

**Gothra Pattika - Gothra Pravaram - Gotra names and related
Rishi vargam - Abhivathanam**

**List of Rishis, Their known Gotra lineage -
The Gothra root is same irrespective of
Sect or Sub-sect in all Brahmins.**

Following are the names of Rishis, to whom a specific Gothra person belong to. While **prostrating to elders**, one has to give these details at the end, stating his Rishis group, how many Rishis in his grouping, Soothra, and the Veda culture he belongs to, (Rg, Yajur, Sama & Atharva Veda), then his Gothra and name in that order. One need not pronounce this Abhivathanam to a Saint (Sanyasi), Kula Acharya - (the one who affixes the Shanka Chakra (The Conch & Wheel) Emblem in your arms and adopts you as His disciple/sishya) or any other women except one's mother. However, for Bruhaspathi (Vadyar) and other elders, one has to pronounce the entire abhivathanam, every time one meets them.

I list below the most used and prevailing Gothra names together Rishis' group that a specific Gotra one belong to and the pravaram one has to say while doing abhivathanam. If anyone finds a missing Gothra from the table given below, please let me know with due pravarams so as to include the same in the table. The actual benefits of prostrating (*namaskaram & sashtanga namaskar, Dhandavath*) is listed by a researcher and the same is published in another page of this website.

Please add the respective Rishis name from the given table, and other details in the blank spaces to complete the Abhivathana.

(1) Abivathaye,

(2) _____ (Names of respective Gothra Rishis, as applicable as one, two, three, five or seven Rishis from the table given below)

(3) _____ (Choose one as applicable »Eka Risheya, »Dhwayarsheya, »Thrayaa Risheya, »Pancha Risheya, »Saptha Risheya),

(4) Pravaraanvitha:

(5) _____ Soothra (Abasthampa Soothra/ Bhodhayana Soothraa),

(6) _____ (Yaajusha/Samo/Rg) Gaathyaathi

(7) _____ Gothrasya

(8) _____ (your name)

(9) sarmaNa: aham asbibho.

Brugu (Briku) - Twenty sub-lineage Rishis		
#	Name of Gothra	Pravaram to be pronounced with Names
01	Jamadagni	Bhargava, Syavana, Aabnavaana - Thrayarisheya, pravaranvitha:
02	Jaabaali	Bhargava, Vaithahavya, Raivasa - Thrayarisheya, pravaranvitha:
03	Jaamadagnya	Bhargava, Aurva, jamadagnya - Thrayarisheya, pravaranvitha:
04.	Jaimini	Bhargava, Vaithahavya, Raivasa - Thrayarisheya, pravaranvitha:
05	Bhaulathsya	Bhargava, Aurva, jamadagnya - Thrayarisheya, pravaranvitha:
06	Maandookeya	Bhargava, Aurva, jamadagnya -

		Thrayarisheya, pravaranvitha:
07	Maunabhargava	Bhargava, Vaithahavya, Saavethasa - Thrayarisheya, pravaranvitha:
08	Vathoola	Bhargava, Vaithahavya, Saavethasa - Thrayarisheya, pravaranvitha:
09	Srivathsa	Bhargava, Syavana, Aapnavana, Aurva, Jamadagya - Pancharisheya, pravaranvitha:
10	Garthsamatha	Bhargava, Garthsamatha - Dvayarisheya, pravaranvitha:
11	Kanaka	Bhargava, Garthsamatha - Dvayarisheya, pravaranvitha:
12	Yagnjapathi	Bhargava, Garthsamatha - Dvayarisheya, pravaranvitha:
13	Avada	Bhargava, Aurva, Jamadagnya - Thrayarsheya, pravaranvitha:
14	AartishENa	Bhargava, AartishENa, AnUpa - Thrayarsheya pravaranvitha:
15	Aaswalaayana	Bhargava, Vaadhyaksha, Daivadaasa - Thrayarsheya, pravaranvitha:
16	Kasyapi	Bhargava, Vaidahvya, Saavethasa - Thrayarsheya, pravaranvitha:
17	Kaathyaayana	Bhargava, AartishENa, AnUpa - Thrayarsheya, pravaranvitha:
18	Kaargya	Bhargava, Vaithahavya, Revasa - Thrayarsheya, pravaranvitha:
19	Kruthsamatha	Bhargava, Saunahotra, Gaarthsamatha - Thrayarsheya, pravaranvitha:
20	Nairruthi	Bhargava, AartishENa, AnUpa -

