

Traces of Vedic Tradition and Thoughts as Reflected in Kālidāsa

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Kālidāsa is indisputably the greatest master-mind in Sanskrit poetry. His genius has been recognised in India from very early times. He has been and will ever be enshrined in the hearts of his country-men as the prince of Indian poets. Although exact date of Kālidāsa is a matter of debate amongst historians, we can fix his literary activities within two limits quite confidently on the basis of literary traditions. Kālidāsa was decidedly posterior to Puṣyamitra Śuṅga (circa 150 B.C.) and Bhāravi on the strength of Aihole Inscription of Ravikīrti. As such a long period, starting from 150 B.C. to approximately 500 A.D. should in all likelihood may be accepted for the great poet. We, however, think that his preference to Śiva, Viṣṇu and Vedic rituals prove him to be nearer to the Gupta kings, the period known as Golden Age of Hindu Culture.

However, date of Kālidāsa is a separate problem, from our concern. The purport of this paper is to trace out Vedic tradition and thoughts reflected in Kālidāsa. Though there is a far greater difference between Vedic Civilisation and society and that which Kālidāsa mirrors, still Vedas, the earliest form of Indian literature have been influencing the culture and society of this country since long ago up to this period. Therefore, there is no wonder that influences of Vedic Culture and society have been reflected in the literary composition of classical writer and thinkers like Kālidāsa and others.

Kālidāsa did not collect the themes of his literary activities from Vedas directly. But it is widely accepted that he was deeply influenced by and indebted to the vast Vedic tradition. For a poet in India, this is but natural and there can be no question regarding its truth. Attempt in the present article has been made to trace the impact of Vedic view of life in the poet's scheme of human life presented in his plays and poems. We have tried to find out exact references to the Vedic texts right from the **Rgveda** down to the Sūtras. Needless to say that the systematic treatises on Dharma have been excluded, e.g. the **Manusmṛiti**.

It may be pointed out that of all the seven literary works of Kālidāsa, Vedic contexts are abundantly clear in the followings, viz. the **Raghuvamśa**, **Kumārasambhava**, **Abhijñānaśākuntalam** and **Mālavikāgnimitram**. As such these have served as the basis of our enquiry. This, however, is not our stand-point in the remaining three, i.e. **Rtusamhāra**, **Meghadūta** and **Vikramorvaśiyam**. Here Vedas do not play any role directly. Indirect traces of Vedas, however, can be found in all these as well, especially in the **Vikramorvaśiyam**, where the theme itself owes its origin to the Vedic lore (cf. R.V.10.95; ŚB 11.5.1.1) which has, however, undergone a sea-change in Kālidāsa's hand.

To start with, in the **Raghuvamśa** (1.17), Kālidāsa himself has admitted that so far as social convention and rules of conduct were concerned actual practice of that period was to follow guideline of Manu's Law-book.

*rekhāmātram apikṣuṅṅād āmanor vartmanah/
na vyatīyuh prajāś tasya niyantur nemi-vṛttayah//*

In spite of that on the basis of the phrase “*śruterivārtham smṛtir- anvavagacchat*” (Ragh. 2.2), perhaps it will not be inconsistent to suppose that in the guise of *smṛti* actually dictums of *śruti* were followed.

A thorough survey of Kālidāsa’s literature has brought out that Vedic tradition has been reflected mainly in the education-system, social-structure, religious practice, dress-arrangement, house-building plan, etc. of that period. Apart from these, Kālidāsa referred to Vedic contexts through literary expressions (i.e. at the time of description or through poetic imageries). In some cases there is clear reflection though in some other places marks of deviation are noteworthy. Therefore, it is clear that Vedic convention was revived but as because there is gulf of some centuries, they were changed and modified to some extent.

Now, at first we are to examine the education-system. References to the teachers, types of students, ‘*upanayana*’ ceremony, students’ dress, their duties, system of paying remuneration, etc. scattered in Kālidāsa’s literature, help us to form a rough idea about the education system of Kālidāsa’s period.

