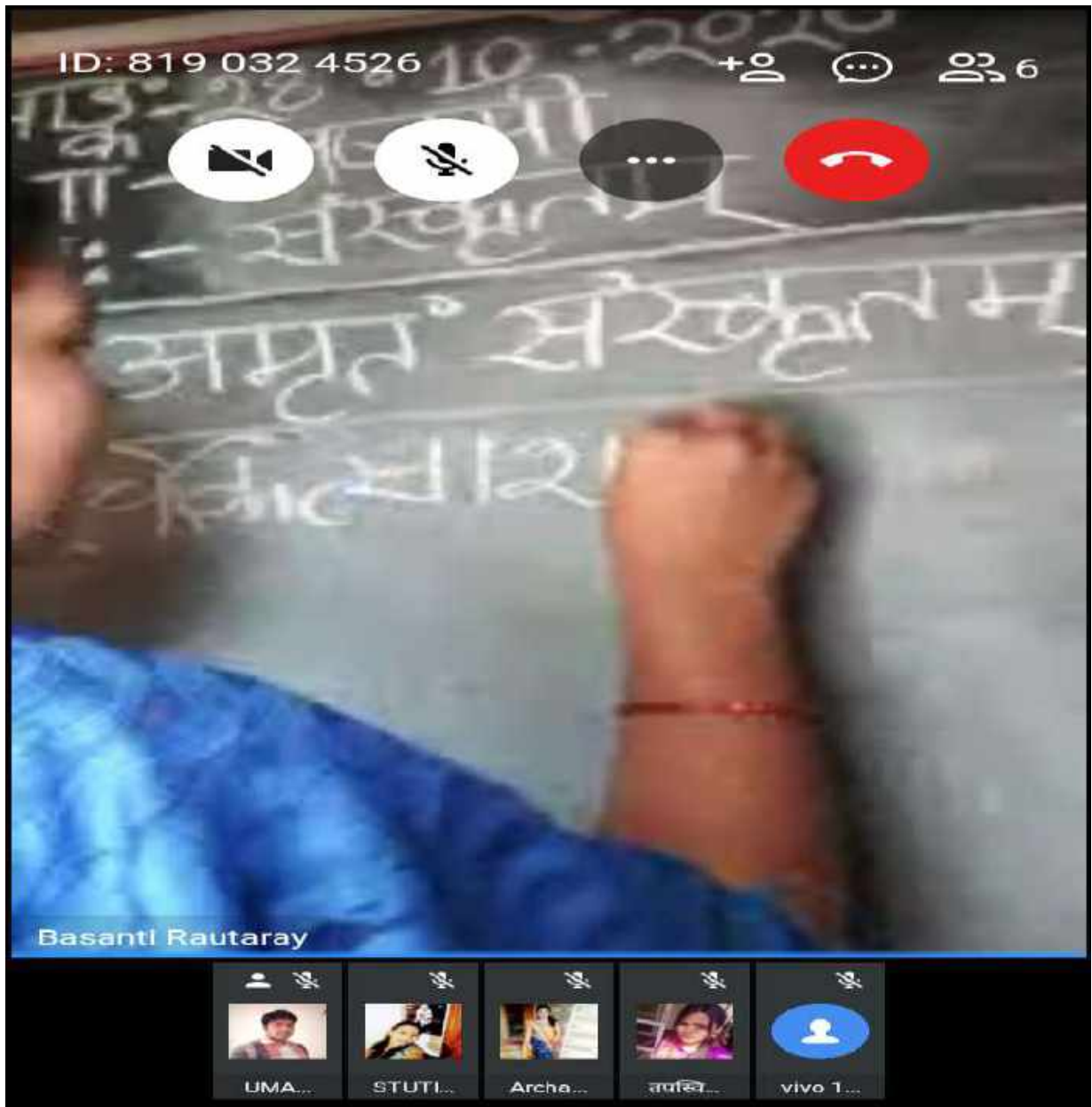


School Internship Online

2020 -2021

Dr.G.Umanarasimha murthy







पदपरिचयः

1. उदेति
2. सविता
3. ताम्रः
4. अस्मत्
5. सम्पत्तौ
6. विपत्तौ
7. महताम्

• "उदेति सविता ताम्रश्चात्र एवास्मैवि च ।
सम्पत्तौ च विपत्तौ च महतामेकरूपताम् ॥"

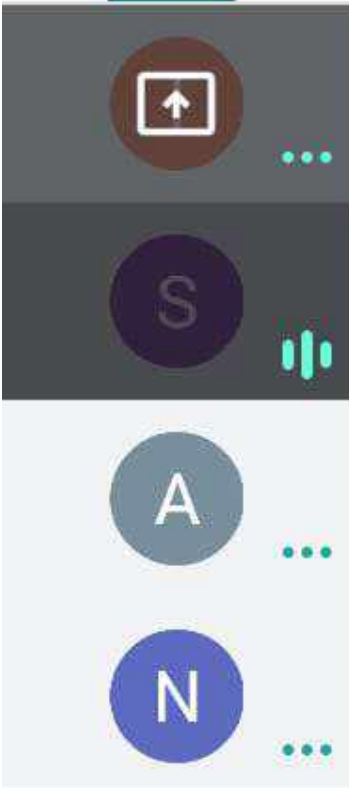
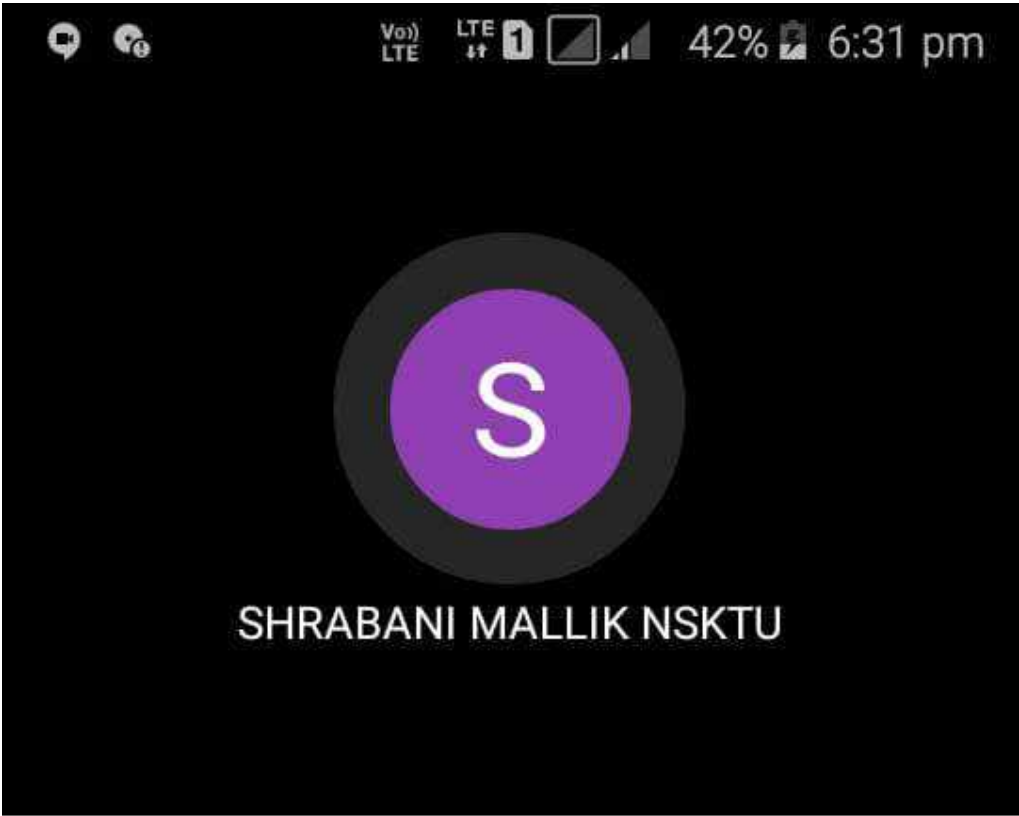
"Udēti savitā tamraś chātra evāsmāi vi ch ।

Sampattāu ch Vipattāu ch mahatāmēkarūpatām ॥"

• The sun looks red while rising and setting.
Great men too remain alike in both the good and bad times.

Stuti Mohapatra






INDUMATI MOHANTA NSKTU...

SHRABANI MALLIK NSKTU >

ALIVA BEHERA NSKTU >

NARAYANA NANDA... >



 UMANARASIMHA...

				
				
vivo 1...	Basan...	Archa...	STUTI...	श्रावणी...



ayuqziqcq3 ▶



064. PRIYADARSANI BEJA



060. PR... ⋮

059. PR... ⋮

064. PRI... ⋮


056. NIL... ⋮

058. PR... ⋮

062. PR... ⋮



Anup Bhol left


 You


 DIBYABH...




 18 others

← as7hjuigpd ▶



SARADA ...



ROJALIN...



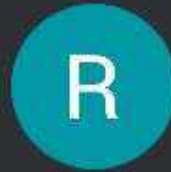
MADHUS...



NEETA



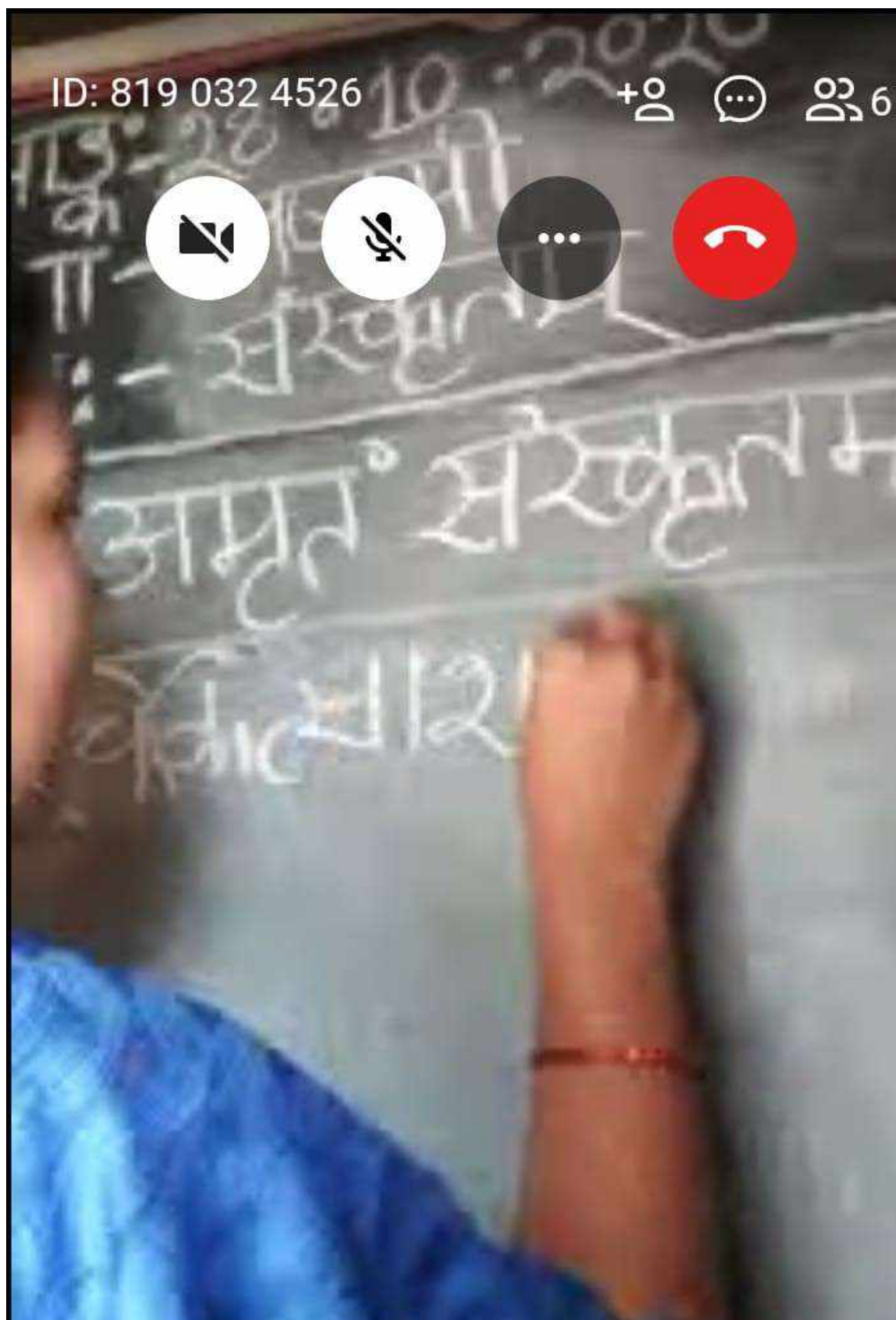
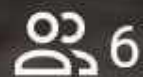
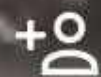
VENKAT...



RANJITA...



ID: 819 032 4526





Thulasi Padmasree left









वसुधैव कुटुम्बकम्

राष्ट्रियता

वसुधैव
कुटुम्बकम्

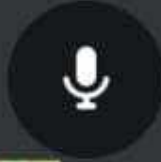


विश्वसुखा

भिवले वरि
राधाबाग
७ + ७ (१)

ID: 594 173 3460

+ 👤 ... 👤 6




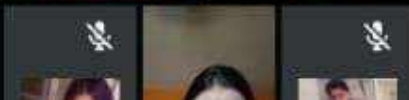
Anjan Kalsai

BIRANCHI RANA





 UMANARASIMHA...





Archana parhi



vivo 1820

 	 	 	 	 	 
URVA...	श्रवणी...	Anjan...	Basan...	Narayan	STUTL...



ID: 819 032 4526

+0   7



 UMANARASIMHA...



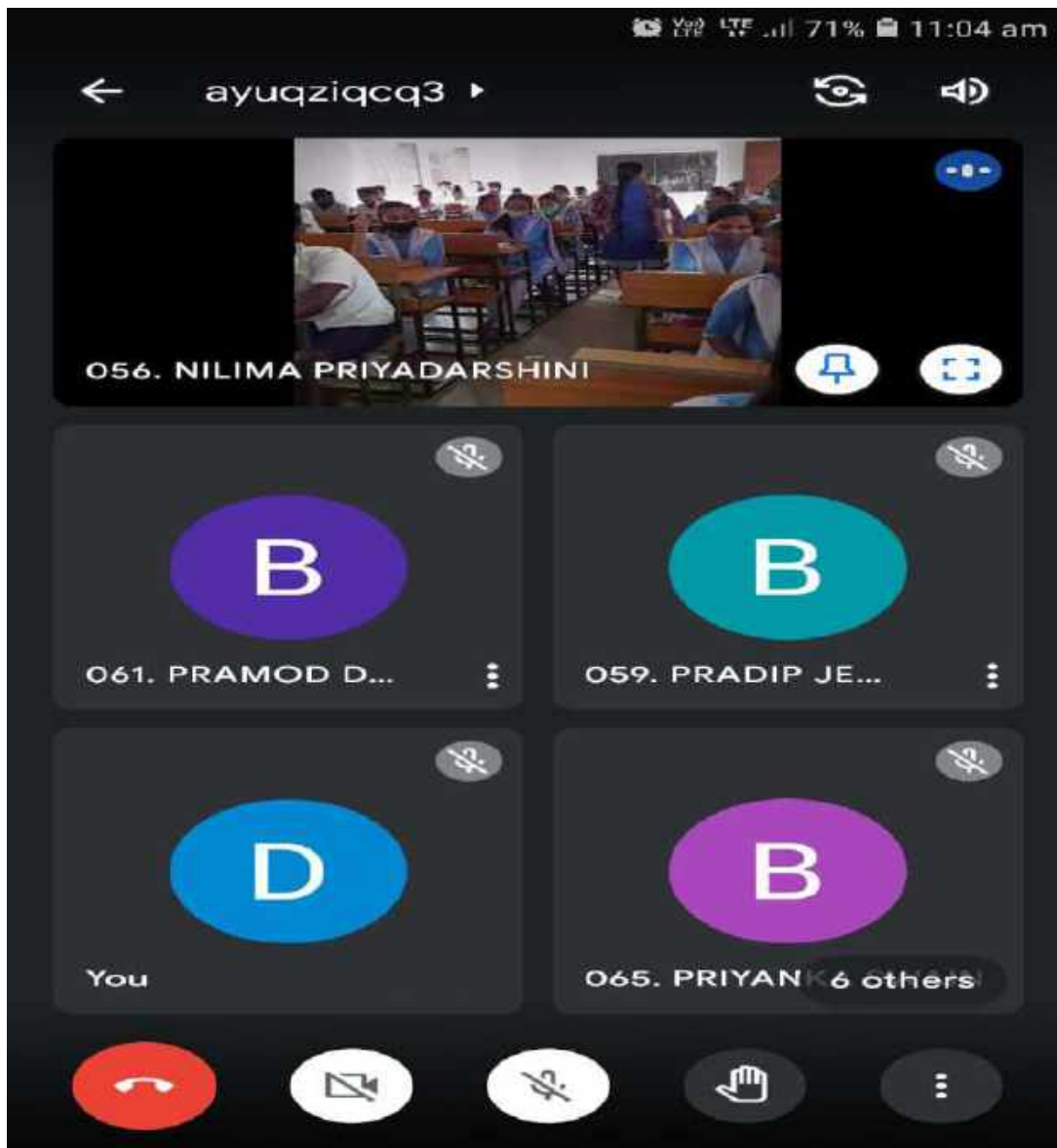
Archana parhi

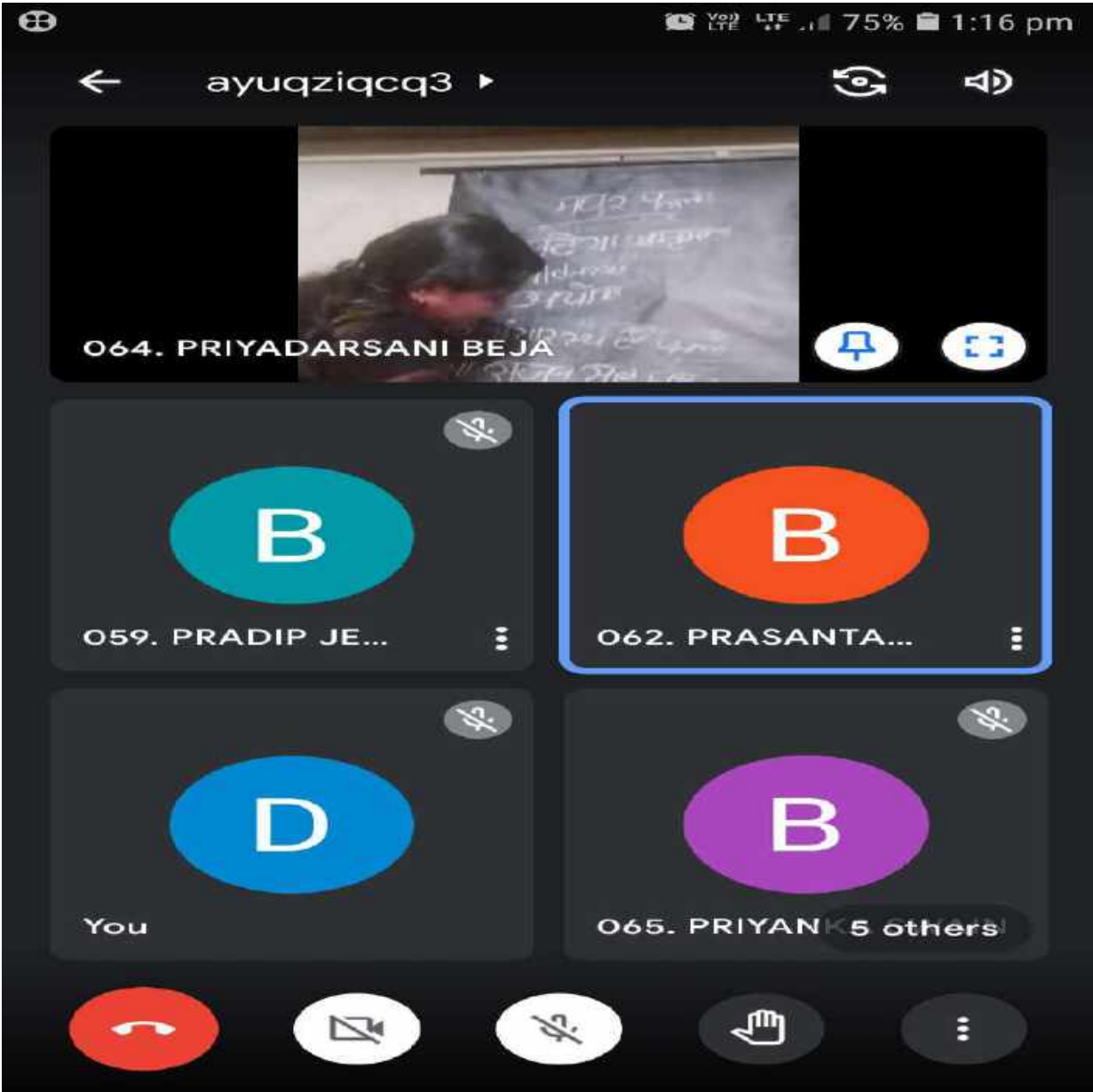
-   vivo 1...
-   Bason...
-   तपस्वि...
-   STUTI...
-   श्रावणी...

School Internship Online

2020-2021

Dr.G.Umanarasimha Murthy





← ayuqziqcq3 ▶



057. NIRMALA SAHOO



B
064. ...

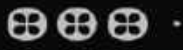
B
058. ...

B
059. ...

B
You

B
065. ...





Voice LTE LTE 85% 1:02 pm

← ayuqziqcq3 ▶



065. PRIYANKA SWAIN

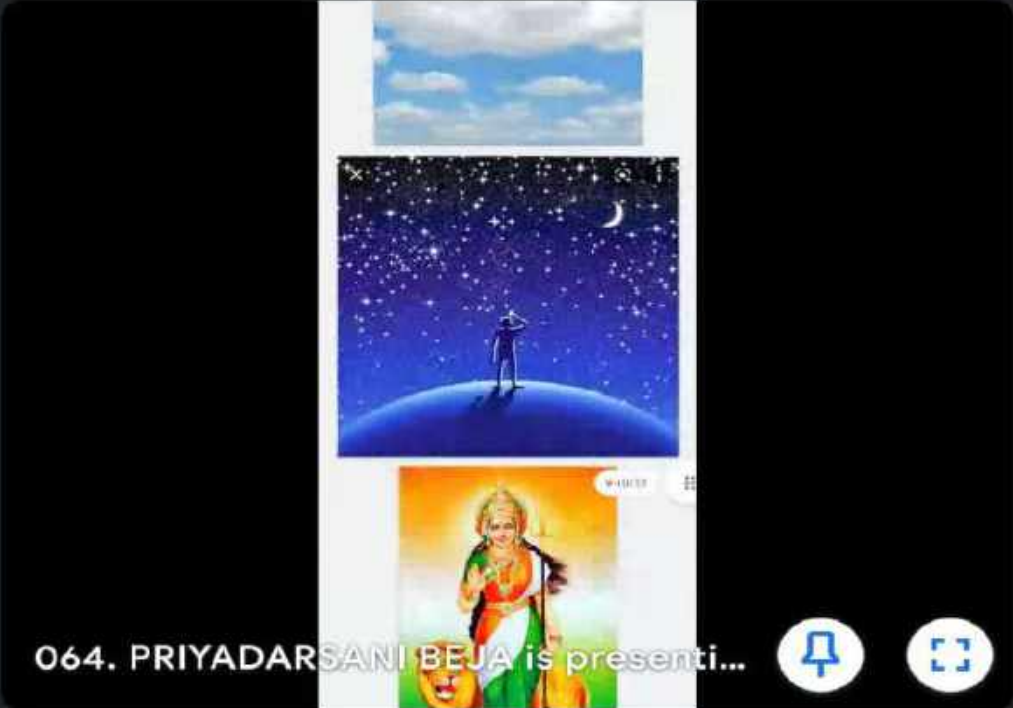
064. PRIYADAR...

057. NIRMALA S...

You

059. PRADIP 6 others





064. PRIYADARSANI BEJA is presenti...



062. PRASANTA...



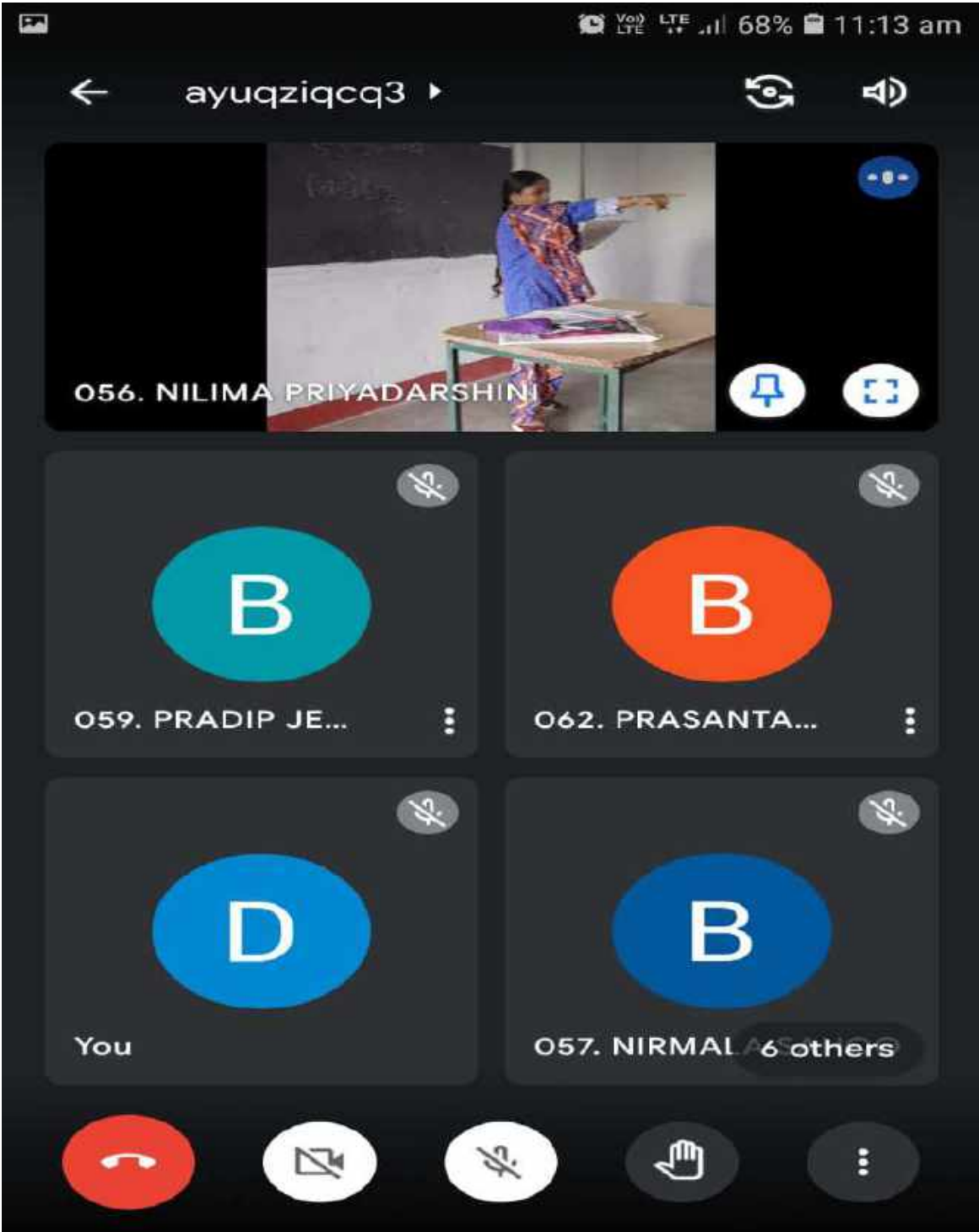
065. PRIYANKA ...



You





060. PRAGATI 3 others



← ayuqziqcq3 ▶





061. PRAMOD D... 





059. PRADIP JE... 



You 



065. PRIYAN 



← ayuqziqcq3 ▶



056. NILIMA PRIYADARSHINI



061. PRAMOD D...

059. PRADIP JE...

You

065. PRIYANK 6 others



← ayuqziqcq3 ▶



061. PRAMOD D...

B

059. PRADIP JE...

B

You

D

065. PRIYAN <6 others>

B



← ayuqziqcq3 ▶



063. PRATIKSH...
B

059. PRADIP JE...
B

You
D

065. PRIYAN <5 others>
B





VoLTE LTE 68% 11:13 am

← ayuqziqcq3 ▶



056. NILIMA PRIYADARSHINI



059. PRADIP JE...



062. PRASANTA...



You



057. NIRMAL 6 others





About this call

People

Info

ADD OTHERS

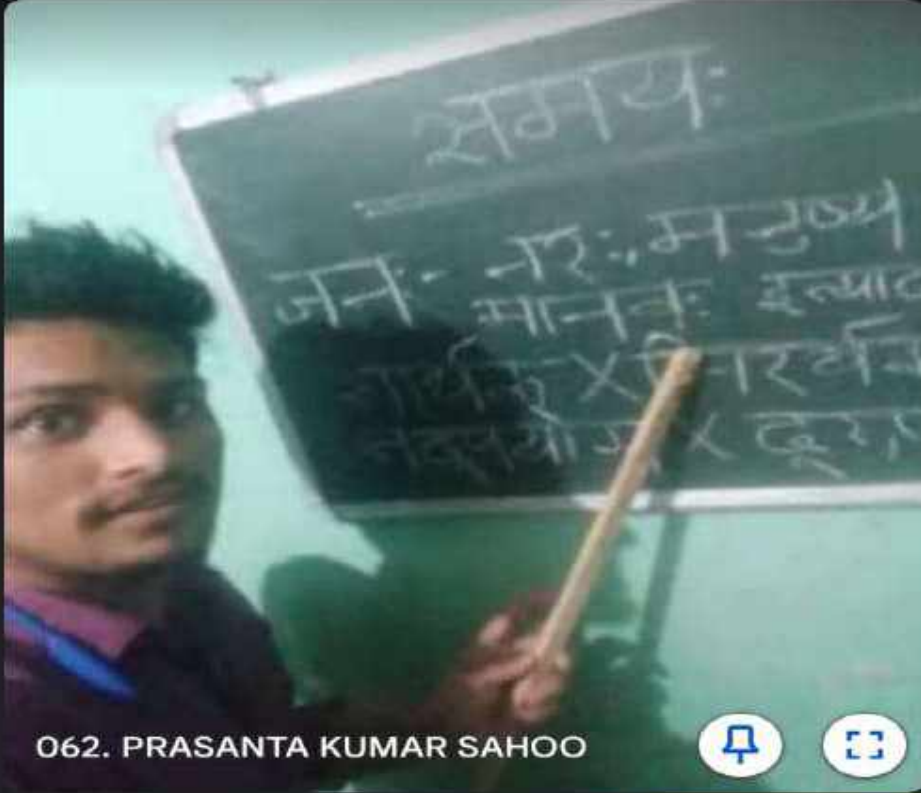


Share joining info

IN CALL

-  057. NIRMALA SAHOO B.Ed 1ST YEA...
-  056. NILIMA PRIYADA...  
-  058. PRABINA MISHR...  
-  059. PRADIP JENA B.E...  
-  060. PRAGATI SWAIN ...  
-  061. PRAMOD DANG ...  
-  062. PRASANTA KUM...  
-  063. PRATIKSHA KAM...  
-  064. PRIYADARSANI B...  
-  065. PRIYANKA SWAI...  





062. PRASANTA KUMAR SAHOO



[B] [Mute icon]

057. ... [More icon]

[B] [Mute icon]

064. ... [More icon]

[B] [More icon]

059. ... [More icon]

[B] [Mute icon]

You

[B] [Mute icon]

065. ... [More icon]

[B] [Mute icon]
































058 1 other...

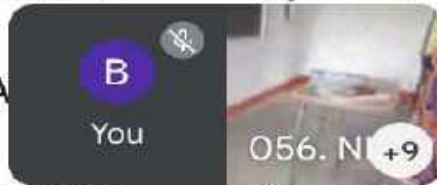


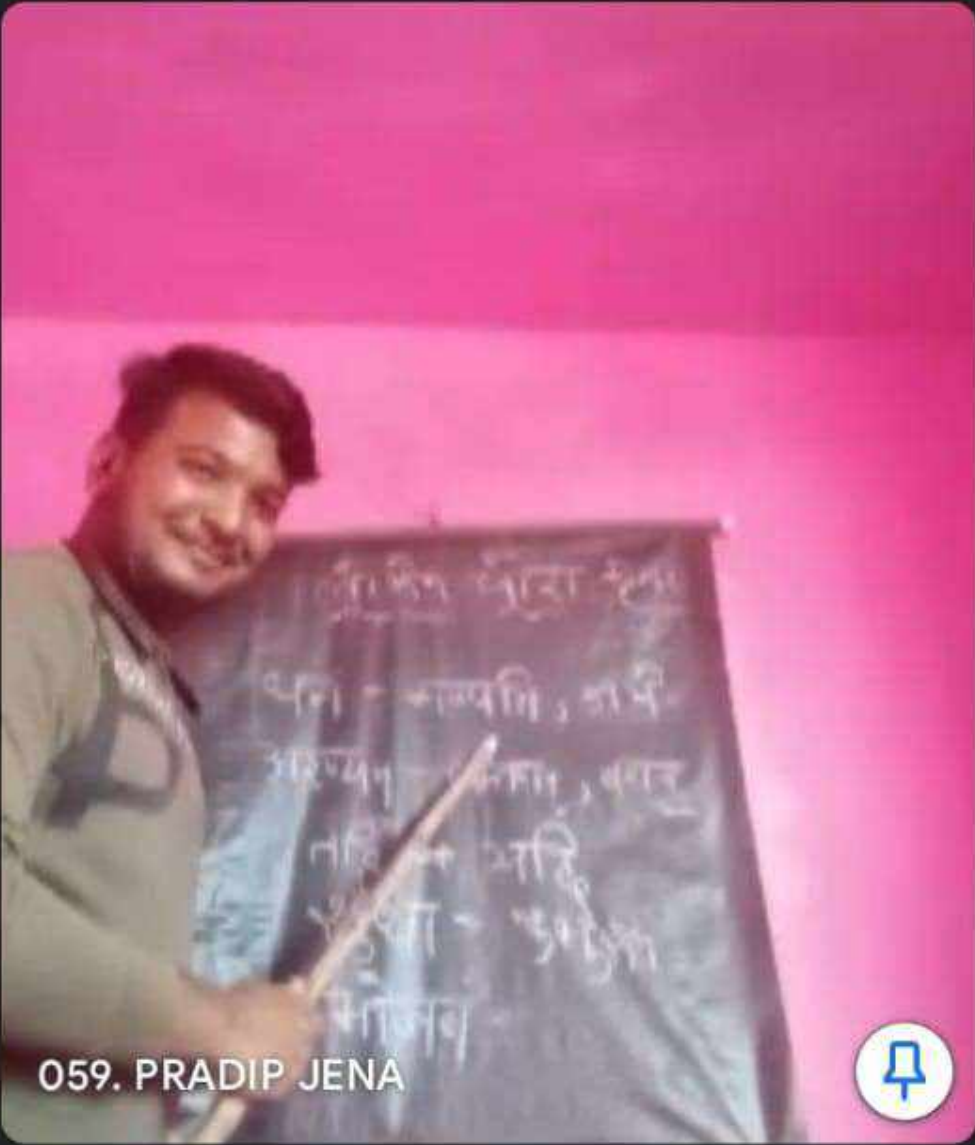
← About this call

People

Information

-  058. PRABINA MISHR...
Meeting host
-  056. NILIMA PRIYADA...  
-  057. NIRMALA SAHO...  
-  059. PRADIP JENA B....  
-  060. PRAGATI SWAIN...  
-  061. PRAMOD DANG ...  
-  062. PRASANTA KUM...  
-  063. PRATIKSHA KAM...  
-  064. PRIYADARSANI ...  
-  065. PRIYANKA  
-  Dr.G.UMANARASIMH...  





059. PRADIP JENA

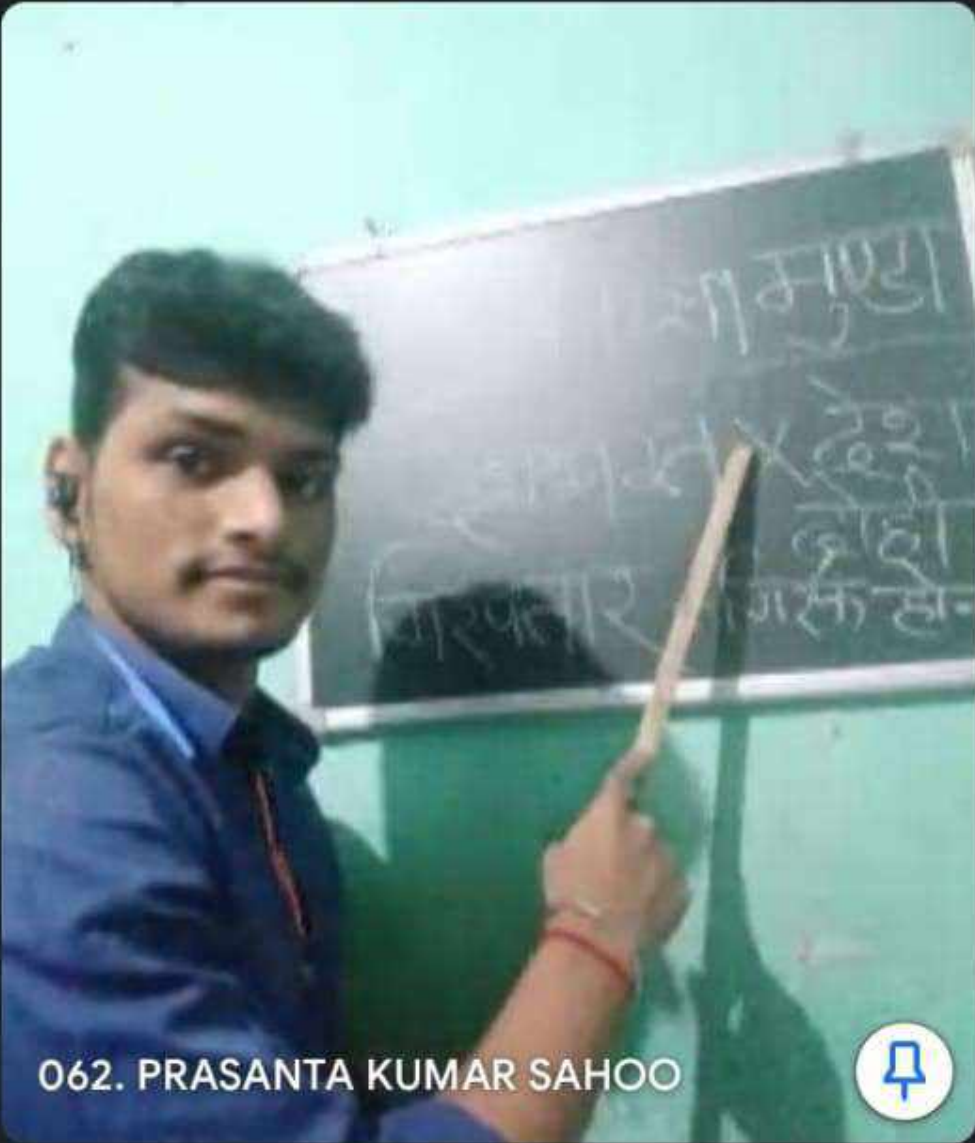


065. PRIYANKA SW...



064. PRIYADARSANI...





062. PRASANTA KUMAR SAHOO



060. PRAGATI SWAIN



059. PRADIP JENA





065. PRIYANKA SWAIN



060. PRAGATI SWAIN



064. PRIYADARSANI...





059. PRADI...

B

059. PRADI...

061. PRAM...

B

061. PRAM...

You

B

062. PRASANK...

B

062. PRASANK... 4 others



060. PRAGATI SWAIN

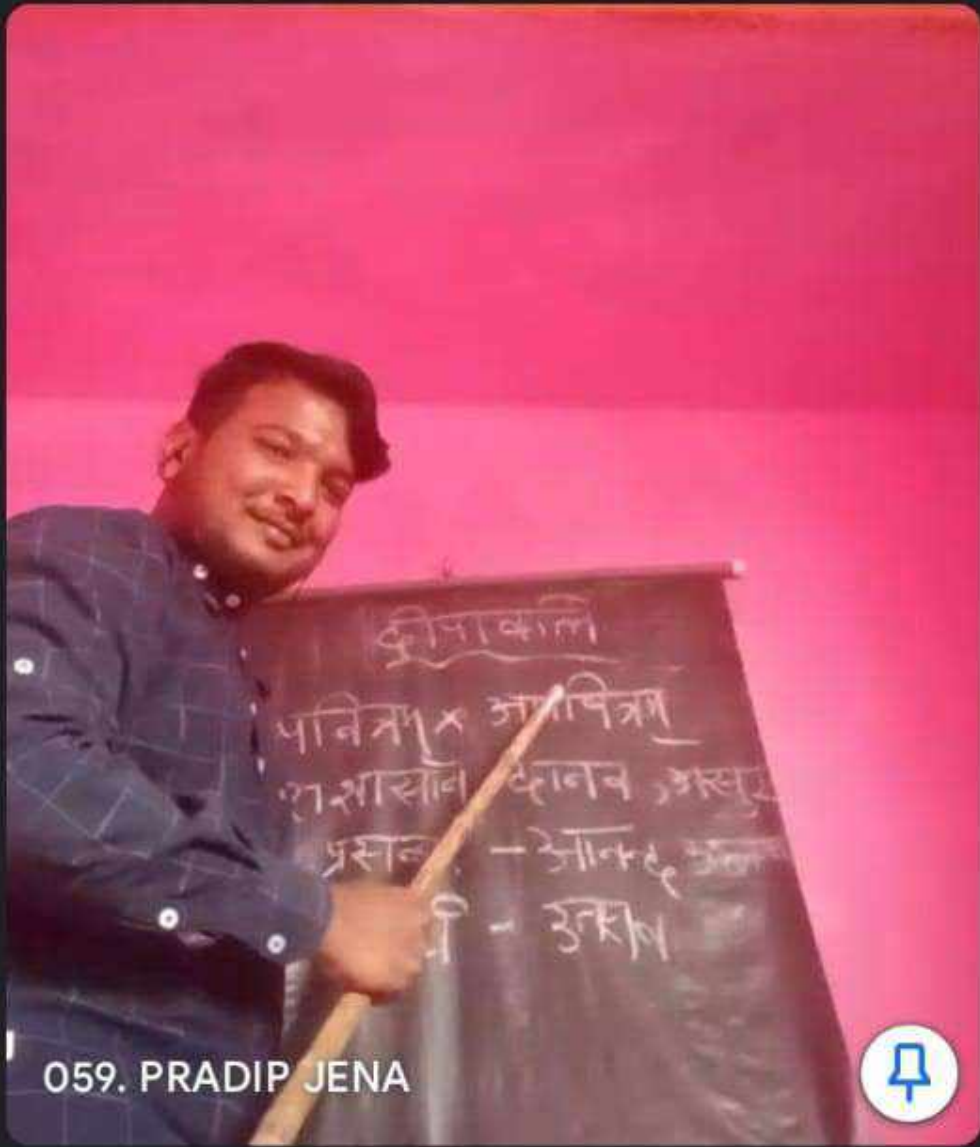


064. PRIYADARSANI...



059. PRADIP JENA





059. PRADIP JENA



060. PRAGATI SWAIN

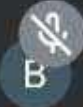





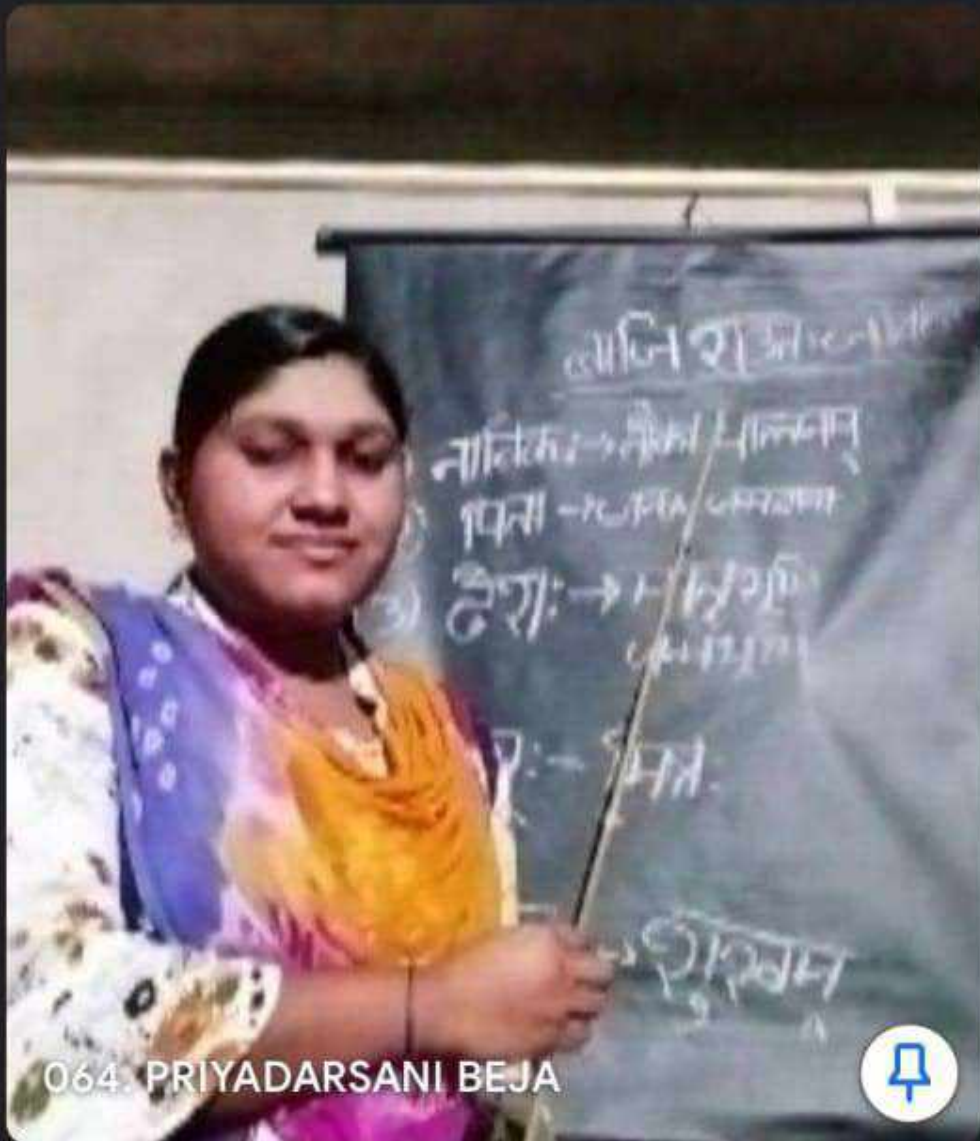
065. PRIYANKA SW...





065. PRIYANKA SWAIN B.E...

-  You
-  059. PRA...
-  064. PRIY...
-  3 others



064. PRIYADARSANI BEJA

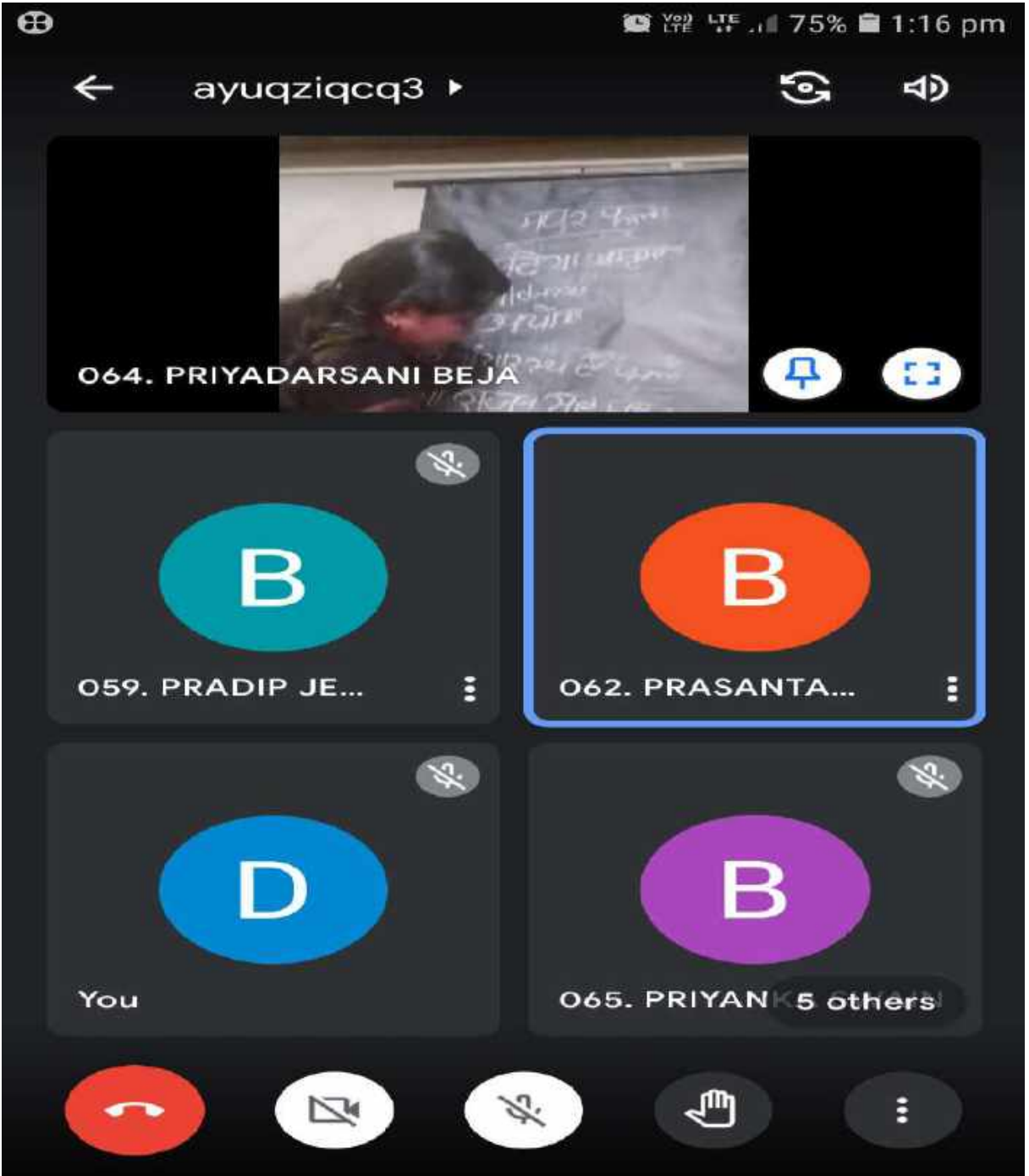


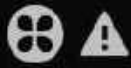
056. NILIMA PRIYA...



059. PRADIP JENA







Bluetooth, VoLTE, LTE, 43%



ayuqziqcq3 ▶



064. PRIYADARSANI BEJA



Anupam




056. NILIMA PRI

← About this call

People

Info

ADD OTHERS

 Share joining info

IN CALL

 URVASHI ARYA NSKTU (You)

 ALIVA BEHERA NSKTU  

 BASANTI RAUTARAY NSKTU  

 BIRANCHI RANA NSKTU  

 INDUMATI MOHANTA NSKTU  



064. PRIYADARSANI BEJA is presenti...



062. PRASANTA...



065. PRIYANKA ...



School Internship Online

2020-2021

Dr.A.Shekar Reddy

meet.google.com/ubi/tra/vny

Meeting details

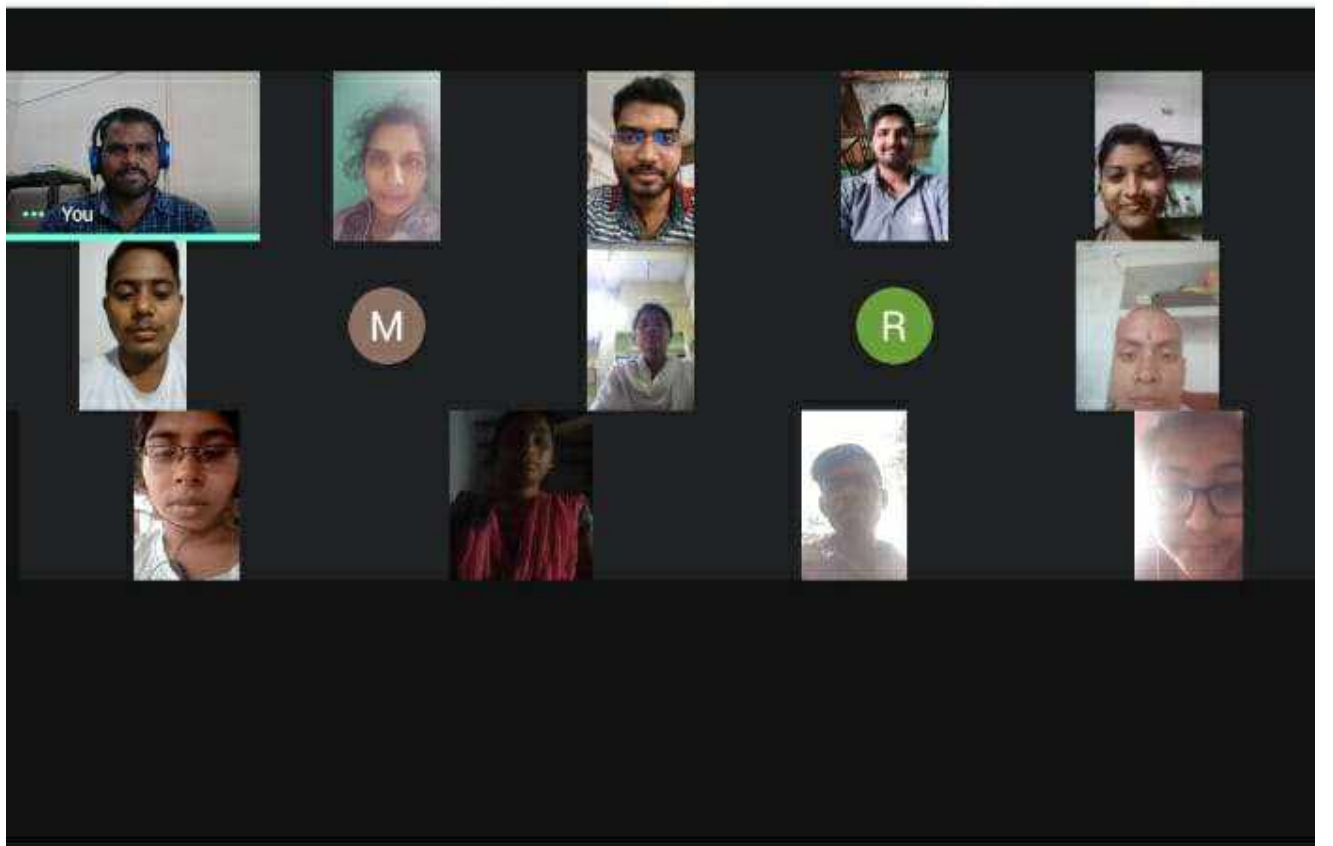
People (10)

Chat

- MAMI LATA DAS NSKTU
- N. Latha
- NAGAYYA HIRAMATH NSKTU
- NITESH KUMAR BARK...
- Ranjit Nihanda
- SANGITA MOHAPATRA NSKTU
- SANGITA MOHAPATRA...
- SARDU Mohand
- Somanath Sahu
- SUMI BACHHI NSKTU

Meeting controls: Mute, Video, Screen share, Chat, More options

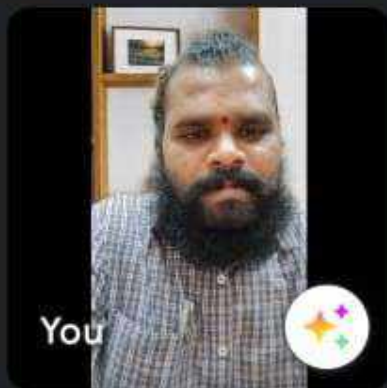
System tray: Windows search, taskbar icons, system tray icons, time: 11:05 AM 05/12/2021

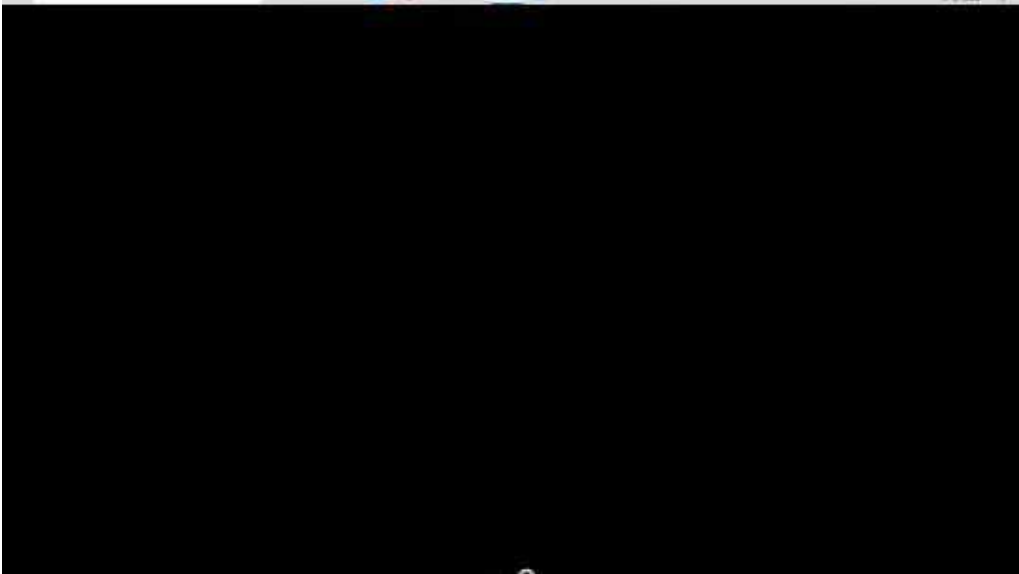
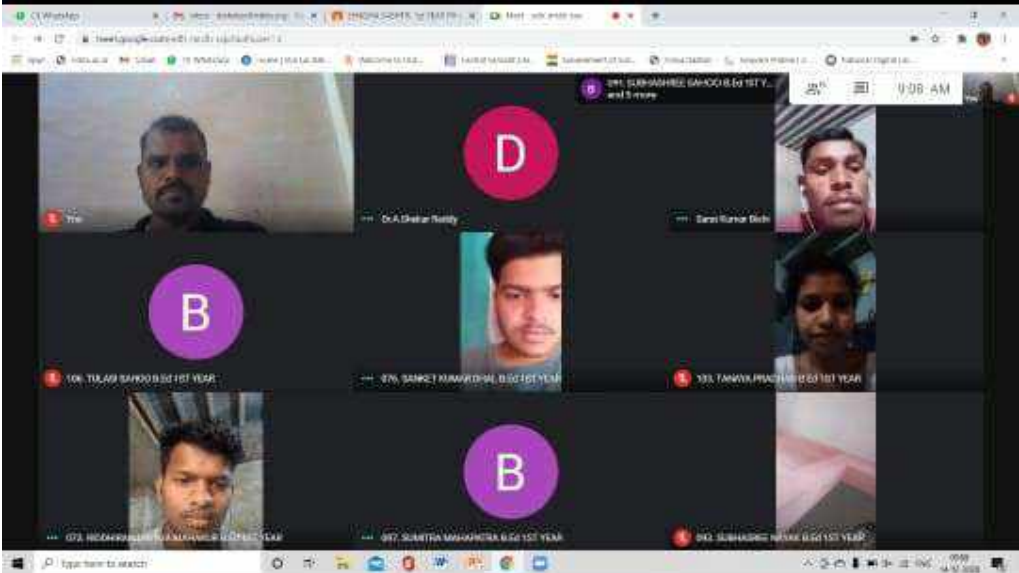
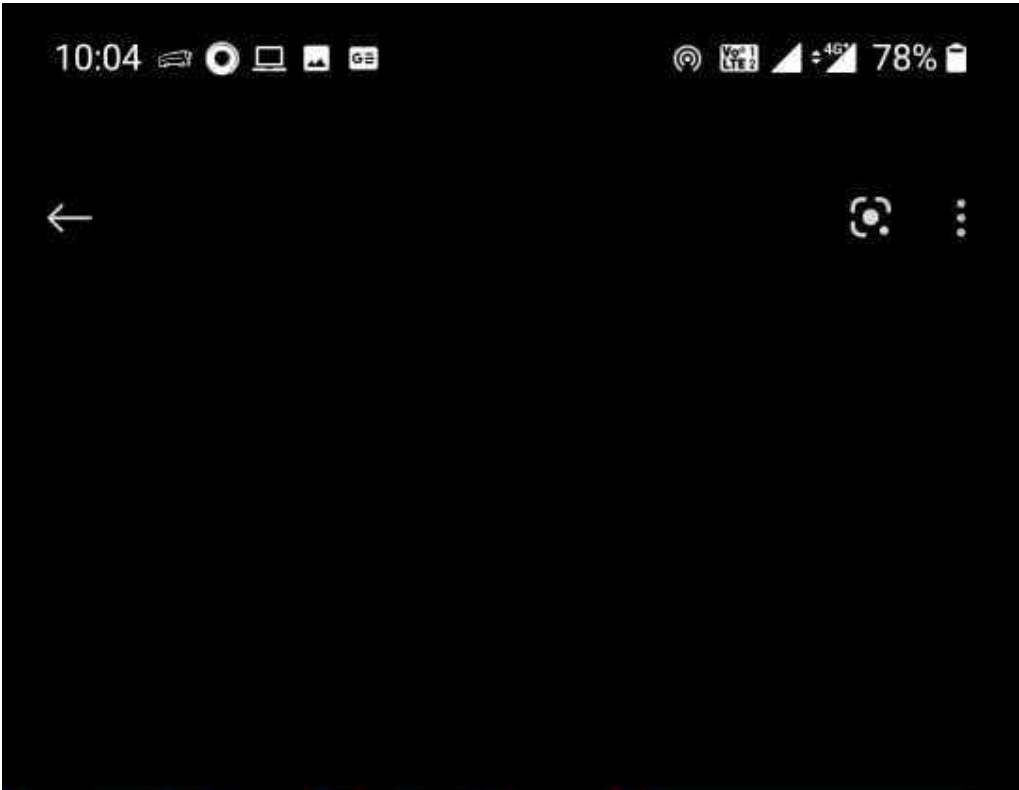


11:10

VoLTE 4G 69%

← dqnyvqwtj4 ▶





(1) WhatsApp Meet - wvt-gjuh-jas

meet.google.com/wvt-gjuh-jas

nsktu.ac.in Gmail (1) WhatsApp Home | Shri Lal Bah... Welcome to UGC... naac Central Sanskrit Univ... Government of

The interface shows three video thumbnails at the top. The first is labeled 'You', the second 'Somanath Sahu', and the third 'Runit Nikhandia'. Below the thumbnails is a list of participants with their names and initials in colored circles: CHANDRASILA DIGAL NSKTU (C), SUMI BADHEI NSKTU (S), and NITESH KUMAR BARIK NSKTU (N). A 'Class List' window is open on the left, showing a list of names and checkboxes. At the bottom, there are controls for microphone, video, and chat, along with a Windows taskbar.