		Thrayarsheya, pravaravitha:
Aangirasa (with 27 sub lineage Rishis)		
01	Uthasatha (Uthathya)	Aangirasa, Audathya, Gauthama - Thrayarsheya, pravaravitha:
02	Kamyaangirasa	Aangirasa, Aamahaavya, Aurushaaya - Thrayarsheya, pravaravitha:
03	GaargEya	Aangirasa, Gaargya, Chaithya - Thrayarsheya, pravaravitha:
04	GaargEya	Aangirasa, Bhaarhaspathya, Bharatheevaja, Sainya, Gargya - Pancharsheya pravaravitha:
05	Gauthama	Aangirasa, Aayarsaya, Gauthama - Thrayarsheya, pravaravitha:
06	Paurukuthsa	Aangirasa, Paurukuthsa, Thraasathasya - Thrayarsheya, pravaravitha:
07	PaatharaayaNa	Aangirasa, Paurukuthsa, Thraasathasya - Thrayarsheya, pravaravitha:
08	Mauthgalya	Aangirasa, Ambarisha, Mauthgalya - Thrayarsheya, pravaravitha:
09	Bharatwaja	Aangirasa, Bhaarhaspathya, Bharatwaja - Thrayarsheya, pravaravitha:
10	Mauthgalya	Aangirasa, Bhargyasva, Mauthgalya - Thrayarsheya, pravaravitha:
11	Ratheethara	Aangirasa, Vairoopa, Raatheethara - Thrayarsheya, pravaravitha:
12	Vishnuvruththa	Aangirasa, Pauruguthsa, Thraasathasya - Thrayarsheya, pravaravitha:

13	ShatamarshNa	Aangirasa, Thraasathasya, Pauruguthsa - Thrayarsheya, pravaravitha:
14	Sankruthi	Saathya, Saankruthya, Gauriveetha - Thrayarsheya, pravaravitha:
15	Sankruthi	Aangirasa, Saaskruthya, Gauriveetha - Thrayarsheya, pravaravitha:
16	Haritha	Aangirasa, Ambarisha, Yauvanaachva - Thrayarsheya, pravaravitha:
17	Aabasthamba	Aangirasa, Bharhaspathya, Bharatwaja - Thrayarsheya, pravaravitha:
18	Aayaasya	Aangirassa, Aayaasya, Gauthama - Thrayarsheya, pravaravitha:
19	KaNva	Aangirasa, Ajameeta, KaaNva - Thrayarsheya, pravaravitha:
20	KaNva	Aangirasa, Aamaheeyava, Aurukshyasa - Thrayarsheya, pravaravitha:
21	Kabila	Aangirasa, Aamaheeyava, Aurukshyasa - Thrayarsheya, pravaravitha:
22	Garga	Aangirasa, Chainya, Gargaya (Garka) - Thrayarsheya, pravaravitha:
23	Kuthsa	Aangirasa, Ambareesha, Yauvanaachva - Thrayarsheya, pravaravitha:
24	Kuthsa	Aangirasa, Maandathra, Kauthsa - Thrayarsheya, pravaravitha:
25	Kaundinya	Aangirasa, Bharhaspathya, Bharatwaja - Thrayarsheya, pravaravitha:
26	Paurukuthsa	Aangirasa, Paurukuthsa, Aasathasya - Thrayarsheya, pravaravitha:
27	Lohitha	Aangirasa, Vaichvmitra, Lohitha -

		Thrayarsheya, pravaranvitha:
Aathri (13 sub lineage Rishis)		
01	Aathreya	Aathreya, Aarsanaanasa, syaavaachva - Thrayarsheya, pravaranvitha:
02	Mauthgalya	Aathreya, Aarsanaanasa, Baurvaathitha - Thrayarsheya, pravaranvitha:
03	Athri	Aathreya, Aarsanaanasa, syaavaachva - Thrayarsheya, pravaranvitha:
04	Uthaalaka	Aathreya, Aarsanaanasa, syaavaachva - Thrayarsheya, pravaranvitha:
05	Muthkala	Aathreya, Aarsanaanasa, Baurvaathitha - thrayarsheya, pravaranvitha:
06	Gauriveetha	Aathreya, Aarsanaanasa, Baurvaathitha - thrayarsheya, pravaranvitha:
07	Dattathreya	Aathreya, Aarsanaanasa, syaavaachva - Thrayarsheya, pravaranvitha:
08	Dhananjaya	Aathreya, Aarsanaanasa, Kaavishtira - Thrayarsheya, pravaranvitha:
09	Dhaksha (Dakshi)	Aathreya, Kaavishtira, Bhaurvathitha - Thrayarsheya, pravaranvitha:
10	Bhaaleya	Aathreya, Vaamarathya, Bauthrika - Thrayarsheya, pravaranvitha:
11	Pathanjala	Aathreya, Aarsanaanasa, syaavaachva - Thrayarsheya, pravaranvitha:
12	Bheejaavaaba	Aathreya, Aarsanaanasa, Aadhitha - Thrayarsheya, pravaranvitha:
13		Aathreya, Aarsanaanasa, syaavaachva -

