



VISHNU DHARMA SAASTRA

(CHAPTERS 1 TO 14)

(ANCIENT INDIAN RULES AND LAWS)

Rules connected with varna, financial aspects,
crimes and their punishments, witnesses and
documents and the ordeals

DR. N. GOPALAKRISHNAN Ph.D., D.Litt.



Indian Institute of Scientific Heritage

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VISHNU DHARMA SAASTRA

India is the nation with more than ten thousand years of heritage. When all other nations were built on the base of religion, India is the only country built on the strong foundation of dharma. This nation could grow by itself experiencing and experimenting the correct and the wrong in the pathway of dharma. These dharmic messages are given in dharma Saastra which are also known as smruthies. These dharma granthas are based on the Vedic message of lokaa samasthaa sukhino bhavanthu. So, our culture is based on universal love and affection. We should know the real base of these dharma saastras. Here is an attempt to bring out the messages of one of the dharma saastras.

The Vedic literature is Vedas, Brahmanas, Aaranyakass, and Upanishads. The vedangaas are siksha, nirukta, vyaakarana, chandassastra, kalpa saastra and jyothisha. The kalpa saastras are further divided into dharma sutra, gruhya sutra, sroutha sutra, sulba sutra, pitrumedha sutra and praayaschitta. The dharma sutra narrates all the basic and foundation rules and laws of this country for the last many thousand years. The rules and laws are connected with individuals, family, society, nation and also human race in general. There are many dharma saastras some of which, sometimes explain only on a narrow subject and some other dharma saastras explain elaborately on all aspects of the national, social, family based and individual life. Vishnu dharma saastra is like maanava dharma saastra which is also known as manusmruthi..

Vedas are known as sruthies which cannot be changed. Where as the smruthies can be changed or alteration within that is possible. That is the reason why, perhaps so many smruthies were written when the time changes ,

the Rushies have done addition, deletion, modification and correction. One should know what are the contents of the dharma saastra and understand how this nation existed on the surface of the globe earth for the last more than ten thousand years.

As in the modern law books, the ancient law books also give the chapter number, rule number very specifically unlike any other heritage Indian books. Hence I have given both these for reference as done by our forefathers, with great importance. The number is given specifically for presenting or quoting from where each rule is taken. This type of presentation can be seen in the modern law books also. From among the ancient Indian books only in the dharma Saastra one can see this type of presentation of rules.

There are one hundred chapters in the Vishnu Dharma Saastra describing various rules and laws, of which only fourteen are presented in this volume. Each chapter deals / describes very specifically the subject matters of national significance. Perhaps here we can see the integrated presentations of the nation and connected with the nation directly or indirectly.

CHAPTER ONE

Prayer of goddess earth towards Lord Mahavishnu

All the ancient Indian literature begin with a prayer or adoration hymns to almighty god. In the 61 slokas of the Vishnu dharma Saastra, prayer of Goddess Earth on the glory of Lord Mahavishnu is given. After the prayer Lord Mahavishnu started narrating the dharma to one and all and describes how to maintain law and order in a country through dharmic pathway. We shall proceed to the second chapter.

CHAPTER TWO

Descriptions on the Varna dharma are given . There are four varnas which are not the caste. As we know castes are innumerable, where as varnas are only four which are designed depending upon the profession of the individual. The Varna can be changed, depending upon the interest of the individual in different profession.

Varna dharma

1. There are four varnas which are Brahmana, , Vaisya and Sudras. 1. The first is Brahmana then the others come in that order. 3. It is the duty / dharma of a Brahmana to guide all the people of different Varna in performing the customs and rituals to be performed right from birth till death. 4. Now the dharma of each of the Varnas shall be explained. 5. Those who are learning the Vedas, saastras, jnaana & vijnaana branch of knowledge and teach whatever they have mastered are known as Brahmanas. 6. Those who protect the nation based on the saastras and as directed, are known as kshatriyas. 7. Those who are engaged in agriculture, cattle rearing and commercial activities are known as Vaisyas. 8. Those who are, doing other than the above work/profession are known as sudras. 9. Those who are learning and teaching are known as dvijas. 10. Now the dharma of Brahmana, kshatriya, Vaisya and Sudra are explained. 11. The most important profession of Brahmana is learning and teaching (those who are doing this job is known as Brahmana) 12. Those who are protecting the nation are known as kshatriyas. 13. Those who are engaged in agriculture, cattle rearing, commercial activities and other type of animal rearing, protecting and nurturing them come under the vaisya. 14. Those who are doing all type sculpture, masonry work, carpentry work etc are known as sudras. 15. During the national crisis and other social

problems, these roles and dharma need not be practiced / followed strictly. Anyone can opt any work and continue to do the same for the life time.

Qualification of brahmana

16. Brahmanas should have the following qualifications such as kshama / patience, satyam/ truthfulness, pakvatha / maturity, vrutti/cleanliness, daanam/donation to the deserving, indriya samyamanam/control of organs, ahimsa/non violence, guru susrusha/ supporting gurus, theerthadanam /pilgrimage, daya / compassion, 17. Icchasakti/entrepreneurship, lobhasoonythwam/ non miserliness, Deva Brahmana poojanam /worshipping gods and scholars, and anasooya / free from jealousy, those who have these qualifications are known as Brahmanas.

CHAPTER THREE

Detailed explanations on the dharma of kings are given here. The role of each ministers, their responsibilities, duties, the rules connected with taxes, dharmic rules and maintenance of dharma in the nation are the subject matters in this chapter.

Duties, responsibilities and privileges of the king – Raja dharma

1. Now the raja dharma will be described. 2. The most important role of a king is to protect the citizens of the nation. 3. Maintain the Varna dharma such as Brahmana , kshatriyas, vaisya , sudra dharma and also aasrama dharma such as brahmacharya, gruhasta, vaanaprasta and sanyaasa dharma. And guide the people to practice the useful and important factors of the above dharmas. 4. Protect the forest wealth, the wild animals, the nation and also the human beings. 5. Protect all the men including the vaisyas and sudras. 6. Protect the army, the resources of the earth, forest and mountains . The king should protect

his nation living in the palace protected by strong fort, which should also have protection by the soldiers. 7. The king should rule the nation through the help of graamaadhipaas / village heads. 8 For ten graamaadhipaas there should be one dasaadhyaksha / ruler of the ten gramas/ villages. 9. For ten of them there should be one sataadhyaksha / ruler of hundred villages 10. All the problems of the village should be solved by the graamaadhyaksha / village ruler 11. If the problem could not be solved there, efforts should be taken for solving the problem through dasaadhyaksha. 12. If it fails there, the common men's problem should not go beyond sathaadhyaksha. 13. But still complicated problem arises the last solution should be reached from desaadhyaksha / the ruler of the nation who is like the chief secretary, below the king. 14. Whatever may be the problem and however complicated may that be none of the problem should cross beyond desaadhyaksha (chief secretary) . 15. None of the problem should go beyond desaadhyaksha for solution.

