RELIGION AND PHILOSOPHY IN THE
VISNU DHARMASUTRA
Chapter -VII

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IN
THE VISNU DHARMA SUTRA

Vedic and Post-Vedic Deities

The VDS. names out some important and well-known Vedic deities and also lays down the offering of oblations to them in the performance of different sacrifices. The well-known Vedic deities mentioned in the VDS. are the following:


Among the above mentioned deities, the oblations are to be offered to Agni, Soma, Mitra, Varuṇa, Indra, Indrāgni, Viśvadeva, Prajāpati, Anumati, Dhanvantri, Vāstoṣpati and Agni-Sviṣṭikṛit, at the performance of Vaiśvadeva sacrifice in the VDS.¹

In addition to the above mentioned deities, the following deities receive "Bali" offerings at the performance of
Vaiśvadeva ceremony viz., Viṣṇu, Marutas, Vaiśravaṇa, Indra and his attendants, Yama and his attendants, Varuṇa and his attendants, Soma and his attendants, Brahman and his attendants etc. In the performance of obsequial ceremonies, the deities, Soma (accompanied by his manes), the Agni (who, conveys the oblations offered to the manes), and the Yamaṅgiras, are to be addressed with reverence by the sacrificer. According to the VDS., the deities Agni, Aditya, Rudra, Vasava and Viśvadevas, are to be worshipped and propitiated by a person with the recitation of different grihya mantras at the performance of Śraddhā ceremony. Visṇu declares Agni to be the first of all the gods. A prayer is also addressed to Agni at the performance of ordeal by fire. The gods, Indra, Viṣṇu and Bṛhaspati and Agni Śvastikṛit are to be worshipped with the recitation of certain Rigvedic Mantras at the time of giving gifts. An offering of food cooked in milk is offered to the Puṣana in the performance of Vṛṣotasarga ceremony. At the time of entering upon the last stage of life, i.e., 'Saṅyasa' (Ascetic), an Ārya should offer an oblation to Prajāpati and gift away his entire wealth as sacrificial fees, according to the VDS. The importance of god Brahman (Prajāpati) is also brought out by the VDS. in those verses, which explain the significance of the sacred syllable 'Om' three sacred words, i.e. Vyāhṛties, (i.e., Bhūḥ, Bhuvah, Svāḥ), and the sacred Mantra which begins with the words "tad" and is called "Sāvitrī". 
Visṇu, who is a very important Vedic deity, becomes all the more important in Post-Vedic literature in the Epics and Purāṇas. The VDS., which is traditionally revealed by god Viśṇu to goddess Earth, mentions several epithets of Viṣṇu, viz., Narayana, Bhagavata, Keśava, Puruṣotam, Gobinda, Janārdhana, Vāsudeva, Varāha and describes his abode "Kṣīroda". The various limbs of Viṣṇu's incarnation Varāha are compared in this Dharmasūtra to the Vedas, sacrificial post, offerings, fire etc.11 Discussing the importance of Viṣṇu and the derivation of epithet "Purusa", which is used for Viṣṇu, the VDS. states that "As the great god prevades the whole universe (Pura), and He exists there (Śete), therefore, he is denominated by the epithet of "Purusa" by philosophical thinkers.12 Viṣṇu further mentions the eight epithets of God Viṣṇu (or Kṛṣṇa) and states that a householder should offer eight oblations to these gods at the performance of Vaiṣvadevas ceremony.13 Viṣṇu's epithets are: Vāsudeva, Saṅkarsana, Pradyumna, Anirudha, Puruṣa, Satya, Achyuta and Vāsudeva. Viṣṇu is praised by Goddess Earth by one hundred names in this Dharma Sūtra such as Devādava, Ādideva, Kāmadeva, Mahipāla, Prajāpate, etc.14

Numerous passages in this work glorify two goddesses Lakṣāmi15 and Earth16 in various ways. Moreover, goddess Lakṣāmi is also praised by goddess Earth.17
Modes of Worship

Sacrifices

The performance of different kinds of sacrifices is to propitiate the gods by offering them oblations of cooked food into the fire with the recitation of specific Mantras. The study of Vedic texts, the offering of water libations, the offering of oblations of food outside the fire and feeding of a guest were also regarded as sacrifices. There are two types of sacrifices:

1. Śrauta Sacrifices - which are to be performed with the help of three or more sacred fires and some priests.

2. Grihya Sacrifices:- which are to be performed with the help of a single fire, i.e. Grihyāgni by the household himself.

Although the VDS. refers to the performance of the Śrauta sacrifices such as Agnihotra, Darśapūrṇamāsā, Paśubadha, etc., yet the description of the Śrauta sacrifices falls outside the scope of this Sūtra. Even then rules regarding the performance of Śrauta sacrifices are given in this Sūtra. For instance, it is said that only a rich person, who has got adequate stock of food to last for at least three years, is entitled to perform a Soma Sacrifice once a year.¹⁸
The VDS. prescribes only the Grihya Sacrifices, The five great sacrifices (Pañcha Mahāyajñas), which a householder should perform regularly are as follows: 19

1. **Brahma Yajña** "The recitation of the Vedic texts". According to the VDS., a householder should recite the various sacred texts such as: Purasasūkta, Aghamarsana, Gayatri etc. Viṣṇu also adds that after having bathed, a householder should recite as many purifying mantras as possible.

2. **Deva-Yajña** "The oblations of cooked food to the gods into the Sacred fire"

In this Yajña the oblations of cooked food are offered to the gods into the sacred fire. It is stated in the VDS. that after having swept the place around the fire, sprinkled it with water and strewn Kusagrass all-around, a householder should take out the upper part of the dressed food and should offer it to the gods: Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Puruṣa, Satya, Achyuta and Vāsudeva. Then, he should offer oblations of cooked food to the deities such as Agni, Soma, Mitra, Varuṇa, Indra, Indrāgni, Viśvadeva, Prajāpati, Anumati, Dhanvantari, Vāstoṣapati and to Agni-Sviṣṭikṛit, adding the word "Śvāhā" at the end of the names of the deities to whom the offerings are made. For instance, "Agniya Śvāhā," "Somāya Śvāhā" etc. 20
3. **Bhūta-Yajña** "The 'Bali' offering to different creatures".

It is laid down in the VDS. that the 'Balis', which are offered to all creatures, should be prepared with the food, which is left after the performance of Deva-Yajña. Viṣṇu enumerates some important deities, to whom 'Balís' are to be offered by the householder and also prescribes the particular directions and places on which the 'Balís' are to be placed for different deities with the recitation of different Mantras.  

4. **Pitri-Yajña** "The offering of water libation and balls of rice to the manes"

The VDS. enjoins that a house-holder should offer, upon blades of Kusa-grass, whose points turn towards the South, balls of rice to his father, to his grand-father and to his great-grand-father, to his mother, to his grand-mother and to his great-grand-mother, announcing at the same time their names and gotra adding the word "Svaddhā" at the end. Viṣṇu further adds that along with the offerings of balls of rice to the manes, a householder should also offer ointments, flowers, incense, eatables and the like.  