Teachers like Kaṇva, Vasiṣṭha, Gaṇadāsa, Haradatta etc. and student-cum-celebates have been mentioned frequently in the **Raghuvamśa**, **Abhijñāna Śākuntalam** and **Mālavikāgnimitram** etc. Students were called by different names, e.g. *varṇī*, *brahmacārī*, *śiṣya*, *antevāsi*¹ etc. Two types of celebates have been mentioned here:

(i) *upakurvāṇa*, a student who took celebacy for the study of Vedas² and on its completion returned home after being permitted by his teacher. Kautsa’s name may be mentioned here as an example of *upakurvāṇa brahmacārī* (Ragh 5.1).

(ii) Other variety was *naiṣṭhika*³, a life-long celebate, e.g. Maharṣi Kaṇva.⁴ In this connection, we may mention though Śiva in the **Kumārasambhava**⁵ has been described as a *naiṣṭhika varṇī*, he was a celebate in appearance only, not at all a student-celebate. Kaṇva, Vasiṣṭha, Varatantu, Gaṇadāsa were examples of successful teachers.

Description of student Raghu,⁶ clad in the sacred skin of *rurumṛga* and Śiva⁷ with matted hair, wearing antelope-skin and holding *palāśa* staff, throws ample light on the students’ uniform of that period; here we find that as regards students’ dress, people followed prescription of the Sūtra texts⁸ almost ritually.

From the references to the students like Raghu and his friends, Kautsa, scholars at Kaṇva’s hermitage, it becomes provident that education was compulsory for upper three castes⁹ and it was formally started through the celebration of *upanayana*. Raghu’s¹⁰ admission to the teacher through the celebration of his *upanayana* reminds us of the graphic description of a Vedic student’s formal enrolment to his teacher through the initiation as it has been recorded in the AV¹¹ and in the ŚB¹². But it is a remarkable point that education was already introduced to Raghu after the performance of his tonsure.¹³

Students after their *upanayana* had to go to their teacher, satisfy him by service and took lessons. Presence of residential scholars at Maharṣi Kaṇva’s hermitage and Kautsa lend support to this statement.¹⁴ It is interesting to note here that according to the

Raghuvamśa¹⁵, Raghu took lessons on scriptures from his teachers and on the art of missile and archery from his father. According to the ŚB¹⁶ and the CU¹⁷ father could train up his son himself. But Raghu's simultaneous training on scripture and archery indicates that he did not stay with his teacher which was almost compulsory according to the Vedic convention. It was one of the chief criteria which qualified the candidate for being taught.¹⁸ As already mentioned, presence of Kautsa (Raghu Act V) and Vaikhānasa (AŚ, Act I) proves that system of '*brahmacarya vāsa*' was prevalent in Kālidāsa's period also. Now, the question is, whether it should be considered as a mark of deviation from Vedic tradition or a special consideration for a prince. Most probably the latter one is correct. As because princes, in order to complete their education had to undergo different types of training from different teachers simultaneously, they could avail some sort of relaxation from regular discipline, e.g. residing with teacher was not always compulsory for them.

Not only scriptures and archery were taught but cultivation of fine-arts like dancing and singing also was prevalent. Hamsapadikā's golden voice (AŚ 5.1) and Mālavikā's competence in dancing (Māla, Act I) prove this truth. The sentence "*sutīrthād abhinayavidyā sikṣitā*" (Māla, Act I) indicates that well-reputed institutes were there for training these subjects. Mainly girls were trained in these faculties. The ŚB also says *nṛttam gītam strīṇām karma*; but presence of competent musicians and actors like Haradatta and Gaṇadāsa proves that training of these subjects was open to male candidates also. At the same time Mālavikā's training of dance indicates that in the royal enclosure education was imparted not only to the family members but also to the candidates who were received as booty of war.

From the description of scholars in the AŚ we find that students in their regular routine had to maintain some disciplines. In this connection we may remember the ŚB's¹⁹ injunction for the newly initiated student in the form of instructions by the teacher. Actually, some duties were allotted for the student, which were to be done almost compulsorily. Those were as follows: (1) hard work, (2) non-sleepiness during day time, (3) service for the teacher in the form of tending his fire, cattle and other works (as they were required), (4) begging alms, (5) study and (6) development of inner disciplines also.