SA an

You Somanath Sahu Runit Nikhandia Mar

Class List

Enter any notes specific to this class

Dr. Shaker Barik

Dr. Suman Barik

Dr. N. Latha

Saroj Mishra

Chandrasila Digal Nsktu

Dibyanshu Barik Nsktu

Meenilata Deb Nsktu

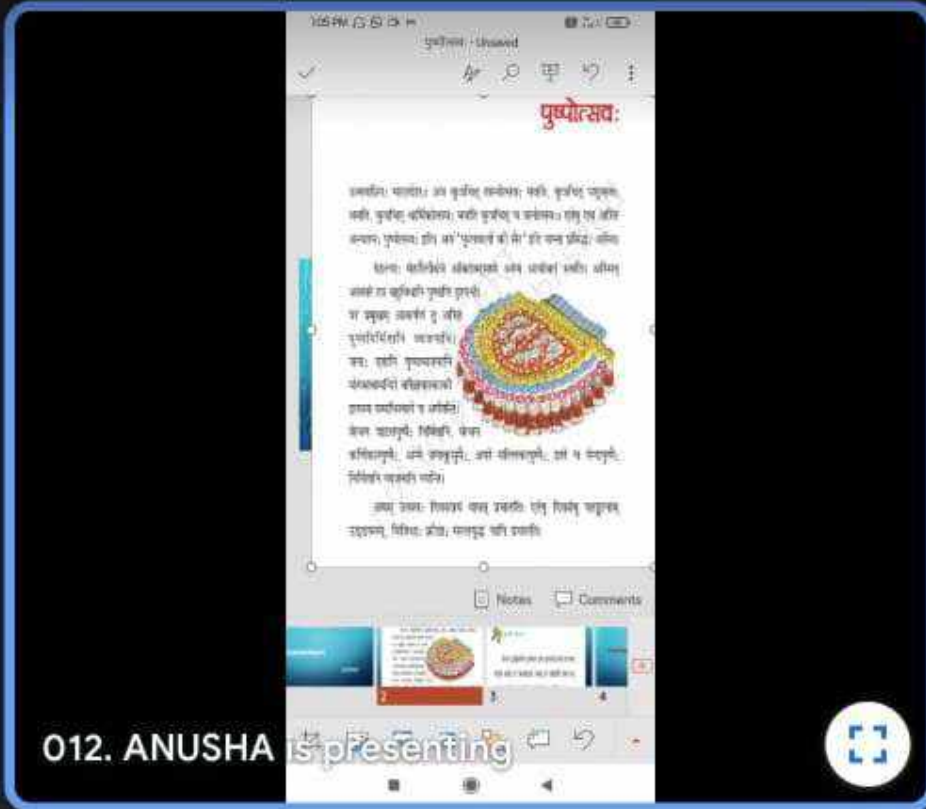
Meeting details

Google Meet Attendance: 11/12

CHANDRASILA DIGAL NSKTU SUMI BADHEI NSKTU NITESH KUMAR BARIK NSKTU

Turn off camera (Ctrl + V)

Type here to search



012. ANUSHA is presenting



🔇

B

015. ASUT... ⋮

🔇

B

020. BIDYA... ⋮

You

🌟

🔇

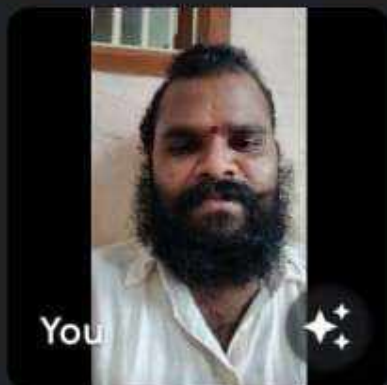
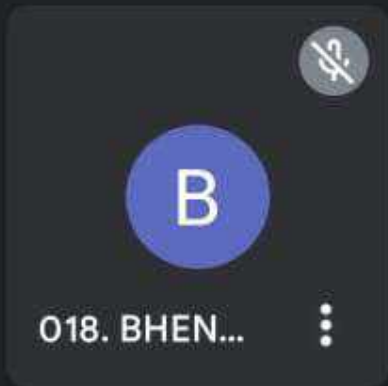
B

014. AR 4 others...

11:02

VoLTE 4G 79%

← dqnyvqwtj4 ▶



11:08

VoLTE 4G 85%

← dqnyvqwtj4 ▶



020. BIDY...



017. BHAB...



012. ANUS...



016. BASA...



013. APAR...



019. BHOJ...

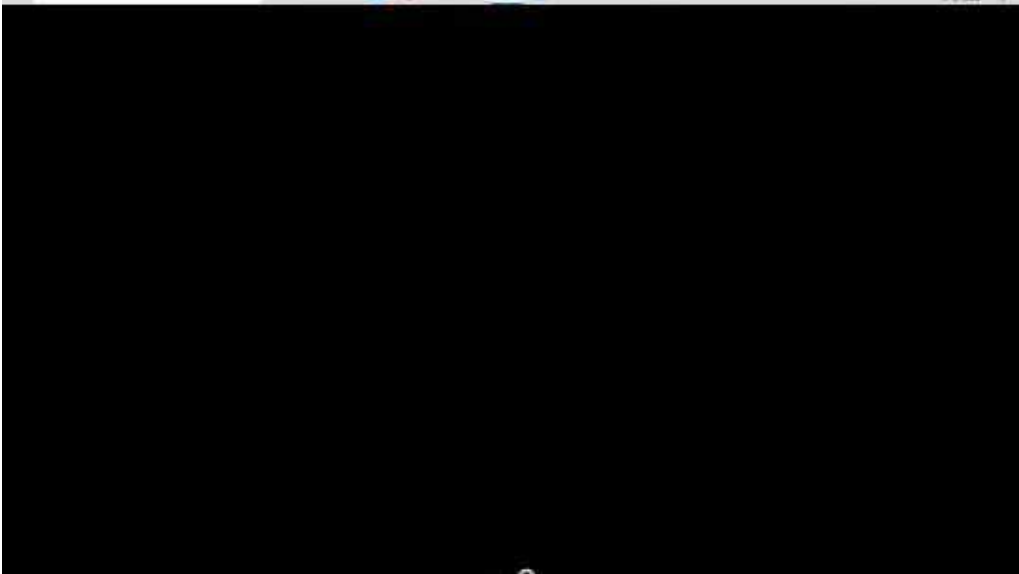
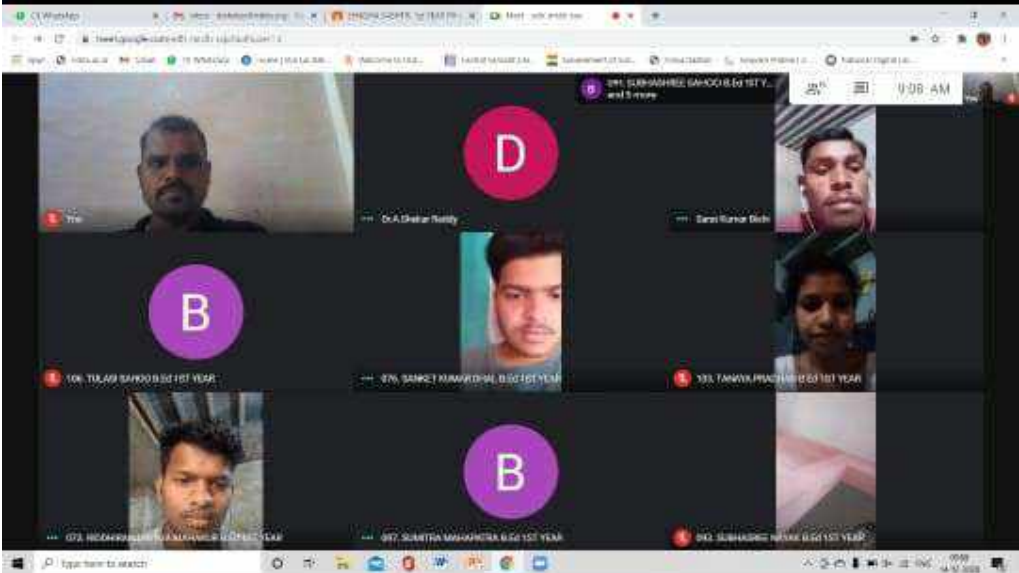
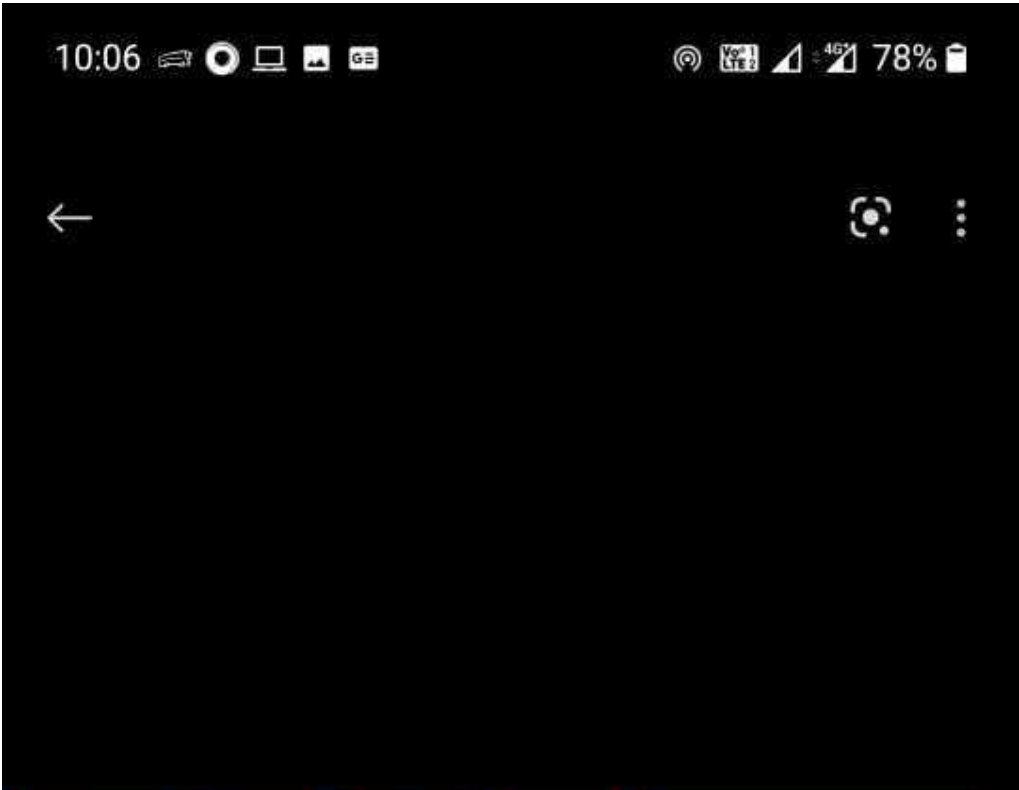


You



015. ASU 2 others...

Media output



Dr.sujan biswas









रहिमन धागा प्रेम व
टूटे पै फिर ना

DATE
25/11/2021

आपि प्रविचुन श
महोदय। ल









निन्दक नियरे राखिये, आँगन
बिनु साबुन पानी बिना, नि

का- VIII
दिनांक 26/11/21

आम- जी

प्रहोदय!

ति	तः	अन्ति
सि	थः	थ
आमि	आवः	आमः

पठ- धा

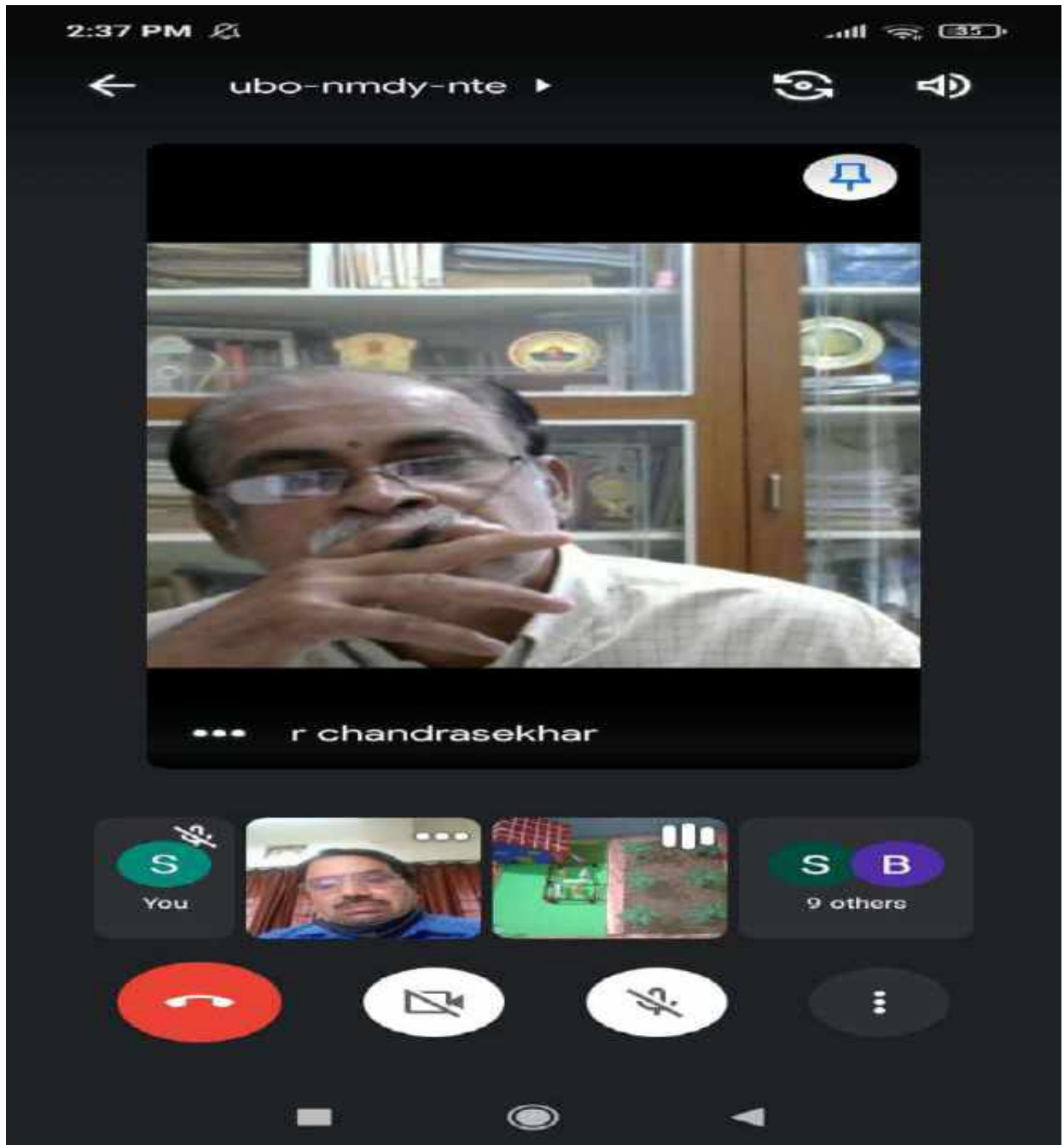
प्रथमपुरुष
मध्यमपुरुष
उत्तमपुरुष

आनन्ददीपः
पूजन्तिः

शः-
सा-
तत्-

Prof.R.Chendrasekhar

Academic Year 2020-21 School Internship



3:47 PM

22



ubo-nmdy-nte



SUPRAVA SAHU NSKTU

S

You



T

TIKINA PRAD...

M R

10 others



ANJITA NAYAK NSKTU




 ROSISMITA KAR NSKTU



TIKINA PRADHAN NSKTU



 STUTI MOHAPATRA NSKTU



SHRIGOVINDA PANDEY



 SANGITA MOHAPATRA NSKTU

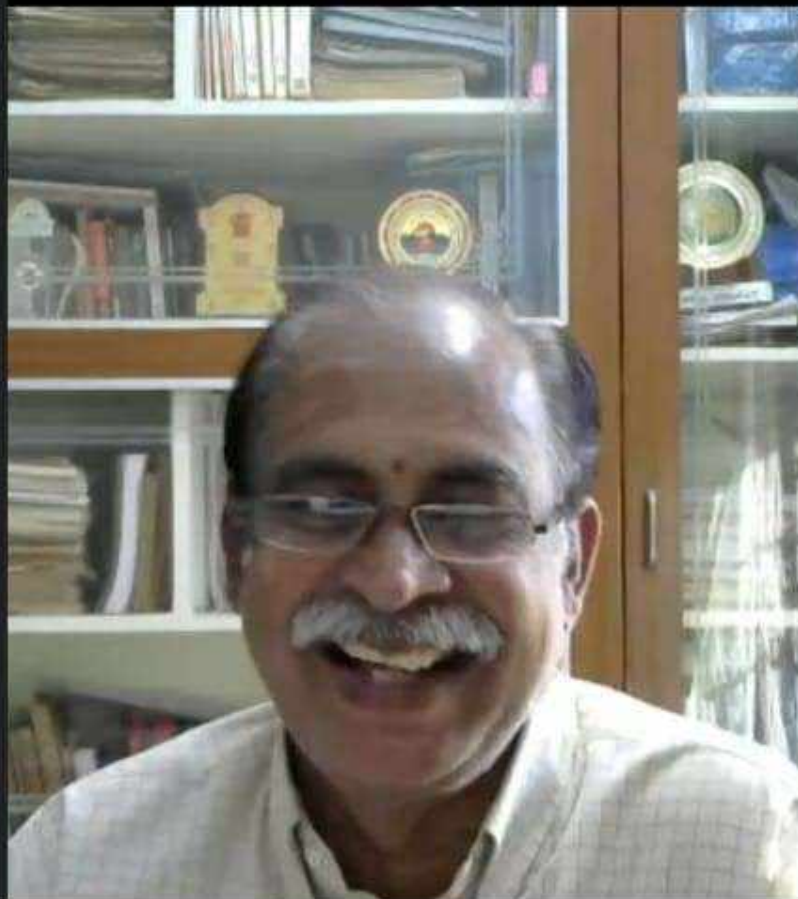
Meeting details ^



3:44 PM



ubo-nmdy-nte



... r chandrasekhar



You



YUSMITA UTT...



10 others



Meet - ubo nmdy nte - Google Chrome

meet.google.com/ubo-nmdy-nte?authuser=1

10:14

SHRIGOVINDA PANDEY

SANGITA MOHAPATRA NSKTU

RANJITA NAYAK NS... and 3 more

TIKINA PRADHAN NSKTU

YUSMITA UTTARAKABOT NSKTU

S

SUPRAWA SAHU NSKTU

ROSISMITA KARTINSKTU

B

M

BABULA PRADHAN NSKTU

MONALISA MOHAPATRA NSKTU

JITAN KUMAR MISHRA NSKTU

Meeting details

Turn off noise (17/11/23)

Turn on captions

Present now

EN

The image shows a Google Meet interface on a Windows desktop. The meeting is titled "Meet - ubo nmdy nte - Google Chrome" with the URL "meet.google.com/ubo-nmdy-nte?authuser=1". The interface displays a grid of participants. Visible participants include SHRIGOVINDA PANDEY, SANGITA MOHAPATRA NSKTU, TIKINA PRADHAN NSKTU, YUSMITA UTTARAKABOT NSKTU, SUPRAWA SAHU NSKTU, ROSISMITA KARTINSKTU, BABULA PRADHAN NSKTU, MONALISA MOHAPATRA NSKTU, and JITAN KUMAR MISHRA NSKTU. There are also three placeholder icons with letters 'S', 'B', and 'M'. The bottom of the screen shows the Windows taskbar with various application icons and the system tray.

4:20 PM

42



ubo-nmdy-nte ▶



r chandrasekhar



You



SUPRAVA BIS...



JITAN KUMAR...



9 others

3:33



SS I - 080 SASMITA PRI...



20 January, 8:13 pm

About this call

People

Info

ADD OTHERS



Share joining info

IN CALL



080. SASMITA PRIYADARSANI SAH...



022. BISHNU PRASAD ...



035. JHARANA MAJHI...



049. MANORAMA MA...



084. SEEMA MALLIK B...



Dr.R. Chandrasekhar



11:48

Vo 4G LTE+ 47

← ex6t77qvam ▶



MONALISA MOHAPATRA N...



S SUPRAV...

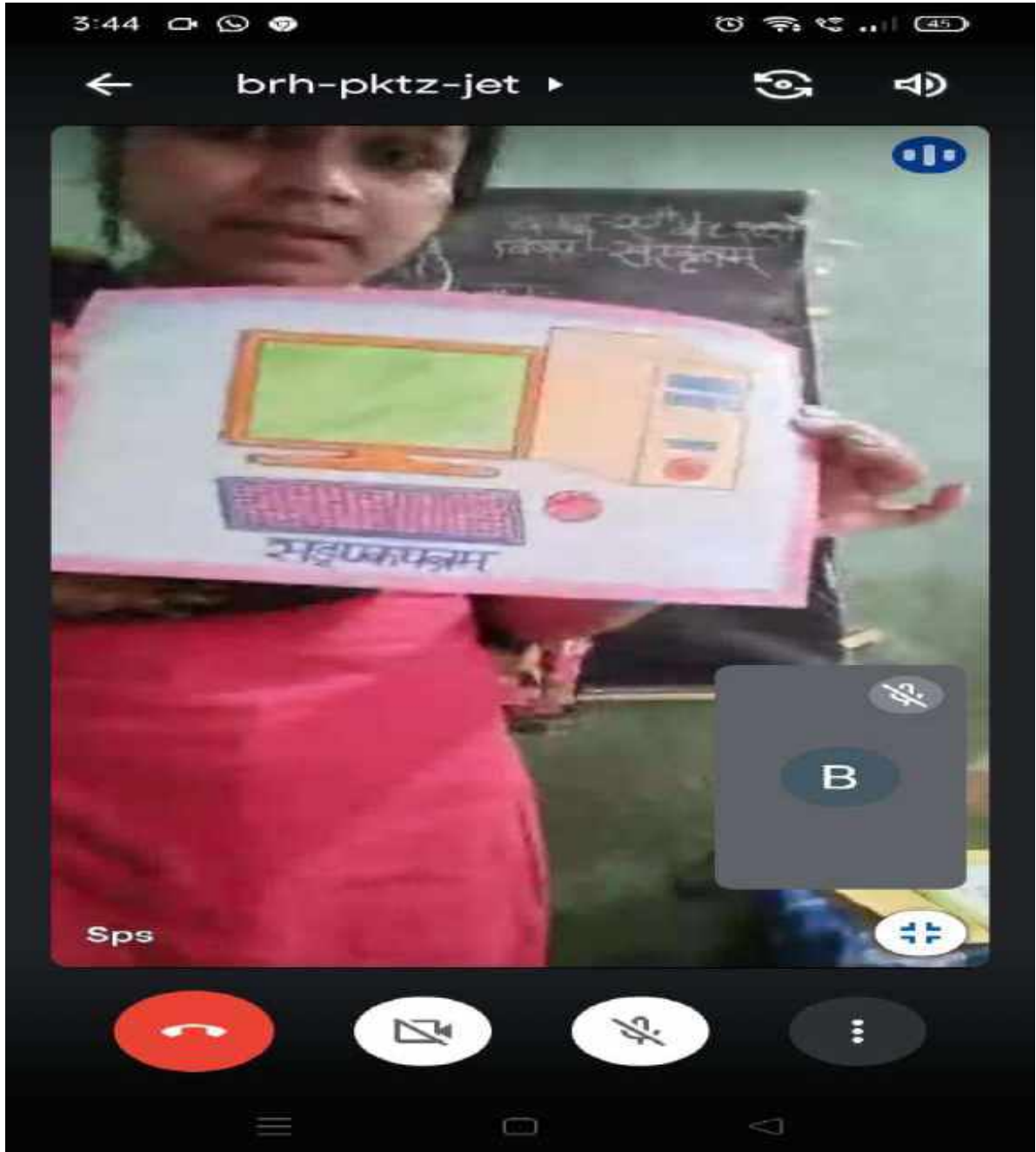
T TIKINA P...

Y S 6 others



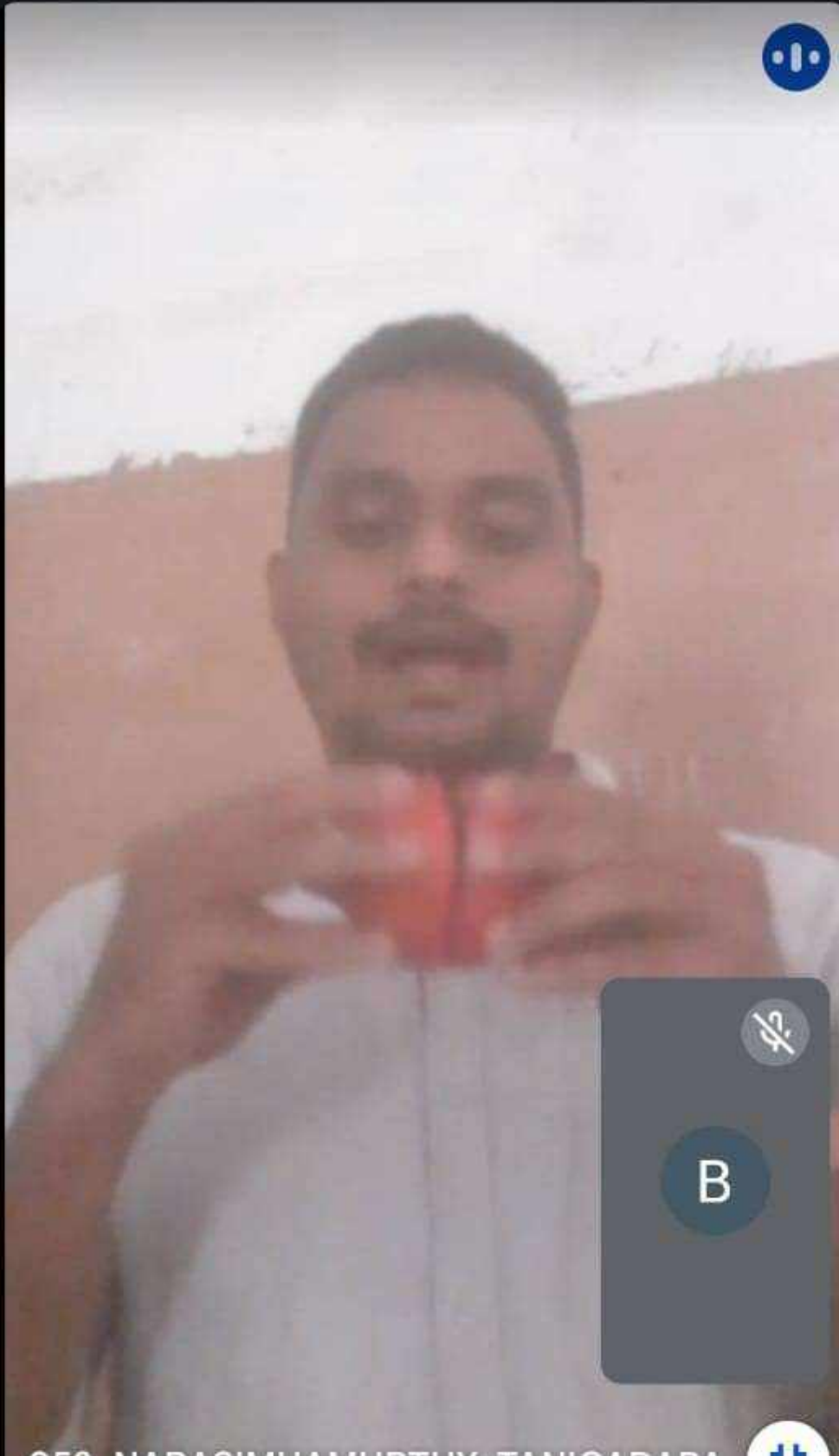
Prof.R.Chendrasekhar

Academic Year 2021-22 School Internship





brh-pktz-jet ▶



Call control overlay containing:

- End call icon (phone with slash)
- Participant name: B





B





brh-pktz-jet



B





brh-pktz-jet



B



3:12:56

40.0 KB/S Vo LTE R 4G+ 46

About this call

People

Info



Share joining info



You



053. N +8



Search for someone in this call

In call



Sps Puja (You)

Meeting host



B

006. ANAPARTHI HY...



B

035. JHARANA MAJH...



B

053. NARASIMHAMU...



manorama mallick



NEWSHREE ROUT



Prof.R.Chandrasekhar



S

Seema Mallik

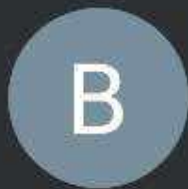




brh-pktz-jet



053. NARASIMHAMURTHY TA...



006. ANA...



Sps



11:38:49

11.0 KB/S Vo LTE R 4G+ 77



rqe-qspc-jmb



10:48:34

40.0 KB/S Vo LTE R 4G+ 85



rqe-qspc-jmb



10:48

Vo LTE R 4G+ 54

Presentation (11) - Saving...



Can't upload - Please sign into your acc...



• अस्माकं परिवेशः

अस्माकं चतुःपार्श्वे यद् अस्ति,
तदेव परिवेशः । विशेषतः वृक्ष -
जल -बनप्रभृतयः प्राकृतिकपरिवे -
शस्य मूलम् । संप्रति जनसंख्यायाः
बृद्धेः कारणात् परिवेशः दूषितः
भवति ।



10:57:18

10.0 KB/S Vo LTE R 4G+ 83



rqe-qspc-jmb

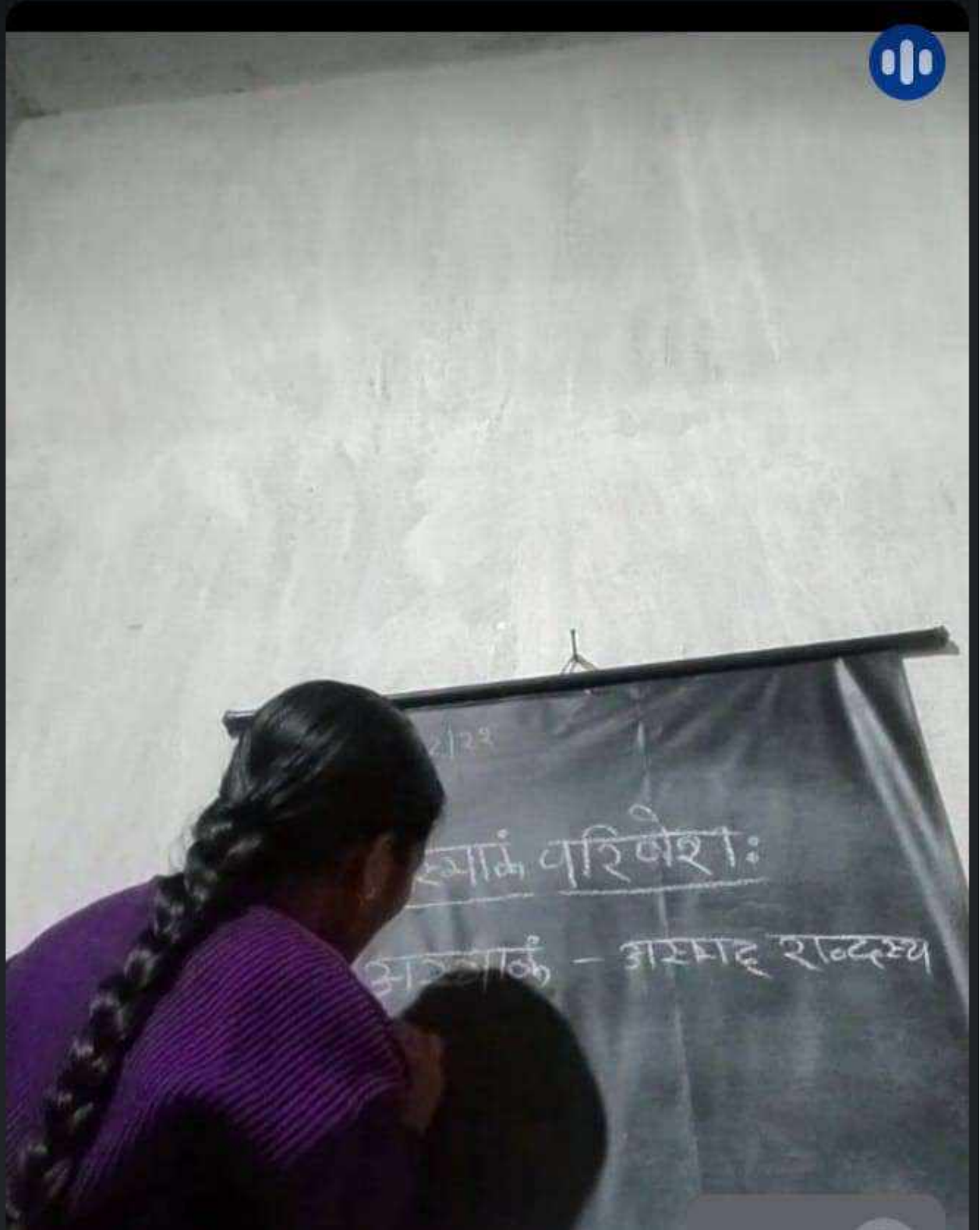


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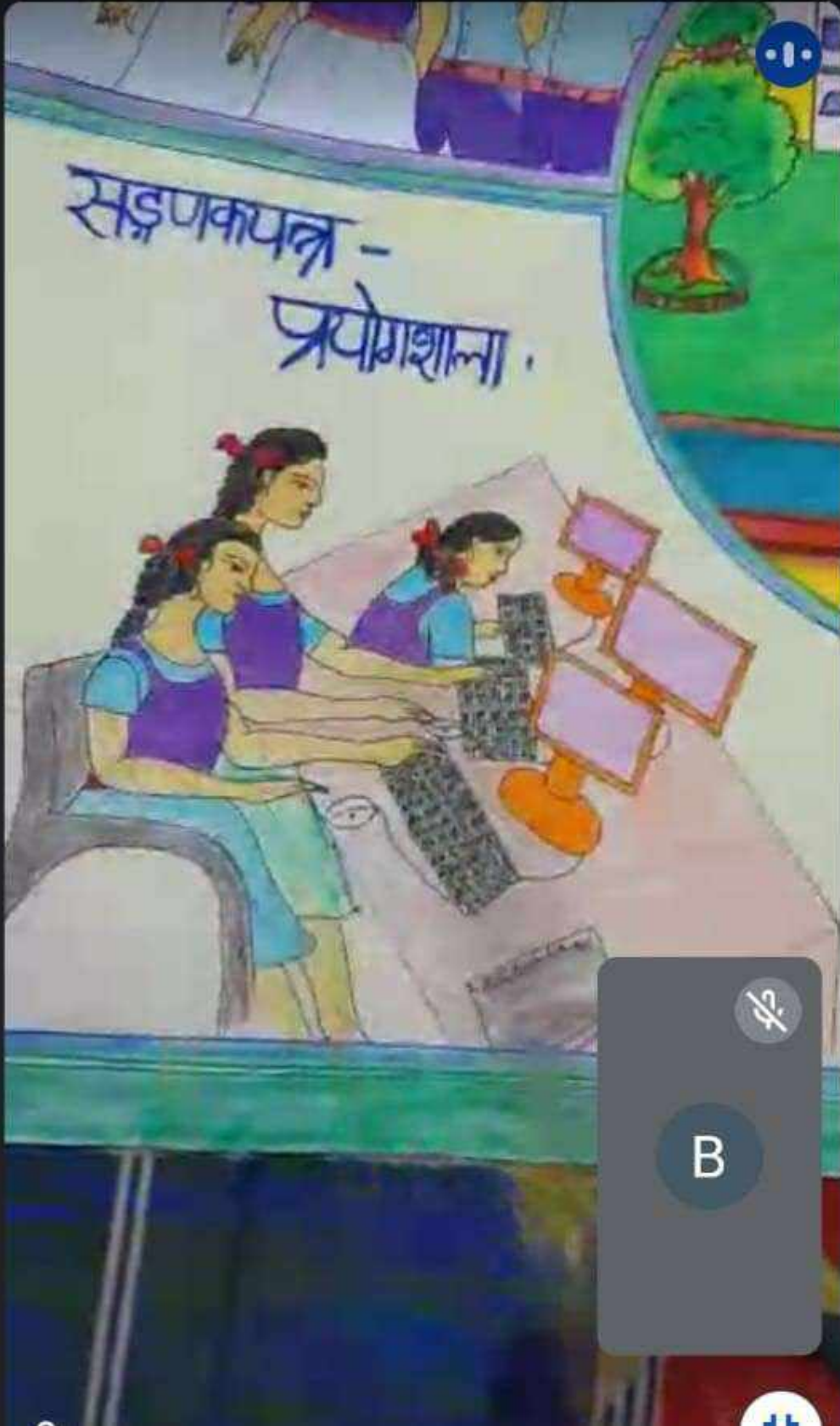


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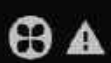
ADD OTHERS



Share joining information

IN CALL

- DURGA PRASAD PANDA NSKTU ...
- ALOK BARMAN NSK...
- Dr.G.UMANARASIM...
- GUNTUPALLI VIDYAS...
- NEETA NSKTU
- RADHA RANI PANDA...
- RANJITA BUGUDI NS...
- ROJALIN BEHERA N...
- SARADA PRASAD NA...



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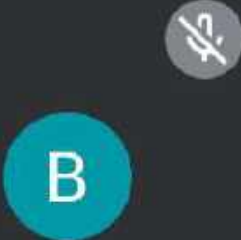
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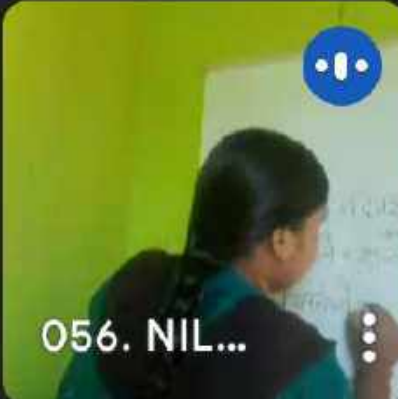





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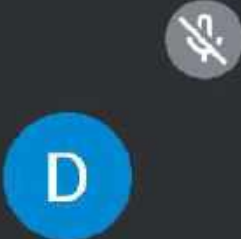

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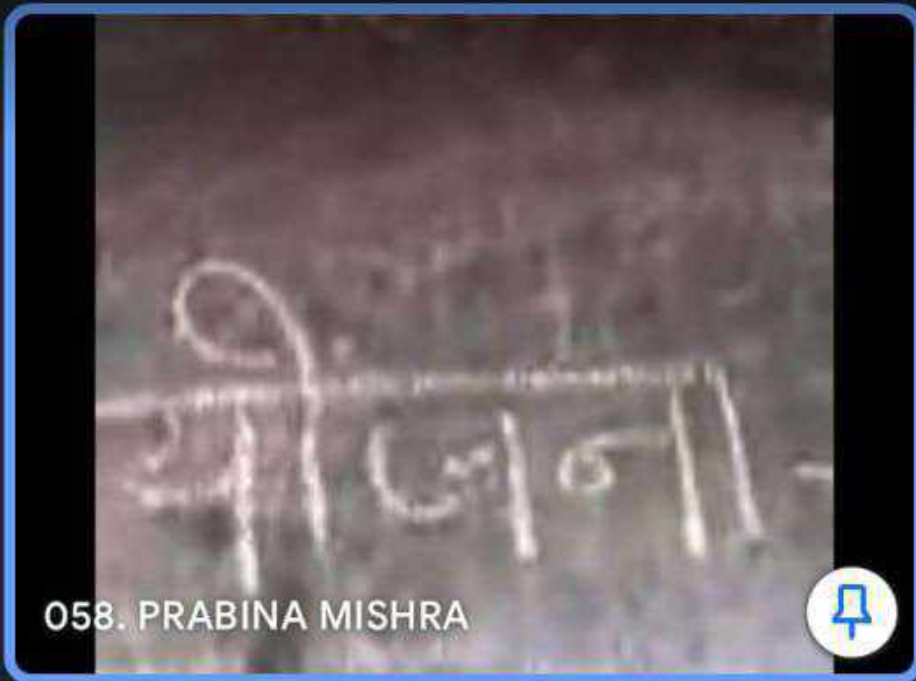

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064. PRIYADARSANI BEJA



063. PRATIKSHA KA...



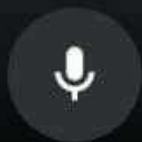
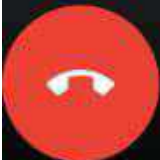
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064. PRIYADARSANI...



060. PRAGATI SWAIN



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062. PRA... 5 others...







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062. PRASANTA... ⋮

You




065. PRIYANK 5 others



TOURISM MANAGEMENT

in

PURANAS

Project Report submitted to
National Sanskrit University, Tirupati
in partial fulfilment for the award of the degree

MASTER IN ANCIENT INDIAN MANANGEMENT TECHNIQUES

By

Akula Prakasamu
Reg. No. 19MTVGN003

Under the supervision of
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My gratitude to the almighty for showing me this path of learning.

(Akula Prakasamu)

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1. ABSTRACT

Tourism in ancient India was called Tirtha Yatra (pilgrimage). It not only has a long and esteemed history in India but is also a vibrant religious practice in modern times. The Sanskrit word “tirtha yatra”, is a compound word meaning a “journey (yatra) to a crossing place (tirtha).” A tirtha is literally a “ford” or a “crossing-place,” and tirthas are places where one can “cross over” to establish contact with sacred forces less easily encountered in everyday life. Thus, the most common meaning of tirtha is a “pilgrimage place” or “holy place.” Yet many other things can be considered as tirthas, including one’s teacher, a saintly person, or even qualities such as compassion and generosity. In this, the tradition seems to stress that the holy is found not only in places but all around us. Yet it is noteworthy that the traditional term for pilgrimage included not only the notion of the holy place but also the pilgrim’s journey (yatra) there. This implies that the journey was part and parcel of the rite, and that the manner in which one travelled was part of the transformative process. The puranas and the Mahabharata both recommend pilgrimage as a less expensive and more easily practiced religious alternative to sacrifice, and they often describe the religious merit of pilgrimages by equating them with Vedic sacrifices such as the Ashvamedha. Yet both sources also emphasize that a disciplined way of life and the cultivation of personal qualities are as important as the site itself. In this journey, two aspects are profoundly important - on one hand, the sacrality of the site itself, and on the other hand, the importance of genuine sincerity and commitment.

This thesis is an attempt to detail Tourism management in Puranas.

Key words: tourism, pilgrimage, tirtha yatra, journey, puranas, transformation.

2. INTRODUCTION

India is a vast country, peopled with diverse and ancient civilizations, and its religious geography is highly complex. To grasp the complexity of the situation, it is important to consider two aspects of Indian life: its characteristic of being an ethnic and cultural mosaic, and the ancient rural foundations of many of its religious and cultural patterns.

In India we find the oldest continually operating pilgrimage tradition in the entire world. The practice of pilgrimage in India is so deeply embedded in the cultural essence and the number of pilgrimage sites is so large that the entire subcontinent may actually be regarded as one grand and continuous sacred space. Our earliest sources of information on the matter of sacred space come from the Rig Veda and the Atharva Veda. While the act of pilgrimage is not specifically discussed in these texts, mountain valleys and the confluences of rivers are spoken of with reverence, and the merits of travel to such places are mentioned. Following the Vedic period, the practice of pilgrimage seems to have become quite common, as is evident from sections of the great epic, the Mahabharata, which mentions more than 300 sacred sites spanning the subcontinent. It is probable that most of these sites had long been considered sacred. By the time of the writing of the Puranas (sacred texts of the 2nd to 15th centuries AD), the number of sacred sites listed had grown considerably, reflecting both the ongoing assimilation of native sacred places and the increased importance of pilgrimage as a customary religious practice.

Hindus call the sacred places to which they travel tirthas, and the action of going on a pilgrimage tirtha-yatra. The Sanskrit word tirtha means river ford, steps to a river, or place of pilgrimage. In Vedic times the word may have concerned only those sacred places associated with water, but by the time of the Mahabharata, tirtha had come to denote any holy place, be it a lake, mountain,

forest, or cave. Tirthas are more than physical locations, however. Devout Hindus believe them to be spiritual fords, the meeting place of heaven and earth, the locations where one crosses over the river of samsara (the endless cycle of birth, death and rebirth) to reach the distant shore of liberation. As a threshold between heaven and earth, the tirtha is not only a place for the upward crossings of people's prayers and rites, it is also a place for the downward crossings of the gods. These divine descents are the well-known avatars of the Hindu tradition. Indeed, the words tirtha and avatara come from related verbal roots....one might say that the avatars descend, opening the doors of the tirthas so that men and women may ascend in their rites and prayers.

Although tirthas are primarily those places where a god or goddess or some spirit has dwelled or is still dwelling, there is another reason certain places may be accorded sanctity in the Hindu tradition. Sainly individuals who lead exemplary lives infuse their environments with the holiness that accrues from their spiritual practices. Devotees who had visited the saints while they were alive often continued to seek inspiration in the same places after the saint had died. Over many centuries, folk tales about the lives of the saints attained legendary proportions, attracting pilgrims from great distances. If miracles were reported at the shrine, the saint's legends would spread across the entire country, attracting still more pilgrims.

In India all temples are considered sacred places and thus religious visitors to the temples may be described as pilgrims. For the purpose of our discussion, however, for a temple to be considered a true pilgrimage shrine it must have a long-term history of attracting pilgrims from a geographic area beyond its immediate region. Given this condition, the number of pilgrimage sites in India is still extremely large; one text, the Kalyana Tirthanka, describes 1,820 shrines of importance.

Among them, about 150 are the primary pilgrimage sites frequently visited by people from all over the country and the world. Those sites include the Four Dhams or Divine Abodes at the four compass points; the Seven Sacred Cities and their primary temples; the Jyotir, Svayambhu, and Pancha Bhutha Linga temples; the Shakti Pitha temples; the Kumbha Mela sites; major Vaishnava sites; the Nava Graha Sthalas (temples of the planets); the seven sacred rivers (Ganga, Yamuna, Saraswati, Godavari, Narmada, Kaveri, and the Sarayu); the four Mutts of Sri Adi Sankaracharya (Badrinath/Joshimath, Puri, Sringeri, and Dwarka); the Arupadaividu (the six sacred places of Lord Kumara); and certain other shrines that do not fit into any of the categories listed here.

In discussing pilgrimage places in the Hindu tradition, it is important to say a few words about the number and diversity of deities in Hinduism and about the iconic and aniconic forms in which those deities are found. The personification of the mysterious forces of the universe into the anthropomorphic deities of the Hindu tradition involves both a convergence into certain supreme deities (the main three deities today are the gods Shiva and Vishnu and the goddess Shakti) and a splintering into a variety of lesser deities. Certain writers call this polytheism, but the term is inaccurate in this case. No Hindu seriously believes in the multiplicity of gods but rather is aware that each of the many gods and goddesses are merely aspects of the One God (who is also the god of all other religions). The majority of Hindus ally their beliefs with one or the other of the three cults, worshipping Shiva, Vishnu, or Shakti as the highest principle. In doing so they do not deny the existence of the other two deities but regard them as complementary expressions of the same divine power. Hinduism is thus, in its essence, monotheistic; a Hindu's worship of a particular personal deity is always done with the awareness that all deities are simply representations of one unconditioned, transcendental, supreme existence, known as Brahman. Each of the greater and lesser deities is understood as a sort of window or lens through

which the whole of reality may be glimpsed.

The primary intention of a pilgrim's visit to a holy site is to receive the darshan of the deity resident in the temple's inner sanctum or open-air shrine. The word darshan, difficult to translate into English, generally means the pilgrim having a sight and/or experience of the deity. Hindus believe that the deity is actually manifest in the image, statue, or icon of the temple. To receive the darshan of the deity is to have a spiritual communion with it. The image of the deity may either be an iconic, or representational, image that bears some resemblance to its mythic subject; or an aniconic form that merely symbolizes the deity.

3. Sacred sites in Bharath

There are numerous sites of religious importance in India. The list becomes endless if one has to identify every place. However, there are a few places of significance frequently visited by people as part of their tirtha yatras. They are listed below:

ANDRA PRADESH

- Brahmaramba Malikarjuna Jyotirlinga and Shakti Pitha temples, Srisailam
- Venkateswara temple, Tirumala
- Govindaraja temple, Tirupati
- Padmavathi Lakshmi temple, Tiruchanur
- Kukkuteshwara Swamy temple, Pithapuram
- Malinithan temple ruins, Likabali
- Panakala Narasimha Swamy temple, Mangalagiri
- Gandala Narasimha, Mangalagiri
- Lakshmi Narasimha Swamy temple, Penna Ahobilam
- Sri Varasidhi Vinayaka Swamy temple, Kanipakam
- Srikalahasti Shiva temple, Srikalahasti
- Veerabhadra Shiva temple, Lepakshi

ARUNACHAL PRADESH

- Gorsam Chorten, Zemithang, 92 kilometers northwest of Tawang
- Bomdila monastery, Bomdila

ASSAM

- Kamakhya Shakti Pitha temple, Guwahati
- Hayagriva Madhava Hindu temple and Powa Mecca Islamic shrine, Hajo
- Surya Pahar temples, Bhatiapara
- Navagraha temple, Guwahati

- Sivadol temple, Sivasagar
- Tilinga Mandir temple, Bordubi
- Bhairabi Shakti Pitha temple, Tezpur
- Purva Tirupati Balaji temple, Guwahati
- Ugro Tara temple, Guwahati

BIHAR

- Mahabodhi temple and Bodhi Tree, where Buddha attained enlightenment, Bodh Gaya
- Vishnupad temple, Gaya
- Vulture Peak Buddhist site, Rajgir
- Takht Patna Sahib, Patna
- Ajgaivinath Dham Shiva temple, Sultanganj
- Khudneshwar Asthan Shiva temple, Morwa
- Hariharnath temple, Sonapur
- Makhdoom Wali Azam Sufi Shrine, Maner
- Maa Mundeshwari temple, Pauri

GUJARAT

- Krishna temple of Dwarkadhish, Dwarka
- Jain temples, Shatrunajaya
- Jain temples, Mount Girnar, Junagadh
- Ambaji temple, Mount Girnar, Junagadh
- Somnath Jyotirlinga temple, Veraval
- Ambaji Shakti Pitha temple, Ambaji
- Panchasara Parshvanath Jain Derasar & other Jain temples, Patan
- Hatkeshwar Shiva temple, Vadnagar
- Brahma temple & Ambika temple, Khedbrahma
- Ranchhodarai temple, Dakor
- Ambaji Mata Shakti Pitha temple, Ambaji

- Motu Derasar Jain temple, Palanpur
- Patan Jain temples

HARYANA

- Brahma Sarovar & Sannihit Sarovar temples, Kurukshetra
- Shrine of Bu Ali Shah Qalandar, Panipat

HIMACHAL PRADESH

- Jawalamukhi Shakti Pitha temple, Jawalamukhi
- Baijnath Shiva temple, Baijnath
- Laxmi Narayan temple, Chamba
- Rewalsar Lake, sacred to Buddhists and Hindus, Mandi district
- Sidh Baba Balak Nath temple, Deotsidh
- Mahishmardini Shakti Pitha temple, Naina Devi
- Chintpurni Shakti Pitha temple, Chintpurni
- Vajreshwari Devi Shakti Pitha temple, Kangra
- Shrikhand Mahadev mountain top Shiva shrine
- Chamunda Devi temple, Palampur
- Mani Mahesh lake and temple, Budhil valley
- Hatkeshwari Mata temple, Hatkoti
- Triloknath temple (sacred to Hindus and Buddhists)
- Mata Renuka Ji temple, Renuka Ji

JAMMU

- Vaishno Devi Mahalakshmi temple, Katra, Trikuta Mountains
- Ziyarat (tomb shrine) of Peer Mitha, Jammu City
- Dargah (burial tomb) of Pir Baba Budhan Ali Shah, Kiratpur
- Baba Chamliyal Dargah, Jarhabtal
- Baba Dhansar, near village of Karua
- Ziyarat Baba Ghulam Badshah Shahdara Sharif

JHARKHAND

- Shikharji Jain temple, Parasnath hill
- Vaidyanath Jyotirlinga temple and Jai Durga Shakti Pitha, Deoghar

KARNATAKA

- Gomateswara Jain temple, Sravanabelagola
- Malahanikareshwara temple, Sringeri
- Sri Vidyashankara temple, Sringeri
- Sharadamba temple, Sringeri
- Mahabaleshwar temple, Gokarna
- Maha Ganapati temple, Gokarna
- Dargah of Sufi saint Hazrat Kwaja Bande Nawaz Gaisu Daraz, Gulbarga
- Udupi Sri Krishna temple, Udupi
- Rishimukh Hill, Virupapuragaddi
- Virupaksha temple, Vijayanagara Temple complex
- Sri Mookambika temple, Kollur
- Shri Banashankari Shakti Pitha temple, Badami
- Chandramouleshwar Shiva temple, Hubli
- Murudeshwar Shiva temple, Murudeshwar Island
- Mylara Lingeshwara Shiva temple, Mylara
- Anegudde Ganapathi temple, Anegudde
- Shree Sharavu Mahaganapati temple, Mangalore
- Manjunatha Shiva temple, Dharmasthala
- Himavad Gopalswamy Temple, Gopalswamy Hills
- Shree Dodda Ganapathi temple, Bangalore
- Bhoga Nandeeshwara Shiva temple, Nandi
- Ramalingeshwara temples, Avani
- Srikanteshwara temple, Nanjanagud
- Chennakesava Vishnu temple Somnathapur
- Chamundeshwari Durga temple, Mysore

- Sri Yoga Narasimha Swamy temple, Mysore
- Sri Nandi Temple, Mysore
- Sri Chamundeshwari Ammanavara temple
- Ganapati Ganesh temple, Gokarna
- Mahaballeswara Shiva temple, Gokarna

KASHMIR

- Shiva cave, Amarnath
- Cave shrine of Hazrat Azin-ud-Din Wali, Aish-Muqam
- Roza Bal, tomb of Yuz Asaf - Jesus, Khanyar, Srinagar
- Hazratbal Dargah Sharif, Srinagar
- Makhdoom Sahib Dargah, Srinagar
- Chatti Padshahi Gurudwara, Srinagar
- Sharika Chakreshwar temple, Srinagar
- Jamia Masjid, Srinagar
- Ziyarat Naqshband Sahab, Srinagar
- Dastgeer Sahib Sufi Shrine, Srinagar
- Khanqah Shah Hamadan Masjid (Khanqah-e-Moula), Srinagar
- Bul Bul Lankar Mosque (Dargah of Hazrat Syed Sharaf-ud-Din Abdul Rahman), Srinagar
- Kheer Bhawani temple, Tulmul
- Avantismami temple ruins, Awantipora
- Martand Surya Sun temple, Anantnag
- Dargah of Sheikh Noor-ud-din Noorani, Charari Sharief

KERALA

- Sabarimala Ayyappan temple, Sabarimala
- Padmanabhaswamy temple, Thiruvananthapuram
- Ettumanoor Mahadevan temple, Kottayam
- Guruvayur Krishna temple, Guruvayur

- Attukal Bhagavathy temple, Thiruvananthapuram
- Madhanantheswara Shiva and Ganesh temple, Madhur
- Shree Muthappan Madapura, Parassinikadavu
- Mamapuram Valya Palli mosque, Mamapuram
- Jama'at Mosque, Valanchery
- Vadakhunnathan Shiva temple, Thrissur
- Kurumba Bhagavathy Kava temple, Kodungallur
- Shankara Janmasthan, Kalady
- Basilica of Our Lady of Ransom, Vallarpadam
- Ernakulam Shiva temple, Ernakulam
- Chottanikkara Bhagavathy temple, Chottannikkara
- Vaikom Mahadeva temple, Vaikom
- Kaduthuruthy Mahadeva temple, Kaduthuruthy
- Ettumanoor Mahadeva temple, Ettumanoor
- Sree Krishna Swamy temple, Ambalappuzha
- Sree Vallabha temple, Thiruvalla
- Parthasarathi Vishnu temple, Aranmula
- Bhagavathy Shiva temple, Changannur
- Mannarasala Sree Nagaraja temple, Haripad
- Chettikulangara Bhagavathy temple, Mavelikara
- Jenardhana Swamy temple, Varkala
- Beemapalli Mosque, Thiruvananthapuram
- Attukal Bhagvathy temple, Thiruvananthapuram
- Sree Padmanabhaswamy temple, Thiruvananthapuram
- Saraswathi Mandapam, Poojappura, Thiruvananthapuram
- Chengallor Mahadeva temple, Thiruvananthapuram

LADAKH

- Spituk Monastery, Leh

- Hemis monastery (Tibetan Byang-cchub-bsam-gling, 'Isle of Contemplation for the Perfect), 34 kilometers from Ladakh, Leh
- Rangdun monastery
- Lamayuru monastery
- Diskit monastery
- Rizong monastery
- Basgo monastery
- Phyang monastery
- Soma monastery
- Thiksey monastery
- Matho monastery
- Chemre monastery
- Takthog monastery
- Karsha monastery

MADYA PRADESH

- Jain and Hindu temples, Khajuraho
- Buddhist stupas, Sanchi
- Mahakaleshwar Jyotirlinga temple, Ujjain
- Omkareshwar Jyotirlinga temple, Mandhata Island
- Narmada Udgam temple, Amarkantak
- Kamadgiri sacred hill and temples, Chitrakoot
- Ram Raja temple, Orccha
- Shri Digambar Jain Siddha Kshetra Muktagiri temple, Thapoda

MAHARASHTRA

- Panchavati temple, Godavari River Kumbha Mela site
- Buddhist, Hindu, Jain caves, Ellora
- Ajanta caves (Hindu, Buddhist, Jain), Aurangabad
- Vithoba temple (Shri Vitthal-Rukmini Mandir), Pandharpur

- Bhimashankar Jyotirlinga Shiva temple, Bhimashankar
- Vaidyanath Jyotirlinga Shiva temple, Parli
- Shri Ambabai Mahalakshmi temple, Kolhapur
- Takht Hazur Sahib, Nanded
- Shri Renuka Mata Devi temple, Mahur
- Grineshwar Jyotirlinga temple, Aurangabad
- Trimbakeshwar Jyotirlinga temple, Trimbak
- Hajarat Kamar Ali Durvesh Dargah, Shivpur
- Khandoba temple, Jejuri
- Tulja Bhavani temple, Tuljapur

MANIPUR

- Govindaji temple, Imphal
- Willong Khullen megalithic site, Senapati district

MEGHALAYA

- Mawphlang sacred forest groves

NEW DELHI, HARYANA & PUNJAB

- Dargah of Sufi saint Qutbuddin Bakhtiar Kaki, Mehrauli
- Dargah of Sufi saint Nasiruddin Chiragh Dehlavi, Chirag Delhi
- Dargah of Sufi saint Khwaja Nizamuddin Auliya

ODISHA

- Jagannath Vishnu temple, Puri
- Khirachora Gopinatha temple, Remuna

PUNJAB

- Hari Mandir Golden Temple, Amritsar
- Goindwal Sahib Sikh Gurudwara (23 km from Tarn Taran Sahib)
- Gurudwara Sri Tarn Taran Sahib, Tarn Taran Sahib

- Anandpur Sahib Sikh Gurudwara, Anandpur
- Dargah of Shaikh Ahmad al-Faruqi al-Sirhindi, Rauza Sharif, Sirhind
- Shrine of Sakhi Sarwar (Syed Ahmad Sultan) Nigahia
- Takht Sri Damdama Sahib, Talvandi Sabo
- Rauza Sharif, Fatehgarh Sahib
- Gurudwara Shri Fatehgarh Sahib, Fatehgarh Sahib
- Ziyarat of Sheikh Mujaddid Alfa Thani, Fatehgarh Sahib
- Rauza Sharif Mandhali Sufi Darbar, Mandhali

RAJASTHAN

- Brahma temple (lakeside) and Saraswati Savitri temple (hilltop), Pushkar
- Jain temples, Mt. Abu
- Shrinathji Krishna temple, Nathdwara
- Shrine of Sufi mystic Moinuddin Chishti, Ajmer

SIKKIM

- Lingdum monastery
- Gonjang monastery
- Hanuman Tok, Gangtok
- Lake Tsongmo (Changu Lake)
- Kirteshwar Mahadev temple, Legship
- Sanga Choeling monastery
- Tashiding monastery
- Dubdi monastery

TAMIL NADU

- Sri Ramananthaswami temple, Gandhamadhana Parvatham Hanuman temple, Rameshvaram
- Mt. Arunachala and Arulmigu Arunachaleswarar temple, Tiruvanamalai
- Swamimalai Murugan temple (near Kumbakonam)

- Sri Ranganathaswami Vishnu temple, Srirangam, Tiruchirappalli
- Thiruchendur Murugan temple, Tiruchendur
- Palani Murugan temple (Arulmigu Dhandayuthapani), Palani
- Tiruttani Subramanya Swami Thirukkovil, Thiruttani
- Ekambareswarar temple, Kanchipuram
- Kailasanathar temple, Kanchipuram
- Karchapeswarar temple, Kanchipuram
- Kamakshi Amman temple, Kanchipuram
- Kumarkottam temple, Kanchipuram
- Varadharaja Perumal temple, Kanchipuram
- Tiruththanka temple, Kanchipuram
- Trilokyanatha Jain temple, Kanchipuram
- Nataraja Shiva temple, Chidambaram
- Meenakshi Amman temple, Madurai
- Thiruparankundram Murugan temple, Thiruparankundram
- Pazhamudhircholai Murugan temple, Aligarh Hills
- Devi Kanyakumari temple, Kanya Kumari
- Dargah of Sufi saint Shahul Hameed, Nagore
- Tomb of the Apostle St. Thomas, St. Thomas Basilica, Mylapore, Chennai
- Bhu Varaha Swamy temple, Srimushnam
- Vanamamalai Perumal Vishnu temple, Nanguneri
- Aranganathar Vishnu temple, Karamadai
- Sree Thanumalayam Shiva temple, Suchindram
- Karpaga Vinayagar Ganesh temple, Kottaram
- Basilica of Our Lady of Ransom, Kanyakumari
- Arulmigu Bhagavathy Amman temple, Kanyakumari
- Arulmigu Sri Mutharamman Thirukovil temple, Kulasekharappattinam
- Arulmigu Subramanya Swamy temple, Tiruchendur
- Sri Vaikuntanatha Perumal Vishnu temple, Srivaikuntam
- Nellaiappar Shiva and Parvati temples, Tirunelveli

- Arulmigu Thiruparankundram Murugan temple, Madurai
- Arulmigu Kodak Azhagar Vishnu temple, Madurai
- Meenakshi Amman temple, Madurai
- Kudalalagar Devasthanam Vishnu temple, Alagar Kovil
- Kalamegha Perumal Vishnu temple, Melur
- Karpaga Vinayagar (Karpaka Vinayaka) Ganesh temple, Pillayarpatti
- Athmanathaswamy Shiva temple (Tirupperunturai), Avudaiyarkoil
- Arulmigu Uchchi Pillaiyar Ganesh temple, Tiruchirappalli
- Vaidyanathaswamy Shiva temple, Thirumazhapadi
- Brihadeshavara Shiva temple, Thanjavur
- Swamimalai Muruga temple, Kumbakonam
- Adi Kumbeswarar Shiva temple, Kumbakonam
- Tiruvidaimarudur Mahalingaswamy Shiva temple, Thiruvudaimarudar
- Saranath Perumal Vishnu temple, Tirucherai
- Thyagaraja Shiva temple, Thiruvarur
- Velankanni Church, Velankanni
- Nagore Dargah Shariff (tomb of Sufi saint Shahul Hameed), Nagore
- Sowriraja Perumal Vishnu temple, Thirukannapuram
- Mayuranathaswamy Shiva temple, Mayiladuthurai
- Thillai Nataraja Shiva temple, Chidambaram
- Devanathaswamy Vishnu temple (Thiruvanthipuram Kovil),
Thiruvanthipuram
- Thirukkovilur Vishnu temple (Ulagantha Perumal), Tirukoyilur
- Betrayaswamy Vishnu temple, Denkanikottai
- Sri Lakshmi Narayani Golden Temple, Sripuram
- Vedagiriswara Shiva temple, Tirukkalikundrum
- Neervanna Perumal temple and Ranganatha hilltop temple, Tiruneermalai
- Kamakshi Amman temple, Kanchipuram
- Kapaleeshvara Shiva temple, Mylapore, Chennai
- Adikesava Perumal Vishnu temple, Mylapore, Chennai

- Sri Parthasarathy Vishnu temple, Chennai
- Bhaktavatsala Perumal Vishnu temple, Thirunindravur
- Arulmigu Lakshmi Narasima Swamy temple, Sholinghur
- Yoga Anjenayar Swamy temple, Sholinghur
- Arulmigu Subramanya Swamy temple, Thiruttani

TELANGANA

- Gnana Saraswati temple, Basar
- Raja Rajashwara Swamy temple, Vemulawada
- Lakshmi Narasimha temple, Yadagirigutta
- Sri Sitaramachandra Swamy temple, Bhadrachalam

TRIPURA

- Tripura Sundari temple, Udaipur
- Unakoti Shiva temple, Kailasahar

UTTARAKHAND

- Hari-ki-Pairi Ghat, numerous temples, Haridwar
- Badrinath temple and nearby five Badri temples, Badrinath
- Lakshman Jhula, Rishikesh
- Neelkanth Mahadeva, 32 kilometers from Rishikesh
- Raghunathji Vishnu temple, Devprayag
- Karna, Uma Devi and Adi Badri temples, Karnaprayag
- Vasudeva temple & Sankaracharya Math, Joshimath
- Shri Hemkund Sahib Gurudwara, Lake Hemkund
- Kedarnath Jyotirlinga Shiva temple (one of the four Char Dham)
- Gangotri Goddess Ganga temple (one of the four Char Dham)
- Yamunotri Goddess Yamuna temple (one of four Char Dham)
- Badrinath Vishnu temple (one of four Char Dham)
- Kasar Devi temple, near Almora

- Jageshwar & Nagesh Jyotirlinga Shiva temples, 36 kilometers from Almora
- Mahavatar Babaji Cave, near Dwarahat
- Bagnath temple, Bageshwar
- Bedni Kund sacred lake of Nanda Devi, Bedni Bugyal
- Gurudwara Shri Hemkund Sahib Sikh temple, Chamoli district
- Ganesh temple, Dodital sacred lake, Uttarkashi district
- Kalpeshwar Shiva temple, Urgan valley
- Bhimeshwar temple, Bhimtal Lake
- Madhmaheswar temple, Goundar
- Rudranath Shiva temple, Rudranath
- Tunganath Shiva temple
- Tapkeshwar Shiva temple, Dehradun
- Mahasu Devata temple, Hanol
- Dodi Tal sacred lake

UTTAR PRADESH

- Numerous Krishna temples, Vrindavan
- Triveni Sangam Kumbha Mela river site, Allahabad
- Numerous temples, ghats and pilgrimage circuits, Varanasi
- Sarnath Buddhist site
- Parinirvana Buddhist Stupa, Kushinagar
- Sankassa Buddhist site ruins, Farrukhabad district
- Naimisaranya Vishnu temple, Naimisaranya
- Lalita Devi temple, Naimisaranya
- Shiva temple, Naimisaranya
- Byash Gaddi temple (Vyas Gaddi), Naimisaranya
- Hanuman Gaddi temple, Naimisaranya
- Maa Vindhyavasini Durga temple, Vindhyachal
- Gorakhnath temple, Gorakhpur
- Saint Kabir Samadhi (Burial site), Magahar

- Bateshwar temple, Bateshwar
- Devipatan Shikti Pitha temple, Tulsipur
- Jetavana ancient Buddhist monastery, Shravasti
- Dhamek Buddhist Stupa, Sarnath

WEST BENGAL

- Dakshineshwar Ramakrishna Kali temple, Calcutta
- Taraknath Shiva temple, Tarakeswar
- Dhamesvara Shri Chaitanya temple, Nabadwip
- Sri Devananda Gaudiya Math, Nabadwip
- Tarapith Shakti Pitha temple, Tarapith
- Kapil Muni temple, Sagar Island
- Kalighat Kali Shakti Pitha temple, Kolkata

4. Places of Spiritual importance according to Puranas

Among the Puranas, the Skanda Purana and Matsya Purana have detailed accounts of places of importance and vivid descriptions of the places. Of both the Puranas, Skanda Purana has detailed accounts of the significance of different Kshetras (places of spiritual importance). These Kshetras attract a huge number of pilgrims/devotees owing to the strength of cosmic power in those places. The significance of various Kshetras is detailed below.

4.1 Sri Venkatachala Mahatmyam

In the 'Vaishnava Khanda' of Skanda (Kartika) Purana, Varaha Deva gave 'Upadesha' (instruction) of the Sacred Mantra Om Namah Shri Varahaya Dharanyu Uddharanaya Swaha to Bhudevi and its significance; the Mantra fulfills all desires and leads to liberation. A Manu called Dharma recited the Mantra persistently and attained Moksha; Indra chanted it and regained his throne that was occupied by demons therebefore and Anantha the Chief of Serpents secured such extraordinary strength as to hold the weight of Prithvi (Earth) on his hoods.

Bhudevi expressed her gratitude to Varaha Deva to have saved her from the grip of Demon Hiranyakasipu as also taught the Great Mantra. She admired Varaha Deva for providing the power and perseverance to hold the weight of huge mountains and desired Him to describe to her the names of some of the illustrious Mountains the weight of which was borne by her. These include Sumeru, Himachal, Vindhya, Mandarachal, Gandhamadhan, Chitrakoot, Malayavan, Pariyatrik, Mahendra, Malay, Sahya, Simhachal, Raivat and Anjana; in the South of Bharat the most significant are Arunachal, Hasthiparvat, Grudhrachal, Ghatikachal and most importantly the Narayana Giri or Venkatachal which possesses the Seven Tirthas in the Mountain Range viz. Chakra Tirth, Daiva Tirth, Akasha Ganga, Kumaradhari Kartikeya, Papanashani, Pandava Tirha, and Swami Pushkarini. Varaha Deva affirmed that in Krita Yuga, the most important Mountain Range was that of Anjanagiri; in Treta Yuga it was Narayana Giri; in Dwapar Yuga was Simhachal and in Kali Yuga again the most sacred mountain range is Venkatachala. In Magha month when Surya Deva is in

Kumbha Rasi on Purnima day coinciding with the Makha Star, Skanda worships Venkateswara on the banks of Swami Pushkarini Tirtha at the noon time and devotees performing 'Snaan' and Puja as also 'Annadaan' are blessed by the Lord. Similarly, Snaans, worships and charities at Venkatachal are highly beneficial on the auspicious timings when Surya is in Meena Rasi on Purnima with Uttaraphalguni in Thumbha Tirtha; when Surya is in Mesha Rasi on Purnima with Chitra Star in Akasha Ganga at early mornings; when Surya is in Vrishabha Rasi in Visakha Shukla / Krishna fortnights on Dwadasi Sunday / Tuesday at Pandava Tirtha on evenings; on Sundays of Shukla / Krishna fortnights, coinciding Saptami at Papanashana Tirtha; on Brihaspati / Vyakteeta Yogya, Star Pushya / Sravana Mondays etc;

Varaha Deva described to Bhudevi that Emperor Akash decided to perform a Grand Yagna on the banks of Arani and while tilling, he found a girl child and as he was issueless, brought her up as their own, named as Padmavati. Once Sage Narad met Padmavati as she was grown up as an eligible bride and predicted that she would be the wife of Lord Srinivasa of Venkatachal. Almost immediately she met a Stranger in the Royal Garden and introduced himself as Anant or Veerapati from Venkatachal Mountain and that he was hunting a wolf. Padmavati's companions rebuffed Ananta Deva that hunting was prohibited in their garden. Ananta returned but desired intensely that Padmavati should become His life partner and sent Vakulamala to the court of Emperor Akash to negotiate their wedding. The Emperor had no bounds of joy and the holy wedding of Lord Venkateswara and Padmavati took place in style and grandeur when Devi Lakshmi was present to make Padmavati happy and comfortable, whereafter they all resided in Tirumala bestowing boons to lakhs of Devotees till date. Varaha Deva narrated the background of Padmavati's earlier birth as Vedavati to Bhudevi. Vedavati was a companion of Devi Lakshmi and when the latter became Rama's spouse as Sita, she left for forests to perform Tapasya, but demon Ravana misbehaved with her and she ended her life by jumping into fire and cursed Ravana that his entire clan would be wiped out because of a woman. Sita was abducted by Ravana by creating such circumstances that Maricha was converted as a Golden Deer; Sita took fancy for it and prevailed Sri Rama to chase the animal which

deceitfully wailed as though Rama was in trouble and Lakshmana had to leave Sita alone even by drawing a Lakshman Rekha that none could cross. The vily Ravana dressed as a Tapsvi revealed his real form as soon as she was prevailed to cross the fiery Lakshman Rekha and forcibly took her to Lanka. After Rama killed Ravana, there was 'Agni-Pariksha' (Proof of Purity / by Fire), Sita came out unscathed. But the real fact was that Agni Deva hid real Sita in Patala and Agni's wife Swaha assumed the role of Maya Sita; in fact Vedavati's earlier birth was of Swaha Devi! Thus, Vedavati / Swaha turned to Maya Sita was Padmavati.