5. **Nri-Yajña** "The hospitality offered to a Guest"

The VDS. states that after the completion of Vaiśvadeva sacrifice, a householder should honour a guest, who arrives
in the evening, because by honouring a guest, he obtains the highest reward and heaven. Viṣṇu further adds that a guest, who arrives either in the morning or in the evening, should be entertained by a householder according to the rules of the Śastra and by offering him a seat, water and food according to his ability.

In addition to these Pancha-Mahāyajñas, the Grihya counterparts of the Śrauta sacrifices are also mentioned in the VDS. For instance, Darśapūraṇamasa (i.e. to be performed on the new-moon day and full-moon day), Agnihōtra (that is to be performed daily at the time of morning and evening by the householder, with an oblation of clarified butter to the sacred fire), Agrayaṇa (that is to be performed in specific seasons such as winter, summer etc. with an oblation of first fruit to the gods of that season).

**Idol-worship and Temples**

The concept of idol-worship seems to have fully developed by the time of the VDS, because it mentions idols and temples and contains certain details about the worship of Viṣṇu's image. For instance, it is stated in the VDS that the performance of all kinds of ordeals, should be completed before the images of God. Viṣṇu further adds that impurity caused to the images of Gods can be removed by cleaning them with the same material of which they are
made. So it can be said that the images of gods were made of different materials. It also states that a person who breaks an images of a deity, shall be fined the highest amercement, i.e., one thousand karṣāpānas. It is laid down in the VDS. that a householder should pass the image of deity with his right side being turned towards it.

The idol of god Vāsudeva (Viṣṇu) is described in the VDS. as follows:

"Bhagavat Vāsudeva is adorned with a diadem, with earrings and with bracelets. He has the mystic mark 'Śrīvatsa' and a garland of wood-flowers on his breast. He has pleasant aspect. He has four arms, holding the conch (Sankha), the quoit (Chakra), the mace (Gada) and the Lotus flower (Padma). His feet are supported by the Earth."

After having described the form of God Vāsudeva, the VDS. also lays down the method of worshipping this god. It states that a householder, who has duly bathed, washed his hands and feet and sipped water, should worship god Vāsudeva, who is without beginning and end, either before an idol or on the sacrificial ground. It further mentions some Mantras for the worship of Vāsudeva. Viṣṇu says that after having called up in mind Viṣṇu to life, a worshipper should address the two Aśvins, who possess life, with the recitation of the Mantras beginning with the words - "Aśvino Prāṇastauta iti," and after having invited god Viṣṇu with the Anuvāka, beginning
with the words "Yuñjatemanah iti"\textsuperscript{35}, he should adore or salute Him with folded hands. The commentator Nanda Pandita states that the particle 'cha' used in this sutra indicates that he must worship Viṣṇu in his mind and with his speech by saying "Om Namaḥ Bhagavate Vāsudevāyāt\textsuperscript{36}.

This Dharma Sūtra further enumerates some Mantras for the worship of God Vāsudeva. For instance, it states that with the recitation of the three Mantras beginning with the words "Apoḥiṣṭhā iti"\textsuperscript{37} a worshipper should announce the Arghya, for washing hands, with the recitation of the four Mantras beginning with words "Hiranyavarṇa iti"\textsuperscript{38}, he should fetch and announce the water for washing the feet, and with the recitation of Mantras beginning with the words "Sam Na Āpo Dhanvanyā iti"\textsuperscript{39}, "Idamāpaḥ Pravahati iti"\textsuperscript{40}, "Rathe Aksesu Vṛṣabhasya Vāje iti"\textsuperscript{41}, "Yuva Suvāsa iti"\textsuperscript{42}, "Puspavati iti"\textsuperscript{42}, "Dhurasi Dhurvam iti"\textsuperscript{43}, "Tejośi Sukram iti"\textsuperscript{44} and "Dadhī krāvna iti"\textsuperscript{45}, the worshipper should offer water which is to be sipped, water destined for bath, unguent and ornament, a garment, a flower, incense, lamp and Madhuparka, respectively to Vāsudeva. Viṣṇu further adds that with the recitation of eight Mantras beginning with the words "Hiranyagarbhaḥ iti"\textsuperscript{46} he should offer eatables.\textsuperscript{47} It is laid down in the VDS that a chowrie, a fan, looking glass, an umbrella, a vehicle, and a seat, all these objects should be given or placed before the god by
the worshipper with the recitation of "Sāvitrī" hymn. Visnu further adds that if the worshipper wants to attain eternal bliss then, he should make oblations of clarified butter into the fire, along with the recitation of the hymns of the Puruṣasūkta.

Some rules have been laid down by the VDS. regarding the material to be used for the worship of Vāsudeva. It states that a worshipper should not offer any fragrant substance other than sandal, musk, fragrant wood (of the odoriferous devadāru tree), camphor, saffron and the wood of Jatīphala tree, to god Vāsudeva.

Visnu also enumerates the following things that are forbidden for the worship of God Vāsudeva:

1. A garment dyed with indigo
2. An artificial ornament made of jewels or gold
3. A flower having a nasty odour.
4. An odourless flower
5. A flower grown upon a thorny plant, but if it is of white colour and of sweet smelling then, thorny plant flower can also be offered.
6. Any animal substance such as claws or horns for the incense.
7. Forbidden food at the offering of eatables.
8. Milk of goats and buffaloes
9. The flesh of five toed animals, of fishes and of boars.
Visnu further states that a worshipper should not offer anything but clarified butter or oil for the lamp. A red flower, if it is of saffron or a water flower such as red lotus can be offered to the worship of God. According to the VDS, a worshipper should be free from anger, when he prepares himself for the performance of sacrifice. The worshipper should offer all the oblations, which are enumerated above, to god Vāsudeva with a cheerful heart and a mind fixed upon the deity. Therefore, Visnu admits that along with the physical purity, the mental purity of a worshipper is also necessary at the time of worshipping the gods.

The existence of temples is also referred to in some of the sūtras of the VDS, as it lays down that a builder of temples attains the dwelling place of that deity, for whom he has built a temple. Relating to the sanctity of the temples, Visnu adds that a house-holder should not have connection with his wife or sleep at night in a temple.

**Japa-Recitation of Mantras**

The muttering of certain Mantras is also regarded as a mode of worship. It is stated in the VDS, that when a householder has taken his bath, he should mutter as many purifying Mantras as possible. He must mutter the Gāyatri and the Puruṣasūkta even more often than the other Mantras, because nothing else is superior to this Mantra and this hymn.
It also mentions the following purificatory hymns.