In the AŚ we find that students had to wake up before their teacher²⁰, and collect sacrificial faggots.²¹ Again the ascetics' request Duṣyanta²² to stay in the hermitage and to protect the dwellers from demons, so that they may perform daily sacrifice (*iṣṭi*) without any obstacle. This indicates that students performed sacrifices also on behalf of their teacher in his absence. But it is interesting that there is hardly any reference to the begging of alms. Only Kautsa did so, that also not for his subsistence but to collect remuneration for his teacher. From this it becomes clear that, by that time begging was not compulsory, which was almost essential for a Vedic student for his subsistence. To pass seven nights without begging was considered a serious offence for a student.²³ On doing so, his candidature was to be renewed by another initiation. Thus Kālidāsa makes a departure from Vedic convention. The student served the patriarch teacher (*Kulapati*), with whom he resided and in return teacher taught him and made arrangement for his subsistence. Mahārṣi Kaṇva has been described as a patriarch teacher (*Kulapati*).²⁴ Purāṇas²⁵ define the *kulapati* as a brahmin erudite teacher, who bears the maintenance of ten thousand students in his institute.

The same incident throws light on another Vedic convention, i.e. education was rendered free of cost. Parents had not to bear a single penny for their babies' education. Teachers were normally *apratigrāhakās* (ŚB 13.4.3.14). But conversation between Kautsa and Raghu makes us suppose that there was a system of paying some kind of honorarium to the teacher (may be in the form of token only) on the completion of their education.²⁶ In this connection we may refer to Vidūṣaka's statement: '*kiṃ mudhā vetana dānenaiṣāṃ*' (Māla, Act I) which proves that king sponsored some guardian teachers in his court and they were paid regularly. But Gaṇadāsa's proud statement, "teacher is not a '*jñānapaṇya vaṇik*'" (a merchant who has made his knowledge business-commodities), presents before us a noble dedicated teacher whose aim was not merely earning.²⁷

In course of our discussion on social life in Kālidāsa's literature, at first we have to think of the structure of social organization, which they belonged to. References to the teachers, like Kaṇva, Kāśyapa, Vasiṣṭha; kings like Raghu, Duṣyanta, Agnimitra and their court-officials, merchants, fishermen (AŚ, Act VI) etc. indicate existence of all the four castes (*brāhmaṇa, kṣatriya, vaiśya* and *sūdra*) though it is true that brahmin and kṣatriyas had always enjoyed pre-eminence and very often this priestly and military class jointly dominated over the society.²⁸ In the Br²⁹ texts also we find almost same picture.

As the social body was divided into four classes, similarly peoples' life-tenure was divided into four orders, and each of them marked out a state in the working out of cultural idea of living. There was a period of studenthood, the period of house-holder, the period of recluse and the period of a super-social man, the '*parivrājaka*'³⁰. This idea has been beautifully portrayed in the **Raghuvamśa** (I.8). Kings in the lineage of Raghu were habituated to follow all the four orders at proper ages.

In each of the stages people had their fixed duties. Student-life was mainly devoted in study, house-holder's life was meant for earning and to satisfy first three human-objects (*dharma, artha, kāma*), i.e. rendering duties to the society and to take joy of life. In the third stage people embraced anchorite and retired to the forest and finally in the last stage they became *sannyāsins*, free from all the ties of society and left this physical body by practising *yoga*.

In each stage they had their specific dress, according to their caste, as it has been prescribed in the Sūtra texts.³¹ In this connection, we may refer to the **Kumārasambhava**³² where sages were dressed in gold bark garments, threads of pearl and jewel-rosaries, etc. which was a notable departure from Vedic convention. For *vānaprasthin* and *sannyāsins* the Dharmasūtra has prescribed their *āraṇya ācchādana* (GDS 1.3.17) or *mukta ācchādana* (ĀPDS 2.9.21.11). But this may be considered as an exception. Being detached by some centuries probably rules and regulations were modified and relaxed to some extent, especially when they (the seven sages) reached the royal court, as petitioners of Śiva's marriage.

The studenthood, i.e. *brahmacarya* has already been discussed with all its niceties and details under the heading 'education-system'.

Though *brahmacarya* has been lauded in a glorifying tune (ṚV 10.109.5; AV 11.5; ŚB 11.5.4.7), still more importance has been attached with the second order, i.e. domestic life.