Devi Prithvi enquired of Bhagavan Varaha as to where and how to secure the 'Darshan' (Vision) of Lord Venkateswara and the former replied that He would mention of those future happenings as recorded in the past. There was a Nishad (Hunter) in Shyamak Jungle named Vasu and his wife Chitravati and Son Vira. Nishad was the Chief of his clan living honestly and peacefully by eating cooked rice and honey. Both his wife and he decided one day to go to a nearby forest to search for additional stock of honey and entrusted the responsibility of looking after his followers and daily chores to Vira, their son. The daily practice was that the family cooked rice and mixed with honey, offered the same as Naivedya to Venkatachalapati and ate the Prashad. But, Vira in their absence for the day offered some portion of the honeyed rice into Agni, some to tree bushes and the rest was consumed. On return from the other forest, Vasu became furious to learn that no offer of the honeyed rice was made to Venkatachalapati but gave it away as described above. Vasu felt agitated and remorsefully guilty and even tried to kill his son for what was considered as Sacrilege. Lord Venkatachal appeared before Nishad in full glory with His four hands, fully ornamented and armed and stopped Vasu from harming his son; he was completely taken aback. The Lord said that the acts of his son Vira were infact worth emulation and not condemnation for he did a homam (Offering to Agni); homage to Nature and only the remainder was consumed with dedication as 'prashad'. Nishad was so happy that he heard this from Bhagavan Himself!

Varaha Deva also narrated an incident related to King Thondaman and Nishad. As an ideal Prince, he imbibed all the qualities required of a King, viz. of nobility, intellect,

valour and devotion to Almighty. Once he took King's permission for hunting in Venkatachal forests, chased an elephant, crossed the River Swarnamukhi and reached the Ashram of Brahmaishi Suka and an Idol of Goddess Renuka nearby. As he proceeded further, he found a 'Pancharangi' (Five Coloured) Parrot screeching the name of 'Srinivasa, Srinivasa' and followed the bird till the mountain top. There he met Nishad who informed that the parrot was very dear to Suka Muni as also to Bhagavan Srihari and hovered around the Pushkarini Tirtha; by so saying the Nishad desired to have a Darshan of the Lord and the Prince too accompanied him. Thondaman was indeed thrilled with the Darshan and witnessed the 'Naivedya' of Cooked rice and honey performed by Vasu Nishad. He was overpowered by the magnificent experience of the Lord and thereafter met Suka Muni and secured his blessings that soon he would become a King after his father's retirement and serve Srinivasa for long time to come. A few days after Thondaman's return to his Capital, he was made the King and started settling in his throne. Suddenly after a few months, Vasu the Nishad approached the Palace in an agitated manner and told the King that he dreamt chasing a 'Varaha' which entered a thick bush, that he started digging up and swooned, that his son was also near him, that the Varaha entered his mind and body and made him say the following: 'Nishada! You must reach King Todarman and ask him to perform 'Abhishek' with lots of milk to a 'Shila' (Stone) underneath this thick bush, pull it out and ask a 'Shilpi' (Sculptor) to prepare an Idol of my features with Bhu Devi on my left lap, set up plants of Tamarind and Champa as are loved by Vishnu and Lakshmi respectively and invite learned Sages and Brahmanas to attend a grand function to be hosted by Tondaman and wait for my further instructions. The King followed the instructions as conveyed by Nishad and called Sages and Brahmanas to a Grand Puja of Varaha Deva and Bhu Devi through an underground passage and continued the daily practice of taking bath, worshipping the Murthis of Varaha and Bhu Devi and arranging 'Prashad' or the left-behinds of Naivedya to Brahmanas and visitors. As this practice got routinised and the interest of Bhaktas snow-balled gradually, a Brahmana stranger approached the King that he was on way to Kasi, Prayaga and a few prominent Tirthas but his wife was unable to travel as she was in the family way; he requested the King to provide accommodation and food to

his wife and generally supervise her welfare. The Brahmana returned very late after several months but unfortunately the wife had a miscarriage and died just a couple of days before the return of the Brahmana after visiting several Pilgrimage Centers and Tirthas. The King got frightened at the tragedy as he gave a surety to the Brahmana's wife and approached Srinivasa, who instructed that the Queens as well as the body of the Brahman's wife should be made to take bath in the Asthi Sarovar Tirtha and as the queens took dips in the holy water and came out, the Brahmana's wife too would emerge. The Brahmana was thrilled at the miracle witnessed by co-devotees!

Raja Tondaman followed the practice of worshipping Srinivasa with golden lotuses daily. He found one day some Tulasi leaves pulled out from muddy plants and wondered how this indiscretion happened. As the King was wondering about this, there emerged a voice saying: "There is a pot maker (Kumhara) who also did daily Puja to me with the muddy Tulasi leaves from his house and that I have accepted his worship too!" The King reached Kurmapuri in search of the Kumhara, who replied to the King that he never ever did any puja to Srinivasa! But when the King said that there was a voice which said these words, the Kumahara and his wife recalled the voice of Srinivasa in their earlier births that as and when a King would knock their hut, and then a Pushpa Viman would arrive to pick them to Vishnuloka! Indeed that had just happened! The King returned to Venkateswara Temple to perform worship again after this unusual happening and Srinivasa appeared before Tondaman and bestowed him the blessing of a lasting Abode of bliss.

Parikshit, son of Abhimanyu of Pandavas, was no doubt a noble and virtuous King, but unfortunately did the unpardonable sin of hanging a dead serpent around the neck of Samika Muni who was in deep Tapasya and his son Shringi cursed Parikshit that he would be dead within a week as a result of a snake bite. Takshak was assigned the task of killing Parikshit but Brahmana Kashyap who could indeed have prevented the tragedy and even demonstrated his ability to do so, was won over by dubious means by Takshak and Kashyap who did the sin was sought to be washed off by a bath in Swami Pushkarini and worship to Lord Srinivasa, as advised by Shakalya Muni. Indeed the sin of Kashyap was eradicated by the Grace of Lord Venkateswara.

Another illustration of the Sanctity of Snaan in Swami Pushkarini was given by Sutha Maha Muni to Rishis at a Congregation at Naimisharanya (The forest of Naimisha). A King of Chandravamsa called Dharma-gupta was a rare example of nobility and virtue. He went hunting and by the evening desired to perform the Puja of Gayatri and was delayed to late hours and had to stay back on a tree. A lion came running after a wolf and ascended the same tree; it asked the King not to worry and would not hurt him in any way. It asked the King to come to an understanding that it would sleep off half night and he might sleep off the other half. The lion tempted the wolf to drop the King down and share a good portion of the King. The wolf rejected the proposal outright as ingratitude was a far heinous sin than the 'Panchapatakas' or the Five known major sins. During the other half of the night when the King was to guard the wolf, the lion gave a similar proposal to him; he accepted and tried to drop the sleeping wolf. But luckily, the wolf was saved and preached the King against ingratitude and gave a curse to the King to become a mad man. It said that he was a Sage, named Dhyanakashtha, who could take any form and told the lion that in his earlier birth he was a Minister in the Court of Kubera and was cursed by Gautama Muni to become a lion as he was standing naked in the Sage's garden with his woman. As regards Dharmagupta's curse for ingratitude, Sage Jaimini suggested a bath in the Sacred 'Swami Pushkarini' on Venkatadri on the banks of River Suvarnamukhi, followed by worship of Lord Venkateswara. Suta Maha Muni described that those who purify themselves in the Pushkarini would surely avoid hells named Tamisra, Andhamisra, Rourav, Maha Rourav, Kumbhipak, Kaalsutra, Asipatavan and such others. On the other hand, the devotees attain the 'Punya' of performing Aswamedha Yagna and achieve Buddhi (Intellect), Lakshmi (Wealth), Kirti (Fame), Sampatthi (Prosperity), Gyan (wisdom), Dharma (Virtue), Manoshuddhi (Purity of mind) and Vairagya (Other Worldliness). Krishna Tirtha is a Tirtha named after a deeply devoted Brahmana whose Tapasya was so severe and extensive that his body developed mole-hills (Valmikas) and Indra rained forcefully to wash off the mud. Lord Srinivasa was impressed by the relentless and highly dedicated devotion and blessed him with His Darshan, created a Tirtha after his name, declared that those who have the fortune of bathing in it would become as learned and focussed and bestowed Salvation to him.

Papanashana Tirtha is such a powerful place that even merely uttering its name, sins of the past and present get vanished. There was a Brahmana named Bhadrhamati who had enormous knowledge of Vedas and Scriptures but was acutely impoverished having six wives and several children. His each day was a harrowing experience of poverty with several mouths to feed. One of his wives named Kamini told him one day that her father met Sage Narada who described Tirtha called Papanashana lying on the Venkateswar Mountain cluster was a big draw and a bath, preferably after giving away a small token 'bhudaan' to a deserving Brahmana followed by a darshan of the Lord would abolish poverty, and fulfil all human desires. This emboldened Bhadrhamati to travel along with his family to the Srinivasa Mountain. He was fortunate to obtain on way a token of five feet of land. The entire family took bath in the Papanashana Tirtha and gave away charity of the five feet of land to a deserving Brahmana. Bhagavan Vishnu had instantly appeared before Bhadrhamati; the latter was extremely thrilled at the darshan and eulogised Him as follows:

'Namo Namasthekhila karanaaya,
Namo namesthekhila paalakaya/
Namo Namestheyemara nayakaya
Namo Namo Daithya vimardanaya/
Namo Namo Bhakthajanapriyaya,
Namo Namah Paapavidaaranaya/
Namo Namo Durjananashakaya,
Namasthesthu Tasmai Jagadeeshvaraya/
Namo namah Karanavamayaya,
Naraayanaathivikramaya/
Shri Shankha chakraasi gadaadharaaya,
Namasthesthu tasmai Purushottamaya/
Namah payoraasi nivaasakaaya,
Namasthesthu Lakshmi pathavyayaya/
Namasthesthu Suryadyamitha-prabhaaya,
Namo Namah Punyagathaagathaaya/

Namo Namokyenduvilochanaya,
Namasessthudey Yagna phalapradaaya/
Namastesthu Yagnaangavilochanaya,
Namasthesthu thye Sajjanavallabhaaya/
Namo namah Kaarana Kaaranaaya,
Namesthesthu Shabdaadi vivarjitaaya/
Namasthethutheybhheshta sukhahpradaaya,
Namo Namo Bhakta -manoramaaya/
Namo namasthedbhuta karanaaya,
Namasthestutthy Manda radhaarakaya/
Namasthestuthey Yagnavarrahanaagney,
Namo Hiranyakshavidaarakaya/
Namasthesthuthy Vaamana rupabhaaje,
Namasthesthuthy Kshatrakulaanthakaaya/
Namastheshuthey Ravana mardanaaya,
Namasthesthuthy Nanda sutaagrajaaya,
Namasthey kamalaakaantha Namasthey Sukha daayiney,
Ashritarthi nashiney tubhyam bhuyo bhuyo Namo namah/’.

As Bhadramati praised Lord Srinivasa, He blessed him to enjoy full-swing prosperity to him and family and attain Moksha to him thereafter. ‘Akashaganga Tirtha’ was well known for bestowing boons to the highly erudite and dedicated Brahmana. He did Tapasya of rigorous nature on the banks of Akashganga by standing with ‘Panchagni’ (Five flames) around him during the hot summer mid-days and under the sky in heavy rains fully exposed chanting the Ashtakshari Mantra ‘Om Namo Narayanaya’; he ate dry leaves fallen from trees for years together, for some years by drinking water and many other years by consuming air only. Finally, Bhagavan appeared and the brahmana who was almost dying with the severity of his Tapasya became fully normal and healthy instantly. He received the boons that the Place of Akasha Ganga where he had the fortune of discovering Vishnu in person would be an Eternal water-spring and those who performed ‘Snaan’ would change his entire life style and become an ideal

Bhakta and at the end they would have no other birth and would get salvation.

In an another context, Akash Ganga was immortalised as the Tirtha where Devi Anjana executed penance, since she and her husband Vayu Deva were not blessed with a son. Vishnu Bhakta Sage Matangi directed Anjana Devi to reach River Suvarnamukhi, far south of Vindhya Mountain, reach Vrishabhachal on whose top was situated the famous Swami Pushkarini, worship Varaha Deva and Venkateswara, proceed to north, find Akashaganga and perform Snaan in a formal manner along with Vayu Deva. The Sage confirmed that if the couple did so, a Son of unparalleled prowess and 'Swami Bhakti' (Loyalty to the Master) would be born, to be called Hanuman who was invincible by Devas, Raakshasas, Sages, Brahmanas, Celestial and human beings. As Anjana Devi followed the insructions to the last letter and spirit, Bhagavan Venkateswara appeared before her and blessed that such a Son would be born that his parents would indeed be proud of and play a pivotal role in Treta Yuga as the most powerful personality of 'Siva Amsa'.

Besides the above, Venakatachal has quite a few other Tirthas like Chakra Tirtha where a Maha Muni Padmanabha prayed to Srinivasa to chase away the dread of Rakshasas and Bhagavan stationed His Sudarshan Chakra known for dispelling the fear of Evil Spirits; Varaha Tirtha, Pandu Tirtha, Tumba Tirtha, Kapila Tirtha, Kumara Tirtha, Jaraharaadi Tirtha Traya, Phalguni Tirtha, Deva Tirtha, Jabaali Tirtha, Sanaka Sanandana Tirtha, Asthi Sarovara Tirtha, Kataha Tirtha and Manvadyashtottara Tirtha.

4.1 Jagannatha Kshetra Mahatmyam

As Lord Varaha liberated Bhudevi from the depths of Rasatala from the clutches of the Demon Hiranyakashipu and Bhudevi gained normalcy, Lord Brahma resumed the task of Creation again but wondered as to how humanity could be saved from the three major hindrances to life viz. 'Adhibhoutika' or pertaining to the Physical body, 'Adhidaivika' related to occurrences created by Almighty like earthquakes or famines and 'Adhyatmika' (Spiritual issues).

He prayed to Lord Narayana for guidance and the latter directed Brahma to visit Purushottama Kshetra on the Sea shore, where Lord Shyama Sundar settled in the form of wooden Idols along with His Brother Balabhadra and Sister Subhadra as also the Sudarshan Chakra and provided solace to humanity from ignorance, lack of direction and discontentment. Brahma reached there as advised by Vishnu and while performing Tapasya got into such a deep and long trance that he was even negligent of the duty of Creation. For a while the Cycle of Life and Death got disturbed as there was no ingress and egress from the Universe. Yamadharmaraja approached Bhagavan Vishnu along whom Devi Lakshmi was seated too. Devi Lakshmi replied that if the reference being given by Yamaraja was to the current issue of the Cycle of Life being disturbed, then it was not possible for Vishnu to leave the Purushottama Kshetra. The Sins of human beings, animals and birds would continue to be burnt off at the Purushottama Kshetra, which was the only hallowed Region unaffected by the Great Deluge ('Pralaya'); even Sage Markandeya who was blessed by 'Paramatma' to achieve immortality for Seven Kalpas had to struggle through the rough waters, till he reached the Purushottama Kshetra where the Divine Tree 'Akshay Vat' was the lone survivor on top of which was Vishnu in a miniature form and advised Markandeya to swim somehow to reach that spot! It was 'Kaal' (Vishnu) as a child who rescued the Sage and the belly of Kaal was bottomless. Lakshmi Devi who was present too there witnessed all these happenings. Brahmarshi Markandeya who had the unique honour of receiving refuge from Vishnu was grateful to the Kshetra and materialised a Water reservoir with the help of Sudarshana Chakra, immortalised as 'Markandeya Kund'. The Sage established a Markandeswara Linga, which was basically of the form of

Narayana as also known as Yameswar where Yamaraja was controlled from Mrityu owing to the Sanctity of the Kshetra. Bathing in the Markandeya Kund and worship of Markandeswara Linga is stated to equal the fruit of Aswamedha Yagna.

Devi Lakshmi continued her explanation to Yamadharm Raja that the Purushottama Kshetra was of a conch shape whose North West was dominated by Shankara and the North East by Neelakantha and the Central Portion of a distance of a mile or so was of Narayana. Nearer the Shankara Tirtha is situated the Kapala Vimochana Linga and the third part of the conchshell was of Adya Shakti Vimala Devi. In the Nabhi Sthaan or the Central Region are situated the 'Vat' (Tree) and Bhagavan Purushottama. Thus the Three Portions of the Purushottama Kshetra are popular as Tirtha Raj. There is also a Rohini Kund, the waters of which relieve sins and constituted the tail-end of the Pralayakal water! At the southern tip of the Conchshell is situated Narasimha whose darshan itself is an instant sin destroyer. There are 'Antarvedi' (underlying) Eight Shaktis which are stated to be providing security at the Purushottama Kshetra viz. Devi Mangala in the roots of the Vata Tree, Devi Vimala in the West, Devi Sarva Mangala in the rear lower portion of the Conchshell, on the northern side Devi Arthashini and Devi Lamba, Devi Kalarathri in the Southern side, Devi Marichika and Devi Chandarupa in the East. Also, Bhagavan Siva assumed Eight Linga Rupas viz. Kapalamochan, Kshetrapal, Yameswar, Markandey -eshwar, Eshana, Bileswar, Neelakantha, and Vateswar. If these Lingas are visioned, touched or worshipped, the devotees have access to Moksha Marga (The Road to Salvation) and if they die, their life-end is tied up with Bhagavan Siva directly without any intervention from Yama Raja.

Sage Jaimini told the Munis at Naimisharanya that King Indradyumna, an ardent devotee of Vishnu was keen in having a 'darshan' of the Idol of Neela Madhava at the Temple situated in the Nilachal Mountain's cave, on the coastal side of East Bharatavarsha, in the Utkal Region. The King asked his Priest to ascertain the route and arrange for the trip. One of the Pilgrims who returned from the famed Temple in the foothills of Nilachal Mountain (who perhaps was Bhagavan Jagannatha Himself) described the route to the Royal Priest that the Temple was in Purushottama Kshetra

near a holy pond known as Rohin adjacent to a place called Odhra and that there was a Temple of Vasudeva besides which there was a hermitage called 'Shabardeep' leading to the path of Jagannath Temple. The Royal Priest's younger brother Vidyapati was approved by the King to make an initial trip so that the King would perform the 'Yatra' (expedition) subsequently. Vidyapati and party undertook a tedious and tiring journey to the Ekamvaran forests at the foothills of Mountain and at the Shabardeep hermitage met Vishvasu. Both Vidyapati and Vishvasu visited the Place after a steep ascent of the Mountain and finally reached the Rohin Pond and after a bath had Darshan of Neela Madhava. Vidyapati was overwhelmed by the thrilling experience of Jagannatha's Darshan and prayed to Him to his heart's content. Vidyapati was told by Shabar Vishvasu that several Devas frequented the Temple and brought expensive gifts and garlands to the Lord; when Vidyapati returned back to King Indradyumna the former showed the flowers which never withered as they were celestial! But Vishvasu gave the disheartening news to Vidyapati that the latter would not be able to have a darshan of Neela Madhava, although something better might happen! Vidyapati was advised not to disclose this fact to the King on his return to the Kingdom as the King might be highly discouraged. Even as Vidyapati returned and was describing the rapturous darshan that he had of Neela Madhava, Sage Narada appeared and desired to accompany the King on his way to the Purushottama Kshetra. The King and his large entourage set for the journey and reached the banks of River Mahanadi for an overnight stay before proceeding to the Jagannatha Temple next morning. The King of Utkal informed the senior King Indradyumna that there was a very heavy sand storm and the Idol of Neela Madhava was underneath a huge heap of debris. Luckily Sage Narada was with Indradyumna and consoled the latter and assured him that Lord Jagannatha was extremely merciful and that something memorable would happen! Next morning the King's full entourage crossed River Mahanadi, worshipped Lord Purushottama at 'Eakaamrechhetra' and further proceeded to Kotishwar Mahalaya to perform Puja to 'Tribhuvaneswara'. The latter appeared before Sage Narada and instructed that King Indradyumna should perform hundred 'Yagyas'; that Lord Jagannatha would manifest Himself from under the debris; that a Vata Tree with four branches would have to be carved out by

Viswakarma the Celestial Artist as Four Idols of Lord Jagannatha, Balabhadra, Devi Subhadra the sister of the former brothers and 'Sudarshan Chakra'; that He (Tribhuneswara) along with Devi Durga would be present at the top entry of the conchshell shaped Purusha Kshetra; that Lord Brahma would install and consecrate the Holy Idols for the everlasting benefit of generations ahead and the dream and perseverance of King Indradyumna would become fruitful. Sage Narada assured that Lord Tribhuvaneswara's instructions would be followed in full letter and spirit. From there the caravan moved to Nilakantha Mahadeva and worshipped Mahadeva and Durga. The King was anxious to reach the Place where Lord Jagannatha was under the sand; he prayed to Him as though he could visualise the Idol and there emerged a voice from the rubble assuring the King that he would soon have His appearance. Since the first task to be performed was to organise the hundred Yagnas as directed by Tribhuvaneswara, Narad was anxious to take up the construction of the Temple of Lord Nrisimha as that was the Place to complete the Yagnas. Sughat, the son of Viswakarma completed the construction of the Temple within five days, while Vishwakarma made the Idol of Nrisimha which was installed by Narada. Thereafter the task of carving wood for the four major Idols of Jagannath, Balabhadra, Subhadra and Sudarshan Chakra was taken up and a Celestial voice came saying that the Idols would emerge on their own, that the oldest worker be sent inside the Main Gate which should be closed till the job was over, that the sound of drums be kept on continuously till the job was going on inside to cover up the sounds from there, that if somebody heard the sounds from inside he would be irrevocably deaf, and that somebody saw what was happening inside that person would be blind for ever. On the fifteenth day, a Celestial Voice emerged that all the Idols were manifested. Thereafter the heavenly voices kept on giving instructions about the colour schemes of the Idols (Deep blue like clouds for Jagannatha, white for Balabhadra, red like rising Sun for Subhadra and deep red for Sudarshan), the ornament details and so on. As the Idols were getting ready with all finishing touches, Indradyumna was in trance and asked Jagannatha for nothing excepting salvation from the mortal life. Narada, the King and the entire entourage entered the Sanctum Sanctorium chanting 'Dwadasaakshara Mantra' (Om Namo Vasudevaya) in praise of the Lord Jagannatha, 'Purusha Suktam' addressed to

Balabhadra, 'Sri Suktam' for Subhadra and appropriate Vedic Mantras for Sudarshana Chakra. Narada visualised the various articles required for the Consecration Ceremony and were secured by the King. A Palace was built for Brahma and three Chariots were readied for the three Deities; the required number of horses-sixteen to Jagannatha, fourteen to Balabhadra and twelve to Subhadra-were readied too. The mast on top of the Chariot of Jagannatha was made with Garuda Vahan (The Lord's Carrier), that of Balabhadra had a plough, and of Subhadra's chariot was a Lotus. Indeed the King was so fortunate that the wherewithall for the Function was instantly procured by Sages and Devas! Finally, at the 'Muhurat'time, Lord Brahma performed the Consecration on Suddha Visakha Ashtami on Thursday with Pushyami as the Nakshatra, as witnessed by Devas, Yakshas, Kinnaras and Maharshis! The famous nine day Ratha Yatra commenced on Suddha Ashadha Vidiya and returned from the banks of Bindu Tirtha on the eighth day.

Sage Jaimini explained that Lord Brahma clarified to Raja Indradyumna about a doubt as to why Jagannath assumed the Wooden Form of Idols. The 'Daru' (Wooden) Idols represent 'Duhkha vidarana' or destroying of distress and bestowing of endless happiness; as Srihari is 'Darumaya' He therefore manifested in wooden form. At the time of 'Srishti' (Creation) following Pralaya, 'Parabrahma' (The Supreme Being) manifested in the Form of Vedas or the mix of 'Sabda Brahma' and 'Artha Brahma'. Bhagavan Balabhadra is of Rig Ved Swarup, while Subhdra is of Yajur Veda Swarup. Nrisimha is of Sama Veda Swarup and Sudarshan is of Atharva Veda Swarup. If a composite view is taken, the Deities thus represented all the Veda Swarupas and Jagannatha is the sum total and likewise all these forms are Jagannatha Himself. The 'Vata Vriksha' on the Sea Bed at the time of Pralaya was thus the depiction of Bhagavan and the Wooden Idols made out of the Tree are His Symbols!

4.1 Dvadasa Vana Mahatmyam

The twelve divine forests enumerated in the Skanda Purana are:

1. Naimisa Aranyam

This is the forest where all the ancient Indian knowledge systems in the of Puranas were imparted to all the sages by the sage Suta. This is 'the forest of worldly knowledge' in human body.

2. Dvaita Vanam

This is the forest where Pandavas dwelled in for some time during exile. Philosophically this is the place where an individual soul can understand the difference between itself and the rest of the Nature or the World.

3. Kamyaka Vanam

This is another forest where Pandavas dwelled in for some time during exile. During their stay here they killed many demons. Philosophically this is the forest of desires in human body surrounded by demonly qualities such as Kama, Krodha, Lobha, Moha, Mada and Matsarya.

4. Siddha Vanam

Siddha Vana is the forest where the Vamana, the incarnation of Vishnu, attained fulfilment. This is the place where the sage Vishvamitra performed Yaga with the help of Rama and Lakshmana. In human body this is the place where one can do Yoga sadhana for all kinds of fulfilment. This can be the path of the Journey of Kundalini from Muladhara to Sahasrara.

5. Daruka Vanam

This is the forest where Lord Shiva and Jaganmohini had an amorous union as a result of which Dharma Sasta was born. This is Jogehwar Mahadeva 75 km away from Almoda. In human body this is the place MANAS (mind) where Prakriti and

Purusha unite together for the emergence of individualizing element Ahankara in the Solar plexus.

6. Ashoka Vanam

This is the place where Ravana kept Sita having abducted from Dandakaranya.

Philosophically this is the place of the individualizing element Ahankara in the Solar plexus in the human body where Prakriti is captivated by Human desire. The entire human body is Dandakaranya which is the place of all Daivi (Divine) and Ausuric (Demonly) qualities.

7. Nandana Vanam

This is the beautiful private garden of the Gods in the Svarga loka. Philosophically this is the Chitta (the complex of the Individual's Mind, Intellect and Ego) under exclusive control of Divine Qualities.

8. Madhuvanam

This is the Private Garden of Sugriva in the Ramayana. This is the first known example for Apiculture in Ancient India.

Philosophically this is the human Mind enjoying the nectar of Divinity inside. Sugriva is human Buddhi which is capable of controlling the monkey like desires in human Mind and guards the nectarine virtues inside.

9. Oshadhi Prastham

This is the Private Royal Garden of king of the mountains Himavan. The Himalayan backyard is the place of rarest herbs like Somalata and Sanjeevini. Philosophically keeping Mind free from all worldly sorrows is penacea. So such sorrow free Mind is Oshadhi Prastham.

10. Vrinda Vanam

This is the place the Divine Love of Srikrishna and Gopis is in its heights of intensity.

This is not the Love of physical attraction between male and female. This is the attachment between the Sun and Sun shine or the Moon and the Moonlight.

Philosophically Chitta in a state of Suddha Sattva is Brindavana. There it becomes the abode of Paramatma with Jivatma merged in Him.

11. Kadamba Vanam

This is the Divine forest of the Goddess Lalitamba in the Manidveepa. It is a grove of Divine Kalpa trees. In human body it is in between Ajna Chakra and Sahasrara chakra where all ideas evolve for the prosperity of all beings in the universe.

12. Anandavanam

This is the place of Lord Shiva who bestows Eternal Bliss upon all His devotees performing Cosmic dance with his Divine Spouse Jagadamba.

In human body this is in the Sahasrara Chakra where Shiva and Shakti perform the Cosmic dance. A Yogi through yogic practice can experience the Bliss of this through Nadanusandhana Laya yoga. Then Shiva, Shakti and Sadhaka will unite together and Sadhaka reaches the Ultimate state of spiritual journey declaring "Sivo'ham ... Sivo'ham".

4.1 Badari Kshetra Mahatmayam

Kartikeya asked Maha Deva as to how human beings with their limited understanding of Spiritual matters especially in Kali Yuga could ever imagine of securing the Four Featured Desires of Samsara viz. Dharma (Virtue), Artha (Prosperity), Kama (Fulfillment of Desires) and Moksha (Liberation). Bhagavan Siva's ready reply was that there were several holy Tirthas and Kshetras dotted all over Bharata Varsha which could transform the outlook of a human being and imbibe piety and virtue.

For example there are Rivers like Ganga, Godavari, Narmada, Tapati, Yamuna, Kshipra, Goutami, Kaushiki, Kaveri, Tamraparni, Chandrabhaga, Mahendraja, Chitrotpala, Vetravati, Sarayu, Charmanvati, Shatadu, Payaswini, Gandaki, Baahuda, Sindhu and Sarasvati. Also there are Punya Kshetras like Ayodhya, Dwaraka, Kashi, Mathura, Avanti, Kurukshetra, Rama Tirtha, Kanchi, Purushottama Kshetra, Pushkara, Dardura Kshetra, Varaha Kshetra and Badari which are all boon providing Places. Bathing, vision of the Idols, performing Puja to them, practising austerities and giving away Charity constitute the best means of washing off sins, fulfilling desires, enabling noble deeds and even securing Salvation.

Badari Kshetra is one of the most outstanding and ancient Pilgrimage Points on Himalayas where Bhagavan Narayana Himself resides. Mahadeva described to Skanda that the significance of 'darshan' in Kashi, Kailash and Shri Parvat is far more superior than that of Badari where the footprints of Srihari apart, this Kshetra is also the abode of Agni since the latter as 'Sarvabhakshak' (consumer of any material worthy of consumption or not) prayed to Vishnu to absolve him of the sins and Bhagavan Vishnu provided refuge at His feet where no sin could reach Agni. Also, Kedar Kshetra is in the same region as Badari where Siva's magnificent Linga is present and even a darshan and if possible, an 'Abhishek' and Puja of the Linga would instantly perish the sins of a devotee. Moreover, Mahadeva's fifteen 'Kalas'(features) are present in the Kedar Linga and worship of the Linga by way of 'Japa' (continuous recital) of Siva's name, 'Manana' (Constant thinking about Him), 'Stuti' (Extolling Him) and 'Bhajan'(Singing in praise of Him) would assure that there would be freedom from the vicious cycle of births and deaths! Thus, Parameswara advised

Skanda that Badari Kshetra has the double advantage of worship to Narayana and Mahadeva as this Unified Point on Himalayas is an ideal Pilgrimage Center. 'Snaan' at Agni Tirtha absolves even the 'Pancha Patakas' or the extreme Five Sins, besides performing 'Pranaayam' and other Yogic Exercises.

Lord Siva explained to Kartikeya that there were Five Sacred 'Shilas' or Rocks, viz. Naradi, Narasimhi, Varahi, Garudi and Markandeyi, each one of them being capable of fulfillment and contentment. Sage Narada sat once on a rock and did severe Tapasya for visualising Lord Vishnu. When Narayana along with Devi Lakshmi gave darshan, Narada asked for the boons of everlasting devotion to Him, never leaving the rock on which he did Tapasya and creating a Tirtha nearby which should absolve the sins of those who bathe in it and worship Narayana there. Markandeya the great devotee met Sage Narada at Mathura and was advised that he should visit Badari Kshetra and pray to Narayana. Markandeya did accordingly and was fortunate to secure the darshan of Sri Hari after continuously reciting the Ashtakshara Mantra viz. Om Namō Narayanaya. He was dumbfounded when Bhagavan Vishnu stood before him in full glory with four hands ornamented with Shankh, Chakra, Gada and Saranga. After extolling Narayana to his heart's content, Markandeya desired for 'Janma rahitya' or freedom from births, that his devotion to Narayana should become stronger and unflinching, that He should be always present at the rock where he was having the darshan of Bhagavan and that He should bless devotees when they visited the Markandeya Shila. Garuda was the son of Sage Kashyap and Devi Vinata whose ambition was to emulate the example of his brother Aruna who was Surya Deva's charioteer and had the intense desire of becoming the Carrier of Bhagava Vishnu. He chose Badari Kshetra on the top of the adjacent 'Gandhamadan Parvat' (Mountain) and was in penance for years together with undaunted grit and devotion. As Lord Narayana finally gave darshan, Garuda extolled Him as Trividha Murti integrating the Forms of Brahma, Vishnu and Maheswara as also of 'Ashta Shaktis' (Eight Powers) and the Supreme Might of the Universe. Vishnu was pleased and materialised 'Panchamukha Ganga' or the five faced Ganges with the waters of which gave the unique opportunity to Garuda to wash His feet. He also granted the boons of making

him His personal 'Vahan' (Carrier), of becoming invincible by any force in the Three Worlds, of making him a never-failing personal devotee of Bhagavan and of fulfilling the desires of those who visit the Garuda Shila and worship Bhagavan Narayana. Narasimha Deva in one of Lord Vishnu's incarnations annihilated the Demon Hiranyakasipu and saved the illustrious devotee Prahlada; He looked like Fire while massacring the Demon with His sharp nails and was in a highly infuriated mood when all the Devas prayed to Him to calm down. After becoming somewhat composed, He declared that He would settle at Vishalapuri (Badarikashram); all the Sages were extremely delighted that Narasimha would be present at Narasimha Shila for facilitating their constant worship and also to bless Bhaktas visiting the Shila. Bhagavan Varaha who pulled up Bhu Devi from the underworld of Rasatala destroyed Demon Hiranyaksha and saved the Vedas and Holy Scriptures. The Varaha incarnation of Lord Vishnu appeared at Vishalapuri as Varaha Shila and continued to bless the devotees at the Shila.

Devas approached Lord Brahma to complain that in the Satya Yuga virtuous human beings, Sages and they could easily access Bhagavan Vishnu, while in Treta Yuga they could visualise Bhagavan through 'Yogabhyas' only but in Dwapar Yuga, His Darshan had become virtually impossible and in the future during the Kali Yuga, human beings might even question or ignore the existence of Vishnu! Accordingly, a Delegation of Devas was led by Brahma to Bhagavan Vishnu at Kshirasagara (Ocean of Milk), as Vishnu replied only to Brahma that Devas had become quite irresponsible and ignorant without even realising the very obvious existence of Himself at Badarikashrama! In fact, Bhagavan kept in view the limitations of human beings in Kali Yuga and as such made His Darshan very easy and possible. As the gist of Vishnu's admonition to Devas was conveyed, they became ashamed and made instant trips to worship Badari Narayana at Badarikashama. That was why this Kshetra acquired additional significance. It is stated that even if a grain of 'Prasad' (Left over of the offering given to Badari Narayana) is consumed, the devotee concerned who visited the Holy Kshetra would get rid of all kinds of Patakas (sins) including Maha Pancha Patakas. There is a strong belief down the ages that visitors to the Holy Region

would attain Vishnu Swarupa, whose heart is replete with the Vision of Narayana, whose tongue and ears are full of His glories, whose stomach is with even a morsel of His Prashad and whose kneeled head touches the feet of Narayana's Idol. The worst Sins like killing the Virtuous, intoxication, robberies and adultery would all evaporate once the above requirements are fulfilled. If Bhojan daan is performed among Sanyasins and good Brahmanas and the Prasad is consumed, then the benefits of Badarika Darshan and worship are indeed doubled. Bhagavan Siva described the significance of several Tirthas like Kapala Tirtha in the Badarika Region to Kartikeya. This Tirtha is very popular as Pinda Daanas are formally organised to provide relief to Pitraganas from various hells and is thus known as Pitru Tirtha. Considered highly important, this Sacred Spot is greeted with heads down by Devas and Rakshasas alike as the belief had been that this was Brahma's 'Pancha Sira Kapala' or the Fifth skull top which was snipped by Siva Deva for Brahma's indiscretion of getting attracted to His own Creation of Devi Sarasvati (His daughter). [An alternative Story was that Brahma spoke a lie that he saw the top portion of the huge Siva Linga which indeed was endless]. Brahma Tirtha signified Vishnu's Avatar of Hayagreevaas the two Demon Brothers called Madhu and Kaitabha stole the Vedas and Brahma witnessed the extraordinary Vision of Hayagreeva emerging from a Kund (Pond) to terminate the Demons. Siva informed Kartikeya that after rescuing the Vedas, the 'Deva Rupi Vedas' were deposited in the Brahma Kund and 'Jnaana Rupi Vedas' were given away to Brahma. Hence the high importance of 'Snaan', worship and Daan at the Brahma Kund. To the North of the Kund flows River Saraswati along side the Kapala Tirtha where Pitru Karyas (tasks to relieve the past generations) are held. Vishnu established the Vagdevi River most appropriately as Deva Rupi Vedas, Jnaana Rupi Vedas, Pitra Loka and Bhuloka are all concentrated in Badarikashrama which is the confluence of Three Lokas! Bathing in the Holy River Saraswati, its worship, Stuti (Praise) and sincere greetings would indeed enhance a devotee's vocal and mental power and ensure that the ensuing generation's abilities would never ever fail. South of Sarasvati coming from the mountains is Indrapada Tirtha where Lord Indra conducted Tapasya, fasting and worship and is stated to bestow the devotees who also perform the same austerities as Indra did. Nearby the Indrapada Tirtha are

situated the Manasodbheda Tirtha and Vasudhara Tirtha both being of considerable importance. Not far from Indrapada Tirtha is the Pancha Tirtha Complex comprising Five Streams named Prabhas, Pushkar, Gaya, Naimish and Kurukshetra. There is also an important Soma Tirtha where Chandra Deva performed Tapasya to Narayana and secured the boons of becoming the Chief of Nakshatras (Stars), Aushadhis (Medicines), Grahas (Planets) and the entire Brahmana Community. Further there are Dwadasha Aditya Tirtha, Chatuhstotra Tirtha, Satyapada Tirtha, Meru Tirtha, Lokapala Tirtha, Dandapushkarin and Ganga Sangam.

4.1 Kashi Kshetra Mahatmyam

After subduing the arrogance of Vindhyachal by reducing its height below that of Meru Mountain and restored the free movement of Surya Deva across the Universe, Sage Agastya and his wife Lopamudra visited several Tirthas including Kolhapuri where Devi Lakshmi blessed and suggested them to visit Lohit Mountain where Kartikeya was performing 'Tapas'.

Kartikeya was delighted at the visit of the Sage couple and touched the body parts of the Sage who was fortunate to have lived at Kashi for such a long time. Asked about the origin of Kasi, Kartikeya explained that originally Kasi was situated on 'Akash' or the Sky and not in Bhu Loka and only those blessed Yogis and Maharshis were able to vision it. But the Sacred Kasi was materialised on Earth to bless humanity, after the Maha Pralaya or The Great Dissolution, when there were neither 'Panchabhutas' like Surya, Vayu and Agni; only the Unique Supreme Being existed and that Super Force created Prakrithi or Maya; as the Scriptures revealed : there emerged Ekameva Dweiteeyam. Purusha and Prakriti materialised Kasi on Earth itself not only as their Transit Abode but also as a Holy Place to destroy the Sins that human beings would tend to commit. In fact, Siva and Parvati never abandoned Kasi Kshetra even during the Pralaya and hence the Sacred Place was known as 'Avimukta Kshetra'. This Place is the provider of 'Ananda' (Joy) as in the days of yore, it was known as 'Anandavan'. Eventually, Maha Deva –and the Devi placed on His left side- materialised a 'Purushottama' full of virtues, 'Kalas' and 'Gunas' and named Him as Vishnu; Bhagavan told Vishnu that from His breathing would emerge Vedas which would provide complete awareness about every task and activity and that from His navel with various fragrances of a Lotus would surface Brahma. Vishnu resorted to instant meditation and created a water-body named Pushkarini out of His sweat and duly dug with His Chakra (Sacred Wheel). As Vishnu made severe Tapasya in a manner that Siva could hardly believe it and moved His face across in disbelief, Siva's 'Mani Karnika' (Ear-ring) fell in the water and was thus named as 'Mani Karnika' till date as the most hallowed Tirtha. Any being from an insignificant ant to Brahma were to lose life at the Manikarnika Tirtha, the person would attain 'Moksha'; any virtuous deeds

done by way of Snaan, Sandhyavandana, Japa, homa, Vedadhyayana, Tarpana, Pinda daan; charities of cows, Bhumi, Tila, Suvarna, Ashva, Deepa, Anna (food), Vastra, Abhushana (Jewellery) and Kanyas; performance of Yagnas, Vratodyapanas, Vrushotsarga (castration of bulls) and 'Sthapana'(Set up Siva Lingas) etc.ought to secure the corresponding 'fruits'. Kasi is thus well known for securing 'Punya' of the Good Deeds done, being done, promised to be done and would be done. Visits to Kasi, extended stays at Kasi and if one is fortunate a death in Kasi are all matters of luck of human life. A youthful person feeling that the time is not yet ripe or ready for visiting Kasi since death is far away is as foolish as an old person thinking that let the few days left be enjoyed in family-life with children and grand children! The mere thought, or Vision or better still of the worship or the Abhisheka of the Holiest Linga of Lord Visveswara ought to create vibrations of life among the devotees whose faith and sincerity are directly proportionate to the intensity of their emotions. Ganga Snaan is an integral component of Kasi Tirtha. King Bhagirath was keen on reviving the lives of his grand fathers who were burnt into ashes by the curse of Kapila Muni as they misbehaved with the Muni; Bhagirath learnt that short of bringing Ganga from heavens to the Place where the ashes were still present and washing away the impact of the curse, there was no salvation for their tormented Souls. Stern Tapasya was performed to Ganga and Siva to release a bay of the Sacred River to travel down to Earth at 'Aryavarta'and bestow salvation to the affected Souls.Those who bathe in Ganga would have bathed in all the Sacred Rivers, would have taken diksha of all Yagnas and would have completed all Vratas on Earth. Those who had amassed all kinds of sins in life would indeed get freed from them; those who suffer from ignorance, illness, poverty and the Six Enemies of life viz. excessive desires, anger, avarice, ego, jealousy and attachments would be freed by the Sacred Snanas in Ganga. Pitru Tarpan, Snaans during Solar and Lunar Eclipses, worship and Shodasopachars to Ganga are all means of securing boons from the Holy Ganga. Charities, Japas and Homas in the name of Holy Ganga as also Hymns in Praise of the River are all conduits of health, long and contented life in current life and Salvation thereafter.

Besides Ganga, Kasi also has Dwadasa (Twelve) Tirthas of Surya Deva's Forms viz.

Lolarka whose Snaan ensures freedom from Skin diseases; Uttararka (Bakari Kunda) bestows blessings of Maha Deva and Devi Parvati as they did to devotee Sulakshna and her Goat with contentment and long life; Sambaditya provides complete freedom from diseases; Draupad – aditya abolishes thirst and hunger; Mayukhaditya responds to devotees of Recitals of Stutis –Chaturashthak to Maha Deva and Mangalashtak to Gauri Devi** as also observance of Mangala Gauri Vrata; Kakoladitya / Garudeswara Linga grants good health and fulfillment of human wants; Arunaditya awards removal of grief, illness and difficulties; Buddhaditya provides youth, physical fitness and mental agility; Keshavaditya destroys sins instantaneously and paves the way for Moksha; Vimaladitya is best known as Roga Nashak (demolisher of disease) and provider of good health; Gangaditya gives grit and confidence and Yamaditya saves from the severity of Yamaloka.

Illustrious King of Kasi Ripunjaya also known as Devodas who practised Dharma as one of the noblest examples whose administration was impeccable with ‘Varnashrama Vidhana’ in full swing, ‘Deva Karyas’ most ideal, ‘Daana Dharmas’ unparalleled, and every aspect of life being such that neither human beings, Maharshis nor Devas could raise a finger in doubt and most significantly Brahma, Vishnu and Maheswara were highly satisfied. Lord Brahma performed DashaswamedhaYagna in Kasi with the active assistance of Devodas. Ganesha visited Kasi as an old Vidwan and blessed the King and his subjects. Bhagavan Vishnu, Devi Lakshmi and Garuda too visited in the guises of Brahmana Devas and as advised by Ganesha, King Devodas waited for eighteen days for the arrival of the Punyakirti (Vishnu in disguise) who gave the final ‘Upadesh’ to the King, set up a‘Bhupa Lakshmi’Linga and had ‘Nirvana Prapti’finally. Kasi is also the abode of Dharmanadi Tirtha which came to be called Panchanadi comprising Ganga, Yamuna and Saraswati as also Kiran which was the Maha Swedi or the sweat of Mayuraditya who performed severe Tapas to Siva and Dhutpapa River; the Tirtha’s importance improved manifold since Maha Tapaswi Agnivindu obtained a boon after hard Tapas to Bhagavan Vishnu that Panchaganga would be His habitat and those who perform Snaan, Tarpans to Devas, Rishis and Pitras and worship of Vishnu or Vishvanath who were both the same.Vyaghreshwar

Linga was set up as a request was made by a Tapasvi Brahmana to Siva observing the Rituals of Siva Ratri with complete involvement when a Rakshasa named 'Dundhubi nihlad' the maternal uncle of Bhakta Prahlada desired to kill the Tapasvi in the disguise of a 'Vyaghra'-a Tiger. But Siva rescued the Tapasvi from the Vyaghra and the Tapasvi eulogised to Siva to set up a Siva Linga as 'Vyaghreswar'. Himavan, the father-in-law of Maha Deva was on a visit to Kasi and having brought a beautiful Vijayanti mala full of most precious stones sparkling the sky as though brought from Swarga; he showed it proudly to a Tirtha Yatri but the latter made him realise the incomparable Wealth of Bhagavan Siva in the course of conversation and felt too small to gift that Mala to Siva; he then ordered that his entourage comprising several persons must build a Siva Temple overnight with a Chandrakanti Mani Linga installed in it. Siva Ganas informed Siva and Parvati about the setting up of the Temple overnight and the latter visited it and were pleased with the gift and commended the good work; Devi Parvati requested Siva to reside in the Linga and Himavan was immensely happy that He agreed to the request, thus blessing the devotees to worship the Linga called henceforth as Shaileswar Linga. At the same Temple, a Ratneswar Linga also manifested when Siva and Parvati visited the Place and Siva explained that the Ratnas (Jewels) brought by Himavan to gift to the Siva couple were also set up at the same Temple. Meanwhile, there was considerable confusion and noise outside the Temple as Siva and Parvati were on visit; there were shouts and cries from the crowd saying 'help, help'. Gajasura the son of Mahishasura was around and Siva threw His 'Shula' at the Demon who obtained a boon from Brahma earlier that Gajusura could not be killed by anyone excepting the person who conquered 'Kama'; indeed that was only Parama Siva who burnt off Kama Deva with His Third Eye as the latter released arrows of Love but got burnt off instead. Gajasura made his death wish to Siva that He should don Gajasura's skin and Siva granted it. The Place where Siva's Trishul killed Gajarasura manifested a Krittivaseshwara Linga.

As Lord Brahma performed Tapas for several Yugas, there manifested a huge mass of Light that emerged from His own 'Anthahkaran' (Conscience), the Akshar (Word) viz. AUMKAR indicating 'A' or 'Akar' which was full of Satvika Guna, Adhishthan

of Rig Veda and the Creator of the Universe viz, Srishti Karak; then came the Next Word 'U-kara' replete with Rajo Guna representing Vishnu and finally 'Makar' represented by Rudra full of Tamo Guna. The sum total of Pranava Swarupa, with the 'Naad' or Sound and 'Anuswarup Ardha Matra' being Maheswara or the Supreme Energy, appeared in the Form of Omkara Linga. Next in significance is Trilochana Linga which was manifested as Bhagavan Siva was in a Yogic trance breaking through the seven sub-terrestrial Lokas like Patala onto Earth and was stated to be an embodiment of Gyana Shakti; devotees taking bath in Pilpila Kund, observe day long fast, perform night-long Jaagaran, worship Trilochana and carry out Tarpan and charities would result in Jeevan Mukti.

There are innumerable Lingas in Kasi but among the Swayambhu Lingas, the front ranking ones are Omkar Linga, Trilochan Linga, Maha Deva Linga, Kritthivasa Linga, Ratneswar Linga, Chandreswar Linga, Kedareswar Linga, Dharmeshwar Linga, Veerotsar Linga, Kameswar Linga, Viswakarneswara Linga, Manikarneswara Linga, Avimukteswar Linga and Vighneshwara Maha Linga. Besides, other Lingas include Shaileswar Linga, Sangameswar Linga, Madhyameswar Linga, Hiranya Garbheswara Linga, Ishaaneswara Linga, Gomrekshar Linga, Vrishabhadhwajesara Linga, Upa Shanteswara Linga, Jyeshtheswara Linga, Nivasheswara Linga, Shukreswara Linga, Vyaghreswara Linga and Jambukeswar Linga. Bhagavan Siva Himself described the magnificence of Vishweswara Linga [which stood the ravages of time dating some five thousand years of the past, flourishing through Yugas with values of life since Satya Yuga where Harischandra lived for the vindication of Truth, Perseverance and Sacrifice; the Treta Yuga and Dwapara Yuga dominated by Rama and Krishna respectively and during the first phase of Kali Yuga; by surviving foreign invasions, plunders, conflicts and religious fanaticism]. Siva commended the holy activities of each day's early mornings climaxing through the day/night, especially by observing the most propitious Kartika month with the Sin washing Ganga Snaans, resounding notes of musical instruments, Maha Nyasas, Namakam / Chamakam recitations, Veda Parayanas, Linga Abishekams with Shodasopacharas, and so on. Bhagavan Siva described that the Temple's 'Pravesha Kaal' (Entry time) witnessed a frenzied and

emotional outburst of devotion when Gandharvas sang Siva Stuthis, Apsaras danced, while Nandi, Bhairav, Pramadhaganaas, Yakshas, Piscachas, the cream of Sages would go wild; Nava Grahas, Lokapals and Devas as also Brahma and Vishnu would go into trance and Siva, Parvati, Ganeshwara and Skanda bestow benevolences.

4.1 Most Significant Siva Kshetras as identified by Maha Deva

Devi Parvati's query as to which were the most significant Siva Kshetras, Maha Deva Himself announced the following sixty eight ones along with the details of corresponding Siva's names:

Kasi (Vishwanath), Prayag (Maheswar), Naimisharanya (Deva Deva), Gaya Prapitamaha (Brahma), Kurukshetra (Sthanu), Prabhas (Shashishekhara), Pushkar (Ajagandhi), Visweshwara (Vishwa), Attahaas (Mahanaad), Mahendra (Mahavrat), Ujjain (Mahaakaal), Marukot (Mahotkat), Shankhakarna (Maha Teja), Gokarna (Mahabal), Rudrakoti (Maha Yoga), Sthaleswar (Mahalinga), Harshit (Harsha), Vrishabhadwaj (Vrishabha), Kedar (Ishaana), Madhyamakeshwar (Sharva), Suparna (Sahasraankshu), Kartikeswara (Susukshma), Vastrapath (Bhav), Kanakhal (Ugra), Bhadrakarna (Siva), Dandak (Dandin), Tridanda (Urthvaretha), Kurujangal (Chandisha), Ekamra (Krittivasa), Chhagleya (Kapardi), Kaalinjar (Neelakantha), Mandaleswar (Sri Kantha), Kashmir (Vijaya), Marudeswar (Jayanta), Harischandra (Hara), Puraschandra (Shankar), Vameswar (Jati), Kukkuteswar (Sowmya), Bhasmagatra (Bhuteswar), Amarakanthak (Omkaara), Trisandhya (Trayambak), Viraja (Trilochan), Omkareswar (Deepta), Pashupatinath in Nepal (Pashupati), Dushkarna (Yamalinga), Karaveera (Kapali), Jaleswar (Trisuli), Sri Shaila (Tripurantak), Ayodhya (Nageshwar), Patala (Haatakeswar), Kaarohan (Nakuleesha), Devika (Umapati), Bhairav (Bhairavakar), Purvasaagar (Amar), Saptagodavari Tirtha (Bhim), Nirmaleswar (Shambhu), Karnikar (Ganadhyaksha), Kailasa (Ganadhira), Gangadwar (Himasthaan), Jala Linga (Jalapriya), Badabaagni (Anala), Badarikashwar (Bhima), Sreshthasthan (Kotiswar), Vindhyachal (Varaha), Hemakuntha (Virupaaksha), Gandhamaadan (Bhurbhuva), Lingeswar (Varada) and Lanka (Naraantak). Bhagavan Siva told Devi Parvati that in a house if somebody recites the names of Siva three times a day, there would not be any threat from Bhutas,

Pretas, diseases, illnesses, serpents, thefts, Kings or persons in power. Among the sixty eight Siva Kshetras aforementioned, eight of them are stated to be most noteworthy and these are Naimisharanya, Kedar, Pushkar, Kurujangal, Kasi, Kurukshetra, Prabhasa and Haathakeswar, where formal bathings are considered extremely Sacred and effective. The single most important Kshetra is however deemed to be that of Haatakeswara, as stated by Lord Siva Himself.

4.1 Dvadasa Jyotirlinga Mahatmyam

The following shloka (द्वादश ज्योतिर्लिंग स्तोत्रम् Dvādaśa Jyotirlinga Stotram) describes the 12 Jyotirlingas:

सौराष्ट्रे सोमनाथं च श्रीशैले मल्लिकार्जुनम्। उज्जयिन्यां महाकालमोङ्कारमलेश्वरम्॥
परल्यां वैद्यनाथम् च डाकिन्यां भीमशङ्करम्। सेतुबन्धे तु रामेशं नागेशं दारुकावने॥
वाराणस्यां तु विश्वेशं त्र्यम्बकं गौतमीतटे। हिमालये तु केदारं घुश्मेशं च शिवालये॥
एतानि ज्योतिर्लिङ्गानि सायं प्रातः पठेन्नरः। सप्तजन्मकृतं पापं स्मरणेन विनश्यति॥
एतेषां दर्शनादेव पातकं नैव तिष्ठति। कर्मक्षयो भवेत्तस्य यस्य तुष्टो महेश्वरः॥:



A Jyotirlinga is a shrine where Lord Shiva is worshipped in the form of a fiery column of light. ‘Jyoti’ means ‘radiance’ and Lingam, the Shiva Lingam-‘the mark or sign’ of the Almighty or the phallus symbol. Hence, Jyotirlingam means the the radiant sign of the Almighty. There are twelve traditional Jyotirlinga shrines in India. The 12 Jyotirlingas are

- Somnath in Gujarat
- Mallikarjuna at Srisailam in Andhra Pradesh
- Mahakaleswar at Ujjain in Madhya Pradesh
- Omkareshwar in Madhya Pradesh
- Kedarnath in Uttrakhand
- Bhimashankar at Pune in Maharashtra
- Viswanath at Varanasi in Uttar Pradesh
- Tryambakeshwar at Nashik in Maharashtra
- Vaijyanath Temple in Deoghar District of Jharkhand
- Aundha Nagnath at Aundha in Hingoli District in Maharashtra
- Rameshwar at Rameshwaram in Tamil Nadu and
- Grushneshwar at Ellora near Aurangabad, in Maharashtra

Somnath Temple, Gujarat: Believed to be the first among the twelve Jyotirlinga shrines of Shiva, the Somnath temple is located in Prabhas Patan. It is considered to be one of the most important pilgrimages in India and a great tourist spot in Gujarat. Somnath means “Lord of the Soma”, an epithet of Shiva. The history of Somnath Temple is kind of interesting as according to legend the temple was created by the Moon God himself. The scared place of worship has braved numerous attacks (destroyed 16 times and re-built) only to remain standing strong.

Kashi Vishwanath, Uttar Pradesh: One of the most famous temples in India is that of Kashi Vishwanath Temple. Dedicated to Lord Shiva, the Jyotirlinga

shrine is located in Varanasi, Uttar Pradesh with the temple standing on the banks of holy River Ganga. Called the holiest of Shiva temples, Vishvanatha means the Ruler of The Universe. On the occasion of Maha Shivaratri festival, the ghats are packed with Shiva devotees from all around the world. As per Hindu mythology, Lord Shiva married Goddess Parvati on Mahashivratri, a day celebrated with joy and fervour.

Mahakaleshwar, Madhya Pradesh: Shri Mahakaleshwar Jyotirlinga situated in the ancient city of Ujjain in Madhya Pradesh. The The idol of Mahakaleshwar is known to be dakshinamurti, which means that it is facing the south. One of the 12 Jyotirlingas in India, the lingam at the Mahakala is believed to be swayambhu (born of itself) deriving currents of power shakti) from within itself. On occasion of Maha Shivratri, the Lord Shiva devotees worship whole night along with a huge fair organized in the temple. It is believed, Shiva, the deity of time has its blessing on the city of Ujjain.

Mallikarjuna, Andhra Pradesh: Sri Mallikarjuna Jyotirlinga Temple is located at Srisailam in Andhra Pradesh. Lord Shiva who goes by the name Mallikarjuna is the deity of worship while Maha Shivaratri is the most important festival celebrated at Srisailam Mallikarjuna Swamy temple. According to the mythological story, Shiva and Parvati stayed in Shrishailam, in order to remain close to his son Kartikey who had decided to stay alone on Mount Kravunja. Mallikarjuna Jyotirlinga is one of the 275 Paadal Petra Sthalams that are amongst the greatest Lord Shiva temples in Asia.

Omkareshwar, Madhya Pradesh: Omkareshwar Jyotirlinga, one of the 12 worshipped Jyotirlinga shrines is situated at Mandhata an island in the Narmada River in Madhya Pradesh. The name “Omkareshwar” is based on the shape of the island, which appears to be Om. There are two main Lord Shiva temples – Omkareshwar which literally means “Lord of Omkaara or the Lord of the Om

Sound” and other is, Amareshwar which stands for “Immortal lord” or “lord of the Immortals or Devas”. This is the second jyotirlinga shrine in Madhya Pradesh, first being Mahakaleshwar in Ujjain.

Kedarnath, Uttarakhand: This Jyotirling temple is considered to be the most difficult one to visit by Lord Mahadev bhakts. Located at the height of 3,583 m from Rishikesh, Uttarakhand, Kedarnath Temple with extreme weather conditions, going to the Jyotirlinga remains a challenging affair. It is accessible only for six months a year. It is one of the 275 Paadal Petra Sthalams and was built by the Pandavas and revived by Adi Sankaracharya.

Bhimashankar, Maharashtra: One of the five jyotirlingas shrines in Maharashtra, Bhimashankar Temple is located in Pune. It is also the source of River Bhima in the Bhimashankar hills in Khed Taluka. Built in the Nagara style of architecture, this temple dates back to the 18th century. According to the legend, it is believed that the ancient shrine was erected over a Swayambhu Linga or a Self-Emanated Shiva Linga.

Baidyanath, Jharkhand: Baidyanath Temple or Baba Baidyanath Dham or simply Baba Dham is one the most sacred abodes of Lord Shiva. This Jyotirlinga shrine is located in Deoghar, Jharkhand. The jyotirlinga got its name Vaidhya literally meaning ‘doctor’ from the fact that Lord Shiva cured demon king, Ravana as he was the greatest Shiva worshipper. Millions of pilgrims visit to attend Shraavana mela, and the Maha Shivratri is also the famous festival celebrated in the temple.

Ramanathaswamy, Tamil Nadu: The Rameswaram Jyotirlinga temple is one of the most highly worshipped and sacred pilgrimage sites in India. According to Hindu mythology, the jyotirlingam was made by Lord Rama himself to make amends of killing Ravana, a Brahmin in the battlefield. He asked Hanuman to bring a lingam from Kailash, but as it was getting late, he worshipped the

lingam made of sand by Devi Sita. It is believed that alike lingam is placed inside the sanctum. This Lingam worshipped by Lord Rama is known as Ramanathar. Ramanathaswamy Temple is situated at the Rameswaram Island in Tamil Nadu.

Nageshvara, Gujarat: Nageshvara Jyotirlinga temple is located near Dwarka in Gujarat. According to the Shiva Purana, Nageshvara Jyotirlinga is in ‘the Darukavana, an ancient name of a forest in India. The Indian mythology suggests that Lord Krishna used to perform rudrabhishekam.

Trimbakeshwar, Maharashtra: Another jyotirlinga shrine in Maharashtra is Trimbakeshwar Shiva Temple located in the city of Nashik. The temple lies at the foothills of Brahmagiri Mountain. According to Shiva Purana, on request of the Godavari and Gautam Rishi, Lord Shiva decided to reside as Trimbakeshwar. It is considered to be a unique jyotirlinga: the linga has three faces symbolizing Lord Brahma, Lord Vishnu and Lord Shiva. The Jyotirlinga is covered by a jewelled crown, which is placed over the golden mask of the three gods.

Grishneshwar, Maharashtra: Grishneshwar Jyotirlinga or Ghrneshwar Jyotirlinga or Dhushmeshwar temple is one of the 12 sacred Jyotirlingas mentioned in the Shiva Purana. It is located in Aurangabad, Maharashtra. Touted to be the last or twelfth Jyotirlinga (linga of light), Ghrneshwar means the ‘lord of compassion’. The Grishneshwar Jyotirlinga temple is built of red rock and composed of a five-tier shikhara. It is also the smallest Jyotirlinga temple of Lord Shiva in India.

4.1 Arunachala Mahatmyam

Both Brahma and Vishnu witnessed one 'Agni Sthumbh' (Pillar of Fire) which was dazzling to eyes and emanating extraordinary heat, without beginning or end. Brahma's Four faces recited Vedas and He performed 'Manasik Puja' (Worship by mind) and so did Lord Vishnu. Bhagavan Siva appeared and was pleased by their eulogies; they requested that His huge Form of Fire of unbearable radiance and heat be please reduced as a Siva Linga so that worship became possible to all including themselves, Devas and human beings.

The gigantic form of the Fire Pillar then got converted as a 'Sthavara Linga' at Arunachal. Most interestingly, even at the time of 'Pralaya' (Great Dissolution), the entire Universe was submerged in water and there was no trace of Earth visible, the Land of Arunachala was never even touched! This Place is in the South of Bharat and Arunachal (Tiruvannamalai) is in the form of Mountain Range comprising the 'Pancha Mukhas' or the Five Faces of Lord Rudra viz. 'Tatpurusha', 'Aghora', 'Sadyojata', 'Vamadeva', 'Eshana' which are visible till date. Nandikeswara told Markandeya that this Sacred Region is like the heart of Devi Prithvi. This Arunachal is expected to be Parameswar Himself and a fourteen kilometre distance surrounding the Mountain is as good as a complete 'Pradakshina' (Circumambulation) of Lord Siva. A large number of persons perform the Pradakshina on every full moon night barefooted and Pournami of Chaitra Month is a very special day as over hundreds of thousands throng the Temple and the Mountain displaying sincere devotion from all over the World. A ten day long celebration culminating on the day of Karthika Deepam or lights day is a massive crowd puller; on that evening a huge lamp is lit in an open vessel with three tons of ghee from the mountain top. Among the 'Pancha Bhutas' (Five Elements), viz. Earth, Water, Fire, Wind and Sky, the Fire is the symbol of Arunachaleswar as a corollary of the Agni Stumbh referred to as above.(The 'Tiruvannaikavil'/ 'Jalakantheswara' Linga represents Water,

Kancheepuram / Ekambareswara Linga the Earth, Kalahasti represents Vayu and Chidambaram represents Akash or Sky).