1. The Aghamarsana (R.V.X. 190, 1).
2. The Devakritam (VS. VIII, 13).
3. The Suddhavatyah (R.V. VIII, 84, 7-9).
4. The Taratsanandiyam (R.V. IX, 58).
5. The Kusmadhyah (VS XX, 14-16 and Taitt Aran X. 3-5).
6. The Pavamanyah (Tait, Brah. 1, 4, 8).
7. The Durgasavitri (R.V. I. 99, 1).
8. The Atisangah (S.V. II, 47-49).
10. The Vyahrritisaman (Samani Vyahrtayah).
11. The Bharundani (R.V. X, 16, 6).
12. The Chandrasama (S.V. I, 147).
13. The Saman called Purusvarata (R.V.X, 90, 1, 4).
15. The Barihaspatyam (S.V., I, 91).
16. The Gosuktam (S.V., 1, 122).
17. The Aysa-Suktam (S.V., 1, 122).
18. The two Samans called Chandrasukta (S.V, I, 350).
20. The Atharva-Sirah (Taitt., Sam.)
22. The Mahavratam (S.V. I, 91).
23. The Narayaniyam (Taitt. Aran.)
27. The Agnivrata (S.V. I, 27).
28. The Vāmadevyam (S.V. I, 169).
29. The Bṛihatsaman (S.V. I, 234).

Refering to the performance of Prāṇāyāma, Viṣṇu says that when a person restraining his breath, which comes from mouth and from nostrils, recites the Gayatrī three times together with the Vyāhritis, the sacred syllable 'Om' and with the text called 'Śirasā'¹, it is called 'Prāṇāyāma'.⁵⁷ The YS. also speaks of the same and mentions a full Mantra, the word 'Om', together with three Vyāhritis, the Gayatrī and the text called Śirasas that is to be recited at the performance of Prāṇāyāma.⁵⁸ As regards the composition and importance of the sacred syllable 'Om', the Vyāhritis and the Gayatrī, Viṣṇu states as follows:

According to the VDS. the lord of creatures (Brahman) has milked out from the three Vedas, i.e. Riks., Yajus, Sams, the letter 'A', the letter 'O', the letter 'M', together with the three mysterious words or Vyāhritis, i.e., Bhuh, Bhūvaḥ, Svah. The Supreme deity again has milked out from the three Vedas successively the verses of the sacred stanza, which begin with the word 'tad' and is called 'Savitri' (or Gayatrī). As regards the virtues arising out of the recitation of the Gayatrī, Mantra, it is said in the
VDS. that the Veda-knowing Brāhmaṇa, who recites the sacred syllable 'Om' and the Mantra which begins with word 'tad' preceding by the three Vyāhritis, i.e., Bhūḥ, Bhūvah, Svah, during both twilights, shall obtain the religious merit which is obtained by reciting the whole Veda.

Viṣṇu further adds that the imperishable Mahāvyāhritis, preceded by the trilateral syllable 'Om' and followed by the three footed Gāyatri, are to be considered as the gate leading to union with Brahman or introduction of the Vedas. It is stated in the VDS that a person who, recites these Mantras for three years, merges with Brahman and becomes free like air and pervasive like space.

Viṣṇu describes the three kinds of Japa, i.e., Vachika (audibly uttered), Upamsu (inaudibly uttered) and Manas (mentally revolved), and states that each succeeding mode of Japa is superior to the each preceding one. For instance, Viṣṇu says that, an act of reciting the syllable 'Om', the Vyāhritis and the Gāyatri, is ten times more efficacious than the sacrifices performed by the rules of Vedas; Japa, when carried on inaudibly is hundred time better than the Japa which is audible; and the purely mortal recitation of the Mantras is a thousand times superior to the recitation of Mantra inaudibly uttered.

Regarding the performance of Saṁdhiyāyas, Viṣṇu says
that a student should perform Sandhyās during both twilights, with the recitation of various Mantras. The morning Sandhyā should be performed in a standing position and the evening Sandhyā in a sitting posture.

**Meditation**

Meditation of the Supreme deity is also one of the forms of worship. Viṣṇu gives the following guide lines about meditation. The devotee should first of all sit in the posture of Padmāśāna which is described as follows:

"Sitting with the feet stretched out and crossed so as to touch the thighs, with the right hand (stretched out and ) resting upon the left, with the tongue fixed in the palate, and without bringing the one row of teeth in contact with the other, with the eyes directed upon the tip of the nose, and without glancing at any of the four quarters of the sky, free from fear, and with composure, the devotee should meditate upon (Puruṣa), who is separate from the twenty-four entities".

According to the VDS, the forms of God to be meditated upon by a devotee depends upon the level of spiritual attainment. First of all, he should try to meditate upon the formless God:

"Who is eternal, beyond the cognisance of senses, free from qualities (Guṇas, i.e., Sattava, Rajas, Tamas),"
not concerned with sound, tangibility form, savour or odour, knowing everything and of immense size, who prevades everything. Who is devoid of form, who is omnipresent, omniscient and omnipotent and who is imperceptible to all sense."

Viṣṇu adds that a person, who remains in such meditation as stated above, for a year, obtains the accomplishment of Yoga.  

It is also stated in the VDS. that if a person is unable to concentrate his mind on the formless God then, he should gradually rise up from earth and the other elements (i.e., water, fire, air, ether, mind, intellect, the soul, the indiscrete and at last he should try to contemplate upon Puruṣa through meditation. If he is unable to do like this, then he should meditate on Puruṣa, who is shining like a lamp in his heart. Again, if he is unable to follow this method of meditation then, he should contemplate upon the form of Bhagavat Vāsudeva, who is adorned with diadem, with ear-rings and with bracelets, who has the mystic mark of Śrīvatsa and a garland of wood and flowers on his breast, whose aspect is pleasing, who has four arms, holding the counch (Śaṅkha), the quoit (Chakra), the mace (Gadā) and the lotus flower (Padma) and whose feet are supported by Earth. Thus, Viṣṇu prescribes the two forms of meditation, i.e., 'Saguna' and 'Niraguna'. Viṣṇu says that whatever, a
person meditates upon through meditation, is obtained by him through the mysterious power of meditation. 66

Visnu says that a devotee should dismiss from his mind everything that is perishable and should contemplate upon that which is imperishable. There is nothing imperishable except "Puruṣa", according to the VDS. Therefore, a devotee should meditate on 'Puruṣa', because a person, who becomes united with 'Puruṣa' through constant meditation, obtains the final libration. 67 The VDS. further prescribes some passages relating to the qualities of 'Puruṣa Visnu', and states that a person must contemplate on 'Puruṣa' both in the first part of night (Prāgrāṭraḥ) and in the latter part of the night (Aparāṭraḥ). 68