Appointment of suitable officers

16 The king should appoint secretaries with appropriate qualifications for protecting the natural resources, forest resources and treasury and also for making coins. 17. The king should appoint suitable persons for all dharmic activities who are well versed in dharmic principles both in theory and practice. 18. The king should appoint persons with excellent qualification for handling each department, depending upon their taste, caliber and qualifications. 19. Courageous and strong men should be appointed to keep the law and order situation of the nation and also in the battle field. 20. People with unquestionable courage should be used for controlling the most complicated problems connected with the law and order. 21. The impotent should be given the responsibility of dealing with the women.

22. Six percent tax should be levied from agricultural products per annum. 23.. The same tax can be levied from other agro products. 23. Taxes for animal products should not exceed 2%. The same is applicable for gold, clothing and textiles. 24. Meat, honey, ghee, medicines and medicinal plants, spice, minerals, clay, all come under the 6 % tax items.

25. For the scholars, tax free land and housing should be given . 26. If and only if they serve the nation and the rulers free of remuneration, then only this tax free support need be given. 27. 6 % of the income from the tax can be used as the remuneration for the king to maintain all his family and personal affairs.

Various types of sale taxes

28. Ten percent sale tax should be levied for all other inland produces 29. For all the foreign articles and products 20 % sales tax should be levied. 30. All the employees of the tax department should get enough protection and also the work of tax collection should be done with full security / support. 31. The masons, carpenters, sculptures, and other service oriented workers should work for the government at the rate of one day per month. (which is equal to 3.3 % per annum which is considered as the service tax)..

Loyalty of the government workers

32. Those who are undertaking the government work, doing the service in the government, protecting the fort and treasury, the police / law and order imposing authorities and the judges should prove their integrity and patriotism in each and every actions and missions. 33. Anyone who spreads rumbms about them should be strictly dealt with 34. Those who are working for the government, the well known / famous citizens, the foreign visitors, are all subjected to stringent evaluation through

the spies . 35. The king should protect the poor, the saints and the scholars at any cost 36. All the peace breakers and problem creators should be dealt with mercilessly. 37. King should take appropriate actions against the enemies, friends, lazy men, and so on through saama, daana, bheda and danda. 38. Towards some people the king should take the approach of friendship, towards some others direct war/ fight, towards some others co existence. Thus he should take different attitude towards different people depending upon their merits and demerits (strength and weakness). The king should develop a charter for such type of functioning. These approaches should be taken carefully taking into consideration the place and time.

Rules and regulations on the king's visit abroad

39. The king should visit other countries during Chaitra – Margaseersha month (April – May). 40. Whenever the neighboring countries / other countries are facing natural calamities, or national crisis, the king should visit that nation for strengthening the relation and also for sharing their pains. 41. The king or the authorities should respect the customs and traditions of that nation and should never show disrespect. 42. When the foreigners / foreign rulers visit the nation, similar good treatment should be given. 43. The greatest sacrifice of the king is to die in the battle field while fighting for the nation. 44 The king should always protect, the scholars, wealth of the nation, women and animals. Arrangements should be made for protecting the above even during the absence of the king. 45. The king should avoid the creation of Varna sankara 46. The king should maintain his dharmic principles, royal behavior and glory whenever he visits other countries. 47. Never deviate from the noble behavior while visiting other countries 48. The king should see that he always maintains his status and position. 49.. While visiting other countries, the king should never go for hunting in

that country, never share bed with unknown women of that country and never drink (intoxicating) liquor. 50. The king should never discuss about the rule of that country and never should use sharp words or comments. 51. Never, the king should even discuss secretly the economical/financial condition of his own country. 52. The king should never walk / travel through the roads/pathways not permitted by the security personnel of that nation. Nor even try going through the doors other than specified.

Treasury, treasure and related matters

53. Never give/ donate anything for the non deserving. 54. Always try to see that the treasury is maintained in good condition (financial condition of the nation). 55. If the nation received nidhi / treasure and unexpected wealth/ money, keep 50% of that for the scholars and for supporting charitable activities 56. Remaining should be deposited in the treasury. 57. If the treasure is received / got for scholars or charity workers, give them back for undertaking service oriented activities. 58. If the treasure/ nidhi is got for kshatriyas, 25 % should be deposited in the treasury, the same proportion should be given for charitable activities and remaining can be used for the self. 59. If the nidhi is received for the Vaisyas, one quarter should be given to treasury, one half for the charity and remaining can be used by them. 60. If the same thing happens to sudras the same should be divided into 12 parts and 5 parts each should be deposited in treasury and used for charity, the remaining can be used by them. 61. If the nidhi is obtained from government land, total amount should be deposited in the treasury. 62.. If the government servant while working in the government land gets the nidhi, one part out of 12 share should be given for dharmic activities and remaining should be deposited in the treasury. (this rule is applicable only when the government servants are doing their duty) .

Protecting various people

63. If someone falsely claims the property belongs to others, the king should find out the fact/truth and hand over the property to the actual owner and also punish the liar with equal amount as fine. 64. The king should protect the wealth of the minors/children, orphans and women 65. All the stolen properties should be taken to the treasury and distributed in equal amounts to people belonging to all varnas. 66. While sharing the amount, if the amount becomes insufficient, part should be taken from the treasury for distribution 67. All those who are working for the world peace, peaceful and dharmic life, charitable activities and those who preach and practice dharmic values in life should be encouraged and appreciated 68. Those who are against such activities should be punished too.

69. Invite and give residence status for the foreign scholars, who are well versed in Vedas, puranaas, ithasaas and dharmic literature. Also invite the saints, scholars, sanyasies and priests. 70. Give unconditional support for those who liberally donate for good charitable activities, preach dharmic values, those who are powerful and rich, from wheresoever they may be.

Spies, squads and experts to verify the national missions

71. The king should examine all the commercial and social activities of the country either directly or through expert or with the help of experts 72. Experts should be appointed as squads for evaluating different type of activities inside and outside the country. 73. The king should rule the nation as the mission oriented yajna bhaava with the blessings of the forefathers and the god, without any prejudices, ego, anger, fear, confusion. But keeping in mind that ultimate aim of a king is the prosperity of the nation and protecting the citizens. None of the negatives

should influence the king while taking any positive or negative decision for the welfare of the people.

74. The king is fully responsible for each and every activity of the nation with full power. 75. He should always worship the scholars and god 76. He should also worship the old aged 77. Also those who are doing great yajnas for the welfare of the common men.

Supporting scholars, charitable activities and great men

78. No scholar should live in misery in his country. 79. None who does good for others should suffer 80. The scholars and men of established caliber should be given land for the charitable activities. 81. The documents should be given after thoroughly measuring the land with all needed specification either in palm leaves, copper plates, or in papers in such a way that the land should be utilized by the future generations also for the same purpose. The document should have the signature with seal . 82. This type of land donated to the persons should never be allowed to go to wrong hands or other than the specified purpose. 83. Others also should be encouraged for donating the land and wealth for noble and charitable activities. 84. People should be encouraged for donating to spiritual activities and 85. For the propagation of patriotic visions.