Nandikeswar told Markandeya that at the commencement of 'Ayanas' (Fortnights) or Vishuvyog times, worship to Arunachal Linga would be very propitious. Early morning puja is performed with 'Tulasi' leaves, the mid-day puja with 'Amalataasa' and Bel flowers in the evening. By chanting the 'Aghora Mantra' viz. Aghorebhyothaghorebhyo Namasthey Asthu Rudra rupebhyaha/Tat Purushaaya Vidmahe Maha Devaaya dhimahi, tanno Rudrah Prachodayat/ a devotee performs 'Abishekam' (bath) with thousand 'Kalasas' (vessels) full of water. On 'Sivaratri', special puja is done with Bilvapatras by chanting 'Shata Rudreeyam', observe 'Jaagaran' (night long worship) and Puja with lotus, Ganera and such flowers as well as please the Lord with hymns, instrumental / vocal music and 'Tandava' (dance). The same kind of Puja is performed on birthdays, House warming, travel and such other Special occasions. Nandikeswara informed Markandeya further about Devi Parvathi's Tapasya to wed Lord Siva, their happy union and the birth of Ganesh and Skanda. Meanwhile, a demon duo named Shumbh and Nikumbh obtained the boon of invincibility from Brahma Deva and distressed Devas, Sages and virtuous human beings. Vishnu accompanied by Devas approached Maha Deva and He assured quick action against the demons. Parvati who was of dark complexion, desired to please Siva, discarded her dark skin and assumed the form of Kali Kaushiki. As she was doing penance at Vindhya Mountain, the demon brothers desired to marry her and she killed both of them. Subsequently, she was attracted by the scenic beauty of Arunachala and performed Tapasya at the Ashram of Sage Gautama. She kept Devi Durga to stand guard and also appointed Subhaga and Dhundhukumari to watch in all directions while she was in penance. At the same time, Demon Mahishasur created havoc in Devaloka and dethroned Indra and Devas. He heard about her beauty and sent an emissary

to propose a match with her and Devi Parvati's representative had literally thrown him out. Mahishasur declared war. Powerful Danavas like Karaal, Dhurthar, Vichasunu, Vikaraal, Durmukh, Chanda, Prachanda, Mahamouli, Vikatekshan and Jwalasya were among the mighty demons that were lined up in offence. As there was considerable sound and confusion, Parvati Devi's Tapasya was disturbed and instructed Durga Devi to terminate the demons. Being in a lonely cave on Arunachal Mountain Durga Devi seated on a Lion and jumped onto Earth like Kalika and made frightening sounds. She created from her body crores of 'Matruka -ganas' who made such mayhem and slaughter of the Demons. Chamundi Devi slashed the heads of Chamunda and associates and finally Mahishasura entered the fray. Durga Herself jumped down from the Lion and by her several hands killed Prachanda with Her Plough head; Bindipipal with chamara; Mahamoulika with her knife, Mahahunu with her kirpaan; Ugravakta with her Kuthar, Vikatakshak with Shakti, Jwalamukh with her mudgar and so on. As Mahishasura made his last bid on Durga Devi, the former looked to have controlled her for a while as he was changing his forms as a lion, tiger, Varaha, Elephant or Mahisha and his Original form. Finally however, Devi Durga overpowered and destroyed the Devil 'Mahishasur' who was felled with a huge sound of a thud and there were innumerable cries of joy and relief world wide. Devi Durga held the Demon's head in one hand, sword in another and greeted Devi Parvati who praised the Vindhyanivasini Durga. Gauri asked Durga to wash off her hands with blood and Durga broke a mountain boulder with her powerful hands to create water reciting the Mantra, 'Namah Shonadrinathaya' and the waterbody so formed had become popular as 'Papanashini' Tirtha eversince. Thereafter an extraordinary 'Jyoti' came to be viewed from the top of the Arunachala Mountain on every Kartika Pournami Sandhya (evening) without any oil, cotton, and firewood and thus the tradition had been carried on (on a man-made basis, of course) to signify this Holy Happening and the Maha Deep continued to be viewed by devotees doing 'Giri

Pradakshinas'. While doing the circumambulation, devotees are advised to recite: "My Namaskars (Greetings) to Siva who stays at Merugiri and Kailasa; to Siva who is the son-in-law of Himachal; to the merciful Arunachalanatha who is worshipped by Siva the mid-day like Sun, besides various Devatas like Varuna and Vayu; to Siva on whose head are positioned Ganga and Chandra as ornaments; to Siva whose 'Maya' makes us feel that your Swarup is confused as that of Narayana; to Siva who performs the magnificent Siva 'Thandava'(Dance) and creates ripples of happiness all over the Universe; to you Shambho, Siva, Eshana, who is worshipped by Devas, Gandharvas, Siddhas and Vidyadharas; to Siva the 'Janmadata' of Ganesha and Kartikeya; to Siva who is the husband of Devi Parvati; We are beholden to You to bless us and relieve us of all our physical, mental and 'Daivika' problems beyond our control." Siva blessed Parvati to be present at Arunachal by the name of Apeethastani since she left Kartikeya to perform Tapasya without feeding milk to him! Nandikeswar narrated to Marandeya the background of Vrajangada the King of Pandyadesha and how he became a staunch devotee of Arunachaleswara. The King was pious, charitable and Siva worshipper. Once he went by his horse for hunting deep inside the Arunachala forest and ran after a 'Kasturi Mriga' (Deer like animal), without being aware that the King had made a 'Pradakshina' of Arunachal. As Kasturi Mrig ran fast and was untraceable, the King stopped for quenching his thirst at a nearby pond; on return, he found the horse missing. He saw however a strange happening as two Celestial Beings came down from the Sky and recounted that they were two Vidyadharas, named Kanthishali and Kaladhara who were cursed by Sage Durvasa as they plucked flowers from the Sage's garden and became the Kasturi Mrig and the King's horse; the Sage was merciful to relieve them of the curse subsequently that a King would ride one of the accused as a horse and chase another as Kasturi and when a full Pradakshina was performed by the King, the horse and Kasturi animal, then the accused would get back their original positions as

Vidyadharas. On hearing the entire background, the King became such a strong devotee of Arunachaleswara that he did considerable works in the Temple Complex and was wholly devoted to the promotional tasks of the Arunachalpathi. Once when Sage Agasthya and his wife Lopamudra visited the Arunachala Tirtha, they complimented the devotion of the King. Considering the dedication to the Tirtha, Bhagavan Siva gave darshan to the King and informed him that he was in his earlier birth Lord Indra but since he did an indiscretion on Kailasa top out of egoism he was cursed but since he was sincerely dedicated as Siva Bhakta, He was pleased to secure Indra's original position. Thus Nandikeswar commended the unparalleled 'Mahatmya' of Arunachala Tirtha.

4.1 Ayodhya Mahatmyam and the Importance of Tirthas around

Bhagavan Vishnu's right foot thumb created Ganga and left foot thumb created Sarayu and thus both the Rivers are Sacred and bathings of these 'Tirthas' bestow purity of high merit and destroy the effect of evil deeds even of the intensity of the 'Maha Patakas' or the Great Sins. The origin of the word Ayodhya emerged from the amalgam of 'Akar' standing for Brahma, 'Yakar' for Vishnu and 'dhakar' standing for Rudra.

Ayodhya is the 'Adipuri' of Lord Vishnu, also the abode of Sudarshana Chakra and as such the sin demolisher. The City has the shape of a fish ranging from Go-Prathara Tirtha in the West to 'Asi' Tirtha in the East. In the days of yore, there was a famous Brahmana by name Vishnu Sharma who did such Tapasya with great resolve and sacrifice for several years that finally Bhagavan appeared before him in His full Form and materialised a Holy Tirtha from His Chakra which was named Chakra Tirtha. Persons doing bath, worship and charity at this Sacred Tirtha are believed to enjoy long and happy life and after termination of life achieve Mukti. Lord Brahma decided to visit Ayodhya once and materialised a vast Tirtha, named after Him ie. Brahma Kunda, and said that He would reside there for good. Sage Lomesh did his bathing in the Runa Vimochan Tirtha and declared that the waters possess the great quality of 'runa vimochana' or getting rid of debts of the current and previous births. Not far from Brahma Kunda is a Papa Vimochan Tirtha where a Brahmana named Narahari who became a victim of bad company and performed several great sins including cursing the Vedas; but luckily he met a few Sadhus visiting Ayodhya once and along with them performed Snaan, Puja and Daan in the name of Narayana on a special day of Magha Krishna Chaturdasi and all his sins were washed out since he was basically a Brahmana who fell a prey to wrong actions. There was also a Tirtha which had the history of Shri Ram disowning Lakshman due to certain peculiar circumstances; Shri Ram instructed Lakshman

to guard the main entry and who ever entered would be punished since the former and Kaala Devata were meditating together on Deva Karya (a certain task of Devas) and were not to be disturbed. But Sage Durvasa arrived and pressurised Lakshman to inform Rama of his arrival and Laxman had to be punished of being disowned. The forsaken Lakshman did severe Tapasya to Parameswara to absolve the indiscretion that he had done due to Durvasa's unexpected entry. This made 'Seshanag' (whose Avatar was Lakshmana) appear and the extraordinary radiance and heat of the jewels of the thousand hoods of Seshanag pierced through the banks of Sarayu River and up came a Sahasradhara Tirtha. Indra and Devas also appeared and the indiscretion of Laksmana due to circumstances beyond his control was pardoned. Such is the power of the Tirtha that even Lakshman's blunders were pardoned and devotees performing 'Snaan', 'Puja' and 'Daan' in the name of Seshanag (Naga Puja) especially in Vaisakha Month would never bother the fear of Snakes. Away from Sahasradhara Tirtha is Swargadwara as the name indicates the Tirtha is expected to have the nearest access to Swarga where devotees perform sacred tasks for a month including fasting, Japas, tapas, havans, dhyanas, Adhyayanas (Studies of Sacred Books) and Danaas including Godaanas, Bhu daanas, Vastra danaas, etc. Popularly believed as the abode of Siva, Shri Rama along with His younger brothers was in the habit of frequenting the Tirtha not only to review the good deeds of Brahmanas but all human beings, animals, birds and even the smallest flies for granting boons to each and everybody. Chandrahari Tirtha is named after Chandrahari or Bhagavan Vishnu and following 'Snaan' at the Tirtha, devotees observe Chandrahari Vrata on Purnima in the Month with Daan, Vrata Puja and homam. After eighty three years four months on Purnimasi day, the Vrata's 'Udyapan' is performed on the completion of Sahasra Chandra Darshana .The Udyapan includes Pujas of Ganesha, Vishnu, Gauri, Siva, Sixteen Matrikas, Chandra Homa, Chandra Mantra Japa, Soma Sukta, Chandra nyasa, Kalaanyasa, Arghya Mantra in favour of Chandra, Daan

of Sixteen Kalasas full of milk, Vastra Daan, Dakshina and 'Bhojan'. On the following day, 'punah puja'(Puja again) is performed again to Srihari. Completion of the Function accordingly would reserve a prominent Place to the devotee in Chandra Loka, at the end of his life. To the Agneya direction of Chandrahari Tirtha is situated Dharmahari Tirtha which was set up by an erudite Brahmana who was well read in Vedas and visited Ayodhya the abode of Bhagavan Vishnu. He was highly thrilled to have a darshan of Bhagavan who was immensely pleased by the devotee's eulogy and gave the boon of manifesting Himself in form of an Idol as Dharmahari at the Place where He appeared before the Brahmana and assured that in future, whosoever took the 'Snaan' at Swargadwar Tirtha and performed penance, Puja, and charities would be blessed and become sin-free. To South of Dharmahari, is situated 'Swarnakhani Tirtha' where Lord Kubera showered gold rain in Ayodhya to please King Raghu. The King completed 'Vishva Digvijaya' Yagna and since then Snaans at the Tirtha on Vaisakha Sukla Dwadashi would fulfill their desires including possession of immense Gold and prosperity. Sambheda Tirtha is known as 'Tilodaki' where the water too has the colour of Black Til and is used for 'Pitru Tarpanas' with black Til ie. Sesamum Seeds. Tarpanas on Bhadrapada Krishna Amavasya would help relieve the travails of Pitras and the sins of their seven generations get burnt off with the worship of Narayana. To the West of the Sambheda Tirtha, is the Sita Kunda which was set up by Sita Herself. Guptahari was the Place in Ayodhya where Lord Vishnu stayed without the knowledge of Asuras who were creating havoc in Bhuloka; Devas and Bhagavan Shankar approached the Lord who assured that He would execute Tapasya for the security of Devas and annihilate them by taking the Avatar of Sri Rama. After taking Snaan at Guptahari, devotees pay respects at Chakrahari Tirtha perform Japas and Homas and proceed further to Gopratarra ghat of Sarayu Sangam on Margasirsha Sukla Dwadasi for Sacred baths. In Sarayu and Dadhra Sangam, there are ten crores of Tirthas where devotees offer Pitra

Tarpan and Daans as per individual capacities and inclinations. The auspicious days as considered by devotees for rituals, homas, Daanas etc. all along the banks of Sarayu River include Amavasya, Purnimas, Dwadashi Tithis, 'Ayana' change days, 'Vyaktipaathayoga' days (as per individual horoscopes) etc. Just as Manikarnika is most Sacred at Kasi, Chakra Tirtha at Naimisha Forest and Mahakaal Mandir at Ujjain, Gopratara Tirtha is the most significant at Ayodhya as that was the Place of 'Parama Gaman' (Great Departure) of Lord Sri Rama. Besides the above, there are other important Tirthas like Ksheerodak Tirtha (where King Dasarath performed 'Putra Kameshthi' or Yagna aiming at begetting children and devotees execute 'Vratas' on Aswin Shukla Ekadashi); Brihaspati Kund (the abode of Deva Guru Brisahpati); Rukmini Kund (which was constructed by Devi Rukmini and Lord Krishna too stays in the Tirtha and devotees perform Vaishnava Mantra Homa, Brahmana Puja and 'Krishna Archana' on Kartika Krishna Navami and observe annual Yatra or Procession with great pomp); Dhana Yaksha Yagna where King Harischandra donated his entire Kingdom to Sage Viswamitra who entrusted the responsibility of giving security to the Kingdom by one Yaksha; Vasishtha Kunda (where Sage Vasishtha and his wife Maha Pativrata Devi Arundhati stay and bless devotees); Yogini Kund (where sixty four Yoginis reside and provide 'Sidhis' to men and women); Urvashi Kund (where those males who bathe desirous of getting access to Swarga) and Ghoshaarka Kund (where King Ghosh did severe Tapasya to Surya Deva and devotees bathing and worshipping Him on Sundays bestows good health and contentment. One of the most distinct and popular Places in the vicinity of Ayodhya is Gaya Kupa where 'Shraddhas' to Pitras are performed not only to relieve the ancestors from their miseries and experiences of Narakaloka (hells) but also seek the blessings of Devas and Rishis; Somavati Amavasya is the day when the Shraddhas offered to Pitras are most fruitful but the 'Pitra Karyas' (The Acts addressed to ancestors) on the specific Tithi (day when the concerned ancestor passed away) are equally

significant. As a last resort, such 'Karyas' performed on any day visiting Gaya Kshetra are also stated important, since Shraddhas offered would help provide respite to the Souls of the deceased. Manasa Tirtha is known for 'Piscacha Vimochana' as Snaan and Daan on Agahana Sukla Chaturdasi ensure that never in births ahead would become a Piscacha. As Sri Rama stood for seven noble features, Seven Noble Tirthas emerged viz. Satya Tirtha, Kshama Tirtha, Sarva bhuta daya Tirtha, Indriyanigraha Tirtha, Satyavaadita Tirtha, Jnana Tirtha and Tapas Tirtha. Ayodhya is also famous for Sri Rama Janma Sthaan where Sri Rama Navami Celebrations are at peak in the City.

4.1 Avanti Kshetra Mahatmyam

Devi Parvati asked Maha Deva as to why Mahakaal Kshetra was considered significant. Siva told her that Sanatkumara, the Brahma Manasa Putra (Mind-born Son of Brahma), had the same question too. The reply was that Bhagavan liked the Kshetra for more than one reason: It was the abode of Sapta Matrikas viz. Brahmani, Vaishnavi, Rudrani, Indrani, Kaumari or Kartikeyini, Varahi and Chamundi; there was a very fascinating Mahaakal Vana; a ‘Smashaan vatika’ immensely liked by Siva; a Kushasthali or Yagna Bhumi where Brahma performed a famed Yagna in favour of Chandra Shekhara Siva; a Maha Pashupati Vrata was executed by Devas as taught by Brahma and most importantly Siva did ‘Kapala vimochana’ or threw the Kapala (Skull) on the ground with which He begged alms from Devi Annapurni, seemingly as a parting gift to the grateful trees and plants of the ‘Mahaakaal Vana’ for their great devotion, but actually since the tremendous reverberation created by throwing the Kapala had killed all the Daityas headed by Haya who was versatile in innumerable Mayas (Illusions) and sought to stealthily attack Devas who would have been caught completely unawares! Devas were grateful for Maha Deva’s kind mercy in averting the tragedy. Eventually this holy Place where Kapala Vimochan Temple was situated was known as Ujjain which had many other names viz. ‘Kanaka Shringa ’ which was already the abode of Vishnu even before Siva glorified it as the location of Kapala Vimochana as Brahma and Siva searched for Vishnu and found Him at Ujjainpuri already well known as the Mountain of Golden Peaks; ‘Kuthasthali’ which Brahma selected for Vishnu to undertake the task of Preservation of Brahma’s creation by throwing ‘Kushagrass’ on Bhumi; ‘Avantipuri’ as Danavas defeated Devas who fled to Meru and approached Brahma for help when a Celestial Voice asked Devas to pray at Kushasthali where Siva was already present and after meditation by Devas, Swarga was restored to them(the word ‘Avan’ meant Protector and since Vishnu protected the Deities, Ujjainpuri was also known as

Avantipuri); Kuthasthali was also known as 'Ujjaini' as Brahma gave boons to Demon Tripura for invincibility and as the latter distressed Rishis and Deities Parama Siva terminated the Demon with His 'Pashupatha Astra' and the locale where the battle took place was known as 'Ujjaini'; Ujjain was also called 'Padmavati' since the Wealth secured from the churning of Ocean by Devas and Danavas for Amrit (Ambrosia) was distributed among Devas themselves, despite the unsuccessful efforts made by Danavas in obtaining Ambrosia, but for Demon Rahu's stealthy task of sitting in the Area apportioned for Devas for the distribution of Amrit and having his head sliced by Devi Mohini jointly appointed by Danavas and Devas for the distribution of the Amrit. Continuing the significance of Kapaala Vimochana Tirtha, Siva further informed Devi Parvati that this Holy Territory witnessed the killing of a Daitya called 'Haalaahal' by Matrikas at Siva's invitation to perish him and since then became glorified as 'Kapaala Matrika Nivas'. The Spot where 'Kapala bhed' took place emerged a 'Rudra Sarovar' whose water is so Pure and Sacred that by sipping it, bathed in, or preserved by devotees for consumption later on, has the impact of performing Aswamedha Yagna and laying a ladder with steps to Swarga. In fact there are countless Tirthas, each of which had a memorable history behind; for example, Shankaravaapi, Shankaraditya, Harasiddhi Devi, Vata Yakshini, Piscacha Tirtha, Kshipra Gupteswar, Hanumatkeswar, Vaalmikeshwar, Ankapaada Tirtha, Ladduka priya Ganesha, Kusumeswar, Markandeswar, Bhamani Devi, Brahmeswar, and so on. Most significant of all these was Omkareshwar Tirtha from where the Trishul of Rudra chased Andhakasura to Patala; Siva's 'Simhanada' (Lion's roar) in the form of Simheswara frightened the demon. The Most Merciful Maha Deva noticed the demon's genuine remorse and prayers and blessed him to join the Siva Ganas!

As regards the significance of Avanti Kshetra, Maha Deva Siva explained to Parvati that there were four major Rivers viz. Kshipra Nadi, Divya Nava Nadi,

Neela Ganga and Gandhavati; eighty four Lingas in whom as many forms of Sivas resided; Eight Bhairava Rupas viz. Dandapaani, Vikrant, Maha Bhairav, Batuk, Baalak, Bandi, Shatpancha Shatak, and Aparakaala Bhairav; Eleven Rudras viz. Kapardi, Kapaali, Kalaanatha, Vrishasan, Traimbak, Shulapaani, Chiravaasa, Digambar, Girisha, Kaamchaari and Sarpangabhushan Sharva; Twelve Adityas viz. Aruna, Surya, Vedanga, Bhanu, Indra, Ravi, Anjumaan, Suvarnaretha, Aha -Karta, Mitra, Vishnu and Sanaatan; Six Ganeshas viz. Ruddhi Siddhi Daata, Kaamadaata, Ganapati, Vighna Naashak, Pramodi, and Chaturdhi Vrata Priya; Eight Matrikas viz. Uma, Chandi, Eswari, Gauri, Ruddhida, Siddhida, Varayakshini and Veerabhadra; Maha Maya Sati who is called Kapala Matrika who has Seven Matrika Associates viz. Ambika, Sheetala, Siddhidayini, Ekaanamsha, Brahmani, Parvati, and Yogashalini; Eighteen Para Shaktis viz. Yogini, Bhagavati Kaumari, Shatkrittika, Charpat Matrika, Vara Matrika, Sarasvati, Maha Lakshmi, Yogini Matrika, Chathussashthi Yogini, Kalika, Maha Kali, Chamunda, Brahmacharini, Vaishnavi, Vaaraahi, Vindhya Vasini, Amba and Ambaalika; Four Dwarpalaks of Avanti Kshetra viz. Pingaleswar, Kayavarohaneswar, Bilvakeswar and Vidyamaan; Four Pavanputras viz. Hanuman, Brahmachari, Kumaresh and Maha Bali; and Ten Vishnu Rupas viz. Vasudeva, Ananta, Balarama, Janaardana, Narayana, Hrishikesh, Vaaraaha, Dharanidhara, Vaamanarupa dhari and Seshasaayi. The importance of Avanti Kshetra got further enhanced by the Holy Presence of Maha Deva Himself who manifested in several forms as described above.

4.1 Prabhasa Kshetra Mahatmyam

In the final 'Prabhasa Khanda' of Skanda Purana, Sage Lomaharshana described to the Congregation of Munis headed by Suta Maha Muni at Naimisharanya the details of the Eighteen Maha Puranas and as many Upa Puranas.

Bhagvan Siva told Devi Parvati that in Kali Yuga the World would be full of 'Nastiks' (non-believers of God), so-called 'Hetuvaadis' or Reason-mongers and Sinners; they would neither have mental capability nor faith in themselves. They would tend to argue in circles foolishly and often dispute the very existence the Supernatural Force which created, preserved and destroyed the Universe. They would heckle at the purpose of visiting Punya Kshetras while Almighty created as many as three crore and fifty lakh Tirthas and Kshetras all over 'Bharat', the 'Karma bhumi', with the hope that human beings might avail the golden opportunities of visiting at least a few of these Sacred Places, either by decision, coincidence, or even by mistake! Maha Deva further told Parvati that with sincerity and devotion any Place was worthy of worshipping to the Supreme Energy and the existence of the available Tirthas was only suggestive, but some of these had definite 'Mahatmya' and happened to raise strong faith so as to anchor one's devotion to. On Earth, the Naimisha Tirtha and on Sky Pushkar Tirtha are well established. Also, there are Kedar, Prayag, Vipasha (Vyas), Urmila, Krishna, Vena, Maha Devi, Chandrabhaga (Chenav), Saraswati, Ganga Saagara Sangam, Kasipura, Shatabhadra, Sindhu, Godavari, Kapila, Shona, Payodhi, Kaushiki, Devakhat, Gaya, Dwaravati and Prabhasa. Emphasising Prabhasa, Maha Deva said that He materialised a highly powerful Linga there which had the radiance of Sun and the heat of Agni and the Sacred Mix of Three Shaktis viz. 'Iccha' (Desire), 'Gyan' (Knowledge) and 'Kriya' (Devotional Acts). This is the Place where the most famous Somnath Linga manifested as 'Swayambhu' or on its own. Prabhasa Kshetra is known for

attaining Siddhis and Salvation. Its East is adorned by the destroyer of darkness Suryanarayana, while the West has the abode of Madhava Deva, South has the Sea and North is Devi Bhavani. The Tirtha is five Yojanas wide and long square with Vajrini in East, Nyankumati in the West, Maheswari in the South and the Sea in the North. The Garbha Griha or the Sanctum Sanctorum is spread over from South to North by Sea to Kauraveswari Devi while from East to West is spread over from Gomukha to Aswamedhik Tirtha. Within the Garbha Griha are a number of Tirthas, Sarovars, Wells, and Deva Mandirs which are all sin-destroyers and Providers of Desires. The First Part of the Prabhasa Kshetra is dedicated to Maheswara, the Second Region is of Vaishnava and the Third Part is Brahma 'Bhaga'. The Central Region has crores of Tirthas. The Brahma Vibhaga is stated to be dominated by Icchha Shakti, Vaishnava Bhaga is known for Kriya Shakti and the Rudra Bhaga is governed by Gyana Shakti. Bhagavan Siva stated that apart from Himalaya, Gandhamaadan, Kailas, Nishadh, Meru, Trikut, Manasarovar, Devodyan and Nandanavan, Prabhasa is one Place where He would like to accord significance. Those who stayed in the Kshetra and recite Mrithyunjaya Mantra and Shata Rudreeya on daily basis would secure Brahma Gyan within six months. Shata Rudra Mantra is denoted as the Soul of Siva Swarupa. Even mere stay in Prabhas is eventful without Bhakti bhava and worship with recitals and other acts would indeed derive far larger and unimaginable consequences. Since Somnath Linga is present at Prabhas, crores of Rudra's manifestations are attracted from all over the Universe, especially on Vaishakha Chaturdasi. There is a concentration of Practitioners of Yoga, Sankhya and Pancha Ratras as they are readily dedicated to Prabhas which is considered as a happening Kshetra. Vedavadi Purush who is immersed in Veda Gyan known as Kaalagni Rudra or Kalabhairava Rupa is firmly seated in Prabahas. Death in Prabhasa is a sure climb-up to Kailasa. This Kshetra is protected by Vishwanath in South and Dandapaani in North. Various Ganaadhakshas who act as per the commands of Bhagavan include Maha

Rudra, Chandisha, Ghantaakarna, Gomukha, Vinayaka, Mahanaada, Kaakavaktra, Subhekshana, Eakaksha, Dundubhi, Chanda, Taalajaghna, Bhumi Danda, Danda, Shankhukarna, Vaidhruti, Taaladanda, Maha Teja, Chipitaaksha, Hayaanana, Swavaktra, Vidaalavadana, Simhamukh, Vyaghramukh and Virabhadra. These Ganadhyakshas are led by Ganesha to guard the Kshetra. They keep an eye on the evil-doers and facilitate Bhaktas in their Rituals and other activities. Those who undertake bathings in the Kshetra attain the result equivalent to ten 'Godaanas'. Those who die in Praachi Sarasvati would reach Siva Loka. Those who give away material such as Curd and Blankets have unique benefits. Those who provide food to a needy Brahmana at Brahmasthan secures benefits by a crorefold. As regards Soma Linga Swarup, it assumes Rigveda Form in the early morning, before noon time the Yajurved Form, afternoon the Linga assumes Sama Veda Form, and the evening time the Atharva Veda Form. In the Prahasa Kshetra, the Siva Swarup Soma Linga has the unique features of Nirbhaya, Nirmala, Nitya, Nirapeksha, Nirashraya, Niranjana, Nishprapancha, Nissanga and Nirupadrava. The Sparsha Linga of Someswara had been in existence since humanity arrived; Kalpas after Kalpas or ages after ages and each time there was a Pralaya and new eras commenced, Bhagavan assumed new Names with the change of Brahmas for the sixth time and the seventh one at present is called Shatanand as Siva's name is Someshwara. The names in the first Kalpa of Brahma and Siva respectively were Virinchi and Mritunjaya, and the subsequent ones were Padmabhu and Kaalaagni Rudra, Swayambhu and Amritesh, Parameshthi and Anamaya, Surajyeshtha and Krittivasa, and Hemagarbha and Bharavanath. The eighth and the next Brahma-Someswara combination would be Chaturmukha and Prana natha. Similarly the names of Parvati Devi in the first Kalpa onward were Jagamatha, Jagadyoni, Shaambhavi, Viswa Rupini, Nandini, Ganambika, and Vibhuti. The eighth to the eighteenth Devis would be Shubhra, Ananda, Vaama-lochana, Varaaroha, Sumangala, Mahamaya, Anantha, Bhutamata, Uttama,

Pitru Kalpa and Dakshayani; the nineteenth was that of Parvati. The present name of Somanatha Siva emerged since Chandra deva performed severe Tapasya to Siva and secured the boon of creating Siva Linga to be named Soma Linga. Chandra Deva obtained several boons from Parama Siva that the devotees worshipping Someswara Linga would become free from various 'doshas' or deficiencies like 'Bhuta dosha' or threats from Supernatural Spirits like Dakinis, Pretas, Betals, Rakshasas, Nava Grahas, Putanas, Piscachas, Matrukas, Bala Grahas, Jvara rupi Grahas, and Vridha Grahas; diseases like Atisaara, Bhagandar, Pathari Rog, Mutra kruccha, and such others; Sarpa Doshas; 'Chora Bhaya' (Fear of Thieves) etc. would all be burnt like dry wood against fire. Kaalaagni Rudra's presence in the Kshetra is the safest shield against any kind of problems, both mild and insurmountable alike. Bhagavan Siva told Parvati further that there might be crores of Tirthas but Prabhasa was unique as that was the seat of all the 'Tatvas' of Brahma, Vishnu and Siva; Brahma was endowed with twenty four Tatvas, Vishnu with twenty five Tatvas and Siva with thirty six Tatvas. Thus Prabhasa is the most powerful Tatvamaya Kshetra, providing propitiousness to men and women of all 'Varnas', animals, birds and reptiles! This Glorious Tirtha comprises all the Pancha Bhutas or Five Elements of Nature with Brahma in the Form of Prithvi, Vishnu in the Form of Water, Rudra in the Form of Tejas (Illumination / Heat), Kubera in the Form of Vayu (Ether), and Sada Siva Himself in the Form of Aakash (Sky). There are Eight 'Adi Guhas' or Original Caves signifying water viz. Amaresh, Prabhas, Naimisha, Pushkar, Aashaasdi, Danda, Bharabhuti, and Laangali. Also, there are 'Ati Guha' Kshetras signifying Tejas viz. Harishchandra, Sri Shaila, Jaaleswar, Preetikeswar, Mahakaal, Madhyama, Kedara and Bhairava. Further, there are 'Guha Gruhantara' Kshetras signifying 'Vayu' viz. Gaya, Kasi, Kurukshetra, Kankhal Tirtha, Vimala Tirtha, Attahaasa, Mahendra and Bhima. Signifying 'Akaash' (Sky), Eight 'Pavitratamak' (hallowed) Kshetras are Vastrapath, Rudrakoti, Jeshyeswar, Mahalaya, Gokarna, Rudrakarna,

Karnaaksha and Sthapa. There are also eight more Kshetras denoting 'Prithvi' (Earth) viz. Chhagal, Bruhasudh, Maakothe, Achaleswar, Kalanjaravan, Shanka - karna, Sthaleswar and Suleswar. Among all these, Prabhas is the abode of water and radiance representing both Siva and Vishnu, a vital fact unnoticed by several devotees! Lord Siva re-emphasised the fact that from the Sea in South to Kaureswari River born to Surya Deva the Region in between is Prabhasa literally meaning Radiance. That is why Devotees visiting Prabhasa Kshetra never miss having a Darshan of Surya Deva Temple and perform 'Arka Puja' and Daan. Not far from Surya Temple is the renowned Siddheswara Linga which fulfills the wishes of devotees from the days of yore known as Jaigeshवेश्वर. In the earlier 'Kalpa', there was one Great Yogi named Jaigeshwa who was an extraordinary devotee of 'Mahodaya', a Swayambhu Linga; as Parama Siva was fond of smearing ashes on His body, the Yogi too smeared ash and even slept on ashes. Mahadeva was pleased and gave darshan to Jaigeshwa, complemented on his spiritual efforts, blessed him to become popular as Yogacharya and granted him Salvation; the Mahodaya Linga came to be called as Jaigeshwara Linga and in Kaliyuga when Sages called Balkhilas attained Siddhis and the Linga came to be popular as Siddha Linga.

Another interesting incident was narrated by Parama Siva to Devi Parvati as to how Chandra was associated with Someswara Linga and Somnath Temple: As Chandra neglected his twenty seven wives viz. 'Nakshatras' (Stars) excepting Rohini, Daksha Prajapati who was the father-in-law of Chandra cursed him to fade away in his brightness and Chandra became dimmer by each day. He worshipped a Siva Linga established by Brahma Himself for long and Bhagavan Siva modified the curse of Daksha that Chandra would lose his sheen from Purnima onward till the end Krishna Paksha or the second half of the dark fortnight and gradually become brighter by each night subsequently from Amavasya of the dark month to Purnima again. The Place where the boon was

granted by Siva to Chandra to partially reverse Daksha's curse (to brighten up the first half and darken up the second half by each night) was Prabhasa derived from the word 'Prabha'. Chandra requested Viswakarma, the Architect of Devas to design and develop the Prabhasa Region as also construct Someswara Linga Temple and appointed Priests to carry on the daily rituals of worship attend to the devotees. The name of Someswar had become synonymous with Eswara as Chandra. Siva came to adorn His Head with Chandra ever since he was born at the time of churning the Ocean, keeping the 'Halahal' (Poisonous flames) in His throat and Devi Mohini's distribution of Amrit, Rahu Graha's cheating into the queue of Devas, Chandra's complaint and Rahu's chase to Chandra and Siva's rescue to Chandra. Further, Chandra being the nearest luminous Planet to Earth, Lord Brahma bestowed special dispensations to him viz. to provide various 'beejas' (seeds) and 'Aushadhis' (medicines and medicinal plants). The beejas facilitate the production of rice, wheat, oils, grams etc. while plants enable to produce fruits, vegetables, sugar and such edibles besides medicines of innumerable variety of life giving and life sustaining nature. Chandra is also the Chief Controller of Brahmanas. Devotees who observe Bhakti, Snaan, Daan and worship at Prabhasa are bestowed with all kinds of benefits, especially when they recite the Mantra:

*Om namo Devadevaya Siti kanthaya Dandine,
Rudraya Vaamahasthaya Chakriney Vedhase namah/
Sarasvati cha Savitri Devamata Vibhavari
Sannidhaney Bhavatwatra Tirthey Paapapranashiney/*

This Mantra is common to any devotee performing 'Snaan' at any Tirtha. To the South of Somnath is situated the Padma Tirtha. One should take a resolve even at Somnath that a devotee would resort to have the head tonsured and after the 'mundan' take bath and then enter the Padma Tirtha for a sacred bath in the Ocean as one should not enter it otherwise. It is the belief that the head hair

carries all sins and thus needs to be removed before the Tirtha. For women however tonsure is not prescribed but making a symbolic cut would suffice. The following Mantra needs to be recited before a dip in the Ocean:

*Om Namō Vishnu Guptaya Vishnurupaya the namah,
Saannidhye Bhava Devesha Saagare Lavanaambasi /*

The devotees are then required to perform Tarpan to Devas, Rishis and Ancestors of three generations. Brahma is stated to have commanded Samudra Deva (the Ocean) that the salt water be converted as of Amrita Tatva. Near Agni Teertha, flows the Sacred River Saraswati which comprised Five Streams viz. Harini, Vajrini, Nyanku, Kapila and Sarasvati. Lord Vishnu instructed the River Sarasvati to carry out 'Badabagni' (Submarine Fire) from North of Bharat to Prabhasa Kshetra Westward into the Ocean. But Samudra was frightened as Badabagni was carried by Sarasvati and high tides appeared as a result. Lord Vishnu advised that Badabagni should be sucked into the Ocean in very small quantities as through a needle's eye; thus the same continues to be sucked in slowly and hence the fury of the tides due to the exhalation of Badabagni at Prabhasa. Besides the Someswar and Siddheswar, Agni Tirtha and Padma Tirtha and River Sarasvati, Prabhasa Kshetra also possesses Kapardeswar, Kedareswar, Bhimeswar, Navagraheswar, Eleven Rudras and Balarupadhari Brahma, Sweteswar, Bhaireswar, Kalkaleswar, Ukthunkeswar, Vaidyanareswar, Gauthameswar, Yogeswar, Pandaveswar, Pratyushewar, Anileswar, Prabhaseswar, Rameswar, Lakshmaneswar, Bhuteswar, Lomeswar, Ratneswar, Vainateneswar and so on as also Eleven Rudras and Brahmarupadhari Brahma. The visit of Prabhasa Kshetra is stated to be incomplete without the worship of three major Devis, viz. Mangla, Visalakshi and Chatvar: representing three types of Power that is, the Power of Will, the Power of Action and the Power of Knowledge respectively. Mangala Devi represents Brahma Shakti; Visalakshi represents Vishnu Shakti and Chatvar the Siva Shakti. Chandra performed rigid

Tapasya to the Shakti of Will for thousand years and since Chandra's will power was on test to secure propitiousness, the Devi was called Mangala. In a fierce battle between Devas and Danavas, the tricky Demons were elusive and Vishnu remembered Mahamaya called Visalaakshi or the Shakti with large eyes to overcome the Danavas. The Goddess called Chatvara Priya who was the embodiment of Knowledge with the 'Amsa' (Feature) of Siva was another Devi worshipped without fail at the Prabhasa. Most importantly, devotees to Prabhasa are blessed to perform Shraaddha / Tarpan at the Sacred Goshpada Tirtha. It has been stated that Pirtu Devas jump with joy that their sons, grand sons and great grand sons who arrived at the Tirtha expect that they would satisfy them with 'Shraaddhas' with wheat / rice, til, honey, akshatas (rice with turmeric) and 'kheer' to quench their thirst and hunger: The Mantra says:

*Pita Pitaamahschaiva Prapitaamaha eva tu,
Maata Pitamaheechaiva thathaiva prapitamahe/
Matamahastaspita cha prapita maha kaadayah,
tesham pinde mayadattho hyaksharyamupatishthatu,
Om namo Bhagavatey Bhatrey Somabhaumejya rupiney/*

Right from Brahma and all Devas anticipate that the devotee would perform Tarpanas in their favour but also Rishis, Pitras, and deceased Parents of two generations.

4.1 Dwaraka Mahatmyam

Having recounted in brief the events that happened in Dwapara Yuga and its Central Figure Sri Krishna as the Avatar of Maha Vishnu, his various childhood miracles of killing several cruel Demons, his magnificent role in Maha Bharata culminating in the Historic Battle of Pandavas and Kauravas vindicating Virtue and Truth against Vice and Falsehood and finally the mortal end of his incarnation, Maha Muni Shaunaka faced the inevitable apprehension of Rishis as to how human beings would redeem themselves from the grave sins that would be committed in Kali Yuga without the presence of Lord Krishna!

Some of the prominent Sages of that time approached Lord Brahma and posed the question that in the impending Era of Sin, how could the virtuous and God-fearing devotees in a rather minority existence vis-à-vis the majority of the wicked or at any rate the escapist human beings of Kali Yuga would survive, let alone worship the Almighty! Lord Brahma directed the Sages to Patala Loka to meet Bhakta Prahlada (who caused of the death of his father, the Demon Hiranyakasipu, by Narasimha the Avatar of Lord Vishnu) and King Bali (who gave away three Worlds in charity to Lord Vamana in another Avatar of Vishnu). Both Prahlada and Bali were distressed about the impending dark days of Kali Yuga when moral and spiritual standards would be eroded from bad to worse with the passage of time. However, they revealed that by the Grace of Bhagavan Vishnu there was a Sacred Place on the Western Coast of Bharat called Kushasthalipuri where the Holy River Gomati flowed and submerged with the Ocean. There was the hallowed Temple of Dwaraka with the benign presence of Tribhuvan Vishnu in the form of Krishna with four hands with Shankha, Chakra, Gada and 'Abhaya Mudra' (the Protective Hand); before leaving the mortal World, Krishna left behind sixteen of His 'Kalas' or Divine Powers which were imbibed into the Idol. Bathing in Chakra Tirtha in Dwaraka would have far reaching benefits to wash off sins and confer boons of

fulfillment, Peace and excellent health. While approaching the Temple, devotees are advised to recite ‘Vishnu Sahasranama’, ‘Bhishmastatvaraj’, ‘Gajendra Moksha’ etc. as also sing hymns of ‘Krishna Leelas’ or ‘Vishnu Avataras’. At the outset, they pray to Ganesha to ward off any impediments in the ‘Yatra’ and Darshan of Krishna, pray to the elder brother of Krishna viz. Balarama and then proceed to have the Vision of Shyama Varna (Blue coloured) Krishna, even a glimpse of whose ‘darshan’ destroys the sins committed during their childhood, youth or elderly age of the current and earlier lives. It is said and firmly believed that each step in the Temple is as fruitful as performing an ‘Aswamedha Yagna’. A Pilgrimage to Dwaraka is as propitious as reaching ‘Vishnu Dham’. After worshipping Bhagavan Krishna, the devotees visit the Holy River Gomati whose mere vision brings in auspiciousness. Prahlada narrated the tale as to how Sage Vasishtha was responsible to bring Gomati from Heaven to Earth. After Pralaya or the Great Dissolution, Lord Vishnu was in Yoga Nidra and from His navel sprouted a Lotus on top of which sat Lord Brahma; Vishnu commanded Brahma to undertake the task of ‘Srishti’ (Creation). Brahma created His Ten ‘Manasa Putras’, including Sanaka, Sanandana, Sanatana and Sanat Kumaras with the hope of helping in the task of Creation, but they were more interested in performing ‘Tapas’ instead of being householders; they chose the West Coast to execute the meditation for several years and fortunately had the vision of ‘Sudarshana Chakra’ and asked the Manasa Putras to offer ‘Arghya’ (water) to welcome Maha Vishnu who was about to arrive. But there was no water to tender Arghya; Lord Brahma asked Ganga to flow down to Earth from Heaven with the name of Gomati and to follow Sage Vasishtha to follow as a daughter to a father. The Manasa Putras thanked Ganga and Vasishtha and desired the Sage to father the Sacred Gomati, with whose waters the Sages performed Arghya on the arrival of Bhagavan Vishnu. The Sacrosanct Spot where Sudarshan Chakra made its appearance was since called as Chakra Tirtha. A devotee is to certainly go to the River, do

‘Sashtanga’ or prostration, clean the hands, take up Kusha grass and ‘Akshatas’ or rice grains mixed with Turmeric powder and provide ‘Arghya’ by reciting the Mantra : Brahmaloakat samayatey Visishtatanaye Shubhe, Sarva paapa vishuthaartha dadamarghya cha Gomati / Vasishtha duhitaddevi Shaktijyeshthe Yashaswini, Thrailokya vandithy Devi Paapam me hara Gomati! (Gomati! You arrived here from Brahma loka as the daughter of Vasishtha; may you clean up my sins as I offer ‘Arghya’ to you; Your Shakti is mighty Gomati Devi, the great destroyer of my failings). After saying this, the devotee needs to apply ‘mrittika’ or the mud of the River bank on the body parts, perform ‘Snaan’ with Veda Mantras, offer Tarpanas to Devas, Rishis and Pitras and charities especially of Cows to redeem from ‘Pitru Runa’ of indebtedness to forefathers. From the River Gomati to Chakra Tirtha, a similar procedure is followed with the following Mantra before taking the bath: Om Namoh Vishnu Rapaaya Vishnu chakrayathe namah, Gruhaanaarghya maa dattham Sarva kaama Prado bhavah. (My Greetings to You Vishnu Chakra who is Vishnu Himself; do accept my ‘Arghya’ and fulfil my desires). ‘Vishupaadotbhava Tirtha’ in Dwaraka is the Sarovar which Lord Krishna materialised by asking Ganga to arrive to facilitate Devi Rukmini’s bathing and is also called Vaishnavi since it generated from Lord Vishnu’s feet; this Tirtha’s Snaan by devotees followed by Pitru Tarpanas, Shraddhas, and charities especially to ‘Anga viheen’ or those who are blind or otherwise defective of any limb are considered vital. Gopi Sarovar symbolises the arrival of Gopikas and Gopas from Vraja Bhumi to Dwaraka to personally meet Krishna and desired to stay back as they went in raptures on meeting Him; Lord Krishna was asked by Gopis whether He missed them too and Krishna replied with a smile that He always resided not only in the hearts of Gopas and Gopikas but all the human beings, the entire ‘Charachar’ (mobile and immobile) beings as He was the Creator and Sustainer. As He bestowed the Brahma Gyan to Gopikas, they decided to live there always and Bhagavan desired ‘Maya’ the Architect of Daithyas that a significant Tirtha built as the

abode of all Gopikas.Devotees visiting the Gopi Saraovar are advised to offer Arghya by reciting the Mantra: Namasthey Gopa Rupaya Vishnavy Paramaat - maney, Go Prachaara Jagannatha Gruhaarghya namosthutey. Similarly, other Tirthas of distinction include Brahma Kund, Chandra Sarovar, Indra Sarovar, Mahadeva Sarovar, Gauri Sarovar, Varuna Sarovar and Panchanadi Tirtha. Those who are not able to visit Dwaraka may atleast read the details of this extraordinary Kshetra, especially on Dwadasi Tithis of each month and definitely on Krishna Ashtami days of every Year. Sitting at one's own home, one would have access to the most merciful Sri Krishna who always cares for those who cares for Him. Each minute that is spent in His Glorious Memory is certain to be rewarded. Each step taken toward Him for His vision is a step to Vaikunthadham. 'Jagarans' or Awakenings of Night by taking Krishna's name, constant vision of His Swarup (Idol), 'Kirtans' about Him, reading the Sacred Gita Vachan, hearing about His Leelas, dedicating to Him wholly as though nothing else matters in life are all the deeds to take those small, firm but steady steps to Vishnu dham!

*OM PURNAMADAH PURNAMIDAM PURNAAT PURNAMUDUCHYATEY
PURNASYA PURNAMAADAASYA PURNAMEVAVASHISYATEY*

4.1 Narmada River and her Mahatmyam

In the Reva Khanda of Skanda Purana, Sage Suta enlightened a Congregation of Rishis about a query of Yudhishtar (of Pandavas) to Maharshi Markandeya about the origin of River Narmada. Several Holy Persons and Brahmanas approached King Pururava to let a Holy River descend from Heaven so that various religious activities aimed at Devas and Pitras by human beings were facilitated and the King performed relentless Tapasya to Parama Siva who in turn asked Narmada Devi to descend.

She desired to have a strong base to do so and Siva asked Paryank, the son of Vindhya, to bear the brunt. As Narmada descended, there were floods of water and the Deities requested her to diminish her size and taught Pururava the details of the Rituals to perform tarpans to his ancestors which were followed by generations thereafter. But since Narmada was a virgin, she did not allow her divine touch to Deities and therefore agreed to marry King Purukutsu, who actually was Samudra Deva but was cursed by Brahma to become a human being as the King Purukutsu also learnt from Narmada about the rituals to liberate his ancestors. It was stated that Narmada 'Snaans' at various points of Her Course cutting the Vindhya Mountains and peaks every where on way were not only refreshing and cool but are Sacred and divinely and those who perform the baths, especially of early hours of a day, secure Punya of several Snaans of Ganga! The Sacred Snaans at that time are instant destroyers of sins committed in the current and previous lives. On the northern side of the River is situated Anantapur where Anantasiddhi Linga is popular and is stated to be the hub of Maharshis like Saavarni, Kaushik and Aghamarshan performing Vratas and Tapas. Sage Valmiki is also stated to have lived here for long till attainment of Moksha. Another important Tirth named Dipeswar or Vyasa Tirtha is known for Vrishabha daan (Charity of a bull) on Kartika Krishna Paksha Chaturdasi bestowing Swargavaas after life. At the Narmada- Varangana Sangam is

popular to wash off physical ailments and nearby the Sangam is situated the Siva kshetra where rituals of ‘Snaan and Daan’ during Solar Eclipse award the same impact as at Kurukshetra; this is the abode of Narmada, Siva and Vishnu the latter being called Utpalaavarta having thousand heads! It is the belief that even flies and birds here reach Haridhaam, let alone human beings. Tripuri Kshetra is noted as a popular and powerful Tirtha where eight Swayambhu Lingas manifested on their own, where any act of Virtue would have manifold fruits of life. Sage Markandeya recalled an interesting happening about the Tripuri Kshetra: Swayambhu Manu-the first Manu-heard at Ayodhya while sleeping the remote sounds of bells and Vasishtha explained to Manu that those sounds were heard from Tripuri on the banks of Sacred Narmada, from the aeroplanes taking off from the roofs of virtuous human beings destined to celestial worlds like Kailasa, Vaikuntha and Indra loka. Swayambhu Manu immediately left for Tripuri and performed several rituals including Aswamedha Yagna and prayed to Devi Narmada who blessed the Manu that in his lineage one famous Bhagirath would be borne in Treta Yuga and would succeed bringing Pavitra Ganga to ‘Aryavarta’ from the Celestial Worlds! In the Tripuri Kshetra itself, Sage Bhrigu prayed to Trilochan Siva being desirous of the darshan of His Third Eye and as Siva obliged with His appearance, the Sage asked for the boons of obtaining Siddhis, formation of Bhrigu Tirtha with His presence always, manifesting Eight Rudras in the Bhrigu Tirtha named Bhrigu, Shooli, Ved, Chandra, Mukha, Attahaas, Kaal and Karaali; and granting benevolence to visitors of Bhrigu Tirtha as a sin-destroyer. Similarly Bhagavan Soma (Chandra) prayed to Siva to set up Soma Tirtha as the Sangam of the three Rivers viz. Ganga, Jamuna and Narmada. Narmadapuri on the bank of Narmada was indeed worthy as Sage Jamadagni prayed to Maha Deva and secured a Kama Dhenu and King Kartaveeryarjuna being jealous of the prized possession, took away the Holy Cow by force after killing Jamadagni and the Sage’s son Parasurama not only killed the most powerful King of the Time but

also uprooted the concept of Kshatriyas and Kings by waging twenty one battles; he set up a Memorial named Devadroni (Kapila Dhenu) where Pinda daanas continued to be performed to Jamadagi and ancestors. Sage Markandeya narrated the renowned happening of a 'Nishad' (Hunter) to Yudhishtar about the formation of Trinetra Kund as the high devotee of Siva Linga discovered that the Third Eye was missing on the Linga, cut his own eye as a replacement to it by resisting extreme pain and flow of blood and pasting it on the third eye position of the Siva Linga; Maha Deva appeared before Nishad with blind faith, extreme sense of sacrifice and unnerving devotion and granted him 'Siva Sayujyam'(Attainment of Oneness with Siva). Sapta Sarasvat Tirtha came into being since a Gandharva, who was an excellent singer of hymns extolling Parama Siva, got into the habit of drinking and Nandi cursed that the singer be born to a Chandala. The Singer became extremely repentant and entreated Nandi to show a means of reversing the curse; the Chandala had luckily retained the memory of his earlier birth as Gandharva and reached the banks of Narmada and sang hymns of Siva at 'Shankarasthanil' or Siva Vedi when a Siva Linga appeared by name Sapta Sarasvata and the Chandala regained the earlier life as Gandharva. Shandileswar Tirtha was formed after the famous Sage Shandilya (the Founder of the Shandilya Gotra) whose Tapasya to Maheswara in his hermitage on the banks of Narmada was exemplary; along with two other Lingas viz. Pancha Brahmeswar and Pushpeshwar, the Shandileswar was well known as among the 'Tirtha Traya' where worship of the Lingas and Pitru Tarpans / Pinda Pradaanas were performed. Markandeya narrated to Yudhishtar the story of Chakravarthi Mandhata, who performed Yagnas near Amarakashtak Mountain and prayed to Omkareswar. He was a gift of a powerful Yagna by his father, King Yavanashva, who drank by mistake the 'Mantra Jala' meant for his wife. Yuvanashva got pregnant instead and delivered a boy by the opening of his belly. Devas and Indra visited the child and wondered as to who might feed milk to the boy; Indra said: 'Esha Maa Dhata' and fed Amrit-like milk by

inserting his middle finger in the baby's mouth and hence the child's name became Mandhata. As the boy grew he became a model King of virtue, valour and justice. Omkareswar appeared in response to Mandhata's prayers and gave the boon of naming the Mountain of Vaidurya as Mandhata. Jaleswar or Bana Linga was the manifestation of Siva; Banasura, the son of Bali Chakravarti, meditated to Maha Deva for thousand divine years and obtained the boons of impregnability of his City by any body excepting Mahadeva Himself and also flying mobility along with him and to those whom he chose any where. As Siva gave the boons, Vishnu and Brahma too bestowed the same kind of boons and Banasura thus emerged the Great Mighty King of 'Three Puras' or as the dreaded 'Tripurasura', who came to attack Deva Lokas and Bhuloka. Sages, Devas, Brahma and Vishnu were all alarmed and approached Siva, who decided to fight the Demon by Himself and smashed him with His Aghora astra which could absorb its heat and force by Narmada only after its attack. Banasura was badly hurt and realising his foolishness prayed to Maha Deva once again. The most lenient and gracious Bhagavan granted that Banasura would not have another birth and that a Siva Linga would be manifested as Bana Linga or Jala Linga. Another instance narrated by Markandeya to Yudhishtar related to the memorable King Indradyumna who performed Maha Yagna on the banks of Narmada, had darshan of Omkareswara Linga and visioned a radiant spectacle of an Inner Linga of Maha Deva in the central portion of the Principal Omkareswar Linga; he also had a special visualization of Bhagavan Vishnu in His full resplendent and ornamented form with four hands with Shankha, Chakra, Gada and Lotus at the top portion of Omkareswara Linga and prayed to Him; the King also invoked various Holy Rivers especially Ganga to join the Mahanadi Narmada at the bottom of the Linga; and to Narmada to manifest Seven Branches from the north to south to facilitate Daanas, Homams, Vratas, Tarpans and Pinda Pradaans to Pitras and other rituals. The King's prayers were all granted adding to the magnificence of the entire Region in which the Sacred

River Narmada flowed.

Rudra Stuti: While elaborating the implication of the word OM, Markandeya told Yudhishtar that when a person breathed last reciting that single 'Akshara', he or she would surely reach 'Paramagati':

*Omithekaksharam Rajan! Vyaaharan Samanusmaran,
Vah Pragati thyajan deham sa yaati Paramam Gatim.*

Gayatri, the Mother of Vedas, manifested from Omkara. In the single word of Om are firmly set up the Trimurtis of Brahma, Vishnu and Maheswara. Omkar is the base of Vedas, from which are spread the branches of Shriti forms. 'Smritis' and 'Agamas' are the fruits, flowers and leaves. Just as Omkara is the root of all disciplines of knowledge, Siva is the origin of all Deities. The Three Sandhyas of morning, noon, and Evening, the Three kinds of Agni, the Three Lokas, the Three Vargas of Dharma, Artha and Kaama are all set in Omkara. In the initial phase of Satya Yuga, Demons named Kankola, Kalikeya, and Kaalak made Devas retreat from the banks of Narmada and the Devas approached Brahma and Siva for help. Then from the Mountains was manifested a blazing Linga cutting across Patala Lokas along with a resonant sound saying 'Om Bhurbhuvah Swaha'. Then there was a furious look to destroy the Demons and a pleasant and cool look to protect the Virtuous. The Danavas were frightened and ran helter skelter and the Righteous proceeded to perform Siva Puja. Then Bhagavan Omkara bestowed the 'Mantra Upadesh' or The Counsel of Sacred Mantras to Brahma and the latter extolled Omkareswar as follows: Vyoma Samsthayi, Sarvavyapi Vyomahara, Ananta, Anaatha, Amrita, Dhruva, Shaswata Shambhava, Yogapeetha Samsthita, Nitya Yoga Yogi, Siva, Sarvaprabhava, Eshaana, Tatpurusha, Aghora, Vamadeva, Sadyojata, Kaalaatheetha, Avyaya, Buddha, Vajra dehopa- mardana, Adyaksha, Vidhu, Shasta, Pinaakini, Tridasha adhipa, Agni, Rudra, Hutasha, Pingala, Pavana,

Hara, Jwala, Dahan, Vastu, Bhasmaanta, Kshamaantaka, Apamrutyunhara, Dhata, Vidhata, Karta, Kaal, Dharmapati, Shasta, Viyokta, Anavama or Nyunatarahit, Priya, Nimitta, Vaarun, Hantha, Kruradrishi, Bhayavaha, Urdhva Drishti, Viruupaaksha, Damshtavaan, Dhumralochana, Baala, Atibala, Paashahasta, Mahaabala, Sweta, Virupa, Rudra, Deerghabaahu, Jadaantaka, Sheeghra, Laghu, Vayuvega, Bhima, Badaba mukha, Panchaseersha, Kapardi, Sukshma, Teekshna, Ksapantaka, Nidhisha, Raudravaan, Dhanvi, Soumyadeva, Pramardana, Anantapalak, Dhara, Pataalesha, Sadhumna, Shasvata, Sharva, Sarvapinga, Kaalavaan, Vishnu, Esha, Mahatma, Sukha, Mrutyuvivarjita, Shambhu, Vibhu, Ganaadhyaksha, Tryaksha, Divaspati, Samavaada, Vivaada, Prabha Vishnu, and Vivardhan. The above Rudra namaas are to be prefixed with 'Om'. Brahma made the above 'Stuti' (Commendation), performed 'Sashtanga', 'Parikrama' and Mental Visualisation. As Siva was highly satisfied with the above, Brahma desired the boon from Bhagavan that whoever read, or heard or recited mentally the above Rudra Stotra would enjoy the best of this life and post life and secures full contentment always.

4.1 Origin of Nagara, Shankha Tirtha, Achaleswara / Siddheswara Lingas

Deva Guru Brihaspati suggested to Indra Deva that Nagabila leading to Patala Loka from Bhu Loka be closed and that one of the sons of Mountain Himalaya viz. Mainaaka, Nandivardhana and Raktashringa could accomplish the task. Himalaya asked Raktashringa to do so but the latter replied that Indra had cut his wings already in the past. Indra agreed to carry Rakta -shringa by his hands, that the Mountain would be blessed with green trees, fruits and flowers;

that a Temple, Punya Tirtha and an Ashram for Sages would be constructed too. Indra also gave the boon to Raktashringa that on the top of the Mountain there would be a Nagar to live in by Vidwan Brahmanas; that a King named Chamatkar would administer the Nagar and that Hatakeswar Linga would be worshipped by one and all including Devas. That was how Nagabila was closed forever. The King Chamatkar went hunting in a forest and killed a deer and baby deers; while dying, the deer cursed the King to become a leper. The leper King took pity on a Brahmana and suggested to take bath in Shankha Tirtha which healed several persons of physical infirmities by taking bath and observing fasting there on Chaitra Purnima. The Brahmana disclosed the background of the Tirtha that in the past there was one Sage named Likhit. His younger brother Shankha who was also a Tapasi ate a few fruits of Likhit's garden, but the enraged Likhit said that as per the rules of the Ashram, the punishment to thieves was to have the culprit's hands cut! Shankha whose hands were cut did harsh Tapasya to Maha Deva and obtained the boons of not only restoring the hands which were chopped but also forming a Tirtha known as Shanka Tirth. After Chamatkar left his kingdom since he became a leper, there was confusion in it and Parasu Rama killed the incumbent King in a spree of destroying Kshatriya Kings and Chamatkar was thus saved and built the beautiful Nagara which was donated to Brahmasas. Raja Chamatkar performed Tapasya to Siva subsequently and secured the boon of materialising

Achaleswara Linga; this highly sacred Linga has the unique feature of its shadow of Its position always on the rear side only, irrespective of Sun's movement! If one was unable to see the shadow then the concerned person's life was stated to be in danger within the next six months! Muni Suta described that this Region of Chamatkara Pura comprised three other major Tirthas viz. Gaya Tirtha, Nrisimha Sthaan, and Gokarneswara Siva. In the past, the Region was known as Haataka Kshetra, but since it was donated away to Brahmanas, it came to be known as Chamatkarapura. Lord Indra blessed Raktashringa that 'Parikama' of the Mountain would bestow the fulfilment of one's desires and a 'Nishkama Parikrama' would be a stepping stone to Moksha. Another Siva Linga popular as Siddheswara in the Region had the potency of retaining the youth of a devotee and the vision of past, present and future by continuously reciting the Shadakshara Mantra : 'Om Namah Sivaya'.

4.1 Manasa Tirtha

After leaving Kolhapuri, Sage Agastya and his wife Lopamudra visited Srishaila; it is stated that a glimpse of the Temple 'Shikhara' (Minaret) where Bhagavan Mallikarjuna and Devi Bhramaraamba reside is enough guarantee against Punarjanma (rebirth). The Sage described that after Kasi, there were several important Tirthas like Prayaga, Naimisharanya, Kurukshetra, Gangadwar (Haridwar), Avanthi, Ayodhya, Mathura, Dwaraka, Amaravati, Ganda sagar Sangam, Kancheepura, Triambaka, Prabasa Tirtha, Badarikaashrama, Omkara Kshetra, Purushottama Kshetra (Jagannatha puri),Gokarna, Pushkara, and Gaya which is well known for indebtedness to Pitras.

But the most significant one is the Manasa Tirtha, which stands for Kshama (Tolerance), Satya (Truth), Indriya Nigraha (Control of Body Parts), Daya (Mercy), Daana (Charity), Dama (Mind Control), Santosha (Happiness or Contentment), 'Brahmacharya Paalana' or Celibacy, Jnaana Tirtha, Dhairya Tirtha and Anthakarana Shuddhi Tirtha. Such Manasa Tirthas represent the essential virtues of humanity and are the by- products of Mind and Heart. Just as bathing in a Holy River is not mere task of body cleanliness devoid of mental purity, visits to Tirthas also are not necessarily as simple as diving and dunking. Indeed the physical hygiene might be the first step to Internal Transparency, but visits to Tirthas by person of cruelty, crookedness, avarice, and such other negative tendencies are of little consequence. At the same time, frequent visits to Tirthas and Snaans in Holy Rivers do pave the ways to the right paths and hence the prescription by the Scriptures till a stage arrives for Manasa Tirtha visits!

4.1 Some Tirthas and Kshetras of repute

Nandiswar narrated to Markandeya that besides the Gupta Kshetra, Bharat is dotted with innumerable Tirthas and Punya Kshetras all over. The major Siva Pradhan (Siva-Oriented) Kshetras include 'Varanasi' where Avimukta Maha Deva, Visalakshi, Annapurna, Kapala Mochana Tirtha, Kala Bhairava Nivas and the Jeeva Ganga were the highlights;

'Gaya' Tirtha is well reputed as a Holy Place for performing 'Pinda Pradaan'; 'Kedar' where Shankar is present in the Form of Mahisha fulfilling human desires; 'Badarikashrama' where Devi Parvati and Maha Deva worship Vishnu in the form of Nara Narayana; 'Naimisharanya' where Maha Deva was known for destroying Tripurasura; 'Amaresha' Kshetra where Siva is in the form of 'Omkareswara' and Devi Parvati as 'Chandika'; 'Pushkar Maha Tirtha' where Rujogandhi Siva and Puruhuta named Devi reside; 'Ashadhi' named Tirtha Sthaan where 'Ashadh Mahadeva and Rati Devi stay; 'Dandi-Mundi' Tirtha where Mundi named Rudra and 'Dandi' Devatha inhabit; 'Aralakeswar' Kshetra is the abode of 'Sukshma' Siva and 'Sukshmi' Girijakumari; 'Kurukshetra' where 'Sthanu' Deva and 'Sthanupriya' Devi stay; 'Kankhal' where Siva in the form of 'Ugra' and 'Uma' named Devi are housed; 'Attahaas' Tirtha is the Place where Surya Deva worships; 'Srishaila' is a popular Kshetra worshipping 'Mallikarjuna' and 'Bhramaramba', where Brahma did penance for Siddhi before taking up Creation of human beings; 'Kalahasti' on the banks of River 'Suvarnamukhi' displaying 'Kalahasteswara' and 'Bhringamukharalika' (Jnana Prasunamba) where Veda Vyasa worshipped; till date Pujas are performed to appease Rahu and Kethu Devas among the 'Navagrahas'; 'Kancheepura Kshetra' where 'Devi Kamakshi' performed Tapasya under a Mangoe Tree to 'Kamashasan' (Ekambareswar); 'Vyaghrapuri Tirtha' near Tillinanam where Siva is present as famous 'Nataraja' in the dance form at Chidambaram, where Maharshi Patanjali did his 'upasana';

‘Sethubandhana’ / ‘Rameswara’ where Sri Rama and Devi Sita returned from Lanka after killing Ravana and Sita set up a Sand Linga, since Hanuman Deva was unable to bring a fascimile of Kasi Visveswara on time; ‘Soma Tirtha’ where ‘Somnath’ is present; ‘Gokarna Kshetra’ where Bhagavan Gokarneswar is present; ‘Brahmapura Kshetra’ on the banks of Pushkarini where Brahma established Parama Siva; ‘Tripuranthak Kshetra’ where the Three Eyed Siva demolishes the devotees’ fear of ‘Naraka’; ‘Prabhasa Kshetra’ where Sri Krishna and Balabhadra worship ‘Chandrardha Sekhar’; ‘Jaalandhar kshetra’ where Andhaka was killed by Siva and Jalandhar did Tapasya to become the Head of ‘Shivaganas’; ‘Jwalamukhi’ Sthaan (Place) where Devi Jwalamukhi worships ‘Kaala Rudra’; ‘Triambakeswar’ on the banks of Godavari River where Kartikeya secured the Shakti to kill Tarakasura and so on.

4.1 Origin of Nagara, Shankha Tirtha, Achaleswara / Siddheswara Lingas

Deva Guru Brihaspati suggested to Indra Deva that Nagabila leading to Patala Loka from Bhu Loka be closed and that one of the sons of Mountain Himalaya viz. Mainaaka, Nandivardhana and Raktashringa could accomplish the task. Himalaya asked Raktashringa to do so but the latter replied that Indra had cut his wings already in the past. Indra agreed to carry Rakta -shringa by his hands, that the Mountain would be blessed with green trees, fruits and flowers; that a Temple, Punya Tirtha and an Ashram for Sages would be constructed too. Indra also gave the boon to Raktashringa that on the top of the Mountain there would be a Nagar to live in by Vidwan Brahmanas; that a King named Chamatkar would administer the Nagar and that Hatakeswar Linga would be worshipped by one and all including Devas. That was how Nagabila was closed forever. The King Chamatkar went hunting in a forest and killed a deer and baby deers; while dying, the deer cursed the King to become a leper. The leper King took pity on a Brahmana and suggested to take bath in Shankha Tirtha which healed several persons of physical infirmities by taking bath and observing fasting there on Chaitra Purnima. The Brahmana disclosed the background of the Tirtha that in the past there was one Sage named Likhit. His younger brother Shankha who was also a Tapasi ate a few fruits of Likhit's garden, but the enraged Likhit said that as per the rules of the Ashram, the punishment to thieves was to have the culprit's hands cut! Shankha whose hands were cut did harsh Tapasya to Maha Deva and obtained the boons of not only restoring the hands which were chopped but also forming a Tirtha known as Shanka Tirth. After Chamatkar left his kingdom since he became a leper, there was confusion in it and Parasu Rama killed the incumbent King in a spree of destroying Kshatriya Kings and Chamatkar was thus saved and built the beautiful Nagara which was donated to Brahmasas. Raja Chamatkar performed Tapasya to Siva subsequently and secured the boon of materialising Achaleswara Linga; this highly sacred Linga has the unique feature of its shadow of Its position always on the rear side only,

irrespective of Sun's movement! If one was unable to see the shadow then the concerned person's life was stated to be in danger within the next six months! Muni Suta described that this Region of Chamatkara Pura comprised three other major Tirthas viz. Gaya Tirtha, Nrisimha Sthaan, and Gokarneswara Siva. In the past, the Region was known as Haataka Kshetra, but since it was donated away to Brahmanas, it came to be known as Chamatkarapura. Lord Indra blessed Raktashringa that 'Parikama' of the Mountain would bestow the fulfilment of one's desires and a 'Nishkama Parikrama' would be a stepping stone to Moksha. Another Siva Linga popular as Siddheswara in the Region had the potency of retaining the youth of a devotee and the vision of past, present and future by continuously reciting the Shadakshara Mantra : 'Om Namah Sivaya'.

5. Benefits of Tourism and Pilgrimage

In Hinduism, pilgrimages are considered important for one's spiritual progress, peace and prosperity upon earth. According to it, they contribute to the preservation, propagation and continuation of the faith, by drawing the people to gods and increasing their religious and spiritual awareness. In the ritual practices of Hinduism, they constitute an important and integral aspect of Hindu devotional service.

Each year, millions of Hindus undertake pilgrimages to various places in India where temples and sacred objects are located. They do it primarily to declare their love and devotion, fulfil their vows or seek divine help. The pilgrim places serve as God's footprints upon earth, and make India a sacred country. They also serve as power houses, radiating enormous sacred energy, and thereby contribute to the spiritual wellbeing of the people and the community.

They also elevate our consciousness, by helping us engage in religious and spiritual activity, besides strengthening our commitment to the Dharma (duty) of nurturing the gods and to our ultimate aim of achieving liberation (Moksha) in the pilgrimage of life, which we undertake upon earth as mortal beings. In the past, pilgrimages played an important role in uniting the people of the faith, despite their cultural, linguistic and regional differences.

They played a significant role in creating the national identity and unity of Hindus during foreign occupation. They continue to promote the Dharma and feelings of universal brotherhood, perhaps even with greater vigor, despite the growing shadow of materialism.

There are numerous benefits of tourism to the individuals, the societies, the local and regional economies and to the cultures in different regions. The following ones are a few important benefits of undertaking pilgrimages

according to our beliefs.

1. They prepare you for renunciation.

Pilgrimages help you break free from your daily routine and mundane problems, and perform devotional service to God. While for the wandering monks, life itself is a long pilgrimage to the abode of Brahman, for the householders it is an opportunity to practice temporary renunciation, in which they have to briefly leave everything behind and go on a spiritual journey to the abode of God. Each pilgrimage prepares worldly people for the ultimate renunciation in the last stage (ashrama) of their lives, reminding them of the life they have to lead someday in search of liberation.