Sanctity of Tirthas and Rivers

According to the VDS, it is also a religious duty of all the Varnas - "to visit the places of pilgrimage." 69 This Sūtra deals with various Tirthas situated on the banks of various rivers and upon mountains. For instance, the Tirthas at Benares, (1) Gangādvāra (Haridvāra) (2), Kankhala (3), Pryāga (4) on the bank of Ganga, one at Kālodaka (5) on the bank of Yamuna, one at Ayodhya (6) on the bank of Saryu, one at Agastyāśrama (7) situated near Pusakar on the bank of Sarasvati, one at Kaṇvaśram (8) on the bank of Māline, and
the Tirthas situated upon the mountains such as one at Kuśāvrata\(^{(9)}\) upon the mountain called Tryambaka, where the Godāvari river takes its rise, one at Binduka\(^{(10)}\) in the Deccan, one at Kanakhala\(^{(11)}\) upon the Himalaya, one at Bhṛigutuṅga\(^{(12)}\) near Amarakanṭaka range, one at Keḍāra\(^{(13)}\) upon the Himalaya, one at Śrīparvata or Śrīśaila\(^{(14)}\), where the Mallikārjuna (Simbol of Śiva), is worshipped, is in the Deccan etc. are particularly mentioned by the VDS. as auspicious for the performance of Śrāddha rite.\(^70\) The VDS. also mentions some other Tirthas which are connected with sacred places such as Gaya, Gayāsirṣa\(^{(1)}\), Akṣayavaṭa\(^{(2)}\), Phalgu\(^{(3)}\), Uttarmanasa\(^{(4)}\), Mataṅgavī\(^{(5)}\) and Viśnupada\(^{(6)}\).\(^71\) The people on the way to Tirthas or the visitors of the places of pilgrimages, are also exempted from paying taxes to ferryman or toll tax officer by the VDS.\(^72\)

The Viṣṇu Dharma Sutra describes the purity of Gaṅga water in comparison with stagnant water, water taken out of a well, water of a spring, water of a tank, water of a river and water collected by devout sage, the water of Gaṅga is the purest of all the waters enumerated above.\(^73\) It is also laid down in the VDS. that the bones of a dead person should be thrown into the river Ganga after collecting them from the site of cremation, since as many bones of the deceased remain in Ganga water, so many thousand of years he resides in heaven.\(^74\)
Sacraments

The performance of various sacraments is also enjoined upon a householder by the VDS. Viṣṇu does not clearly enumerate Saṃskāras, but simply mentions the following Saṃskāras such as: Niṣekakarma\(^1\), i.e., to be performed when the season is fit for procreating child or distinctly appears; Puṇḍsvana\(^2\), i.e., to be performed before the foetus begins to move in the womb; Śimantonnayan\(^3\), i.e., to be performed in the sixth or eighth month of pregnancy; Jātakakarma\(^4\), i.e., to be performed on the birth of the child, Nāmadheya\(^5\), i.e., to be performed as soon as the term of impurity caused by the birth of the child is over; Ādityadarsāna\(^6\), which takes place in the fourth month of the birth of the child; Annaprāśana\(^7\), which takes place in the sixth month after the birth of the child, Chudākaraṇa\(^8\), i.e., to be performed in the third year after the birth of the child, Upanayana\(^9\), marriage\(^10\), and Antyesti\(^11\).  

The Viṣṇu Dharma Sutra gives a full details about the performance of Upanayana sacrament according to the different castes of the Brahmachari, i.e., Brāhmaṇa, Kṣatriya and Vaisya.\(^76\) The whole of its twenty-fourth Adhyāya is devoted to the description of different forms of marriage, i.e., eight forms of marriage such as - Brāhma, Daiva, Ārṣa, Prajāpatya, Gaḥdharva, Asura, Rakṣasa and Paisācha, and the different rewards for their performance.\(^77\) The VDS. also
deals with the Antyeṣṭi sacrament in full details in chapter Twenty and Twenty one.  

Srāddhas

The definition of Srāddhas in the Brahma Purāṇa is:

"Whatever is given with faith to Brāhmaṇas intending it to be for the benefit of Pitris at a proper time, in a proper place, to deserving persons and in accordance with the prescribed procedure is called - "Srāddha". The Mitakshara on Yajn. defines Srāddha as "Abandonment with faith of an article of food or some substitute thereof, intending it for the benefit of the departed soul".

Like the other Grihyasūtra and Dharmaśātras, the VDS. also deals with this subject in Thirteen Chapters, i.e., Chapter 73 to Chapter 85. It prescribes the performance of Srāddha on the following days and occasions:

1. The twelve days of the moon, or twelve Amāvasyas in a year;
2. Three Aṣṭakas;
3. Three Ānvesāṭakas;
4. A Māgha day, i.e., day, on which the moon enters the lunar asterism Māgha, which falls on the thirteenth of the dark half of the month Prauṣṭha-pada;
5. The two seasons when rice and barley grow ripe i.e. Sarad and Vasanta;
6. The Sun's passage from one sign of the zodiac to another;
7. The two equinoctial days;
8. The two solstitial days particularly;
9. The Vyatipata;
10. The constellation on which the performer is born or his wife or his son is born;
11. The time of rejoicing such as son's birth and the like.

Besides, it also lays down that the performance of Sraddha to the fulfilment of certain desires. Viṣṇu devotes a full chapter i.e. chapter 78 relating to the different rewards, which a person obtains by performing Sraddhas on different days of the week, on Nakṣtras and on Tithis. For instance, the performance of Sraddha on Sunday shall secure everlasting freedom from decease. Similarly, a Sraddha performed on the Nakṣatras Krittikas, Rohiṇī, Sārpa and Viṣākhā, yield as rewards heaven, progeny, beauty and gold respectively, and a Sraddha performed on first, second and third of a lunar fortnight (Tithis), shall procure a house and handsome wife, a beautiful daughter, and all desires respectively.
Ekoddīsta śrāddha

The Ekoddīsta śrāddha is to be performed for a single deceased ancestor, who has passed away recently and it should be performed after the impurities caused by the death of the person are over. The Viṣṇu Dharma Sūtra lays down that after having performed the Ekoddīsta śrāddha, a householder should perform the Sapindikarana rite, which is to be considered as the ceremony of admitting the soul of the deceased into the community of those pitris to whom pīṇḍas are offered at śrāddha and it should be performed at the close of the year on the thirteenth day after death, but in the case of Śūdras it should be performed on the twelfth day without Mantras. It is also stated in this Sūtra that even if Sapindikaṇa is performed for a deceased person within less than a year from death still for one year food and a jar of water should be given to a Brāhmaṇa for a whole year for the benefit of the deceased.

Viṣṇu also adds that the deceased person remains a disembodied spirit and is afflicted with hunger and thirst until the Sapindikarana is performed.

Generally, only Brāhmaṇas were entitled to be invited at the performance of śrāddha. But, Viṣṇu enumerates, in Chapter eighty-three, the qualifications and qualities of the Brāhmaṇas, who are to be invited at the performance of
a Śrāddha. It is also stated in the VDS. that a householder should not inquire into the qualities of a Brāhmaṇa, when he is invited at the offerings of the gods, but at the performance of Śrāddha offerings to manes, he should enquire the Brāhmaṇas very strictly or as closely as possible. In addition to the Brāhmaṇas, Viṣṇu states that Ascetics or Yogins and particularly Pānktipāvana (Ascetics) are to be invited at a Śrāddha dinner. It also quotes a stanza as recited by the Pitri.

"May that man be born to our race, who feeds a Brāhmaṇa, devotee assiduously at a Śrāddha by which repast we are satisfied ourselves".