		Thrayarsheya, pravaranvitha:
Vishwamitra (13 sub lineage Rishis)		
01	Kausika (Kusika)	Vaiswamithra, AagamashaNa, Kausika - Thrayarsheya
02	Lohitha	Vaiswamithra, Ashtaka, Lohitha - Thrayarsheya
03	Viswamithra	Vaiswamithra, Devaraatha, Authala - Thrayarsheya
04	Saalaavatha	Vaiswamithra, Devaraatha, Authala - Thrayarsheya
05	Kadhaka	Vaiswamithra, Kadhaka - Dhwayarsheya
06	AagamashaNa	Vaiswamithra, AagamashaNa, Kausika - Thrayarsheya
07	Gatha	Vaiswamithra, Maaduchandasa, Aaja - Thrayarsheya
08	Kaathyaayana	Vaiswamithra, Kathya, Adgeetha - Thrayarsheya
09	Kamakaayana	Vaiswamithra, Devaseevarasa, DaivaTharasa (Rethasa) - Thrayarsheya
10	Kaalava	Vaiswamithra, Devaraatha, Audhala - Thrayarsheya
11	Kausika	Vaiswamithra, Salangayana, Kausika - Thrayarsheya
12	Jabhala (Jabali)	Vaiswamithra, Devaraatha, Audhala - Thrayarsheya
13	Devaraatha	Vaiswamithra, Devaraatha, Aulitha -

		Thrayarsheya
Vashishta (13 sub lineage Rishis)		
01	Kaundinya	Vaasishta, Maithravaruna, Kaundinya - Thrayarsheya
02	Parasara	Vaasishta, saakthya, Paarasarya - Thrayarsheya
03	Vaasishta	Vaasishta, Maithravaruna, Kaundinya - Thrayarsheya
04	Vasishta	Vaasishta - Ekarsheya
05	Haritha	Vaasishta - Ekarsheya
06	Aachvalaayana	Vaasishta, Aindrapramatha, Aabarathvasasya - Thrayarsheya
07	Upamanyu	Vaasishta, Aindrapramatha, Aabarathvasasya - Thrayarsheya
08	Kaanva	Vaasishta, Aindrapramatha, Aabarathvasasya - Thrayarsheya
09	JaadhookarNya	Vaasishta, Aindrapramatha, Aabarathvasasya - Thrayarsheya
10	Bhodayana	Vaasishta, Aathreya, JaadhookarNya - Thrayarsheya
11	Mithraavaruna	Vaasishta, Maithravaruna, Kaundinya - Thrayarsheya
12	Mauthgala	Vaasishta, Maithravaruna, Kaundinya - Thrayarsheya
13	Vaasida	Vaasishta, Aindrapramatha, Aabarathvasasya - Thrayarsheya

Kachyapa/Kasyapa (13 sub lineage Rishis)		
01	Naithruva Kasyapa	Kaasyapa, Aavathsaara, Naithruva - Thrayarsheya
02	Reba Kasyapa	Kaasyapa, Aavathsaara, Reba - Thrayarsheya
03	Saandilya	Kaasyapa, Aavathsaara, Saandilya - Thrayarsheya
04	Saandilya	Kasyapa, Daivala, Asitha - Thrayarsheya
05	Saandilya	Kaasyapa, Aavathsaara, Naithruva, Reba, Raiba, Sandila, Chandilya - Sapthaarsheya
06	Kaasyapa	Kaasyapa, Aasitha, Daivala - Thrayarsheya
07	Kachyapa	Kaasyapa, Aavathsaara, Naithruva, Reba, Raiba, Sandila, Chandilya - Sapthaarsheya
08	Bruku	Kaasyapa, Aavathsaara, Naithrava - Thrayarsheya
09	Maareesa	Kaasyapa, Aavathsaara, Naithrava - Thrayarsheya
10	Raibya (Reba)	Kaasyapa, Aavathsaara, Raibya - Thrayarsheya
11	Baukakshi	Kaasyapa, Aavathsaara, Aasitha - Thrayarsheya
12	Vaathsya	Kaasyapa, Aavathsaara, Raibya - Thrayarsheya
13		Kaasyapa, Aavathsaara, Aasitha - Thrayarsheya

