जीवानन्यांश्च बहुशस् तत्र किं प्रतिभाति ते ॥ जीवा हि बहवो ब्रह्मन् वृक्षेषु च फलेषु च ।
उदके बहवश्चापि तत्र किं प्रतिभाति ते ॥[305]
पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः । कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥[306]
Concession for hunting:
नात्मानमपरित्यज्य मृगया नाम विद्यते । समतामुपसङ्गम्य भूतं हन्यन्ति हन्ति वा ॥
अतो राजर्षयः सर्वे मृगयां यान्ति भारत । न हि लिप्यन्ति पापेन न चैतत्पातकं विदुः ॥[307]
But:

सर्वे वेदा न तत्कुर्युः सर्वे यज्ञाश्च भारत । यो भक्षयित्वा मांसानि पश्चादपि निवर्तते ॥
दुष्करं च रसज्ञाने मांसस्य परिवर्जनम् । चर्तुं व्रतमिदं श्रेष्ठं सर्वप्राण्यभयप्रदम् ॥[308]
अद्रोहेणैव भूतानाम् अल्पद्रोहेण वा पुनः । या वृत्तिः स परो धर्मस् तेन जीवामि जाजले ॥[309]

59. Mother Cow

"Others, the most ignoble and largest of all, though they kill not, nevertheless eat, all sorts of Animals good for food, except Cows; to kill and eat which all in general abhor, saying that the Cow is their Mother, for the Milke she gives and the Oxen she breeds, which plough the Earth and do a thousand other services ..." (Pietro Della Valle, Italian musicologist and traveller, 1586-1652)

The cow is लक्ष्मी personified:
पयसा हविषा दध्ना शकृता चाथ चर्मणा । अस्थिभिश्चोपकुर्वन्ति शृङ्गैर्वालैश्च भारत ।
नासां शीतातपौ स्यातां सदैताः कर्म कुर्वते ॥[310] गावो लक्ष्म्यास्तथा मूलं गोषु दत्तं न नश्यति ।[311]
सर्वे देवा गवामङ्गे तीर्थानि तत्पदेषु च । तद्गुह्येषु स्वयं लक्ष्मीस् तिष्ठत्येव सदा पितः ।

गावस्तिष्ठन्ति यत्रैव तत्तीर्थं परिकीर्तितम् ॥[312]
मातरः सर्वभूतानां गावः सर्वसुखप्रदाः । वृद्धिमाकाङ्क्षता नित्यं गावः कार्याः प्रदक्षिणाः ॥[313]
कीर्तनं श्रवणं दानं दर्शनं चापि पार्थिव । गवां प्रशस्यते वीर सर्वपापहरं शिवम् ॥[314]
सुरूपा बहुरूपाश्च विश्वरूपाश्च मातरः । गावो मामुपतिष्ठन्ताम् इति नित्यं प्रकीर्तयेत् ॥[315]
गा वै पश्याम्यहं नित्यं गावः पश्यन्तु मां सदा । गावोऽस्माकं वयं तासां यतो गावस्ततो वयम् ॥[316]

"Cow-protection is an article of faith in Hinduism. Apart from its religious sanctity, it is an ennobling creed. Cow protection is the dearest possession of the Hindu heart. It is the one concrete belief common to all Hindus. No one who does not believe in cow-protection can possibly be called a Hindu. ... For me the cow is the personification of innocence. Cow protection means the protection of the weak and helpless." (Mohandas Gandhi, Indian politician, 1869-1948)

अङ्गुष्ठमात्रः स्थूलो वा बाहुमात्रः प्रमाणतः । आर्द्रस्तु सपलाशश्च दण्ड इत्यभिधीयते ॥[317]
गवाशनेषु विक्रीणंस् ततः प्राप्नोति गोवधम् । गोवृषाणां विपत्तौ च यावन्तः प्रेक्षका जनाः ।
न वारयन्ति तां तेषां सर्वेषां पातकं भवेत् ॥[318]

From about 1750 onwards a very large number of cows were daily slaughtered by the British for their army and civilian personnel in India. The Muslim community was encouraged by the British to take up the slaughter of cattle, as the large number of slaughterhouses set up by the British required professional butchers. In 1880-1894 there was a movement against cow killing in which many prominent Muslims actively participated, because a majority of Muslims in India did not eat the flesh of cow.

"I doubt whether, since the Mutiny, any movement containing in it a greater amount of potential mischief has engaged the attention of the Government of India." (Henry Petty-Fitzmaurice Lansdowne, Viceroy of India, 1845-1927)

The British largely succeeded in projecting this movement as a conflict between Hindus and Muslims.

"The British Origin of Cow-Slaughter in India (Dharampal 2002) – besides providing historical evidence about the genesis of mass cow-slaughter under British auspices, presents extensive documentary material about one of the most significant resistance movements in India against kine-killing by the British during the years 1880-1894. By highlighting the support given by some prominent Muslims during phases of this mass protest as well as by emphasising the crucial fact that it was the British and not the Muslims who were the main consumers of beef, Dharampal is able to dispel one of the deep-seated myths perpetuated in the interest of reinforcing divisive colonial strategies." (Wikipedia)

"Though the Muhammadan's cow killing is made the pretext for the agitation, it is, in fact, directed against us, who kill far more cows for our army, etc., than the Muhammadans." (Queen Victoria, 1819-1901)

60. Satya

नित्यं क्रोधात्तपो रक्षेच् छ्रियं रक्षेच्च मत्सरात्। विद्यां मानावमानाभ्याम् आत्मानं तु प्रमादतः॥
आनृशंस्यं परो धर्मः क्षमा च परमं बलम्। आत्मज्ञानं परं ज्ञानं न सत्याद्विद्यते परम्॥[319]
सत्यस्य वचनं साधु न सत्याद्विद्यते परम्। सत्येन विधृतं सर्वं सर्वं सत्ये प्रतिष्ठितम्॥
अपि पापकृतो रौद्राः सत्यं कृत्वा पृथक्पृथक्। अद्रोहमविसंवादं प्रवर्तन्ते तदाश्रयाः॥[320]
न ह्यसत्यात्परो ऽधर्म इति होवाच भूरियम्। सर्वं सोढुमलं मन्ये ऋते ऽलीकपरं नरम्॥[321]

The last instruction of a teacher to his graduated student:

सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। मातृदेवो भव। पितृदेवो भव।
आचार्यदेवो भव। अतिथिदेवो भव।[322]

How to speak:

प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति जन्तवः। तस्मात्तदेव वक्तव्यं वचने का दरिद्रता॥[323]
अहिंसयैव भूतानां कार्यं श्रेयो ऽनुशासनम्। वाक्चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता॥[324]
सत्यं ब्रूयात्प्रियं ब्रूयान् न ब्रूयात्सत्यमप्रियम्। प्रियं च नानृतं ब्रूयाद् एष धर्मः सनातनः॥[325]

On the other hand:

लुब्धमर्थेन गृह्णीयात् स्तब्धमञ्जलिकर्मणा। मूर्खं छन्दो ऽनुवृत्त्या च यथार्थत्वेन पण्डितम्॥[326]
सुलभाः पुरुषा राजन् सततं प्रियवादिनः। अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥[327]
पृष्टः प्रियहितं ब्रूयान् न ब्रूयादहितं प्रियम्। अप्रियं वा हितं ब्रूयाच् छृण्वतो ऽनुमतो मिथः॥[328]

Secrets:

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम्। तपो दानावमानौ च नव गोप्यानि यत्नतः॥[329]
आत्मनो मुखदोषेण बध्यन्ते शुकसारिकाः। बकास्तत्र न बध्यन्ते मौनं सर्वार्थसाधनम्॥[330]
मनसा चिन्तितं कार्यं वाचा नैव प्रकाशयेत्। मन्त्रेण रक्षयेद्गूढं कार्ये चापि नियोजयेत्॥[331]

When not to speak:

नापृष्टः कस्यचिद् ब्रूयान् नाप्यन्यायेन पृच्छतः। ज्ञानवानपि मेधावी जडवत्समुपाविशेत्॥[332]
न विश्वसेत्कुमित्रे च मित्रे चापि न विश्वसेत्। कदाचित्कुपितं मित्रं सर्वं गुह्यं प्रकाशयेत्॥[333]
पयःपानं भुजङ्गानां केवलं विषवर्धनम्। उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये॥[334]

61. Shauca

शौचं च द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा। मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तथान्तरम्॥
आशौचाद्धि वरं बाह्यं तस्मादाभ्यन्तरं वरम्। उभाभ्यां च शुचिर्यस्तु स शुचिर्नेतरः शुचिः॥[335]

External purity:

अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम्। प्रक्षालनेन त्वल्पानाम् अद्भिः शौचं विधीयते॥
मार्जारमक्षिकाकीट-पतङ्गकृमिदर्दुराः। मेध्यामेध्यं स्पृशन्त्येनं नोच्छिष्टान्मनुरब्रवीत्॥
अदुष्टाः सन्तता धारा वातोद्धूताश्च रेणवः। स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन॥[336]
खननाद्दहनाद्वर्षाद्गोभिराक्रमणादपि।चतुर्भिःशुध्यतेभूमिःपञ्चमाच्चोपलेपनात्॥

रजसा शुध्यते नारी नदी वेगेन शुध्यति। भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति ॥[337]
मान्त्रं भौमं तथाग्नेयं वायव्यं दिव्यमेव च। वारुणं मानसं चैव सप्त स्नानान्यनुक्रमात् ॥
आपो हि ष्ठादिभिर्मान्त्रं मृदालम्भस्तु पार्थिवम्। आग्नेयं भस्मना स्नानं वायव्यं गोरजः स्मृतम् ॥
यत्तु सातपवर्षेण स्नानं तद् दिव्यमुच्यते। अवगाहो वारुणं स्यान् मानसं ह्यात्मचिन्तनम् ॥[338]
मृदा जलेन शुद्धिः स्यान् न क्लेशो न धनव्ययः ।[339]
अशिरस्कं भवेत्स्नानं स्नानाशक्तौ तु कर्मिणाम्। आर्द्रेण वाससा वापि मार्जनं दैहिकं विदुः॥[340]
उत्थाय नेत्रे प्रक्षाल्य शुचिर्भूत्वा समाहितः। परिजप्य च मन्त्राणि भक्षयेद्दन्तधावनम् ॥
आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च। ब्रह्म प्रज्ञां च मेधां च त्वं नो देहि वनस्पते ॥[341]
खदिरश्च करञ्जश्च कदम्बश्च वटस्तथा। तिन्तिडी वेणुपृष्ठं च आम्रनिम्बौ तथैव च ॥
अपामार्गश्च बिल्वश्च अर्कश्चौदुम्बरस्तथा। बदरीतिन्दुकास्त्वेते प्रशस्ता दन्तधावने ॥[342]
अन्नं बुभुक्षमाणस्तु त्रिर्मुखेन स्पृशेदपः। भुक्त्वा चान्नं तथैव त्रिर् द्विः पुनः परिमार्जयेत् ॥[343]
वालेन तु न भुञ्जीत ।[344]

"A surprising spirit of cleanliness is to be observed among the Hindoos; the streets of their villages are commonly swept and watered, and sand is frequently strewed before the doors of the houses. The simplicity, and perfectly modest character, of the Hindoo women, cannot but arrest the attention of a stranger. With downcast eye, and equal step, they proceed along, and scarcely turn to the right or to the left to observe a foreigner as he passes, however new or singular his appearance. The men are no less remarkable for their hospitality, and are constantly attentive to accommodate the traveller in his wants." (William Hodges, British painter and traveller, 1744-1797)

62. Dama

जिह्वैकतोऽच्युत विकर्षति मावितृप्ता शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित्।
घ्राणोऽन्यतश्चपलदृक्क्व च कर्मशक्तिर् बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥[345]
अदान्तः पुरुषः क्लेशम् अभीक्ष्णं प्रतिपद्यते। अनर्थांश्च बहूनन्यान् प्रसृजत्यात्मदोषजान् ॥[346]
न यमं यममित्याहुर् आत्मा वै यम उच्यते। आत्मा संयमितो येन तं यमः किं करिष्यति ॥
न तथासिस्तथा तीक्ष्णः सर्पो वा दुरधिष्ठितः। यथा क्रोधो हि जन्तूनां शरीरस्थो विनाशकः ॥[347]
इन्द्रियाणि प्रमाथीनि बुद्ध्या संयम्य यत्नतः। सर्वतो निष्पतिष्णूनि पिता बालानिवात्मजान् ॥[348]
तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान्। न जयेद्रसनं यावज् जितं सर्वं जिते रसे ॥[349]
निषण्णश्चापि खादेत न तु गच्छन्कदाचन ।[350]
दीपो भक्षयते ध्वान्तं कज्जलं च प्रसूयते। यदन्नं भक्ष्यते नित्यं जायते तादृशी प्रजा ॥[351]
नास्ति कामसमो व्याधिर् नास्ति मोहसमो रिपुः। नास्ति कोपसमो वह्निर् नास्ति ज्ञानात्परं सुखम् ॥[352]
दममेव प्रशंसन्ति वृद्धाः श्रुतिसमाधयः। सर्वेषामेव वर्णानां ब्राह्मणस्य विशेषतः ॥[353]
आत्मा जेयः सदा राज्ञा ततो जेयाश्च शत्रवः ।[354]

बलेन परराष्ट्राणि गृह्णन् शूरस्तु नोच्यते। जितो येनेन्द्रियग्रामः स शूरः कथ्यते बुधैः ॥[355]

धनेन किं यो न ददाति नाश्नुते बलेन किं यश्च रिपून्न बाधते।
श्रुतेन किं यो न च धर्ममाचरेत् किमात्मना यो न जितेन्द्रियो भवेत् ॥[356]

63. Dana

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम्। रतिपुत्रफला दारा दत्तभुक्तफलं धनम् ॥[357]
यद्ददाति विशिष्टेभ्यो यज्जुहोति दिने दिने। तत्तु वित्तमहं मन्ये शेषं कस्यापि रक्षति ॥[358]
अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रयत्नतः। रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥[359]
अहन्यहनि दातव्यम् अदीनेनान्तरात्मना। स्तोकादपि प्रयत्नेन दानमित्यभिधीयते ॥[360]
सन्तोषस्त्रिषु कर्तव्यः स्वदारे भोजने धने। त्रिषु चैव न कर्तव्योऽध्ययने जपदानयोः ॥[361]

Most difficult:

कः कस्य चोपकुरुते कश्च कस्मै प्रयच्छति। प्राणी करोत्ययं कर्म सर्वमात्मार्थमात्मना ॥[362]
दातव्यमित्ययं धर्म उक्तो भूतहिते रतैः। तं मन्यन्ते धनयुताः कृपणैः सम्प्रवर्तितम्।
यदा नियतिकार्पण्यम् अथैषामेव रोचते ॥[363]
दानान्न दुष्करं तात पृथिव्यामस्ति किञ्चन। अर्थे च महती तृष्णा स च दुःखेन लभ्यते ॥
परित्यज्य प्रियान्प्राणान् धनार्थं हि महामते। प्रविशन्ति नरा वीराः समुद्रमटवीं तथा ॥
कृषिगोरक्ष्यमित्येके प्रतिपद्यन्ति मानवाः। पुरुषाः प्रेष्यतामेके निर्गच्छन्ति धनार्थिनः ॥[364]

5 motivations: Charity is given ...