The invitation of Ascetics or Yogins at the performance of Śrāddha, is a later idea, because this idea is not found in the older Dharmaśāstras.

After having described the qualities of the persons to be fit for the invitation of Śrāddha, Viṣṇu gives a long list of persons, who are not to be fit to be invited to a Śrāddha feast. The Chapter 79 and Chapter 80 of the VDS. deal with the prohibited and recommended material respectively to be used in the performance of Śrāddha ceremony. The material consists of corn, bean, fruit, bulbs, vegetables, flowers, metals and unguents.

In Chapter 85 Viṣṇu prescribes numerous sacred
places, that are situated on the banks of different rivers and upon mountains for the performance of Śrāddha. But Viśnu also forbids (in Chapter 84) the performance of Śrāddha in Mlechchha country and defines the Mlechchha country as the country, where the system of the four Varṇas does not exist.

**Nature of the Supreme Being**

Viśnu describes the two forms of the Supreme Being such as Nirūkṣa" or Niragunā and Sākāra or Sagunā. The ideas relating to the qualities of the Supreme Being, which are found in the Upanishads, i.e., Kaṭhopanisad, Mundakopanisad, Śvetāśvatara-Upanishad etc., the Gita and the Mahābhārata, have been given in this Dharmasūtra with slight changes in wording. The VDS describes the Supreme Being in the following manner:

"He is the creator of all entities, i.e., the twenty-four elements of Saṃkhya system of philosophy. He is inaccessible to all the eleven senses, i.e., the origin of perception and action, He is distinct from all the twenty-four entities. He is unattached. He is the supporter of the entire Universe. He is beyond the qualities, i.e., Sattva, Rajaś and Tamas, but, He is also the enjoyer of all these qualities. He is always within as well as beyond the created beings."
All movable and immovable things represent His different forms. He cannot be comprehended on account of the subtlety of his nature. Although He is out of reach yet, He is found in the heart of every being. Although He is not different from created beings, yet He appears as if He is distinct from them. He is in the form of present, past and future. He is the creator and destroyer of all creations. He is the light of all lights, and He is beyond darkness. He is the subject of knowledge and can be attained through knowledge. And, He resides in the hearts of all."

The conception about twenty five entities, i.e. Prakriti and Purusa, described in the Samkhya Darśana finds mention in this Sutra. This Dharma Sutra also contains some rules about the Yoga-system of Philosophy. For instance, it lays down some rules about meditation.100 The VDS., generally, follows the Epic and Puranic theory of creation.101

**Life After Death**

There is a great mystery in regard to "What happens after death". This has been the subject of controversy and doubt from times immemorial. The answer to this question is one of the three boons asked by Nachiketas from Yama in the Kāṭhopanisad,102 which is as follows: `
Nachiketa said: "There is this doubt about a man when he is dead. Some say that there is a survival after death and some deny any survival. This I would like to know from you. This is the third of my boons" (I, 19).

The Kathopanisad has tried to answer this question in the following way suggesting that:

Life after death is determined according to one's actions. Some are reborn according to their actions, others go to various Lokas, such as Pitri-loka, Daiva Loka, Brahma Loka, etc., and others attain emancipation on account of their knowledge.

So far as the VDS. is concerned, it mentions rebirth, attainment of various lokas, final emancipation and various types of hells.

Hells and Rebirth

According to all the Dharmasastras, the persons, who do not perform their duties according to the prescribed methods and commit various types of sins, fall into different types of hells, where the sinners have to dwell solely in distress and sorrow and have to suffer dire and far-reaching consequences. The VDS. also deals with the description of terrible hells and enumerates twenty-one hells. The description of these hells is almost identical with that contained in the
Manu Smriti. The hells enumerated in the VDS. are as follows:


According to the VDS, a sinner, who has not performed penances has to go to hell after death. This Sūtra further cites verses relating to the description of terrible hells and states how a sinner is tormented in these hells. Visnu also lays down a particular period of torture to be suffered by a particular category of sinners as it states that the sinners of the highest degree, mortal and minor-sinners, the criminals, who have committed a crime affecting
loss of caste and degrading to a mixed-caste and the other minor-offenders, shall suffer for one Kalpa, for one Manvantara, for a period of Chaturyuga, for thousand years and for many years respectively in twenty-one hells enumerated above. In this context, the Manu Smriti does not prescribe a particular period but simply says that a sinner has to suffer in the hells for a number of years.

So far as rebirth is concerned, the VDS. divides all the sinners into nine categories and assigns rebirth according to the sin committed by a sinner. For instance, it lays down that the evil-doers of all the nine categories, after having suffered the torments inflicted in different hells, are born in the form of different animals and plants such as worms, plants, birds, aquatic animals, amphibious animals, deer, cattle, Chandala, and carnivorous animals. Vishnu says that the sinner of the highest degree (the sexual connection with one's mother, daughter or daughter-in-law are the sins of the highest degree) after having suffered in different hells, shall be born in the form of plants. The VDS. further enumerates articles, thieves of which shall be reborn according to the category of articles stolen by them. For instance, a sinner, who steals grain, shall be reborn as a rat. Most of the articles mentioned in the VDS. are found in the Manusmriti. So the VDS. fully follows the Manusmriti in this respect.
It is also laid down in the VDS. that the sinners, after having undergone terrible sufferings in dreadful hells and after having passed through the bodies of different animals, are born as human beings with certain diseases such as leprosy, pulmonary consumption, skin disease, stinking nose etc. and bodily defects such as lameness, dumbness, blindness etc., which indicate the sins committed by them in the previous birth.¹¹⁴ For instance, a killer of a Brāhmaṇa and a stealer of horses are born with the diseases pulmonary consumption and lameness respectively.¹¹⁵

**Attainment of Heaven and Various Lokas**

It was the belief of the Indo-Aryanś that the persons, who practise "Dharma", according to the rules prescribed in the sacred books, attain Heaven (Savarga), where they lead a life full of joys and delights and fulfil their desires. In the Kathopanisad, it is stated by Yama himself that in Heaven, there is no fear and old age, that the denizen of Heaven is beyond hunger, thirst and sorrow and in the midst of delights.¹¹⁶

The VDS. gives the following rules for attaining Heaven:

According to the VDS. by giving gifts to the Brāhmaṇas on some particular days, months and occasions, a person attains Heaven after death. It states that if a person gives a milch cow covered with two garments together with
food to a Brahmana, on the full moon day of the month Sravana, when the moon is seen in conjunction with the lunar asterism Sravana, he attains Heaven after death. Similarly, a person, who gives a milch cow with gilt horn, with hoofs covered with silver, with a tail wound with a string of pearls, with a milk-pail of white copper and with a cover of cloth, shall reside in Heaven for as many years as there are hairs on the cow. The maker of dikes, the donor of umbrella and a cow also attains Heaven after death. In the last chapter, the VDS. states that those twice born, who act according to the precepts promulgated in this excellent Sûtra which is said to have been revealed by the God himself, shall obtain a most excellent place in Heaven after death.