Agasthya (7 sub lineage Rishis)		
01	Agasthya	Agasthya - Ekarisheya, pravaranvitha:
02	Idhmavaaha	Agasthya - Ekarisheya, Pravaranvitha:
03	Aagasthi	Agasthya, Maahendra, Maayobhuva - Thryarisheya, pravaranvitha
04	Agasthi	Agasthya, Dhradyavrutha, Aidhmavaaha - Thrayarisheya, pravaranvitha:
05	Idhmavaaha	Agasthya, Vaathyasva, Aidhmavaaha - thrayarisheya, pravaranvitha:
06	Pulaha	Agasthya, Maahendra, Maayobhuva - Thrayarisheya, pravaranvitha:
07	Maayobhuva	Agasthya, Maahendra, Maayobhuva - Thrayarisheya, pravaranvitha:

Note: In the above chart, some of the Gothra Rishis names are appearing same as in other Gothra. It is advisable to check the pravaram Rishis names from your family elders as the Gothra name with different Rishi's names are mentioned in the same script. The difference is in the Rishis sub-lineage names that should be checked with elders. For instance, Saandilya Gothra has three different pravaram with the same Gothra Rishi but the sub-lineage names of Rishis are different.

What is Gotra?

How did the people thousands of years ago realize that genetically there was transference of some unique characteristics only from father to son (in the form of Y-chromosomes) ? In recent past when it was

fashionable to condemn all Indian traditional systems as of no value, non-believers have referred to 'Gothra' as archaic, unscientific, irrelevant and male chauvinistic! The Scientifically proven factor DNA type test and assertions are more closer to the Gotra lineage matters. And to the Vedic line state nothing less than what your researchers & scientists speaking about!

Modern DNA & genetic research has confirmed male line Y-chromosomal transference, through 8 generations in case of Thomas Jefferson. 'Gothra' in essence really stands for Y-chromosomal identity.

In the very recent, US President (& Author of Declaration of Independence of United States) Thomas Jefferson's paternity of his slave Sally Fleming's children has been in news. For nearly 200 years, since US president Thomas Jefferson's time, many traditionalists maintained that Jefferson did not cohabit with Sally. But some descendants of Sally maintained otherwise and claimed to be progeny of the ex-president. This old historical controversy has now been resolved using modern genetic DNA analysis methods (Source - Founding father by Eric S Lander & Joseph J Ellis and Foster et al, Nature [Volume 396 - 5 November 1998] pages 14, 27 & 28).

The genetic DNA study of descendents of Jefferson family and Sally Fleming's family, has confirmed with very high probability that, US President Thomas Jefferson was indeed the father of at least one of the sons of Sally Fleming. How was this genetic work done? Geneticists used a scientific fact, that most of the male Y-chromosome is passed intact from father to son. Females do not carry the Y-chromosome. With modern advances in genetics, this fact has been used to trace paternal lineage, and resolve stories like Thomas Jefferson's.

Thomas Jefferson did not have surviving sons from his legal wife. But his paternal uncle's male lineage is intact to present time.. The genetic Y-chromosome of these persons (eight generations down from Thomas Jefferson's paternal uncle) living at present time was used as the reference. This was compared with intact male line persons from (Five generations down from) Sally Fleming living presently. The geneticists used polymorph markers so that Y-chromosome can be distinguished by haplotypes. They found that Sally Fleming's son Eston's male line progeny had same haplotypes as Field Jefferson who was paternal uncle of Thomas Jefferson. Using other physical and living proximity factors, the geneticists have concluded with high probability that Eston Fleming was the son of Thomas Jefferson and Sally Fleming.

In the western countries, there are lots of research undertaken on the lineage and genealogy. But in India, there is no basis for equating genetics and race, other than specifying one's Gothram. And more interestingly, there is no female lineage taken into account! That is, if you are provided the geno-graphic profile of a random Indian, you would not be able to say to which caste or tribe that person belongs. Conversely, if you know the race of a person, you would not be able to say what genetic lineage that person will have. Race is a social phenomenon. Genetics is a biological phenomenon.