Kālidāsa has defined it as '*sarva-bhogya āśrama*' (AŚ 2.14) or *dvitīyaṃ sarvopakāra-kṣamam āśrama* (Raghu 5.10)—a stage which is able to render service to all. It reminds us of the Taitt's instruction '*ācāryāya priyaṃ dhanam āhṛtya prajāntum māvyavacchetsih*' (Taitt 1.11)—which proves at the end of study to enter domestic life had no other alternative. Therefore marriage and fatherhood was almost compulsory for the sake of social interest.

As regards marriage-system, upper class people (esp. kings³³, merchants) in Kālidāsa's age were polygamist by practice as it was in the Vedic age³⁴ also. King Duṣyanta's remark about Dhanamitra, the deceased merchant, '*bahudhanatvāt bahupatnīkena tatra bhavatā bhavitavyam*' (AŚ 6.22) lends support to this view. Again from the king's statement in the **Abhijñāna Śākuntalam** (AŚ 3.21):

*gāndharvena vivāhena bahvyo rājarṣi-kanyakāḥ/
śrūyante pariñitāstāḥ pitrbhiś cābhinanditāḥ//*

It becomes clear that gāndharva form of marriage was highly appreciated for the kings. Further, in the 1st Act (of the AŚ) we find that king Duṣyanta was stricken with love at the first sight of Śakuntalā. His doubt about Śakuntalā's birth *api nāma sā kulapater iyam asavarṇakṣetrasambhavā syāt* (AŚ 1.20) whether she would be daughter of the patriarch by a woman of dissimilar caste, throws light on another social convention of that period, i.e. inter-caste marriage, which was very much prevalent in the Vedic age. The ŚB (4.1.5.8-9) narrates the story of Maharṣi Cyavana's marriage with kṣatriya princess Sukanyā. Apart from this, king's apprehension at first and relief later on: "*āśānkase yad agniṃ tadidaṃ sparśakṣamarṇ ratnam* (AŚ 1.25) indicates that though inter-caste marriage was permissible but '*pratiloma vivāha*' was not preferable.

Not only marriage, begetting children also was another important factor. Because to provide society with next generation and to render service to the people of other stages of life was considered within religious duties. Progeny was considered as a means of repayment of debts to the Fathers.³⁵ King Duṣyanta having no issue was mentally upset and felt necessity of son for the continuation of his lineage and specially for the repayment of debt to his forefathers. He felt repentant as because he had abandoned his pregnant wife. The news of merchant Dhanamitra's death in the shipwreck made him more sad and worried. Because of having no issue Dhanamitra's property was scheduled to be seiged by the government. King's solution on this problem "*garbhaḥ pitryaṃ riktham arhati*" (AŚ 6.22)—'child in the womb deserves to inherit paternal property'—throws a new light on the right of inheritance and undoubtedly this is a new addition to the Vedic convention.

First two orders of life are frequently spoken of in the Vedic literature. But there is hardly any discussion on the other two. Therefore it may not be wrong to presume that in the Vedic age last two stages were not obligatory for all; and in this case we see a note-worthy modification in Kālidāsa's age.

Just as on the completion of study people entered domestic life, similarly on the completion of domestic responsibilities man retired to the forest³⁶ and worked out in a certain seclusion the truth of forest and of his own spirit as well. According to the **Raghuvamśa** (1.8), kings in the lineage of Raghu were habituated to follow all the four orders of life at proper ages. Raghu himself having established his son Aja on the throne became indifferent to this

worldly affairs and desired to embrace anchorite.³⁷ Aja tried to implore Raghu from his resolution. But he did not change his decision and took abode out of the city³⁸ and at last by practice of yoga he subdued his five vital airs existing in the body.³⁹

But it must be remembered that anchorite could be embraced only after having completed all the duties and responsibilities of a house-holder. Śakuntalā at the time of her departure to her husband's place asked Maharṣi Kaṇva when she would again visit her dear father and that hermitage. The sage answered outright that only after the completion of all her duties she would be permitted to do so.⁴⁰

In religious activities also, people were very much influenced by Vedic tradition and conventions. From the study of Vedic literature, we have seen that religion was not any institution to the Vedic Indians, better to say it was their way of life and it covered different aspects of their life. Similarly, study in the passages of Kālidāsa's composition has brought out that from birth to death people's whole life was subordinated to the religious concepts. That is why at every juncture of their life they performed sacraments (*saṁskāras*), which attached sanctity to that particular stage. Raghu's introduction of education preceded by tonsure (*cūḍākarana* 3.28), formal starting of the same through investiture of thread (*upanayana* 3.29), completion of education with cropping of hair (*godāna* 3.33) and convocation (*samāvartana*) and then marriage (*vivāha* 3.33)—all these are prescriptive of the Sūtra texts.⁴¹