धर्मादर्थाद्भयात्कामात्कारुण्यादिति ।[365]

3 kinds of charity:

अभिगम्योत्तमं दानम् आहूतं चैव मध्यमम्। अधमं वाचमानं स्यात् सेवादानं च निष्फलम् ॥[366]
परस्परस्य दानानि लोकयात्रा न धर्मतः ।[367]
शतेषु जायते शूरः सहस्रेषु च पण्डितः। वक्ता शतसहस्रेषु दाता भवति वा न वा ॥
न रणे विजयाच्छूरोऽध्ययनान्न च पण्डितः। न वक्ता वाक्पटुत्वेन न दाता चार्थदानतः ॥
इन्द्रियाणां जये शूरो धर्मं चरति पण्डितः। हितप्रियोक्तिभिर्वक्ता दाता सम्मानदानतः ॥[368]

According to ability:

एकां गां दशगुर्दद्याद् दश दद्याच्च गोशती। शतं सहस्रगुर्दद्यात् सर्वे तुल्यफला हि ते ॥[369]

To whom:

वृथा वृष्टिः समुद्रेषु वृथा तृप्तेषु भोजनम्। वृथा दानं धनाढ्येषु वृथा दीपो दिवापि च ॥[370]
न तेभ्योऽपि धनं देयं शक्ये सति कथञ्चन। पापेभ्यो हि धनं दत्तं दातारमपि पीडयेत् ॥[371]

A क्षत्रिय does not accept दान, while a ब्राह्मण should accept (and quickly distribute), but never ask for it:

क्षत्रियोऽहं न जानामि देहीति वचनं क्वचित्। प्रयच्छ युद्धमित्येवं-वादिनः स्मो द्विजोत्तम ॥[372]
ब्राह्मणोऽनर्थनाधृतिः ।[373]

न तु पापकृतां राज्ञां प्रतिगृह्णन्ति साधवः। एतस्मात्कारणाद्यज्ञैर् यजेद्राजाप्तदक्षिणैः ॥[374]
य उद्यतमनादृत्य कीनाशमभियाचते। क्षीयते तद्यशः स्फीतं मानश्चावज्ञया हतः ॥[375]
दान can be classified according to importance:
(**1**) Protection (fearlessness)
हिरण्यदानैर्गोदानैर् भूमिदानैश्च सर्वशः। मांसस्याभक्षणे धर्मो विशिष्ट इति नः श्रुतिः ॥[376]
अभयस्य हि यो दाता तस्यैव सुमहत्फलम्। न हि प्राणसमं दानं त्रिषु लोकेषु विद्यते ॥[377]
(**2**) Livelihood (land, gold, kine and education)
भूमिर्भूतिर्महादेवी दातारं कुरुते प्रियम्। मामेवादत्त मां दत्त मां दत्त्वा मामवाप्स्यथ ॥[378]
यथाप्सु पतितः सद्यस् तैलबिन्दुः प्रसर्पति। एवं भूमिकृतं दानं शस्ये शस्ये प्ररोहति ॥[379]
सर्वान्कामान्प्रयच्छन्ति ये प्रयच्छन्ति काञ्चनम्।[380]

अग्नेरपत्यं प्रथमं सुवर्णो भूर्वैष्णवी सूर्यसुताश्च गावः।
लोकास्त्रयस्तेन भवन्ति दत्ता यः काञ्चनं गां च महीं च दद्यात् ॥[381]

येन जीवति तद् दत्त्वा फलस्यान्तो न विद्यते।[382]
यो ब्रूयाच्चापि शिष्याय धर्म्यां ब्राह्मीं सरस्वतीम्। पृथिवीगोप्रदानाभ्यां तुल्यं स फलमश्नुते ॥[383]
एकमप्यक्षरं यस्तु गुरुः शिष्यं प्रबोधयेत्। पृथिव्यां नास्ति तद् द्रव्यं यद्दत्त्वा सोऽनृणी भवेत् ॥[384]
(**3**) Help (food, water, ghee, trees, etc.)
अन्नेन सदृशं दानं न भूतं न भविष्यति।[385]
औषधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिश्रयम्। यः प्रयच्छति रोगिभ्यः सर्वव्याधिविवर्जितः ॥
दानान्येतानि देयानि ह्यन्यानि च विशेषतः। दीनान्धकृपणादिभ्यः श्रेयस्कामेन धीमता ॥[386]
पानीयं परमं दानं दानानां मनुरब्रवीत्। तस्मात्कूपांश्च वापीश्च तडागानि च खानयेत् ॥[387]
तस्य पुत्रा भवन्त्येते पादपा नात्र संशयः। पुष्पिताः फलवन्तश्च तर्पयन्तीह मानवान्।
वृक्षदं पुत्रवद् वृक्षास् तारयन्ति परत्र तु ॥[388]
पुन्नाम्नो नरकाद्यस्मात् त्रायते पितरं सुतः। तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥[389]

64. Adharma

अज्ञानेनावृतो लोको मात्सर्यान्न प्रकाशते। लोभात्त्यजति मित्राणि सङ्गात्स्वर्गं न गच्छति ॥[390]
एकस्य कर्म संवीक्ष्य करोत्यन्योऽपि गर्हितम्। गतानुगतिको लोको न लोकः पारमार्थिकः ॥[391]
परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम्। वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥
पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः। असम्बद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥
अदत्तानामुपादानं हिंसा चैवाविधानतः। परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥[392]

	(1)	(2)	(3)	(4)
धर्म	सत्य	शौच, दम	दया, दान	तपः, विद्या
अधर्म	द्यूत/अक्ष	सङ्ग/स्त्रिय	सूना/मृगया, स्मय	मद/पान
because of		काम	क्रोध	लोभ

गृहासक्तस्य नो विद्या नो दया मांसभोजिनः। द्रव्यलुब्धस्य नो सत्यं स्त्रैणस्य न पवित्रता ॥[393]
तपः शौचं दया सत्यम् इति पादाः कृते कृताः। अधर्मांशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥[394]
अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ। द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥
पुनश्च याचमानाय जातरूपमदात्प्रभुः। ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥[395]
पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्। एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥[396]
द्यूतमेतत्पुरा कल्पे दृष्टं वैरकरं महत्। तस्माद् द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥[397]
वार्द्धुषिं भ्रूणहत्यां च तुलया समतोलयत्। अतिष्ठद् भ्रूणहा कोटयां वार्द्धुषिर्न्यक्पपात ह ॥
द्विकं त्रिकं चतुष्कं च पञ्चकं च शतं स्मृतम्। मासस्य वृद्धिं गृह्णीयाद् वर्णानामनुपूर्वशः ॥[398]

Conclusions:

कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम्। कुराजान्तानि राष्ट्राणि कुकर्मान्तं यशो नृणाम् ॥[399]
धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते। असंवृतं तद्भवति ततोऽन्यदवदीर्यते ॥[400]
वर्धत्यधर्मेण नरस् ततो भद्राणि पश्यति। ततः सपत्नान् जयति समूलस्तु विनश्यति ॥[401]
सर्वतः शङ्कते स्तेनो मृगो ग्राममिवेयिवान्। बहुधाचरितं पापम् अन्यत्रैवानुपश्यति ॥[402]
समानकर्माचरणं पतितानां न पातकम् ।[403]
न मांसभक्षणे दोषो न मद्ये न च मैथुने। प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥[404]

65. Karma

कर्म-वाद (the theory of reaction of work, or responsibility):

मानुषेषु महाराजन् धर्माधर्मौ प्रवर्ततः। न तथान्येषु भूतेषु मनुष्यरहितेष्विह ॥[405]
यस्माच्च येन च यथा च यदा च यच्च यावच्च यत्र च शुभाशुभमात्मकर्म।
तस्माच्च तेन च तथा च तदा च तच्च तावच्च तत्र च विधातृवशादुपैति ॥[406]
बालो युवा च वृद्धश्च यत्करोति शुभाशुभम्। तस्यां तस्यामवस्थायां तत्फलं प्रतिपद्यते ॥[407]
रोगशोकपरीताप-बन्धनव्यसनानि च। आत्मापराधवृक्षाणां फलान्येतानि देहिनाम् ॥[408]

Witnesses:

ज्ञानपूर्वकृतं पापं छादयत्यबहुश्रुतः। नैनं मनुष्याः पश्यन्ति पश्यन्त्येव दिवौकसः ॥[409]
द्यौर्भूमिरापो हृदयं चन्द्रार्काग्नियमानिलाः। रात्रिः सन्ध्ये च धर्मश्च वृत्तज्ञाः सर्वदेहिनाम् ॥[410]
यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्। तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ॥[411]

"The law of Karma postulates that in this world there are no rewards or punishments; it is simply a case of inevitable consequences. As you sow, so shall you reap." (Nanabhoy /Nani Ardeshir Palkhivala; Indian lawyer and Ambassador to the USA, 1920-2002)

Own and shared कर्म /responsibility:

एकः प्रजायते जन्तुर् एक एव प्रलीयते। एको ऽनुभुङ्क्ते सुकृतम् एक एव च दुष्कृतम्॥[412]
स्वयं कर्म करोत्यात्मा स्वयं तत्फलमश्नुते। स्वयं भ्रमति संसारे स्वयं तस्माद्विमुच्यते॥[413]
आरोप्यते शिला शैले यत्नेन महता यथा। निपात्यते क्षणेनाधस् तथात्मा गुणदोषयोः॥[414]
यात्यधोऽधः व्रजत्युच्चैर् नरः स्वैरेव कर्मभिः। कूपस्य खनिता यद्वत् प्राकारस्येव कारकः॥[415]
अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा। यत्रास्ते विषसंसर्गो ऽमृतं तदपि मृत्यवे॥[416]
पुण्यात्षड्भागमादत्ते न्यायेन परिपालयन्। सर्वदानाधिकं यस्मात् प्रजानां परिपालनम्॥
अरक्ष्यमाणाः कुर्वन्ति यत्किञ्चित्किल्बिषं प्रजाः। तस्मात्तु नृपतेरर्धं यस्माद् गृह्णात्यसौ करान्॥[417]
अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी। गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम्॥[418]
पतत्यर्धं शरीरस्य यस्य भार्या सुरां पिबेत्।[419]
यतये काञ्चनं दत्त्वा ताम्बुलं ब्रह्मचारिणे। चोरेभ्यो ऽप्यभयं दत्त्वा दातापि नरकं व्रजेत्॥[420]

Provision in कलि-युग:

धर्मकार्यं यतन् शक्त्या नो चेत्प्राप्नोति मानवः। प्राप्तो भवति तत्पुण्यम् अत्र मे नास्ति संशयः॥
मनसा चिन्तयन्पापं कर्मणा नातिरोचयन्। न प्राप्नोति फलं तस्येत्येवं धर्मविदो विदुः॥[421]
नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक्। कुशलान्याशु सिध्यन्ति नेतराणि कृतानि यत्॥[422]

"I am no Hindu, but I hold the doctrine of the Hindus concerning a future state to be incomparably more rational, more pious, and more likely to deter men from vice, than the horrid opinions, inculcated on punishments without end." (Sir William Jones, British judge of the Supreme Court at Calcutta, 1746-1794)

66. Daiva

Two stages of कर्म:

1. अ-प्रारब्ध-फल ('whose result has not yet come'), or आगामि (which is 'coming' later): Sometimes subdivided into कूट ('heap', subtle total stock), बीज (seed), and फल-उन्मुख ('awaiting the fruit', ripening).

2. प्रारब्ध-फल ('whose result has come'), that which has fructified in the form of our present body.

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये। स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः॥[423]

The effects of कर्म are जन्म/जाति (good or bad birth), आयुः (lifespan), भोग (सुख from सुकृति and दुःख/क्लेश from पाप), ऐश्वर्य (lordship), श्रुति/विद्या (education), and श्री (beauty).

आयुः कर्म च वित्तं च विद्या निधनमेव च। पञ्चैतानि हि सृज्यन्ते गर्भस्थस्यैव देहिनः॥[424]

दैव, destiny:

आपदामापतन्तीनां हितोऽप्यायाति हेतुताम्। मातृजङ्घा हि वत्सस्य स्तम्भीभवति बन्धने॥[425]
नाप्राप्तकालो म्रियते विद्धः शरशतैरपि। कुशाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति॥[426]

योऽधिकाद्योजनशतात् पश्यतीहामिषं खगः। स एव प्राप्तकालस्तु पाशबन्धं न पश्यति ॥[427]

अरक्षितं तिष्ठति देवरक्षितं सुरक्षितं देवहतं विनश्यति।
जीवत्यनाथोऽपि वने विसर्जितः कृतप्रयत्नोऽपि गृहे विनश्यति ॥[428]

छित्त्वा पाशमपास्य कूटरचनां भङ्क्त्वा बलाद्वागुरां
पर्यन्ताग्निशिखाकलापजटिलान् निर्गत्य दूरं वनात्।
व्याधानां शरगोचरादपि जवेनोत्पत्य धावन्मृगः
कूपान्तःपतितः करोतु विधुरे किं वा विधौ पौरुषम् ॥[429]

दुःखेष्वेकतरेणापि दैवभूतात्महेतुषु। जीवस्य न व्यवच्छेदः स्याच्चेत् तत्तत्प्रतिक्रिया ॥
यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन्। तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥[430]

But, दैव itself is the result of previous activities:

दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता। तत्र दैवमभिव्यक्तं पौरुषं पौर्वदेहिकम् ॥[431]

67. Kama

न पश्यति च जन्मान्धः कामान्धो नैव पश्यति। मदोन्मत्ता न पश्यन्ति अर्थी दोषं न पश्यति ॥[432]

"After reading and considering the works of Babhravya and other ancient authors, and thinking over the meaning of the rules given by them, this treatise (Kāma-Sūtra) was composed, according to the precepts of the sacred law, for the benefit of the world, by Vatsyayana, while leading the life of a religious student at Benares, and wholly engaged in the contemplation of the Deity. This work is not to be used merely as an instrument for satisfying our desires. A person acquainted with the true principles of this science, who preserves his Dharma-Artha-Kāma, and who has regard to the customs of the people, is sure to obtain the mastery over his senses. In short, an intelligent and knowing person attending to Dharma-Artha-Kāma, without becoming the slave of his passions, will obtain success in everything that he may do." (Vatsyayana; Indian philosopher, 2nd century)

The root of कर्म is काम/desire:

"काम, क्रोध and लोभ – this threefold gate to hell is the destruction of awareness of the self. Therefore, this triple one should give up." (भगवद्गीता 16.21)

क्षमया क्रोधमुच्छिन्द्यात् कामं सङ्कल्पवर्जनात्। सत्त्वसंसेवनाद्धीरो निद्रां च च्छेत्तुमर्हति ॥[433]
एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु। पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥[434]
यद्यदेव हि वाञ्छेत ततो वाञ्छा प्रवर्तते। प्राप्त एवार्थतः सोऽर्थो यतो वाञ्छा निवर्तते ॥[435]

And the root of काम is ignorance of the soul:

उपद्रवांस्तथा रोगान् हितजीर्णमिताशनात्। लोभं मोहं च सन्तोषाद् विषयांस्तत्त्वदर्शनात् ॥
उत्थानेन जयेत्तन्द्रीं वितर्कं निश्चयाज्जयेत्। मौनेन बहुभाष्यं च शौर्येण च भयं त्यजेत् ॥

यच्छेद् वाङ्मनसी बुद्ध्या तां यच्छेज्ज्ञानचक्षुषा। ज्ञानमात्मावबोधेन यच्छेदात्मानमात्मना ॥[436]

68. Tapa

The following chapters cover topics concerning inner purification, like तपः, प्रायश्चित्त, पञ्च-यज्ञ, क्षमा and punishment.