The VDS. also mentions various Lokas (places of bliss), attained by the virtuous persons after death, such as, Brahmaloka, Śakra-loka (Indraloka), Gandharvaloka, Chandra-loka, Daiva-loka, Agni-loka, Śvetadvipa and Pitri-loka. It was believed that the soul of the deceased goes to any of the Lokas according to the degree of merit acquired by him. The VDS. further lays down some meritorious acts, the performance of which leads to the attainment of various lokas. For instance, it is stated in the VDS. that by giving a damsel in marriage according to the Brâhma rite, or Arâsa rite or Gândharva rite, a house-
holder attains the world of Brāhma, Viṣṇu or Gāndharva respectively. Similarly, a householder, who is intent upon pursuing the three objects of life, i.e., Dharma, Artha and Kāma, constantly distributing presents of food, worshipping the gods, honouring the Brāhmaṇas, performing his duty of reciting the Vedas and pleasing the manes with oblations of balls of rice, water and the like, obtains the world of Indra. The donors of a house, a garment and gold attain the worlds of Sūrya, Chandra and Agni respectively. Regarding the existence of the Pitri-Loka, Viṣṇu says that the departed soul resides in the abode of Pitri and enjoys the food offered to him at Śraddha.

The Doctrine of Karman

Meritorious Karman is that, which is divinely ordained and laid down in the Vedas. The doctrine of Karman has been discussed in full details in the Upanisadas, Dharmasūtras, Smṛities, Epics and Purāṇas. All the Śāstras describe two types of karman, namely good karman and bad karman.

1. Good karman: The karmans, which inspire man with faith, nobility and divinity and by the performance of which a man becomes pure, fulfils all desires, attains various places of bliss and even emancipation.
2. Bad karman: The karman, which is born of ignorance and the performance of which leads man to rebirth and even to degeneration.

The general rule is that a karman, whether good or bad, produces a certain result, which cannot be escaped, except by enjoying or undergoing its consequences. It is laid down in the VDS. that the actions done by a man, whether good or bad, follow him after death like associates.\textsuperscript{133} Viśṇu further says that just as a calf finds out his mother from among thousands of cows, so action done in a former life is sure to find its doer.\textsuperscript{134} Therefore, action done by a man does not perish unless its consequences, good or bad, are undergone in this life and even after death. Upholding the principle of survival after death, the VDS. observes that Death (Kāla) does not snatch away any man from this world, until the results of his actions done in this life and in the previous life have come to an end.\textsuperscript{135} Therefore, it is obvious that the doctrine of Karman is closely linked with the doctrine of transmigration of soul.

Generally, there is no transfer of good or bad karman from one man to another or a man cannot suffer for a sin committed by others, but there is a hint in the VDS, that the karman, good or bad, may be transferred from one man to another. For instance, the VDS. says that when a guest,
being disappointed in getting food, turns away from the house of a person, the guest takes away all the religious merits of the person from whose house, he has come, and transfers to him all his own misdeeds.\textsuperscript{136} It is also stated in the VDS. that the king gets one-sixth part of the virtuous deeds performed by his subjects if he protects them according to Dharma and also one-sixth part of the sins committed by his subjects, if he fails to guard them.\textsuperscript{137}

All the authorities on Dharma observe that a sin rises either from the commission of what is forbidden or from the omission of what is enjoined by the Śāstras. So when any person commits any form of sins enumerated above, he will become a sinner. The VDS. enumerates the various types of sins and divides them into nine categories according to their degree.\textsuperscript{138} Manu also mentions all the kinds of sins enumerated by the VDS. but, he omits the separate mention of Atipātaka and Anupātaka and includes these two types of sins under the category of Mahāpātaka.\textsuperscript{139} The nine categories of sins described in the VDS. are as follows:

1. Atipātaka (heinous Sins) Sexual intercourse with one's own mother, daughter or daughter-in-law.\textsuperscript{140}

2. Mahāpātaka Five great sins, namely, (1) murder of Brāhmaṇa, (2) indulging in spirituous liquors, (3) theft of gold belonging to a Brāhmaṇa, (4) sexual relations with the wife of the teacher, (5) association with those, who have
committed any of these sins. 141

1. Anupātaka: The sins which are regarded as equal to the first four great sins:

i) the murder of a Kṣatriya or a Vaisya actually engaged in a sacrifice, of a woman in her courses or of a woman, who has not bathed after temporary uncleanness or of a pregnant woman or of an embryo of unknown sex or of one, who begs for protection,

ii) giving false evidence and killing of a friend,

iii) usurpation of land belonging to a Brāhmaṇa and the embezzlement of an entrusted property,

iv) intercourse with the wife of a paternal uncle, of a maternal grand-father, of a maternal uncle, of a father-in-law, of the king and other incests. 142

4. Upātaka (Minor sins) These are: hypocritical bragging, denunciation before the king, false accusations against a teacher, to revile or forget the Veda, abandoning parents, son, wife or the sacred fire intentionally, indulging in forbidden food and drink, usurpation of property belonging to others, adultery, sacrifice for low people, improper occupation, receiving unlawful presents, killing a Kṣatriya, Vaisya, Śūdra or a cow, selling forbidden articles, marriage of the younger brother before that of the elder, every kind of abetting to these transgressions, the mode of
life of an out-caste, teaching and studying of the Vedas for a reward, work in the mines, manufacturing big machines, injuring trees or plants, earning livelihood by means of the wife, magic, violent actions, neglect of sacrifices, Vedic studies and other religious duties, reading bad books, atheism, the profession of a dancer or a singer and intercourse with a woman who take spirituous liquors.\footnote{143}

5. \textit{Jātibhrāmaś-kara}: Sins that cause the loss of caste, namely giving pain to a Brāhmaṇa, smelling of disgusting things and spirituous liquors, dishonest dealing and sexual intercourse with beasts or men.\footnote{144}

6. \textit{Sāmkarikākarna}: Sins, which degrade the perpetrator to a mixed caste, namely killing of domestic and wild animals.\footnote{145}

7. \textit{Apatrikākara}: The sins which render the perpetrator unfit to accept presents such as, accepting presents or alms from despicable person, trade, money-lending, mendicity and serving a Sudra.\footnote{146}

8. \textit{Malinikākara}: The sins, which entail defilement, killing birds, amphibious animals, aquatic animals, worm or insect and to partake of substances, which come in contact with spirituous liquors or are like them.\footnote{147}

9. \textit{Prakirnaka (Miscellaneous sins)}: The miscellaneous sins, all other sins, which have not been specially mentioned
It has been stated by all the Śāstras that an action, good or bad, done by a man does not perish without producing its result. In this context, the question rises as to whether a sinner should perform penances or not. According to some authorities, the action done by a man does not perish and he has to bear its consequences. Therefore, no penance can mitigate the effect of actions done by a man. But the Dharma Śāstras hold that the performance of prescribed penances can remove the effect of the sins committed by a man. In this context, Viśnu observes that a person can be purified from different kinds of sins by reciting the Veda and the purificatory hymns, by performing sacrifices, by constantly engaging in Praṇāyama, by observing different kinds of fasts such as Govrata, Mahavrata, Yavakavrata, Viśnurvratas etc., by making gifts, by going on pilgrimage and by having bath in sacred rivers. For instance, the VDS. states that the mortal sinners and the minor sinners may become pure by performing Āśvamedha sacrifice and by visiting all the Tirthas on the earth. Similarly, a person, who commits any type of sins, can be purified from that by giving a piece of land equal to the extent of a 'Gocharma' (a cow's hide).