Sacrifice occupied an important position in the life of people, some of which were compulsory (*nitya*), some were occasional (*naimittika*). While others were optional (*kāmya*). Daily fire-rite (*agnihotra*) and five great sacrifices (*pañcamahāyajña*) covered compulsory rites (as prescribed in the Br⁴² texts). King Dilīpa reached Vasiṣṭha's hermitage where volumes of smoke thrown by the breeze and betokening flames odorous with sacrificial offerings sanctified him.⁴³ Maharṣi Vasiṣṭha allowed the king to visit him after the completion of his *sāyantana vidhi*.⁴⁴ Vasiṣṭha's cow Nandinī has been described as a help to discharging duties towards gods, Manes and guests. Dilīpa's performance of horse sacrifice (*aśvamedha* 3.46), *Viśvajit* sacrifice by Raghu (5.1-2) and *putreṣṭi* by Daśaratha (10.4) come under *kāmyeṣṭi*, while ancestral rites covered *naimittikas*.

From the ŚB⁴⁶, we find that people considered their whole life as a collection of debts (to the gods, sages, Fathers and men) and they tried to get released of these debts through the pursuit of *artha* and *kāma* restrained by the employment of *dharma*, i.e. sense of duties. Almost similar thing has been reflected in Kālidāsa's composition. At the outset of **Raghuvamśa**⁴⁷, we find that king Dilīpa having no issue was worried to think of his debts to the Fathers and went to Vasiṣṭha for the solution of this problem. In this connection we may put forth Aja's example who was very much pleased to repay all his debts.⁴⁸ Actually, rendering different types of duties served as *pañcamahāyajña*. Services of beings were called *bhūtayajña*, *pitṛyajña* meant offering oblations to the Fathers, *devayajña* stood for daily performance of fire-rite, *brahma-yajña* was nothing but to continue one's own study and *nṛyajña* meant rendering hospitality to the guests.⁴⁹ Among these five *mahāyajñas*, *nṛyajña* occupied a special position (cf. AV 9.6). In the AŚ we find that Śakuntalā and her friends were in charge of rendering hospitality to guests in the absence of Maharṣi Kaṇva⁵⁰ and they did so to king Duṣyanta. On the failure of this duty absent-minded Śakuntalā was cursed by the sage

Durvāsa.⁵¹ Again king Himālaya's rendering hospitality to the sages (who came to him as negotiators of Pārvatī's marriage) may be mentioned here as another example of *nṛyajña*.⁵²

Further, Vedic tradition has been noticed in the house-building plan of that period. While discussing on the lay-out of an ideal house the AV⁵³ says there should be a store-house (*havirdhāna*), sacrificial shed (*agni-sālā*), women's apartment (*patnīnām sadanam*) and dining hall-cum-drawing room (*sadas*) etc. As because Vedic culture was mainly sacrifice-oriented, *agni-sālā* was the most important place and the ŚB⁵⁴ has devoted a section on the discussion of its construction. In Kālidāsa's composition also, we find *agni-saraṇa* (sacrificial hall) on account of its being the venue of all the important and administrative events, occupied a vital position in the house building plan of that period. Revered Kaṇva having entered the sacrificial hall, was informed that Śakuntalā has got married and impregnated by king Duṣyanta.⁵⁵ The court-scene of the AŚ (Act V) also took place in the sacrificial hall. With reference to this context the **Mālavikāgnimitram** (Act V) may be mentioned where council of ministers was held in the *agni-saraṇa*. Agnimitra on hearing emergency message from chamberlain (*kañcukī*) decided to consult with his ministers and ordered the attendant '*agni-saraṇa mārgam ādeśaya*'.