The Indian patrilineal pool is very diverse and cuts across castes and tribes. The Indian mitochondria DNA pool (female ancestry) falls into just four types, attesting to how closely related all Indians are to each other. Researchers suggest, that there is no link between language (Indo-European, Indo-Arabic and Dravidian) and genetic lineage.

Most of the genetic differences between people are superficial. However, geno-graphic profiles provide a way for us to understand our

own origins and the migratory path of our ancestors (they may also be useful for understanding potential susceptibilities to certain diseases among people with different genetic lineages).

This class of human male lineage research is now very active and is being conducted in native populations of Wales, England, in Iceland and to establish uniqueness, paternity, historical lineage, medical issues and intellectual issues of heredity etc amongst various population groups. Does this not ring a bell amongst traditional Hindus who believe in 'Gothra' identification carried down from Sanathana-dharma orthodoxy?. **'Gothra' is an identity carried by male lineage in India from time immemorial. Most people have Gothra chain names traceable to Rig Vedic Rishis like 'Gowthama', 'Vasishta' 'Viswamithra' and to first sons of Vaivaswatha Manu like Angirasa & Bhrigu. Purana such as Vishnu Purana refer to individual identity through 'Gothra'.** Listings of more than 250 Gothra chains have been explicitly listed. I have heard of instances of even Muslims converted from Hinduism still keeping track of their 'Gothra'.

In a classic example, I cite that Buddha, named Siddhartha was of 'Gowthama Gothra'.. It means that his Y-chromosomes were probably from Rig-Vedic Rishi 'Gowthama Rahoogana'.

Nearly 2500 years have passed since death of Lord Buddha, but many 'Gowthama Gothra' individuals exist even today. They can claim genetic relation to Buddha. Typically 4 generations occur in 100 years and in 2500 years nearly 100 generations are complete. Other 'Gothra' chains may have run 100-200 generations from Vedic period if male lineage did continue unbroken. Do Y-chromosomes remain intact after, say 100 generations of unbroken male issues? Genetic mutations may or may

not have changed some Y-chromosomes. The Gotra lineage is the one aspect that is very interesting field of research for future to see if persons of same 'Gothra' in the present generations have common and unique Y-chromosomal features. Only deep study with dedicated research could bring about the truth, that Vedic Era findings are certainly more authentic and scientific one that our forefathers relied aptly.

In conclusion, considering the above, no doubt, the Gotra lineage and DNA roots, probably, are one and the same way to find out the Family tree from the roots!

GOTHRA SAGES.

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Introduction.

There are 49 established Lead Hindu Gothras (or Gothram). All members of a particular Gothra are believed to possess certain common characteristics by way of nature or profession.

The term Gothra was used in its present sense for the first time in the Brahmanas. It was systematised by about the 4th century BC to accommodate changed social rules and laws and by the time of the Sutras, it was a well-established system.

Gothras have their origination to saptharshies who change with Manvanthara. We are in the seventh Manvanthara now.

Many of the seven sages have been repeated and replaced. In the first manvanthara the saptharshies were Marichi, Atri, Angeerasa, Pulasthia, Pulaha Kratu and Vasistha. They are believed to be the mind-born sons of Brahma.

According to the Baudhâyanas'rauta-sûtra Vishvâmitra, Jamadagni, Bharadvâja, Gautama, Atri, Vasishtha, Kashyapa and Agastya are 8 sages; the progeny of these eight sages is declared to be Gothras.

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Section I

1. Gouthama Gothra 2. Garga Gothra 3. Agasthia Gothra 4. Bhargava Gothra 5. Bharadwaja & 6. Atri Gothra.

1. Gouthama Gothra.

Gautama Maharishi is one of the Saptarishis of the current Manvantara (seventh). He was one of the Maharishis of Vedic times, known to have been the discoverer of Mantras -- 'Mantra-drashtaa', in Sanskrit

The Rig Veda has several suktas that go with his name. He was the son of Rahugana, belonging to the line of Angiras. The Devi Bhagavatam says that

the river Godavari is so named because of its association with Gautama. He had two sons by name Vamadeva and Nodhas, both themselves discoverers of Mantras

There is a hymn called Bhadra in the Sama Veda which again is ascribed to Gautama Maharishi. His wife is Ahalya,

The Puranas speak of the story wherein it is described how Gautama won the hand of Ahalya by perambulating the divine cow.