Encouraging donations for good purposes

86. The donations should be made available for the doctors particularly those who are treating the patients affected by poisons (as they rarely take the consulting fees) 87. Even if the donation is given without examining the purpose of the charitable activities 88. For those who are doing the work with full devotion, 89. For those who are employing the prisoners for bringing them back to the normal stream of life should be encouraged for giving the donation. 90. King should punish those who are doing

the mistakes/ crimes knowingly. 91. All support should be given to those who have undergone the path of purification after receiving the punishment, and for leading a normal good life.

Deputing workers for specific purposes

92. Never, should the king give pardon for those who are doing the same mistake/ crime many times. Those who are not practicing swadharma / dharmic life should also be punished. This punishment should be for bringing them back to good life. 93. Where the deserving punishment is given there the people will lead a good dharmic life, wherever it is not given the life of the people will be miserable. 94. There the king will always be worshipped where the people follow the law and order perfectly.

95. Those who have saatwic, raajasic and thaamasic nature, should be given appropriate work to perform as their duties in the government. Also the punishment and protection should be given depending upon the above three gunas they possess. 96. The king who enjoys and experiences the happiness when the people are happy and feels the pain / sad when the people are sad, will remain in this world with name and fame. He will live a happy life in this world and in the other world.

CHAPTER FOUR

All the measurements like lengths, volume and weights are given in this chapter and the details of the authorities who are controlling that.

Measurements

1. The sunlight when passes through the minutest hole when passed through a particle shows the shining spot. This particle is said to have a dimension thrasarenu. 2. Eight times of that are one liksha 3. Three liksha a

rajasarshapa 4 . Three times of that is a goura sarshapa 5. Six times of that are one yava 7. Three times of that is krishnala 8. Five times of a krishnala is a maasha 8. Twelve times of that is an akshardha 9. Four maashaka or one akshardha is equal to one suvarna. 10. Four suvarna is one nishka 11. Two krishnala is one roopya maashaka 12. Sixteen times of that is one dharana 13. Karshakam made of copper is one karshaapanam

14. For minor crimes known as upapaathakam the fine / prathama dandam is 250 karshapana for medium type of crimes known as madhyama paathakam punishment fine is 500 karshapana and for cruel crimes known as mahaapaatakam the fine is uttama dandam of 1000 karshapana. Here the copper kaarshapanam is used. (The three crimes are known as upapaathakam, madhyama paathakam and mahaapaatakam).

CHAPTER FIVE

Different type of crimes and their fines/penalties / punishments are described in this chapter. In this chapter the cheating, adharmic activities,, manhandling people, disturbing others, using false weights and measurements, using the bad and wrong medicines, bribes, false promises, fraud documents , etc are all dealt with in this chapter.

Crimes, penalties and punishments

1. Those who are doing mahaapaataka (cruel crimes) deserve death penalty except for Brahmanas. 2. No physical/ physiological penalty for Brahmanas 3. For the crimes committed by them, specific pictures should be displayed in their body and should be boycotted from the society 4. The Brahmana who commits cruel crimes/ mahaapaataka should get his body engraved with the picture of a headless Brahmana and he should be publicly exposed. This picture should also be painted in front of his house. 5. If Brahmana drinks liquor, a picture of a

drunkard should be painted in his body and he should be exposed publicly. 6. Brahmana who steals things and money should have the painting of the horse leg in his forehead. 7. The Brahmana who denigrates the guru should have the paintings of a stork on the forehead 8. If a Brahmana commits a crime for which he deserves the death penalty, his property should be taken by the government and should be removed from all social status.

Mahaapaatakas and upapaatakaas

9. Preparing/ making and selling the fake documents, stamp papers, seal, spreading fraud /fake government orders and orders for misguiding/cheating the public deserve death penalty. 10. Even if a Brahmana does this and spreads fake government orders and seal or use / release /spread the same, he too deserves death punishment. 11. The following also attracts death punishment; killing by poison, burning the house, smuggling and killing women or children, 12. Death punishment can be given to those who steal large quantity of food grains (more than ten big vessel full -10 kumbha) 13. The same punishment can be given to those who steal gold and costly materials.

14. The cheats/ burglars when tries to destabilize the government and king 15. The bridges are destroyed to prevent vehicle movements 16. Stolen materials and wealth if shared by the government officers 17. Participating or leading the activities of destabilizing the government. 18. Attacking women and husband etc also attracts the uttama dandam or death penalty/ punishment.

Punishments and their exemptions

19. Which ever organ of the body is used for doing heinous activities against another, cut that organ from the body.

20. This rule is not applicable for those who cannot sit or stand and those who are physically handicapped.. 21. Those who are terribly weak, and do not have proper digestive and excretory organs also should be exempted from the above punishment. 22. Those who are suffering from problems connected with excretory organs also should be exempted from severe punishments. 23. Those who harshly / cruelly denigrate others using the words / tongue should be punished by cutting the tongue . 24. Those preach dharmic messages but do the adharmic activities should be punished by dipping their hand in hot oil in front of the king and should take the pledge that they will not repeat the same. 25. Anyone ventures to defame others using harsh words connecting with caste / Varna/profession / etc and also those who revenge others should be punished with 10 cm (angula) long nailing in the palm.

Defamation and misbehavior cases

26. The penalty for degrading or belittling the person who practices the Varna dharma should put the fine of 200 karashapana 27. Telling the lie and stealing the materials should also pay the same amount as fine. 28. Same amount fine for degrading or ill treating the teachers. 29. People from higher Varna ill treats those from lower Varna , severe punishment to the extent of cutting the tongue or equivalent should be given. 30. If it is reverse, small amount as fine should be given. 31. If belittling / denigrating Vedic scholars 32. Or the rulers of villages or counties / graamaadhyakshas / desaadhyakshas, the fine should be levied equivalent to the depth of the ill treatment. 33. For minor or less harsh words, only 100 karsha pana should be levied as fine. 34. Those who use harsh words connecting mother or sister (women from the house), 35. Ill treatment of those from the same varnas

and 36. Ill treatment based on varnas , the fine should be respectively 12, 6, 3 karshapanas. 37. However the fine or any other punishment should be charged only after assessing the time, location and other parameters of both the persons 38. If the negatives are done in extremely serious location, the intensity of punishment should be assessed after analyzing the situation. 39. This type of analyses is applicable only for the insult using sharp words.

Cases related with women

40. If others' wife is ill treated severe punishment should be given. 41. This punishment should be given according to the Varna of the individual who did the crime. 42. The same rule is applicable for those who steal the cattle / cows. 43. If the stolen materials are of glorious or invaluable in nature, even death penalty can be given. 44. If other (than the cows) type of animals are stolen, 100 karshapanam fine should be given. 45. If a girl is married without informing her demerits (physical and mental problems) appropriate punishment should be given 46. If a girl who had sex with another prior to marriage, and that girl is married without informing this, the person who is responsible for the marriage should look after the girl if the husband divorces the girl. 47. If a noble man is denigrated by calling as dushta / cruel man, the person should be severely dealt with.