व्रतं हि कर्तृसन्तापात् तप इत्यभिधीयते।[437]

सर्वमेतत्तपोमूलं कवयः परिचक्षते। न ह्यतप्ततपा मूढः क्रियाफलमवाप्नुते ॥[438]

ईहमानः समारम्भान् यदि नासादयेद्धनम्। उग्रं तपः समारोहेन् न ह्यनुप्तं प्ररोहति ॥[439]

कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया। शुध्यन्ति दानैः सन्तुष्ट्या द्रव्याण्यात्मात्मविद्यया॥[440]

कालोऽग्निः कर्म मृद्वायुर् मनो ज्ञानं तपो जलम्। पश्चात्तापो निराहारः सर्वेऽमी शुद्धिहेतवः॥[441]

एकाकिना तपो द्वाभ्यां पठनं गायनं त्रिभिः। चतुर्भिर्गमनं क्षेत्रं पञ्चभिर्बहुभी रणः ॥[442]

As atonement:

शरीरपातनाच्चैव तपसाध्ययनेन च। मुच्यते पापकृत्पापाद् दानाच्चापि प्रमुच्यते ॥[443]

शक्यते विधिना पापं यथोक्तेन व्यपोहितुम्। आस्तिके श्रद्दधाने च विधिरेष विधीयते ॥[444]

तपसा कर्मणा चैव प्रदानेन च भारत। पुनाति पापं पुरुषः पुनश्चेन्न प्रवर्तते ॥[445]

द्वितीयमपराधं न कस्यचित्क्षमेत्।[446]

Methods:

(1) cutting hair

यत्किञ्चित्क्रियते पापं सर्वं केशेषु तिष्ठति। सर्वान्केशान्समुद्धृत्य च्छेदयेदङ्गुलिद्वयम् ॥[447]

(2) ब्रह्म-कूर्च ('spiritual bundle' of कुश grass), a process of taking पञ्च-गव्य

(3) उपवास, also called कृच्छ्र ('hardship')

समुन्नमग्रतो वस्त्रं पश्चाच्छुध्यति कर्मणा। उपवासैः प्रतप्तानां दीर्घं सुखमनन्तकम् ॥[448]

"Eating in the evening and in the morning is prescribed in the वेद for men. If food is not taken in between sunrise and sunset one is also as if fasting."[449] ... called नक्त-व्रत ('night penance', eating only at night) in अत्रि-स्मृति 131.

"For three days one eats in the evening, three days in the early morning, three days only what is unsolicited, and the last three days one should fast – this is described as प्राजापत्य rule."[450]

"During कृष्ण-पक्ष one should reduce the food every day by one morsel, and during शुक्ल-पक्ष one should increase it. On अमावास्या/अमावस्या one should not eat. This is the चान्द्रायण rule."[451] Thus one starts and ends with fourteen morsels. According to other sources the व्रत starts with शुक्ल-पक्ष, first increasing the food.

But:

मासपक्षोपवासेन मन्यन्ते यत्तपो जनाः। आत्मतन्त्रोपघातस्तु न तपस्तत्सतां मतम् ॥

त्यागश्च सन्नतिश्चैव शिष्यते तप उत्तमम् । सदोपवासी च भवेद् ब्रह्मचारी सदा भवेत् ॥[452]
अहिंसा सत्यवचनम् आनृशंस्यं दमो घृणा । एतत्तपो विदुर्धीरा न शरीरस्य शोषणम् ॥[453]
क्षमा (forgiveness):
अपमानात्तपोवृद्धिः सम्मानात्तपसः क्षयः ।[454]
आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् । वक्ता पापमुपादत्ते क्षममाणो विमुच्यते ॥[455]
एकः क्षमावतां दोषो द्वितीयो नोपपद्यते । यदेनं क्षमया युक्तम् अशक्तं मन्यते जनः ॥
द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः । प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥[456]
When राम was forced into exile He said to लक्ष्मण:
बुद्धिः प्रणीता येनेयं मनश्च सुसमाहितम् । तं तु नार्हामि सङ्क्लेष्टुं प्रव्रजिष्यामि मा चिरम् ॥[457]
परवाच्येषु निपुणः सर्वो भवति सर्वदा । आत्मवाच्यं न जानीते जानन्नपि न मुह्यति ॥[458]

69. Debt

Every human being has five debts

	(1)	(2)	(3)	(4)	(5)	
to	देव	ऋषि	पितृ	नृ/भृत्य	भूत/देवता	
for	light, water	knowledge	inheritance	service	protection	
repaid as	देव-	ब्रह्म-	पितृ-	नृ-	भूत-	यज्ञ
through	होम	अध्ययन /अध्यापन	श्राद्ध /तर्पण	अभ्यर्चन /आतिथ्य	बलि	

देवतातिथिभृत्येभ्यः पितृभ्यश्चात्मनस्तथा । ऋणवान् जायते मर्त्यस् तस्मादनृणतां व्रजेत् ॥
स्वाध्यायेन महर्षिभ्यो देवेभ्यो यज्ञकर्मणा । पितृभ्यः श्राद्धदानेन नृणामभ्यर्चनेन च ॥[459]
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिर्भौतो नृयज्ञो ऽतिथिपूजनम् ॥[460]
Especially a गृहस्थ should perform पञ्च-यज्ञ to repay those debts.
वैवाहिके ऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि । पञ्चयज्ञविधानं च पक्तिं चान्वाहिकीं गृही ॥
देवानृषीन्मनुष्यांश्च पितॄन्गृह्याश्च देवताः । पूजयित्वा ततः पश्चाद् गृहस्थः शेषभुग्भवेत् ॥[461]
He should eat only what is left after such offerings, after everyone has eaten, including servants. "Saints who eat food which is left after यज्ञ are freed from all sin, but those who cook just for their own sake, eat verily sin." (भगवद्गीता 3.13)
अभ्यर्चन (reverence):
नास्ति मातृसमं दैवं नास्ति पितृसमो गुरुः ।[462]

भृतो वृद्धो यो न बिभर्ति पुत्रः स्वयोनिजः पितरं मातरं च ।
तद्वै पापं भ्रूणहत्याविशिष्टं तस्मान्नान्यः पापकृदस्ति लोके ॥[463]

आत्ममाता गुरोः पत्नी ब्राह्मणी राजपत्निका। धेनुर्धात्री तथा पृथ्वी सप्तैता मातरः स्मृताः ॥[464]
यश्चैनमुत्पादयते यश्चैनं त्रायते भयात्। यश्चास्य कुरुते वृत्तिं सर्वे ते पितरस्त्रयः ॥[465]
आतिथ्य (hospitality):
अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः। मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः ॥[466]
अरावप्युचितं कार्यम् आतिथ्यं गृहमागते। छेत्तुमप्यागते छायां नोपसंहरते द्रुमः ॥[467]
अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते। स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥[468]

70. Punishment

सर्पाणां च खलानां च परद्रव्यापहारिणाम्। अभिप्राया न सिध्यन्ति तेनेदं वर्तते जगत् ॥[469]
गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम्। इह प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥[470]

According to महाभारत 1.108.13, there is no punishment for a person below 14 years of age, and ...

वानस्पत्यं मूलफलं दार्वग्न्यर्थं तथैव च। तृणं च गोभ्यो ग्रासार्थम् अस्तेयं मनुरब्रवीत् ॥[471]
कर्मभ्यो विप्रमुच्यन्ते यत्ताः संवत्सरं स्त्रियः। स्त्रियस्त्वाशङ्किताः पापा नोपगम्या विजानता।
रजसा ता विशुध्यन्ते भस्मना भाजनं यथा ॥[472]

"The doctrines of the Hindoo religion have been singularly careful to protect the female sex and infants from violence; and it is unlawful to put a woman to death for any offense whatever." (James Peggs, English missionary in India, 1793-1850)

गृहीतान्समाहर्ता पौरजानपदानां दर्शयेत्। चोरग्रहणीं विद्यामधीते राजा।
तस्योपदेशादिमे चोरा गृहीताः।[473]

Different punishments:

पुरा धिग्दण्ड एवासीद् वाग्दण्डस्तदनन्तरम्। आसीदादानदण्डोऽपि वधदण्डोऽद्य वर्तते ॥[474]
मनुष्याणां पशूनां च दुःखाय प्रहृते सति। यथा यथा महद्दुःखं दण्डं कुर्यात्तथा तथा ॥[475]
धनं तु यस्यापहरेत् तस्मै दद्यात्समं वसु। विविधेनाभ्युपायेन तदा मुच्येत किल्बिषात् ॥[476]
अपराधानुरूपं च दण्डं पापेषु धारयेत्। वियोजयेद् धनैर्ऋद्धान् अधनानथ बन्धनैः ॥[477]

"In the code of Hindu laws and customs, it is said: 'If the property of a dancing woman should by any circumstance become subject to seizure, the magistrate shall except her clothes, jewels, and dwelling. In the same manner, to a soldier shall be left his arms; and to a man exercising any profession, the implements of that profession; but the rest of his property may be confiscated.'" (Quintin Craufurd, British author, 1743-1819)

Capital punishment:

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः। क्षेत्रदारहरश्चैव षडेत आततायिनः ॥[478]
नाततायिवधे दोषो हन्तुर्भवति कश्चन।[479]

निकृत्या निकृतिप्रज्ञा हन्तव्या इति निश्चयः । न हि नैकृतिकं हत्वा निकृत्या पापमुच्यते ॥[480]
स्वप्राणान् यः परप्राणैः प्रपुष्णात्यघृणः खलः । तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान् ॥[481]
शरीरस्य विमोक्षेण मुच्यते कर्मणो ऽशुभात् ।[482]
राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः । निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥[483]

But:

दस्यून्निहन्ति वै राजा भूयसो वाप्यनागसः । भार्या माता पिता पुत्रो हन्यन्ते पुरुषेण ते ॥
असाधुश्चैव पुरुषो लभते शीलमेकदा । साधोश्चापि ह्यसाधुभ्यः शोभना जायते प्रजा ॥
यदा पुरोहितं वा ते पर्येयुः शरणैषिणः । करिष्यामः पुनर्ब्रह्मन् न पापमिति वादिनः ।
तदा विसर्गमर्हाः स्युर् इतीदं धातृशासनम् ॥[484]

"This singular passage, dealing with an abnormally high punishment for a minor offence, is evidently an interpolation, as it is inconsistent not only with the authors principle of gradation in punishments proportional to crimes, but also with his intention to get rid of mutilation of limbs by fines levied in lieu thereof." (Note by R. Shamasastry on a passage in Kautiliya-Artha-Shastra, ch.76)

71. Society

विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः । गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।
वक्षःस्थलाद्वनेवासः सन्न्यासः शिरसि स्थितः ॥[485]

"Since its origin, Hindu society has been built on rational bases by sages who sought to comprehend man's nature and role in creation as a whole. They organized the society in such a way as to facilitate the development of each human being, taking into account his inner nature and the reasons for his existence, since for the Hindus the world is not merely the result of a series of chances but the realization of a divine plan in which all aspects are interconnected. Thus, Hindu society is the result of an attempt to situate man in the plan of creation." "The Hindus assert that their social formula meets the requirements of man's individual and collective nature. The fact that the Hindu civilization has been able to survive over thousands of years, despite disorders caused by invasions, schisms, and internal wars, and has been capable of constant renewal, as demonstrated by one brilliant period after another, merits all our attention in the study of a social system whose longevity is unique in history." (Alain Danielou, French ethnomusicologist, head of the UNESCO Institute for Comparative Musicology, 1907-1994)

"The fundamental needs of society are the moral and the spiritual, the military and the economic. In Indo-European society these three functions are assigned to three different groups, the men of learning and virtue, the men of courage and fight, and the men who provide the economic needs, the Brahmana, the Kshatriya and the Vaishya. Below them are the Shudras devoted to service. These distinctions are found in the Rig-

Veda, though they are not crystallised into castes. Ancient Iranian society was constituted on a similar pattern.” (Sir Sarvepalli Radhakrishnan, Indian Prof. at Oxford University and President of India, 1888-1975)

Castes in India are not economically structured. Each caste has its own rich and its own poor. There are rich Brahmins and poor Brahmins. As a general rule, Brahmins were among the poorest section of society. This observation runs counter to the prevalent view that Indian society is Brahmin dominated and Brahmin exploited. Different castes in India are like different ethnic groups within the United States. There are rich Italians and poor Italians, rich Irish and poor Irish. Also, like caste groups in India, till recently the ethnic groups in America married in their own community, i.e., Jews would marry other Jews, the Polish would marry other Polish, and so on.