2. They strengthen your devotional fervor

In daily life we remain preoccupied with our worldly goals and concerns and do not think much about God, nor do we pay attention to our spiritual goals or religious obligations. When we are on a pilgrimage, we find many opportunities to divert our minds to spiritual matters and strengthen our devotion. Pilgrimages are thus very useful to withdraw the mind from worldly matters and stabilize it in devotion or spirituality. One should not undertake them purely for pleasure or for recreation, but to honor one's obligations or declare one's love and veneration for the deity.

3. They help you engage in sacrificial actions

Each pilgrimage is a form of devotional service and sacrifice, during which you will find many opportunities to make small sacrifices to appease the gods or forgo your selfishness. During the pilgrimage, you will spend time and money, forgo personal comforts, leave behind your worldly priorities and bear with the stress and strain caused by the journey. Thus, pilgrimages introduce you to the practice of sacrifice and selflessness, by helping you put

others before you, give up your selfish desires and personal comforts, endure the suffering caused by it, and in the process subdue your ego and practice virtue.

4. They help you meet spiritual people and practice satsang

Many pious and spiritual people live in and around the pilgrim places because of their purity and sanctity. For example, places such as Kashi, Mathura, Prayag, abound in religious ashrams and spiritual masters. It has been so since ancient times. The Buddha and Mahavira used to frequent them to gain followers. Even now, many spiritual people, sadhus and holy men regularly visit them and make them the centers of their activities. Hence, when you go on a pilgrimage, you will come across many spiritual people, yogis and babas, with whom you can interact and benefit from the association (satsang), seeking their advice, knowledge or blessings.

5. They cleanse your mind and body

Pilgrim places are powerful energy centers. They are filled with sacred presence and aura of the deities as well as the strong vibrations caused by the prayers and supplications of devotees, priests and saintly people. When you visit them, you become soaked in that positive energy and feel refreshed and uplifted. The strong currents of spiritual energy radiating from the powerhouses of gods cleanse your mind and body and remove your negativity and impurities. Thus, each pilgrimage is an opportunity to accumulate sattva, fill your mind and body with divine energy and elevate your consciousness.

6. They strengthen your relationship with God

Pilgrimages are good opportunities to cultivate nearness to God and strengthen your relationship with him. Just as your relationship with people

improve with frequent and positive interactions, your relationship with God improves as you make frequent pilgrimages and spend time in his abode as his guest, expressing your love and devotion. With each visit, you will feel more affinity, familiarity and nearness. As the Bhagavadgita states, God responds to his devotees according to their faith. In whatever way they approach him and make the offerings, he accordingly reciprocates with love. Each pilgrimage draws you closer to God and strengthens your relationship with him.

7. They help you seek divine help and guidance

Pilgrimages are mostly made to seek divine help to resolving personal problems or fulfill one's desires. It is a lower form of divine worship, since it is motivated by desire. Yet, it is not a sin to seek God's help or intervention. A devotee earns the right to ask for God's help when needed by virtue of his or her faith and devotion. The tradition supports it. Hence, many people undertake pilgrimages to make a personal appeal to their personal gods for help and guidance. Some vow to go on a pilgrimage if their prayers are heard, and they do when it happens. Thus, pilgrimages offer hope and courage to people to deal with their problems or endure their suffering. It helps them persevere in the face of adversity.

8. They help you overcome sinful karma

According to our scriptures, pilgrimages are the best way to overcome sinful karma. The Puranas described how in the past many devotees were able to rid themselves of the gravest of sins by going on pilgrimages. They also state that most pilgrim places where the deities reside have the power to cleanse your karma. For example, many people go to Varanasi (Kashi) to take a dip in the River Ganga and cleanse themselves of all sins. Many Hindu pilgrim places are considered good enough to overcome sinful karma, including past

birth transgressions. Therefore, it is certainly beneficial to visit them and clear one's sins to begin afresh.

9. They heal your mind and body

We have already stated that pilgrim places are suffused with a lot of spiritual energy due to the sacred presence of gods. Due to their auspicious and healing nature, they have the power not only to cleanse your mind and body but also remove your physical and mental ailments. The epics and Puranas vouch for the miraculous healing powers of many pilgrim places. They contain stories which narrate how by going on pilgrimages several devotees, pious men and women and even gods were able to overcome ancient curses or recover from incurable diseases. By those accounts, pilgrimages are considered useful for divine healing, especially when known methods of treatment are found ineffective.

10. They help you practice Dharma

Pilgrimages play an important role in the preservation and propagation of Hinduism. For all practical and spiritual purposes, each pilgrim center also serves as a center of Hindu Dharma. In the absence of centralized institutions and religious authority, they keep people bound to their gods and their faith, by helping them serve their gods and people who need help. As a pilgrim, you will find many opportunities to engage in purification practices such as charity and selfless service and cultivate virtue. In Hinduism, many rituals and sacraments are customarily performed at religious places so that devotees can benefit from the visit by engaging in good actions. Even today, many Hindus perform religious ceremonies such as a marriage or a tonsure ceremony near temples and other sacred places as a part of their religious duties.

Pilgrimages test one's faith, devotion and commitment to the chosen deity. To undertake them, one requires personal effort and sacrifice. They prove how far one can go to affirm one's faith and devotion. In the past, pilgrimages were arduous and dangerous. Many pilgrim places used to be located in difficult and inaccessible places. To reach them, devotees had to risk their lives. Even today, certain pilgrimages are risky, especially those which are located in the most inaccessible places in the Himalayas and mountainous regions. Pilgrimages form a part of ritual worship. They are meant mainly for Hindu householders. However, traditionally many ascetic people also undertake pilgrimages as a part of their spiritual practice. They keep wandering from one place to another to fulfil their vows and cultivate purity, and during their wanderings they visit pilgrim places also to engage their minds in devotion and contemplation. The wandering tradition of the ancient Shramanas, Vratyas, Adi Shaivas, Shaktas, Bhagavatas, Bauddhas, Jinas and other ascetic groups probably gave way to the idea of making pilgrimages, as numerous temples, monuments, memorials and religious places came into existence in the post Buddhist era.

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Personal Management in Upanishads
and
Interpersonal and Intrapersonal Management in Epics

Project Report submitted to
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1. ABSTRACT

The Vedas have been divided into four styles of texts – the Samhitas, the Aranyakas, the Brahmanas and the Upanishads. The subject matter of the whole Veda is divided into Karma-Kanda, Upasana-Kanda and Jnana-Kanda. The Upanishads constitute Jnana-Kanda or Knowledge-section which deals with the highest knowledge of Nirguna Brahman. Since the Upanishads expound the various adhyatmik and dharmika siddhantas and tattvas that leads a sadhaka to the highest purpose of Moksha and because they are present at the end of the Vedas, they are also referred to as the Vedanta. They expound that only through Jnana one can attain moksha.

Epics, or Mahakavyas, are known as the specialty of Sanskrit and are also the earliest forms of literature. Indian literature is thought to be the earliest literature of the world. The two most famous epics are the Ramayana and the Mahabharata. The two classical epics have to do with ideals and values of human civilization. The epics highlight the value of the truth and the importance of dharma and self-sacrifice. Epics have numerous anecdotes that highlight the human values and qualities one should imbibe.

This thesis focuses on personal management aspects from the Mukhya Upanishads and intrapersonal and interpersonal management aspects from the epics (the Ramayana and the Mahabharata).

Key words: Upanishads, Epics, personal management, interpersonal management, intrapersonal management.

2. INTRODUCTION

A person's progress in any chosen field depends on her/his knowledge, skills and attitude. While knowledge is essential, the attitude and skills play a major role in shaping of one's personality and determine their progress/success in chosen endeavours.

Personal management allows people to control and regulate their emotions, thoughts and behaviour effectively in different situations. People with strong personal management skills can set independent goals and do everything possible to achieve them. Such people know the importance of controlling emotions and behaviour at the workplace.

Intrapersonal ("within the self") skills are all about the internal dialogue people have with themselves. Good intrapersonal communication skills help people manage their emotions effectively, control their own internal attitudes and inner processes, set goals, self-motivate, cope with distractions, strategize and adjust their approaches to any given situation as needed. The intrapersonal skills form the foundation on which one builds one's own behaviour with the self and others.

Good interpersonal skills boil down to one's power to communicate effectively, work collaboratively, and create worthwhile relationships with family, friends, peers, etc. Good interpersonal skills can, therefore, ease one's way both personally and professionally. People with strong interpersonal skills know how to work with other people. They are conscious of everything from their body language to their tone of voice, not just the message they are delivering through their words. Without good interpersonal skills, one may find it difficult to fit in anywhere, and can get into friction that impairs one's creativity, productivity, and value.

Undeniably, the Upanishads and the Epics are the rich sources of eternal knowledge for individual and collective management of the humanity.

2.1 The Upanishads and their teachings

The Upanishads have a greater wealth of philosophical teachings compared to the stories in the Puranas or Itihasas and are individually shorter, because they are appendixes to the four Vedic samhitas (of hymns). Together with the Bhagavad gita and the Vedanta sutra they constitute the most fundamental texts on Hinduism.

There are 108 Upanishads classified as:

- 10 Mukhya Upanishads (the most important)
- 19 Sanyasa Upanishads (on renunciation)
- 17 Yoga Upanishads (on Yoga)
- 25 Samanya Upanishads (of Universal Value)
- 14 Vaishnava Upanishads (on Lord Vishnu)
- 14 Shaiva Upanishads (on Lord Shiva)
- 9 Shakta Upanishads (on Shakti or the Mother Goddess)

The following are the TEN Mukhya Upanishads and their teachings in brief:

- Aitareya Upanishad (Rig Veda)
- Chandogya Upanishad (Sama Veda)
- Kena Upanishad (Sama Veda)
- Isavasya Upanishad (Sukla Yajur Veda)
- Brihadaranyaka Upanishad (Sukla Yajur Veda)
- Katha Upanishad (Krishna Yajur Veda)
- Taittiriya Upanishad (Krishna Yajur Veda)
- Prasna Upanishad (Atharva Veda)
- Mundaka Upanishad (Atharva Veda)
- Mandukya Upanishad (Atharva Veda)

Aitareya Upanishad (Rig Veda)

It is part of the Aitareya Aranyaka in the Rig Veda and is constituted by 3 chapters (beginning with chapter 4 of the second Aranyaka and it explains the inner or symbolic meaning of the sacrifice rituals described in the previous chapters of the Aranyaka Particularly famous is the maha vakya (great aphorism) ***prajnanam brahma***, "Brahman is perfect knowledge", considered the essence of the Rig Veda.

Chandogya Upanishad (Sama Veda)

It is the longest of the Upanishads and consists of 8 chapters attached to the first part of the Chandogya Brahmana in the Sama Veda describing ritual sacrifices It contains the maha vakya considered the essence of Sama Veda "***tat tvam asi***", "you are That".

Kena Upanishad (Sama Veda)

It takes its name from the first word in the first verse, keneshitam „,"by whom it is desired", with reference to the activity of awareness The text is short and divided into 4 parts, of which 2 are in verse (describing the ***nirguna Brahman***, or Brahman "without attributes") and 2 in prose (describing the ***saguna Brahman***, or Brahman "with attributes")

Isavasya Upanishad (Sukla Yajur Veda)

Also known as Isavasya Upanishad from the first word in the text '***isavasyam idam sarvam***', "all this belongs to God".

The preliminary invocation is very famous and is often chanted or sung in bhajans '***om purnam adah purnam idam purnat purnam udacyate***

purnasya purnam adayah purnam evavasishyate', "From this (who is eternally complete (in itself), all complete (emanate, and even after that, what was complete remains complete.

The text is composed by 18 verses only, each of them is a true masterpiece deserving to be quoted in full.

Brihadaranyaka Upanishad (Sukla Yajur Veda)

It begins with the explanation of the meaning of the Vedic sacrifice, and states that Vac (the creative word, the Logos) is the origin of the universe. Then it explains Dharma (the ethical law), the four varnas (social categories) and the nature of prana (life energy). The second adhyaya continues by speaking of the nature of Brahman and Atman, the third speaks of the process of death and the destination of the living being after death, and the nature of Antaryami (the Supreme Soul in every being's heart). Here we find the famous verse '*asato ma sad gamaya tamaso ma jyotir gamaya mrityor ma amritam gamaya*', "from what is temporary lead me to what is eternal, from the darkness lead me to the light, from death lead me to eternal life. This quote constitutes the refrain adhyaroha of the stuti called Pavamana.

In this Upanishad, we find the famous maha vakya considered the essence of the Yajur Veda, '*aham brahmasmi*', "I am Brahman".

Next the text defines the food produced by meditation and sacrifices as composed of 7 parts of which 2 are destined to the Devas (through the rituals of the full moon and the black moon), 1 is destined to the animals (through their mother's milk), and 3 are destined to oneself (the mind, senses and life energy). The Devas are Speech, the Pitris are the Mind and the human beings are the Life Energy. Speech is the Mother, the Mind is the

Father, and the Life Energy is the Son. To these, there is a correspondence of Earth, Fire and Sun the Moon, the Water and Food.

We also find the description of the three states of awareness, and the explanation of reincarnation and the symbolism of Gayatri mantra Follows the conversation between Svetaketu and king Pravahana. There is also a list of the 10 grains used for fire oblations rice, barley, sesame, wheat, beans, lentils, white lentils, fava beans, anu and priyangu these seeds are crushed, soaked in yogurt, and mixed with honey and clarified butter. There are suggested rituals to have a son of white complexion (and expert in one Veda only) or of golden complexion (and expert in two Vedas or of black complexion (and expert in three Vedas or a daughter expert in all scriptures, as well as the rituals to be observed at birth.

Katha Upanishad (Krishna Yajur Veda)

It consists in 2 parts divided into sections and contains the katha or "between Yamaraja and the young brahmana Nachiketa son of Auddalaki Aruni also known as Vajasravasa.

Nachiketa's father was performing the Visvajit sacrifice, that consists in distributing in charity everything that we possess the boy asked his father to whom he would donate him, and irritated, his father told him he was donating him to Yamaraja the Lord of Death Nachiketa took this statement very seriously and left for Yamaloka where he discussed with Yamaraja about many important teachings, and then he returned home with Yamaraja's blessings.

The opening invocation of this Upanishad is a famous mantra chanted to propitiate harmony among people '*om saha navavatu saha nau bhunaktu saha viryam karavavahai tejasvi navadhitamastu ma vidvishavahai,*

"May protect us together, may we obtain strength together, may what we study give us strength, may we remain free from hostility".

Taittiriya Upanishad (Krishna Yajur Veda)

After an invocation to Mitra, Varuna, Aryaman, Indra, Brihaspati and Vishnu Trivikrama the first verse addresses Vayu as the direct manifestation of Brahman, Dharma and Satya, asking for his protection. In fact, Vayu or Air is the focus of the teachings in this text, that deals about sound and pronunciation, and the letters composing the mantras. **Siksha valli** (section on instructions) contains a ritual prayer to receive all the required blessings for a disciple's progress. Then there is a brief description of the levels of existence, of the composition of the body and the daily duties.

The second chapter, entitled **Brahmananda valli** (section of spiritual happiness) briefly speaks about the manifestation of the material elements, the importance of respecting food and the joy that comes from spiritual realization. Here is an extract "Knowledge" (vijñana) is the fundamental ingredient of sacrifice yajna and the performance of one's duties (karmani). It is in knowledge that the Devas meditate on Brahman and by knowing it without misunderstandings all the negative reactions are destroyed, and one fully enjoys all good things. The Self is part of the Ancient and remains in it through knowledge even when it incarnates in a body. The inner Self is constituted by pure happiness ananda.

The **Brighu valli** contains the conversation between Brighu Rishi and his father Varuna on Brahman, that is realized through food, prana eyesight, hearing, the mind and the speech. One who wishes to achieve prosperity should never disrespect food, water and fire, or one who asks for help.

Prasna Upanishad (Atharva Veda)

It is composed by 6 chapters, each containing one question (prasna) asked from Pippalada Rishi by one of his disciples Sukesha, Satyakama, Gargya, Kousalya, Bhargava and Kabandhi. These sons of illustrious families approached the Rishi to obtain knowledge, and in observance of the tradition they brought firewood for the fire sacrifice that would officialise their acceptance in the teacher's school.

The Rishi asked them to live in his ashrama for one year before asking questions, and when the time came, Kabandhi asked the first question, "Whence come those who take birth?"

"The Prajapati ("Lord of the creatures") created a couple Anna and Prana (food and life energy) that are the Moon and the Sun, the two halves of the year and the month, night and day Food has two dimensions the subtle and the gross Knowing all this, one can give birth to worthy children.

The second question was asked by Bhargava, "How many are the Deities that sustain the existence of a creature, and which one is the most important?"

"Air, fire, water, earth, speech, mind, eyesight and hearing, but the most important is the prana the life energy, that incarnates the manifestation of all the Devas.

The third question was asked by Kousalya, "From where this prana is originated, how it enters the body and how it resides within it, how it leaves it, and how it sustains the physical elements? "

Prana comes from the Atman, just like a shadow is generated by the real object that projects it Like a king instructing his officers, the Atman directs

the secondary manifestations of the prana Apana, Prana, Samana Vyana and Udana One who knows the prana becomes immortal.

The fourth question was asked by Gargya, "Which organs sleep and which remain awake? Who perceives the dreams?"

"The five pranas are the fires of the sacrifice and the officiants Just like the sun rays at sunset merge into the sun disc and again are emanated at sunrise, all the forms of awareness are contained within the mind therefore when the senses are inert, we say that a person is sleeping Actually it is the Purusha who is established in the supreme and immutable Self One who becomes aware of it achieves omniscience.

The fifth question was asked by Satyakama, "What is obtained by meditating on the pranava, Omkara, Transcendence?"

Manifested in the pranava Omkara is Brahman itself. One who meditates on Om as one syllable only obtains a further human birth. The mantras of the Rig Veda grant a virtuous rebirth, the mantras of the Yajur grant birth on the Moon level, while one who meditates on Om as Purusha attains the level of the Sun The mantras of the Sama lead to the level of Brahma Hiiranyagarbha.

The sixth and last question was asked by Sukesha, "Where is the 16 limbed Purusha?"

"Within the human body itself. The 16 components of the Purusha are prana faith, space, air, fire, water, earth, organs, mind, food, strength, self-control, mantras rituals, worlds and names of the worlds.

Mundaka Upanishad (Atharva Veda)

It has 6 chapters and contains the teachings of Angira Rishi to Saunaka regarding the two types of knowledge the lower type about the material universe, and the higher knowledge about the transcendental Brahman, that cannot be described or perceived by the senses, the mind or intellect.

Mandukya Upanishad (Atharva Veda)

The shortest of all, consists of only 12 verses explaining the passage of the living being through the states of wakefulness Vaisvanara dream Taijasa deep sleep Prajna and in transcendental consciousness Turiya in which it is possible to realize the Self Here we find the maha vakya considered as the essence of the Atharva Veda '*ayam atma brahma*', "Atman & Brahman are the same".

The text of this Upanishad is often accompanied by the elaboration by Gaudapada entitled Mandukya karika.

2.2 The story of the Ramayana

The Ramayana is the most famous epic of all times. Maharshi Valmiki is the author of the epic. The Hindus have such high respect for this epic that it is considered a holy book. All children in India know the story of the Ramayana and it holds important values as well as idealistic principles. The Ramayana takes place in the kingdom of Ayodhya where there was a noble king, Dashratha. He has three wives and was granted four sons. The eldest son was Rama and because of his values and outlook, he was considered the seventh incarnation of Lord Vishnu. The king was going to crown Rama, but his second wife became jealous and wanted her son named king after a promise the king had made her. Her son was named king and Rama was exiled for fourteen years. He set out with Sita and Lakshmana but one day,

a Demoness saw Rama and was charmed by his personality. She tried seducing him but Rama ignored her and so she tried seducing Lakshmana. Lakshmana was disgusted and he cut off her nose. The Demoness went to her brother Ravana, the Demon king to complain about what happened. Ravana abducted Sita so they must find her. In the end, Rama wins, and they go back to the kingdom where he is now crowned. The moral of the epic is that good triumphs over evil, and the values highlighted are the ones demonstrated by Rama.

2.3 The story of the Mahabharatha

The Mahabharata is a famous Indian epic written by Ved Vyasa and is the longest Sanskrit epic ever written. The epic has more than 74,000 verses and 18 books. The story is set in India is about the conflict between cousins, the Pandavas and the Kauravas. The two sides of the family have a dispute over who is to rule the kingdom, but the Pandavas are exiled after losing a game of gamble. Later on, they come back and have a war. Krishna is a great part of the story as he helps Arjuna by driving his chariot. Another very important part of the story is the conversation that Arjuna and Krishna have which is known as the Bhagawad Gita. Krishna gives Arjuna a glimpse of his divine self and reminds Arjuna that he must fulfil his destiny in life. The Pandavas won the battle and ruled over Hastinapura for many years. The epic talks about the importance of fulfilling one's dharma in life. Other important teachings of the epic are about lies, deceit, and other vices. The prevailing theme of the story is that good always triumphs over evil. It also portrays ancient politics and how a person can let go of his or her principles for selfish desires.

2.4 The Structure of the Thesis

The objective of this thesis is to discuss the Personal Management aspects in the Upanishads and the Epics. Keeping that in view, the thesis is divided into the following chapters:

- Introduction
- Personal Management – Important Terms
- Personal Management aspects in the Upanishads
- Intrapersonal and Interpersonal aspects in the Ramayana
- Intrapersonal and Interpersonal aspects in the Mahabharata
- Concluding Remarks

3. Personal Management – Important Terms

3.1 Personal Management

Personal Management is broadly defined as the ability to intentionally and strategically manage one's emotions, behaviour, effort, and environment in the pursuit of goals. The terminology used to refer to Personal Management or its component skills (self-control, self-discipline, self-regulation, self-regulated learning, effortful control, and willpower) varies across disciplines.

The following are important Personal Management traits/skills:

- Initiative
- Planning
- Organisation
- Persistence
- Control
- Attention to detail
- Goal Setting
- Time Management
- Stress Management
- Adaptability
- Reliability
- Trustworthiness
- Conscientiousness
- Self-motivation
- Accountability

3.2 Intrapersonal Management

Intra-personal Skills are internal skills, perceptions and attitudes that occur

within a person's own mind. Intra-personal skills refer to the "internal self-awareness" and a host of other qualities making up the personality of the person. A person with high intra-personal intelligence is aware of her/his own:

- Emotions
- Motivations
- Beliefs
- Goals
- Likes
- Dislikes

This internal awareness leads to development of the following qualities in a person:

- Self-motivated
- Self-confident
- Self-disciplined
- Independent
- Introverted
- Organized
- Goal-oriented
- Positive
- Skilled at self-reflection
- Open minded
- Aware of own thinking
- Able to understand and manage own emotions
- Self-starter
- Able to take initiative

- Persistent
- Resilient
- Good manager of time

Intra-personal Communication

Intrapersonal communication is communication that takes place within the self.

Intrapersonal Communication is the most basic of the communication levels. It occurs when an individual sends and receives messages internally.

We spend most of our time thinking. And our thought process is nothing but intrapersonal communication where one person is sending messages and the same person receives them. Here we use the central nervous system (CNS) and peripheral nervous system (PNS) for generation, transmission and receiving of messages. In addition to our thought process, many times we also talk aloud with ourselves.

Intrapersonal communication involves our intelligence as well as our physical and emotional sensations. The way we communicate with ourselves reflects our habits, attitudes, beliefs and values. Intrapersonal communication is not just a level of communication; it is the very basis of all communication. While participating in the higher levels of communication like interpersonal communication, group communication, and mass communication, we also perform intrapersonal communication. In fact, it takes place every moment that we are alive.

3.3 Interpersonal Skills

Interpersonal skills refer to the qualities and skills that a person uses while dealing with the others. These are the skills used by a person to properly and effectively interact with others.

People with high interpersonal skills are capable of understanding and working effectively with others. Following are the important interpersonal skills

- Verbal Communication
- Non-verbal Communication
- Listening
- Giving/receiving Feedback
- Emotional Intelligence
- Teamwork
- Influencing Skills
- Negotiation
- Conflict Resolution
- Leadership

Without interpersonal skills everyday life would be very difficult, since almost all aspects of work involve communication. Many jobs also involve collaboration and interaction with different types of people, and interpersonal skills are vital to make this happen.

Following are the benefits of having good/great interpersonal skills:

- Excellent personal relationships
- Great professional relationships
- Cooperation from others
- Results in shared workload

- Results in great teamwork and collaboration
- Results in learning from others

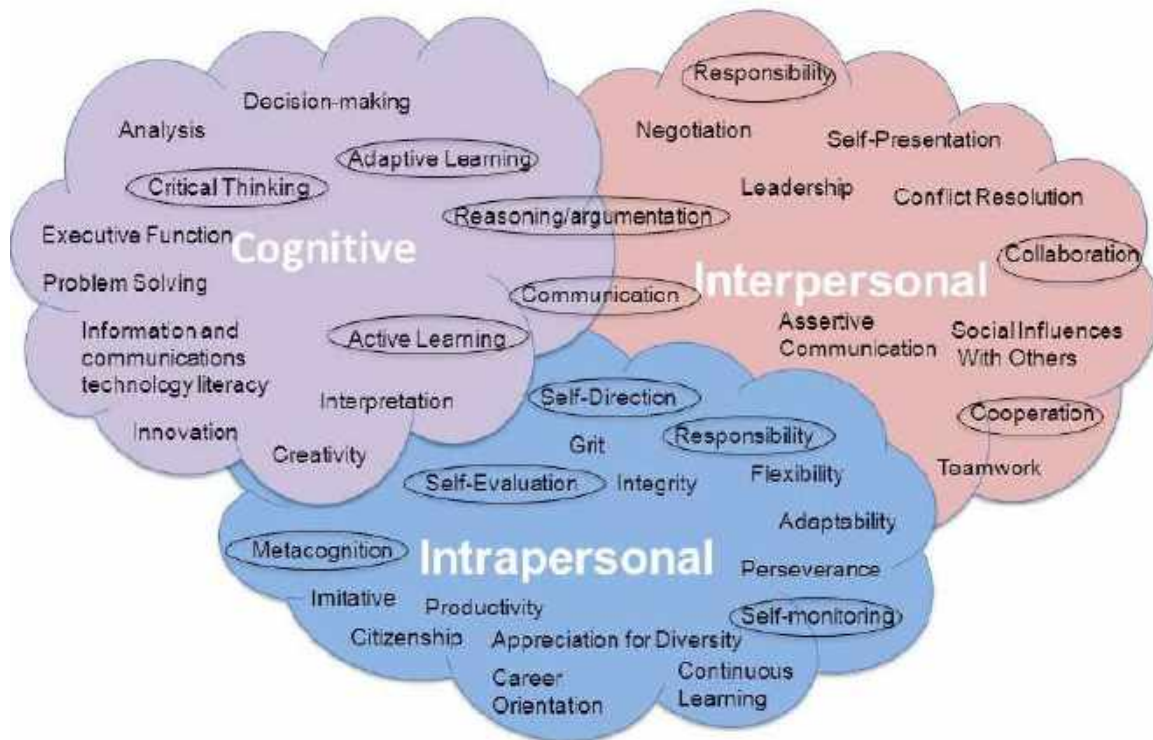
3.4 Cognitive Skills

Cognitive skills are the core skills your brain uses to think, read, learn, remember, reason, and pay attention. Working together, they take incoming information and move it into the bank of knowledge one uses every day in different situations in life

- Attention / Sustained
- Attention / Selective
- Attention / Divided
- Memory / Long-Term
- Memory / Short-Term
- Logic & Reasoning
- Auditory Processing
- Visual Processing
- Processing Speed

Given the nature of these skills (internal), these can also be treated as part of Intrapersonal skills.

The following picture depicts the three groups of qualities and skills:



3.5 Trigunas and Personality Characteristics

The concept of Guna dates back to Atharva Veda, it was discussed in Bhagawat Gita and later included in Sankhya Darsana. The concept of Triguna has been utilized to explain the concept of personality in modern era as well. Bhagavad Gita, at different places gives the models of highly developed human potential in its totality. It also describes three gunas and says that we all are combinations of these gunas (characteristics) which are Sattva, Rajas and Tamas.

Following are explanations given about the three attributes of human personality. These three gunas lead to different kinds of temperament. This is primarily influenced by both physiological and psychological parameters.

The Sattvic Guna

Sattva guna is the “spiritual quality”. When sattva guna is dominant, a person has inherent desire to be good and caring. There is a resolute

constancy of mind and senses. When sattva is prevalent, the light of wisdom shines through the individual. Sattvic intellect clearly understands the difference between desirable and undesirable, undutiful and dutiful action. When sattva is dominant a person does his work as a duty. An action is done with calm understanding and the person is free from doubts. When sattva is dominant a person pays homage to divine and spiritual values.

One of the limitations of sattvic guna is that it binds a person through attachment to happiness and knowledge. The sattva guna also brings with it the problem of goodness.

Qualities in a Sattvic personality:

- Mental strength
- Respect for Gurus (teachers)
- Non-violence
- Kindness
- Silent demeanour
- Self-control
- Meditative
- Purity of character

The Rajasic Guna

Rajas guna is the “active quality”. Rajas guna is considered to give rise to passion and desire, causes greed, activity, undertaking of works, restlessness, and desire. Rajas dominant person is full of attachment, full of longings for fruits of action. Due to dominance of self-interest, the intellect gives distorted picture of right and wrong. Renunciation and detachment are not fostered by Rajas dominant person. Enthusiasm,

interest, and activity are some of the attributes of this guna.

Qualities in a Rajasic personality:

- Enthusiasm
- Interest
- Activity & work driven
- Restlessness
- Desire
- Greed

The Tamasic Guna

Tamas guna is the “material quality”. Tamas arises from hopes and illusions. Tamas produces ambiguity, idleness, fantasy, and persistence. Characteristics of Tamas guna dominant people are cautious, apprehensive, and revengeful. Tamasic guna also suggests disillusionment and cynicism.

When Tamasic guna is dominant, a person derives happiness which originates and ends in self-delusion and miscomprehension. The positive manifestation of Tamas guna is willingness to work very hard. One of these limitations of these attributes are attachment to possessions and self-centred tendencies.

Qualities in a Tamasic personality:

- Cautiousness
- Apprehension
- Revengeful
- Hard working
- Materialistic

3.6 The Qualities of Gods and Demons

In दैवासुरसम्पद्विभागयोगः of श्रीमद्भगवद्गीता, Lord Sri Krishna enumerated the qualities of those born in divine and demonical states, thus providing guidance as to the qualities one should imbibe and those to reject.

In the following verses, Lord Krishna enumerated the qualities of Gods:

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥"
"अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२ ॥"
"तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३ ॥"

The Blessed Lord said: Fearlessness, purity of heart, steadfastness in Yoga and knowledge, almsgiving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness, Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness, Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born in a divine state.

The qualities of those born in demonical state are:

"दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४ ॥"

Hypocrisy, arrogance, self-conceit, harshness and also anger and ignorance, belong to one who is born in a demoniacal state.

"प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७ ॥"

"असत्यमप्रतिष्ठं ते जगदाहरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८ ॥"

The demoniacal know not what to do and what to refrain from;
neither purity nor right conduct nor truth is found in them.

They say: "This universe is without truth, without a (moral) basis,
without a God, brought about by mutual union, with lust for its cause;
what else?"

"एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९ ॥"

Holding this view, these ruined souls of small intellects and fierce
deeds, come forth as enemies of the world for its destruction.

"काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६-१० ॥"

Filled with insatiable desires, full of hypocrisy, pride and arrogance,
holding evil ideas through delusion, they work with impure resolves.

"चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११ ॥"

"आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥"

Giving themselves over to immeasurable cares ending only with
death, regarding gratification of lust as their highest aim, and feeling
sure that that is all,

Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyment.

"इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३ ॥"

"This has been gained by me today; this desire I shall obtain; this is mine and this wealth too shall be mine in future."

"असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥"

"That enemy has been slain by me and others also I shall slay. I am the lord; I enjoy; I am perfect, powerful and happy".

"आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६-१५ ॥"

"अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥"

"I am rich and born in a noble family. Who else is equal to me? I will sacrifice. I will give (charity). I will rejoice,"—thus, deluded by ignorance,

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

"आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥"

Self-conceited, stubborn, filled with the intoxication and pride of wealth, they perform sacrifices in name, through ostentation,

contrary to scriptural ordinances.

"अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥"

Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others.

By enumerating the characteristics of the Gods and Demons in a detailed manner, Lord Krishna has provided the mankind guidance on what qualities we should imbibe and what to reject.

4. Personal Management aspects in the Upanishads

The Upanishads are treasure troves of knowledge. Especially, the stories enumerated in the Upanishads have important messages to mankind. They inspire our thoughts, feelings and emotions and guide us on the right path.

Upanishadic anecdotes highlight what mankind's priorities ought to be, develop clarity on how to understand what is happening around, and guide in taking important decisions during normal and conflicting situations in life. They not only teach how one should behave with oneself, but also guide as to how one should behave with the peers, teachers, elders and strangers. More importantly, they advocate treating everyone with equal importance and respect.

A few important anecdotes from the major Upanishads are taken into consideration for discussion in this work.

4.1 Aitareya Upanishad

The Aitareya Upanishad reflects the beliefs, practices and philosophical notions of the early Vedic period regarding soul, creation, birth and rebirth. The verses provide information about the early Vedic beliefs regarding the arrangement of a four-tier universe, creation of beings, the embodiment of the Self, the importance of food and desire in the continuation of the worlds and beings, the transmigration of souls, the nature of Self, the manifestations of Brahman as intelligence, and the idea liberation. A summary of the three chapters of the Upanishad is presented below.

First chapter

The First chapter deals with creation and describes how the worlds and beings emerged from the Self in the beginning when it was alone and

desired to have company. It further states that after the worlds were created, the Brahman created the cosmic Being, Purusha, by first creating various organs. Later, he established them in the body and subjected them to hunger and thirst so that they would engage in worldly activity to seek nourishment and survive. The Self was able to do all this with the help of the energy that was generated from doing penance (tapas).

After the organs and the body were created and after they were made susceptible to hunger and thirst, he created food. To enable the body secure food and digest it, he created breath, the lord of the organs. Breath not only helps the body grasp the food from outside but also digest it inside. It also facilitates the distribution of the digested food to various organs in the body.

After creating the body and making it fit for life, and ensuring its survival with the help of breath and food, finally, he entered the body through an aperture in the head and became embodied in three places, the eyes, the mind, and the heart. Thus, you can see that the first chapter is entirely dedicated to how the embodied selves manifested upon earth and how the body and the soul are part of God's design to ensure the continuity of the embodied souls upon earth.

Second chapter

The second chapter describes the triple births of humans, or how they go through the process of rebirth upon earth. The first birth happens when the Self that is destined to take birth upon earth as part of its karma enters the body of the father through food and water, and settles in his semen. The second birth takes place when he enters the mother's womb through sexual union and becomes part of the fetus. Finally, he is born third time when

emerges out of his mother's womb after nine months and enters the mortal world.

According to the Upanishad both father and mother play an important role in the birth of a child apart from gods and destiny. Before the reincarnating soul enters the father's body, gods and Nature facilitate its reentry into the earth from the heaven, while its birth in a family happens according to its karma. The Upanishad makes it clear that while the mother bears the fetus in her womb, the father also plays an important role in the cycle of birth and rebirth as the carrier of the soul.

Third chapter

The third chapter deals with the birth of an embodied soul, whereas the third chapter deals with its departure from this world and return to the ancestral world. The souls, who are caught in the cycle of births and deaths, are subject to numerous rebirths according to their deeds until they achieve liberation. To achieve liberation one should know the nature of the Self, which is ungraspable by the senses but responsible for the function of the organs in the body.

The Self is pure intelligence, which manifests in the beings as knowledge, wisdom, discernment, desire, insight, impulse, memory, and so on. Everything in creation is guided and supported by intelligence. When one attains that supreme intelligence, which is Brahman, one attains liberation. The chapter contains the mahavakya (great saying), "Prajnanam Brahma," which means Brahman is intelligence.

Thus, in three chapters the Aitareya Upanishad describes how the Self manifests, how souls enter physical bodies and become subject to hunger and thirst, how the embodied souls continue their existence in the mortal

world going through numerous births and deaths, and how in the end they become wise, cultivating discernment, and attain liberation.

From an academic perspective, the Upanishad is useful to understand the development of the early Vedic ideas of rebirth, reincarnation, Brahman, and liberation. The source of the Upanishad is an Aranyaka from the Rigveda. Hence, it was primarily meant to serve the forest dwellers (vanaprasthas) as a guide for contemplation. It presents Brahman as supreme intelligence, and thereby emphasizes the importance of cultivating intelligence and mental purity as part of one's spiritual practice.

Important lessons from this Upanishad are:

This Upanishad tells the story of evolution of life in a simple but dramatic manner. It brings out the truth that the one source and the innermost reality present in us is the Self. It underlines that the external world can be fully understood only when studied with conjunction of mind and senses.

The practical consequence is that we seek to get pleasure from the outside world by thinking that we can get that happiness by trying out this or that because we believe that there is an "outside" apart from us. But the Upanishad says that we carry the world within us and thus we if we turn to that we can feel all fulfilment, all love and all creativity.

4.2 Chandogya Upanishad

Embedded in the Sama Veda and considered as old as the Brhadaranyaka, though the date of composition is unknown. The text repeats some of the content of the Brhadaranyaka but in metrical form which gives this Upanishad its name from Chanda (poetry/meter). The narratives further develop the concept of Atman-Brahman, the importance of right action in accordance with one's duty, and how the Atman-Brahman connection works.

This is most famously explained in the passage known as The Story of Shevetaketu. Shevetaketu returns home after twelve years of education, arrogant of his knowledge, and is greeted by his father Uddalaka. Uddalaka asks him whether he has learned “the spiritual wisdom which enables one to hear the unheard, think the unthought, and know the unknown”. Shevetaketu has no idea what he is talking about and so Uddalaka leads him through different lessons on unity pointing out how one comes to know the underlying form of all clay from a single piece of clay or all iron from a single piece of iron. The singular is informed by the collective. Each seemingly separate vessel made of clay participates in the totality of the substance of clay. Uddalaka continues through other examples to a discussion of the individual, the Atman, and Brahman, finally leading his son to the realization of Tat Tvam Asi and the unity of all existence.

4.3 Kena Upanishad

The Kena Upanishad derives its name from the first word of the Upanishad, “Kena,” which means by whom. By whom is this world created? By whom has this existence become possible? By whom are we alive and able to breathe? By whom do our minds and bodies work? Who is behind all this? Who makes the world and beings possible? These are valid questions. Since we are curious and inquisitive, we keep asking them.

Curiosity drives our progress and our quest for knowledge. Of the various versions of humans who appeared upon earth in the long course of our evolution, we are the only human species who survived and succeeded. What made it possible is our curiosity. We are not only curious but also inventive. We are not only afraid of the unknown but also curious about it.

When reality, rationality and knowledge do not help us, we use imagination to fill in the gaps of our knowledge and understanding. We try to connect the dots and estimate the possibilities and probabilities when information is lacking. As our knowledge increases and we make progress, we keep revisiting those gray areas and try to validate them with new knowledge and hypotheses. It is how we achieved progress from the earliest days of our existence upon earth until now.

The Vedic seers were driven by such curiosity. Living in the forests, they observed the world around them, asked questions, sought answers, debated and disputed various theories and hypotheses. The Kena Upanishad is a product of such curiosity. Having probed the nature of existence and Brahman, the seer comes to the conclusion that no one can be definitive about Brahman. If you think you know him, you may not know him. Some skepticism and openness are healthy when you try to define the indefinable or describe the indescribable. Even the gods had no clue. They

could not recognize Brahman when he appeared before them. Then, how can humans ever truly know him? We may know him symbolically or relatively, but not absolutely.

The Kena Upanishad is divided into four sections. The first two contain fourteen verses. The next two are composed in prose. They deal with an episode in the beginning of creation when the gods of heaven were introduced to the mystery and the glory of Brahman, whom they never met before. Until then, they were under the impression that they were the mightiest beings. Brahman appeared before them as an Yaksha (a type of celestial being) to teach them a lesson or two in humility.

The Upanishad contains a reference to Uma Haimavathi. After the disappearance of Brahman, she appears to the gods from the heaven and reveals to them the glory and supremacy of Brahman. Her name and her statements in the Upanishad clearly suggest that it acknowledges Shiva as the Supreme Brahman and Uma as the Mother Goddess. It also points to the changes that took place in the Vedic religion, its pantheon and the hierarchy of gods.

The first section explains that Brahman is the eternal reality behind all our sensory experience and mental processes. Though He is responsible for their actions, He is detached from them. The senses cannot reach Him because He is beyond them. So does the mind, which is not Brahman but works because of Him.

He is indescribable because He is above both the known and the unknown aspects of our awareness. The "unknown" that is referred in this Upanishad probably is to the unconscious part of the mind which remains active during our sleep.

The second section explains the difficulties in understanding Brahman. No one can say with certainty that he has complete knowledge of Brahman. Those who think so do not know Him at all. Those who are humble enough to acknowledge that they do not know Him, perhaps know Him better.

The Upanishad further explains that, Brahman can be understood through a comprehensive approach only, involving all aspects of human awareness and activity. When an aspirant understands Him through his surface consciousness as well through his inner personal experience, we can say that he has known Brahman rightly.

The third and the fourth sections deal with the story of how gods, intoxicated with victory, failed to realize the presence of Brahman amidst them. They were completely ignorant of Brahman and of the fact that He was behind their individual prowess and their victories over the demons. When He appeared before them, they mistook Him as an Yaksha or a celestial spirit.

Brahman humbled them and showed them their true place. When they started wondering who He could be, Uma, the Mother Goddess, appeared to Indra and explained to him the true greatness of Brahman. The three Vedic gods namely, Indra, Vayu and Agni became the most powerful gods in the Vedic pantheon, because they alone had a glimpse of Brahman. Of them Indra became the greatest, because he went closer to Brahman than the other two. This shows how the knowledge of Brahman can change the lives, personalities and status of even gods.

The Upanishadic seers rarely acknowledged the supremacy of the ritualistic aspect of the Vedas. They also considered the mere knowledge of the Vedas inferior to the knowledge of Brahman. So was their attitude

towards the Vedic gods, who were considered to be much more inferior to Brahman in status. The Kena Upanishad reemphasizes the Supremacy of Brahman beyond all doubt.

The last few verses are very vague in their content. We can only make some intelligent and intuitive assumptions out of them. They probably explain the way the gods and human beings experience the vision and the consciousness of Brahman. The gods see Him but briefly as a lightening which flashes forth or as the wink of an eye. The humans experience Him through their inner selves, by constantly meditating upon Him as the dearest of all (tadvanam) and through austerities, self-control and work.

Kena Upanishad asserts ethical life as the foundation of self-knowledge and of Atman-Brahman.

4.4 Isavasya Upanishad

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम्॥

The above Shloka is the very first one in Isavasyopanishad. The meaning of the shloka is this – “Whatever is present in this world; that should be filled with the Lord. (It means - One should be able to see the Lord in everyone and everything.) You have to protect yourself by sacrificing it. (Or, you have to nurse yourself by what that is given to you by him.) You should never hanker after the wealth of anybody.”

The word यत्किञ्च makes us understand that the existent world is completely filled with various things. They may be even opposites of one another. For example, both good and bad are included in them. Still, without any partiality, we must consider that both of them are filled with the Lord. Even a piece of sandal wood starts emitting bad smell when it is kept in the water for a long time. Yet, when we take it out of the water and start rubbing it against a stone, it starts releasing its original sweet fragrance. Originally, the water is pure and the sandal wood is also fragrant. But their attachment for a long time caused bad smell. Similarly, some people may appear bad due to their attachment with various other things. Yet, every person and everything has a distinctive and divine soul inside. That divinity belongs to the Lord. The words ईशा वास्यमिदं सर्वम् very strongly proclaim this truth.

The words तेन त्यक्तेन भुञ्जीथाः make us understand that one should sacrifice such attachment and live comfortably. If you develop attachment with just one person or one thing, then, it means that you are ignoring the law of the omnipresence of the Lord. When the law is violated, you deserve

punishment in the form of grief etc. Therefore, if you wish to be away from the punishment, you need to sacrifice. You need to detach yourself from the remaining. That is a way of protecting yourself.

The words कस्यस्विद्धनम् do not simply mean the wealth of others but they mean one's own wealth as well. So, one should not develop a desire to accumulate the wealth in excess of his needs. These words remind us the "Yamas" of Yoga – "Asteya and Aparigraha".

However, one may wonder as how to detach oneself from the remaining world. He may even feel that death alone can detach a person from the world. The Shastra gives answer to such doubts and thoughts: "One should wish to live for hundred years; doing the activities which are accepted by the Shastras. If you live so, your life is called as detached life and you are not considered for punishment." – So, there is no need to die to detach oneself from the world. Living a simple life prescribed by Shastras makes you free from grief. According to the wish of the Lord, we should live a life span of hundred years. Another way of practicing detachment is, doing the prescribed activities without any expectation of personal benefit.

The people who do not lead such pious life are equal to the people who commit suicide. Such people will be punished even after their death. They will be in the dark and blind world of ignorance. They will take birth as Rakshasas. (Those who consider sense-pleasures are the highest things to be achieved in one's life.)

So, one should help oneself by finding God in everything and in oneself. So, the practitioner must practice to find himself in all the living creatures and all the living creatures in him. Then, he never feels insecurity. Then, he will be free from all the illusions and grief. The real practitioner can practically

experience satisfaction when some other creature is satisfied. The knowledge of this is called "Vidya."

However, mere Vidya does not make a person free from every grief. Similarly mere action of showing mercy on the creatures etc; (Avidya) does not make a person free from his grief. A person with both correct knowledge and sincere action alone can attain Moksha. (freedom from grief)

So, we must desire to find (learn and practice) both Satya (Knowledge) and Dharma (Action) from the Sun (Independent realization) by removing the golden cover (attractive and pleasant activities for self).

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।

तत्त्वं पूषन् अपावृणु सत्यधर्माय दृष्टये॥

4.5 Brihadaranyaka Upanishad

तदेतत्त्रयं शिक्षेद् दमं दानं दयामिति ।

Prajapati had three children- Gods, Humans, Demons. Once, they wanted the knowledge of Brahman. So, they followed celibacy for a prescribed time according to the rule in the presence of their father.

Then, Gods requested Prajapati - "You may please give us instruction". Prajapati said to them in brief - "da" (द). Then, he asked the Gods whether they had understood the instruction. The Gods replied that they had understood it. Prajapati wanted to know what they had understood. Then, the Gods said that the instruction given to them was nothing but - "दाम्यत". (It means - be the controllers of the sense organs and motor organs.) The Gods understood his instruction as- importance must be given to "दमः" (Control of sense organs and motor organs). Then, Prajapati said to Gods - "Yes, You have understood my instruction properly".

Then, Humans requested Prajapati - "You may please give us instruction". Prajapati said to them in brief - "da" (द). Then, he asked the Humans whether they had understood the instruction. The Humans replied that they had understood it. Prajapati wanted to know what they had understood. Then, the Humans said that the instruction given to them was nothing but - "दत्त". (It means - be the donors.) The Humans understood his instruction as - importance must be given to "दानम्" (Offering generous Donations). Then, Prajapati said to Humans - "Yes, You have understood my instruction properly".

Then, Demons requested Prajapati – “You may please give us instruction”. Prajapati said to them in brief – “da” (द). Then, he asked the Demons whether they had understood the instruction. The Demons replied that they had understood it. Prajapati wanted to know what they had understood. Then, the Demons said that the instruction given to them was nothing but – “दयाध्वम्”. (It means – be merciful.) The Demons understood his instruction as - importance must be given to “दया” (Being kind towards others). Then, Prajapati said to Demons – “Yes, You have understood my instruction properly”.

The same is repeated by the cloud when it thunders “da da da” (द द द). It reminds everyone all the three instructions – “दाम्यत दत्त दयाध्वम्”. - “Be the controllers of sense organs and motor organs. Be the Donors. Be kind towards others”.

So, the father had given all his three children the same instruction without any partiality. However, those three children understood it with various meanings. Yet, Prajapati said that what they had understood was right. Because, Gods had no control over themselves and they needed to control sense organs and motor organs, for their own benefit. Humans were greedy and they were engaged in accumulating wealth without any intention of sharing it with others, and so; they needed to donate their gatherings to the eligible people, for their own benefit. Demons were strong and cruel; and they used to trouble others for their pleasure, and so; they needed to be merciful towards others, for their own benefit.

In fact, these Gods, Humans and Demons do not belong to three different races. All of them are indeed only Humans. The very humans are called as

Gods, Humans and Demons according to their qualities and behaviour.

In this story, those who have all the good qualities but self-control are Gods. Humans are those who are purely selfish. Demons are those who put others in troubles.

As a sincere father, wishing the welfare of his children, Prajapati had corrected them by avoiding their bad qualities and by imparting the required good qualities in them.

So, Self-control, Offering Donations, and Mercy are the three qualities that are supposed to be possessed and practiced by all the humans.

THE TWO WIVES OF YAJNAVALKYA

Yajnavalkya was a great sage. He had two wives – Maitreyi and Katyayani. Among those two, Maitreyi was “Brahmavadini” (Used to discuss about Brahma). Katyayani was an ordinary woman.

Having spent his life in GrhasthaAshrama and VanaprasthaAshrama, he wanted to opt to the next in the order – SannyasaAshrama. Before opting to it, he wanted the permission of his two wives. He wanted to divide his property into two parts and give them to his two wives. Katyayani could accept it. But, Maitreyi could not.

Yajnavalkya requested Maitreyi – “Maitreyi! I am leaving the house permanently with a wish to become a Sannyasin. So, let me end your financial relation with Katyayani. I will give you both my accumulations and you may please permit me to become a sannyasin”.

Maitreyi was reluctant to take money. So, she asked her husband – “Can I

become immortal if I get the entire world; full of wealth?"

Yajnavalkya replied – “No. You cannot. Even though the entire world full of money is yours, your life will not be greater from the life of a person who has some consumer goods with him. You cannot even hope to gain immortality with wealth”.

Then, Maitreyi said – “What is the use of such thing, with which I am not going to become immortal? If you know any means to become immortal, O Lord, you may please instruct the same to me.”

Then, Yajnavalkya said – “No doubt, you are my beloved wife right from the beginning. Now, you have become even dearer to me by your attitude. I am pleased to instruct you what you wanted from me; and you may listen to it with concentration and think upon it later.”

Yajnavalkya wanted to create some “Vairagya” in the mind of Maitreyi. So, he started his instruction thus – “O Maitreyi, A wife does not like her husband for the sake of husband but she likes him, only for self’s sake. A husband does not like his wife for the sake of his wife but he likes her, only for self’s sake. O Maitreyi, The people do not like their children for the sake of their children but they like their children, only for self’s sake. Wealth is not liked by any person for the sake of wealth but that wealth is liked by him, only for self’s sake. Similarly, whether they are Brahmins or Kshatriyas or the world or worldly things or even Gods or any living creature and everything – all these are not liked by a person just for the sake of all those but he likes them only for self’s sake.”

Then, Yajnavalkya wanted to instruct Maitreyi; the greatness of Self (Atma) is –“O Maitreyi, Self is supposed to be seen. Self is supposed to be heard from the teachers. Self is supposed to be thought about. Self is supposed to

be meditated upon. O Maitreyi, all this is understood only by seeing, listening to, by thinking about and by understanding only that Self”.

He continued – “O Maitreyi, if you understand something or a person; different from Self, then, you will be treated as a separate entity from that something and a person. All things and all persons are born from the Self at the time of creation. They remain as the Self during the time of existence. They disappear into the Self at the time of annihilation. So that, you should understand that the Self is the only thing that is present everywhere but nothing else”.

“O Maitreyi, All the Vedas, Shastras, Itihasas, Puranas, Smritis and Shlokas are only the exhalation of that great Self.

The Ocean is the only destination for all the water. The Skin is the only destination for all kinds of touches. The Tongue is the only destination for all kinds of tastes. The Nose is the only destination for all kinds of smells. The Eye is the only destination for all kinds of colours. The Ear is the only destination for all kinds of sounds. The Mind is the only destination for all kinds of resolutions. The Heart is the only destination for all kinds of knowledge. The Hands are the only destination for all kinds of actions. The Legs are the only destination for all kinds of paths. The Speech is the only destination for all kinds of Vedas. Similarly, Self is the destination for everything in the creation.

When the salt is melt in the water, the salt is present in each and every atom of the water. Similarly, the Self is present in everything. So, it is only the Self that is present but nothing else.

When there are two things, then one can see the other. One can smell the other. One can listen to the other. One can speak to the other. One can

think about the other. One can understand the other. O Maitreyi, when just the Self is present but nothing else; then what can see what? What can smell what? What can listen to what? What can speak to what? What can think about what? What can understand what?

So, if the Self is understood, everything is understood. That is the immortality. The Self is the most beloved thing. So, the Self should be seen, should be listen to, should be thought about, should be meditated upon.”

KATYAYANI

Expert in Home Activity – It is said that she had स्त्रीपज्ञा। So, we can expect that she was an expert in Home activities such as Cooking, keeping home neat and clean, nourishing the children, serving the needs of husband and other family members, receiving and honouring the guests etc.

Ordinary woman–Among the two wives of Yajnavalkya, Katyayani was an ordinary woman. She had no interest in anything other than the common worldly things. She got married to Yajnavalkya and she recognized him as her husband only; but not as a great sage. She could not have spent a different style of life even she got married to any other ordinary person.

Innocentwoman – She satisfied herself with the share of wealth given by her husband. She thought that her life would be comfortable if she had enough money with her. So, out of his kindness, Yajnavakya had given her enough money with which she could spend her remaining life quite comfortably. It seemed that she had no worry as her husband was leaving her permanently, however good his intention may be. So, she had given her permission to Yajnavalkya to become a sannyasin.

Woman of no interest to learn – She never showed any interest in learning

during her wifedom. So, she did not deserve the knowledge of the Self. She might have even rejected even if she was asked to pay attention towards such instruction about the Self. So, Yajnavalkya was not blameworthy for giving instruction only to Maitreyi and not to Katyayani. It is clear that Yajnavalkya had compassion on her more than he had love for her.

MAITREYI

Sraddha–Perhaps she was brought up in the house of sages where she used to listen to the discussions about the Self. So, she developed interest in those discussions and used to participate in them. Perhaps, out of such interest only, she might have married Yajnavalkya. She always wanted to learn the secret of becoming immortal. She prepared herself to release her husband from the bondage of wedding; if he could instruct her knowledge of the Self. It means that she knew that the human relations are temporary and the knowledge of the Self alone is permanent. Therefore, she was praised as a Brahmadadini. Her Sraddha enforced Yajnavalkya to choose her as the heiress to his knowledge of the Self.

No interest in the Wealth – When Yajnavalkya offered a share of his wealth to her; seeking her permission to become Sannyasin, she rejected that wealth without any second thought. She knew that wealth is necessary to lead the ordinary life comfortably. Yet, she did not pay any interest to accept it from her husband.

Beloved wife – Her interest in the thing other than worldly matters made her the beloved wife of Yajnavalkya. Therefore, Yajnavalkya gave his money to Katyayani and gave his knowledge to Maitreyi.

Besides these chief qualities of Maitreyi, we can understand that she was a

good home maker as well; because, her mere interest in the knowledge of the Self does not make a happy home. We can think that she used honour the guests who used to visit Yajnavalkya. It is not possible for any woman to honour the guests without serving them delicious food. It is an easy guess that the food items cannot be delicious if the home maker is not an expert cook. So, Maitreyi was even a good home maker. All such qualities had made her a happy woman at home and everywhere, always. It was not discussed about the children of Maitreyi anywhere but, those children could have been the replicas of their father or mother under the brought up of Maitreyi, without any doubt.

We need to hail the women like Maitreyi.

4.6 Katha Upanishad

श्रेयः प्रेयः च

Once upon a time, there was a great sage of ancient India. His name was Vajashravasa. He performed once a sacrifice named Visvajit. In that sacrifice, he was required to give away all his worldly possessions. His young son Nachiketa saw that the cows given away were all who had, 'eaten-their-last-grass' and would hardly be of any use to who received them as gifts. He perceived sheer hypocrisy in such a charity. Feeling disturbed by the inappropriateness of his father's actions, Nachiketa asked to whom was the great saint giving him away since he too was a 'possession' of Vajashravasa and hence, needed to be given away. The sage ignores him twice. But, when Nachiketa repeated the question third time, he was irritated and angrily declared: "I have donated you to Lord Yamadharmaraja."

Taking this to be a command of his father, Nachiketa goes to the abode of Yama on his own. The Lord was absent—away on an errand. So, the young boy waited there for three days and three nights without food and drink.

On his return from his trip, Yama offers to grant Nachiketa three wishes as a compensation for continuing to wait for him. Nachiketa asked the following three:

1. To be allowed to return to his father alive, and that his father not be angry with him.
2. to be instructed as to the proper performance of Vedic fire sacrifice in order to gain immortality
3. And most importantly, to be given knowledge about life after death,

knowledge that he Yama, alone, as the God of Death, can endow.

Yama grants the first wish immediately. In answer to Nachiketa's second question, Yama expounds in detail the performance of the special fire-sacrifice, which he graciously chose to be called henceforth after Naciketa.

Before answering the third question, Yama tests Nachiketa, offering him all sorts of worldly temptations instead. But Nachiketa replied that material things will last only till the morrow. He who has encountered Death personally, how can he desire wealth? No other boon would do.

Yama was secretly pleased with this disciple, and elaborated on the nature of the true Self, which persists beyond death. The key of the realization is that this Self (within each person) is inseparable from Brahman, the supreme spirit, the vital force, the supreme consciousness, in the universe. Yama's explanation is a succinct explication of Hindu metaphysics.

Thus having learnt the wisdom of the Brahman from Yama, Nachiketa was freed from the cycle of births and rebirths.

The Paths of Sreyas and Preyas:

The quintessence of Kathopanishad is following Sanskrit verse—a great treasure of mankind (1.2.2.).

"Sreyasca preyasca manushyametau thau samparitya Vivinakti dheerah.

Sreyo hi dheerobhi preyaso vrunite preyo mando yogakshemad vrnite.

"Both good and pleasant present them (all the time) to a man. The calm soul (always) examines them well (very carefully) and discriminates. He prefers the good to the pleasant; but the fool (invariably) chooses the pleasant out of greed and avarice (and may later repent)."

What inestimable wisdom and how extremely relevant to our day and time.

Sreyas means acquiring possessions by Dharmic or rightful means for spiritual development. The real prosperity an individual enjoys is when all around him also prosper. This is good and preferable.

Preyas, on the other hand, means acquiring possessions by rightful means for worldly enjoyment (pleasure) which is materialistic.

4.7 Taittiriya Upanishad

After Upanayana, a student approaches a teacher for studies. He resides in the presence of his revered teacher till the required knowledge is obtained. That is why a disciple is termed as “Antevasi”.

The teacher imparts him the knowledge of Vedas. Having learnt all which is to be supposed to be learnt, the disciple gets the permission of his teacher to go home. Without receiving the final instructions of his teacher, a disciple is not supposed to exit. Shastra says that a student should not start any kind of activity without understanding the true purpose of his knowledge. At that time, the teacher gives the following instructions to his disciple:

“Speak the Satya. Practice the Dharma. Do not neglect Svadhyaya. After making the Teacher happy by presenting him the desired amount of wealth; you do not cut off the lineage of your family. There must be no inattention towards Satya. There must be no inattention towards Dharma. There must be no inattention towards Self-preservation. There must be no inattention towards Auspicious activities. There must be no inattention towards study and teaching.”

Satya is that thing which is supported by the valid means of knowledge. Dharma is that thing which is supposed to be done by a person for his personal benefit or for the benefit of others or the society. The disciple is not supposed to stop memorizing the things which are taught by his teacher after being relieved from the presence of the teacher. The disciple should offer proper “Gurudakshina” at the end of his study and it should be capable of satisfying the teacher. Then, the disciple should get married to a worthy and suitable bride to continue his lineage by begetting progeny. If he fails to get progeny, then, he must do “Putreshti” etc.

The student should remember that a person who speaks Anritam will be uprooted. Mahabharata claims that there is no greater dharma than speaking truth and there is no greater sin than lying. Self-preservation is one's physical health. It must be taken care by intake of proper medicines at the time of illness.

Time is really blameworthy because it has the capability of changing an active person lazy. But, a wise person must be alert and become a greater expert in his duty; in due course of time. The teacher wishes his disciple to be such a wise person. So, he presages his disciple to be actively attentive towards Satya, Dharma, and Self-preservation and Auspicious activities. In fact, he warns his disciple not to be misled by the illusions on Satya etc. Illusions develop when the practice is not regular and not sincere. So, the disciple must make himself proficient in all his duties by regular and sincere repetitions of what he had learnt.

“There must be no inattention towards the obligational duties to Gods and Manes. You should be such a person to whom mother is God. You should be such a person to whom father is God. You should be such a person to whom Teacher is God. You should be such a person to whom Guest is God. Only those activities which are not culpable should be accomplished but no other activities. Only those activities of ours which are admirable should be practiced by you, but no other activities.”

Obligational duty to Gods is to do Yagas. Obligational duty to Manes is Sraddha. They should be done with attention. Mother, Father, Teacher and Guest must be honoured with great care as you if you worship God. The activities which are done by you must be supported by Shastras. You never do any activity even by mistake; if it is not supported by Shastras and the society. You may do the prominent activities which are being done by your

teacher. But, do not do those activities which have no support of Shastras though they are done by your teacher by mistake. So, “Durachara” should be cut without hesitation and “Sadachara” should be continued.

You should carefully listen to the Brahmins who are greater than us as if you are not even breathing. (Or - You should honour and serve the Brahmins who are greater than us by offering them seat etc.) Offerings must be made with great care. Offerings must not be made with carelessness. Offerings must be made according to the status of wealth. Offerings must be made with modesty. Offerings must be made with nervousness. Offerings must be made with compliments.

The Noble, who are greater than the teachers also deserve honour. One must listen to them with great care when they explain Shastra and its meaning. At that time, you should be very attentive as if you have forgotten to take even breath. (It is an implied meaning that; no arguments must be made against them.) Here, modesty and nervousness are the feelings of shyness etc. of the donor as he thinks that he is not capable of offering as much amount as the recipient really deserves. The offerings that are made to the friends and relatives at the time of various occasions such as Wedding etc; are known as Samvid-dana or offerings with compliments.

You may have doubt at any time; about karma and about vritta. Then, you can do just as those Brahmins who have distinctive knowledge, who are interested in that karma and vritta, who are independently active, who are not unkind, who wish to do dharma; do.

This is the command. This is the instruction. This is the essence of the Veda. This is the directive. You are supposed to meditate upon it. You are supposed to meditate upon it.

4.8 Prasna Upanishad

समूलो वा एष परिशुष्यति योऽनृतं वदति।

The above sentence is seen in Prasnopanishad. Long ago, there were six good students. They were – Sukesha; the son of Bharadvaja, Satyakama; the son of Sibi, Sauryayani, the descendant of Garga, Kausalya; the son of Asvalayana, Bhargava; the native of Vidarbha, and Kabandhi; the son of Katya. They were all interested in Brahma Jnana. They had Brahma as their life-goal.

They were in search of a good teacher who could explain them what they wanted. Finally, they found sage Pippalada. As the students should not approach the teacher with empty hands, they approached him with ‘samidhas’ in their hands and bowed to him.

Pippalada cordially received them and understood what they wanted. Then, he said to them – “O dear ones! Once again, you must involve yourselves in Tapas, practicing Brahmacharya with Sraddha. After one year, you can ask me whatever question you like to ask me. If I know the answers, I will definitely tell them to you”.

Spending one year just according to the instruction of their teacher, the disciples gained the eligibility to ask questions. With great inquisitiveness, they asked him questions one after the other. They got the right answers from their teacher and felt so happy.

Among them, the sixth question was asked by Sukesha; the son of Bharadvaja – “Revered Sir! Once, Hiranyanabha, the prince of Kosala Kingdom approached me and asked me a question – “O son of Bharadvaja! Do you know that person who has sixteen kalas?” - Then I replied the

prince – “O dear one! I don’t know that person.” It seemed that the prince did not believe in the words of Sukesha. Then, Sukesha wanted to convince the prince and said – “If I know, why I don’t tell you about him”? Even then, the prince did not move from that place. He might have thought that I was lying. So, to establish what I told him was right, I took a vow in this way –

“समूलो वा एष परिशुष्यति योऽनृतं वदति।

तस्मान्नाहाम्यनृतं वक्तुम्” –

A person, who lies will be totally ruined from the roots. So; as I don’t wish to ruin myself, I am not supposed to lie”. Then, the Prince confirmed that Sukesha did not know what he asked him for. Then, he silently ascended his chariot and left that place.” After telling Pippalada this incident, Sukesha asked him to explain him about that person who has sixteen kalas.

The teacher explained him about that person who had sixteen kalas and made him happy.

All the six disciples were delighted as their doubts were cleared. They bowed to Pippalada and said – “You are our father because, you have helped us to cross the ocean of Avidya”. Then, they took leave from the teacher and left to practice what they had learnt from him.

The importance of Truth is emphasized in this story.

In the days of this story, Truth was the decider of one’s character. It was a standard factor to estimate one’s trustworthiness. Only those people; who used to speak Truth were considered honourable. Such people were greater than those who were very rich. Similarly, in those days, the people who used to lie were not trustworthy in the society. They were considered to be selfish. Such people were not acceptable as teachers or friends.

However, sometimes, the Truth could be concealed in order to protect something valuable from the ineligible. We may expect that the Teachers used to act as if they knew nothing about something when they were asked by some unqualified students.

Hiranyanabha did not move away immediately when Sukesa said that he did not know the answer of his question. Perhaps, he might have thought that Sukesa wanted to test his eligibility to learn and he was ready to prove that he was qualified. However, Sukesa was saying Truth and he took vow on the name of Truth itself. Then, Hiranyanabha realized that he was right and left that place in search of a Guru who was capable of answering his question.

The vow taken by Sukesa makes us understand that the people used to fear to lie. It does not necessarily mean that a lie kills a person immediately. Then, how does the practice of lying could cause the destruction of a person from roots? – The root of the life of a person is food. If a person starts lying, the society starts losing faith in him. Gradually, he loses his job as his boss loses faith in him. His friends keep him away as they lose faith in them. The time may come that even his own family members don't trust him.

Then, the person of lies will become an unwanted person everywhere. He is avoided by everyone. Then, where would he get some food to survive? He may start stealing the food. Or, he may threaten others and get his food. All these will be some added disqualifications to him. People don't like to see him move around them. He will cause disturbance in the society. Such people must be inevitably punished by the King. If he is neglected by the King, it will be an encouraging sign and many such people will be developed soon in the society. So, he will be imprisoned by the King as soon as possible.

Thus, the habit of lying may lead to the complete downfall of a person. Therefore, one should not lie even for fun. So, it is true that man is totally uprooted by lying.

Self-knowledge, the knowledge of Brahman, is the highest knowledge, state the closing verses of the Prashna Upanishad.

4.9 Mundaka Upanishad

सत्यमेव जयते नानृतम्

The following is the declaration given by Mundaka Upanishad – “Satyameva Jayate, Nanrtam” (3.1.6) – It means - “Truth alone Triumphs, not the falsehood.”

Mundakopanishad repeatedly stressed upon the importance Truth. Mundakopanishad divided the knowledge into two – 1) Para and 2) Apara.

द्वे विद्ये वेदितव्ये इति ह स्म यत् ब्रह्मविदो वदन्ति परा चैवापरा च। 1.1.4

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषामिति। अथ परा यया तदक्षरमधिगम्यते।। 1.1.5

Apara – Four Vedas - Rgveda, Yajurveda, Samaveda and Atharvaveda, Six Vedangas – Siksha, Kalpa, Vyakarana, Niruktam, Chandas and Jyotisha.