Punishments towards the cruelties against animals

48. Cut one hand or leg of the person who kills camel, cows, or horses 49. The same punishment should be given to those who sell the meat which are prohibited. 50. The punishment for killing the owner's cow is 100 karsha pana. 51. Other than the price of the cow . This should be given to the owner. 52. Punishment for killing the forest animal should be equal to 500 karshapana. 53. Killing the

protected / nurtured birds, fish etc 10 karshapanas is the fine. 54. If good and useful butterflies, beetles, etc, are killed or destroyed the fine should be 1 karshapana. 55. Severe punishment should be given for cutting very useful trees 56. Medium punishment / madhyama danda should be given for those who are destroying shrubs, herbs, etc telling that they are disturbances. 57. They have to remit 100 karshapana as penalty. 58. If good grass is destroyed or cut and removed unnecessarily 1 karsha pana should be levied as fine. 59. Whatever materials, trees, plants, animals are destroyed, the fine and the actual price should be given to the owner .

Punishments for manhandling

60. If beaten by hand, the punishment is 10 karshapana
61. If done the same with leg, 20 karshapana is the penalty
62. If beaten with stick normal punishment and 63. If pain is created using stone medium punishment / madhyama danda
64. If injured with weapons severe punishment should be given. 66 . If pain is created anywhere from leg to head , 10 karshapana
67. If bleeding occurred 32 panas should be the penalty. 68 Medium punishment / madhyama danda should be given to those who breaks the leg, hand, teeth of others.

69. If beaten at the time eating food 70. Or treated in such a way that the eyes, shoulder bone / hand / leg/ joint /other bones are broken / injured, severe punishment should be given. 71. If the eye sights of both the eyes are lost, the culprit should be punished for life imprisonment. 72. All the punishment should be given after examining/ analyzing the situations and surroundings. The reason, personal background and the circumstances which lead to such cruelties are to be systematically examined before giving any verdict.

Special rule of Kaatyayana (Maharshi Katyaayana has declared the following message for serious crimes : those who are giving facilities, supporting directly or indirectly, directing the modus operandii , protecting the criminals, supporting with weapons, motivating and encouraging, not preventing even after knowing that the person will do the crime, are all equally criminals. And they deserve severe punishments. Those who are justifying, ignoring, acting as mediators, not correcting the criminal and promoting the crime are also directly or indirectly criminals and should be given deserving punishments)

73. Punishment should be doubled to those who repeat the same crime 74. Those who are involved in the crime, live with the criminal, helps him for other works, live as partner of his life, also should be punished. 75. This approach should be taken for those who are doing crimes against the animals also.

The punishment for thieves is as follows

77. Cutting the hands is the punishment for stealing the camels, cows and horses. 78. Same punishment for stealing sheep and goats. 79. Double the amount of the price as penalty should be included and 80. The price should be given separately to the owner of the animals. 81. , karshapanas 500 should be the penalty for stealing the gold, silver and clothing 82. If the penalty cannot be remitted reduce one eleventh of the amount and equivalent to that punishment should be given as manual work. (the work should be equated with wages and calculated). 83. Penalty for stealing thread, wool, jaggery, curd, milk products, medicines, birds, fish, ghee, meat, honey, bamboo and common metals, is three times the price of the same. 84. Same will be the penalty for cooked food 86. Same penalty for vegetables, roots, fruits etc.

87. For stealing the ornaments, severe punishment should be given . 88. Any other items which are not described here, if stolen, the price of that with equal amount penalty should be given to the owner. 90. The owner of the materials who did not protect his property should also be punished with fine.

Punishments for cheating

91. If wrong pathways are shown / directed for pedestrians, 25 karshapana is the penalty. 92. If a scholar is denigrated without giving proper seat, the same amount penalty should be levied. 93. Same amount penalty should be given by the person who insulted the guests, when they come on invitation . 94. If insulted after inviting the Vedic scholars, 95. if the food and drinks are intentionally not served for those who are invited, 96. Also insulted saying that "I have invited you" 97. If removed from the location / hosts' home giving wrong reasons without giving food, the host should give double the amount of food and one suvarna maashaka as penalty/fine. 98. If non edible materials are given to scholars for insulting 16 suvarna maashaka is the fine. 99. If insulted by calling the caste name, the penalty is 100 pana. 100. If the Brahmanas / great men are insulted by serving liquor even death penalty can be given or equivalent fine 101. If similar treatment is given to kshatriyas and soldiers the fine will be 50 panas. 102. For insulting the Vaisyas by giving liquor the fine will be 25 panas. 103. For insulting sudras, physical punishment should be given (like imprisonment) or manual work.

Punishments for miscellaneous activities

104. If a woman is touched for raping or molestation, death penalty should be given. 105. If a lady in periods are disturbed, the punishment should be given after assessing the intensity and intention of the action/crime. 106. If

the road, pool, pond, well, garden, parks, etc were damaged or used like waste disposal land and made dirty, 100 pana fine should be levied. 107. Other than the above fine, the same person should clean the place by himself.

108. If others' house, walls, land, doors, etc., are damaged, medium punishment should be given / madhyama dandam. 109. And the damaged part should be repaired by the person who damaged. 110. One hundred pana is penalty for storing spurious liquor, poison, weapon, or other items aiming at creating problems for others.

111. For liars and for , 112. Those who do not fulfill the promises, appropriate punishment should be given. 113. If ,the father, son, guru/teacher, Vedic scholars insulted each other appropriate punishment should be given. 114. If a girl becomes pregnant on raping severe punishment should be given to the man. 115. Punishment should be given to those who give free food for lazy men wandering without doing any work. 116. Those who are doing un allotted work that too in wrong way, 117. Those who steal materials from government offices and houses, and 118. Those give words and promises knowing that it cannot be fulfilled should be given punishment equivalent to 100 panas.

119. Anyone damages/ treats cows in such a way that their reproduction capacity is affected,. 120. Those who encourage the fight/ conflict between the parents and children and those who stand as witness against father/ mother with son / daughter, 121. those who exploit family problems for selfish motives should be given minimum 100 pana penalty or equivalent punishment.

122. Those who use fraud/ fake weights and measurements 123. Those who are liars, fraud witnesses and justify the crimes and frauds 124. Sells others' properties should be given penalty of 100 panas other than the normal

punishment. 125. Selling cheaper material by importing from other countries. 126. Selling low grade materials directly or mixing with the high grade materials also should be fined for 100 pana 127. The price with equivalent amount penalty should be levied from those who take money without giving materials and those who take materials without giving money. 128. For such type of crimes minimum 60 pana fine should also be levied. 129. Even if the sold material has got quality problem, the buyer should pay the amount, if the problems arose by the carelessness of the buyer, if it is bought. 130. If the prohibited materials are sold in the country, the materials should be treated like the stolen materials. 131. If the boatmen / taxi driver / owner charges excess fare penalty should be 10 panas. 132. Taxi (bullock cart / horse art / hand pulling cart etc) fare should not be charged for sanyasi, student and pregnant women (pregnancy above three months), pilgrim, sailor, soldier and also those who are engaged in the same work. 133. If the fare is taken from the above, it should be refunded.

134. For playing (fake) dice, 135 For chicken fight/race 136 Horse/bullock/elephant / fight or race 137. Participating in races should also be given severe punishment like cutting the hands if money is involved in these races/ fights / sports.