Apart from this, Kālidāsa referred to Vedic contexts at the time of description through poetic imageries; e.g. Vaivasvata Manu, the first king was esteemed by wise men just as *praṇava* the first sacred word of Vedas, was regarded.⁵⁶ In this connection, we may refer to the **Kumārasambhava**⁵⁷, where Pārvatī's resolution to marry Śiva has been compared to the treatment of a stake in the cemetery with Vedic rites proper for a sacrificial post. In the context of animal sacrifice in the Somayāga, erection and anointment of sacrificial post have been prescribed in the Br⁵⁸ texts. The stake in the cemetery does not require such a treatment. In order to prove impropriety of Pārvatī's decision Kālidāsa ridiculed it through a simile.

Thus Vedas were held in highest respect and described as such in various aspects. For example, Śiva has been mentioned as *Vedavidāmhara* (Kumāra 5.64). Brahmā has been described as the source of Vedas (Kumāra 2.12). Besides this, Mahārṣi Kaṇva, at the time of Śakuntalā's departure to her husband's place uttered blessings to her composed in a Vedic metre.⁵⁹ Atithi was coronated by brahmins with the *Atharva-mantras*⁶⁰. In the 5th Act of the AŚ, king Duṣyanta, ordered his officials to receive disciples of Kaṇva, according to the norms of Vedic rites.⁶¹

Thus, the Vedic tradition was upheld by Kālidāsa in almost all his compositions, showing importance of *varṇa* and *āśrama*, the Vedic way of life, ultimate purpose of human life with his motivation by *dharma* and culmination in *mokṣa*. I would like to conclude my paper by quoting the poet, who has brilliantly expressed the innermost idea and aspiration in the benedictory verse of the AŚ (7.35). Here also the Vedic traditions have been indirectly said high tribute through *śrutimahatī mahīyatām* :

*pravartatām prakṛtīhitāya pārthivaḥ/
sarasvatī śrutimahatī mahīyatām/
mamāpi ca kṣapayatu nīla-lohitāḥ.
punarbhavaṁ parigata-śaktir ātmabhūḥ//*

References

1. Raghu 5.1; 5.12; 5.19; Kumāra 5.30; 5.52; 5.62; 5.65; AŚ 3.1; 4.2
2. *upkuvānasya svādhyāya grahaṇārthatvāt* ŚBh on CU 2.23.1
3. *atyantam yāvajjivam ātmānam niyamair ācārya kule' vasādayan kṣapayad deham trīyo dharmaskandhaḥ/ atyantam ityādi viśeṣaṇān naiṣṭhika iti gamyate/*
ŚBh on CU 2.23.1
4. *bhagavān kāśyapaḥ śāsvate brahmaṇi sthitaḥ iti prakāśaḥ ..* AŚ 1.22
5. *agūḍhasadbhāvam iṅgitajñayā nivedito naiṣṭhika sundaras tvayā/*
Kumāra 5.62
6. *tvacam sa medhyām paridhāya rauravīm asikṣatāstram pitur eva mantra vat/*
Raghu 3.31
7. *athājināṣādhadharaḥ pragalbhavāg jvalanniva brahmamayena tejasā/ viveśa kaścijjaṭilas tapovanam śarira baddhaḥ prathamāśramo yathā//*
Kumāra 5.30
8. ĀGS 1.19.8-13; Bh GS 1.1; GGS 2.10.7-17; PGS 2.5.17-27; ŚGS 2.1.2; etc.
9. Raghu 3.28; 5.1; AŚ 1.1-11; 3.1; 4.2.
10. *Ibid.*, 3.28-31.
11. AV 11.5.3-8.
12. 11.3.3.2; 11.5.4.1-12.
13. *sa vr̥tta cūlaś cala kākapakṣakair amātya putraiḥ savayobhir anvitaḥ / liper yathāvad grahaṇena vāṇmayam nadimukheneva samudram āviśat //*
Raghu 3.28
14. AŚ 1.10-11; 3.1; 4.2; Raghu 5.1ff.
15. *tvacam sa medhyām paridhāya rauravīm
asikṣatāstram pitur eva mantravat /
na kevalam tadgurur eka pārthivaḥ
kṣitāvabhūd eka dhanurdharo'pisaḥ//....*
Raghu 3.31
16. ŚB 1.6.2.4; 11.6.1.1; cf. JB 1.42-44.
17. CU 6th Prapāṭhaka; Taitt. Bhṛguvallī.
18. (i) *tan na sarvasmā anubrūyāt / ... yo'nveva vratāḥ/ tasmai brūyāt/ atha yo'nūcānāḥ/ atha yo'sya sarvasmā anubrūyāt/na tveva sarvasmā eva/sam-vatsara vāsine'nu brūyāt/* ŚB 14.1.1.26-27.
(ii) *tā etāḥ samhitāḥ nānantevāsine prabrūyān nāsamvatsara-vāsine nā pravaktṛ ityācāryā" cāryaiḥ/* AĀ 3.2.6; cf. ŚĀ 8.1
19. *brahmacāryasītyāha/ brahmaṇa evainam tat paridadāti/ apo'sāna iti/ amṛtam vā'paḥ. Karma kuru iti vīryam vai karma.... samidham ādhehi/ ... mā suṣupthāḥ.*
ŚB 11.5.4.5
20. *(tataḥ praviśati suptotthitaḥ śiṣyaḥ): velopalakṣaṇārtham ādiṣṭo'smi.../ hanta prabhātam/... yāvad upasthitām homavelām gurave nivedayāmi.* AŚ 4.1
21. *Vaikhānasaḥ – rājan! samidāharaṇāya prasthitā vayam.* AŚ 1.13
22. *tatrabhavataḥ kaṇvasya maharṣer asārnidhyād rakṣārṣi na iṣṭibighnam utpādayanti/ tat katipayarātram sārathidvītyena bhavatā sanāthikriyatām āśrama iti/* AŚ 1.16
23. *saptamīm nātinayet/ saptamīm atinayan na brahmacārī bhavati/ samid bhaikṣe saptarātram acaritavān brahmacārī punar upaneya bhavati/* GB 1.2.6
24. *eṣa khalu kaṇvasya kulapater anumālinī tīram āśramo dṛśyate/ ...* AŚ 1.13
25. *muninām daśasāhasram yo'nnadānādipoṣaṇāt/ adhyāpayati viprarṣir asau kulapatiḥ smṛtaḥ//*