Para – It is the knowledge which leads a person to attain immortality.

Vivekananda hails this kind of approach of Vedas. Vedas are considered as the highest authority for Indians. Yet, those very Vedas preach us that the humans have to go beyond the Vedas to attain immortality. These Vedas, besides being the encyclopaedias of spiritual knowledge, besides being honoured by the omniscients, besides being the everlasting treasure for the seekers of ultimate knowledge, humbly reveal that they are just the guidelines for the beginners. They mean that the human has to attain the immortality by himself just in the light of awareness, lit by the Vedas. As it is said in the above quotations, Vedas considered themselves inferior to the knowledge of Para. However, we understand that the Vedas teach the knowledge of very high rank but it is mere theory (Apara). Yet, the high

becomes highest when in it is practically achieved (Para). Therefore, the Vedas advise the student to approach the teacher and start the practice just according to the guidelines given in the Vedas and Vedangas.

The process of gaining knowledge is always “from the known to the unknown” – Mundaka Uppanishad gives the examples of a spider, earth and a man – Thread comes out of the spider. Vegetation comes out of the earth. Hair and moustache etc., come out of a man. |Similarly, the universe comes out of the Brahman. Spider creates its thread for self. But, the Brahman does not create the universe for self. Earth is just an insentient. But, Brahman is not insentient. Hair and moustache emerge from a man without is effort. But, the Universe does not emerge from Brahma without the intention of Brahma. Mundakopanishad says that it is the truth and encourages the practitioners to understand this.

Though some people are present in Avidya, they consider themselves to be scholars and spirited. They struggle in the ignorance. They are just like the blind led by other blind people. They are immature. They take themselves into account as if they have achieved the highest goal of life. They continue to do activities with desires and they destroy all their virtuous worlds. Mundakopanishad warns the practitioners to know the truth and to avoid such immature behaviour.

Those who consider and do Ishta and Purta (Yajnas and planting trees etc.) as the highest object of the life will definitely gain punya and achieve the higher worlds. However, at the end, when their punya comes to an end, they will come back to the human world. So, the wise must understand the truth that Tapas and Sraddha alone can ruin the sins of a man and make him immortal.

A practitioner is advised by the Upanishad to make himself an arrow and be flung from the bow of Pranava to get the mark of Brahma.

*प्रणवो धनुः शरोऽह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्ध्यं शरवत्तन्मयो भवेत्॥*

Here, the Upanishad cautions him to be “Careful” (अप्रमत्त). In fact, it is the advice to the practitioner not to miss the path of the Satya and the Dharma. If the arrow misses its target, it may cause injury to somebody else. Similarly, if the practitioner misses what he is supposed to strive for, he may cause all the possible inconvenience to the society.

Upanishad tells that Brahma is eternal and omnipresent. It also tells that the one who realizes that will be free from all the doubts beyond any doubt.

*ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म...ब्रह्मैवेदं विश्वमिदं वरिष्ठम्।
भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः॥*

Truth stands in the first place in the list of the implements of achieving the eternity. The remaining are being Penance, Right Knowledge and Celibacy.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्॥

Finally, the Upanishad reveals the secret that the Truth is nothing but the very Eternity itself, which is yearningly desired by the sages. It says that, the Sages who succeed in their practices reach the world of Truth.

*सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।
येनाक्रमन्ति ऋषयो हि आप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥*

Thus, the Upanishad confirms that the Eternal state called with various

names such as Brahma, Atma is nothing but Truth only.

The austerity of Truth cannot be followed by just listening to its greatness and it cannot be grasped by the wisdom.

The truth cannot be attained by those who are weak in determination and commit mistakes and by those who do false penance as well. A clay-pot which is not burnt in the fire cannot hold the water. Instead of holding it, the very clay is ruined by the water. Similarly, a practitioner who is not strong both physically and mentally cannot embrace the powerful Truth. If he does so, he may crumble to its pressure.

So, those who lack sincere practices should keep themselves away from the austerity of Truth.

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते।

Those who understand the greatness of Truth alone should start the practice with honest interest and determination. It is sure, they will achieve the Eternity.

Basing on the truth revealed by Mundakopanishad, Sankaracharya designed his famous quotation – “*ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः।*” That is the Truth proposed by the Indian Philosophy.

4.10 Mandukya Upanishad

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥

Two birds, inseparable companions, perch on the same tree, one eats the fruit, the other looks on. The first bird is our individual self feeding on the pleasures and pains of this world; The other is the universal Self, silently witnessing all.

There are two birds in this tree of life. This tree of life may be either this body of the individual, or it may be the entire creation itself.

Ishvara (God) and Jiva (living beings) are present in the world of creation as well as in the human body. They are friends. They are inseparable siblings, one connected with the other perpetually. These are compared to birds living on a single tree which is this vast creation. And they enjoy their existence on the tree.

The only difference is, one of these birds is busy enjoying the delicious fruit that is of the tree and the other bird is not interested in eating anything. It is merely looking on, unconcerned and unattached.

This unattached bird is God, Ishvara, seated in your own heart and everywhere in this world. The bird that is eating the sweet fruit of this tree is the individual soul, the mind-body complex. So there are two phases of experience going on in one's own body: a consciousness that is totally detached, and a consciousness that is very much involved.

The detached consciousness in us is called Kutastha- Chaitanya. It stands uncontaminated even in the state of deep sleep and enables us to regain our consciousness of the identity of personality when we awake the next

morning and feel that we are there.

This consciousness of our being the same person that we were yesterday is not the action of the mind, not of the sense organs, not the body. The body cannot know anything; it is unconscious, and the mind and the senses were not functioning in sleep. So who told us that we existed yesterday?

There is some minimal awareness, consciousness qua being, as it is called, which is our essence that existed in deep sleep, and that is responsible for our memory of the fact of our having existed yesterday also. That is the uncontaminated detached consciousness in us. It is not connected with body, mind and sense organs. That is the Ishvara-tattva that is in us. The jiva-tattva is our own selves.

The very consciousness that is contaminated by the body, mind and sense organs becomes jiva. Consciousness connected with the sense organs, mind and body is the jiva, the individual, so-called. The detached consciousness, unconnected with these, is Ishvara himself because the general consciousness we experience in the state of deep sleep unconnected with the senses, body, and mind is Universal in its nature. Because consciousness cannot be located only in one place, cannot be divided into parts, cannot have fractions, it is therefore Universal.

Hence, Universal being is inside us. In the deep sleep state, we land ourselves on it, as it were, and feel the bliss of it so intensely that we do not like to wake up in the morning. So intense is the joy of sleep that we want to go to sleep again and again. But when we wake up, we are once again the jiva, the fruit-eating bird in this world tree of samsara, and not even conscious that there is another bird sitting there, always uncontaminated.

5. Interpersonal and Intrapersonal Management aspects in the Ramayana

Ramayana is all about the journey of Rama. More than anybody else, Ramayana highlights the qualities of Rama, who was praised by Sage Valmiki as the 'embodiment of Dharma'. However, there are other characters in the Ramayana possessing the virtues that Lord Rama possessed. Ramayana reflects the ideal way of lifestyle, Lord Rama and Goddess Sita being the epitome of perfection.

The Interpersonal and Interpersonal aspects in the Ramayana are discussed with reference to the following:

- Important characters in the Ramayana and their qualities and skills
- Important lessons from the Ramayana

5.1 Important Characters in the Ramayana and their qualities and skills

Sri Rama

Rama is one of the protagonists of the tale. Portrayed as the seventh avatar of the God Vishnu, he is the eldest and favorite son of the King of Ayodhya, Dasharatha, and his Queen Kausalya. He is portrayed as the epitome of virtue. Dasharatha is forced by Kaikeyi, one of his wives, to command Rama to relinquish his right to the throne for fourteen years and go into exile.

The following are Rama's kalyana gunas:

1. गुणवान् (guṇavān = principled person)
2. वीर्यवान् (vīryavān = potential one)
3. धर्मज्ञः (dharmajñāḥ = conscientious)

4. कृतज्ञः (kṛtajñaḥ = redeemer)
5. सत्य वाक्यो (satya vākya = truth-teller)
6. धृढ व्रतः (dhr̥ḍha vrataḥ = self-determined in his deed)
7. चारित्रेण च को युक्तः (cāritreṇa ca ko yuktaḥ = blent with good-conduct)
8. सर्व भूतेषु को हितः (sarva bhūteṣu ko hitaḥ = benign, in respect of all beings)
9. विद्वान् (vidvān = adept)
10. समर्थः (samarthaḥ = ablest)
11. एक प्रिय दर्शनः (eka priya darśanaḥ = uniquely good-looking)
12. आत्मवान् (ātmavān = courageous)
13. जित क्रोधो (jita krodho = one who has controlled his anger)
14. द्युतिमान् (dyutimān = brilliant one)
15. अनसूयकः (anasūyakaḥ = not jealous)
16. बिभ्यति देवाः च जात रोषस्य संयुगे. (bibhyati devāḥ ca jāta roṣasya saṁyuge = even whom do the gods fear, when provoked to war)

Sita

Sita is one of the protagonists and the beloved wife of Rama and the daughter of king Janaka. Rama went to Janakpurdham, current city of Janakpur, Nepal, and got a chance to marry her by lifting a heavy Bow in a competition organized by King Janaka. The competition was to find the most suitable husband for Sita and many princes from different states competed to win her. Sita is the avatar of Goddess Lakshmi, the consort of Vishnu. Sita is portrayed as the epitome of female purity and virtue.

She follows her husband into exile and is abducted by Ravana. She is imprisoned on the island of Lanka until Rama rescues her by defeating the demon king Ravana. Later, she gives birth to Lava and Kusha, the heirs of Rama.

Sita is among the Pancha Maha Pativratas. Her gunas are endless. The following are the most important ones:

Dedication to Husband: She started to love her husband the second he won the Swayamvara. She never regretted her husband's decision of Vanvas . and accompanied him without complaint.

Chaste just like her Husband: After Ram intensively fell in love with his wife, he declared that he will undergo Eka pathni vrath (Ek- one , Pathni - wife , Vrat - Vow). She fluttered just like a butterfly learning this and started to adore him in every possible way.

Being a better half: While she accompanied her husband in jungle she helped in all types of work from advising on networking(the couple encountered many people during exile) to decision making in difficult times

Intelligent: She understood her husband's mind and left clues during her abduction that could help him to pursue his search operation without loosing hope.

Patience and tolerance: She patiently waited for Rama to come back to her and tolerated insults in Lanka.

Valour like a Knight: She is a Woman with great valour in heart so she wanted Raavan to be defeated by her husband's hand.

Justice at heart: She obligates that Lanka must be constructed again with justice and peace. Ram did so by reinstating a king to Lanka he was vibhishana and he married widows of ravana.

Confidence and Fearlessness: After her chastity being questioned she invokes the pyre and Dares to jump in it. She is confident about her love with Ram. And then she does this to come out of Agnipariksha successfully.

Hanuman

Hanuman is the tritagonist and a vanara belonging to the kingdom of Kishkindhaa. He is portrayed as the eleventh avatar of God Shiva (He is also called Rudra) and an ideal bhakta of Rama. He is born as the son of Kesari, a vanara king, and the Goddess Anjana. He plays an important part in locating Sita and in the ensuing battle. He is believed to live until our modern world.

Hanuman is known for his selflessness, loyalty, humility, strength, simplicity, perseverance, etc.

Lakshmana

Lakshmana, the younger brother of Rama, who chose to go into exile with him. He is the son of King Dasharatha and Queen Sumitra, and twin of Shatrughna. Lakshmana is portrayed as an avatar of the Shesha, the naga associated with the God Vishnu. He spends his time protecting Sita and Rama during which he fought the demoness Surpanakha. He is forced to leave Sita, who was deceived by the demon Maricha into believing that Rama was in trouble. Sita is abducted by Ravana upon him leaving her. He was married to Sita's younger sister Urmila.

Lakshmana is known for his loyalty to his brother Rama, honesty, dutifulness, humility, dignity, etc.

Ravana

Ravana, a rakshasa, is the king of Lanka. After performing severe penance for ten thousand years he received a boon from the creator-God Brahma: he could henceforth not be killed by Gods, demons, or spirits. He is portrayed as a powerful demon king who disturbs the penances of Rishis. Vishnu incarnates as the human Rama to defeat him, thus circumventing the boon given by Brahma.

Ravana is known as a master of sciences, a great devotee of Lord Shiva, a great poet, a great musician, an excellent warrior, a good king, etc.

Jatayu

Jatayu, the son of Aru?a and nephew of Garuda. A demi-god who has the form of a eagle that tries to rescue Sita from Ravana. Jatayu fought valiantly with Ravana, but as Jatayu was very old, Ravana soon got the better of him. As Rama and Lakshmana chanced upon the stricken and dying Jatayu in their search for Sita, he informs them the direction in which Ravana had gone.

Jatayu is known for being valiant and faithful friend.

Bharata

Bharata is the son of Dasharatha and Queen Kaikeyi. When he learns that his mother Kaikeyi had forced Rama into exile and caused Dasharatha to die brokenhearted, he storms out of the palace and goes in search of Rama in the forest. When Rama refuses to return from his exile to

assume the throne, Bharata obtains Rama's sandals, and places them on the throne as a gesture that Rama is the true king. Bharata then rules Ayodhya as the regent of Rama for the next fourteen years. He was married to Mandavi.

Lakshmana is known for his loyalty to his brother Rama, honesty, dutifulness, humility, dignity, etc.

Sugreeva

Sugreeva, a vanara king who helped Rama regain Sita from Ravana. He had an agreement with Rama through which Vaali - Sugreeva's brother and king of Kishkindhaa-would be killed by Rama in exchange for Sugreeva's help in finding Sita. Sugreeva ultimately ascends the throne of Kishkindhaa after the slaying of Vaali, and fulfils his promise by putting the Vanara forces at Rama's disposal.

Sugriva is known for his courage, strength, loyalty, etc.

Vibhishana

Vibhishana, a younger brother of Ravana. He was against the kidnapping of Sita, and joined the forces of Rama when Ravana refused to return her. His intricate knowledge of Lanka was vital in the war, and he was crowned king after the fall of Ravana.

Vibhishana is known to be devout, pure at heart and dramatic. He was alert and pious, and considered himself to be a Brahmin, though born in demon race. As a ruler too, he carried out his duties in a wise, just manner, thus bringing peace and prosperity to his land and his subjects.

5.2 Important lessons from the Ramayana

There are numerous lessons from the Ramayana. The most important lessons, from an Interpersonal and Intrapersonal management point of view, are highlighted below, while also discussing the story of the epic chapter-wise:

Bala Kanda

The first book of Ramayana, the Bala Kanda depicts the origin of Lord Rama and his siblings, Lakshmana, Bharata, and Shatrughna. Dasharatha, the King of Ayodhya had three wives , Kausalya, Kautilya and Sumitra. Yet, he was childless. He thus performs a fire sacrifice, putrakameshti yagya, which results in him being blessed with four children, of which Rama is born to Kausalya, Bharata to Kaikeyi, while Lakshmana and Shatrughna are born to Sumitra. In Bala Kanda, there are detailed accounts of the childhood days of Rama and his siblings and how they learn about scriptures and the art of combat and warfare. One incident, which is always highlighted even in modern reproductions of Ramayana is the instance when Rama and Lakshmana destroyed the demons that were disturbing Vishwamitra in performing sacrificial rites. Vishwamitra himself chose Rama to fight the demons when he came to Dasharatha's court for help. Lakshmana loyally followed Rama, even in the rest of Ramayana, Lakshmana's brotherly devotion to Rama is nonpareil. Rama was only 16 years of age when he vanquished the demons. The Bala Kanda also has details of Sita's origin and how Rama was married to Sita. Sita, is considered to be a magical gift from God, as she was found in a field by the king Janaka (the King of Mithila). Rama is married to Sita after passing the test of lifting and wielding a heavy bow of Lord Shiva. Towards the end of Bala Kanda the brothers Rama, Lakshmana, Bharata and Shatrughna are married to Sita, Urmila, Mandavi and Shrutakirti respectively.

The examples of Interpersonal and Intrapersonal qualities in this kanda are:

- Obedience of Rama, Lakshmana, Bharata and Shatrugna towards their parents and teachers
- Rama and Lakshmana's courage in defeating demons to help Sage Viswamitra.
- Rama's valour in lifting the bow of Lord Shiva.
- Rama's excellent behaviour towards parents, brothers, teachers, elders, relatives, citizens of the kingdom, etc.

Ayodhya Kanda

Ayodhya Kanda contains the events that led to his exile into the forests for fourteen years. Having been married for twelve years, Dasharatha decides to pass on the throne to Rama, a decision which is positively affirmed by every member of the Kosala assembly and also the subjects. A day prior to the grand crowning of Rama, Manthara, a cunning maidservant aroused the jealousy of Kaikeyi, due to which Kaikeyi claims two wishes that was granted to her by Dasharatha long ago, her first wish being that Rama should be sent to exile into the forests for fourteen years and the second that the throne should be passed to her son, Bharata. Dasharatha, known as a king who always fulfills his promises, was in the middle of a very precarious situation. Rama lightens his burden by accepting the banishment with absolute calm and self control. He is joined by Sita and Lakshmana. Even though he refuses Sita to join him, the selfless love of Sita could not see her husband going alone in the forests for fourteen years. Bharata, who was away, declines to accept the crown because of his mother's wicked tactics. He requests Rama to return, but Rama, a loyal and

devoted son, chose to carry out his father's orders , and says that he won't return till the tenure of the exile is complete. Bharata, then takes Rama's sandals and places it on the throne, where he rules on Rama's behalf.

The examples of Interpersonal and Intrapersonal qualities in this kanda are:

- Rama's devotion towards his father
- Rama's willingness to renounce kingdom
- The way Rama accepted the desire of Kaikeyi with calmness and composure
- Sita's devotion towards Rama and selflessness
- Lakshmana's loyalty towards Rama and selflessness
- Bharata's loyalty and affection towards Rama
- Guha's friendship and affection

Aranya Kanda

Aranya Kanda has detailed accounts of the last year of exile of Rama, Sita and Lakshmana, in the forests. The first major incident that takes place is the destruction of Khara, the demon brother of Surpanakha (sister of Ravana), and his demons, by Rama. Khara organizes an attack against Rama and Lakshmana, as Lakshmana has ripped off the nose and ears of Suparnakha, when she attempts to kill Sita after failing to seduce the brothers, Rama and Lakshmana.

The next event is the capture of Sita by Ravana after she crosses the Lakshmana Rekha, drawn out by Lakshmana for her protection. The rekha ensured that no one could come in, but allowed the exit of people. Ravana had come in the disguise of a man wanting help from Sita. Innocent Sita got trapped in Ravana's cunning plan, and she leaves the Rekha, after which

she is forcibly taken away by Ravana. Ravana had done all this to avenge the attack on his sister and his demon brother.

At Lanka she was kept in the shield of the rakshasis. Ravana, who was swayed by Sita's eternal beauty, commands Sita to marry him, but Sita who is ever loyal to Rama, denies. Meanwhile, Rama and Lakshmana, after finding out about Sita's capture from Jatayu, immediately leave to save her. During their forage for Sita, they encounter demon Kabandha and the ascetic Shabari, one of the greatest devotees of Lord Ram, who lead them to Hanuman and Sugriva.

The examples of Interpersonal and Intrapersonal qualities in this kanda are:

- Lakshmana's bravery in fighting the demons
- Jatayu's courage in fighting Ravana
- Sabari's devotion towards Rama
- Sita-Lakshmana samvadam - analysis of the situation, Sita's accusations, Lakshmana's dutifulness towards Rama
- Mandodari's advice to Ravana to leave Sita

Kishkindha Kanda

Kishkindha Kanda primarily focuses on the story of vanara King Vali. It is based in the ape citadel, Kishkindha. Rama and Lakshmana meet Hanuman, the greatest devotee to Lord Rama. In Kishkindha Kanda, Rama helps Sugriva by defeating his elder brother Vali, due to which Sugriva regains the hold of his kingdom of Kishkindha. Rama helps Sugriva so that he in return helps him to find Sita.

However, soon, Sugriva forgets his promises to Rama. The wife of former king Vali, Tara very cleverly reminds Sugriva of them and convinces him to

help Rama. She also stops enraged Rama from destroying the citadel. Finally, Sugriva sends search armies of vanars to all the corners of the Earth. The armies from north, west and east return with no answer. The southern army, under the exquisite leadership of Angada and Lord Hanuman discover from a vulture named Sampati that Sita is taken to Lanka.

The examples of Interpersonal and Intrapersonal qualities in this kanda are:

- Hanuman's communication skills while interacting with Rama and Lakshmana
- Rama's skills in identifying Hanuman's true abilities
- Friendship between Rama and Sugriva
- Sugriva's test of Rama's abilities
- Tara's intelligence in saving the kingdom by alerting Sugriva to reciprocate Rama's help
- Sugriva's knowledge of the earth's geography and leadership skills

Sundara Kanda

The Sundara Kanda consists of detailed and vivid accounts of the adventures of Hanuman. Sundara Kanda also tells about the magnanimous physical strength and power of Lord Hanuman. He turns to a huge shape to leap across the sea to Lanka. He fights many demons on the way who test his strengths and abilities, but none could stop the mighty Hanuman from reaching Lanka, to find out about Sita. When Hanuman reaches Lanka, all hell breaks loose. He destroys all the trees, the buildings and kills many of Ravana's warriors. He also gets captured in order to have a dialogue with Ravana and pleads him to leave Sita. However, Ravana doesn't agree, and

instead condemns Hanuman and his tail is set on fire. Hanuman escapes and jumps from one roof to another, spreading fire in Ravana's citadel. Then Hanuman heads back to Kishkindha with the euphoric news.

The examples of Interpersonal and Intrapersonal qualities in this kanda are:

- Hanuman realising his own magical abilities
- Hanuman's valour in Lanka
- Hanuman's communication skills while interacting with Ravana
- Vibhishana's understanding of the situation and advice to Ravana

Yuddha Kanda

The Yuddha Kanda is the greatest of the Kandas, as it contains the accounts of the Great Ramayana War between Rama's and Ravana's armies. This Kanda also has the description of the story as to how the great Rama Setu bridge was built across the sea, using stones that floated on water as they had Rama's name engraved on them. It was through this bridge that Rama and his great army crossed over to Lanka. Rama was joined by Ravana's renegade brother, Vibhishana.

This Kanda also has the great story of Hanuman carrying an entire Mount Sumeru to Lanka, as he could not identify which herb would cure Lakshmana, who was seriously injured with a powerful weapon hurled at him by Indrajit, Ravana's son. Eventually the war ends when Rama kills Ravana, and he crowns Vibhishana on the throne of Lanka.

The great Agni Pareeksha, the test performed by Sita to prove her purity, is accounted in this kanda. Sita plunges into the sacrificial fire, on Rama's orders. The lord of fire, Agni raised and returns Sita unharmed, thus proving the integrity of her soul and body. At the end of the Yuddha Kanda,

Rama's exile tenure is also complete and he returns to Ayodhya welcomed with lights and celebrations.

The examples of Interpersonal and Intrapersonal qualities in this kanda are:

- The valour of Rama, Lakshmana, Hanuman, Sugriva and other vanaras.
- The valour of Ravana, Indrajit and Kumbhakarna
- Vibhishana's insistence of following dharma
- Hanuman's ability in bringing mount Sanjeevani
- Sita's courage to jump into fire to prove her chastity

The following are the most important lessons one can learn from the Ramayana:

- **Respecting a father's word of honour:** When Rama was asked by Kaikeyi to go on exile to forests, though Rama had every right to question such an injustice, he chose to honour his father's unjust promise with total mental equipoise and without even a trace of disappointment on his face. For him, "pitru vakya paripalanam" (honouring his father's words) was one of the highest dharmas.
- **Respecting elders and being duty bound towards parents:** Rama left for the forests after his stepmother expressed her desire to see her biological son Bharatha as the future king of Ayodhya.
- **Remaining united with siblings even during the toughest of times:** Bharata refused to accept the throne after his father's demise and waited for Rama to return from his vanvasa. Lakshmana accompanied his brother Rama for the 14-year-long vanvasa.

- **Being loyal to one's spouse:** Ravana tried to lure Sita after abducting her. But Sita never let him succeed in his attempts. Rama did not remarry after Sita was abandoned by him even after conducting the 'Agni Pariksha'. Being a King, he enjoyed the privilege of having many queens, but he chose to remain loyal to his beloved wife – Sita.
- **One should be deeply committed to one's duty:** Besides being Sita's husband, Rama was also the King of Ayodhya. The duty of the king is to keep his subjects happy. Hence, he had to abandon his wife for the sake of the masses after they questioned her chastity. Though as a husband, he was duty bound towards his wife, as a King, he had to think of his subjects' wishes ahead of his personal ones.
- **Choosing the path of righteousness:** Vibhishana, younger brother of Ravana chose not to support his brother Ravana in the war against Rama. He knew his brother had committed a sin by abducting Rama's wife.
- **Remaining humble no matter how powerful one becomes:** Hanuman could have easily rescued Sita from Ravana's Ashoka Vatika. He had the power to single-handedly fight Ravana's army. But he chose to surrender to Lord Rama's divinity and let him do the needful.
- **Embracing all irrespective of caste, creed, status or colour:** Rama ate fruits that were already tasted by Shabari, a poor old woman who had nothing much to offer but pure love.
- **Abandoning the following enemies:** Kama (lust), Krodha (anger), Moha (desire), Lobha (greed), Mada (pride), Ahankar (ego), Irshya

(jealousy), Jaddata (insensitivity), Ghrina (hatred), Bhaya (fear).

- **Relationships are greater than opulence:** While Laxmana spent 14 years in exile with brother Rama, the other brother Bharatha turned down the throne. This learning of brothers' love motivates us to value relationships rather than greed and worldly pleasures.
- **Importance of good association:** It is due to jealous Manthara's provocation Kaikeyi asked Dasaratha to make Bharata the King even though she had much more love for Rama. That is why we learn that we should be in good company so that negativity does not dominate us.
- **Treating everyone equally:** The humble conduct of Lord Rama and giving respect to everyone, elders and young ones, teaches us a lesson. We should treat each other irrespective of status, age, gender etc. We should also treat animals with love and kindness. The true human being is the one who behaves most equitably.
- **True service to God:** Before Rama had to leave for the forests, Sumitra taught Lakshmana how to behave with Rama and Sita. There, she explained that one should serve God with a true mind because it is this liberation.
- **The importance of humility as a great virtue:** Hanuman, estranged Vanara King Sugriva's minister, was one of the greatest characters of Ramayana. Hanuman was physically very powerful, a great diplomat, very articulate, and very wise. Despite all his great traits, his humility was still unsurpassed. The moment he met Rama, he was bowled over by Rama's divinity and charm and he committed himself to be Rama's lifelong servant. The great feats he subsequently performed

in serving Rama were unparalleled. The humility he displayed despite his greatness was unfathomable.

- **The greatness of true friendship:** Rama befriended the estranged Vanar King Sugriva with a mutual promise of help. Sugriva's brother Vali had forcefully taken Sugriva's wife. Not only that, but he also denied him his share of the Vanara kingdom. Sugriva and Rama teamed up in an effort to eliminate the immensely powerful Vali. Sugriva, in turn, helped Rama in seeking and locating Sita. He also helped Rama to wage war against Ravana in order to retrieve Sita. Both did a commendable job in honoring their words.
- **Showing mercy, even to the enemy:** Ravana's younger brother Vibhishana was an extremely righteous person. In fact, he was bold enough to warn and advise Ravana against abducting another person's wife just to satisfy his own carnal desires. When the furious Ravana showed his brother to the door, Vibhishana went to Rama and surrendered to him. Despite reservations from Sugriva and others, Rama accepted Vibhishana into his fold.
- **Abiding by Dharma even in a war:** During the first fiery combat between Rama and Ravana, Rama destroyed all of Ravana's weapons and armour and Ravana stood on the war field unprotected. Rama, who could have easily killed Ravana at that moment, in one of the greatest acts of graciousness, asked Ravana to retire for the day and return to the war field the next day, fully rearmed, as it was against dharma to kill an un-armed person.

6. Interpersonal and Intrapersonal Management aspects in the Mahabharata

Mahabharata contains the essence of all scriptures. It is an encyclopaedia of ethics, knowledge, politics, religion, philosophy and Dharma. It was emphatically said by the Sage Veda Vyasa that “If you cannot find anything here, you cannot find it anywhere else”.

The Interpersonal and Interpersonal aspects in the Mahabharata are discussed with reference to the following:

- Important characters in the Mahabharata and their qualities and skills
- Important lessons from the Mahabharata

6.1 Important Characters in the Mahabharata and their qualities and skills

Sri Krishna

Lord Krishna is one of the most important characters of Mahabharata. He stood by the Pandavas throughout with the goal of protecting Dharma. Sri Krishna is one of the most powerful incarnations of Vishnu. Of all the Vishnu avatars he is the most popular, and perhaps of all gods the one closest to the heart of the masses. Krishna’s complexion was dark and extremely handsome. Although he is mysterious, he is vividly full of wonderful qualities.

Sri Krishna possesses numerous qualities. Some of the most important ones are:

- A great leader
- A legendary guru

- An ideal friend
- A brilliant student
- Master of Communication
- Ocean of knowledge

Bhishma

Originally named as 'Devavrata', he was the eighth son of the Kuru King Shantanu and the river goddess Ganga. Bhishma was blessed with a boon from his father that he could choose the time of his death or he may remain immortal till he desires. He was related to both the Pandavas and the Kauravas through his half-brother, Vichitravirya (Son of Satyawati). He was one of the best archers and one of the greatest warriors of his time and he was trained by Lord Parashurama. On one of the occasions, he gave a tough fight to Parashurama- no Kshatriya achieved this feat.

Drona

In the epic Mahabharata, Droṇa or Droṇāchārya was the royal preceptor to the Kauravas and Pandavas. He was a friend of Guru Sukracharya, the guru of Asuras, including Mahabali. He was the son of rishi Bharadwaja and a descendant of sage Angirasa. He was a Master of Advanced Military Arts, including the divine weapons or Astras. He was also the second commander- in- chief of kaurava army from 11th day to 15th day. He was beheaded by Dhrishtadyumna when he was meditating to release his soul on the battlefield.

Yudhishtira

Yudhishtira was the first among the five Pandavas and was blessed by death god Yama to Pandu and Kunti. He became the king of Indraprastha

and later of Hastinapura (Kuru). He was the leader of the successful Pandava side in the Kurukshetra War. At the end of the epic, he ascended to heaven. He was also blessed with the spiritual vision of second sight by a celestial Rishi as a boon.

Arjuna

Arjuna is considered as chief protagonist in Mahabharata. Arjuna plays the listener's role in Bhagavad Gita. Arjuna was the son of Pandu and Kunti in the Kuru Kingdom. He was the spiritual son of Indra. He was the 3rd of the Pandava brothers and was married to Draupadi, Ulupi, Chitrāngadā and Subhadra at different times. His 4 children included Iravan, Babruvahana, Abhimanyu and Srutakarma. Arjuna was Atimaharathi. He was a cousin and best friend of Lord Krishna. He was the best archer in Mahabharata. He defeated many warriors like Bhishma, Drona, Ashwatthama, Karna, Kripa but never got defeated by any of them. He had record of defeating Devas, Gandharvas and Asuras.

Karna

In the epic, Karna was the spiritual son of Surya (the Sun deity) and son of princess Kunti (later the Pandu's queen). He was raised by foster Suta parents named Radha and Adhiratha. Adhiratha was the charioteer and poet profession working for king Dhritarashtra. Karna grows up to be an accomplished warrior, a gifted speaker and becomes a loyal friend of Duryodhana. He is appointed the king of Anga (Bengal) by Duryodhana. Karna joined the Duryodhana's side in the Kurukshetra War. He defeated many warriors when he performed Vijay yatra including mighty Bhagadatta and Susharma. In the war, he killed mighty warrior Ghatotkatcha. He was a key warrior on Kaurava side who aimed to kill

Arjuna but dies in a battle with him during the war.

Duryodhana

Duryodhana also known as Suyodhana, is the main antagonist in the Hindu epic Mahabharata and was the eldest of the Kauravas, the hundred sons of a blind king Dhritarashtra and queen Gandhari. Being the firstborn son of the blind king, he was the crown prince of Kuru Kingdom and its capital Hastinapura along with his cousin Yudhishtira who was older than him. Karna was Duryodhana's closest friend. Notably, Duryodhana, with significant assistance from Karna, performs Vaishnava Yagna when the Pandavas are in exile. Duryodhana used his greater skill in wielding the mace to defeat opponents. He was also an extremely courageous warrior and he was said to be a good ruler. Duryodhana's greed and arrogance were the two qualities said to lead to his downfall in the Mahabharata.

Draupadi

Draupadi also referred to as Panchalī, is the most important female and one of the most important characters in Mahabharata. She was born from a yajna organized by Panchala King Drupada and is described to be the most beautiful woman of her time. She was the common wife of the Pandavas, who fought their cousins, the Kauravas in the great Kurukshetra War. She had five sons from each Pandava, who were collectively addressed as the Upapandavas. She is known to be one of the five “Pativratas”.

6.2 Important lessons from the Mahabharata

There are numerous lessons from the Mahabharata. The most important lessons, from an Interpersonal and Intrapersonal management point of view, are highlighted below, while also discussing the story of the epic chapter-wise:

1. Adi Parva

Adi Parva describes how the epic came to be recited by Ugrasrava Suta to the assembled rishis at the Naimisha Forest after first having been narrated at the sarpasatra of Janamejaya by Vaishampayana at Taxila. It includes an outline of contents from the eighteen books, along with the book's significance. The history of the Bhāratas and the Bhrigus are described. The main part of the work covers the birth and early life of the princes of the Kuru Kingdom and the persecution of the Pandavas by Dhritarashtra.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Bhishma's sacrifice of the Kingdom for his cousin
- Yudhishtira's ideal behaviour with peers, elders, teachers and the citizens.
- Bhima's display of strength
- Arjuna's display of Archery skills
- Duryodhana's jealousy towards Pandavas, especially Bhima
- Friendship between Duryodhana and Karna

2. Sabha Parva

Sabha Parva starts with the description of the palace and assembly hall (sabha) built by Maya, at Indraprastha. Chapter 5 of the book outlines over

a hundred principles of governance and administration necessary for a kingdom and its citizens to be prosperous, virtuous and happy. The middle sub-books describe life at the court, Yudhishtira's Rajasuya Yajna that leads to the expansion of the Pandava brothers' empire. The last two sub-books describe the one vice and addiction of the virtuous king Yudhishtira – gambling. Shakuni, encouraged by evil Dhritarashtra, mocks Yudhishtira and tempts him into a game of dice. Yudhishtira bets everything and loses the game, leading to the eventual exile of the Pandavas. The book also details the principle of evil and crime against humanity, of why individuals who themselves have not been harmed must act regardless when society at large suffers systematic crime and injustice.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Pandavas' valour in conquering the kingdoms
- Yudhishtira's performance of Rajasuya sacrifice
- Yudhishtira's calm acceptance of his loss to Sakuni
- Bhishma's and Drona's helplessness while Pandavas were humiliated by Kauravas
- Sri Krishna's timely and divine help in protecting Draupadi's modesty

3. Vana Parva or Aranya-parva

Vana Parva or Aranya Parva, also known as the "Book of the Forest", is the third of eighteen parvas of the Indian epic Mahabharata. Aranya Parva traditionally has 21 sub-books and 324 chapters. The critical edition of Aranya Parva has 16 sub-books and 299 chapters. It is one of the longest books in the Epic. It discusses the twelve-year sojourn of the Pandavas in the forest, the lessons they learn there and how it builds their character. It

is one of the longest of the 18 books in the Mahabharata, and contains numerous discussions on virtues and ethics, along with myths of Arjuna, Yudhishtira, Bhima tales of “Nahusha the snake and Yudhishtira” as well as “Ushinara and the hawk”, love stories of “Nala and Damayanti”, as well as “Savitri and Satyavan”.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Arjuna’s penance and continuing learning to acquire divya astras.
- Pandavas’ patience inspite of irritating and humiliating treatment by Duryodhana
- Yudhishtira’s intelligence in answering the questions of Yaksha
- Yudhishtira’s affection towards his brothers
- Draupadi’s patience and loyalty to her husbands
- Yudhishtira’s generosity in saving Duryodhana’s life from Gandharvas
- Pandavas’ respect towards the sages and elderly people who visited them

4 Virata Parva

Virata Parva, also known as the “Book of Virata”, is the fourth of eighteen books of the Indian Epic Mahabharata. Virata Parva traditonally has 4 sub-books and 72 chapters. The critical edition of Virata Parva has 4 sub-books and 67 chapters. It discusses the 13th year of exile which the Pandavas must spend incognito to avoid another 12 years of exile in the forest. They do so in the court of Virata. They assume a variety of concealed identities. Yudhishtira assumes the identity of game entertainer to the king and calls himself Kanka, Bhima as a cook Valala, Arjuna teaches dance and music as

enuch Brihannala and dresses as a woman, Nakula tends horses as Granthika, Sahadeva herds cows as Tantipala, and Draupadi maids as Sairandhri to queen Shudeshna.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Pandavas' skills in disguising themselves as others to safeguard their identities
- Pandavas' humility in the court of Virata in spite of their superiority in terms of valour
- Arjuna's valour during *uttara gograhanam* and winning over the army of Kauravas

5. Udyoga Parva

The Udyoga Parva or the Book of Effort, is the fifth of eighteen books of the Indian Epic Mahabharata. Udyoga Parva traditionally has 10 sub-books and 199 chapters. The critical edition of Sabha Parva has 12 sub-books and 197 chapters. Udyoga Parva describes the period immediately after the exile of Pandavas had ended. The Pandavas return, demand their half of the kingdom. The Kauravas refuse. The book includes the effort for peace that fails, followed by the effort to prepare for the great war – the Kurukshetra War. Viduraniti, a theory of leadership, is embedded in Udyoga Parva (Chapters 33-40). The *Sanatsujatiya*, a text commented upon by Adi Shankara, is contained within the Udyoga Parva (Chapters 41-46).

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Krishna's communication skills and efforts to avert war between the

cousins

- Vidura's communication (Viduraneeti) with Dhritarashtra to console him
- Pandavas' intelligence in taking Lord Krishna by their side instead of Krishna's army

6. Bhishma Parva

The Bhishma Parva or the Book of Bhishma, is the sixth of eighteen books of the Indian epic Mahabharata. Bhishma Parva traditionally has 4 sub-books and 124 chapters. The critical edition of Sabha Parva has 4 sub-books and 117 chapters. Bhishma Parva describes the first 10 days of the 18-day Kurukshetra War, and its consequences. It recites the story of Bhishma, the commander in chief of the Kaurava armies, who was fatally injured and can no longer lead as the commander. This book of Mahabharata includes the widely studied Bhagavad gita, sometimes referred to as Gita, or The Song of the Lord, or The Celestial Song. Bhagavadgita chapters describe Arjuna's questioning the purpose of war, ultimate effects of violence and the meaning of life. Arjuna's doubts and metaphysical questions are answered by Krishna. Other treatises in Bhishma parva include the Just war theory in ancient India, as well as strategies of war and troop deployment.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Arjuna's sudden helplessness after looking at his relatives and friends in the war
- Sri Krishna's inspiring teachings (Srimadbhagad Gita) to enlighten Arjuna and get him to fight

- Display of valour by Bhishma, Pandavas and Kauravas
- Sri Krishna's knowledge and intelligence in helping Pandavas reduce Bhishma

7. Drona Parva

The Drona Parva or the Book of Drona, is the seventh of eighteen books of the Indian epic Mahabharata. Drona Parva traditionally has 8 sub-books and 204 chapters. The critical edition of Drona Parva has 8 sub-books and 173 chapters. Drona Parva describes the appointment of Drona as commander-in-chief of the Kaurava alliance, on the 11th day of the Kurukshetra War, the next four days of battles, and his death on the 15th day of the 18-day war. The parva recites how the war became more brutal with each passing day, how agreed rules of a just war began to be ignored by both sides as loved ones on each side were slain, how the war extended into the night, and how millions of more soldiers and major characters of the story – Abhimanyu, Jayadratha, Drona, Ghatotkacha – died during the war.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Display of valour by Drona as Kauravas' senapati.
- Abhimanyu's bravery in the war
- Lord Krishna's intelligence again in making Karna use his ultimate weapon against Ghatotkacha thus saving Arjuna's life
- Intelligence of Krishna in advising Yudhishtira of a trick to weaken Drona

8. Karna Parva

The Karna Parva or the Book of Karna, is the eighth of eighteen books of the Indian Epic Mahabharata. Karna Parva traditionally has 96 chapters. The critical edition of Karna Parva has 69 chapters. Karna Parva describes the appointment of Karna as the third commander-in-chief of the Kaurava alliance. The Parva recites how war begins to tire and frustrate everyone, triggers angry shouting matches between Yudhishtira and Arjuna – brothers who otherwise love each other. This book describes how brutal war leads to horrifying behavior over the 16th and 17th day of the 18-day Kurukshetra War. At the end of the parva, Karna is killed in a fierce battle with Arjuna. Karna Parva includes a treatise by Aswatthama which focuses on the motive of the deeds of human life. The crowning incident of this Parva is the final confrontation between Karna and Arjuna, in which Karna is killed.

The examples of Interpersonal and Intrapersonal qualities in this Parva are:

- Karna's display of valour
- Salya's intimidation of Karna while being his charioteer
- Arjuna's display of valour and killing of Karna

9. Shalya Parva

The last day of the battle, with Shalya as commander. The Shalya Parva or the Book of Shalya, is the ninth of eighteen books of the Indian epic Mahabharata. Shalya Parva traditionally has 4 sub-books and 65 chapters. The critical edition of Shalya Parva has 4 sub-books and 64 chapters. Shalya Parva describes the appointment of Shalya as the fourth commander-in-

chief of the Kaurava alliance, on the 18th day of the Kurukshetra War. The parva recites Salya's death, how Duryodhana becomes mortally wounded and out of the entire Kaurava army, only 3 survive. Shalya parva also describes how Pandavas and Krishna are victorious in the war, but lament the enormous toll of the 18-day war on human lives on both sides. The book mentions the anger and hatred among survivors on the Kauravas side, particularly Duryodhana, Aswatthama, Kritavarman and Kripa.

10. Sauptika Parva

The Sauptika Parva or the "Book of the Sleeping," is the tenth of eighteen books of the Indian Epic Mahabharata. Sauptika Parva traditionally has 2 sub-books and 18 chapters, as does the critical edition. Sauptika Parva describes the revenge of Aswatthama, Kritavarman and Kripa – the three out of five Kaurava survivors – the fourth being Karna's son Vrishkethu and finally Yuyutsu, the Kauravas' half-brother. In the night after the 18th day of the Kurukshetra War, Ashwatthama takes revenge for his father's death during the war by going to Pandava's camp and unleashing weapons that kills all those who sleep. The only survivors are those who were not in the camp – the five Pandava brothers, Satyaki and Krishna and Draupadi and all the ladies and Indrasena, Visoka and Karamataya grandson of Yudhishtara, Yaudheya grandson of Yudhishtara, several others like Sasikirana, grandsons of Bhima et al and twenty nephews of Baladeva and Sarvaga et al as well.

11. Stri Parva

Gandhari and the women (stri) of the Kauravas and Pandavas lament the dead and Gandhari cursing Krishna for the massive destruction and the extermination of the Kaurava. The Stri Parva or the "Book of the Women,"

is the eleventh of eighteen books of the Indian Epic Mahabharata. It traditionally has 4 sub-books and 27 chapters, as does the critical edition. Sometimes spelled Stree Parva, it describes the grief of women because of the war. The parva recites the grief of men too, such as of Dhritrashtra and the Pandava brothers. The chapters include a treatise by Vidura and Vyasa on passage rites with words of comfort for those who have lost loved ones, as well as the samsāra fable of the man and a well.

12. Shanti Parva

The crowning of Yudhishtira as king of Hastinapura. The Shanti Parva is the twelfth of eighteen books of the Indian Epic Mahabharata. It traditionally has 3 sub-books and 365 chapters. The book is set after the war is over- the two sides have accepted peace and Yudhishtira starts his rule of the Pandava kingdom. The Shanti parva recites the duties of the ruler, dharma and good governance, as counseled by the dying Bhishma and various Rishis. The parva includes many symbolic tales such as one about “starving and vegetarian Vishvamitra stealing meat during a famine” and fables such as that of “the fowler and pigeons”. The book also provides what some have described as a “theory of caste” as well as a comparative discussion between a rule of truth versus a rule of rituals, declaring truth to be far superior over rituals.[6] Shanti parva has been widely studied for its treatises on jurisprudence, prosperity and success.

13. Anushasana Parva

The instructions from Bhishma. Anushasana Parva continues the theme of Shanti Parva, a discussion of duties of a ruler, the rule of law, instructions on dharma for those close to the leader. The dialogue is between Yudhishtira, Bhishma and other sages. The book debates the duties,

behaviors and habits of individuals, with chapters dedicated to men and to women. Various types of marriages are mentioned and their merits compared. The parva also recites many symbolic tales and legends such as the legend of Nachiketa, as well as the death and last rites of Bhishma, the eldest member of the Kuru family.

14. Ashvamedhika Parva

Ashvamedhika Parva or the “Book of Horse Sacrifice.” Ashvamedhika Parva begins with an advice from Krishna and Vyasa who recommend Yudhishtira to perform the Ashvamedhika ceremony. Yudhishtira discloses that the treasury is empty because of the war. Krishna suggests mining gold in Himavat, near mount Meru. He recites the story of king Muratta. Yudhishtira proceeds with the effort to mine gold, fill his treasury and perform the Ashvamedhika ceremony. The book includes Anugita parva, over 36 chapters, which Krishna describes as mini Bhagavad Gita. The chapters are recited because Arjuna tells Krishna that he is unable to recollect the wisdom of Bhagavad Gita in the time of peace, and would like to listen to Krishna’s wisdom again. Krishna recites Anugita – literally, Subsequent Gita – as a dialogue between a Brahmin’s wife and Brahma. Scholars have suggested Anugita to be a spurious addition to Ashvamedhika Parva in medieval times, and a corruption of the original Mahabharata

15. Ashramavasika Parva

Ashramvasik Parva or the “Book of Hermitage”, is the fifteenth of eighteen books of the Indian epic Mahabharata. It traditionally has 3 sub-books and 39 chapters. The critical edition has 3 sub-books and 47 chapters. Ashramvasik Parva describes 15 years of prosperous rule by Yudhishtira

after the great war. The Pandavas and Kauravas have lived in peace, with Yudhishtira consulting with Dhritarashtra on matters of governance. Draupadi becomes friends with Gandhari, Vyasa and other sages visit the kingdom with their fables and wisdom. The parva recites the next two years when Dhritarashtra and Gandhari take Sannyasa and live a hermit's life in a forest.

16. Mausala Parva

Mausala Parva or the "Book of Clubs", is the sixteenth of eighteen books of the Indian epic Mahabharata. It traditionally has 9 chapters. The critical edition has 8 chapters. It is one of three shortest books in the Mahabharata. Mausala Parva describes the demise of Krishna in the 36th year after the Kurukshetra war had ended, the submersion of Dwaraka under sea, death of Balarama by drowning in the sea, Vasudeva's death, and an internecine fight among the race of Yadavas that kills many of them. The story of infighting of the Yadavas. becomes the reason why Yudhishtira and all the Pandava brothers renounce their kingdom and begin their walk towards heaven, events recited in the last two books of the Mahabharata. Mausala Parva is significant for serving as a basis of archaeological studies for the Mahabharata.

17. Mahaprasthanika Parva

Mahaprasthanika Parva or the "Book of the Great Journey", is the seventeenth of eighteen books of the Indian epic Mahabharata. It traditionally has three chapters, as does the critical edition. It is the shortest book in the Epic. At the end of Mausala Parva, Vyasa advises Arjuna and his brothers to retire and renounce their kingdom as the purpose of their life has been served. Arjuna informs Yudhishtira of

Vyasa's advise. Draupadi and the brothers agree. Mahaprasthanika Parva recites the journey of the Pandavas across India and finally their ascent towards Himalayas, as they climb their way to heaven on Mount Sumeru. As they leave their kingdom, a dog befriends them and joins their long journey. On their way, Draupadi dies first. Four of the Pandava brothers also die midway. Only Yudhishtira reaches Mount Sumeru. Their conversations, and reasons for not reaching heaven are described in Mahaprasthanika Parva. The great journey of Yudhishtira, his brothers and his wife Draupadi across the whole country and finally their ascent of the great Himalayas where each Pandava falls except for Yudhishtira.

18. Svargarohana Parva

Yudhishtira's final test and the return of the Pandavas to the spiritual world (svarga).

Svargarohana Parva or the Book of the Ascent to Heaven, is the last of eighteen books of the Indian Epic Mahabharata. It traditionally has 6 chapters. The critical edition has 5 chapters. It is one of the shortest books in the Mahabharata. Svargarohana Parva describes the arrival of Yudhishtira in heaven, his visit to hell and what he finds in both places. Yudhishtira is upset when he finds evil people in heaven and good people in hell. He demands he be sent to hell where people who love him are. The gods then reveal that their loved ones are in hell. The Parva ends with Yudhishtira becoming happy.

The following are the most important lessons one can learn from the Ramayana:

- **A revengeful instinct can only lead to one's doom:** Mahabharata may revolve around the war of duty. But we cannot escape the fact that the major reason behind the destruction of all was revenge. The Kauravas lost everything to their blinded desire to ruin the Pandavas. The war did not even spare the children, including Draupadi's five sons and Abhimanyu.
- **Stand by what's right and even fight for it:** Arjuna was initially hesitant to wage war against his kin. But Krishna reminded him that one has to stand by Dharma (duty), even it meant going against one's own family. Therefore, Arjuna had to fulfill his responsibility as a great warrior according to his Dharma.
- **Always have single minded devotion to your goal:** The famous Swayamvar where Arjuna had to hit the fish's eye to win and was the only one to do that. He was the only one because he saw nothing else, nothing in the background, nothing at the side but the fish's eye. That is what teaches us the importance of having a single minded devotion to our goal.
- **The eternal bond of friendship:** The friendship between Krishna and Arjuna is something all of us look up to. It is perhaps because of Krishna's unconditional support and motivation that the Pandavas managed to survive the war. None of us can forget the epic dice scene where it was Krishna who came to Draupadi's rescue while her husbands gambled her away to disgrace. The friendship between Karna and Duryodhan, on the other hand, is no less inspiring.

- **Half knowledge can be dangerous:** Arjuna's son Abhimanyu teaches us how half-knowledge can have an adverse impact. While Abhimanyu knew how to enter the Chkaravyuh, he did not know the way out.
- **Kindness has a bigger virtue compared to anything else:** Karna was known for his generous nature and was referred to as 'Daanaveera'. The son of God had natural armour and he has taught us the value of kindness. He believed that we always have something to give and share.
- **Single minded focus can benefit towards attaining bigger goals:** When we desire something in life, we need to be equally focused as similar to Arjuna. Only by focusing so strongly, can we achieve bigger goals in life.
- **Righteousness is priority:** Righteousness should be a priority and needs to come before love. This can be proved with an insight to Gandhari, who denied blessing his sons before the war and she knew they were wrong.
- **Bad company can ruin everything:** Shakuni was hated by all and due to prominent reasons. By destroying everything that Kauravas owned, he further influenced them to be negative. It was his company that led to the war.
- **One needs to fight for what is her/his:** The Pandavas never really stopped fighting for what they thought was right and what essentially belonged to them.
- **Being excessively emotional can be harmful:** Dritirashtra's love

was blind for his son and he remained confused between the principles he believed in and to keep his son contented. This further turned his son to being more evil and leading to worse consequences.

- **Learning is a lifelong experience:** Arjuna grasped everything that came his way. From learning military science to learning divine weapons, he learnt it all. He believed in learning throughout life and is essentially a powerful lesson.
- **Passion can drive you to glory:** Arjuna was the greatest archer in the entire world during his time, but Eklavya was better than him. He grasped everything that was taught by hiding behind the trees as a result of being driven by passion. Passion leads to excellence in what we do.
- **A good strategy will take us to places:** If Pandavas did not have Krishna and the master plan, the victory would not have been theirs. By having a good strategy and a plan in hand, we can reach greater heights in life.
- **Know your opponent - SWOT analysis:** While it is important to know your own strengths and capabilities, but it is equally important to analyse your competitor's strengths and weaknesses. Look for the opportunities, the gaps and then plan your strategy accordingly. Droṇacharya or Guru Droṇa was invincible, no one could have ever defeated him. His only weak link was the love towards his son Ashwathama and Pandavas took advantage of exactly this, killing an elephant with same name 'Ashwathama' and calming Ashwathama is dead, sent Droṇacharya in deep grief. He dropped his bow and weapons and sat in meditation, Dhrishtadyumna took this

opportunity and beheads him.

- **Do not show all your cards at once:** Showing all your cards at one go might be beneficial for a short run but will definitely hurt you over the long run. It's extremely important to reveal your cards, especially the important ones at the right time and keep others always wondering about what all and what else you might have got - it will help you to fetch better deals! Ghatotkacha, the son of Bheema and Hidimbaa and was one of the most powerful warriors to take part in the war. However, the Pandavas kept him as their secret ace card - He was called to fight when Kauravas broke the rules of the war and attacked the Pandavas at the night. Ghatotkach being a half-rakshasa, was most powerful during the night-time and he created a complete havoc in the Kaurava army killing millions of their solders. Great warriors like Droṇacharya and Karna also felt helpless. Finally, Karna used his divine weapon to kill Ghatotkach. The same weapon could have been used to kill Arjuna but it was Ghatotkach who saved Arjuna's life by sacrificing his own. It is said, that when his huge body fell on the enemy camp, it crushed one Akshauhini (1 Akshauhini = 21,870 chariot, 21,870, 65,610 cavalry and 109,350 infantry) of the enemy military camp.
- **Sometimes you have to fight with the people you love, if they are wrong:** Arjuna had to fight the people he admired, loved and respected the most; he had to do so because that was what was right. They were on the wrong side of things. It teaches us that sometimes to do the right things; we have to go against our friends and family, even if that means losing them forever.
- **Women need to be valued equally as men:** Although Draupadi was

humiliated time and again and violated, but she was bold enough to face the situation with utmost courage and bravery. She stood strong throughout all kinds of lashing and ensured that justice was served to her. Women are not passive, rather fiery and should be on a fight for her.

- **Gambling leads to one's doom:** Gambling leads to destruction that was very well witnessed in the epic tale. Duryodhana's uncle called Yudhishthir to indulge in gambling, however, luck did not favour him and he was defeated in every game. As a result, he lost everything he owned, including brothers, wealth and even his wife, Draupadi.
- **Learning a host of skills can actually be beneficial:** Pandavas could survive their exile in forests and one year in 'ajñathavasa' due to the special skills they possessed.
- **Participation of Women:** Pandavas always gave respect to women and their decisions. Kunti, Draupadi, Subhadra are few influencing female characters in Mahabharata. On the other side, Kauravas were all patriarchal structure. Gandhari was not heard and there was no participation of women in decision-making.
- **Never insult a woman:** Kaurava's insult to Draupadi and her anger and desire for revenge led to the war and downfall of the Kuru clan.
- **Time Management:** Time management is basically utilising the time in the most productive way possible. With better time management one can easily upgrade the skills, perform tasks in the most effective and efficient manner and increase overall productivity. During the 12-year exile period, Pandavas knew that the war is inevitable- they have to avenge Kauravas once the exile period is over. Thus,

Pandavas started upgrading their skills and kept themselves fit for the war. Arjun, the ace archer worshipped the gods and added many magical weapons (Divyastras) in his armoury.

- **Benefits of networking and long-term relationships:** Pandavas lost their kingdom, wealth and the power. They were sent to exile for 13 years but even then Pandavas did not stay isolated. They made sure that they were in touch with their friends and supporters, they even made new allies and maintained communication with all. This was one of the reasons Pandavas were able to defeat Kauravas in the epic battle.
- **Right Leadership and Mentorship:** Kauravas had a one-man leadership hierarchy. The whole of the army was under one person's command. On the other hand, Pandavas had different generals directing the operations and had authority to take decision. The Pandavas had Lord Krishna, and the Kauravas had Karna. However, Duryodhan was really weak without Karna. Shri Krishna's help in mentoring was one of the significant parameters that led to the success of Pandavas.
- **One can be morally right, but if she/he supports the wrong person, one will eventually fail:** Karna was one of the best warriors in Mahabharata but he ended up choosing the wrong side and thus no matter how bravely he fought, he had to die. That is what we should learn, no matter how good we are, if we are not on the right side of things, then we will definitely fail.

7. Concluding Remarks

The numerous anecdotes in the Upanishads, the Ramayana and the Mahabharata indeed guide the humanity as to how one should think, feel and act in literally every situation in life. One of the most important aspects advocated by these divine texts is “**Trikaranasuddhi**” which translates to personal integrity – thinking, saying and doing the same!

All this knowledge is called “sanatana” because these age-old concepts have been applicable for thousands of years and will continue to be applicable forever.

The qualities of characters in the stories of the Upanishads and the Epics reflect the qualities of the Trigunas as well as those of Gods and Demons.

It is not entirely possible for the mankind to imbibe the ideal characteristics of Rama / Yudhishtira in the present world. However, it is certainly possible to follow the way Lord Krishna has managed several situations, using intelligence and tactics.

Human life is often lost while chasing materialism, known as Artha, and sensory pleasures, known as Kama. The anecdotes from the Upanishads and the Epics make it clear that these two pursuits should never be sought at the cost of righteousness, Dharma. The ultimate goal of life is liberation, or Moksha, and this can be attained only by strictly following a life of Dharma.

The Upanishads, the Ramayana and Mahabharata show us the path of Dharma, not only by inspiring us with the various stories, but also with an assurance that:

धर्मो रक्षति रक्षितः ।

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in

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MASTER IN ANCIENT INDIAN MANANGEMENT TECHNIQUES

By

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(Sreeram Babu Bojja)

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1. ABSTRACT

The ancient scriptures of our civilization are sources of immense knowledge. The Arthashastra is one such a source on statecraft, economic policy, military strategy, legal aspects, trade & commerce, etc. written in Sanskrit. It is probably the first ever book written on administration of the affairs of the state.

Kautilya, also known as Chanakya, who authored Arthashastra, envisioned literally every aspect of running of a state and incorporated guidelines to all walks of life. His treatise is a collection of timeless concepts. More than anything, this comprehensive treatise provides guidance to a king to further the national interests and welfare of the state that center on issues of wellbeing, security, wealth and prestige. Throughout the Arthashastra, three fundamental objectives flow from one to the other: good governance (promotion of the welfare of the subjects) leads to good economy (acquisition of wealth) which, in turn, allows for the expansion of territory.

Kautilya seems to have realized the fact that the cost of reparations would far exceed the price of preparations and hence the Arthashastra persuades the King to adopt a proactive approach to administration. The eternal concepts and strategies from this timeless treatise could be gainfully employed by numerous countries today, to resolve many of the critical/conflicting issues and to achieve long-term prosperity.

This thesis is an attempt to detail the Administrative System in the Arthashastra. Owing to the vastness of the treatise, this work is confined to detailing the salient aspects of Administration, while paying less attention to such aspects of lesser importance.

Key words: administration, governance, wealth, welfare, management.

2. INTRODUCTION

The definition of Vedas is वेदयति प्रकाशयति सर्वम् इति वेदः | Vedas encompass all the knowledge. Yet, there is no separate ancient literature in Sanskrit focusing only on the aspects of running of a state. Such knowledge is present in bits and pieces, here and there. Kautilya's Arthashastra is believed to be the first of such works encompassing literally all the knowledge required by a King and his subjects in running of a state.

2.1 The definition of "Artha" and "Shastra"

The definition of "Artha" is aptly mentioned in the Kamasutra as:

विद्या भूमि हिरण्य पशु धन धान्य भाण्ड+उपस्कर, मित्र+आदिनाम् आर्जनम् , अर्जितस्य रक्षणं च विवर्धनम् च – अर्थः |

Knowledge, land, gold, cattle, cash, grains, goods, belongings, friends, etc. are all referred to as Artha. These are to be earned or acquired putting some effort.

A शास्त्रम् gives a holistic treatment towards a subject area and reveals important definitions, techniques and processes to achieve the desired results, without causing undue harm to the environment.

अर्थशास्त्रम् is a treatise written in Sanskrit that comprises of various means to acquire, protect and increase Artha.

Kautilya, the author of Arthashastra defines his work in this way:

मनुष्याणां वृत्तिरर्थः । मनुष्यवती भूमिरित्यर्थः ॥ (१५.१.०१)

तस्याः पृथिव्याः लाभ-पालनोपायः शास्त्रम् अर्थशास्त्रम् इति ॥ (१५.१.०२)

The livelihood of humans is called "artha", the territory containing human resources with different skills is "artha", the shastra dealing with the techniques relating to acquiring and maintaining such territory is called "Artha Shastra".

The Arthshastra views the pursuit of artha, as the primary goal of human existence. Chanakya indicates that arjana (creation) vardhana (increase) and rakshana (protection) are three important aspects of the wealth of a nation.

Though Kautilya's primary emphasis is on politics or the "science of government" (dandaniti), the importance of this science is said to derive in considerable measure from the dependence on three other crucial sciences, viz, philosophy, theology and economics. The last plays a major role in the generation of wealth which is of crucial importance for the achievement of public welfare.

2.2 The purpose of Arthasastra

Artha is part of the tri-varga धर्म-अर्थ-काम । Chanakya mentions in the last adhikarana of Arthasastra that:

धर्मम् अर्थं च कामं च प्रवर्तयति पाति च ।

अधर्म-अनर्थ-विद्वेषानिदं शास्त्रं निहन्ति च ॥ (१५.१.७२)

Proper study and implementation of this Shastra not only promotes and protects the tri-varga of धर्म-अर्थ-काम; it eliminates disorderly (अधर्म), meaningless (अनर्थ) conflicts (विद्वेषा) seen in the individuals and societies.

Hence, the purpose of this sastra (sastra prayojana) is not only acquiring and maintaining artha (in its comprehensive sense), but also providing a proper order, meaning and fulfilment to the individuals and societies. It is achievable only with a holistic system run by a King who is armed with all the essential knowledge and supported by various other roles making up the administrative system.

2.3 The Contents of Arthasastra

The vastness of the treatise reflects not only in the breadth of aspects it encompasses, but also in the depth of knowledge it has. Chanakya's Arthasastra contains 15 अधिकरण or books, 150 अध्याय or chapters, 180 प्रकरण or sections and 6000 सूत्र or aphorisms.

Of the fifteen adhikaranas:

- the **first five** deal with internal administration
- the **next eight** deal with relationships with bordering states and
- the **remaining two** are miscellaneous in character.

The contents of the fifteen adhikaranas are detailed in the first Adhikarana "Vinayadhikarika" and the same is presented in brief below:

Book-01: विनयाधिकारिकं - Concerning Discipline.

The book deals with all overall political and social discipline which can assist in good governance for the country and its people. This adhikarana is one of the most extensive description of the discipline to be cultivated by a King. There is explicit mention of various duties of a King towards his own country, education, the aged/experienced, learned persons, ministers, and the restraint and controls over self and children while managing his conduct and character in the book. Rules regarding varta and dandaniti (punishments) have been codified.

The following are the brief contents of the first adhikarana dealing with the life of a king concerning discipline:

- Indication of Sciences (अन्वीक्षकी, त्रयी, वार्ता, दण्डनीति)
- Association with the aged, Subjugation of the sense organs (life of a saintly king and abandoning the aggregate of six enemies)
- Engagement of Councillors and preceptors
- Ascertainment of nobility and purity of ministers

- Institution of Spies
- Maintenance of proper and improper factions in one's own state
- Winning over of proper and improper factions from enemy state
- Sections on counselling
- Employment of messengers
- Protection of one-self from the sons of kings
- Keeping the prince under restraint, Treatment of one under such restraints
- Messenger of kings
- Arrangement of the harem
- Concern for self-protection

Book-02: अध्यक्षप्रचारः - The Duties of Government Superintendents.

This is a treatise on 'Authorities'. There is an elaborate description of almost every authority vested within a state and the modalities of its effective regulation. The village, land area and forts are the ground assets of a state and their division for the purpose of construction of forts, buildings and village settlements in the backdrop of an overall layout of the fortified city have been described through the chapters. The space for a centralized granary under the responsibility of director of stores clearly stating his duties have been further elucidated. Finance is the backbone of the economy. Wealth creation, revenue collection, bullion market and central exchequer have been greatly emphasized as they are the pillars that uplift the economic growth and social status of the state. The duties and responsibilities of the revenue officers in terms of collection, counting, depositing, maintaining perfect financial discipline of records, frequent audits of different types of income and expenditure accounts including coins, gems, jewels, precious stones and recovery of revenue misappropriated by state officers is dealt in the formative chapters of the book. Other crucial authorities forming the backbone of the economy other than finance mentioned in the text are trade and commerce to

include mining, bullion, trade, forestry, armoury (defence), scales weights standards and measures of time and space, tolls, weaving, agriculture, liquor, prostitutes, ships, cows, horses, elephants, chariots and infantry. The duties and engagements of all the state officers in the hierarchy belonging to each of these avenues like superintendents, supervisors, controllers and directors have been mentioned systematically. Commandments are mentioned even for passports, pastures, secret services, administration, city and army which are executed through individual superintendents handling each domain. This book is complete encyclopaedia on departments that existed then and their functional aspects.

Book-03: धर्मस्थीयं - Concerning Law.

The structure needed to regulate any authority within a state is its legal system. धर्मस्थीयं is a treatise on the laws with respect to its societal concerns varying over marriage, inheritance, property purchase, sale, destruction and infringements of agreements, debts and deposits, slavery, labour, robbery, defamation, assault, gambling, betting and other miscellaneous offences. Indulging in cruel activities, like killing cows and Brahmans inflicting pain and injury or the use of harsh words are punishable crimes as the text say. Legal disputes and resolution mechanisms relating to these matters have been elucidated for peace and harmony to prevail in the society. The forms of punishment are of the nature of monetary fine or physical as the offence may be. The modes of payment of fine with interest rates have been described in various prakaranas.

Book-04: कण्टकशोधनं - The Removal of Thorns.

The removal of thorns refers to **suppression of criminal activities** within the state at an individual level and collective level. It also refers to protection of common man from evil minds and corrupt actions. The book thrusts on those situations or conditions that may be created by man or nature for which

the state must be prepared to tackle with an alert mind. Planning and foresight of such sudden occurrences can reduce the impact of damage for individuals and state. It deals with कारुक रक्षणम् that is the protection of artisans, spies, keeping a watch on traders, protection and remedial measures that need to be taken before and during natural calamities. It talks of secret agents who need to detect criminals disguised as holy men and the arrest of those who are found suspicious of possessing stolen articles and secret means of income and prescribes a watch on officers of all departments to protect the wealth of various authorities of the state. There are also sections that look at आशुमृतकपरीक्षा (interrogation in the case of an untimely or sudden death), involving torture or cross examination during a trial, to elicit the truth or in certain cases capital punishments if required. Hence punitive action of varying degrees is a consequence as the nature of crime heightens. Other punishments are prescribed such as mutilation of limbs or fine in lieu. Severe punishments have been codified in the text for transgression, कन्याप्रकर्म (atrocities committed on girls through sexual intercourse with who have yet to reach puberty), and any other violation of virtues or improper food for maidens.

Book-05: योगवृत्तं - The Conduct of Courtiers.