Punishments for crimes connected with animals

138. If the animals are not looked after properly, and were eaten by wild animas/ dogs/ foxes etc , the owner should be punished with an amount equivalent to the price of the animal. 139. If animals are taken/ accepted and if they die due to carelessness, the owner should be given the price of the animal. 140. If cheated by showing one animal and another animal is given /sold, severe punishment should be given as equivalent price of the animal. 141. If

the agricultural products are destroyed by the animals, the owner of the animal should give the price of the produce and 8 maasha as penalty. 142. This fine is applicable for the animals which graze in open ground 143. The same is applicable for all type of animals, but 144. If it is cow, half the fine is to be given 145. If goats one quarter of the fine should be levied. 146. If the same mistakes are repeated from the side of the owner of the animals double the amount fine should be levied. 147. The price of the product should also be given by the owner of the animal 148. The owner need not pay the penalty if the products are cultivated on roadsides or on open grounds without fencing 149. Fine need not be charged if only few plants / grass are damaged or eaten by animals 150. If eaten only a bit also it can be ignored 151. If the animals offered to temples damage the agricultural products fine cannot be charged.

Ill-treating scholars

152. If the scholars were ill treated or compelled to do slavery type of work (due to their not keeping the promises due their inability to cope up with the problems) severe punishment should be given to the person who ill treated the scholar. 153. Those scholars should be given protection and government job for livelihood.

Rules and violations connected with contract jobs

154. If a contract work has not been completed within the specified time and the contractor leaves, the contractor should give the loss to the owner and 155. 100 pana fine to the government. 156. If the workers of the contractor damages the property of the owner, the contractor / worker should give the equivalent amount 157. If , due to ignorance or health problem, the damage or loss occurred for the owner the above rule is not applicable. 158. If the

worker is not given the work till the specified period, the owner is expected to give the salary for the remaining period also. 159. The owner should remit 100 pana as fine too for not employing for the sufficient period, after promising. 160. If the whole things happen due to the misbehavior or fault of the worker, none of the above rule is applicable.

161. A married woman is remarried to another without disclosing the earlier marriage, the person responsible should be treated as kidnapper 162. If the first husband is abnormal, the above rule is not applicable. 163. The above rule is also not applicable for the divorced woman 164. Severe punishment should be given after analyzing all parameters, for the husband who divorced a lady with good conduct and character.

165. Without knowing the property belonging to someone else, if a property is purchased, there is no penalty. 166. The owner can submit the proof and take back the property. 167. If selling or purchasing is done secretly knowing that the property belongs to others, both the parties are to be treated as thieves.

Punishment for grabbing government land

168. Those who are grabbing the government property , or the property given by the king for charitable work, should be sentenced to deport from the country 169. Those who are violating the rules connected with protecting the government property should also be given the same punishment. 170. If the national property or the public property are damaged the same punishment should be given 171. If deposited or security materials are stolen, the cost of the materials/ the deposit with interest should be calculated as penalty 172. Even if the rules connected with the deposits/ banking are not followed and the deposit is given based on the mutual trust, these rules are applicable.

173. If the boundary wall or the fences are damaged, the fine with reconstruction cost should be levied from the person. 174. Those give poisonous drinks, or spoiled food items should also be treated as above. 175. Sales of any poisonous drinks, or foods, and burglary of the houses or temples, also call for the same penalty with higher intensity.

Punishment for insulting government workers

176. If the high positioned government employees or workers are ill treated by the public severe punishment should be given. 177. If medium officers were ill treated medium punishment should be given. 178. If carelessly behaves towards the government servants minor punishment should be given. 179. If given as donation or sold, it is like sold for ever and one cannot argue for getting them back and if by force grabbed back, it is a punishable crime by law.

180. The property of a false witness should be confiscated by the government. 181. The property of those who cheats the people should also be confiscated and he should be deported from the country. 182. If leather items were purchased or sold, if the content is more than the specified measurement, the respective persons are expected to give the excess amount. 183. If found less, 16 pana penalty and the reduction or the amount of the materials should be given as requested by the affected person. 184. Any material is taken for storing or as surety or as guarantee, the same should be given back after measuring and making sure that no malpractice has taken place. If such materials have been used without permission of the owner corresponding amount should be given as usage charges. 186. If the materials are used by the person under whose custody the materials were stored, should be treated as the user if no damage has taken place for the materials. If

the material is damaged, then the user should be treated as thief and corresponding penalty should be levied. If used beyond the specified period, even though no damage has been made, he should also be treated like thief. 187. If the property of the son is used by the father or vice versa, then whatever may be the period of use, nothing should be given or taken as charges. That too before or after death such amount need not be paid if the materials are not severely damaged. 188. The property of the forefathers can be used by the next generations without any documents.

Rules connected with self protection

189. If animals like tiger or even house animals behave ferociously, they can be killed, for which no punishment is given. Similarly if the elephants, horses, donkeys, etc also behave abnormally, for the self protection they can be killed for which the same rule is applicable. 190. If a guru, child, or an old man got killed when he moves for killing others, no penalty or punishment need be given. , 191. Whatever types of killing was done for self protection or during self protection, are not punishable offence. Even if the died person is father, mother, teacher or sanyasi this rule is applicable.

Evaluation of the cases

192. If death occurred by poison, fire, curse, black magic, the body should thoroughly be examined and the cause of the death should be proved before deciding the punishment. 193. If the death occurred during the fight between wife and husband, quarrel for name and fame, fight for the wealth, the final decision should be taken by scholars who have full knowledge in dharmic laws/ values.

Punishment after assessing the cases which are not mentioned above

194. Hey! Bhoomē (Oh goddess earth!) for the peaceful life on earth all types of crimes and their punishments have been described in detail here. 195. If any crimes are observed which are not included into this category, analyze systematically the nature of persons involved, the location, the age of the criminals, their wealth, the occasion during when the crime was committed, etc and the king should discuss seriously with the ministers and scholars and take a final decision.

196 If a judge releases without punishing a proven criminal, the judge should be given double the punishment. Even if a government officer intervenes the process of the punishment he should also be punished as above independent of his seniority or position or status. 197. In which country the thieves and harassments against women are completely absent and also burglars, thieves and those who do serious crimes are absent, the king of that country will definitely go to the heaven..

CHAPTER SIX

Detailed descriptions on the rules and regulation of the loan, interest, compound interest, surety, witness, documents, penalty interest and penalty for the violation of the rules on the loads, etc are described in this chapter.

Rules connected with loan and the interest

1. The person who gives loan is known as uttamarna and the other who takes the loan is adhamarna
2. Depending upon the purpose and urgency, the interest rate can be fixed at 2, 3, 4, or 5 percent per month.
3. Everyone should remit the interest as per the specified time.
4. It is compulsory that interest should be remitted at the end of the year.
5. No interest should be calculated for the materials given as surety.
6. The property belongs to the temple or to the government, if given as surety any

damage or expenses occurred should be remitted by the person who is giving the loan, 8. Movable properties should not be given as surety, but some can be given carefully. 9. All the movable property given as surety should be given back when the loan with interest is remitted. 10. If the materials and the money are not taken back by the uttamarna, on the specified dates, from that day onwards interest need not be paid by the adhamarna.