“Caste systems in India evolved, just as they have done in the US, as a labor group by the kind of work. This is why each of India's castes corresponds to a category of labor, much like the modern guild of American workers of a given profession, with its own procedures for membership and strategies to compete with outsiders. In India, this segmentation got perpetuated because training was done through work apprenticeship under one's parents, thereby turning family lineages into specialized labor.” (Rajiv Malhotra, Indian scientist and writer)

“Westerners tend to be perplexed and scandalized by the caste system but they forget that the aristocracy which ruled over Europe for a thousand years was a caste of sorts. The guilds of the Ancient Regime resembled Indian castes as they had existed initially, each caste corresponding to a particular trade.” (Guy Sorman, French-American economist and philosopher)

“It would lead to a greater respect for India’s culture, and indeed a better understanding of it, if it were recognized that the caste system has never been totally static, that it is adapting itself to today’s changing circumstances and that it has positive as well as negative aspects. The caste system provides security and a community for millions of Indians. It gives them an identity that neither Western Science nor Western thought has yet provided, because caste is not just a matter of being a Brahmin or a Harijan: it is also a kinship system. The system provides a wider support group than a family: a group which has a social life in which all its members participate.” (Prof. Ronald B. Inden, American historian)

“The caste system provides for relatively greater stability and dignity to the individuals than they would have as atomized individuals. This in part explains why the Indian poor retain a strong sense of self-respect. It is that self-respect which the thoughtless insistence on egalitarianism destroys.” (Prof. Madhu Purnima Kishwar, Indian academic and writer)

“Caste has created and maintained an infinite capacity for toleration and assimilation. Caste made it possible for the Persians, Greeks, Scythians, Huns, Malays, Christians, Jews and Parsees to be slowly fitted into Hindu society and made it, with the least conflict, into the most diverse community of races in the world. It is this marvelous diversity of man in India which has made that country both a museum and a laboratory for the study of man. For this reason, the most profound lessons in the study of society have come from India.” (Prof. Cyril Dean Darlington, English biologist and geneticist, 1903-1981)

Louis Dumont, who had seen both class and race wars in the West, argues that castes inhere in human nature. And this explains the indifference to caste of the earlier European travelers who came to India.

“Indians are as attached to their caste as our gentlemen to theirs.” (N.J. Desvaulx, 1745-1825)

It was only later with modernity that a reaction set in. The hostility of the West to castes may well have something to do with the zeal of Christian missionaries to convert. As Islam had shown, the untouchables were the easiest to proselytize and that is why they aroused the most compassion.

As a political category, caste is a British invention. The British introduced the category of caste for purposes of counting population in the census that began in 1871, ranking them by status and economics. Many petitions were filed by new resurgent groups to seek higher ranking. Caste began to be organized as political movement – in a similar fashion, as the counting of people by tribal identity in Africa led to tribalism. Sikhism was defined as a separate religion by the British, and it became so. These points are elaborated in an excellent book by Nicholas Dirks, *Castes of Mind: Colonialism and the Making of Modern India*, 2001.

“In modern popularizing writings, one often reads that 'egalitarian' Buddhism was essentially a 'protest movement' against the Brahminical caste system. ... But neither the Buddha himself, nor any pre-modern Buddhist teacher after him has combated the caste system. Buddhism's non-interest in social reform is also demonstrated by its career outside India. After centuries of profound impact of Buddhism, Tibetan society was in such a state that the Chinese Communists could claim in 1950 that 95% of the Tibetans were living in slavery; ... the fact remains that Buddhism had not rendered Tibet's traditional feudalism any more egalitarian than it had been in the pre-Buddhist past. Outside India, a number of independent sources confirm that Buddhist monasteries employed slaves.” (Prof. Erik Zürcher, Dutch sinologist, 1928-2008)

“The Buddha never said: ‘Down with the Brahmins! Break Brahmin tyranny!’ On the contrary, he taught about how to be a true Brahmin, as against having the outer attributes but not the inner qualities of the Brahmin. Many of his disciples were Brahmins. The myth of Buddhist social revolution against Brahmin tyranny can be

disproven on many counts with the Buddha's own words.” (Dr. Koenraad Elst, Dutch historian)

Degradation:

The caste system in ancient times was not static. Castes rose and fell. Castes became static and rigid during extended foreign rule. Under Muslim rule, some caste groups that fought against domination were pushed to the outer edges of the social system. Among the sweeper castes in India, one finds many Rajput Gotras (royal families).

राक्षसाः कलिमाश्रित्य जायन्ते ब्रह्मयोनिषु । उत्पन्ना ब्राह्मणकुले बाधन्ते श्रोत्रियान्कृशान् ॥[486]

When there is too much attachment to sense gratification, human society is utilized by selfish men to pose an artificial predominance over the weaker section. Exploitation of the weaker living being by the stronger is a natural tendency. There is no possibility of checking it by any artificial means.

The present static Caste system is a dark spot on Hinduism. It goes against the principles and lofty philosophy of Hinduism which considers each soul as potentially divine and eternal. Hindu philosophy insists on an attitude of tolerance. Universal brotherhood is the chief message of Hindu religious tradition. The goal is to manifest this divinity within. It is simply remarkable that in a country of diversities, people belonging to different castes and creed cut across all barriers to converge for the great festival of Kumbh mela. “Whereas the caste system based on birth as at present existing is manifestly contrary to universal truth and morals: whereas it is the very antithesis of the fundamental spirit of the Hindu religion: whereas it flouts the elementary rights of human equality, this all India Hindu Mahasabha declares its uncompromising opposition to the system and calls upon the Hindu society to put a speedy end to it.” (Hindu Mahasabha)

It is said that राम-राज्य (the just kingdom of God) is impossible without राम (God), and वर्णाश्रम-धर्म is stable only when it is दैव (for the worship of the Lord).

वर्णाश्रमाचारवता पुरुषेण परः पुमान् । विष्णुराराध्यते पन्था नान्यत् तत्तोषकारणम् ॥[487]

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥[488]

“From whom comes the manifestation or activity of all beings, and by whom all this world is pervaded, by worshiping Him with one’s duty, a man attains perfection.” (Bhagavad-Gita 18.46)

“At the pagoda of jaggernaut, people of all casts and ranks eat together, without distinction or pre-eminence. This is peculiar to that place, being nowhere else allowed; and the permission, or rather order, for the pilgrims of different casts to do so, is said to be in commemoration of their hero and philosopher Krishna, who always

recommended complacency and affection for each other.” (Quintin Craufurd, British author, 1743-1819)

72. Varna

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः। कृतकृत्याः प्रजा जात्या तस्मात्कृतयुगं विदुः ॥[489]
न वै राज्यं न राजासीन् न च दण्डो न दाण्डिकः। धर्मेणैव प्रजाः सर्वा रक्षन्ति स्म परस्परम् ॥[490]

वर्ण means ‘color’, occupation, guild, social class, and वर्ण-धर्म occupational or social duty. The social status, which is connected to वर्ण, is called जाति (‘birth’, rank, lineage).

Society requires the powers of wisdom, weapons, wealth/land and labor/skill. Wisdom conceives the order, power sanctions and enforces it, wealth and production provide the means for carrying out the order, and service carries out. At the same time, some men are inclined to wisdom, some to power, some to wealth, and some to none of these specifically. If the first three are restricted to only their share of power, they can be balanced. In a degraded society (then called theocracy, aristocracy, plutocracy) these powers have fallen into one hand.

(1)	(2)	(3)	(4)
ब्राह्मण	क्षत्रिय	वैश्य	शूद्र
scholar, teacher, priest	nobility, warrior, administrator	entrepreneur, farmer, merchant	employee

“According to one’s nature (गुण) and actual work (कर्मन्) the system of four वर्ण was created by Me.” (भगवद्गीता 4.13)

बलं विद्या च विप्राणां राज्ञां सैन्यं बलं तथा। बलं वित्तं च वैश्यानां शूद्राणां पारिचर्यकम् ॥[491]
बलज्येष्ठं स्मृतं क्षत्रं मन्त्रज्येष्ठा द्विजातयः। धनज्येष्ठाः स्मृता वैश्याः शूद्रास्तु वयसाधिकाः ॥[492]
शर्मवद् ब्राह्मणस्य स्याद् राज्ञो रक्षासमन्वितम्। वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुतम् ॥[493]

Changing वर्ण

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम्। यदन्यत्रापि दृश्येत तत्तेनैव विनिर्दिशेत् ॥[494]
शूद्रे चैतद्भवेल्लक्ष्यं द्विजे तच्च न विद्यते। न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥[495]
न योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः। कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥
सर्वोऽयं ब्राह्मणो लोके वृत्तेन तु विधीयते। वृत्ते स्थितस्तु शूद्रोऽपि ब्राह्मणत्वं नियच्छति ॥[496]
अपारे यो भवेत्पारम् अप्लवे यः प्लवो भवेत्। शूद्रो वा यदि वाप्यन्यः सर्वथा मानमर्हति ॥
नित्यं यस्तु सतो रक्षेद् असतश्च निवर्तयेत्। स एव राजा कर्तव्यस् तेन सर्वमिदं धृतम् ॥[497]

सूत गोस्वामी, the great authority on पुराण, was from the सूत class. (भागवत-पुराण 1.18.18-19) शौनक was a descendent of King वीतहव्य who became a ब्राह्मण. (महाभारत) Among the 100 sons of King ऋषभ, 81 became ब्राह्मण. (भागवत-पुराण

5.4.13) In the dynasty of King पूरु were many ब्राह्मण lines started. (भागवत-पुराण 9.20.1) In the dynasty of भरद्वाज some became ब्राह्मण. (भागवत-पुराण 9.21.19-21) Sage ऐतरेय also had a 'low birth'.

"If one is born in a family of ब्राह्मण who are absorbed in hearing divine sound, but has bad character and behaviour, he is not worshipable as a ब्राह्मण. On the other hand, व्यास and वैभाण्डक were born in unclean circumstances, but they are worshipable. In the same way, विश्वामित्र was born a क्षत्रिय, but he became equal to me by his qualities and activities. वसिष्ठ was born as a son of a prostitute. Many other great souls who manifested the qualities of first-class ब्राह्मण also took birth in similar humble circumstances, but they are called perfect. The place where one takes birth is of no importance in determining whether one is a ब्राह्मण. Those who have the qualities of ब्राह्मण are recognized everywhere as such, and those who have such qualities are worshipable by everyone." (पद्म-पुराण 43.321-22)

73. Brahmana

Who is ब्राह्मण?

1. The embodiment of virtue
"शम, दम, तपः, शौच, क्षान्ति and आर्जव, ज्ञान, विज्ञान and आस्तिक्य – this is the natural behavior of a ब्राह्मण." (भगवद्गीता 18.42) In essence:
मैत्रो ब्राह्मण उच्यते ।[498]
शूद्रयोनौ हि जातस्य सद्गुणानुपतिष्ठतः । वैश्यत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैव च ।
आर्जवे वर्तमानस्य ब्राह्मण्यमभिजायते ॥[499]
आर्जवं धर्ममित्याहुर् अधर्मो जिह्म उच्यते । आर्जवेनेह संयुक्तो नरो धर्मेण युज्यते ॥[500]
There is the story of सत्यकाम, whose father died early, and who was brought up by his single mother जबलि. When the teacher गौतम asked the boy for his वर्ण, the boy asked his mother, but she did not know the वर्ण of the father. The boy conveyed the fact unhesitatingly to गौतम, who immediately accepted the boy as a ब्राह्मण because of the symptom of आर्जव (honesty). गौतम said: "A non-ब्राह्मण is not able to explain this. O gentle one, bring wood, I will initiate you."[501]

2. Who has वैराग्य

अहेरिव गणाद्भीतः सौहित्यान्नरकादिव । कुणपादिव च स्त्रीभ्यस् तं देवा ब्राह्मणं विदुः ॥[502]
3. Who knows ब्रह्म

जन्मना जायते शूद्रः संस्काराद्धि भवेद् द्विजः। वेदपाठाद्भवेद्विप्रो ब्रह्म जानातीति ब्राह्मणः ॥[503]
स्पृहयामि द्विजातिभ्यो येषां ब्रह्म परं धनम्। येषां स्वप्रत्ययः स्वर्गस् तपः स्वाध्यायसाधनम् ॥[504]

"When India was invaded by foreign powers, the Brahmins proved to be a great obstacle, particularly against religious conversion. Muslim rulers made special efforts to convert or even kill Brahmins. They destroyed Hindu temples in order to deprive the Brahmins, who were mainly temple priests, of their influence and their income. The British rulers of colonial India targeted the Brahmins and dismantled the traditional educational system that the Brahmins upheld. ... Somehow this oppressed group has been stereotyped as the ruling oppressors! As Brahmins are vilified as the oppressive ruling elite one would expect that the Brahmins routinely ruled the country. Not only was this not true in the period of foreign rule, it wasn't true in the period of classical India either. In this regard it is important to look at the social role traditionally held by Brahmins. In traditional India Brahmins served as the priestly class, providing teachers of all types as well performing religious sacraments and temple worship. The traditional Brahmin was given to a life of poverty, social service, and spiritual practice. Brahmin families usually gave one of their sons to become a monk and led lives of religious austerity. The Brahmins therefore had neither economic nor political advantage. Their status was on a religious and intellectual level. They were praised as religious leaders, not as a political or economic elite. ... The Brahmins as the priestly class did not control the military or economy of the country except when individual Brahmins stepped beyond the traditional limits of their class, which was rare." (David Frawley, American Indologist)

"But how to convert them? One would persecute resistance and opposition. How to respond to indifference? The attitude of these heathens towards Christianity, it is this: indifference." (Prof. S. N. Balagangadhara, Indian philosopher)

"The British were not wrong in their distrust of educated Brahmins in whom they saw a potential threat to their supremacy in India. For instance, in 1879 the Collector of Tanjore in a communication to Sir James Caird, member of the Famine Commission, stated that 'there was no class (except Brahmins) which was so hostile to the English.' The predominance of the Brahmins in the freedom movement confirmed the worst British suspicions of the community. Innumerable reports of the period commented on Brahmin participation at all levels of the nationalist movement. In the words of an observer, 'If any community could claim credit for driving the British out of the country, it was the Brahmin community. Seventy per cent of those who were felled by British bullets were Brahmins.' ... In the attempt to rewrite Indian history, Brahmins began to be portrayed as oppressors and tyrants who willfully kept down the rest of the populace. ... As a result of their machinations non-Brahmins turned on the Brahmins with a ferocity that has few parallels in Indian history. This was all the more surprising in that for centuries Brahmins and non-Brahmins had been active partners and

collaborators in the task of political and social management.” (Meenakshi Jain, Indian historian)

Duties:

अध्ययन-यजन-दान-तपस् are his कर्म (duty) and अध्यापन-याजन-प्रतिग्रह are his वृत्ति (livelihood).