The book mentions punishment for courtiers moving against the state or the king. Confidants are liable to be punished (दण्डकर्मिकम्) if found resorting to three means: secrecy, openness, and treachery. Courtiers are expected to maintain traditional rules, help the king to retain absolute sovereignty and control over his kingdom by subjugating vassals and allow sustainability of his rule. Courtiers are expected to keep employees well motivated with gifts to earn their confidence. It specifies the proper behaviour and (अनुजीविवृत्तं) conduct of courtiers, their conduct towards a dependent, and concerns

replenishment of the treasury (कोशाभिसंहरणम्) and salaries of state employees.

Book-06: मण्डलयोनिः - The Source of Sovereign States.

This is a treatise on "Sovereignty of States", its sources and elements. It deals with excellence of the constituent elements concerning peace and (प्रकृतिसम्पदः) prosperity of the people in all respects, by engaging in fruitful actions/efforts towards its attainment.

Book-07: षाड्गुण्यं - The End of The Six-Fold Policy.

This is a treatise on the enumeration of "**The Six-Fold Policy**" of the state (षाड्गुण्यसमुद्देशः). This book is especially important and a lengthy one detailing alliances, treaties, conquer, enemy states, power, peace and precautions. It can be treated as a foreign policy for the state. The policies address measures to determine deterioration, stable condition, stagnation and progression of the state and to recruit lost or decreased power (हीनशक्तिपूरणम्).

The components of the book talk of the nature of alliances and adherence to policies with equal, superior and inferior kings and their qualities. It talks about permanent and immediate enemy and the march against an assailable enemy and combined forces. The causing of dwindling greed and disloyalty among people in the context of studying characteristics of a well-founded state is analysed. The neutrality and marching after proclaiming war and concluding peace alongside the march of combined powers has been scripted in depth. There may be treaties reached with or without definite terms, such have been discussed. There are provisions relating to peace and war employing double policy. It provides precautions on having provoked a powerful enemy and process to buy peace with such a force. The sections indicate attitude of the king towards assailable conquered enemy, towards

the victor if he is conquered, consideration of an enemy in the rear. There are agreements pertaining to gold, territory and forts, peace for acquisition of land, interminable agreement, undertaking a work and for those friends that deserve help and proviso for upkeep of the agreement at all costs. The conduct of madhyama king, neutral king and circle of states have also been discussed.

Book-08: व्यसनाधिकारिकं - Concerning Vices and Calamities.

This is a treatise on the 'Vices and Calamities' emerging in a state from various quarters. The king and his kingdom may be facing an overall challenge, or the elements of sovereignty may be running risk. In addition to these, the troubles of men, providential calamities, group of obstructions, financial troubles, troubles of the army, troubles of a friend, etc. have been discussed.

Book-09: अभियास्यत् कर्म - The Work of an Invader.

This is a treatise on the "Actions of an Invader". This book stresses on revolts and enemy invasion and the associated preparations and preparedness required to mitigate or combat such dangers and uncertainty. It is crucial for the state and king to have शक्तिदेशकालबलाबलज्ञानं i.e., the knowledge of one's power, place, time, strength and weakness. This is to be complemented with other infrastructure such as arrangement of armoury and equipment keeping the strength of the enemy force in mind. It is aptly described in this book that "a prepared mind is half battle won". It is important to ascertain internal and external dangers and guard against people associated with traitors and enemies. There is also a parallel need to consider the advantages and disadvantages of income, expenditures, losses and gains while combating such situations (success by alternative strategic means). There are means and mechanisms to deal with such dangers, uncertainties, and risks. It involves the work of employing appropriate and adequate troops against enemy troops,

employing counter measures against risings of constituents in the rear, outer or interior regions and ascertaining the merits of equipping different kinds of troops for the war. The different means to ascertain, assess, avoid, and combat such risings, revolts and dangers form part of this book.

Book-10: साङ्ग्रामिकं - Relating to War.

This is a treatise on 'Acts relating to the War'. This is more on war strategy. It details the positioning strategy of the troops, elephants, chariots and cantonment as such. The book emphasizes on the positioning strategy which can greatly assist in winning wars over enemies. There is a clear-cut description of the array of troops (पक्षकक्षोर स्यानां बलाग्रुतो व्यूहविभागः) while encounter in wings, flanks and front depending on the strength of the troops, and the arrangement pattern (दण्डभोगमण्डलासंहतव्यूहव्यूहनम्) of the army like a staff, snake, circle or in diffused form. It depicts the complete look and feel of the battlefield and also the modes of fighting. It describes strategies (covert and overt) related to treacherous fights, fight between one's own army and that of the enemy, encouragement and protection of it while in trouble including actions of and battle with infantry, cavalry, chariots and elephants.

Book-11: सङ्घवृत्तं - The Conduct of Corporations.

The book deals with ways of resorting to the policy of sowing dissensions and forms of (उपान्शुदण्डः) secret punishment. This book is dedicated to dissensions (भेदो पदानानि).

Book-12: आबलीयसं - Concerning a Powerful Enemy

One who is weak is aabaleeya. This is about the guidelines for the weak king. The complete victory over the enemy is the ultimate aim of a battle. The weak king needs to have different game-plans and tricks to be victorious. However, if the enemy is strong and powerful conquering him is not easy. It involves

fighters with weapons of diplomacy मन्त्रयुद्धम् or with शस्त्राग्निरसप्र णिधयः, secret use of weapons like fire or poison, or engagement with spies and messengers दूतकर्म or secret contrivances or victory over enemy using force or torture. Other strategies to conquering include destruction of the granaries, stores and supply of the enemy, killing of the commander-in-chief of the enemy forces or through incitement of a circle of states.

Book-13: दुर्गलम्भ उपायः - Strategic Means to Capture a Fortress

This is a treatise on 'Means to Capture a Fortress'. The capture of a fortress means capturing one's kingdom and hence the king is taken into custody to ensure his inaction in future. In this there can be योगवामनम् employment of stratagems to draw out the enemy to come out of the fort. This book again talks on उपजापः dissension like instigation to sedition and employing secret agents to work in the enemy camp. The work of laying siege to a fort पुर्युपासनकर्म, storming a fort to imply a successful siege operation अवमर्दः and pacification of the conquered territory by restoring peace within it are logical steps of action necessary to take over a country.

Book-14: औपनिषदिकं - Secret Means

This is an extension of war strategies specifically focusing on secret means used to destroy, kill or capture enemies. It describes occult practices to deceive the enemy troops (medicine or mantra) and counter measures to protect one's own army against injuries while injuring the enemy through secret practices (परघातप्रयोगः).

Book-15: तन्त्रयुक्तिः - The Plan of a Treatise

The thirty-two paragraphical divisions of the treatise are explained in this book. They are, the book (adhikarana), contents (vidhāna), suggestion of similar facts (yoga), the meaning of a word (padārtha), the purport of reason

(hetvartha), mention of a fact in brief (uddesa), mention of a fact in detail (nirdesa), guidance (upadesa), quotation, (apadesa), application (atidesa) the place of reference (pradesa), simile (upamána), implication (arthápatti), doubt (samsaya), reference to similar procedure (presanga), contrariety (viparyaya), ellipsis (vakyasesha), acceptance (anumata), explanation (vyákhayána), derivation (nirvachana), illustration (nidarsana), exception (apavarga), the author's own technical terms (svasanjá), prima facie view (púrva paksha), rejoinder (uttrapaksha), conclusion (ekánta), reference to a subsequent portion (anágatávekshana), reference to a previous portion (atikrantávekshana), command (niyoga), alternative (vikalpa), compounding together (samuchchaya), and determinable fact (úhya).

2.4 Chapterisation

As the objective of this thesis is “Administrative System in Arthasastra”, it is divided into the following chapters, detailing the most important aspects from the point of view of administration of a state:

- Introduction
- The ‘state’ according to the Arthasastra
- The King, his Qualities and his Duties
- Administration of Human Resources
- Administration of Judiciary
- Administration of Economy (Finance and Taxation)
- Administration of External and Defence Affairs
- Infrastructure Development and Safety Measures
- Local Administration (Urban and Rural)
- Disaster Management
- Concluding Observations
- Bibliography

3. The 'State' according to the Arthashastra

This aspect is detailed in the sixth Adhikaranam "Mandalayoni" (The Source of Sovereign States).

According to Kautilya, an area cannot be a state unless there are people and rulers to control that state. According to him state is an area which consists of many cities. It not only produces things for living but also protects its people from danger and animals. Other things like fertile land, food, wood, jungles for elephants, pastures for animals are also available there. For water it depends not only on rain, but it has many sources of water. For trade there are a lot of goods. There live decent and high character people. There live wise owners and faithful servants. Kautilya has given a detailed definition. According to Kautilya, a state consists of different cities, people, different sects of people, military, treasury and tax-system.

3.1 The Saptanga Theory – Element of State

The word "Saptanga" indicates seven limbs, constituents or elements. Together, they constitute the State as an organism, "like a chariot composed of seven parts fitted and subservient to one another". The Saptanga theory can also be compared with the human body. Just as a cut in the finger causes pain in the whole body, a problem with one element causes problems for the whole state. Seven Angas, Prakritis, or elements were enumerated and elucidated by Kautilya for describing "the nature of the State" in its totality. These are:

- Swami - The King
- Amatya - The Ministers
- Janapada - The Kingdom (Territory and Population)
- Durga - The Fortress
- Kosha - The Treasury
- Danda - The Army
- Mitra - The Allies or Friends

The king and kingdom are the primary elements of the state because all other elements revolve round these two elements. The seven elements and their importance are discussed briefly below:

SWAMI

Kautilya gives extensive powers to the king, along with an extensive list of duties which he must perform for the welfare of his people. Firstly, the king should preferably belong to a noble family, be a native of the land and follow the teachings of the Shashtras. Emphasis is laid on the King's training in philosophy, economic sciences and political science, therefore expecting every King's legitimacy to rest on education and training.

The King's foremost duty is rakshana (protection) and palana (nurture) of his subjects. He is also asked to ensure their Yoga-Kshema, a broad term implying the idea of welfare, wellbeing, prosperity and happiness. The text asserts "*In the happiness of the subjects lies the happiness of the King and in what is beneficial to the subjects, lies his own benefit*".

The king was the head of civil, judicial and military administration. Appointments to the most important offices were to be made by him, though a rigorous method of training was also mandatory for his civil and military personnel in order to be trained for their tasks. The King would lay down the broad outlines of public policy and protect the social order based on the varnashramas.

Among his other duties, great stress was laid on welfare administration, such as building of bridges and irrigational works, providing pastures for livestock, opening of trade routes and working of mines. The subjects were to be protected from natural calamities and anti-social elements. It was the duty of the King to provide social security for the minors, the sick, the aged and the unemployed.

Together with the ideal of the welfare state, the Arthshastra maintains that danda (the use of coercive power) is the symbol of sovereignty and is absolutely mandatory to prevent anarchy in a state. However, Kautilya also advises the King to exercise danda with utmost restraint. Its improper use turns the ruled against the ruler, a situation of revolt may also develop if a majority of the public are discontented (atusta) or disaffected (apacarita) and the army rises against the King. The threat of a revolt is expected to serve as a warning to every ruler and the stability of his regime depends on the contentment of the subjects.

By virtue of his power to guard the violation of the Dharmas, the king is the fountain of justice. The king who administers justice in accordance with sacred law (dharma), evidence (vyavahara), custom (samstha) and statutes of king (nyaya) will be able to conquer the whole world. Kautilya was the first to emphasize the importance of secular law and recognized reasoning as a source of state law.

AMATYA

The king rules through an elaborate administrative machinery. Amatya stands for the higher echelons of administration who form an inner cabinet. The Prime Minister and the High Priest are the most important ministers. In times of emergency, Kautilya asks the king to consult the members of a wider council of ministers. The Inner Cabinet assists the king to appoint the ministers and the executive heads of departments. The important ministers in Arthshastra include the priest, the prime minister, the commander of the Army, the Treasurer General and the Collector General.

IANAPADA

This refers to the citizens settled in the territory of a nation. Kautilya points out that the territory of the state should be devoid of rocky, saline, uneven and thorny tracts, be free from wild beasts and abound in fertile lands, timber

and elephant forests. The land should be watered by rivers and there should be suitable places for establishing villages and cities and should be provided with all means of communication. The people should be industrious and followers of dharma. The king has to protect both land and the people from external aggression and make all possible efforts to promote the economic prosperity of the state.

DURGA

Durga is the fourth element of the state which means a fortress. Kautilya has referred to only four types of durgas, they are as under:

- Audaka durga (surrounded by water)
- Parvata durga (made of rocks)
- Dhanvana durga (surrounded by desert) and
- Vana durga (surrounded by forests)

The first two type of durgas were useful for protecting Janapada in case of emergency and the remaining two types provided shelters to the king in the event of any emergency. It has also been said that on the frontiers of Janapada on all four sides the king should get such natural forts erected which may be suitable particularly from the defence point of view.

KOSHA

This is the fifth most important element. All the activities of the state depend on finance and therefore foremost attention should be given to the treasury. The state treasury should be a permanent source of revenue for the state. The king is advised to take one sixth of the produce and there must be sufficient reserves of currency and valuable minerals like gold. In case of emergency, particularly in times of war, the king was at liberty to collect heavy taxes from his subjects. The chief sources of income of the state were the King's share of

the land produce, customs duties and the amount collected as fines. The main taxpayers were the farmers, traders and artisans.

DANDA

The King should have at his command a strong military force. The army ought to be well versed in military arts, contended and therefore loyal and patriotic. The soldiers recruited in the army must belong to one of these seven categories:

- Maula (recruited on hereditary grounds)
- Bhrtaka (paid)
- Shreni (well trained)
- Mitra (soldiers of friendly kings)
- Amitra (soldiers of conquered or hostile territories)
- Atavika (tribal soldiers)
- Autsahika (leaderless and invaders)

The kshatriyas are best for military service and the senapati (commander in-chief) should generally belong to this caste. Under him, there are two branches, one in charge of actual defence forces controlling strategy and tactics on the field and the other in charge of supplies. A good fighting and loyal army is an invaluable asset to the King.

MITRA

The last element mentioned by Kautilya is mitra or allies and friends in need. Kautilya describes six types of friends:

- Traditional
- Permanent
- Those who could exercise restraint upon themselves
- Not of hostile attitude
- Endowed with courage and ability to offer worthy advice and

- Those who could help in times of need

A friend (inside or outside the state) equipped with all these qualities was indeed a real friend. It was indispensable for a king to make friends and enjoy the confidence of allies in order to achieve the goal of a prosperous state.

Each of these seven components are organically linked. The king however remains the most important of all the prakritis.

Thus, the Saptanga theory as propounded by Kautilya is his monumental contribution to the science of politics and administration. This theory contains all the elements that contribute to good governance. Kautilya says, it all depends on the king how he deals with the elements of the state. He can make even the poor and miserable elements of his sovereignty happy and prosperous, but a wicked king will surely destroy the most prosperous element of the state.

4. The King, his Qualities and his Duties

In ancient India, monarchy was the most accepted form of government. The king was the most important person and the chief Executive of the government. The King was at the heart of all administrative activities taking place in the state.

Kautilya has described the following ideal for the King:

प्रजासुखे सुखं राज्ञः प्रजानां तु हिते हितम् ।
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥

"The monarch should seek happiness in the happiness of his citizens, his welfare is in their welfare, his good is not in what pleases him but in what pleases the citizens".

Kautilya called the king the "promulgator of Dharma" Kautilya was the first to create a moral philosophy of kingship. Kautilya was in favour of a strong king. The King should be alert and energetic, otherwise the whole system would become stagnant and poisonous. Lethargic king is bound to be overpowered by his enemies. The king is the head of the entire government system. Kautilya was a strong believer in royal authority. An ideal king is one who possesses the highest qualities of leadership, intellect, energy and other personal attributes, because the king was the moral and legal embodiment of sovereign authority.

4.1 QUALITIES of the King

The chief possessions of a King which, according to Kautilya, would enable him to properly perform his duties were:

- Noble birth
- Godlike intelligence
- Valour
- Ability to see through the eyes of experienced persons
- Love of virtue

- Truthfulness
- Straightforwardness
- Gratefulness
- Comprehensiveness of outlook (sthula-laksha)
- Enthusiasm
- Want of procrastination
- Resoluteness of spirit and
- A council of a fairly large size (akshudraparishatka)

Kautilya also mentioned the following as the most important of the regal qualities:

- Profound knowledge
- Good memory
- A strong mind
- Enthusiasm for work
- Versatility
- Ability to confer rewards and inflict punishments
- Capacity to guard against dangers and calamities
- Dignity
- Foresight
- Readiness to avail one's self of opportunities
- Ability to decide upon peace and war and to take advantage of the weak points of an enemy
- Ability to be humorous without loss of dignity
- Freedom from passion, anger, greed, obstinacy, fickleness, and hatred
- Possession of a smiling countenance and
- Observance of customs enjoined by aged persons

4.2 Education and Training of the King and the Prince

Kautilya was very particular about the education of the king because only a king with a disciplined mind and body can carry on the state administration for the welfare of the people on sound lines. Kautilya formulated an integrated scheme of education, for the simultaneous development of the king's intellect and character. The king must be taught self-discipline through appropriate education before he assumed the reins of the government. The aim of the education of the king is to prevent the emergence of the tendency for dictatorship in his consciousness. The prince's education is to start with a knowledge of Arithmetic and writing and then to study (i) three Vedas, (ii) Philosophy, (iii) the different departments of economic life and (iv) the science of polity under teachers well-versed in its principles and practices. The prince is to observe Continence, practice Brahmacharya up to the age of 16 when he is to marry.

The Arthashastra of Kautilya emphasizes that king should be an expert in economics and science of government (dandniti). For this purpose, special effort was made to train him in drafting public accounts and various military tactics and exercises. He was to attend upon elderly statesmen and imbibe from them their accumulated experience. According to Kautilya, ignorance and absence of discipline are the chief causes of all diseases of the body politic. The king should be well trained to control his senses. He should be instructed in Anvisiksiki (Philosophy), Travi (Theology), Varta (economics), Dandniti (politics), sociology and Humanities. King should be informed about the science of Arthashastra, Nitisara, Dandaniti, Military and Battle craft. Kautilya laid great emphasis on the intellectual and moral discipline of king.

To keep his subjects in obedience, he was to conquer his senses. Only a king who is wise, disciplined, devoted to a just governing of the subjects and conscious of the welfare of all beings will enjoy the earth unopposed. The king was expected to be grateful, decisive, fearless and possessed of Self-Control. Kautilya's ideal king was to be an expansionist, always engaged in expanding the boundaries of

his kingdom. The king was the very life of the State. The king was the defender of the Dharma.

4.3 The Routine of the King

A good and wise King was expected to regulate his daily business according to a fixed timetable. Kautilya advised the King to divide the day and the night into eight equal parts each, and to arrange the daily duties in the following manner:

Daytime (approximately 6:00 a.m. to 6:00 p.m.):

Time of the Day	Duties of the King
6:00 ~ 7:30	He shall post watchmen and attend to the accounts of receipts and expenditure.
7:30 ~ 9:00	He shall look to the affairs of both citizens and country people.
9:00 ~ 10:30	He shall not only bathe and dine, but also study.
10:30 ~ 12:00	He shall not only receive revenue in gold but also attend to the appointments of superintendents.
12:00 ~ 13:30	He shall correspond in writs with the assembly of his ministers, and receive the secret information gathered by his spies.
13:30 ~ 15:00	He may engage himself in his favourite amusements or in self-deliberation.
15:00 ~ 16:30	He shall superintend elephants, horses, chariots, and infantry.
16:30 ~ 18:00	He shall consider various plans of military operations with his commander-in-chief.

At the close of the day, he shall observe the evening prayer (sandhyā).

Night-time (approximately 6:00 p.m. to 6:00 a.m.):

Time of the Day	Duties of the King
18:00 ~ 19:30	He shall receive secret emissaries.
19:30 ~ 21:00	He shall attend to bathing and supper and study.
21:00 ~ 22:30	He shall enter the bedchamber amid the sound of trumpets.
22:30 ~ 00:00	Sleep
00:00 ~ 01:30	Sleep
01:30 ~ 03:00	Having been awakened by the sound of trumpets, he shall recall to his mind the injunctions of sciences as well as the day's duties.
03:00 ~ 04:30	He shall sit considering administrative measures and send out spies.
04:30 ~ 06:00	He shall receive benedictions from sacrificial priests, teachers and the high priest, and having seen his physician, chief cook and astrologer, and having saluted, both a cow, with its calf and a bull by circumambulating around them, he shall get into his court.

Kautilya was of the opinion that this division should be made with the help of water-clocks (nalika) or by observing the size of shadows (chhayapramanena).

4.4 DUTIES and POWERS of the King

The king is the head of the entire government system. Nothing moves without his knowledge. He has enormous powers and occupies a unique powerful position. According to Kautilya the king is the first citizen of the state, and he shares the enjoyment of the kingdom with his subjects. The King as the protector of the people may be punished for neglect of popular welfare. If the King is energetic, his subjects will be equally energetic. If he is reckless, they will not only be

reckless likewise, but also eat into his works and besides, a reckless king will easily fall into the hands of his enemies.

In the people lay the strength of the King, and it was their well-being to which he was expected to devote his constant attention. The objectives of the King are:

- to please the people
- to protect them
- to seek their welfare
- to establish all his subjects in the observance of their respective duties
- to punish wrongdoers and
- to practice the virtues of promptitude, energy, truthfulness

According to Kautilya, the King is expected to execute and fulfil his other responsibilities, besides his daily routine work. Kautilya grouped the King's duties into different categories which are detailed in brief, below:

Executive And Administrative Duties

Protection of his subjects was the foremost of all the duties of the king. Along with it was the good governance of the subjects, and the duty of doing good to all the people. It was the duty of the king to provide the orphans, aged, the infirm, the afflicted and the helpless with maintenance.

King has to ensure security to the people both internally and externally. He has to prevent theft, robbery, murder, and killing in his kingdom. He should be the protector of the poor and downtrodden, especially poor pregnant women. He has to exercise his coercive authority against the wicked. It is the duty of the king to protect the kingdom against eight types of national calamities like fire, flood, epidemic disease, famine, rats, serpents, tigers, etc.

In the Administrative duties king has the power of appointing ministers, spies, amatyas, ambassadors, etc. and build up a system of administration. He has to maintain law and order in the state with the assistance of his ministers and

officers. He has to defend his country with the help of his army, spies and ambassadors. The king should appoint high priest, ministers other officials and exercise control over them. One eighth part of the daily routine of the king was reserved for king's Correspondence in writs with the assembly of ministers. His administrative duties were unusually heavy.

Legislative Duties

The king is the symbol of law and justice, but the king is not the law maker. He has simply to protect the law as prescribed by the sacred literature, divine revelation, customs and usages. At best he enjoys the power of subordinate legislation whereby he can formulate rules and principles for the day-to-day administration, but he is empowered to legislate in the sphere of social norms. Kautilya did not conceive of the king as a prime lawmaker or lawgiver. The prime duty of the king is to administer the law. He provides for centralization of Judicial administration under king. The King's legislative power is more in the form of delivering justice.

Judicial Duties

The king was the head of the Judiciary but not fountain of law. The king appoints the Judges and also sees that Justice is administered impartially. In meting out justice, a king is not supposed to distinguish between his son and the enemy. The ultimate power of controlling the judge lay entirely in the hands of king. The king has to right to punish the judge when the latter does not inquire into the necessary circumstances, makes unnecessary delay in discharging his duty, helps the witness giving them clues, etc. When a judge imposes an unjust corporal punishment, the king will punish the judge with the same type of punishment.

Financial Duties

The elaborate bureaucratic machinery evolved by kautilya rested upon the solid foundation of finance. In this sphere, the financial powers of the ruler were both

final and extensive. The king has the financial power of imposing tax and collection of revenues. He should always have his treasury filled with gold, Jewellery, gems, etc. It was his duty to see that the treasury was not depleted, since it is not possible to take a good care of people and protect the state with an empty treasury. The king should look into the accounts of receipts and expenditure and appoint and supervise the controller general whose duties were onerous. The king has the power to regulate trade, commerce and industry. He should appoint officers to take care of mines and industries, regulate the market price of the commodities and punish the traders who cheat the people. This duty of the king also consisted of fixation of the rates of taxes.

Military Duties

As supreme commander of the army, the king in the Arthashastra had the duty of inspecting the elephants, the horse, the chariots, and the infantry. The king is the sovereign and has the power to declare war and conclude peace. The king had right to adopt any method he likes to win the war. The king should have a foreign minister, who plays a crucial role in deciding the issue of peace and war.

Protecting Social Order

Preservation of Varnashramdharma through the observance of Dharma (duty) was another important duty of the king. In the Vedic period, the king had been empowered to protect the social order ordained by the divinity and prescribed by the Vedas. The king should see that every individual sticks to his svadharma and carries out the duties assigned to their castes. The main objectives were to ensure the general welfare of the people and prevent social disorder.

Saving Society from Calamities

The king was to protect his society from the natural as well as supernatural calamities like fire, floods, epidemics, famines, wild animals, serpents etc. According to Kautilya, the king should ever protect the afflicted among his

subjects as a father would his sons.

Other Duties

The king should actively engage in the promotion of welfare of the citizens. The king was to protect timber forest, elephant forest, dams, etc. The promotion of art and education was also the responsibility of the king.

RESTRICTIONS ON THE KING'S POWER

The king has very vast powers and authorities, but the Kautilya's King was not an absolute free agent in theory and practice. Kautilya gave many powers to king, but the king was not a tyrant. The king was to rule according to Dharma. There were certain limitations on his power and authority. The Brahman wielded a strong authority and that was a great check. The king was to unite power with wisdom as well as law and moral sanctions. Kautilya holds that Danda must be applied with justice if authority is to have the respect of the people because unjust exercise of power is bound to produce resistance and reaction and may even lead to revolt.

The coronation oath also acted as a powerful check on the king's power. A King who fails to act according to the oath forfeits his claim to the throne. The people also had the right to remove an erring king.

The Purohita and the Brahmans (The divine class) wielded a strong authority and that was a great check on the king power. The sabha and samiti acted as checks upon the royal authority. The king's power was bound by the local laws and the established customs as well. The law of Communities, professions and guilds were to be respected by the king.

The council of ministers and other officials, individually or collectively, exercised a powerful check over the activities and power of the king, though there is centralization of authority since the king alone has to take the final decision.

The king is expected to consult both formally and informally the ministers and should act according to their advice. It was the duty of the king always to act according to the rules laid down in the sastras, and in the practical application of these rules he had to follow the advice of the great officers of state and in case of difficulty, to accept the guidance of the learned Brahman. According to Kautilya, the king who rules in accordance with the law of Dharma will gain the blessings of God and go to heaven.

5. Administration of Human Resources

Any kingdom's survival depends on the quality of people running the affairs of the state. Kautilya has identified different roles/positions of authority/responsibility, laid down guidelines as to the specific qualities and skills each of the officers must possess, detailed their duties and responsibilities, and even suggested the kind of compensation they should be paid commensurate with their importance. In addition, Kautilya even mentioned the code of conduct for citizens too.

Administration of Human Resources include:

- Creating an Administrative Hierarchy
- Selection of Officials
- Education and Training
- Compensation Management
- Code of Conduct for Citizens

5.1 Administrative Hierarchy in the Arthashastra

Kautilya identified numerous roles/positions of authority/responsibility and detailed their specific duties in the first two Adhikaranas. The names of the important roles have already been presented in section 4 (Administrative Hierarchy in the Arthashastra).

1. The Central Executive Machinery
2. The Consultative Body
3. The various Departments of Central Government

The Central Executive consisted of the following:

- Raja - The King
- Mantri - Prime Minister
- Purohita - High Priest

- Senapati - Commander-in-Chief of Army
- Yuvaraja - The Heir Apparent
- Mantriparishadadyaksha - Chief of Council of Ministers (Amatyas)
- Dvauvarika - The Keeper of the Royal Gate
- Antarvamsika - The Leader of the Harem and Harem Guards
- Prasasta - Superintendent and Regulator
- Samaharta - Councillor General of Revenue
- Samvidhata - Chamberlain or Receiver General
- Pradeshta - Superintending Official (multifarious duties)
- Nayaka - The City Constable (Leader of the forces)
- Paura - The officer in-charge of the City
- Vyavaharika - The Superintendent of Transactions
- Karmantika - The Superintendent of Manufactories
- Various Adyakshas - Heads of various Government Departments
- Dandapalas - The Commissary General
- Durgapala - Governor of Forts
- Antapalas - Governor of Frontier
- Atavikas - Rulers of Forests

The Consultative Body is nothing but the Mantriparishad (Council of Ministers) consisting of as many Amatyas as necessary. The council consisted of most trusted advisors of the crown. This council looked into the best ways of carrying out administration of the country. They advised the sovereign in matters of state business, and after proper deliberation, looked into carrying out the regal instructions. Some of them possessed expert knowledge and superintended the business and work of their subordinates while other exercised an executive function and simply carried out the Royal orders.

Hence the superintendents of all the departments shall carry on their respective works in company with accountants, writers, coin-examiners, the treasurers, and military officers (uttarādhyaksha).

The various departments of the Central Government had the Superintendents as their heads. The superintendents of all the departments shall carry on their respective works in company with accountants, writers, coin-examiners, the treasurers, and military officers (uttarádhyaksha). Following were the various Superintendents:

- Superintendent of Treasury
- Superintendent of Accounts
- Superintendent of Mines
- Superintendent of Metals
- Superintendent of Mint
- Superintendent of Ocean Mines
- Superintendent of Salt
- Superintendent of Gold
- Superintendent of Weights and Measures
- Superintendent of Storehouse
- Superintendent of Agriculture
- Superintendent of Commerce
- Superintendent of Forest Produce
- Superintendent of Armoury
- Superintendent of Lineal Measure (Space and Time)
- Superintendent of Tolls
- Superintendent of Weaving
- Superintendent of Liquor
- Superintendent of Slaughterhouse
- Superintendent of Prostitutes
- Superintendent of Ships
- Superintendent of Conch shells and Pearls
- Superintendent of Towns
- Superintendent of Boats
- Superintendent of Cows

- Superintendent of Horses
- Superintendent of Elephants
- Superintendent of Chariot
- Superintendent of Infantry
- Superintendent of Passports
- Superintendent of Pasture Lands
- Superintendent of Gambling
- Superintendent of Countries or of boundaries
- Superintendent of Religious Institutions

Besides these, there are officials for provincial administration and village level administration.

5.2 Selection of Officials

Kautilya laid particular emphasis on selection of officials based on their relevant merits. Selection process for the most important officials is detailed in this section.

5.2.1 Creation of Ministers

Minister is part of the top executive body and holds the highest rank among the administrators. According to Kautilya, ministerial appointments shall be purely based on merit, not on the basis of their lineage, relationship with the King, etc. He further opined, "A man possessed of only theoretical knowledge and having no experience of practical politics is likely to commit serious blunders when engaged in actual works. Hence, the King shall employ as ministers, such persons that are *born of high family and possessed of wisdom, purity of purpose, bravery and loyal feelings*".

5.2.2 Creation of High Priest

The High Priest is of utmost importance in the running of the state. According to Kautilya, the King shall follow the High Priest just as a student follows his teacher, a son his father, and a servant his master. High Priest is like a mentor

to the King in all aspects of running the state.

The High Priest should be:

- From a family and character are highly spoken of
- Well educated in the Vedás and the six Angas
- Skilful in reading omens/signs/threats providential or accidental
- Well versed in the science of government
- Obedient
- Capable of preventing calamities providential or human by performing such expiatory rites as are prescribed in the Atharvaveda

5.2.3 Creation of Councillors

Kautilya has laid utmost importance to selection of Ministerial Officers, for they are the ones that administer on the King's behalf. He prescribed an elaborate list of qualities that an officer must possess, and also laid down a process of how a person's suitability can be ascertained by performing a background check.

Qualifications of a Councillor

The qualifications of a Ministerial Officer (amátayasampat) are: Native, born of high family, influential, well trained in arts, possessed of foresight, wise, of strong memory, bold, eloquent, skilful, intelligent, possessed of enthusiasm, dignity, and endurance, pure in character, affable, firm in loyal devotion, endowed with excellent conduct, strength, health and bravery, free from procrastination and fickle mindedness, affectionate, and free from such qualities as excite hatred and enmity.

People possessing one-half, or one-quarter of the above qualifications come under middle and low ranks.

Background Check

Of these qualifications, native birth and influential position shall be ascertained from reliable persons; educational qualifications (silpa) from professors of equal learning; theoretical and practical knowledge, foresight, retentive memory, and affability shall be tested from successful application in works; eloquence, skilfulness and flashing intelligence from power shown in narrating stories (katháyogeshu, i.e., in conversation); endurance, enthusiasm, and bravery in troubles; purity of life, friendly disposition, and loyal devotion by frequent association; conduct, strength, health, dignity, and freedom from indolence and fickle mindedness shall be ascertained from their intimate friends; and affectionate and philanthropic nature by personal experience.

The Work of Ministers

The works of a king may be visible, invisible (paroksha) and inferential.

That which he sees is visible; and that which he is taught by another is invisible; and inference of the nature of what is not accomplished from what is accomplished is inferential. As works do not happen to be simultaneous, are various in form, and pertain to distant and different localities, the king shall, in view of being abreast of time and place, depute his ministers to carry them out. Such is the work of ministers.

Kautilya believed that the Kshatriya breed brought up by Bráhmans, mesmerised with the counsels of good councillors, and which faithfully follows the precepts of the sástras, becomes invincible and attains success though unaided with weapons.

5.2.4 Ascertaining the Character of Ministers

ASSISTED by his prime minister (mantri) and his high priest, the king shall, by offering temptations, examine the character of ministers (amátya) appointed

in government departments of ordinary nature.

Kautilya suggested that the ministers be subjected to FOUR types of allurements and in accordance with ascertained purity, the king shall employ those ministers in corresponding works.

There are FOUR types of allurements the ministers are subjected to:

a) Religious Allurement (dharmopadha)

The king shall dismiss a priest who, when ordered, refuses to teach the Vedás to an outcaste person or to officiate in a sacrificial performance apparently undertaken by an outcaste person.

The dismissed priest shall provoke each minister to join hands with him in ousting the King and installing another of their choice.

If any one or all of the ministers refuse to yield in such a measure, he or they shall be considered pure. This is what is called religious allurements.

b) Monetary Allurement (arthopadha)

A commander of the army, dismissed from service for receiving condemnable things may, through the agency of spies under the guise of classmates, incite each minister to murder the king in view of acquiring immense wealth.

If they refuse to agree, they are to be considered pure. This is what is termed monetary allurements.

c) Love Allurement (kamopadha)

A woman-spy under the guise of an ascetic and highly esteemed in the harem of the king may allure each prime minister (mahámátra) one after another, saying "the queen is enamoured of thee and has made arrangements for thy entrance into her chamber; besides this, there is also the certainty of large acquisitions of wealth."

If they discard the proposal, they are pure. This is what is called love-allurement.

d) Allurement under Fear (bhayopadha)

With the intention of sailing on a commercial vessel, a minister may induce all other ministers to follow him. Apprehensive of danger, the king may arrest them all.

A spy under the guise of a fraudulent disciple, pretending to have suffered imprisonment may incite each of the ministers thus deprived of wealth and rank, asking them to join hands in murdering the King and installing another.

If they refuse to agree, they are pure. This is what is termed allurement under fear.

Appointments/Postings based on the Character of the Ministers:

Of these tried ministers:

- those whose character has been tested under religious allurements shall be employed in civil and criminal courts (dharmasthaníyakantaka sodhaneshu).
- those whose purity has been tested under monetary allurements shall be employed in the work of a revenue collector and chamberlain.
- those who have been tried under love-allurements shall be appointed to superintend the pleasure-grounds (vihára) both external and internal.
- those who have been tested by allurements under fear shall be appointed to immediate service.
- those whose character has been tested under all kinds of allurements shall be employed as prime ministers (mantrinah).
- those who are proved impure under one or all of these allurements shall be appointed in mines, timber and elephant forests, and manufactories.

Kautilya suggested that the King shall never make himself or the Queen as an object of testing the character of his councillors.

Hence having set up an external object as the bait for all the **four kinds of allurements**, the king shall, through the agency of spies, find out the pure or impure character of his ministers.

5.2.5 Appointment and Duties of various Government Superintendents

Kautilya suggested that people with relevant knowledge be appointed as Superintendents of various departments. He laid down elaborate instructions on how the various Superintendents and their offices should carry out their duties in their respective areas. He has also identified several other roles in those offices and detailed their duties. Owing to the vastness of details, they are not presented in this work.

5.3 Education and Training

Kautilya, in the first adhikarana, defined the essential knowledge in detail and the kind of personal qualities one should develop. The following chapters of Arthashastra have guidance regarding Education and Training:

- The end of Sciences (Chapters II, III & IV)
- Association with the aged (Chapters V)
- Restraint of the organs of sense (Chapters VI & VII)

He defined the following as the FOUR essential sciences:

1. Anvikshaki (Philosophy of Sankhya, Yoga, Lokayukta)
2. Trayi (The three Vedas – Rig, Yajur, Sama)
3. Varta (The Science of Trade, Commerce and Wealth)
4. Dandaniti (the Science of Government)

While discussing the importance of being associated with the aged (experienced),

Kautilya emphasised the importance of inculcation of discipline and possessing the mental qualities such as obedience, hearing, grasping, retentive memory, discrimination, inference, and deliberation in order to master sciences. Kautilya mentioned the following regarding education of a student:

- Sciences shall be studied, and their precepts strictly observed under the authority of specialist teachers.
- Having undergone the ceremony of tonsure, the student shall learn the alphabet (lipi) and arithmetic. After investiture with sacred thread, he shall study the triple Vedas, the science of Anvikshaki under teachers of acknowledged authority (sishta), the science of Vatra under government superintendents, and the science of Dandaniti under theoretical and practical politicians (vaktriprayoktribhyah).
- He (the prince) shall observe celibacy till he becomes sixteen years old. Then he shall observe the ceremony of tonsure (godana) and marry.
- In view of maintaining efficient discipline, he shall ever and invariably keep company with aged professors of sciences in whom alone discipline has its firm root.
- He shall spend the forenoon in receiving lessons in military arts concerning elephants, horses, chariots, and weapons, and the afternoon in hearing the Itihasa.
- Purana, Itivritta (history), Akhyayika (tales), Udaharana (illustrative stories), Dharmasastra, and Arthasastra are (known by the name) Itihasa.
- During the rest of the day and night, he shall not only receive new lessons and revise old lessons, but also hear over and again what has not been clearly understood.
- For from hearing (sutra) ensues knowledge; from knowledge steady application (yoga) is possible; and from application self-possession (atmavatta) is possible. This is what is meant by efficiency of learning

(vidhyasamarthyam).

- The king who is well educated and disciplined in sciences, devoted to good Government of his subjects, and bent on doing good to all people will enjoy the earth unopposed.

Kautilya explained, "from hearing (sruti) ensues knowledge; from knowledge, application (yoga) is possible; and from application, self-possession (atmavatta) is possible. This is what is meant by efficiency of learning (vidhyasamarthyam)".

He also stressed that one should restrain the organs of senses and shake off the aggregate of the SIX enemies – Kama, Krodha, Lobha, Moha, Mada, Matsarya.

Footmen, horses, chariots, and elephants shall be given necessary training in the art of war at sunrise, on all days but those of conjunction (of planets). on these occasions of training, the king shall ever be present and witness their exercise.

Kautilya has also emphasised the importance of associating oneself with the aged (experienced) thus:

सुखस्य मूलं धर्मः । धर्मस्य मूलं अर्थः ।
अर्थस्य मूलं राज्यं । राज्यस्य मूलं इन्द्रिय जयः ।
इन्द्रियाजयस्य मूलं विनयः । विनयस्य मूलं वृद्धोपसेवा ॥

The root of happiness is Dharma (righteousness, ethics), the root of Dharma is Artha (economy/polity), the root of Artha is right governance, the root of right governance is winning over the senses, the root of winning over the senses is humility and the root of humility is serving the aged.

Kautilya stressed that "Education is the best friend. An educated person is respected everywhere. Education beats the beauty and the youth."

Kautilya stated that investment in human capital, especially in higher education, would have a greater impact on the growth and development of the economy.

5.4 Compensation Management

This is indicated clearly in “Chapter III. Concerning Subsistence to Government Servants” of Yogavrittam (FIFTH Adhikarana).

The compensation structure is suggested in a way that the most important people in the administrative machinery feel contented, stay loyal to the King, be the powerful supporters of the King and discharge their responsibilities with utmost commitment and devotion.

In accordance with the requirements of his forts and country parts, the king should fix under one-fourth of the total revenue the charges of maintaining his servants. He should look to the bodily comforts of his servants by providing such emoluments as can infuse in them the spirit of enthusiasm to work. He should not violate the course of righteousness and wealth.

The compensation structure suggested by Kautilya is presented in the table below:

People	Compensation (Panas per annum)
The sacrificial priest (ritvig), the teacher, the minister, the high priest (purohita), the commander of the army, the heir-apparent prince, the mother of the king, and the queen	48,000
The doorkeeper, the superintendent of the harem (antarvamsika) the commander (prasástri), the collector-general, and the chamberlain	24,000
The prince (kumára), the nurse of the prince, the chief constable (náyaka), the officer in charge of the town (paura) the superintendent of law or commerce (vyávahárika), the superintendent of manufactories (karmántika), members of the council of ministers, the superintendents of country parts and of boundaries	12,000

People	Compensation (Panas per annum)
The chiefs of military corporations, the chiefs of elephants, of horses, of chariots and of infantry and commissioners (pradeshtárah)	8,000
The Superintendents of infantry, of cavalry, of chariots and of elephants, the guards of timber and elephant forests	4,000
The chariot-driver, the physician of the army, the trainer of horses, the carpenter, (vardhaki), and those who rear animals (yoniposhaka)	2,000
The foreteller, the reader of omens, the astrologer, the reader of Puránas, the storyteller, the bard (mágadha), the retinue of the priest, and all superintendents of departments	1,000
Trained soldiers, the staff of accountants and writers	500
Musicians (kusílava) (Of these, the trumpet-blowers (túryakara) shall get twice as much wages as others)	250
Artisans and carpenters	120
Servants in charge of quadrupeds and bipeds, workmen doing miscellaneous work, attendants upon the royal person, body-guards, and the procurer of free labourers	60
The honourable play-mate of the king (áryayukta), the elephant-driver, the sorcerer (manavaka), miners of mountains (sailakhanaka), all kinds of attendants, teachers, and learned men	500 to 100 (honarorium based on merit)
A messenger of middle quality	10 panas per yojana (Twice when he travels 10 to 100 yojanas)

People	Compensation (Panas per annum)
Whoever represents the king in the rájasúya and other sacrifices shall get three times as much as is paid to others who are equal to him in learning;	3 times of people who are equal in learning
charioteer of the king (in the sacrifices)	1000
Spies such as the fraudulent (kápatika), the indifferent (udásthita), the house-holder, the merchant, and the ascetic	1000
The village-servant (grámabhritaka), fiery spies, poisoners and mendicant women	500
Servants leading the spies	250 or proportionate

Superintendents of a hundred or a thousand communities (varga) shall regulate the subsistence, wages, profits, appointment, and transference (vikshepa), of the men under them.

There shall be no transference of officers employed to guard the royal buildings, forts, and country parts. The chief officers employed to superintend the above places shall be many and shall permanently hold the same office.

The sons and wives of those who die while on duty shall get subsistence and wages. Infants, aged persons, or deceased persons related to the deceased servants shall also be shown favour. On occasions of funerals, sickness, or childbirth, the king shall give presentations to his servants concerned therein.

Thus, the king shall not only maintain his servants, but also increase their subsistence and wages in consideration of their learning and work.

5.5 Code of Conduct for Citizens (Social Order)

According to Kautilya, the state (king) is required to safeguard the social order based on varna or Ashrama system.

The varna system refers to the four orders into which society was divided:

- The Brahmans (Priests, Teachers)
- Kshatriyas (Kings, Rulers)
- Vaisyas (Trade, Agriculture, etc)
- Sudras (Working, Serving)

The ashrama system refers to the four phases of a life-cycle namely:

- Brahmacharya (the celibate learner)
- Grihastya (the house holder)
- Vanaspratha (wanderer) and
- Sanyasa (the renouncer)

It is the king's duty not to disturb it but put maximum effort to preserve the same. Kautilya believed in the Vedic conception of society based on which four varnas were assigned with different duties.

- The duty of the **Brahman** is study, teaching, performance of sacrifice, officiating in others' sacrificial performance and the giving and receiving of gifts.
- That of a **Kshatriya** is study, performance of sacrifice, giving gifts, military occupation, and protection of life.
- That of a **Vaisya** is study, performance of sacrifice, giving gifts, agriculture, cattle breeding, and trade.
- That of a **Sudra** is the serving of twice-born (dvijati), agriculture, cattle-breeding, and trade (varta), the profession of artisans and court-bards (karukusilavakarma).

Kautilya also give importance of four orders of religious life to keep the

individual and society in the right order. These duties were as under:

- **Brahmacharya:** Duties of a student are learning the Vedas, fire-worship, ablution, living by begging, and devotion to his teacher even at the cost of his own life, or in the absence of his teacher, to the teacher's son, or to an elder classmate.
- **Grihastha:** Duties of a householder are earning livelihood by his own profession, marriage among his equals of different ancestral Rishis, intercourse with his wedded wife after her monthly ablution, gifts to gods, ancestors, guests, and servants, and the eating of the remainder.
- **Vanprastha:** Duties of a Vanaprastha (forest-recluse) are observance of chastity, sleeping on the bare ground, keeping twisted locks, wearing deerskin, fire-worship, ablution, worship of gods, ancestors, and guests, and living upon food stuffs procurable in forests.
- **Sanyasa:** Duties of an ascetic retired from the world (Sanyasi) is complete control of the organs of sense, abstaining from all kinds of work, disowning money, keeping from society, begging in many places, dwelling in forests, and purity both internal and external.

Harmlessness, truthfulness, purity, freedom from spite, abstinence from cruelty, and forgiveness are duties common to all.

The observance of one's own duty leads one to Svarga and infinite bliss. When it is violated, the world will come to an end owing to confusion of castes and duties.

The duty of the ruler was to ensure that his subjects carried out the duties of these Ashramas as prescribed by the Vedas and shastras. Kautilya believed that, if the world is maintained in accordance with such prescription, it will move from progress to prosperity.

6. Administration of Judiciary

Kautilya emphasised that law becomes meaningless if it is not enforced by judiciary. Law in the hands of ignorant people gets tampered and become partial. The king was the fountain of justice. The king should appoint the judges and also see that justice is administered impartially. It is the duty of the king to protect his citizens with impartial justice as this would lead him to heaven.

The administration of Judiciary and Law Enforcement are detailed by Kautilya in the following two adhikaranas:

- Dharmasthiyam
- Kantakashodhanam

According to Kautilya:

It is power and power alone which, only when exercised by the king with impartiality and in proportion to guilt either over his son or his enemy, maintains both this world and the next.

The just and victorious king administers justice in accordance with Dharma (established law), Sanstha (customary law), Nyaya (edicts, announced law) and Vyavahara (evidence, conduct).

Kautilya's conception of justice consisted in compliance with what the law sanctioned on the ground that it promoted the common good. Some 300 offenses, together with the fines to be imposed create the basis for an elaborate system of criminal justice administration in Arthshastra.

The basic objective of kautilya's law has been to provide intellectual and spiritual freedom to man. According to kautilya, there are four sources of law like Dharma (sacred law), Vyavahara (evidence), Charitra (History), and Rajashasana (Edicts of the king).

Kautilya gave a detailed account of law. Kautilya said it is essential duty of government to maintain law. The ultimate source of all law is Dharma. He appealed in the name of 'Dharma' to the sense of honour and duty and to human dignity, to moral responsibility and to enlightened patriotism. The judge in the Arthashastra was called 'dharmashta' or upholder of dharma. The judge was appointed by the king. The judges were appointed, controlled and removed by the executive, but were independent in their imparting of justice. Kautilya makes a distinction between civil law and criminal law.

6.1 Civil and Criminal Law

Kautilya detailed how to deal with different types of disputes (Civil and Criminal) such as:

- Concerning marriage, the duty of marriage, the property of a woman, and compensations for remarriage.
- The duty of a wife; maintenance of a woman; cruelty to women; enmity between husband and wife; a wife's transgression; her kindness to another; and forbidden transactions.
- Vagrancy, elopement and short and long sojourning.
- Division of inheritance.
- Special shares in inheritance.
- Distinction between sons.
- Disputes concerning houses, fields, gardens, building of any kind, lakes and tanks.
- Sale of buildings, boundary disputes, determination of boundaries, and miscellaneous hindrances.
- Destruction of pasturelands, fields and roads, and non-performance of agreements.
- Recovery of debts.
- Concerning deposits.
- Rules regarding slaves and labourers.

- Rules regarding labourers; and co-operative undertaking.
- Rescission of purchase and sale.
- Resumption of gifts, sale without ownership and ownership.
- Robbery.
- Defamation.
- Assault.
- Gambling and betting and miscellaneous offences.
- Concerning Artisans
- Concerning Merchants
- Examination of sudden death.
- Protection of all kinds of government departments.
- Sexual intercourse with immature girls.

6.2 Proactive measures

In addition to the above, Kautilya suggested certain proactive measures to apprehend the criminals.

- Suppression of the wicked living by foul means.
- Detection of youths of criminal tendency by ascetic spies.
- Seizure of criminals on suspicion or in the very act.

6.3 Means of Eliciting Confession

Kautilya suggested different ways to elicit confession. He gave a detailed account of how people of different types can be examined such as trial, torture, spying, etc. to ascertain the truth regarding a case.

6.4 Organisation of Judiciary

Kautilya prescribed for three members acquainted with sacred law and three ministers to the king to carry on the administration of justice. Judges are to be guided by Dharma, and hence they are known as Dharmasthas. The judges are to be appointed at different headquarters of 400 villages and at the chief city with 800 village around it. The purpose of arranging the judiciary in this way is to

make the doors of the judiciary very much nearer to the people.

The Judicial system suggested by Kautilya is quite scientific and very well planned. He has laid down rules and regulations about the procedure for holding the court, acquiring evidence, listening to the witnesses, appointment of Judges, their control and punishment etc. The ultimate power of controlling the judges lay entirely in the hands of the king. There were two types of courts called Dharmastiya (Civil Court) and Kantakasodhana (Criminal Court). The courts should hold their sessions in the big towns. There were also village tribunals. In certain important cities justice was administered by three ministers and three other judges well acquainted with sacred law. The whole judicial administration was presided over by the Chief Justice. Above him there was the king assisted by his ministers and lawyers.

6.5 Judicial Procedure

Kautilya elaborated complete Judicial procedure. Kautilya said that, before the trial starts, the year, month, season, the date, the nature and place of the deed, the residence, the caste, the gotra the name and occupation of both the plaintiff and the defendant both of whom must be registered first. Then the statement of the parties shall be taken down in such order as is required by the case. Both the plaintiff and the defendant are required to deposit the money so that the case can start. The judges will interrogate the parties as well as the witness who are called in if the defendant contests the claim. Only those persons who are present at the time of transactions can be placed as witness. Such witnesses are called hearers. Secondly the witnesses must be trustworthy and honest. In case a witness gives a false statement; he has to be fined twenty-four panas.

Kautilya suggested five conditions to be followed by the judge to arrive at a decision. Such conditions are - a distinctly seen offence, a voluntary admission, straight-forwardness in questions and answers put in the court, reasoning, and oath. But he warns the Judges to be careful and impartial while delivering the judgement when a judge does not inquire into the necessary circumstances,

makes unnecessary delay in his duty, helps witness, he shall be punished with highest amercement. If he repeats the offence, he shall both be punished with double the above fine and dismissed. Kautilya was the first ancient law giver who gave every man and women the right to move to court.

He suggested for a system of immediate Justice, equity and natural justice.

6.6 Danda (Punishment)

The theory of Danda has been reflected in the writings of many ancient philosophers like Manu, Yajnavalka and others. But Kautilya presented a comprehensive theory of punishment covering different types of crimes.

Kautilya accepted that there were four branches of knowledge. The first is 'Anavikshiki' second 'Vedas', third 'Varta' and fourth branch of knowledge is 'Dandaniti'. The most important and fundamental meaning of Danda as a concept is coercion or punishment. Kautilya also referred to Danda in this sense of coercion. Perhaps this term Dandaniti has a connotation similar to our modern notion of politics as the science of power. Danda is rooted in discipline. Danda is necessary for the security and well-being of living beings.

Kautilya said Danda is the most efficient technique of control. In the absence of Danda, Matsyanyaya (bigger fish swallowing the smaller ones or might is right) would prevail. Danda gives protection to the weak against the strong. Where Danda will be applied, people belonging to different castes and order will do their respective duties. According to him, Danda or punishment may be broadly of four major types such as fine, mutilation of limbs, imprisonment and death.

Fine

It is the most common type of punishment suggested by Kautilya. It is meant for all types of crimes. Artisans like weaver, washerman, scavenger etc. shall in accordance with their agreement as to time, place and form of work fulfil their engagements. Those who postpone their engagements under the excuse that

no agreement as to time, place and form of work has been entered into, shall not only forfeit 1/4 of their wages but also be punished with a fine equal to twice the amount of their wages. Those who carry on their work contrary to the order shall not only forfeit their wages but also pay a fine equal to twice the amount of their wages. Secondly when a trader sells or mortgages inferior commodities telling it to be of superior type, sells articles of some other locality as the produce of a particular locality or gives adulterated things or deceitful mixtures to the customers, he shall not only be punished with a fine of 54 panas but also be compelled to compensate the loss.

Mutilation Of Limbs

Mutilations of limbs is another type of punishment. The punishment suggested for different types of crimes like theft, kidnapping, murder etc. It included both the government and ordinary citizens. When the government servants commit for the first time such offences as violation of sacred institution or pickpocketing, their thumb and the little fingers shall be cut off.

Secondly, when any person enters into a fort without permission or takes away any valuable thing or wealth through a hole or passage in the wall of the fort, he shall be beheaded. When any person steals a big animal, abducts a male or female slave or sells the articles belonging to a dead body, both of his legs shall be cut off.

Imprisonment

Kautilya does not mention the terms of imprisonment for the quality, his reference to bandhagara and bandhnasthana (place of confinement) suggest jail for convicts of both the sexes. But imprisonment is not a common form of punishment. He suggested forced labour in state mines, payment of fines of huge amount as alternatives to the system of imprisonment.

Death

Kautilya suggested death as punishment for some types of crimes. It may be with or without torture. In other words, some will be inflicted with death sentence with torture and some others with death sentence without torture.

When a man murders another in quarrel, he shall be tortured to death. But when a person wounded in a fight die within seven night, he who causes the wounds shall be put to death instantly. Any person who set fire to pasture, lands, fields, yards prepared for threshing out grains, houses, forests of timber or elephant, shall be thrown into fire. Any person who murders his father, mother, son, brother, teacher or an ascetic, shall be put to death by pruning both his skin and head.

The law of punishment should be applied with much care. Kautilya says, whoever imposes severe punishment become repulsive to the people, while he, who awards wild punishment becomes contemptible. But whoever imposes punishment as deserved becomes respectable. For punishment when award with due consideration makes the people devoted to righteousness and to productive works while punishment when ill-awarded under the influence of greed and anger owing to ignorance, excites fury even among hermits and ascetics dwelling in forests. This implies that Danda when awarded in the right manner becomes positive and helps the people as well as the state. But if is not use right manner, it creates negative repercussions.

7. Administration of Economy (Finance and Taxation)

He defined "Economics as the most important aspect as it provides the basis for human existence and survival."

According to Kautilya, "Artha" is the livelihood (Vritti) of men. It is the individual who is to pursue "Artha" as one of the goals of his life. There are three major vocations recognized as providing men with the means of (livelihood), namely:

- Krishi (Agriculture)
- Pashupaalya (Animal husbandry)
- Vaanijya (Trade)

These three together constitute "Vaartaa". It is said that due to "Vaartaa", the state receives grains, cattle, money and various kinds of products.

7.1 The Seven Sources of Revenue

Kautilya enumerated SEVEN main sources of revenue. According to him, the administrator should attend Durga (the fort), Raashtra (the country), Kahni (mines), Setu (irrigation work), Vana (forest), Vraj (herds) and Vanikpatha (trade routes). Further he explained these types of taxes as:

1. **Durga** (the fort): Custom duties, standardization of weights and measures, yarn, revenue received by the superintendent of passport, the superintendent of market, by the goldsmith, by the group of artisans and artists, by prostitutes, gambling, by the temple superintendent, by the mint master and all types of tax received at the gates and from outsiders constitute this tax.
2. **Raashtra** (the country): Agricultural produce, share, tribute, tax, the trader, the river guard, the ferry, ships, the port, pastures, road cars, land survey and thief catching.

3. **Khani** (mines): Gold, silver, diamonds, gems, pearls, conch – shells, metals, salt and ores derived from earth, rocks and liquids.
4. **Setu** (irrigation work): Gardens, orchards, vegetable gardens, wet crop fields and sowing of roots.
5. **Vana** (forests): Enclosures for beasts, deer parks, forests for produce and elephantforests.
6. **Vraj** (herds): Cows and buffaloes, goats and sheep, donkeys, camel and horses etc.
7. **Vanikpatha** (trade routes): the land route and water route constitute the trade routes.

7.2 The Three means of Livelihood

7.2.1 Krishi (Agriculture)

Agriculture is one of the most important vocations. Pastureland should generally make way of agriculture. So, encroachment by pastures on agricultural land should not be tolerated. Land which is ready for agriculture should be given to those who are willing to pay the taxes. It is also added that if the grantees fail to till the fields, these may be taken away from them and given to others or the state may get them tilled by state servants and traders. The state is to help settlers with seeds, cattle and even cash, so that the land may be reclaimed. These however are loans to be recovered at the tenant's convenience.

“Sitaadhyaksha” (the superintendent of crown's land) keeps the seeds ready and gets the land ploughed and sown by daasas, kaarusukaras and provides them with the services of smiths. Works of farmers were controlled by the state under the supervision of “Samaahartaa” (collector) and his assistants. The produce brought to the stores through the activities of Sitaadhyaksha is called “Sitaa” (produce from crown's land).

Statistics and records about all agricultural and other properties in the villages are to be maintained by “Gopas” and “Sthaanika”, those works under the Samaaharta and are in no way connected with Sitadhyaksha. There are clear indications about private ownership of land. The owner of field (the kshetrika) is distinguished from the tenant (upvaasa). The word “Svaamin” used here can hardly be understood to mean “one who is in possession”. Again “Kshetra” that is a field (land) figures among property, the sale of which is governed by certain regulations. The sale of land is also referred to for purposes of restricting the transactions to persons of the same category, by taxpayers and by grant holders. From the sale of land, the state gets sales tax.

The state is also expected to keep a strict watch over the sowings and the harvesting of crops in order that it may not be cheated of its legitimate dues. In the time of emergency, the state may direct sowings according to its own needs supplying, if necessary, the required seeds. A strict watch over the crops as the ripen and are harvested is in this case still more necessary.

Agricultural yields come to the state in the form of “Sitaa” (the produce of crown’s lands) and “Bhaga” (1/6th share of produce of the other land). Besides these land taxes, there is the “Udakbhaaga” (a rate for water). The inferior type of land which cannot be used for agriculture are generally used either pastures or forests. It is laid down that a separate forest should be planned for each different type of produce. The superintendent of pastures (Vivitaadhyaksha) is responsible for laying out grassland. The safety of cattle – grazing in the pastures and the protection of “Caarvaans” (traders) passing through areas under his control.

7.2.2 Pashupaalya (Animal husbandry)

The state is the owner of large herds of cattle and other animals with the superintendent of cattle incharge (Godhyaksha). He is to maintain a complete record of each animal in every herd belonging to the state. A record of all animals owned by private individuals is to be maintained by local officials

under the supervision of “Samaahartaa”. Thus, a complete record of the entire cattle wealth in the state is ensured. Cattle are of importance for two reasons. The males are necessary for agriculture and transport, while the females supply milk, which with its products is valuable source of food. These are also useful for the manufacture of leather goods. The text refers to meat as an item of food.

Except for state-owned herds, cattle as such may be supposed to provide little direct income to the state. In times of emergency, what the state demands is a part of the animals themselves, one-tenth of animals owned being so claimed in the case of cattle, one-sixth in the case of goats and other small animals and as much as one-half in the case of Fowls and pigs. Two ways in which herds may be got tended are called “Vetnopagrahika” and “Karpratikara” system.

7.2.3 Vaanijya (Trade)

Provisions of routes for trade purposes are another important activity of state. All trade is to be under state control with the “Panyaadhyaksha” (the superintendent of trade). He is to fix the prices of the various commodities after taking into consideration such factors as investment of capital, interest, duties paid, and rent and so on. A profit of 5% on indigenous goods and 10% of foreign goods is to be allowed. Heavy fines being prescribed for exceeding these limits.

Another officer “Samsthaadhyaksha” (the superintendant of markets) look after the customer’s interests and see that the traders and artisans do not cheat them by fraud in weighing and measuring or by supplying inferior quality of or different makes of goods. It is also his duty to see that second hand goods (puraanabhaanda) sold in the market is not of stolen property.

Panyaadhyaksha looks after the state trade. Foreign goods are to be sold in different centers. He is also to arrange for the export of goods to foreign lands. He may also investigate the possibility of bartering state goods for those from

foreign land.

All imported goods are liable to duty (Shulka), which is to be collected at the city gates under the supervision of the superintendent of custom (Shulkaadhyaksha). The list of dutiable articles include particularly everything, from flowers, vegetables etc. on the one hand to diamonds, pearls and other precious stone on the other. The rates of excise and custom duties do not differ for a single set of tariffs varying from 1/6th to 1/25th. Foreign imports are to be charged 1/5th of their value as duty. Goods which are of great benefit to the state should be allowed to come in duty free.

Merchants are required to obtain an entry permit at frontier post where their goods are to be stamped and sealed and where they pay a road cess (Vartani) for safe passage. Imported goods are required to be sold to native traders at the gate itself at price to be declared beforehand. Weights and measures used in trade are to be manufactured by the "Pautavaadhyaksha" (the superintendent of weights and measures). It is to be inspected after every four months.

The incharge of miens (Akaaraadhyaksha) who has to be an expert in Geology and Metallurgy is to make a survey of all regions where mineral deposits are likely to be found and start new mines and renovates old ones. All mines are state property. It is stated that a mine costly in its working should be leased out for a fixed share of the output i.e., "Bhaaga" (one type of tax) or for a fixed rent "Prakriyaa". The manufacture of article from gold and silver was under the supervision of "Suvarnaadhyaksha" and the manufacture of article from other than gold and silver was under the supervision of "Lohadhyaksha", while "Khanyaadhyaksha" is the incharge of the manufacture of articles from precious stones and their sale. Mulya (Price), Bhaaga (Share), Vyaaji (a sort of sale tax), Atyaya (penalty for violation of state monopoly), Shulka (custom / excise duty), Vaidharana (transfer of state rights to private individuals), Danda (fines), Parigha (monopoly tax), Klipta (fixed tax), Rupika (manufacturing

charge) constitute the heads of income.

A number of legal sections connected with trade and industry are also described by the Kautilya. Rules governing the rate of interest, loans with or without mortgage, the recovery of loans and the liability for the loans contracted by the others have been also mentioned in Arthashastra.

7.3 Replenishment of the Treasury

The king who finds himself in a great financial trouble and needs money, may collect (revenue by demand).

In such parts of his country that depend solely upon rain for water and are rich in grain, he may demand of his subjects one-third or one-fourth of their grain, according to their capacity. He shall never demand his subjects that live in tracts of middle or low quality; nor of people who are of great help in the construction of fortifications, gardens, buildings, roads for traffic, colonisation of waste lands, exploitation of mines, and formation of forest preserves for timber and elephants; nor of people who live on the border of his kingdom or who have not enough subsistence. He shall, on the other hand, supply with grain and cattle those who colonise waste lands. He may purchase for gold one-fourth of what remains, after deducting as much of the grain as is required for seeds and subsistence of his subjects. He shall avoid the property of forest tribes, as well as of Brāhmans learned in the Vedas (śrotriya). He may purchase this, too, offering favourable price (to the owners). Failing these measures, the servants of the collector-general may prevail upon the peasantry to raise summer crops. Saying that double the amount of fines will be levied from those who are guilty (among peasants), they (the king's employees) shall sow seeds in sowing seasons. When crops are ripe, they may beg a portion of vegetable and other ripe produce, except what is gleaned in the form of vegetables and grains. They shall avoid the grains scattered in harvest fields, so that they may be utilised in making offerings to gods and ancestors on occasions of worship, in feeding cows, or for the subsistence of mendicants and village employees (grāmabhṛtaka).

Whoever conceals his own grain shall pay a fine of eight times the amount in each kind; and whoever steals the crops of another person shall pay a fine of fifty times the amount, provided the robber belongs to the same community (svavarga); but if he is a foreigner, he shall be put to death.

They (the king's employees) may demand of cultivators one-fourth of their grain, and one-sixth of forest produce (vanya) and such commodities as cotton, wax, fabrics, barks of trees, hemp, wool, silk, medicines, sandal, flowers, fruits, vegetables, firewood, bamboos, flesh, and dried flesh. They may also take one-half of all ivory and skins of animals and punish with the first amercement those who trade in any article without obtaining a license from the king. So much for demands on cultivators.

Merchants dealing in gold, silver, diamonds, precious stones, pearls, coral, horses, and elephants shall pay 50 karas.^[1] Those that trade in cotton threads, clothes, copper, brass, bronze, sandal, medicines, and liquor shall pay 40 karas. Those that trade in grains, liquids, metals (loha), and deal with carts shall pay 30 karas. Those that carry on their trade in glass (kāca), and also artisans of fine workmanship shall pay 20 karas. Articles of inferior workmanship, as well as those who keep prostitutes, shall pay 10 karas. Those that trade in firewood, bamboos, stones, earthen pots, cooked rice, and vegetables shall pay 5 karas. Dramatists and prostitutes shall pay half of their wages. The entire property of goldsmiths shall be taken possession of; and no offence of theirs shall be forgiven; for they carry on their fraudulent trade while pretending at the same time to be honest and innocent. So much about demands on merchants.

Persons rearing cocks and pigs shall surrender to the government half of their stock of animals. Those that rear inferior animals shall give one-sixth. Those that keep cows, buffaloes, mules, asses, and camels shall give one-tenth (of their livestock). Those who maintain prostitutes (bandhakipoṣaka), shall, with the help of women noted for their beauty and youth in the service of the king, collect revenue. So much about demands on herdsmen.

Such demands shall be made only once and never twice. When such demands are not made, the collector-general shall seek subscriptions from citizens and country people alike under false pretences of carrying this or that kind of business. Persons taken in concert shall publicly pay handsome donations, and with this example the king may demand of others among his subjects. Spies posing as citizens shall revile those who pay less. Wealthy persons may be requested to give as much of their gold as they can. Those who, of their own accord or with the intention of doing good, offer their wealth to the king, shall be honoured with a rank in the court, an umbrella, or a turban or some ornaments in return for their gold.

Spies under the guise of sorcerers, shall, under the pretence of ensuring safety, carry away the money, not only of the society of heretics and of temples, but also of a dead man and of a man whose house is burnt, provided that is not enjoyable by Brāhmans.

The superintendent of religious institutions may collect in one place the various kinds of property of the gods of fortified cities and country parts and carry away the property (to the king's treasury).