11. Whatever may be the period of loan, the interest should not exceed double the price for gold. 12. For the cereals and pulses, not more than three times. 13. For clothing not more than four times. 14. Mercury, metals, etc not more than eight times of their price, the interest should be charged. 15. For the cattle, if given back with calf that should be treated as interest. 16. The interest for the liquor, cotton, thread, leather products, weapons, bricks, etc can be decided with mutual consultation. 17. But for the above and others which are not mentioned here, the interest should not cross the double the price of the materials at any cost. 18. If the loan is not remitted back or if declares that loan is not at all taken, or claims that the loan is already remitted with interest, etc, after verifying the truth, double the amount penalty should be levied from the person. 19. Suitable punishment as penalty should be decided by the lawyers. 20. The tax for the interest applicable for the uttamarna and adhamarna is 10 %. 21. If the transactions ended in conflict and government intervention occurred, during then the uttamarna should remit 5 % of the amount in the treasury for the government expenses. 22. If the adhamarna evades his responsibility to remit back the loan, the truth should be brought into light and double the amount has to be remitted as penalty.

Documentation for loans and interests

23. All types of transactions connected with money or materials should come under three categories. 1. The transactions based on mutual trust and promises without documents or stamp papers. 2. With documents in stamp papers, registered in presence of government authorities. 3. The transaction done in presence of witness/ guarantee. 24. All the transactions undertaken in presence of the witness should end in presence of those witnesses. 25. Whatever is undertaken with stamp paper should get settled through stamp papers and documents. 26. All promised and trusted transaction should also end by writing down the settlement. 27. If the person who has taken the loan opted for sanyaasa, or leaves the place remaining untraceable for more than 20 years, or died, his sons, or grand sons should settle the loan. 28. It can also be opted that the friends and well wishers of the person concerned can also settle the loan. 29. Those who own / enjoy the property of the person concerned should also take the responsibility of remitting back the loan. 30. If the adhamarna, if declared as pauper, then the loan can be settled by marriage alliances, if found suitable between the two family members.

Loan taken by women and forefathers

31. Woman, wife or mother need not take the responsibility of remitting the loan taken by the husband, children or father. 32. The loan taken by a woman, before marriage, need not be paid back by the husband or children. 33. The burden of the loan taken by the children need not be taken by the father is a general rule. 34. But if the loan is taken for the family matters, then all the living members of the family should share the burden of the loan. 35. The loan taken by the forefathers should be shared by the brothers of the person who has taken the

loan, if his property has not been shared. 36. If the sharing of the property has already been done, then the loan should also be shared in the respective proportion, by fixing the price of the share received. 37. There is exception for the remittance of the loan taken by woman. If the woman meets her livelihood by selling milk, or working in houses, or finds her livelihood as dancer, daily wages, selling fish and those women belonging to the above categories, remitting back the loan is the responsibility of the husband or children.

Unremitted loans and penalties

38. One should never keep away from giving back the promised amount. 39. The loan taken for family matters should also be remitted back. 40. If the person does not remit the loan and promises that "I shall give later" for long period the rate of interest need not be the same 41. If confusion or problem arises for settling the loan, first the settlement procedure should start with mutual discussion directly or indirectly or in presence of relatives, friends, mediators or dharmic personalities. It should be settled peacefully to the extent possible. 42. If the guarantee also fails in getting the loan settled, he has to remit the amount, after trying his level best to get the amount, remitted by adhamarna. 43. If the uttamarna, threaten, the adhamarna or reverse happens, the solution for the problem should be arrived at mutually in presence of the witness, guarantee, or law experts.

CHAPTER SEVEN

This chapter discusses the rules and regulations connected with the stamp paper, documents, the witness, and related matters.

Different types of documents and stamp papers

1. Documentation through stamp papers is of three types.
2. Documents signed by the government officers are known

as raja saakshikam. Documents signed in presence of witnesses are known as sasaakshikam and the documents written but not signed by witnesses are saakshikam. 3. The documents which are known as raja saakshikam are those signed by the officers deputed by the king or secretaries of the respective departments 4. Whomsoever has written and where ever has been written if the document posses the signature of the witness, it is known as sasaakshikam. 5. Written in own handwritings without the signature of the witness is saakshikam.

Fake and invalid documents

6 Any document written by force or compulsion will not be considered as valuable document, 7. The documents written, accepted or given through cheating / fraud / false claiming will not be considered as valuable document. 8. The documents written by notorious document writers / those signed/ witnessed by known frauds/ adharmic people / liars also will not be accepted as valuable documents. 9. Once a document writer is labeled as a fraud, whatever documents written by him will not be accepted as a valuable one. 10. The documents signed by minors, mad, liquor addict, fear complexed and ill treated men are non valued documents. 11. The document should be written as per the rules without any spelling mistakes and grammar mistakes, and without any double meanings. The documents should have clear and straight forward meanings. Those are considered as the true documents all others are to be rejected.

Signature and seal in the documents

12. All the documents should carry the signature and seal of the writer. Specific document paper should be used for specific purpose. The stamp paper should be clean and written by experienced registered document writer. 13. Whosoever may be writing viz. the writer, the acceptor,

the person who gives or witness, the document should be handed over and accepted by the persons for whom these documents are written. (Handing over should not be done by a third person).

CHAPTER EIGHT

The qualifications and qualities of the witnesses are explained here.

The disqualified witnesses

1. Now the qualifications of the witnesses are given 2. The king, minister, parivraajaka sanyasi, mad, thief, minor, challenger, illiterate, depressed, suppressed, crazy men, people with complex, trapped for self created financial problems are not expected to sign as witnesses. 3. Those who were enemies and those friends who became enemies, partners of financial matters/business, those who follow adharmic way of life, criminals and so on are also not considered suitable for becoming witnesses. 4. Those who are coming forward without requesting to become witness should not be accepted. 5. Single witness is also not sufficient 6. Prisoners and, those who have been warned by the government authorities, are not allowed to become witnesses for incidents.

Qualifications for the witnesses

7. The actual good witness 8. They should be born in a noble family, good matured in behavior and in action, rich, live in spiritual pathway, scholars, children of scholars, knowledgeable persons and meritorious personalities are the people who can be considered as good witnesses. 9. Even if A (one) great man born in noble family stands as a single witness approved/ agreed by both the parties can be considered as good witness.

10. Importance should be given to the witness from the side of compliant 11. If the witness(es) of the other side is/

are noble, scholarly person(s), he / they should also be treated with equal respect. 12. If the witness in the course of the procedure dies or leaves the country, those who know the facts from the original witness can also be used as witness for analyzing the events.

Witnesses for the incidents

13. For any incidents, the witnesses should be those who have seen the incident. 14. They should be truthful in all respects. 15. They can be from any Varna but should never tell lie nor support adharmic and violence. 16. Those who are not sure about the incidents or about what they are going to tell should be avoided from the witness list. All those who are invited for witness should take the oath in front of god / havan that they will never tell lie nor support adharmic and unlawful activities. If a witness tells lie and later realizes the consequence and would like to tell the facts, then that fellow should be purified through havans. Then only his words can be taken into consideration after double verification. 17. This purification should be stringent for higher varnas and simple for the witness from the lower varnas.