Padmapurāṇa cited in Śabdakalpadruma

26. (i) Raghu 5.17-22.
(ii) *pītā me'manyata nānanuśiṣya hareteti/ BU 4.1.2-7.*
27. *labdhāspado'smīti vivādavbhīros titikṣamāṇasya pareṇa nindām / yasyāgamaḥ kevalajīvikāyai taṁ jñāna-panyaṁ vanijaṁ vadanti..* Māla 1.17
28. *sa babhūva durāsadaṁ parair guruṇātharavidā kṛta-kriyaḥ/ pavanāgni samāgamo hy ayaṁ sahitaṁ brahmayad astratejasā//* Raghu 8.4
29. AB 8.1; 8.4; PB 11.12; ŚB 5.1.1.11; etc.
30. Sri Aurobindo, *Foundations of Indian Culture*, II, p. 115.
31. ĀGS 1.19.8-13; Bh GS 1.1; GGS 2.10.7-17; PGS 2.5.17-27; ŚGS 2.1.2; ĀpDS 2.9.21.11; 2.10.22.1; GDS 1.3.17; 1.3.33; etc.
32. *muktā yajñopavitāni bibhrato haimavalkalāḥ/ ratnākṣasūtrāḥ pravrajyāṁ kalpavṛkṣā ivāsritāḥ//* Kumāra 6.6
33. Mālavikāgnimitram, Act V; Vikrama 3.12-14; AŚ 6.22; etc.
34. *Hariścandro vai vaidhasa aikṣvāko rājā'putra āsa/ tasya ha śatam jāyā babhūvus* AB 7.13.1cf.
35. AB 7.13.3-5; AŚ 6.23-25.
36. *Agnivarnam abhiṣicya rāghavāḥ sve pade ayam agnitejasam/ sīsriye śrutavatām apaścimaḥ paścime vyaśi naimiṣam vaśi//* Raghu 19.1
37. Raghu 8.10-11.
38. *Ibid.*, 8.12-14.
39. *Ibid.*, 8.19.
40. AŚ 4.19.
41. *cūḍākarāṇa* : ĀGS 1.17-18; ŚGS 1.28; Āp GS 16.3; 16.12; PGS 2.1-3, etc.
upanayana : ĀGS 1.19; Āp GS ch. X; ŚGS 2.1 etc.
vivāha: ŚGS 1.5; ĀGS 1.5; PGS 1.4; Āp GS 2.12, etc.
42. *Agnihotra*—AB 3.40; 5.27-28; 7.9; ŚB 2.3.1.23ff; TB 2.1.2.8ff.
Pañcamahāyajña—ŚB 11.5.6.1-3.
43. *abhyutthitāgni piṣunair atithinām āśramon-mukhān / punānaṁ pavanoddhūtair dhūmair āhutigandhibhiḥ//* Raghu 1.53
44. *vidheḥ sāyantanasyānte sa dadarśa taponidhim/ anvāsitam arundhatyā svāhayaiva havir bhujam//* Raghu 1.56
45. *tāṁ devatā pitratithi kriyārtham anvag yayau madhyamaḥ lokapālaḥ/* Raghu 2.16
46. *ṛṇam ha vai jāyate yo'sti/ sa jāyamāna'eva devebhya' ṛṣibhyaḥ pitṛbhyo manuṣyebhyo...* ŚB 1.7.2.1
47. *asahyapīdaṁ bhagavannṛṇam antyam avehi me/ aruntudam ivālānam anīrvāṇasya dantinaḥ//* Raghu 1.71