Or having on some night set up a god or an altar, or having opened a sacred place of ascetics, or having pointed out an evil omen, the king may collect subsistence under the pretence of holding processions and congregations (to avert calamities).

Or else he shall proclaim the arrival of gods, by pointing out to the people any of the sacred trees in the king's garden which has produced untimely flowers and fruits.

Or by causing a false panic owing to the arrival of an evil spirit on a tree in the city, wherein a man is hidden making all sorts of devilish noises, the king's spies, under the guise of ascetics, may collect money (with a view to propitiate the evil spirit and send it back).

Just as fruits are gathered from a garden as often as they become ripe, so revenue shall be collected as often as it becomes ripe. Collection of revenue or of fruits, when unripe, shall never be carried on, lest their source may be injured, causing immense trouble.

kautilya also coined that heavy taxation should be avoided. If tax rates are high, public will not be willing to pay the tax and find out the ways of tax evasion. Low rate of taxation will yield more revenue to the state. He emphasized state control and investment in land and mining etc. Kautilya was a true statesman who bridged the gap between experience and vision. He thinks that planning is necessitated by the very circumstances that prevail in the country, particularly the factors of climate and nature.

It can be observed that many postulates of Kautilya's philosophy of political economy are also applicable to contemporary times.

8. Administration of External and Defence Affairs

Administration of External Affairs is detailed in two adhikaranas – **Mandalayoni** and **Shadgunyam**.

8.1 Kautilya's Views on Foreign Relations

In order to determine the kind of policy to be adopted in each case, foreign rulers were classified by Kautilya under four heads, namely,

- Enemies (Ari)
- Friends (Mitra)
- Mediators (Madhyama) and
- Neutrals (Udasina)

Friendly and hostile rulers, again, were each divided into two kinds, natural and artificial. A king and his immediate neighbour were, according to Kautilya, natural enemies to each other. The ruler whose territory was separated from that of another ruler by the territory of an enemy, and whose friendship had come down from father and grandfather was a natural friend. The best kind of friend, according to Kautilya, was he who was constant, noble, straightforward, and whose friendship had been inherited from father and grandfather. A ruler whose friendship was courted for the sake of the protection of life and property was an acquired friend.

The ruler whose territory was situated close to that of a king and his wicked enemy, and who was capable of helping both the kings and of resisting either of them, was a mediatory king.

The ruler whose territory was situated between the territories of two rival kings, and who was powerful enough to help or resist either of them or a mediatory king, was neutral.

The distinction between a neutral and a mediatory King was not at all clear.

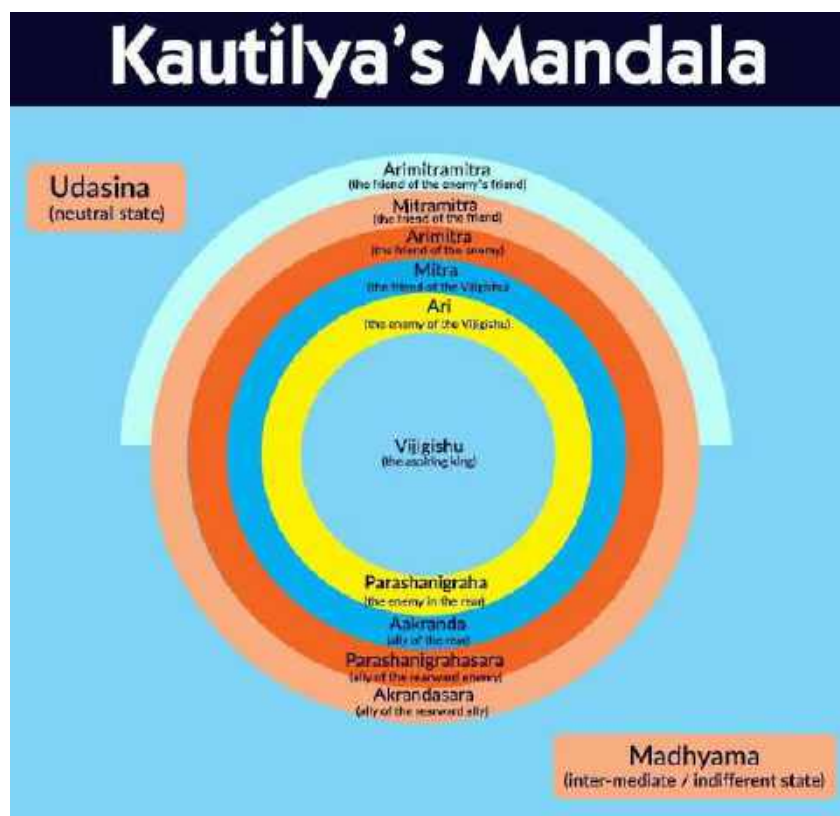
Perhaps, the term Udasina (neutral) was applied to a King who remained passive in regard to both the contending parties, while the 'Madhyama King was one who exerted his influence to bring about a reconciliation.

The third and fifth States form a Madhyama, said Kautilya, were likely to be friendly, and the second, fourth, and sixth States were likely to be hostile to the King. If the Madhyama king is on good terms with both these classes of States, a ruler had to be friendly with him; otherwise, he was to ally himself with the second class of States.

The neighbouring kings belonged to one or other of four classes, namely,

- Rearward enemy (parshnigraha)
- Rearward friend (akranda)
- Ally of a rearward enemy (parshnigrahasara), and
- Ally of a rearward friend (akrandasara)

Kautilya's Mandala concept is presented in the picture form below:



8.2 Six Forms of Diplomacy (Shadgunyam)

Kautilya elaborated on strategies for not only the strong king and the aggressor but also explained the strategies a weak king had to follow to defend himself and protect the state. His forms of diplomacy also depended on the type of the king whether the policy was directed toward the superior, inferior or equal. He defined superiority or inferiority primarily on three dimensions: military power, economic power and geographical size. The six types of foreign policy that he advocated are:

1. Sandhi - Peace
2. Vighraha - War
3. Asana - Neutrality
4. Yana - Preparedness for war
5. Samsraya - Alliance and
6. Dvaidhibhava - Double dealing

1. **Sandhi:** This means accommodation, which meant that kings sought to accommodate each other and did not resolve to hostile means. These Sandhis could be temporary or permanent and it depended on the environment and relative powers of the kings.

Sandhi could be of five types:

- i. Mitrasandhi: With an ally on definite terms
- ii. Hiranyasandhi: Agreement based on transfer of wealth
- iii. Bhoomisandhi: Agreement based on transfer of land or territory
- iv. Karmasandhi: Agreement for exchange of military and
- v. Anavasitasandhi: Agreement to help colonize an unoccupied place

2. **Vighraha:** This means hostility shown to neighbour or a state. Kautilya strongly believed that the States were always at war and sought power hence it was necessary to had hostile foreign policy towards few States which were either equal in power or subordinate in power.

3. **Asana:** This meant indifference and he chose this policy for States which were

neutral in his mandala concept of nations. He also believed that an indifferent foreign policy worked well in the case of equal power.

4. **Dvaidhibhava:** This means double policy. Kautilya advocated this foreign policy for States which are superior militarily. If the circumstances be such that it was desirable to crush a rival, but this could only be done with the assistance of some other Power, then the king had to adopt a policy of double dealing.
5. **Samsraya:** This policy of protection is followed where a stronger state intervenes and shelters a weak state. Kautilya advocated this policy when a stronger state needs a shield to protect itself from an equal power. It was good to use this policy of protection for a third state and used this alliance to defend against the potential enemy.
6. **Yana:** This policy was to attack. Kautilya did mention that peace and stability in a state made the state even powerful, but also said that the King should never shy away from attacking the weak and unjust king. He thought that an unjust king kept the society unhappy which made that state a potential target as it was weak due to social unrest.

Thus, Kautilya's foreign policy was formed by his strong belief in King and the state's continuous thirst for power and wealth.

The measures that were to be adopted by kings while carrying out their foreign policy are:

- i. Sama - conciliation
- ii. Dana - making of gifts
- iii. Bheda - sowing of dissensions and
- iv. Danda - Punishment

Kautilya's quality to manage war and diplomacy can greatly be admired. His six diplomacy tools and mandala concept are still applicable albeit the nations are now separated by oceans and their intercontinental ballistic missiles shrinking geographic effects on diplomacy.

8.3 Ambassadors / Envoys

The qualities, qualifications and responsibilities of the ambassador are detailed in the first adhikarana under “the Mission of Envoys”.

The functions of an ambassador were to deliver the message correctly as entrusted to him, to make or break alliances or treaties, to declare war or make peace, to study the geographical position, and strong points, military strength and financial condition of a foreign state and to gather the greatest possible information. He was thus primarily concerned with the vital issues of a foreign policy of a state. As the ambassadors had to perform very important as well as delicate and dangerous duties, the Arthashastra prescribes the higher qualifications for them such as a noble family background, modesty, tactfulness, eloquence of speech, capacity to convey the message exactly as entrusted to him and a sharp and excellent memory. Kautilya classified them under three heads, namely,

- 1) Nihrsstartha, i.e., a plenipotentiary. He was an ambassador endowed with the full powers of the management of an affair and also authorised to act based on his own personal judgment and discretion, subject to the interest of the state.
- 2) Parimitartha or Mitartha, i.e., an envoy whose rights were limited. His duties also seem to have been lesser since Kautilya prescribed lesser qualifications for him.
- 3) Sasanabara or Sasana-vahaka, i.e., an ambassador who was simply a “royal messenger”. He was assigned only one particular task of conveying the message to another king.

This three-fold classification of ambassadors by Kautilya holds good even in the modern times. It is based on the country to which the ambassador is assigned his duties and the types of functions which he has to discharge.

An envoy was to be respected and treated courteously even if he conveyed an

unpleasant message because he was merely the mouthpiece of the king who deputed him. He was never to be killed.

The ambassadors kept their own governments fully informed of the activities of the Court to which they were attached. They lived on terms of friendship with the great officers-of-state and acquainted themselves with all the affairs of the country. In particular, they made it their business to ascertain the number, size, and positions of the forts and military stations, the strength of the army, and the strong and weak points of the State.

A Parimitartha was sent to a foreign court on a particular mission and possessed limited authority. The diplomatic agents of the inferior type took note of intrigues against the ruler and supervised the work of the spies engaged in collecting information.

As the representative of a Foreign Power, an envoy enjoyed great privileges and immunities. The envoys were always courteously treated. As the responsibilities of an envoy were great, some care had to be taken in selecting the proper person.

The following qualifications were essential in an ambassador: Loyalty to the King, freedom from vices, capacity, honesty, strength of character, eloquence, brilliance, forgiveness, ability to understand other people's thoughts, and of high birth. Great stress used to be laid on the conduct of an ambassador at a foreign Court. He was expected to behave with dignity and courtesy, and to preserve the good name of the State which he represented. When on a mission to an enemy State it was the duty of the emissary to act with courage and resolution, and at the same time show moderation and tact.

The maintenance of a balance of power was one of the problems in Foreign Politics which engaged the attention of the diplomats in ancient days. Kautilya insisted that a monarch had always to take care that none of the other Powers grew either too strong or became too weak. Thus, a King always contemplated the balance of power among the twelve monarchs constituting the circle of

foreign monarchs having dealings with his own government.

The ambassador sent to represent the King at a foreign court should be a man of a very sharp intellect, sweet-voiced, possessing eloquence of speech, and well versed in the art of diplomacy.

8.4 Espionage (Spies)

Espionage is detailed in the first adhikarana of the Arthashastra.

Kautilya said that espionage was a permanent and prominent feature of a state and was one of the eight limbs of the army. As spies were the “eyes of the kings” they were to be appointed by the ruler to collect information about the internal affairs and administration of his kingdom as well as that of foreign states. Hence, they were scattered throughout his own kingdom and also in foreign states.

Secrecy was the characteristic feature which distinguished them from the envoys. If found out and detected, the spies could be ill-treated and even killed by the foreign state. Spies were therefore to be so clever as not to be detected or identified by others. They gave a list of persons who could be entrusted with this risky job, such as Brahmanas, hypocrites, siddhas, persons capable of doing impersonation, posing as blind and deaf depending on the situation and be as cunning as possible. The most important condition was to examine them thoroughly before their appointment and to appoint them so secretly that they could not recognise one another to avoid any conspiracy among the spies themselves.

The spies played important role in diplomacy. It was through them that the king acquired the knowledge of the secrets and weak points of his enemy.

The spies were employed by the king in his own country to settle the truth in judicial matter. Spies were also used to constantly ascertain the king's own and his enemies strength. While choosing a spy, no distinction of caste, creed or sex was observed, and king's spies were drawn from different social classes.

The King was to appoint these officers after satisfying himself completely as to their character and ability. The spy was expected to be very smart, swift, intelligent and efficient. Dishonest and misbehaving spies were to be punished and the honest ones rewarded and protected. The spies were given deterrent punishments for repeated wrong information. In Arthashastra, Kautilya mentioned nine types of spies. They were as follows:

- a) Kaptika-Chhatra (Fraudulent-disciple)
- b) Udasthita (The Recluse)
- c) Grihapatika (A House-holder)
- d) Vaidehaka (A Merchant Spy)
- e) Tapasa (Ascetic Practising Austerities)
- f) Satri (Classmate or Colleague Spies)
- g) Tikshna (Fiery Spies)
- h) Rasada (Poisoners)
- i) Bhikshyuki (A Mendicant Woman)

Kautilya advocated any and every means for the spies, moral or immoral. He said that they should create dissensions in the foreign states, indulge the army chiefs in love-affairs with young ladies and afterwards cause animosity among them. They should give poison to them by saying that it would make his beloved devoted to him. They should disguise themselves as palmists and arouse the ambition of becoming a king in the chief and high officers of the state and make them disloyal to the king. In wartime, they should, distribute wine or liquor, mixed with poison among the important military officers.

8.5 War and Diplomacy

Kautilya offered wide-ranging and truly fascinating discussions on war and diplomacy, including his wish to had his king become a world conqueror, his analysis of which kingdoms were natural allies and which were inevitable enemies, his willingness to made treaties he knew he would break, his doctrine of silent war or a war of assassination against an unsuspecting king, his approval of

secret agents who killed enemy leaders and sowed discord among them, his view of women as weapons of war, his use of religion and superstition to bolster his troops and demoralize enemy soldiers, the spread of disinformation, and his humane treatment of conquered soldiers and subjects.

Although Kautilya proposed an elaborate welfare state in domestic politics, something that had been called a socialized monarchy, he proved willing to defend the general good of this monarchy with harsh measures.

Kautilya did not see this conquest as something unjust. A king who carried out his duties, ruled according to law, meted out only just punishment, applied the law equally to his son and his enemy, and protected his subjects not only went to heaven but had conquered the earth up to its four ends.

8.5.1 On War

Kautilya thought there was a “science” of warfare, presumably part of a larger science of politics. The Commandant of the Army, he suggested, had to be trained in the science of all kinds of fights and weapons, and renowned for riding on elephants, horses or in chariots.

Kautilya advised the king not to leave military matters entirely to others: “Infantry, cavalry, chariots and elephants should carry out practice in the arts outside the city at sun-rise. The king had constantly to attend to that and should frequently inspected their arts.” Just as the king’s agents spied on officials in the state bureaucracy, so too must the king had spies to assess the loyalty of soldiers.

Kautilya recommended that “secret agents, prostitutes, artisans and actors as well as elders of the army should ascertain with diligence, the loyalty or disloyalty of soldiers.”

In his foreign policy, Kautilya wrote a startling sentence: of war, there is open war, concealed war and silent war.

Open war was obvious, and concealed war was what otherwise called guerrilla warfare, but silent war was a kind of fighting. Silent war was a kind of warfare with another kingdom in which the king and his ministers, and unknowingly, the people, all act publicly as if they were at peace with the enemy kingdom, but all the while secret agents and spies assassinate important leaders in the other kingdom, creating divisions among key ministers and classes, and spread propaganda and disinformation.

According to Kautilya, "Open war was fighting at the place and time indicated; creating fright, sudden assault, striking when there was error or a calamity, giving way and striking in one place, were types of concealed warfare; that which concerns secret practices and instigations through secret agents was the mark of silent war."

In silent warfare, secrecy was paramount, and, from a passage quoted earlier, the king could prevail only by "maintaining secrecy when striking again and again."

This entire concept of secret war was apparently original with Kautilya. Open warfare, Kautilya declared, was most righteous, but he was willing to use any and all kinds of warfare to achieve consolidation and expansion of the kingdom. There was no question of morality here, other than the general good of one's kingdom, but only of strategy. Kautilya advised the king that, when he was powerful and superior in troops, when secret instigations were made (in the enemy's camp), when precautions were taken about the season, and when he was on land suitable to himself, he should engage in an open fight. In the reverse case, he should resort to concealed fighting.

Kautilya faced the situation in which one ruled a weak kingdom and was about to be attacked by a stronger king. He maintained that there were three kings who attack: the righteous conqueror, the greedy conqueror and the demoniacal conqueror.

Whereas one could satisfy a righteous conqueror simply by submitting to his

rule, one must surrender land and goods as well as money in order to satisfy a greedy conqueror. The demoniacal conqueror, however, would stop only when he had seized land, goods, sons, wives and life.

Kautilya apparently saw himself as advising a righteous conqueror, although he did seek some lesson from defeated people. A weak king must give up everything if it was inevitable, but he must find a way to survive to fight another day.

However, Kautilya did not advocate giving in to a conqueror without countermeasures and recommended that the king used diplomatic or concealed warfare; attempted to conciliate his enemy with gifts; directed secret agents to wield weapons, poison or fire to destroy the enemy's fort or camp; instructed secret agents to promote a coup by a pretender from his family or a prince in disfavour; send the demoniacal king elephants, which had been poisoned; gave to the enemy king treasonable or alien troops; surrendered to an entirely different king and gave him all except the capital city; had secret agents instigate a revolt among the subjects of the enemy king; employed assassins and poison-givers; used an astrologer to persuade a high officer of the enemy king to try a coup; commanded secret agents to declare that the Regent of the king was about to take power, while the agents killed leaders at night and blamed the murders on the Regent of the enemy king; used secret agents in the countryside to protest oppression of the enemy king's bureaucracy and killed agents of the king hoping to start a revolt; or finally, set fire to palaces and stores of grain and blamed this on the Regent of the enemy king.

Kautilya often advocated using women as weapons of war. He certainly regarded women as a source of satisfaction for troops at war, and Kautilya certainly saw women as an addictive source of pleasure, worse than wine or gambling, that a good king must enjoy only in moderation.

Precisely because women are such a powerful addiction, a king could use them against an enemy; for example, if a king was trying to undermine a ruling oligarchy, he had to make chiefs of the ruling council infatuated with women possessed of great beauty and youth. When passion was roused in them, they would start quarrels by creating belief about their love in one and by going to another.

A woman supposedly in love with one leader would go to another, professed her love for him, urged him to murder the first leader, and then she would proclaim, my lover had been killed by so and so.

Obviously, such tactics created mistrust among leaders of an oligarchy and also brought about the death of key enemies. When many or two of the chiefs felt passion for one woman, assassins would create quarrels among them.

Secret agents could destroy high officers in the enemy army either with poison or with love-winning medicines.

Kautilya considered the treasury most valuable in raising an army, procuring equipment including elephants, and preparing for war. After the treasury and the army, Kautilya focused on the importance of the fort, on which depended “the treasury, the army, silent war, restraint of one’s own party, use of armed forces, receiving allied troops, and warding off enemy troops and forest tribes. In the absence of a fort, the treasury would fall into the hands of enemies and those with forts were not exterminated.

Kautilya cautiously made a revolution in warfare, relying not quite as much on the warrior class of kshatriyas. He was of the opinion that there was no use of brahmin troops “by prostration, an enemy might won over Brahmana troops” but he liked the energy, numbers, and strength of shudras, agricultural laborers treated much like serfs.

Kautilya apparently believed that an army of kshatriyas was best; warriors were supposed to find their highest duty and pleasure by dying in battle and as

much as one-fifth of the population under Chandragupta's empire were warriors or kshatriyas. In addition, Kautilya clearly argued that sections of the army should consist mostly of persons from the same region, caste or profession.

A king's power, for Kautilya, was in the end tied to the power and popular energy of the people, without which a king could be conquered, for not being rooted among his subjects, a king became easy to uproot.

Although Kautilya wrote of using money to raise an army and even of purchasing heroic men, he was not advocating mercenaries who fought only for pay, but he was merely outlining the cost of paying, supplying, and feeding soldiers. He believed that "hereditary troops are better than hired troops; in other words, troops made of men born in the kingdom and thus loyal to the king since birth were better than strangers fighting for money.

8.5.2 Which States to be Attacked

The decision took only careful calculation and observed the principle that a king had to attack weakness. Certain states were vulnerable. If a state was unjust, then its people would welcome a deliverer from a tyrannical king; if a kingdom was weakened from a poor economy, or if a state had experienced some kind of calamity ranging from fires to flood or famine, then a king should make war.

What Kautilya called an enemy fit to be exterminated was an enemy with little or no popular support, an enemy whose subjects quite likely would desert to Kautilya's attacking army.

Kautilya argued, or perhaps assumed, that imperial expansion was the correct goal: After conquering the enemy's territory, the conqueror should seek to seize the middle king, after succeeding over him, the neutral king. This was the first method of conquering the world. And after conquering the world he should enjoy it divided into varnas, in accordance with his own duty."

In Kautilya's mind, treaties were agreements between kingdoms of roughly equal power, agreements a king should break if they were no longer advantageous, and thus, believing that a treaty will provide a wall of protection against a strong enemy would be a foolish act. If an ally with whom a king had a treaty became weakened, that was, if the treaty was no longer to a king's advantage, then the king had violated the treaty, or, when after making a pact he intended to violate it, he demanded a gain not received or more.

Because Kautilya thought that promises or agreements were strategies and not moral obligations, he had no moral qualms about violating a promise and recommended that the commander of a frontier fort, by offering the surrender the fort, should get part of the (enemy's) troops inside and destroy [them] when full of trust.

To protect his own people, a king had an obligation to weaken or destroy any potential enemy: "That ally who might do harm or who, though capable, would not help in times of trouble, he should certainly exterminate him, when trustingly, he came within his reach."

In outlining military campaigns Kautilya disregarded the traditional humanitarian principles laid down to regulate the conduct of war. In short, in waging war, compassion and morality and religious principles had no place, unless they were useful for bringing victory.

In another way, moral considerations did enter into Kautilya's calculations. Whereas it was best to wage war against an unjust king who had no public support, it was wise to avoid war with a righteous king whose subjects would fight energetically on his behalf. Kautilya noted that if one had a choice about where to attack, it was always best to attack an unjust kingdom, because the subjects helped the king who had justly behaved.

9. Infrastructure Development and Safety Measures

Kautilya outlined several measures to build the infrastructure a kingdom needs and certain precautionary measures to be taken while doing the same.

9.1 Division of Land

THE King shall make provision for pasture grounds on uncultivable tracts.

Bráhmans shall be provided with forests for sóma plantation, for religious learning, and for the performance of penance, such forests being rendered safe from the dangers from animate or inanimate objects, and being named after the tribal name (*gótra*) of the Bráhmans resident therein.

A forest as extensive as the above, provided with only one entrance rendered inaccessible by the construction of ditches all round, with plantations of delicious fruit trees, bushes, bowers, and thornless trees, with an expansive lake of water full of harmless animals, and with tigers (*vyála*), beasts of prey (*márgáyuka*), male and female elephants, young elephants, and bisons—all deprived of their claws and teeth—shall be formed for the king's sports.

On the extreme limit of the country or in any other suitable locality, another game-forest with game-beasts; open to all, shall also be made. In view of procuring all kinds of forest-produce described elsewhere, one or several forests shall be specially reserved.

Manufactories to prepare commodities from forest produce shall also be set up.

Wild tracts shall be separated from timber-forests. In the extreme limit of the country, elephant forests, separated from wild tracts, shall be formed.

The superintendent of forests with his retinue of forest guards shall not only maintain the up-keep of the forests, but also acquaint himself with all passages for entrance into or exit from such of them as are mountainous or boggy or

contain rivers or lakes.

Whoever kills an elephant shall be put to death.

Whoever brings in the pair of tusks of an elephant, dead from natural causes, shall receive a reward of four-and-a-half panas.

Guards of elephant forests, assisted by those who rear elephants, those who enchain the legs of elephants, those who guard the boundaries, those who live in forests, as well as by those who nurse elephants, shall, with the help of five or seven female elephants to help in tethering wild ones, trace the whereabouts of herds of elephants by following the course of urine and dungs left by elephants and along forest-tracts covered over with branches of *Bhallátaki* (*Semicarpus Anacardium*), and by observing the spots where elephants slept or sat before or left dungs, or where they had just destroyed the banks of rivers or lakes. They shall also precisely ascertain whether any mark is due to the movements of elephants in herds, of an elephant roaming single, of a stray elephant, of a leader of herds, of a tusker, of a rogue elephant, of an elephant in rut, of a young elephant, or of an elephant that has escaped from the cage.

Experts in catching elephants shall follow the instructions given to them by the elephant doctor (*aníkastha*) and catch such elephants as are possessed of auspicious characteristics and good character.

The victory of kings (in battles) depends mainly upon elephants; for elephants, being of large bodily frame, are capable not only to destroy the arrayed army of an enemy, his fortifications, and encampments, but also to undertake works that are dangerous to life.

Elephants bred in countries, such as Kálinga, Anga, Karúsa, and the East are the best; those of the Dasárna and western countries are of middle quality; and those of Sauráshtra and Panchajana countries are of low quality. The might and energy of all can, however, be improved by suitable training.

9.2 Construction of Forts

ON all the four quarters of the boundaries of the kingdom, defensive fortifications against an enemy in war shall be constructed on grounds best fitted for the purpose: a water-fortification (*audaka*) such as an island in the midst of a river, or a plain surrounded by low ground; a mountainous fortification (*párvata*) such as a rocky tract or a cave; a desert (*dhánvana*) such as a wild tract devoid of water and overgrown with thicket growing in barren soil; or a forest fortification (*vanadurga*) full of wagtail (*khajana*), water and thickets.

Of these, water and mountain fortifications are best suited to defend populous centres; and desert and forest fortifications are habitations in wilderness (*atavísthánam*).

Or with ready preparations for flight the king may have his fortified capital (*stháníya*) as the seat of his sovereignty (*samudayásthánam*) in the centre of his kingdom: in a locality naturally best fitted for the purpose, such as the bank of the confluence of rivers, a deep pool of perennial water, or of a lake or tank, a fort, circular, rectangular, or square in form, surrounded with an artificial canal of water, and connected with both land and water paths (may be constructed).

Round this fort, three ditches with an intermediate space of one danda (6 ft.) from each other, fourteen, twelve and ten dandas respectively in width, with depth less by one quarter or by one-half of their width, square at their bottom and one-third as wide as at their top, with sides built of stones or bricks, filled with perennial flowing water or with water drawn from some other source, and possessing crocodiles and lotus plants shall be constructed.

At a distance of four dandas (24 ft.) from the (innermost) ditch, a rampart six dandas high and twice as much broad shall be erected by heaping mud upwards and by making it square at the bottom, oval at the centre pressed by the trampling of elephants and bulls, and planted with thorny and poisonous plants in bushes.

Gaps in the rampart shall be filled up with fresh earth. Above the rampart, parapets in odd or even numbers and with an intermediate, space of from 12 to 24 hastas from each other shall be built of bricks and raised to a height of twice their breadth.

The passage for chariots shall be made of trunks of palm trees or of broad and thick slabs of stones with spheres like the head of a monkey carved on their surface; but never of wood as fire finds a happy abode in it.

Towers, square throughout and with moveable staircase or ladder equal to its height, shall also be constructed. In the intermediate space measuring thirty dandas between two towers, there shall be formed a broad street in two compartments covered over with a roof and two-and-half times as long as it is broad.

Between the tower and the broad street there shall be constructed an *Indrakósa* which is made up of covering pieces of wooden planks affording seats for three archers.

There shall also be made a road for Gods which shall measure two hastas inside the towers, four times as much by the sides, and eight hastas along the parapet. Paths (*chárya*, to ascend the parapet) as broad as a danda (6 ft.) or two shall also be made. In an unassailable part (of the rampart), a passage for flight (*pradhávitikám*), and a door for exit (*nishkuradwáram*) shall be made.

Outside the rampart, passages for movements shall be closed by forming obstructions such as a knee-breaker (*jánubhanjaní*), a trident, mounds of earth, pits, wreaths of thorns, instruments made like the tail of a snake, palm leaf, triangle, and of dog's teeth, rods, ditches filled with thorns and covered with sand, frying pans and water-pools.

Having made on both sides of the rampart a circular hole of a danda-and-a-half in diametre, an entrance gate (to the fort) one-sixth as broad as the width of the

street shall be fixed.

A square (*chaturásra*) is formed by successive addition of one danda up to eight dandas commencing from five, or in the proportion, one-sixth of the length up to one-eighth.

The rise in level (*talotsedhah*) shall be made by successive addition of one hasta up to 18 hastas commencing from 15 hastas. In fixing a pillar, six parts are to form its height, on the floor, twice as much (12 parts) to be entered into the ground, and one-fourth for its capital.

Of the first floor, five parts (are to be taken) for the formation of a hall (*sálá*), a well, and a boundary-house; two-tenths of it for the formation of two platforms opposite to each other (*pratimanchau*); an upper storey twice as high as its width; carvings of images; an upper-most storey, half or three-fourths as broad as the first floor; side walls built of bricks; on the left side, a staircase circumambulating from left to right; on the right, a secret staircase hidden in the wall; a top-support of ornamental arches (*toranasirah*) projecting as far as two hastas; two door-panels, (each) occupying three-fourths of the space; two and two cross-bars (*parigha*, to fasten the door); an iron-bolt (*indrakila*) as long as an aratni (24 angulas); a boundary gate (*ánidváram*) five hastas in width; four beams to shut the door against elephants; and turrets (*hastinakha*) (outside the rampart) raised up to the height of the face of a man, removable or irremovable, or made of earth in places devoid of water.

A turret above the gate and starting from the top of the parapet shall be constructed, its front resembling an alligator up to three-fourths of its height.

In the centre of the parapets, there shall be constructed a deep lotus pool; a rectangular building of four compartments, one within the other; an abode of the Goddess Kumiri (*Kumáripuram*), having its external area one-and-a-half times as broad as that of its innermost room; a circular building with an arch way; and in accordance with available space and materials, there shall also be constructed

canals (*kulyá*) to hold weapons and three times as long as broad.

In those canals, there shall be collected stones, spades (*kuddála*), axes (*kuthári*), varieties of staffs, cudgel (*musrinthi*), hammers (*mudgara*), clubs, discus, machines (*yantra*), and such weapons as can destroy a hundred persons at once (*sataghni*), together with spears, tridents, bamboo-sticks with pointed edges made of iron, camel-necks, explosives (*agnisamyógas*), and whatever else can be devised and formed from available materials.

9.3 Buildings within the Fort

Demarcation of the ground inside the fort shall be made first by opening three royal roads from west to east and three from south to north.

The fort shall contain twelve gates, provided with both a land and water-way kept secret.

Chariot-roads, royal roads, and roads leading to drónamukha, stháníya, country parts, and pasture grounds shall each be four dandas (24 ft.) in width.

Roads leading to sayóníya (?), military stations (*vyúha*), burial or cremation grounds, and to villages shall be eight dandas in width.

Roads to gardens, groves, and forests shall be four dandas. Roads leading to elephant forests shall be two dandas.

Roads for chariots shall be five aratnis (7½ ft.). Roads for cattle shall measure four aratnis; and roads for minor quadrupeds and men two aratnis.

Royal buildings shall be constructed on strong grounds. In the midst of the houses of the people of all the four castes and to the north from the centre of the ground inside the fort, the king's palace, facing either the north or the east shall, as described elsewhere (Chapter XX, Book I), be constructed occupying one-ninth of the whole site inside the fort.

Royal teachers, priests, sacrificial place, water-reservoir and ministers shall occupy sites east by north to the palace.

Royal kitchen, elephant stables, and the storehouse shall be situated on sites east by south.

On the eastern side, merchants trading in scents, garlands, grains, and liquids, together with expert artisans and the people of Kshatriya caste shall have their habitations.

The treasury, the accountant's office, and various manufactories (*karmanishadyáscha*) shall be situated on sites south by east.

The storehouse of forest produce and the arsenal shall be constructed on sites south by west.

To the south, the superintendents of the city, of commerce, of manufactories, and of the army as well as those who trade in cooked rice, liquor, and flesh, besides prostitutes, musicians, and the people of Vaisya caste shall live.

To the west by south, stables of asses, camels, and working house. To the west by north, stables of conveyances and chariots. To the west, artisans manufacturing worsted threads, cotton threads, bamboo-mats, skins, armours, weapons, and gloves as well as the people of Súdra caste shall have their dwellings.

To the north by west, shops and hospitals. To the north by east, the treasury and the stables of cows and horses.

To the north, the royal tutelary deity of the city, ironsmiths, artisans working on precious stones, as well as Bráhmans shall reside.

In the several corners, guilds and corporations of workmen shall reside.

In the centre of the city, the apartments of Gods such as Aparájita, Apratihata, Jayanta, Vaijayanta, Siva, Vaisravana, Asvina (divine physicians), and the

honourable liquor-house (*Srí-madiragriham*), shall be situated.

In the corners, the guardian deities of the ground shall be appropriately set up.

Likewise the principal gates such as Bráhma, Aindra, Yámya, and Sainápatya shall be constructed; and at a distance of 100 bows (dhanus = 108 angulas) from the ditch (on the counterscarp side), places of worship and pilgrimage, groves and buildings shall be constructed.

Guardian deities of all quarters shall also be set up in quarters appropriate to them.

Either to the north or the east, burial or cremation grounds shall be situated; but that of the people of the highest caste shall be to the south (of the city).

Violation of this rule shall be punished with the first amercement.

Heretics and Chandálas shall live beyond the burial grounds.

Families of workmen may in any other way be provided with sites befitting with their occupation and field work. Besides working in flower-gardens, fruit-gardens, vegetable-gardens, and paddy-fields allotted to them, they (families) shall collect grains and merchandise in abundance as authorised.

There shall be a water-well for every ten houses. Oils, grains, sugar, salt, medicinal articles, dry or fresh vegetables, meadow grass, dried flesh, haystack, firewood, metals, skins, charcoal, tendons (*snáyu*), poison, horns, bamboo, fibrous garments, strong timber, weapons, armour, and stones shall also be stored (in the fort) in such quantities as can be enjoyed for years together without feeling any want. Of such collection, old things shall be replaced by new ones when received.

Elephants, cavalry, chariots, and infantry shall each be officered with many chiefs inasmuch as chiefs, when many, are under the fear of betrayal from each other and scarcely liable to the insinuations and intrigues of an enemy.

The same rule shall hold good with the appointment of boundary, guards, and repairers of fortifications. Never shall *báhirikas* who are dangerous to the wellbeing of cities and countries be kept in forts. They may either be thrown in country parts or compelled to pay taxes.

9.4 Treasury House, Trading House, Storehouses, Armoury and the Jail

The Chamberlain (*sannidhátá* = one who ever attends upon the king) shall see to the construction of the treasury-house, trading-house, the storehouse of grains, the storehouse of forest produce, the armoury and the jail.

Having dug up a square well not too deep to be moist with water, having paved both the bottom and the sides with slabs of stone, he shall, by using strong timber, construct in that well a cage-like under-ground chamber of three stories high, the top-most being on a level with the surface of the ground, with many compartments of various design, with floor plastered with small stones, with one door, with a movable staircase, and solemnised with the presence of the guardian deity.

Above this chamber, the treasury house closed on both sides, with projecting roofs and extensively opening into the store-house shall be built of bricks.

He may employ outcast men (*abhityakta-purusha*) to build at the extreme boundary of the kingdom a palacious mansion to hold substantial treasure against dangers and calamities.

The trading-house shall be a quadrangle enclosed by four buildings with one door, with pillars built of burnt bricks, with many compartments, and with a row of pillars on both sides kept apart.

The storehouse shall consist of many spacious rooms and enclose within itself the storehouse of forest produce separated from it by means of wall and connected with both the underground chamber and the armoury.

The court (*dharmasthíya*) and the office of the ministers (*mahámátríya*) shall be built in a separate locality.

Provided with separate accommodation for men and women kept apart and with many compartments well-guarded, a jail shall also be constructed.

All these buildings shall be provided with halls (*sála*) pits (*kháta*—privy [?]), water-well, bath-room, remedies against fire and poison, with cats, mangooses, and with necessary means to worship the guardian gods appropriate to each.

In (front of) the store-house a bowl (*kunda*) with its mouth as wide as an *aratni* (24 *angulag*) shall be set up as rain-gauge (*varshamána*).

Assisted by experts having necessary qualifications and provided with tools and instruments, the chamberlain shall attend to the business of receiving gems either old or new, as well as raw materials of superior or inferior value.

In cases of deception in gems, both the deceiver and the abettor shall be punished with the highest amercement; in the case of superior commodities, they shall be punished with the middle-most amercement; and in that of commodities of inferior value, they shall be compelled not only to restore the same, but also pay a fine equal to the value of the articles.

He shall receive only such gold coins as have been declared to be pure by the examiner of coins. Counterfeit coins shall be cut into pieces. Whoever brings in counterfeit coins shall be punished with the first amercement.

Grains pure and fresh shall be received in full measures; otherwise, a fine of twice the value of the grains shall be imposed.

The same rule shall hold good with the receipt of merchandise, raw materials, and weapons.

In all departments, whoever, whether as an officer (*yukta*), a clerk (*upayukta*), or a servant (*tatpurusha*), misappropriates sums from one to four panas or any

other valuable things shall be punished with the first, middlemost, and highest amercements and death respectively.

If the officer who is in charge of the treasury causes loss in money, he shall be whipped (*ghátah*), while his abettors shall receive half the punishment; if the loss is due to ignorance, he shall be censured.

If, with the intention of giving a hint, robbers are frightened (by the guards), (the latter) shall be tortured to death. Hence assisted by trustworthy persons, the chamberlain shall attend to the business of revenue collection.

He shall have so thorough a knowledge of both external and internal incomes running even for a hundred years that, when questioned, he can point out without hesitation the exact amount of net balance that remains after expenditure has been met with.

10. Local Administration (Urbal and Rural)

Another distinctive feature of the administrative system is the marked preference for a decentralized polity.

9.1 Divisions of Kingdom and Administration

Having divided the kingdom (*janapada*) into four districts, and having also subdivided the villages (*gráma*) as of first, middle and lowest rank, he shall bring them under one or another of the following heads: Villages that are exempted from taxation (*pariháraka*); those that supply soldiers (*áyudhíya*); those that pay their taxes in the form of grains, cattle, gold (*hiranya*), or raw material (*kupya*); and those that supply free labour (*vishti*), and dairy produce in lieu of taxes (*karapratikara*).

It is the duty of *Gopa*, village accountant, to attend to the accounts of five or ten villages as ordered by the Collector-General.

By setting up boundaries to villages, by numbering plots of grounds as cultivated, uncultivated, plains, wet lands, gardens, vegetable gardens, fences (*váta*), forests, altars, temples of gods, irrigation works, cremation grounds, feeding houses (*sattra*), places where water is freely supplied to travellers (*prapá*), places of pilgrimage, pasture grounds and roads, and thereby fixing the boundaries of various villages, of fields, of forests, and of roads, he shall register gifts, sales, charities, and remission of taxes regarding fields.

Also having numbered the houses as taxpaying or non-taxpaying, he shall not only register the total number of the inhabitants of all the four castes in each village, but also keep an account of the exact number of cultivators, cowherds, merchants, artisans, labourers, slaves, and biped and quadruped animals, fixing at the same time the amount of gold, free labour, toll, and fines that can be collected from it (each house).

He shall also keep an account of the number of young and old men that reside in

each house, their history (*charitra*), occupation (*ájíva*), income (*áya*), and expenditure (*vyaya*).

Likewise, *Sthánika*, district officer, shall attend to the accounts of one quarter of the kingdom.

In those places which are under the jurisdiction of *Gopa* and *Sthánika*, commissioners (*prodeshtárah*) specially deputed by the Collector-general shall not only inspect the work done and the means employed by the village and district officers, but also collect the special religious tax known as *bali* (*balipragraham kuryuh*).

Spies under the disguise of householders (*grihapatika*, cultivators) who shall be deputed by the collector-general for espionage shall ascertain the validity of the accounts (of the village and district officers) regarding the fields, houses and families of each village - the area and output of produce regarding fields, right of ownership and remission of taxes with regard to houses, and the caste and profession regarding families.

They shall also ascertain the total number of men and beasts (*janghágra*) as well as the amount of income and expenditure of each family.

They shall also find out the causes of emigration and immigration of persons of migratory habit, the arrival and departure of men and women of condemnable (*anarthya*) character, as well as the movements of (foreign) spies.

Likewise spies under the guise of merchants shall ascertain the quantity and price of the royal merchandise such as minerals, or products of gardens, forests, and fields or manufactured articles.

As regards foreign merchandise of superior or inferior quality arriving thither by land or by water, they shall ascertain the amount of toll, road-cess, conveyance-cess, military cess, ferry-fare, and one-sixth portion (paid or payable by the merchants), the charges incurred by them for their own subsistence, and for the

accommodation of their merchandise in warehouse (*panyágára*).

Similarly spies under the guise of ascetics shall, as ordered by the Collector-general, gather information as to the proceedings, honest or dishonest, of cultivators, cowherds, merchants, and heads of Government departments.

In places where altars are situated or where four roads meet, in ancient ruins, in the vicinity of tanks, rivers, bathing places, in places of pilgrimage and hermitage, and in desert tracts, mountains, and thick grown forests, spies under the guise of old and notorious thieves with their student bands shall ascertain the causes of arrival and departure, and halt of thieves, enemies, and persons of undue bravery.

The Collector-general shall thus energetically attend to the affairs of the kingdom. Also, his subordinates constituting his various establishments of espionage shall along with their colleagues and followers attend to their duties likewise.

9.2 Administration of Capital City

Like the Collector-general, the Officer in charge of the Capital City (*Nágaraka*) shall look to the affairs of the capital.

A *Gopa* shall keep the accounts of ten households, twenty households, or forty households. He shall not only know the caste, *gotra*, the name, and occupation of both men and women in those households, but also ascertain their income and expenditure.

Likewise, the officer known as *Sthánika* shall attend to the accounts of the four quarters of the capital.

Managers of charitable institutions shall send information (to *Gopa* or *Sthánika*) as to any heretics (*Páshanda*) and travellers arriving to reside therein. They shall allow ascetics and men learned in the Vedas to reside in such places only when

those persons are known to be of reliable character.

Artisans and other handicraftsmen may, on their own responsibility, allow others of their own profession to reside where they carry on their own work (*i.e.*, in their own houses).

Similarly, merchants may on their own responsibility allow other merchants to reside where they themselves carry on their mercantile work (*i.e.*, their own houses or shops).

They (the merchants) shall make a report of those who sell any merchandise in forbidden place or time, as well as of those who are in possession of any merchandise other than their own.

Vintners, sellers of cooked flesh and cooked rice as well as prostitutes may allow any other person to reside with them only when that person is well-known to them.

They (vintners, etc.) shall make a report of spendthrifts and fool-hardy persons who engage themselves in risky undertakings.

Any physician who undertakes to treat in secret a patient suffering from ulcer or excess of unwholesome food or drink, as well as the master of the house (wherein such treatment is attempted) shall be innocent only when they (the physician and the master of the house) make a report of the same to either *Gopa* or *Sthánika*; otherwise, both of them shall be equally guilty with the sufferer.

Masters of houses shall make a report of strangers arriving at, or departing from their houses; otherwise they shall be guilty of the offence (theft, etc.) committed during that night. Even during safe nights (*i.e.*, nights when no theft, etc., seems to have been committed), they shall be fined 3 *panas* (for not making such a report).

Wayfarers going along a high road or by a foot path shall catch hold of any person whom they find to be suffering from a wound or ulcer, or possessed of

destructive instruments, or tired of carrying a heavy load, or timidly avoiding the presence of others, or indulging in too much sleep, or fatigued from a long journey, or who appears to be a stranger to the place in localities such as inside or outside the capital, temples of gods, places of pilgrimage, or burial grounds.

(Spies) shall also make a search for suspicious persons in the interior of deserted houses, in the workshops or houses of vintners and sellers of cooked rice and flesh, in gambling houses, and in the abode of heretics.

Kindling of fire shall be prohibited during the two middlemost parts of daytime divided into four equal parts during the summer. A fine of 1/8th of a *pana* shall be imposed for kindling fire at such a time.

Masters of houses may carry on cooking operations outside their houses. (If a house-owner is not found to have ready with him) five water-pots (*pancha ghatínám*), a *kumbha*, a *dróna*, a ladder, an axe, a winnowing basket, a hook (such as is used to drive an elephant), pincers, (*kachagráhini*), and a leather bag (*driti*), he shall be fined ¼th of a *pana*.

They shall also remove thatched roofs. Those who work by fire (blacksmiths) shall all together live in a single locality. Each houseowner shall ever be present (at night) at the door of his own house.

Vessels filled with water shall be kept in thousands in a row without confusion not only in big streets and at places where four roads meet but also in front of the royal buildings (*rajaprigraheshu*).

Any house-owner who does not run to give his help in extinguishing the fire of whatever is burning shall be fined 12 *panas*; and a renter (*avakrayi*, i.e., one who has occupied a house for rent) not running to extinguish fire shall be fined 6 *panas*.

Whoever carelessly sets fire (to a house) shall be fined 54 *panas*; but he who intentionally sets fire (to a house) shall be thrown into fire.

Whoever throws dirt in the street shall be punished with a fine of 1/8th of a *pana*; whoever causes mire or water to collect in the street shall be fined ¼th of a *pana*; whoever commits the above offences in the king's road (*rājamārga*) shall be punished with double the above fines.

Whoever excretes faeces in places of pilgrimage, reservoirs of water, temples, and royal buildings shall be punished with fines rising from one *pana* and upwards in the order of the offences; but when such excretions are due to the use of medicine or to disease no punishment shall be imposed.

Whoever throws inside the city the carcass of animals such as a cat, dog, mangoose, and a snake shall be fined 3 *panas*; of animals such as an ass, a camel, a mule, and cattle shall be fined 6 *panas*; and human corpse shall be punished with a fine of 50 *panas*.

When a dead body is taken out of a city through a gate other than the usual or prescribed one or through a path other than the prescribed path, the first amercement shall be imposed; and those who guard the gates (through which the dead body is taken out) shall be fined 200 *panas*.

When a dead body is interred or cremated beyond the burial or cremation grounds, a fine of 12 *panas* shall be imposed.

The interval between six *nālikas* (2 2/5 hours) after the fall of night and six *nālikas* before the dawn shall be the period when a trumpet shall be sounded prohibiting the movement of the people. The trumpet having been sounded, whoever moves in the vicinity of royal buildings during the first or the last *yāma* (3 hours) of the period shall be punished with a fine of one *pana* and a quarter; and during the middlemost *yāmas*, with double the above fine; and whoever moves outside (the royal buildings or the fort) shall be punished with four times the above fine.

Whoever is arrested in suspicious places or as the perpetrator of a criminal act shall be examined. Whoever moves in the vicinity of royal buildings or ascends

the defensive fortifications of the capital shall be punished with the middlemost amercement.

Those who go out at night in order to attend to the work of midwifery or medical treatment, or to carry off a dead body to the cremation or burial grounds, or those who go out with a lamp in hand at night, as well as those who go out to visit the officer in charge of the city, or to find out the cause of a trumpet sound (*turyapreksha*), or to extinguish the outbreak of fire or under the authority of a pass shall not be arrested.

During the nights of free movement (*chárarátrishu*) those who move out under disguise, those who stir out though forbidden (*pravarjitah*), as well as those who move with clubs and other weapons in hand shall be punished in proportion to the gravity of their guilt.

Those watchmen who stop whomever they ought not to stop, or do not stop whomever they ought to stop shall be punished with twice the amount of fine levied for untimely movement.

When a watchman has carnal connection with a slave woman, he shall be punished with the first amercement; with a free woman middlemost amercement; with a woman arrested for untimely movement, the highest amercement; and a woman of high birth (*kulastrî*), he shall be put to death.

When the officer in charge of the city (*nágaraka*) does not make a report (to the king) of whatever nocturnal nuisance of animate or inanimate nature (*chetanâchetana*) has occurred, or when he shows carelessness (in the discharge of his duty), he shall be punished in proportion to the gravity of his crime.

He shall make a daily inspection of reservoirs of water, of roads, of the hidden passage for going out of the city, of forts, fort walls, and other defensive works. He shall also keep in his safe custody of whatever things he comes across as lost, forgotten or left behind by others.

9.3 Formation of Villages and Administration

Either by inducing foreigners to immigrate (*paradesapráváhanena*) or by causing the thickly populated centres of his own kingdom to send forth the excessive population (*svadésábhishyandavámanéna vá*), the king may construct villages either on new sites or on old ruins (*bhútapúrvama vá*).

Villages consisting each of not less than a hundred families and of not more than five-hundred families of agricultural people of *súdra* caste, with boundaries extending as far as a *krósa* (2250 yds.) or two, and capable of protecting each other shall be formed.

Boundaries shall be denoted by a river, a mountain, forests, bulbous plants (*grishti*), caves, artificial buildings (*sétubandha*), or by trees such as *sálmali* (silk cotton tree), *samí* (*Acacia Suma*), and *kshíravriksha* (milky trees).

There shall be set up a *stháníya* (a fortress of that name) in the centre of eight-hundred villages, a *drónamukha* in the centre of four-hundred villages, a *khárvátika* in the centre of two-hundred villages and *sangrahana* in the midst of a collection of ten villages.

There shall be constructed in the extremities of the kingdom forts manned by boundary-guards (*antapála*) whose duty shall be to guard the entrances into the kingdom. The interior of the kingdom shall be watched by trap-keepers (*vágurika*), archers (*sábara*), hunters (*pulinda*), *chandálas*, and wild tribes (*aranyachára*).

Those who perform sacrifices (*ritvik*), spiritual guides, priests, and those learned in the Vedas shall be granted *Brahmadaya* lands yielding sufficient produce and exempted from taxes and fines (*adandkaráni*).

Superintendents, Accountants, Gopas, *Sthánikas*, Veterinary Surgeons (*Aníkastha*), physicians, horse-trainers, and messengers shall also be endowed with lands which they shall have no right to alienate by sale or mortgage.

Lands prepared for cultivation shall be given to tax-payers (*karada*) only for life (*ekapurushikáni*). Unprepared lands shall not be taken away from those who are preparing them for cultivation.

Lands may be confiscated from those who do not cultivate them; and given to others; or they may be cultivated by village labourers (*grámabhritaka*) and traders (*vaidhaka*), lest those owners who do not properly cultivate them might pay less (to the government). If cultivators pay their taxes easily, they may be favourably supplied with grains, cattle, and money.

The king shall bestow on cultivators only such favour and remission (*anugrahaparihárau*) as will tend to swell the treasury and shall avoid such as will deplete it.

A king with depleted treasury will eat into the very vitality of both citizens and country people. Either on the occasion of opening new settlements or on any other emergent occasions, remission of taxes shall be made.

He shall regard with fatherly kindness those who have passed the period of remission of taxes.

He shall carry on mining operations and manufactures, exploit timber and elephant forests, offer facilities for cattle breeding and commerce, construct roads for traffic both by land and water, and set up market towns (*panyapattana*).

He shall also construct reservoirs (*sétu*) filled with water either perennial or drawn from some other source. Or he may provide with sites, roads, timber, and other necessary things those who construct reservoirs of their own accord. Likewise in the construction of places of pilgrimage (*punyasthána*) and of groves.

Whoever stays away from any kind of cooperative construction (*sambhúya setubhandhát*) shall send his servants and bullocks to carry on his work, shall have a share in the expenditure, but shall have no claim to the profit.

The king shall exercise his right of ownership (*swámyam*) with regard to fishing, ferrying and trading in vegetables (*haritapanya*) in reservoirs or lakes (*sétushu*).

Those who do not heed the claims of their slaves (*dása*), hirelings (*áhitaka*), and relatives shall be taught their duty.

The king shall provide the orphans, (*bála*), the aged, the infirm, the afflicted, and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying and also to the children they give birth to.

Elders among the villagers shall improve the property of bereaved minors till the latter attain their age, so also the property of Gods.

When a capable person other than an apostate (*patita*) or mother neglects to maintain his or her child, wife, mother, father, minor brothers, sisters, or widowed girls (*kanyá vidhaváscha*), he or she shall be punished with a fine of twelve panas.

When, without making provision for the maintenance of his wife and sons, any person embraces ascetism, he shall be punished with the first amercement; likewise, any person who converts a woman to ascetism (*pravrájayatah*).

Whoever has passed the age of copulation may become an ascetic after distributing the properties of his own acquisition (among his sons); otherwise, he will be punished.

No ascetic other than a *vánaprastha* (forest-hermit), no company other than the one of local birth (*sajátádanyassanghah*), and no guilds of any kind other than local cooperative guilds (*sámuttháyiká-danyassamayánubandhah*) shall find entrance into the villages of the kingdom. Nor shall there be in villages buildings (*sáláh*) intended for sports and plays. Nor, in view of procuring money, free labour, commodities, grains, and liquids in plenty, shall actors, dancers, singers, drummers, buffoons (*vágjívana*), and bards (*kusílava*) make any disturbance to the work of the villagers; for helpless villagers are always dependent and bent

upon their fields.

The king shall avoid taking possession of any country which is liable to the inroads of enemies and wild tribes, and which is harassed by frequent visitations of famine and pestilence. He shall also keep away from expensive sports.

He shall protect agriculture from the molestation of oppressive fines, free labour, and taxes (*dandavishtikarábádhaih*); herds of cattle from thieves, tigers, poisonous creatures and cattle-disease.

He shall not only clear roads of traffic from the molestations of courtiers (*vallabha*), of workmen (*kármika*), of robbers, and of boundary-guards, but also keep them from being destroyed by herds of cattle.

Thus, the king shall not only keep in good repair timber and elephant forests, buildings, and mines created in the past, but also set up new ones.

11. Disaster Management

Kautilya detailed remedies against natural calamities in Book-4, Kantakashodhanam.

THERE are eight kinds of providential visitations: They are fire, floods, pestilential diseases, famine, rats, tigers (vyáláh), serpents, and demons. From these shall the king protect his kingdom.

Fire

During the summer, villages shall carry on cooking operations outside. Or they shall provide themselves with the ten remedial instruments (dasamúlí).

Precautionary measures against fire have been dealt with in connection with the description not only of the duties of superintendents of villages, but also of the king's, harem and retinue.

Not only on ordinary days, but also on full-moon days shall offerings, oblations, and prayers be made to fire.

Floods

Villagers living on the banks of rivers shall, during the rainy season, remove themselves to up countries. They shall provide themselves with wooden planks, bamboos, and boats. They shall, by means of bottle-gourds, canoes, trunks of trees, or boats rescue persons that are being carried off by floods. Persons neglecting rescue with the exception of those who have no boats, etc., shall be fined 12 panas. On new and full-moon days shall rivers be worshipped. Experts in sacred magic and mysticism (mááyogavidah), and persons learned in the Vedas, shall perform, incantations against rain.

During drought shall Indra (sachínátha), the Ganges, mountains, and Mahákachchha be worshipped.

Pestilences.

Such remedial measures as will be treated of in the 14th book shall be taken against pestilences. Physicians with their medicines, and ascetics and prophets with their auspicious and purificatory ceremonials shall also overcome pestilences. The same remedial measures shall be taken against epidemics (maraka = killer).

Besides the above measures, oblations to gods, the ceremonial called, Mahákachchhavardhana, milking the cows on cremation or burial grounds, burning the trunk of a corpse, and spending nights in devotion to gods shall also be observed.

With regard to cattle diseases (pasuvyádhimarake), not only the ceremony of waving lights in cowsheds (nirájanam) shall be half done, but also the worship of family-gods be carried out.

Famines

During famine, the king shall show favour to his people by providing them with seeds and provision (bíjabhaktopagráham). He may either do such works as are usually resorted to in calamities; he may show favour by distributing either his own collection of provisions or the hoarded income of the rich among the people; or seek for help from his friends among kings.

Or the policy of thinning the rich by exacting excessive revenue (karsanam), or causing them to vomit their accumulated wealth (vamanam) may be resorted to.

Or the king with his subjects may emigrate to another kingdom with abundant harvest.

Or he may remove himself with his subjects to seashores or to the banks of rivers or lakes. He may cause his subjects to grow grains, vegetables, roots, and fruits wherever water is available. He may, by hunting and fishing on a large scale,

provide the people with wild beasts, birds, elephants, tigers or fish.

Rats

To ward off the danger from rats, cats and mongooses may be let loose. Destruction of rats that have been caught shall be punished with a fine of 12 panas. The same punishment shall be meted out to those who, with the exception of wild tribes, do not hold their dogs in check.

With a view to destroy rats, grains mixed with the milk of the milk-hedge plants (snuhi: Euphorbia Antiquorum), or grains mixed with such ingredients as are treated of in the 14th book may be left on the ground. Ascetics and prophets may perform auspicious ceremonials. On new and full-moon days rats may be worshipped.

Similar measures may also be taken against the danger from locusts, birds and insects.

Snakes

When there is fear from snakes, experts in applying remedies against snake poison shall resort to incantations and medicines; or they may destroy snakes in a body; or those who are learned in the Atharvaveda may perform auspicious rites. On new and full moon days, (snakes) may be worshipped. This explains the measures to be taken against the dangers from water-animals.

(Tigers.)

In order to destroy tigers, either the carcasses of cattle mixed with the juice of madana plant, or the carcasses of calves filled with the juice of madana and kodrava plants may be thrown in suitable places.

Or hunters or keepers of hounds may catch tigers by entrapping them in nets. Or persons under the protection of armour may kill tigers with arms.

Negligence to rescue a person under the clutches of a tiger shall be punished with a fine of 12 panas. Similar sum of money shall be given as a reward to him who kills a tiger.

On new and full moon days mountains may be worshipped. Similar measures may be taken against the inroad of beasts, birds, or crocodiles.

(Demons.)

Persons acquainted with the rituals of the Atharvaveda, and experts in sacred magic and mysticism shall perform such ceremonials as ward off the danger from demons. On full-moon days the worship of Chaityas may be performed by placing on a verandah offerings such as an umbrella, the picture of an arm, a flag, and some goat's flesh.

In all kinds of dangers from demons, the incantation "we offer thee cooked rice" shall be performed.

The king shall always protect the afflicted among his people as a father his sons.

Such ascetics as are experts in magical arts, and being endowed with supernatural powers, can ward off providential visitations, shall, therefore, be honoured by the king and made to live in his kingdom.

12. Concluding Observations

Arthashastra, a treatise on Public and Economic Administration is believed to be the first ever book written on Practice of Management. It is essentially on the art of governance and has an instructional tone.

Chanakya has written Arthashastra, as a guide for “those who govern”. Chanakya was interested in establishment and operation of the governance machinery through which the king (governing head) preserves the integrity and solidarity of the State and generates power.

It is not surprising that several concepts described in Arthashastra, vividly described by Chanakya in his work, are being acknowledged into present day management theories.

For instance, the present-day management emphasise the importance of vision, mission and motivation, which was captured in Arthashastra.

Chanakya advised his king to rule through Prabhu Shakti (vision/belief), Mantra Shakti (mission/rules and law) and Utsah Shakti (motivation/inspiration).

Chanakya’s concept of the objectives for a king proposes "Economic Performance" as key governing objective and highlighted the constituents of "Economic Performance" as:

- Efficiency = Making present economic state effective
- Growth = Identifying the growth potential and realizing it and
- Adaptability = Making economic model that will adapt to changes in the future.

Objectives for the Government in order to establish good administrative and governance systems are:

- Acquire: Take control of economic entities
- Consolidate: Monitor, Control and Stabilize various systems
- Expand: Establish, Grow and Improve various economic entities and
- Prosper: Continually adapt to changing environment and govern dynamically.

Chanakya stated that for efficient running of the State, elaborate systems need to be established. He emphasised on the organizational aspects, human dimensions of an organization as well as the leadership requirement of an organization.

On the organizational aspects, Chanakya evolved an elaborate hierarchy under the king. The king appoints Amatya, the Prime Minister. Amatya operates the day-to-day machinery of the State through a council of officials consisting of Mantris, the Ministers, Senapati, the warlord or the Defence Minister, Purohit, the Chief Justice and Yuvaraj, the Heir Apparent or identified successor to the throne. Chanakya wove a design of a tall hierarchy for governance going down to the level of village through his concept of Mandalas. Gram Panchayats and Panchayati Raj set up that was adopted by the Government of India can be considered as a logical derivative of Kautilya's attempt to bring administration to the lowest appropriate level in the machinery of State.

It is indeed interesting to note that Kautilya, having woven an elaborate organization, set up policies and procedures, i.e. business processes. Arthashastra has detailed policies for the society, individual industries, labour and employment, calamities and control of vices. At this stage, he shows the depth of his knowledge of the major element of effective and efficient implementation of business processes, namely, the human aspect of management. He observed that the State (Kingdom), as an organization, is a social organization with economic aim. Kautilya at this stage, reminds his Emperor that sound knowledge of complex human nature is essential in effective, efficient and honest running of the State machinery. He warns of two undesirable attitudes of human nature, Pramada, meaning mindlessness/intoxication/insanity due to excess and Alasya,

meaning inactivity, to be watched for and avoided. This is where, according to Chanakya, the leadership counts.

The essence of leadership, he stressed, lies in its acceptance by the subjects. He, therefore, advised the King never to forget the two pillars of the art of governance: Nyaya, the justice and Dharma, the ethics. He also decried autocratic behaviour as a leader is visible and people follow the leader. Hence, he advised the King to introspect to identify his self-deficiencies, to improve or develop himself. He further advised his Emperor to study deficiencies of his cabinet members and take steps to improve upon them. He stated that Mantris could be incompetent, Senapati could be over ambitious, Purohit may not consider the present-day practices or traditions while enacting laws or justice, which might lead to injustice. As regards Yuvaraj, he advised specific training to prepare him for the eventual succession. He stated that the Yuvaraj (future king) should be trained in three specific areas: Arthashastra (economic administration), Nitishastra (foreign affairs) and Dandaniti (political science).

Chanakya seems to have given a lot of thought to human resource development for the government machinery. He is specific about the qualities Mantris (ministers) must possess. He writes about these qualities as qualifying standards for appointment as a Mantri (minister). These qualities are: Drudhachitta (power of concentration), Shilavan (character), Pragna (thinking capability), Vangmi (communication skills) and Daksha (observation / vigilance). In addition, he highlights the competencies that a Mantri must possess. These competencies are the same as the competencies advocated by the management gurus of the present times, namely, Knowledge, Skills and Attitude.

Kautilya's knowledge about human behaviour is really astounding. He advises his Emperor about six emotional devils which he should avoid and ensure that his cabinet members also avoid. He makes it amply clear that times six emotional devils do not allow appropriate decision making in any operation.

Having looked at the key areas of an efficient and effective organization, Kautilya looked at external realities that the government machinery would face. He started systematically studying what he called 'the essentials' of an organized State. He identified the essentials as the territory of the kingdom, the population of the kingdom, the organization through which the kingdom is being run and last but not the least, the unity within the kingdom. According to Chanakya, the essentials of the State should be taken care of through 'constituents of the State' identified by him. These constituents are: Emperor (King), Amatya (Prime Minister), Janapada (populated territory), Durga (fort), Kosha (treasury), Bala (force / army) and Mitra (ally). His choice of Mitra as a constituent of the State is interesting. He thinks of a network of allies to fortify a kingdom. Mitra is a king who would come to the support of the King, if the King's kingdom is attacked by another king. It will also be the duty of the King to extend all help if the Mitra is attacked by another king. In today's world of globalization, the same concept is applied when corporates form alliances to fortify their territories from external dangers such as cheap imports and the entry of strong competitors.

At this stage, Kautilya refers to diplomacy as an important element in foreign affairs. His clarity of thought is evident from the identification of six attributes of diplomacy - Intelligence, Memory, Cleverness of Speech, Knowledge of Politics, Morals and Readiness to Provide resources. Though he was not shy of launching an attack as an external strategy, he also advised the use of diplomacy as a useful strategy to be explored showing his pragmatic approach to the external realities. He identified the external threats as the superiority of strengths of other kingdoms as well as ambitions of other kingdoms.

The advice Chanakya provided to handle a strong king who has evil designs as well as a weak king who has catapulted easily. To defeat designs of a strong king, Chanakya advised networking with other kings defeated or threatened by the strong king on one hand and develop nuisance value through nibbling by the sides. He also advocated the concept of Upeksha, the studied indifference, in the

face of strength as a diplomatic move. To a weak king who easily catapults or surrenders, Kautilya advised his Emperor to give the king his dignity and not to rub his nose in the defeat. This way, he suggested, Emperor will have a useful friend who will never forget the treatment received and will remain ever so grateful.

The essence of Kautilya's economic treatise Arthshastra, is to maintain a balance between state management and people's welfare.

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Bhramari



Nadisodana



Trataka











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Shi Lalra Govindaraj



JVN GANESH



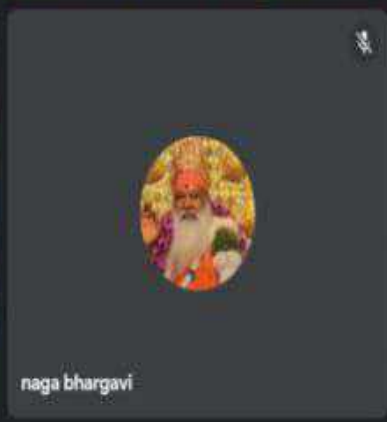
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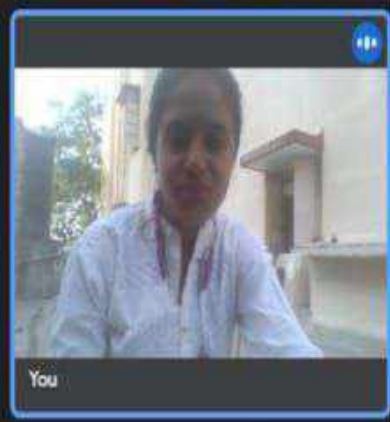
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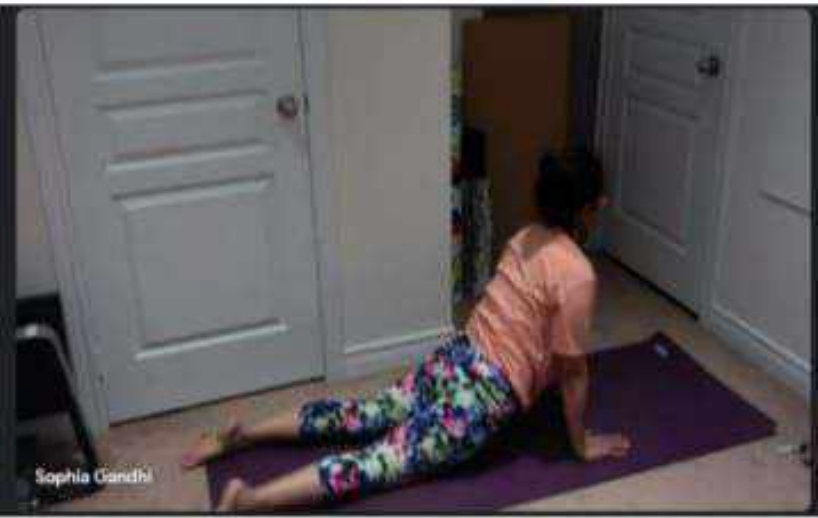
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