Fake witnesses & message for witness

18. By analyzing the movements, facial expressions, the nervousness and way of talking, the fraud witnesses can be analysed /evaluated. 19. The witnesses should be interrogated after taking the oath during morning session just after the sunrise. 20. The legal expert should use the following lines for asking questions to the witness belonging to the Brahmana "tell only the truth if and only if you know the truth" 21. Towards the kshatriyas the words should be "whatever truth is known to you tell only that" 22. Towards Vaisyas the lines should be "for prosperity and for the protection of your wealth, cattle, agricultural products tell only the truth" 23. Towards the

sudras the line should be "for not getting the wrath of sin tell only the truth".

Message and instruction to the witnesses

24. After taking the oath the legal expert should give the following explanation to the witness 25. "This world is the world of sinners, criminals and fraud witnesses. 26. Anyone of you if tells the lie should have to suffer all the sins in this birth / life itself before the death. 27. The sun rises due to the power of truth. 28. The moon rises due to the power of truth 29. Through the power of truth only the wind blows. 30. The earth revolves due to the power of truth 31. The water flows due to the power of truth. 32. The fire blows due to the truth. 33. The sky covers the globe earth due to the force of truth. 34. The divinity exists in all of us is the truth 35. The yajna itself is truth and truth is yajna. So you witness should never tell lie, tell only the truth. 36. When you tell the truth it gives the glory of conducting one thousand aswamedha yaaga. 37. The nature will punish you if you tell the lie as witness and the nature will protect you when you tell the truth." Repeat this before asking questions to the witness

Making the witnesses understand their importance

38. Like this the government official should inform the witness and make them understand the reality and seriousness of the role as witness. 39. With powerful words these information should be given to the witness "The truth and the truthful men only will triumph and liars and lie/ fraud will never be successful. At any cost, only the truth will come out and you be with the truth" 40. The truth, facts and the essence of each crime, fraud should be brought into light using the help of the witness, from others, experienced persons, scholars, and matured people. The authority should have the dharmic support of the king and the government officials for bringing out the truth on

all incidents/ conflicts / social – individual and national problems . 41. Always remember the human tendencies to support wrong doers for personal benefits and social status, etc. Only after getting final proof and verifying every bit of that, the judicial officer should give the verdict.

CHAPTER NINE

In this chapter the ordeals are explained. These ordeals are for forcing spiritually and psychologically to tell the truth by the witness, the culprit and the criminals. The ultimate aim of these ordeals is to bring out the truth by creating minimum pain either physically or mentally.

Explanations on ordeals

1. Now shall explain the ordeals. 2. Through these, simple and complicated crimes are to be analysed including those done for destabilizing the nation and the king. 3. The financial frauds, theft, cheating /using fraud documents / stamp paper etc should also come under these. 4. All these crimes are to be finally tallied / evaluated with the price of gold equivalent. Particularly the loss, expenses, etc (should be equated with the quantity of the gold and its price).

Taking the oath in the court

5. The oath should be taken during the legal procedure using one krishnala durva grass for sudras 6. Double of that with gingely / sesame for Vaisyas 7. Three times the first is equal to silver 8. And four times of the first can be equated with gold and 9. Five times of the first can be equated with any other valuable metals. (any of the above can be used for taking the oath as decided by the legal authorities.)

10 The ordeals connected with drinking theertha jala is known as kosa vidhi (explained in detail later) 11. The ordeals can be with fire, water, poison, or suitable other

methods/ materials.(these methods and related explanations are given in the following chapters)

12. The oath before legal procedure should be taken by Vaisyas, by depositing double the quantity of the materials. 13. Three times of that should be deposited by those who are ruling the country, their family members and relatives belonging to kshatriya varna. 14. Four times deposit should be submitted by Brahmanas. 15 For Brahmanas the ordeal with poison can be avoided and all other procedures for all the varnas are the same. 16. For others depending upon the persons, the seriousness of the crime, the nature and place of crime the procedure can be analyzed before taking the oath.

Taking the oath for ordeals

17. For Brahmanas the oath should be taken with soil, metals instead of poisons 18. For ordinary simple mistakes /faults /violations of the rules 19. For taking the ordeals, the persons should respectfully treated, depending upon their scholarship, position , etc. 20. The compliant should take the ordeal by touching his own head 21. The opponent should take the ordeal as explained earlier. 22. For all the anti-national activities, the oath should be taken by putting the right hand on the head. 23. The Brahmanas, women, handicapped and patients, should be permitted to take the ordeal using the balance (Tula) which is the symbol of judiciary and equality 24.. Use the balance only when there is no wind . 25. Avoid taking ordeal with fire (Agni satyam) by leprosy patients, metal smiths and lazy men. 26. During the sarath and greeshma season (summer) also avoid using the fire for taking the ordeal 27. The Brahmanas who have skin diseases or digestive problems should not be allowed to take ordeal with poison 28. During rainy season also, taking the ordeal using the poison should be avoided 29. Those who have the problems connected with water like vomiting, lungs

problems, breathing problems and stomach problems, using the water for ordeals should be avoided. 30. During the rainy season also ordeals using water should be avoided. 31. Ordeal using holy water (kosha vidhi) should not be entertained for atheists. 32. Whenever dysentery, fever of different types and water based health problems are common in the country, such ordeals should be avoided using water. 33. All the ordeals should be taken / done in presence of great scholars and preferably in temples in front of idols in a spiritual background in the morning. (all the procedures for the ordeal are explained in different chapters below)

CHAPTER TEN

The detailed explanations for the ordeal using balance are given. One should remember that Vishnu dharma Saastra was written minimum 2500 years ago. During then the balance was used as a symbol of judiciary. Many of us might have thought that the judicial symbol came from the west. No ! it has gone from here to England and other countries. Detailed description of the balance and the method of using to prove the truth are also given below. This method is primarily focused on psychological effect and not scientific.

Ordeals with the Tula / balance

1. Now the explanation of the balance is given 2. The shaft of the balance should have four hastam / hand length (from elbow to finger tip almost five feet= one hastha). In the centre of the wooden shaft the fulcrum should be fitted for hanging the balance. On either side equal length should be maintained 3. Two pans made of hard wood should be fixed on both the ends in such a way that the balancing is perfect. 4. Thorough inspection and verification should be done with the help of carpenters and metal smiths on the capacity of the balance to take enough weight. 5. The person from whom the truth is to be examined / extracted

has to sit in one of the pan and an equal weight should be placed on the other pan as stones. Make the needle of the balance swing correctly. 6. After balancing, the opponent, compliant or witness from whom the truth is to be made known should be told to get down from the pan. 7. The balance should always be maintained in perfect alignment 8. It should also not touch the floor or earth. The height should be maintained.