अध्यापनमध्ययनं यजनं याजनं तथा। दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥[505]
कर्म विप्रस्य यजनं दानमध्ययनं तपः। प्रतिग्रहोऽध्यापनं च याजनं चेति वृत्तयः ॥[506]
अधीयीरंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः । प्रब्रूयाद् ब्राह्मणस्त्वेषां नेतराविति निश्चयः ॥[507]
सदोपवीती चैव स्यात् सदा बद्धशिखो द्विजः ।[508]

विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिस्तेऽहमस्मि ।
असूयकायानृजवेऽव्रताय न मा ब्रूया वीर्यवती तथा स्याम् ॥[509]

अशक्तः क्षत्रधर्मेण वैश्यधर्मेण वर्तयेत्। कृषिगोरक्ष्यमास्थाय व्यसने वृत्तिसङ्क्षये ।
शूद्रधर्मा यदा तु स्यात् तदा पतति वै द्विजः॥[510] ब्राह्मणः क्षत्रियत्वं हि याति शस्त्रसमुद्यमात् ।[511]

“These castes were under the direction of their Pundits and the Punchayats, or General Assembly of the caste, and used to examine the conduct of the members of their society, and the consequence of their censure was sometimes a total exclusion of the guilty individual from the community. No Brahmin was supported by the public who was unlearned or who did not contribute his assistence in forming the minds of the lower classes, and teach them morality, and the duties enjoined by laws. Under such an establishment for the instruction of the lower classes it was not difficult to form an efficient Police. But the cruel reverse, which the invasion of the unprincipled and bigoted Musalmans introduced, may account for the wide torrent of corruption that has overflooded this country. They considered the conquered Hindus as infidels, and treated them with unrelenting persecution and cruelty. They thought that every insult and injury upon them were acts pleasing to God and the Prophet. Their destructive bigotry attacked the books and learning of the Hindus, and the Brahmins, persecuted with incessant atrocities, ceased to exercise their functions. ... Their learning fell into neglect, and in course of time the Brahmins came to want that instruction themselves which it was their duty to afford to others. Missing in all the selfish squabble of common life, they gradually lost, by their own example, in the eyes of the Hindus, that respect which was so necessary to give force and energy to instruction.” (Papers Relating to East India Company Affairs 1813)

“The Brahmins attached to knowledge and learning is what has helped the Indian civilization endure and allowed the arts to flourish. If comparisons have to be made, it may be said that the endurance of the Brahmins in India has kept her elite intact, whereas in neighboring China the anti-intellectualism of communist peasants has completely wiped out the intelligentsia of that country. The Brahmins kept knowledge and art alive in India, preserving not only their savant but also their popular forms. The

Brahmin elite is perhaps egoistical and domineering, nonetheless it has preserved a sense of dignity and beauty that has disappeared from China where all that remains is vulgarity and crass ignorance." (Guy Sorman, French-American economist and philosopher)

The world belongs to saints:
नारी तु पत्यभावे वै देवरं कुरुते पतिम्। पृथिवी ब्राह्मणालाभे क्षत्रियं कुरुते पतिम्॥[512]
स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च। गुरुर्हि सर्ववर्णानां ज्येष्ठः श्रेष्ठश्च वै द्विजः॥[513]
श्रुतवृत्ते विदित्वास्य वृत्तिं धर्म्यां प्रकल्पयेत्। संरक्षेत्सर्वतश्चैनं पिता पुत्रमिवोरसम्॥[514]
ब्राह्मणेभ्यः करादानं न कुर्यात्। ते हि राज्ञो धर्मकरदाः।[515]
अकरः श्रोत्रियो राज-पुमानथ प्रव्रजितः।[516]
सर्वत्रास्खलितादेशः सप्तद्वीपैकदण्डधृक्। अन्यत्र ब्राह्मणकुलाद् अन्यत्राच्युतगोत्रतः॥[517]
ब्राह्मणार्थं हि सर्वेषां शस्त्रग्रहणमिष्यते।[518]
But:
अब्राह्मणानां वित्तस्य स्वामी राजेति वैदिकम्। ब्राह्मणानां च ये केचिद् विकर्मस्था भवन्त्युत॥[519]
अश्रोत्रियाः सर्व एव सर्वे चानाहिताग्नयः। तान्सर्वान्धार्मिको राजा बलिं विष्टिं च कारयेत्॥[520]
अव्रता ह्यनधीयाना यत्र भैक्षचरा द्विजाः। तं ग्रामं दण्डयेद्राजा चौरभुक्तपदो हि सः॥
यश्च काष्ठमयो हस्ती यश्च चर्ममयो मृगः। यश्च विप्रो ऽनधीयानस् त्रयस्ते नामधारकाः॥[521]
अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद्भयम्। उत्तमानां तु मर्त्यानाम् अवमानात्परं भयम्॥[522]
वरं प्राणपरित्यागो मानभङ्गेन जीवनात्। प्राणत्यागे क्षणं दुःखं मानभङ्गे दिने दिने॥[523]
अर्जुनः सहसाज्ञाय हरेर्हार्दमथासिना। मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम्॥
वपनं द्रविणादानं स्थानान्निर्यापणं तथा। एष हि ब्रह्मबन्धूनां वधो नान्यो ऽस्ति दैहिकः॥[524]

74. Kshatriya

क्रव्याद्भ्य इव भूतानाम् अदान्तेभ्यः सदा भयम्। तेषां विप्रतिषेधार्थं राजा सृष्टः स्वयम्भुवा॥[525]
यस्मिन्भयार्दितः सम्यक् क्षेमं विन्दत्यपि क्षणम्। स स्वर्गजित्तमो ऽस्माकं सत्यमेतद् ब्रवीमि ते॥[526]
नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः। विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता॥[527]
एकेनापि सुधीरेण सोत्साहेन रणं प्रति। सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात्॥[528]
"Heroism, vigor, determination, expertness, courage in battle, generosity, and leadership – this is the natural behavior of a क्षत्रिय." (भगवद्गीता 18.43)
Duty:
प्रजानां रक्षणं दानम् इज्याध्ययनमेव च। विषयेष्वप्रसक्तिश्च क्षत्रियस्य समादिशत्॥[529]
तस्करेभ्यो नियुक्तेभ्यः शत्रुभ्यो नृपवल्लभात्। नृपतिर्निजलोभाच्च प्रजा रक्षेत्पितेव हि॥[530]
सामान्यतो हृतं चौरैस् तद्वै दद्यात्स्वयं नृपः। चौररक्षाधिकारिभ्यो राजापि हृतमाप्नुयात्॥[531]
गवार्थे ब्राह्मणार्थे च स्त्रीवित्तहरणे तथा। प्राणांस्त्यजति यो युद्धे तस्य लोकाः सनातनाः॥[532]
धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत्। सन्निमित्ते वरं त्यागो विनाशे नियते सति॥[533]

यदि नित्यमनित्येन निर्मलं मलवाहिना। यशः कायेन लभ्येत तन्न लब्धं भवेन्नु किम् ॥[534]

Income:

बलिषष्ठेन शुल्केन दण्डेनाथापराधिनाम्। शास्त्रनीतेन लिप्सेथा वेतनेन धनागमम् ॥[535]
कारुकान् शिल्पिनश्चैव शूद्रांश्चात्मोपजीविनः। एकैकं कारयेत्कर्म मासि मासि महीपतिः ॥[536]
ऊधश्छिन्द्यात्तु यो धेन्वाः क्षीरार्थी न लभेत्पयः। एवं राष्ट्रमयोगेन पीडितं न विवर्धते ॥[537]

The king makes the age:

यत्रादृष्टं भयं ब्रह्म प्रजानां शमयत्युत। दृष्टं च राजा बाहुभ्यां तद्राज्यं सुखमेधते ॥[538]
सर्ववेदमयो विप्रः सर्वदेवमयो नृपः।[539] कालो वा कारणं राज्ञो राजा वा कालकारणम्।
इति ते संशयो मा भूद् राजा कालस्य कारणम् ॥[540] अधर्मः क्षत्रियस्यैष यद् व्याधिमरणं गृहे।[541]
भूमिरेतौ निगिरति सर्पो बिलशयानिव। राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम् ॥[542]

Training:

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम्। आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः ॥[543]
युक्तिशास्त्रं च ते ज्ञेयं शब्दशास्त्रं च भारत। गान्धर्वशास्त्रं च कलाः परिज्ञेया नराधिप ॥[544]

"The forenoon he should undergo training in the sciences of fighting with elephants, horses, and chariots, the afternoon in hearing history." (कौटिलीय-अर्थ-शास्त्र 2.6)

Daily routine of a king according to Agni-Purana 235.1 ff.: The king should rise in the second to last Muhurta of night with music, hear a financial report, visit the bathroom, do the morning Sandhya and worship the Lord, perform Yajna, make gifts to the Brahmana and receive their blessings, put on ornaments, hear about the nature of the day, take his medicines, touch auspicious items, see his elders, visit the council to see important men, hear the daily report, determine the business of the day, consult his ministers, then do exercises with cars or weapons, take bath again, see the worship of the Lord and the sacrifice, take his meal (lunch), rest for a while, study books, see the parade of his soldiers, do the evening Sandhya, do consultations, direct his spies, take a meal (dinner), enter his private quarter and hear music.

75. Government

स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा। सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥
सप्तानां प्रकृतीनां तु राज्यस्यासां यथाक्रमम्। पूर्वं पूर्वं गुरुतरं जानीयाद् व्यसनं महत् ॥[545]

Counsel:

मन्त्रमूलं च विजयम्।[546]
एतदर्थं कुलीनानां नृपाः कुर्वन्ति सङ्ग्रहम्। आदिमध्यावसानेषु न त्यजन्ति च ते नृपम् ॥[547]
गुणालयो ऽप्यसन्मन्त्री नृपतिर्नाधिगम्यते। प्रसन्नस्वादुसलिलो दुष्टग्राहो यथा ह्रदः ॥[548]
पञ्चोपधाव्यतीतांश्च कुर्याद्राजार्थकारिणः।[549] ततः सम्प्रेषयेद्राष्ट्रे राष्ट्रीयाय च दर्शयेत्।[550]
अतीतदिवसे वृत्तं प्रशंसन्ति न वा पुनः। गुप्तैश्चारैरनुमतैः पृथिवीमनुसारयेत् ॥[551]

अनुरागकरं कर्म चरेज्ञह्याद्विरागजम्। जनानुरागया लक्ष्म्या राजा स्याज्ञनरञ्जनात्॥[552]
रञ्जिताश्च प्रजाः सर्वास् तेन राजेति शब्यते।[553]

Settlements:
"He should settle villages of 100-500 families of mainly शूद्र and agriculturists, the boundery extending up to 1 or 2 क्रोश, and capable of self-defence." (कौटिलीय-अर्थ-शास्त्र 17.2) "A headman of each village is to be appointed, and above him headmen of 10, 20, 100, and 1,000 villages." (महाभारत 12.87.3)
Ten headmen of single villages should maintain the one of 10 villages, two of those the one of 20. The headman of 100 villages should receive a large village and all honors from the king. The one of 1,000 should receive a small town and manage all affairs. In every town should be an officer of the king, supervising through agents the affairs and taxes to the king.

Immigration:
"When people have arrived from another country with the desire to live under his protection, the king should shelter them, not considering whether they may be wicked or honest." (Agni-Purana 220.18)[554]
... The text further explains that, if they are wicked, the king should employ detectives and honor only those who are deserving.

Hindus have surrendered all varieties of community Dharma (incl. all privileges) to the constitution of the country in which they live. Special provisions in India are still:

(**1**) Village councils (consisting of five, or more, members), called Panchayat. Modern Indian Panchayati Raj consists of 250,000 Gram-Panchayats (or -Sabhas). In addition, there are Khap-Panchayats (representing a clan/class), which are not affiliated with government bodies. The system was reintroduced in Nepal 1962:

"At the local level, there were 4,000 village assemblies (Gram Sabha) electing nine members of the village Panchayat, who in turn elected a mayor (Sabhapati). Each village Panchayat sent a member to sit on one of 75 district (Zilla) Panchayats, representing from 40 to 70 villages; one-third of the members of these assemblies were chosen by the town Panchayat. Members of the district Panchayat elected representatives to fourteen zone assemblies (Anchal Sabha), functioning as electoral colleges for the National Panchayat, or Rastriya Panchayat, in Kathmandu. In addition, there were class organizations at village, district, and zonal levels for peasants, youth, women, elders, laborers, and ex-soldiers, who elected their own representatives to assemblies." (Wikipedia 2018)

(**2**) A certain leniency towards all forms of non-cooperation, like Bandh /strike
"In India the nation at large has generally used passive resistance in all departments of life. We cease to cooperate with our rulers when they displease us." (Mohandas Gandhi, Indian politician, 1869-1948)

"Whenever this traditional pattern of relationship [between ruler and ruled] was disturbed by an autocratic ruler, the people were entitled to offer resistance in the customary manner, that is, by peaceful non-cooperation and civil disobedience. It also appears that in the event of such action, the response of the ruling authority was not to treat it as unlawful defiance, rebellion or disloyalty that had to be put down at any cost before the issue in dispute could be taken up, but as rightful action that called for speedy negotiated settlement." (Jayaprakash Narayan, Indian politician, 1902-1979)

उन्मर्यादे प्रवृत्ते तु दस्युभिः सङ्करे कृते। सर्वे वर्णा न दुष्येयुः शस्त्रवन्तो युधिष्ठिर ॥[555]
अरक्षितारं हर्तारं विलोप्तारमनायकम्। तं वै राजकलिं हन्युः प्रजाः सन्नह्य निर्घृणम् ॥[556]

76. Policy

विद्यार्थी सेवकः पान्थः क्षुधार्तो भयकातरः। भाण्डारी प्रतिहारी च सप्त सुप्तान्प्रबोधयेत् ॥
अहिं नृपं च शार्दूलं वृद्धं च बालकं तथा। परश्वानं च मूर्खं च सप्त सुप्तान्न बोधयेत् ॥[557]
"The source of peace and industry is the sixfold policy (षाड्गुण्य)."[558] "Truce (सन्धि), war (विग्रह), maintaining a position, preparing for an attack, alliance, and dividing one's force is the sixfold policy, the teachers say."[559] Other lists include उपेक्षा (indifference). अग्नि-पुराण (226.6) includes stratagems to frighten and harm an enemy by tricks, propaganda and substances (like certain incense). Most important are:

	(1)	(2)	(3)	(4)
	साम	दान	भेद	विग्रह
to deal with	मित्र	उदासीन	मध्यम (poss. शत्रु)	शत्रु

साम्ना दानेन भेदेन समस्तैरथवा पृथक्। विजेतुं प्रयतेतारीन् न युद्धेन कदाचन ॥[560]
The respective chapters of हितोपदेश are (2) मित्र-लाभ, (3) सुहृद्-भेद, (4) विग्रह and (1) सन्धि.