Discussing the efficacy of the penances, the VDS. mentions various types of penances for a variety of sins. The following are the penances enumerated by the VDS.
according to the degree of sins:

1. Aghamarsana\textsuperscript{152}, 2. Prajapaty\textsuperscript{153}, 3. Tapta kricchra\textsuperscript{154}, 4. Sitakricchra\textsuperscript{155}, 5. Kricchratikricchra\textsuperscript{156},
6. Udakkricchra\textsuperscript{157}, 7. Mulakricchra\textsuperscript{158}, 8. Śripahlakricchra\textsuperscript{159}, 9. Paraka\textsuperscript{160}, 10. Sāmtapana\textsuperscript{161},
16. Yatichandrayaṇa\textsuperscript{167}, 17. Śisuchandrayaṇa\textsuperscript{168},
18. Kricchra\textsuperscript{169}, 19. Atikricchra\textsuperscript{170}.

Besides, the well known penances enumerated above, Viṣṇu also prescribes some secret penances for secret sins. For instance, Viṣṇu says that the murderer of a Brāhmaṇa, a drinker of Spirituous liquors or a stealer of gold, who commits any of these sins secretly, may be purified by undergoing the secret penances of sixteen Pranayāmas, by muttering the Aghamarṣaṇa hymn, by reciting Gāyatri for one thousand and ten times and by taking meals once a day for a month.\textsuperscript{171}

It is clear from the foregoing discussion that the VDS. believes in the existence of Heaven and various places of bliss such as Daiva-loka, Brāhma-loka, Pitrī-loka etc., and states that one attains these lokas by performing religious and meritorious actions. Besides, Viṣṇu also speaks of various types of hells, in which the sinners have to suffer
the consequences of their sins, and rebirth is also mentioned in this Sūtra in accordance with the actions performed by a man during his life time.

The VDS. also prescribes the means of final emancipation, i.e., Mokṣa. It is stated in the VDS. that a man is liberated from the cycle of birth and death after he has realised the Supreme Soul named "Puruṣa". The various methods of meditation described in the VDS. for attaining "Puruṣa", i.e., Supreme Soul have been mentioned above.172
NOTES AND REFERENCES

1. अध्यागृह, दोमाय, भीमाय, वश्याय, इंद्राय, इंद्रार्नाथ, विद्यालयो देशकं: प्रजापत्या, अनुयाय, धन्यवादर, वास्तविक, एगो प्रस्वण्ठने च || VDS. LXVII, 3.

2. VDS. LXVII, 11-22.

3. गोमायपिन्ते स्वधानमः || अनन्ये कप्य वाहनाय स्वधानम् || VDS. XXI, 6-8

4. VDS. LXXIII, 12, 13.

5. VDS. LXXXIX, 20; XI, 11, 12.

6. VDS. XC, 3.

7. VDS. LXXXVI, 9.

8. अध्यागृहमेषु पक्ककथा: प्रजापत्यारिति कृतवा सविकस्तिर दक्षिणा देवध्रुवधिशास्त्री स्वादृः || VDS. XCVI. I.

9. अकारं भाष्यकारं व भकारं च प्रजापति: || \begin{align*} & \text{के} \text{दश्मार्ननरुहः} \text{ तु इव: स्वरूपोति च} || \text{विभूष्यव} \text{ तु वेदं वध: पार्व} \text{ पार्वमूलः} \text{ तदि} \text{ त्वृद्वोस्या: साकृष्ट: परमेष्टि प्रजापति} || \end{align*} VDS. LV, 10-11.

10. VDS. I, 50; XLIX, 1; LXV, 1; I, 20, 21; 30-33;
\begin{align*} & \text{XX,} \text{ 26. LV,} \text{ 6;} \text{ LVI,} \text{ 26;} \text{ LXIV,} \text{ 23, 28;} \text{ I,} \text{ 60;} \text{ LXVII,} \text{ 2;} \text{ I,} \text{ 18 and I,} \text{ 34-43.} \end{align*}

11. VDS. I, 9-11.

12. VDS XCVII, 15: पुरस्कृत्य तक्ष्य भेदे सक्समानात्मकः || तस्मात् पुरस्कृते इत्येक प्रभुप्रेरणे तत्त्व जिन्तकः ||
13. वासुदेवाय, सर्वसुविंद्य, प्रुण्डनमायनन्दाय, जुरार्य, सत्यावाचुताय 
वासुदेवाय।।
VDS. LXVII, 2.
14. VDS. XCVIII, 6-101.
15. VDS. XCIX, 1-6.
16. VDS. I, 22-29.
17. VDS. I, 1-6.
18. तैवारिका प्रभिकाय:। प्रत्ययः सौमीन।।
VDS. LIX, 8, 9.
19. तिन्नवकृत्यः च ब्रह्मदेवमुः पितृनरसदनुसरायः।।
VDS. LIX, 19.
20. VDS. LXVII, 1-3.
21. VDS. LXVII, 4-22.
22. VDS. LXVII, 23, 24.
23. VDS. LXVII, 28, 29, 32.
24. VDS. LXVII, 45: सार्व प्रात्स्वविरियः प्रभावासानी।।
25. वन्य्य:ः सुनिक्रियः पर्युक्तोऽन्यामायायः केलु।।
VDS. LIX, 4.
26. सार्व प्रात्स्वागिनः होत्रः।।
27. शारदीयः जस्यमधुः।।
28. VDS. IX, 33.
29. VDS. XXIII, 34.
30. देव प्रतिमा प्रेमचंत्रसाहसः दण्डनीयः।।
VDS. V, 175.
31. VDS. LXIII, 26.
32. भावन्तः वासुदेवः किरीतिनः बुधविलिनमुः विन्द्रीर्तसः।।
VDS. XCVII, 10.
33. VDS. LXV, 1.
34. VDS. LXV, 2.
35. VDS. LXV, 2.
36. The commentary on the Sūtra LXV, 2 page 708:

चन्दाराज मानसा बाचा व अभे नमो भक्तो वापुदेवाय इति इ।

37. VDS. LXV, 3.
38. VDS. LXV, 4.
39. VDS. LXV, 5.
40. VDS. LXV, 6.
41. VDS. LXV, 7.
42. VDS. LXV, 8 and VDS. LXV, 9.
43. VDS. LXV, 10.
44. VDS. LXV, 10.
45. VDS. LXV, 12.
46. VDS. LXV, 13.
47. VDS. LXV, 2-13.
48. वायमर व्यमन मात्र छत्त मानाणमे तथा इ।

साविकितिव तिव संव देवायविविन्नवेदेवते इ।

49. रेवमथथि तु ज्वेतू हुस्तरें देवस्य धिर पौर्ण्य तलः इ।

दानव सावाः दुधाध्रवं ठ्यापविधचारवर्तम पद्मय इ।

VDS LXV, 14.