The prayer before the balance ordeals

9. The person should again be allowed to sit on the pan of the balance after the following prayer to the balance "those who oppose the gods, who does the frauds and practice adharm, oh! balance! you, measure them and their dharmic values 10. You are the symbolic representation of the dharma so you are known as Tula / balance. You know the actual truth better than the human beings. 11. I am here with the allegation that I am the culprit in this business and work. People are measuring my dharmic attitude using you (balance) due to their suspicion on me. Please protect me from such allegation by bringing out the truth" 12. The person should again sit on the pan. If the weight is increased, the person is dharmic in nature if not he is the fraud. 13. When he sits, if the balance breaks again the whole process should be repeated. (From the above experiment itself the truth and false should be understood)

CHAPTER ELEVEN

In this chapter the Agni pareeksha / ordeal with fire is explained.

Ordeals with fire and the prayer

1. Now shall explain the Agni pareeksha / ordeal with fire.
2. Seven circular Agni havan kundas / altars are to be made having 16 angula (almost 1 ft) diameter.
3. The person concerned should stand facing towards east and seven leaves of banyan tree are to be given to him hold in

the palm. 4. He should hold the leaves like folding the hand for prayer 5. An iron ball heated in one of the fire altars is to be given to hold in the hand, on the leaves and instructed to do pradakshina (walking) around the seven fire altars. 6. He should not walk fast nor slow, the speed should be medium level. 7. After the pradakshina the iron ball can be removed . 8 If the palm has not burnt / (no blisters formed) he is good and not committed any crime. Otherwise he is treated as criminal after a series of other trials. 9. If the results are not conclusive, the same should be repeated or other method should be opted. 10. Instead of seven leaves, in the hand, soil sand can also be given and on that the hot iron ball may be placed. 11. Two line mantras are to be chanted as prayer (as done when the balance method was used) " Oh Lord Agni resting in all the living beings, you have to prove that I have not committed the crime. I am innocent. Let you prove my dharmic vision. People have given you the responsibility to prove that I am innocent. Prove that and protect me"

CHAPTER TWELVE

Here described the ordeal with water .

The ordeals with water and the prayer

1. Now shall describe the ordeal with water 2. This should be done in a pond or water reservoir where water plants, worms, fish, and mud are absent . 3. A person without ego, hatred, anger should accompany the culprit from whom the truth is to be obtained. And he should spend few seconds under water 4. During that time another should send few arrows, not very sharp, against him 5. Another should send few more arrows faster. 6. The number of arrows is fixed, till then the culprit should remain under water without being seen or hit by arrows and if he could do so he has successfully come out of this experiment to prove that he is innocent. 7. He should pray with these lines to the water before drowning himself" Oh water you

are the witness present in all living being. You know how to identify the dharmic men better than human beings. 8. I am being ill treated labeling me as a criminal. Kindly prove that I am innocent in this incident and have not committed any crime. (the time during which he should keep himself under water is specified).

CHAPTER THIRTEEN

The ordeals with poison. This is a method of giving light poison in very small dose and examining the person's behavior.

Ordeal with poison, the prayer and quality of poison

1. Shall explain the ordeals with poison. 2. One should never use any poison available from water, water plant, or water creatures. 3. The poison collected from the top of Himalayas or well known mountains should be used for this experiment. 4. Almost seven times the weight of a yava (almost equal to 50 mg.) with thirty times weight of that ghee should be given to the culprit. 5. The person, who could over come this poison without any physical damage, is dharmic in nature. He should not be punished. 6. Before consuming the poison he should pray like this " Oh poison which can perish all the living bodies, you can identify the people who do adharma better and faster than human beings. 7. People have labeled me as a criminal, you may kindly prove my innocence and bring me out from the allegation and save me" 9. This rule is applicable generally for everyone but for those who have studied Vedas, this is not adopted commonly except for treachery and anti national activities.

CHAPTER FOURTEEN

Ordeal with holy water or theertha jalam. This is a method of proving his innocence by making him drink holy water produced by abhisheka and observing his health conditions. This is known as kosha pareekshana. / kosha vidhi.

Kosha vidhi, theerthajala ordeal and prayer

1. Shall describe the kosha vidhi. 2. Three hand full of theertha jalam after abhishekam for an ugra devatha (powerful idol) should be collected in a vessel and the culprit should drink that. 3 While drinking he should pray that "Oh god I have not done this crime" facing towards the idol. 4. After fourteen days he should be examined and then again after twenty one days. If he has survived without any health problem (or not died) he is pure and dharmic in nature.

My comments on these !

All the above traditional methods are adopted to create a psychological fear . And a feeling that the criminals will be punished by the nature . This approach is demonstrated as pancha bhootha treatment of fire, air, water and poison/ earth. Many a times we may feel these are crude. But compare these methods with those of the present method adopted world over, even in the so called most developed countries. Few examples!

See how the advocates handle the legal procedures ! How many of the judges take bribe ! Favoritism in the court ! Political interference! Religious hurdles and impact of the religious heads in preventing the truth from coming out. ! The enquiry commission ! Dumping the commission reports after spending crores ! Producing the false reports ! Rejecting the verdict of one court by another ! Prolonging the enquiry ! Tens of thousands of cases accumulated in the courts ! Each judge is flooded/ burdened with legal procedures of hundreds of cases which can never even be remembered even by a dozen human brains ! Many judges retire in between the trials ! The hearings become useless and in vain ! The legal fight for the land goes without the judge seeing the land for getting a correct picture! Tens of years of waiting even for simple legal procedures ! The influence of money, individual and power! Many of these go beyond the level of imagination!

Horrible treatment in the police stations for those who do not have any influence in the politics / society! All type of heinous punishment for ' bringing the truth out ' ! The relatives of ministers and influential persons escape from all their criminal activities without being caught nor punished ! Artificial / fraud witnesses are very common ! Many cases are pushed/ thrown out without enough proof ! Many proofs are artificially created by the legal authorities themselves ! If the advocate is 'capable' / cunning any legal procedures can be twisted to get the final 'positive verdict' ! The influence of media creates positives or negatives which may not have anything to do with the truth or dharma ! Fake notes, rape, frauds, theft, burglary, etc are just vanishing from the memory of the people and media within short period of their occurrence! Even the murder cases remain in the mind of people only for few days ! Elections, votes, vote banks, power and selfishness play their major role in distorting almost all the legal procedures.

Many of the legal procedures in the courts are the copying of the west even though they have thrown as the rubbish procedure for simplification ! Which are not at all suitable for this land ! Hundreds of documents are accumulated on the table of each advocate and each judge ! How can a human being handle all these precisely in his brain !

After many years of trials, sometimes the criminal is hanged till death ! By this time he/ she might have become good in character ! Killing the body is not the solution changing the mind is the solution, that principle is never adopted anywhere. After years of imprisonment when the person becomes good , he is hanged !

Let us compare and analyze the merits and demerits of our ancient system.

The second part of the Vishnu dharma Saastra will follow this, in the course of the time !

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Every ruler of any nation is keen on teaching the heritage of that nation to all citizens. Unfortunately in India, for the last 55 years, we have not learned or taught our heritage, Instead we denigrated our valuable and scientific traditions and heritage. It has become a political tool for the so called secular politicians and policy makers for achieving their goals. Indian Institute of Scientific Heritage is in the mission of learning and teaching the heritage of our motherland in the true spirit of science.