48. *ṛṣidevagaṇa svadhā bhujā śrutayāgaprasavaiḥ sa pārthivaḥ/ anṛṇatvam upeyivān babhau paridher mukta ivoṣṇadīdhitih//* Raghu 8.30
49. *pañcaiva mahāyajñāḥ .../ ahar ahar bhūtebhyo balim haret/ tathaitam bhūtayajñam samāpnoti ... / ahar ahar dadyad odapātrāt/ tathaitam manuṣya yajñam.../ ahar ahar svadhā kuryād odapātrāt/ tathaitam pitṛyajñyam.../ aharahaḥ svāhā kuryāt/ kāṣṭhāt/ tathaitam devayajñam.../ atha brahmayajñāḥ/ svādhyāyo vai brahmayajñāḥ.../* ŚB 11.5.6.1.3
50. *idānim eva duhitaram śakuntalām atithisatkārāya niyujya daivam asyāḥ pratikūlam samayitum somatirtham gataḥ/* AŚ 1.13.2
51. *hā dhik! apriyam eva sarivṛttam/ kaśmirīṣcit pūjārhe aparāddhā śunyahṛdayā śakuntalā/ nahi yasmin kasmin api/ eṣa durvāsāḥ sulabhakopo maharṣiḥ/ tathāvega caṭulotphullayā durvārayā gatyā pratinivṛttaḥ.* AŚ 4.1(1-2)

52. Kumāra 6.50-52.
53. *havirdhānam agnisālarṁ patnīnāṁ sadanarṁ sadaḥ/
sado devānām asi devi sāle//* AV 9.3.7
54. ŚB 3.1.1.6-8; 3.5.3.9; 3.6.1.23; etc. cp. TSI 3.1; 6.1.1; etc.
55. *kena sūcitaḥ tāta kaṅvasya ayarṁ vṛttāntaḥ?
agnisaraṇam praviṣṭasya śariraṁ vinā chandomayyā anyā vāṅyā :duṣyantēnāhitam teja
dadhānām bhūtaye bhuvāḥ/
avehi tanayām brahmannagni garbhām samīmiva//* AŚ 4.4
56. *vaivasvato manur nāma mānanīyo manīṣinām /
āsīn mahīkṣitām ādyaḥ praṇavas' chandasāmiva//* Raghu 1.11
57. *apekṣtate sādhujanena vaidikī śmaśānasūlasya na yūpasatkriyā/* Kumāra 5.73
58. AB 2.1-2; ŚB 3.7.10-20.
59. *ṛk chandasā" sāste/ amīvedim paritaḥ klptadhiṣṇyāḥ/
samidvantaḥ prānta samstīrṇadarbhāḥ/ apaghñanto duritam havya gandhair
vaitānās tvām vahnayaḥ pāvayantu//* AŚ 4.8
60. *purohita purogāstam jīṣṇum jaitrair atharvabhiḥ/
upacakramire pūrvam abhiṣektum dvijātayaḥ//* Raghu 17.13
61. *amūnāśramavāsinaḥ śrautena vidhinā satkrtya śvayam eva praveśayitum arhasi / AŚ 5.5*

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