50. चन्दनोपामवकार् कुदुम जातीवल्कमुतेव न द्वाति इ।

VDS. LXVI, 2.

51. VDS. LXVI, 3-14.

52. प्रवक्तिः शुचि भ्रुत्वा समेतव निवेदयेत।

तमनः: शुमना भुत्तवा त्व राक्षोपविवर्जितः।

VDS. LXVII, 15.
53. देवायतनकारी यस्य देवस्यायतनं
करोति तस्येव लोक्यापनोति।
VDS. XCI, 10.

54. VDS. LXIX, 3 and LXX, 13.

55. VDS. LXIV, 36-39: स्नातकविविधारणप्राणाशिक्तं जपेदं
विषेषतः साधितम्। पुरुषूक्तं व नैताथ्यामिकः
मिति।

56. VDS. LVI, 1-26.

57. सत्याधुरते च प्रणालं गायत्रीं शरसा सह।
त्त: पद्धताध्युतम्: प्रणायाम्: च उच्यते।
VDS. LV, 9.

58. YS.I, 22-24: Mitaksara on Yajnavalkya, cites the
full Gayatri Mantra with its Vyahritis and Siras
as follows: "ॐ हृ: ओऽ बुध; ओऽ स्व: ाऽ मह:; ओऽ जन:, ओऽ तप:,
ओऽ सत्य, ओऽ तत्तत्त्वेवेभ्यं भर्गो देवस्य धीमहि धिमो यो न: प्रवोदयावृः,
ओऽ आर्यो ज्योतिरस्वरूपः श्रेष्ठः मूः: स्वरो" सिद्धि।

Mitaksara on Yajnavalkya, pp.70.

59. VDS. LV, 10, 11, 12, 14, 16.

60. VDS. LV, 19.

61. संध्यायोपासनम्। पूर्वं सत्यं जपेदं तिथितद्: परिवर्तनालापी:।
VDS. XXVIII, 2,3.

62. VDS. XCVII, 1.

63. नित्यमन्तोनित्यमणुः सन्त्यासःतपसः भाद्रतीतं सर्वस्मृतिस्वलोकस्व:।
सर्वस्मृतिशूक्लमुः। सर्वत: पाणिपार्थ सर्वतो ब्रह्मिरिक्तै: सर्वत:?
सर्वोऽन्तरं शक्तिमृ।।
VDS. XCVII, 2-4.
64. ध्यानिनिरस्त्र व संकेतार्पण योगा विभावो भवित ||

VDS XCVII, 6.

65. VDS. XCVII, 7, 8, 9, 10.

66. यद्य ध्यायितं तदात्मानोत्तितं ध्यानमहल्लक्षण ||

VDS XCVII, 11.

67. तस्मात् सत्संवशस्यक्त्वा असर्गायेव ध्यायेऽध्

अ व पुजये विवाह चिविश्चन्द्रक्षरस्थिते ते प्राप्य

गुणोभवित् ||

VDS XCVII, 12-14

68. VDS XCVII, 16, 17-20.

69. VDS II, 16.

70. VDS LXXXV, 32, 28, 14, 29, 39, 36, 33, 34, 11,

12, 14, 16, 17, 38.

71. VDS LXXXV, 4, 5, 22, 40, 42, 44.

72. VDS V, 132.

73. VDS LXIV, 17.

74. VDS. XIX, 12: यात्तुल्लक्षणः युज्यक्षणः गणग्राहसि तिष्ठति, तावहर्ष

सहस्राणि स्वा लोकशिष्ठिनि तिष्ठति ||

75. VDS XXVII, 1, 2, 3, 4, 5, 10, 11, 12, 15, for
marrige chapter XXIV and for Antyesti
chapter XXI.

76. VDS. XXVII, 15-29.

77. VDS. XXIV, 1-41.

78. VDS. XX, 1-53 and XXI, 1-23.

79. Brahma Purana: Chapter CCXX.

80. Mitaksara on Yajnavalkya pp. 263:

शार्दू नामावनीयव तत्त्वभानीयत्वा द्रव्यस्य प्रोत्साहन अवस्य त्यागः ||
81. VDS LXXVI, 1 and LXXVII, 1-6.
82. VDS LXXVIII, 1.
83. VDS LXXVIII, 8, 9, 14, 21.
84. VDS LXXVIII, 36, 37, 38.
85. VDS XXX, 12, 19, 20.
86. VDS XXI, 2-3.
87. VDS XX, 33.
88. VDS LXXXIII, 2-19.
89. VDS LXXXII, 1-29.
90. VDS. LXXIII, 1-2: दैवकर्मणि न नसन्न न परिक्षेत।
91. धयोऽन्मः योगिनः।
92. Apas. DS. II, 7, 17, 22; Gaut. DS. XV, 28; Manu. III, 185-86; YS. I, 219-221.
93. VDS. LXXXIII, 3-29.
94. VDS. LXXIX, 1-24; LXXIX, 1-14.
95. VDS. LXXXIII, 1-63.
96. VDS. LXXIV, 4: चारुविध्वंशवृक्षभागान वसिन्द्र देशे न धिक्षेत।
97. VDS. XCVII, 2-4.
98. VDS. XCVII, 10.
100. VDS. XCVII, full chapter.
101. Siva Purana, I, 16.; Linga Purana, I, 5.; Brahma Purana, I, I, 5.; Matsya Purana III.
102. यथा पृथे विचित्रिक्ता मनुष्यमात्रित्येके नामस्लीति वैके ।
एवंद्रामुद्दिशितस्वभावं विकर्षणमेव वरस्तुलीयः ।
Kathopanisad I,19.

103. Manu- IV, 88 - 90.
104. VDS. XLIII, 2-22.
105. Ibid., 23.
106. Ibid., 32 - 44.
107. Ibid., 23 - 31
108. Manu - XII, 54.
109. VDS. XLIV, 1-10.
110. अधिपतिकिनं पदयिण स्वर्गः स्थायिकोनमः । VDS. XLIV, 2.
111. VDS. XLIV, 11-44.
112. VDS. XLIV, 14.
113. Manu XII, 55-67.
114. VDS. XLV, 1-33.
115. VDS. XLV, 3, 14.
116. स्वर्गं लोके न भवं विवनास्ति । न तत्र तर्क न जरणा विषयति ।
उपेक्षित्वासाधनापिपासे शोकातिगो मोदस्य स्वर्गं लोके ॥
Kathopanisad.I,12.

117. VDS. XC, 13.
118. VDS. XCI, 8.
119. VDS. XCI, 9; XCII, 29.
120. VDS. C, 1.
121. VDS. XXIV, 33; XXXI, 10; XLIX, 8; XCI, 7.
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