Most effective:

पश्य दानस्य माहात्म्यं सद्यः प्रत्ययकारकम्। यत्प्रभावादपि द्वेषो मित्रतां याति तत्क्षणात् ॥[561]
न सोऽस्ति नाम दानेन वशगो यो न जायते। दानवानेव शक्नोति संहतान्भेदितुं परान् ॥[562]

War as last means:

द्वावुपायाविह प्रोक्तौ विमुक्तौ शत्रुदर्शने। हस्तयोश्चालनादेको द्वितीयः पादवेगजः ॥[563]
युद्धमुत्तरमुच्यते।[564] दण्डस्त्वगतिका गतिः।[565]
यत्रायुद्धे ध्रुवो नाशो युद्धे जीवितसंशयः। तं कालमेकं युद्धस्य प्रवदन्ति मनीषिणः ॥[566]
न गणस्याग्रतो गच्छेत् सिद्धे कार्ये समं फलम्। यदि कार्यविपत्तिः स्यान् मुखरस्तत्र हन्यते ॥[567]

"The Hindu laws of war are very chivalrous and humane, and prohibit the slaying of the unarmed, of women, of the old, and of the conquered." (Prof. Horace Hayman Wilson, British surgeon and orientalist, 1786-1860)

मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम्। प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित्॥[568]
राजा प्राप्य विदेशं तु देशाचारं हि पालयेत्। देवानां पूजनं कुर्यान् न च्छिन्द्यादायमत्र तु।
नावमन्येत तद्देश्यान् आगत्य स्वपुरं पुनः॥[569]

"Whereas among other nations it is usual, in the contests of war, to ravage the soil and thus to reduce it to an uncultivated waste, among the Indians, on the contrary, by whom husbandmen are regarded as a class that is sacred and inviolable, the tillers of the soil, even when battle is raging in their neighborhood, are undisturbed by any sense of danger, for the combatants on either side in waging the conflict make carnage of each other, but allow those engaged in husbandry to remain quite unmolested. Besides, they never ravage an enemy's land with fire, nor cut down its trees." (Megasthenes; Greek historian and diplomat, c. 350-290 BCE)

77. Others

पशूनां रक्षणं दानम् इज्याध्ययनमेव च। वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च॥[570]
वैश्यः शूद्रः सदा कुर्यात् कृषिवाणिज्यशिल्पकान्।[571]
वाणिज्यं पाशुपाल्यं च तथा शिल्पोपजीवनम्। शूद्रस्यापि विधीयन्ते यदा वृत्तिर्न जायते॥[572]
Two persons were called शूद्र. (1) One who is inclined to do payed service: "Payed service is the natural work of a शूद्र." (भगवद्गीता 18.44) (2) A कृपण, or low-class person: "He who is always fond of all kinds of food, does all sorts of work, is impure, has given up the वेद, and has no good conduct, he alone is called शूद्र."[573]

Mixed वर्ण: सूत – son of ब्राह्मण and क्षत्रिय (both ways), chariot driver, royal herold; reciter of histories; मागध – वैश्य father and क्षत्रिय mother, king's messenger, professional bard; reciter of genealogies; वन्दी/बन्दी – क्षत्रिय father and शूद्र mother, 'praiser', bard, accompanies a prince or army; reciter of prayers; करण/कायस्थ – different mixed castes are called so, among them lawyers and politicians.

Peonage (debt bondage):

दण्डप्रणीतः कर्मणा दण्डमुपनयेत्।[574]
स्वामिनः स्वस्यां दास्यां जातं समातृकमदासं विद्यात्।[575]
आत्मविक्रयिणः प्रजामार्यां विद्यात्। आत्माधिगतं स्वामिकर्माविरुद्धं लभेत्।
पित्र्यं च दायम्। मूल्येन चार्यत्वं गच्छेत्।[576]

India was admired for being prosperous without slavery:
बलाद्दासीकृतश्चौरैर् विक्रीतश्चापि मुच्यते।[577]

“As for good works and sins, they all agree with the Doctrine of Morality and the universal consent of Mankind, that there are differences of Virtue and Vice in all the world. They hold not only Adultery, but even simple Fornication, a great sin; nor do they account it lawful, as the Mahometans do, to have commerce with female slaves, or with others besides their own Wives. Yea, slaves of either sex they no-wise admit, but hold it a sin; making use of free persons for their service, and paying them wages, as we do in Europe. Which likewise was their ancient custom, as appears by Strabo, who cites Megasthenes and other Authors of those times for it.” (Pietro Della Valle, Italian musicologist and traveller, 1586-1652)

78. Ashrama

आश्रम (‘hermitage’) in society is a stage of life, and आश्रम-धर्म a personal (spiritual) duty in each stage, of supposedly a quarter of a man’s life-span.

	(1)	(2)	(3)	(4)
आश्रम or	ब्रह्मचार्य pupilage	गार्हस्थ्य houshold life गृह-आश्रम	वानप्रस्थ्य retirement	सन्न्यास mendicancy ब्रह्म-आश्रम, भैक्ष्य-चर्य, प्रव्रज्य, पारिव्राज्य
member or	ब्रह्मचारी student	गृहस्थ householder गृही, गृह-मेधी	वानप्रस्थ hermit/monk वनी, वने-वासी, वैखानस, तपस्वी	सन्न्यासी mendicant भिक्षु, त्रि-दण्डी
			both also called यति/यती	

ब्रह्मचार्य may refer to ‘practice of spiritual life (ब्रह्म)’, which means first of all celibacy; ‘practice of the वेद (ब्रह्म)’ as a disciple/student, छात्र/शिष्य under a teacher (शिक्षक /उपाध्याय /आचार्य); or any pupilage.

ब्रह्मचारी गुरुकुले वसन्दान्तो गुरोर्हितम्। आचरन्दासवन्नीचो गुरौ सुदृढसौहृदः ॥[578]

खनित्वा हि खनित्रेण भूतले वारि विन्दति। तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥[579]

For a ब्राह्मण stages 1-4 were obligatory, for a क्षत्रिय 1-3, for a वैश्य 1-2 and for शूद्र only stage 2. But anyone could 'escape' at any time into stage 3 (and even 4).

> ब्रह्मचर्यं समाप्य गृही भवेत्। गृही भूत्वा वनी भवेत्। वनी भूत्वा प्रव्रजेत्। यदि वा इतरथा ब्रह्मचर्यादेव प्रव्रजेद् गृहाद्वा वनाद्वा। यदहरेव विरज्येत तदहरेव प्रव्रजेत्।[580]

“Spiritual life in India has solitary meditation as one of its essential stages. It has been the cherished ambition and pursuit of the lonely ascetic. It is assumed that those who are distracted by the cares and encumbered by the possessions of the world find it hard to secure their spiritual ends. Those emancipated from these are free to devote

themselves to the highest aim. When once the end is reached, the Indian sannyasi travels at pleasure and has no fixed residence or occupation. The first Christians were homeless wanderers. The mendicant rather than the resident community of monks has been the Indian ideal. Monasteries are more temporary rest-houses or centres of learning than permanent habitations. The Hindu system of ashramas according to which every one of the twice-born towards the close of his life must renounce the world and adopt the homeless life and the ascetic's garb has had great influence on the Indian mind. Though in intention, certain classes were not eligible to become monks, in practice monks were recruited from all castes. The Jain and the Buddhist orders though based on the ancient Hindu custom have become more centralised and co-ordinated." (Sir Sarvepalli Radhakrishnan, Indian Prof. at Oxford University and President of India, 1888-1975)

79. Women

प्रजापतिः स्त्रियं चक्रे स्वदेहार्धम् ।[581]

द्विधा कृत्वात्मनो देहमर्धेन पुरुषो ऽभवत् । अर्धेन नारी ।[582]

यावन्न विन्दते जायां तावदर्धो भवेत्पुमान् । नार्धं प्रजायते सर्वं प्रजायेतेत्यपि श्रुतिः ॥[583]

"In all consultations and emergencies, they take advice of the women." (Al-Biruni /Alberuni; Persian scholar, 973-1048)

सोमः शौचं ददावासां गन्धर्वश्च शुभां गिरम् । पावकः सर्वमेध्यत्वं मेध्या वै योषितो ह्यतः ॥[584]
पूज्या लालयितव्याश्च स्त्रियो नित्यं जनाधिप । स्त्रियो यत्र च पूज्यन्ते रमन्ते तत्र देवताः ॥
अपूजिताश्च यत्रैताः सर्वास्तत्राफलाः क्रियाः । तदा चैतत्कुलं नास्ति यदा शोचन्ति जामयः ॥[585]

"And it may be confidently asserted that in no nation of antiquity were women held in so much esteem as amongst the Hindus." (Prof. Horace Hayman Wilson, British surgeon and orientalist, 1786-1860)

"India of the Vedas entertained a respect for women amounting to worship; a fact which we seem little to suspect in Europe when we accuse the extreme East of having denied the dignity of woman, and of having only made her an instrument of pleasure and of passive obedience." "Here is a civilization, which you cannot deny to be older than your own, which places the woman on a level with the man and gives her an equal place in the family and in society." (Louis Francois Jacolliot, French judge in India and writer, 1837-1890)

"Indian wives often possess greater influence than wives of Europeans. He is not a true Hindu who does not regard a woman's body as sacred as the temple of God. He is an

outcast who touches a woman's body with irreverence, hatred or anger." (Sir Monier Monier-Williams, British Indologist and head of the Oxford's Boden Chair, 1819-1899)

प्रजायन्ते सुतान्नार्यो दुःखेन महता विभो। पुष्णन्ति चापि महता स्नेहेन द्विजपुङ्गव॥
याश्च क्रूरेषु सत्त्वेषु वर्तमाना जुगुप्सिताः। स्वकर्म कुर्वन्ति सदा दुष्करं तच्च मे मतम्॥[586]

But:

उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः। स्वभावेनैव तच्छास्त्रं स्त्रीबुद्धौ सुप्रतिष्ठितम्॥[587]

कुर्वन्ति तावत्प्रथमं प्रियाणि यावन्न जानन्ति नरं प्रसक्तम्।
ज्ञात्वा च तं मन्मथपाशबद्धं ग्रस्तामिषं मीनमिवोद्धरन्ति॥[588]

80. Marriage

चतुर्थमायुषो भागम् उषित्वाद्यं गुरौ द्विजः। द्वितीयमायुषो भागं कृतदारो गृहे वसेत्॥[589]

Among the twelve great personalities in this list, seven were गृहस्थ*:
"ब्रह्मा*, नारद, शिव*, the four कुमार, कपिल, स्वायम्भुव मनु*, प्रह्लाद*, जनक*, भीष्म, बलि*, शुकदेव and यमराजा*."[590]

Considerations:

यस्मिन्देशे न सम्मानो न वृत्तिर्न च बान्धवः। न च विद्यागमः कश्चित् तं देशं परिवर्जयेत्॥[591]
धनिकः श्रोत्रियो राजा नदी वैद्यस्तु पञ्चमः। पञ्च यत्र न विद्यन्ते तत्र वासं न कारयेत्॥[592]
न तादृग्जायते सौख्यम् अपि स्वर्गे शरीरिणाम्। दारिद्र्येऽपि हि यादृक्स्यात् स्वदेशे स्वपुरे गृहे॥[593]
यन्न वेदध्वनिध्वान्तं न च गोभिरलङ्कृतम्। यन्न बालैः परिवृतं श्मशानमिव तद् गृहम्॥[594]
पुत्रपौत्रवधूभृत्यैर् आकीर्णमपि सर्वतः। भार्याहीनं गृहस्थस्य शून्यमेव गृहं भवेत्।
न गृहं गृहमित्याहुर् गृहिणी गृहमुच्यते॥[595]

अनभ्यासे विषं शास्त्रम् अजीर्णे भोजनं विषम्। दरिद्रस्य विषं गोष्ठी वृद्धस्य तरुणी विषम्॥[596]
नोपभोक्तुं न च त्यक्तुं शक्नोति विषयान् जरी। अस्थि निर्दशनः श्वेव जिह्वया लेढि केवलम्॥[597]
धनाशा जीविताशा च गुर्वी प्राणभृतां सदा। वृद्धस्य तरुणी भार्या प्राणेभ्योऽपि गरीयसी॥[598]
विरोधं नोत्तमैर्गच्छेन् नाधमैश्च सदा बुधः। विवाहश्च विवादश्च तुल्यशीलैर्नृपेष्यते॥[599]
दूरस्थानामविद्यानां मोक्षधर्मानुवर्तिनाम्। शूराणां निर्धनानां च न देया कन्यका बुधैः॥[600]

Eight kinds of marriage:

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः। गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः॥[601]

Common principle of (1-4):

शीलवृत्ते समाज्ञाय विद्यां योनिं च कर्म च। सद्भिरेवं प्रदातव्या कन्या गुणयुते वरे॥[602]

(5) गान्धर्व

आत्माभिप्रेतमुत्सृज्य कन्याभिप्रेत एव यः। अभिप्रेता च या यस्य तस्मै देया युधिष्ठिर॥[603]

No marriage without consent:
वरं वरयते कन्या माता वित्तं पिता श्रुतम्। बान्धवाः कुलमिच्छन्ति मिष्टान्नमितरे जनाः॥[604]
न सुवर्णं न रत्नानि न च राज्यपरिक्रियाम्। तथा वाञ्छन्ति कामिन्यो यथाभीष्टतमं वरम्॥[605]
अनिष्टः कन्यकाया यो वरो रूपान्वितोऽपि यः। यदि स्यात्तस्य नो देया कन्या श्रेयोभिवाञ्छता॥[606]
न ह्यकामेन संवासं मनुरेवं प्रशंसति। यस्त्वत्र मन्त्रसमयो भार्यापत्योर्मिथः कृतः।
तमेवाहुर्गरीयांसं यश्चासौ ज्ञातिभिः कृतः॥[607] अकामां कामयानस्य शरीरमुपतप्यते।[608]

"Those races (the Indian viewed from a moral aspect) are perhaps the most remarkable people in the world. They breathe an atmosphere of moral purity, which cannot but excite admiration, and this is especially the case with the pioneer classes, who, notwithstanding the privations of their humble lot, appear to be happy and contented. Domestic felicity appears to be the rule among the Natives, and this is the more strange when the customs of marriage are taken into account, parents arranging all such matters. Many Indian households afford examples of the married state in its highest degree of perfection." (James Young, British officer, 1782-1848)

Preliminary ceremonies: 1. वधू-वर-गुण-परीक्षा, 2. वर-प्रेषण, 3. मण्डप-करण (if the ceremony is performed outside the house), 4. गौरी-हर-पूजा, 5. तैल-हरिद्रा-आरोपण, 6. वधू-गृह-आगमन, 7. मधुपर्क, 8. समञ्जन (both), 9. वधू-वर-निष्क्रमण, 10. परस्पर-समीक्षण; Essential: 11. कन्या-दान, 12. होम, 13. पाणि-ग्रहण, 14. लाज-होम, 15. अग्नि-परिणयन, 16. अश्म-आरोहन, 17. सप्त-पदी, 18. मूर्ध-अभिषेक, 19. हृदय-स्पर्श, 20. मङ्गलसूत्र-बन्धन, 21. आर्द्र-अक्षत-आरोपण; Subsequent: 23. प्रेक्षक-अनुमन्त्रण, 24. दक्षिणा-दान, 25. गृह-प्रवेश, 26. ध्रुव-अरुन्धती-दर्शन, 27. त्रिरात्र-व्रत, 28. चतुर्थी-कर्म
स्वगोत्राद् भ्रश्यते नारी उद्वाहात्सप्तमे पदे। भर्तृगोत्रेण कर्तव्यं दानपिण्डोदकक्रिया॥[609]

"They have peculiar months; in which only they allow the consummation of marriages. In these months what with illuminations, singers, dancer and horrid musick, one would imagine the days and nights reversed for they never begin the entertainment before it is dark, nor conclude them while that favours the demonstration of their fireworks. All this time, the bride and bridegroom richly dres'd, are well mounted on horse back or carried in pallankeens (like a couch, in which there is a mattress and pillows) upon four or six men's shoulders thro the town, accompanied by the relations and friends of both families, preceded by the dancing girls, musicians, singers, with great mumber of massals or links attending them. Previous to this, there are machines of fire erected over against all their friends houses to whom they intend to pay respect, where always they stop, and are entertained by the dancers. And during the exhibition of the fireworks, throughout the whole procession the bride and bridegroom are incessantly employed threwing flowers at one another, of which the servants carry

basketsful for that purpose. Though these ceremonies are not finished in less than six or eight days, yet in regard to their entertainments they never exceed a low sweetmeats and butlenuts, which they use as Europeans do tobacco, but the former is a fine aromatick and in every respect much preferable, at the same time promiscuously sprinkling rose-water and other perfumes amongst their guests. You would be surprised to think how great a sum the expence of one of their better sort of marriages will amount to. I saw one my last voyage at Bengall, which I was well informed could not cost less than ten or twelve thousand pounds sterling, and one since I have been in Bombay that amounted to about one third of that sum." (Alex Knox ? in 1753)

मूर्खा यत्र न पूज्यन्ते धान्यं यत्र सुसञ्चितम्। दाम्पत्ये कलहो नास्ति तत्र श्रीः स्वयमागता॥[610]
अनुकूलकलत्रो यस् तस्य स्वर्ग इहैव हि। प्रतिकूलकलत्रस्य नरको नात्र संशयः।
स्वर्गेऽपि दुर्लभं ह्येतद् अनुरागः परस्परम्॥[611]
परस्परं द्वेषान्मोक्षः।[612]
नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ। पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते॥[613]

Dowry:
धनेन बहुधा क्रीत्वा सम्प्रलोभ्य च बान्धवान्। असुराणां नृपैतं वै धर्ममाहुर्मनीषिणः॥[614]
यासां नाददते शुल्कं ज्ञातयो न स विक्रयः। अर्हणं तत्कुमारीणाम् आनृशंस्यं च केवलम्॥[615]

"As I observed before, their marriages are all conducted by the parents during the parties infancy, the expence of this ceremoney, which is considerable according to the ranks of the persons married, is always from the bridegroom's family, nor is it customary to give any fortunes with their daughters, because it should not be said they were obliged to buy them husbands, for this custom it seems they despise the Europeans very much." (Alex Knox ? in 1753)

Then why Dahej is widely practiced in India? Its name points to the Arabic root Jahez and a custom to arrange marriages purely with profit in mind. The present dowry practice in India can be traced only to the 19th century:

"The concept of stri dhan in which gifts – usually jewelry, including often a quarter pound of gold – was given to the bride by her family, in order to secure some personal wealth for her when she married. This jewelry remained her personal property throughout the marriage, providing some security in case of her husband's death or other calamity. However, in approximately the 19th century, under the British rule, the loving practice of stri dhan was joined by the very much different concept of dowry. Dowry became first an expected, then a demanded, offering given by the bride's family to the groom's family at the time of marriage. Whereas stri dhan is considered the property only of the woman, passed matrilineally, dowry is not. ... In the pre-colonial period, dowry was an institution managed by women, for women, to enable them to

establish their status and have recourse in an emergency. As a consequence of the massive economic and societal upheaval brought on by British rule, womens' entitlements to the precious resources obtained from land were erased and their control of the system diminished, ultimately resulting in a devaluing of their very lives." (Rajeev Srinivasan, Indian-born American engineer and manager)

"Atrocity literature played its part in downgrading women's right, too. Veena Oldenburg's seminal book, Dowry Murder, gives details on how the British encouraged the Indians to dish out cases of atrocities that could then be blamed on the native cultures. They systematically compiled these anecdotes, mostly unsubstantiated and often exaggerated and one-sided. This became a justification to enact laws that downgraded the rights of common citizens. The book shows how the dowry extortions that have become so common in middle-class today, were actually started when women's traditional property rights were taken away by the British through convoluted logic." (Rajiv Malhotra, Indian scientist and writer)

81. Hermit

पञ्चाशोर्ध्वं वनं व्रजेत् ।[616]
गृहस्थस्तु यदा पश्येद् वलीपलितमात्मनः । अपत्यस्यैव चापत्यं वनमेव तदा श्रयेत् ॥[617]
सम्भाव्य पुत्रान्कालेन यौवनस्थान्विवेश्य च । समर्थान् जीवने ज्ञात्वा मुक्तश्चर यथासुखम् ॥[618]
वानप्रस्थाश्रमपदेष्वभीक्ष्णं भैक्ष्यमाचरेत् ।[619]
मुनयो वातवासना श्रमणा ऊर्ध्वमन्थिनः। ब्रह्माख्यं धाम ते यान्ति शान्ताः सन्न्यासिनोऽमलाः॥[620]

"There are two divisions of philosophers, the Brahmanas (Brāhmana) and the Samanas (Shramana). The Brahmanas form the leading sect, and succeed by right of birth to this kind of divine wisdom as to a priesthood. They are not subjected to the authority of the king, and pay no tribute. They subsist on fruits, cow milk and wild rice. To taste anything else, or so much as to touch animal food, is held to be the height of impurity and impiety. They inculcate the duty of worshipping the deity with pious reverence. ... The whole day and greater part of the night they set apart for hymns and prayers to the gods. Each of them has a hut of his own in which he passes as much time as possible in solitude. The Samanas, on the other hand, are collected from the whole society, and when any one is to be enrolled in their order, he presents himself before the magistrates of the city or of the village to which he happens to belong, and there resigns all his possessions and his other means. The superfluous parts of his person are then shaved off, and he puts on the mendicants robe and goes away to join the mendicants, taking no concern either for his wife or his children, if he has any, and thinks of them no more. The king takes charge of his children and supplies their wants, while his relatives provide for his wife. ... They and the Brahmanas are held in such high honor by the

other Indians that even the king himself will visit them and solicit their prayers." (Porphyrios; Greek philosopher and writer, c. 233- c. 301)

82. Sannyasi

स वनेऽग्नीन्यथान्यायम् आत्मन्यारोप्य धर्मवित् । निर्द्वन्द्वो वीतरागात्मा ब्रह्माश्रमपदे वसेत् ॥[621]

"He should not make disciples, study many books, undertake discourses (as a means of livelihood), and attempt enterprises in any way."[622]

ध्यानं शौचं तथा भिक्षा नित्यमेकान्तशीलता । भिक्षोश्चत्वारि कर्माणि पञ्चमो नोपपद्यते ॥[623]

Four stages:

1. कुटीचक – 'who lives in a कुटी/कुटीर' outside the village; his family supplies food until he is experienced how to beg.

2. बहूदक – 'who has much water (उदक)', begging food at bathing places; also called मधुकारी – 'like a bee'

स्तोकं स्तोकं ग्रसेद् ग्रासं देहो वर्तेत यावता । गृहानहिंसन्नातिष्ठेद् वृत्तिं माधुकरीं मुनिः ॥[624]

3. हंस – 'swan', also called परिव्राजक – 'wandering' mendicant

अनग्निरनिकेतश्च ग्राममन्नार्थमाश्रयेत् ।[625]

बहूनां कलहो नित्यं द्वयोः सङ्कथनं ध्रुवम् । एकाकी विचरिष्यामि कुमारीशङ्खको यथा ॥[626]

भ्रमन्सम्पूज्यते राजा भ्रमन्सम्पूज्यते द्विजः । भ्रमन्सम्पूज्यते योगी स्त्री भ्रमन्ती विनश्यति ॥[627]

4. परमहंस, निष्क्रिय, अवधूत, 'Babaji'; he is beyond all आश्रम, with the vows of अ-याचित-वृत्ति (mode of taking what is not begged) and अजगर-वृत्ति (mode of a python). "Abandoning त्रि-दण्ड, कमण्डलु, etc., into water with 'भूः स्वाहा', in this stage one should seek out the आत्मा."[628]

Much honored:

All आश्रम are spiritually equally important, but a सन्न्यासी is held in high esteem because of his renunciation.

देवताप्रतिमां दृष्ट्वा यतिं चैव त्रिदण्डिनम् । नमस्कारं न कुर्याच्चेद् उपवासेन शुद्ध्यति ॥[629]

It may be said, that सन्न्यास is a license for sense gratification on the mental platform – learning, honor and influence.

A fallen सन्न्यासी:

"One who leaves his home as the 'field of त्रि-वर्ग', and later again engages in those material activities, that सन्न्यासी is indeed a shameless 'eater of vomit'."[630] "The neglect of his व्रत by a ब्रह्मचारी, the neglect of his rituals by a गृहस्थ, life in a village by a वानप्रस्थ, and sense gratification by a सन्न्यासी – these are certainly degradations and

derisions of the आश्रम. Those who are thus bewildered by the Lord's माया one should neglect out of compassion."[631] "A सन्न्यासी who wishes to come back to houshold life should perform three प्राजापत्य fasts, or one चान्द्रायण fast. And he has to perform the whole process of संस्कार beginning with जात-कर्म."[632] Or else: "One who has given up सन्न्यास shall do the king's service."[633]

जीर्णमन्नं प्रशंसन्ति भार्यां च गतयौवनाम्। शूरं विजितसङ्ग्रामं गतपारं तपस्विनम्॥[634]

83. Renunciation

यथा काष्ठं च काष्ठं च समेयातां महोदधौ। समेत्य च व्यपेयातां तद्वद्भूतसमागमः॥[635]
अनित्यं यौवनं रूपं जीवितं द्रव्यसञ्चयः। ऐश्वर्यं प्रियसंवासो मुह्येत्तत्र न पण्डितः॥[636]
कालः पचति भूतानि कालः संहरते प्रजाः। कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः॥[637]
आसन्नतरतामेति मृत्युर्जन्तोर्दिने दिने। आघातं नीयमानस्य वध्यस्येव पदे पदे॥[638]

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीर लोकः।
ततः प्रभृत्यस्खलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति॥[639]

External symptoms of सन्न्यास:

Out of 108 सन्न्यास names, 10 are declared to be most prestigious: तीर्थ, आश्रम, वन, अरण्य, गिरि, पर्वत, सागर, सरस्वती, भारती, and पुरी (via मुक्तिक-उपनिषद् and सात्त्वत-संहिता). "He should wear शिखा, उपवीत, त्रि-दण्ड, कमण्डलु, a cup or कुश for purifying water, and saffron cloth. And he should always chant गायत्री."[640]

But:

वेणुभिर्न भवेद्यतिः।[641] लिङ्गान्युत्पथभूतानि न मोक्षायेति मे मतिः।[642]
नित्यं नैमित्तिकं काम्यं कर्म त्रिविधमुच्यते। सन्न्यासः कर्मणां न्यासो न्यासी तद्धर्ममाचरन्॥[643]

"Renunciation of काम्य-कर्म the sages know as सन्न्यास." (भगवद्गीता 18.2) ... which does not necessitate to give up नित्य and नैमित्तिक duty in society. And:

सन्न्यसेत्सर्वकर्माणि वेदमेकं न सन्न्यसेत्। वेदसन्न्यासतः शूद्रस् तस्माद्वेदं न सन्न्यसेत्॥[644]

The real meaning of त्रि-दण्ड is self-control, for which a सन्न्यासी is called स्वामी (master), गो-स्वामी (master of the senses), or महा-राजा (lord):

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च। यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते॥[645]

वाचो वेगं मनसः क्रोधवेगं जिह्वावेगमुदरोपस्थवेगम्।
एतान्वेगान्यो विषहेत धीरः सर्वामपीमां पृथिवीं स शिष्यात्॥[646]

त्रिदण्डव्यपदेशेन जीवन्ति बहवो नराः। यो हि ब्रह्म न जानाति न त्रिदण्डार्ह एव सः॥[647]

84. Death

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः। अविज्ञातगतिर्जह्यात् स वै धीर उदाहृतः ॥[648]
नाभिनन्देत मरणं नाभिनन्देत जीवितम्। कालमेव प्रतीक्षेत निर्वेशं भृतको यथा ॥[649]
यदाकल्पः स्वक्रियायां व्याधिभिर्जरयाथवा। आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ॥[650]
मनस्वी म्रियते कामं कार्पण्यं न तु गच्छति। अपि निर्वाणमायाति नानलो याति शीतताम् ॥[651]

"Both classes [of philosophers] take such a view of death that they endure life unwillingly, as being a hard duty exacted by nature, and accelerate the release of their souls from their bodies; and frequently, when their health is good and no evil forces them, they take their leave of life. They let their intention to do so be known to their friends beforehand, but no one offers to prevent them; on the contrary, all deem them happy, and charge them with messages to their dead relatives, so firm and true is the belief in their own minds, and in the minds of many others, that souls after death have intercourse with each other. When they have heard the commissions entrusted to them, they commit their body to the flames with a view to sever the soul from the body in completest purity, and then they die amid hymns resounding their praises, for their most attached friends dismiss them to death with less reluctance than it gives us to part with our fellow-citizens who set out on a distant journey. They weep, but it is for themselves, because they must continue to live, and those whose death they have witnessed they deem happy in their attainment of immortality. And neither among those Samanas nor among the Brahmanas whom I have already mentioned, has any sophist come foreward, as have so many among the Greeks, to perplex with doubts by asking where would we be if every one should copy their example." (Porphyrios; Greek philosopher and writer, c. 233- c. 301)

यदि नित्यमनित्येन निर्मलं मलवाहिना। यशः कायेन लभ्येत तन्न लब्धं भवेन्नु किम् ॥[652]

Satī was the young wife of Shiva who burned herself to give up the body given by her father, when her husband was insulted by her father. To follow the dead husband into the puneral fire as 'Satī' was a great ideal, practiced by some exalted women among the nobility, and remained an exception.

"As we return'd home at night we met a Woman in the City of Ikkeri, who, her husband being dead, was resolv'd to burn herself, as it is the custom with many Indian Women. She rode on Horse-back about the City with face uncovered, holding a Looking-glass in one hand and a Lemon in the other, I know not for what purpose; and beholding herself in the Glass, with a lamentable tone sufficiently pittiful to hear, went along I know not whither, speaking, or singing, certain words, which I understood not; but they told me they were a kind of Farewell to the World and herself; and indeed, being uttered with that passionateness which the Case requir'd and might produce they mov'd pity in all that heard them, even in us who understood not the Language. She

was follow'd by many other women and Men on foot, who, perhaps, were her Relations; they carry'd a great Umbrella over her, as all Persons of quality in India are wont to have, thereby to keep off the Sun, whose heat is hurtful and troublesome. Before her certain Drums were sounded, whose noise she never ceas'd to accompany with her sad Ditties, or Songs; yet with a calm and constant Countenance, without tears, evidencing more grief for her Husband's death than her own, and more desire to go to him in the other world than regret for her own departure out of this: a Custom, indeed, cruel and barbarous, but, withall, of great generosity and virtue in such Women and therefore worthy of no small praise. They said she was to pass in this manner about the City I know not how many dayes, at the end of which she was to go out of the City and be burnt, with more company and solemnity. If I can know when it will be I will not fail to go to see her and by my presence honor her Funeral with that compassionate affection which so great Conjugal Fidelity and Love seem to me to deserve. November the sixteenth. I was told that the aforemention'd Woman, who had resolv'd to burn her self for her Husband's death, was to dye this Evening. But upon further enquiry at the Woman's House I understood that it would not be till after a few dayes more, and there I saw her sitting in a Court, or Yard, and other persons beating Drums about her. She was cloth'd all in white and deck'd with many Neck-laces, Bracelets and other ornaments of Gold; on her Head she had a Garland of Flowers, spreading forth like the rayes of the Sun; in brief she was wholly in a Nuptial Dress and held a Lemon in her hand, which is the usual Ceremony. She seem'd to be pleasant enough, talking and laughing in conversation, as a Bride would do in our Countries. She and those with her took notice of my standing there to behold her, and, conjecturing by my foreign Habit who I was, some of them came towards me. I told them by an Interpreter that I was a Person of a very remote Country, where we had heard by Fame that some Women in India love their Husbands so vehemently as when they dye to resolve to dye with them; and that now, having intelligence that this Woman was such a one, I was come to see her, that so I might relate in my own Country that I had seen such a thing with my own Eyes. These people were well pleas'd with my coming, and she her self, having heard what I said, rose up from her seat and came to speak to me. We discours'd together, standing, for a good while. She told me that her name was Giaccama, of the Race Terlenga, that her Husband was a Drummer; whence I wonder'd the more; seeing that Heroical Actions, as this undoubtedly ought to be judg'd, are very rare in people of low quality. That it was about nineteen dayes since her Husband's death, that he had left two other Wives elder then she, whom he had married before her, (both which were present at this discourse) yet neither of them was willing to dye, but alledg'd for excuse that they had many Children. This argument gave me occasion to ask Giaccama, (who shew'd me a little Son of her own, about six or seven years old, besides a little Daughter she had) how she could perswade her self to leave her own little Children; and I told her, that she ought likewise to live rather than to abandon them at that age. She answer'd me that she left them well recommended to the care of an Uncle of hers there present, who also talk'd with us very cheerfully, as if rejoyeing that his Kins-woman

should do such an action; and that her Husband's other two remaining Wives would also take care of them. I insisted much upon the tender age of her Children, to avert her from her purpose by moving her to compassion for them, well knowing that no argument is more prevalent with Mothers than their Love and Affection towards their Children. But all my speaking was in vain, and she still answer'd me to all my Reasons, with a Countenance not onely undismay'd and constant, but even cheerful, and spoke in such a manner as shew'd that she had not the least fear of death. She told me also, upon my asking her, that she did this of her own accord, was at her own liberty and not forc'd nor perswaded by any one. Whereupon, I inquiring whether force were at any time us'd in this matter, they told me that ordinarily it was not, but onely sometimes amongst Persons of quality, when some Widow was left young, handsome, and so in danger of marrying again (which amongst them is very ignominious), or committing a worse fault; in such Cases the Friends of the deceas'd Husband were very strict, and would constrain her to burn her self even against her own will, for preventing the disorders possible to happen in case she should live (a barbarous, indeed, and too cruel Law); but that neither force nor persuasion was used to Giaccama, and that she did it of her own free will; in which, as a magnanimous action, (as indeed it was) and amongst them of great honor, both her Relations and herself much glory'd. I ask'd concerning the Ornaments and Flowers she wore, and they told me that such was the Custom, in token of the Masti's joy (they call the Woman, who intends to burn her self for the death of her Husband, Masti) in that she was very shortly to go to him and therefore had reason to rejoyce; whereas such Widows as will not dye remain in continual sadness and lamentations, shave their Heads and live in perpetual mourning for the death of their Husbands. As last Giaccama caus'd one to tell me that she accounted my coming to see her a great fortune, and held her self much honour'd, as well by my visit and presence as by the Fame which I should carry of her to my own Country; and that before she dy'd she would come to visit me at my House, and also to ask me, as their custom is, that I would favour her with some thing by way of Alms towards the buying of fewel for the fire wherewith she was to be burnt. I answer'd her that I should esteem her visit and very willingly give her something; not for wood and fire wherein to burn her self, (for her death much displeas'd me, and I would gladly have disswaded her from it, if I could) but to do something else therewith that her self most lik'd; and I promis'd her that, so far as my weak pen could contribute, her Name should remain immortal in the World. Thus, I took leave of her, more sad for her death than she was, cursing the custom of India which is so unmerciful to Woman. Giaccama was a Woman of about thirty years of age, of a Complexion very brown for an Indian and almost black, but of a good aspect, tall of stature, well shap'd and proportion'd. My Muse could not forbear from chanting her in a Sonnet which I made upon her death, and reserve among my Poetical Papers." (Pietro Della Valle, Italian musicologist and traveller, 1586-1652)

"As they have so steadfast a belief in transmigration and their women not being permitted to marry a second husband, even the first should die in her nonage. I say

from the consideration and hardships upon the tender sex, we may be enabled in some measure to account for the great fortitude and unmatched resolution of the wives burning with the bodies of their dead husbands, which instead of being obliged to, by the laws of their country, as some people have suggested, great entreaties and arguments one generally made use of, to break their resolution, but seldom to any purpose. It is certain that after they have determined to burn and the Brahmins have performed the ceremonies for that occasion, should they then attempt to retract, their friends and relations would assist to throw them into the flames. Sometimes since a young creature at Bengall embraced this resolution, she was known by many of the European ladies there, who kindly visited her, in her distress, and endeavured to move her desperate design by the most influencing reasons they could offer, as she had two very fine children, they represented to her the hardships and difficulties they would be liable to, when destitute of both parents, nor were her own relations and those of her husband less assiduous with their persuasions; however nothing could stagger her fixed determination. The day she was to burn being arrived many gentlemen attended her to the pile with several Bramins &c. The Bramins after praying with her for a considerable time, annointed her head and hair, all the while muttering some unintelligible sentences; afterwards they walked round the pile with her three times, constantly singing out their prayers. Having thus ended the ceremony, she takes off her bracelets, earrings &c and distributes them amongst her relations who attend her. Then embracing them she took her leave very pleasantly and retired to the middle of the pile, where her dead husband lay, and having placed herself at his feet, the Bramin gave a lighted match into her hand. With joy in her countenance she received it and said "this night I shall enjoy my husband's company in another form", then immediately set fire to the pile, but observing that she done it on the leeward side, she turned round and lighted it in several places to windward. The gentlemen's curiosity led them as near to the pile as the flames would admit them, yet they never heard her utter the least moan. The laws of the country do not oblige the women to this cruel custom yet in private it is certainly encouraged among them, for it is a great honour to the whole family, and the children of the woman who burns are always much regarded and very well matched." (Alex Knox, ?; written 1753)

During Moslem rule, Hindu women captured in war were forced to become sex slaves of those who just killed their husbands. Royal ladies were a great gift.

"First of all, daughters of Hindu kings captured during the course of the year come and sing and dance. Thereafter they are bestowed upon Amirs and important foreigners. After this, daughters of other Hindus dance and sing. ... Sultan gives them to brothers, sons of high officials etc. The third day also Sultan distributes girls to generals and his relatives." (Muslim Chronicle)

Many Hindu women preferred death to dishonour. In 1568, 8,000 women immolated themselves during Akbar's capture of Chittorgarh. This type of mass immolation became known as Jauhar.

The rapacity of British/Company occupation led to famines – the famine 1769-70 alone claimed the lives of one third of the population of Bengal. Under such pressure, a widow returning to her father's house was often a burden, leading to cases of forced Sati-Daha. Colonial propaganda painted a picture of Sati-Daha as another great evil of Hindu religion.

"Perhaps the most important point to which Raja Ram Mohan Roy awakened was the absence of all Vedic sanction for the self-immolation of widows (Suttee). It was principally his vehement denunciation of this practice, and the agitation against it set on foot by him, which ultimately led to the abolition of Sati throughout British India in 1819." (Sir Monier Monier-Williams, British Indologist and head of the Oxford's Boden Chair, 1819-1899)

85. Last Rite[653]

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया। स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम्॥
ते निनीयोदकं सर्वे विलप्य च भृशं पुनः। आप्लुता हरिपादाब्ज-रजःपूतसरिज्जले॥[654]
प्रेतदेहं शुभैः स्नानैः स्नापितं स्त्रग्विभूषितम्। दग्ध्वा ग्रामाद् बहिः स्नात्वा सचेलाः सलिलाशये॥
यत्र यत्र स्थितायैतद् अमुकायेति वादिनः। दक्षिणाभिमुखा दद्युर् बान्धवाः सलिलाञ्जलिम्॥[655]

A dead adult Hindu is mourned with a cremation, while a dead child is typically buried. Lead mourner is the eldest son, or else a senior relative (parents, own wife, uncle, in-laws, step-parents), or a priest or teacher. He has to take bath and do the following rites (an urban version):

1. Death: After the प्राण has left the body, one should note down the time and summon a doctor to obtain a death certificate, which is important for cremation permit and funeral service (cremation hall, time, car). Close relatives should be informed and asked to inform other relatives also.

गृह्णाति तत्क्षणाद्योगे शरीरं चातिवाहिकम्। आकाशवायुतेजांसि विग्रहादूर्ध्वगामिनः॥[656]

2. Impurity: During the first 90 minutes after death, there is no ritual impurity yet in that household, and a few spoons of गङ्गा/तुलसी/आचमन water can be poured into the mouth of the dead. ॐ नमः शिवाय is repeated three times into the right ear. But later the body should be put on a mat on the ground, and no cooking should be done in that home, incl. the preparation of tea, etc.

3. Prayer: To divert the soul's attention from family relationships to God and to remind everyone that the immortal आत्मा/self is now released from the worn-out body (which is returned to the five elements) to reach a new destination, there is constant recitation and music – भगवद्गीता (esp. 2.11-30), नारायण-सूक्त, सहस्त्र-नाम,

Bhajans, etc. Visitors should not weep. The lead mourner performs सर्व-प्रायश्चित्त, i.e. prays for the dead and offers दान to saintly persons.

4. Rites: On the day of cremation (traditionally within a day of death), rites can be performed at the funeral parlor, or the body can be brought home. Close relatives rub oil on the head, then bath the body and dress it with new or favorite garments. The body is placed on a mat (or any spread), head facing south. Mouth and eyes are (again) closed, legs brought together, hands placed as in नमस्कार on the chest, and the two toes and thumbs are tied together. The body is covered up to the neck with a white cloth (for males and widows), or orange, yellow or red cloth (other females). A few तुलसी leaves are put below the head next to the right ear. The forehead is decorated with विभूति or तिलक (men and widows), हल्दी and कुङ्कुम (other females), a garland, but no jewellery. An oil lamp (one wick), धूप and a photograph of the इष्ट-देव is placed at the head side. Outside the house a fire in an earthen pot with few pieces of wood, charcoal and camphor is kept alive.

5. Transport: For viewing and transport, the body is placed in the casket. Some also put a few coins and fruits tied in a new piece of cloth. Female relatives and friends pay their last respects by placing rice or rice and gram near the mouth. The casket is removed out of the house, legs first. Outside, grandsons go around the body thrice. The casket is driven to the crematorium, accompanied by two persons, the lead mourner carries the earthen pot with the fire in it. Those remaining at home will clean the house, take a bath, rinse their clothes and discard the mat.

6. Cremation: The cremation ground (श्मशान) is traditionally on the river bank. In the crematorium, enter the incineration chamber with the legs first. Prayers are continued. The body is put on the pyre, the lead mourner circumambulates it, says a eulogy or recites a hymn, places sesame seeds or rice in the dead person's mouth, sprinkles the body and the pyre with ghee, and sets the pyre ablaze. All may circumambulate the burning pyre once. All those who attend the cremation, and are exposed to the dead body or cremation smoke take a shower as soon as possible after the cremation, as the cremation ritual is considered unclean and polluting.

7. Ashes: After cremation, the mourner collects the ashes and consecrates it to the nearest river or sea. If possible, the rite of immersion of ashes into water is performed in a तीर्थ like वाराणसी on अशोकाष्टमी.

8. Mourning: Observed for 10-30 days. Sometimes the male relatives shave their head. On the tenth or twelfth day the relatives are invited for a simple meal and अन्न-दान in memory of the deceased. This is followed by श्राद्ध.