The Chief priest of King Janaka of Mithila, by name Shatananda, was the son of Gautama and Ahalya. Gautama's sixty-year long penance is mentioned in the Shanti parva of the Mahabharata

The Narada purana describes the story of the 12-year famine during which Gautama fed all the Rishis and saved them.

The Brahmaanda-purana mentions that this Gautama initiated one of the sub-branches of the Raanaayani branch of Sama Veda.

Some famous disciples of Gautama were Praachina-yogya, Shaandilya, Gaargya, and Bharadwaja.

According to the Ramayana, Rishi Gautama once went to take bath in the river Ganges early morning. The king of the devas, Indra, was fascinated with Gautam's wife, Ahalya. Indra came in the form of Gautam and made love to Ahalya

Gautama was also the author of Dharma-sutra known as Gautama Dharma sutra [2] [3]. It is in fact the earliest Dharma Sutra

Sage Gautama was the most ancient sage of all Brahmin lawgivers. He was quoted by Baudhayana and belonged to Samaveda School. Gautama's teachings are called Gautamasutra or Gautamasmriti.

Gautamas Brahmins are originally settled in Brij region of North India

2. Garga Gothra

Garga is the son of Rishi Bharadwaja and Suseela . Gargya (son of Garga) is the author of some of the Sukthas of the Atharvana Veda. Sage garga was the family priest of the family of Nanda (the foster-father of Krishna). He named child as "Krishna" after receiving the name by meditation. Garga is the author of Garga Samhita.

The Brihat Parasara Hora Sastra In this sastra in chapter 21, Parasara quotes Garga and Brahma on the effects of the 10th bhava (house).

Sri Prasanna Parvathi Sametha Gargeshwari temple near Mysore is named after the Garga where Ardhanareeswara appeared before him.

3. Agsthaia Gothram

Agastya was a Vedic sage. Agastya and his clan are also credited to have "authored" many mantras of the Rig Veda Agastya is also the author of Agastya Samhita In some reckonings, Agastya is the greatest of the Seven Sages or Saptarshis. The word is also written as Agasti. A-ga means a mountain, Asti, thrower

Agastya the Rishi, was born of Gods Varuna, from Urvashi .Another reference to him is in the Mahabharata in Sauptikaparva as the teacher of Guru Drona.

As with all other Hindus, it was necessary for Agastya to marry and sire a son, in order to fulfill his duties to the Manus. Once he resolved upon doing this, Agastya pursued an unusual course of action.

By his yogic powers, he created a female infant who possessed all the special qualities of character and personality that would be appropriate in the wife of a renunciate. At this time, the noble and virtuous king of Vidarbha was childless and was undergoing penances and prayers for the gift of a child. Agastya arranged for the child he had created to be born the daughter of that noble king of Vidarbha.

The child was named "Lopamudra" by her parents. Agastya approached the king and sought the hand of his daughter when she was grown up. She was utterly intent upon exchanging the palace of her father the king for the forest-hermitage of Agastya. Lopamudra and Agastya were duly married and lived a life of extraordinary felicity. It is believed that they had two sons - Bringi & Achuthan. In Mahabharata (Vana Parva: Tirtha-yatra Parva), there is mention of his penance at Gangadwara (Haridwar), with the help of his wife, Lopamudra (the princess of Vidharba) [1].

Agastya is famous for being the first siddhar in the siddhars tradition. He created many medicines, and jadhakam(Agasthia nadi?), mandhrikam and he said all of them.

Two of his students and disciples were Therayar and Tholkappiar.

According to Akilattirattu Ammanai, the religious book of Ayyavazhi, Agastya was created from the mind of lord Siva in order to offer boons to Kaliyan (See:Boons offered to Kaliyan). As per the order of Siva, Agastya offered many boons including all worldly knowledge to him.

Sage Agastya appeared to Rama when he was despondent at the impending war with Ravana and instructed him in the use of Aditya Hridayam, a hymn praising the Sun God. Agastya also composed Saraswati Stotram.

4. Bhargava Gothram

Maharishi Bhrigu was one of the seven great sages, one of the Saptarshis in ancient India, one of many Prajapatis (the facilitators of Creation) created by Brahma (The God of Creation), the first compiler of predictive astrology, and also the author of Bhrigu Samhita, the astrological (Jyotish) classic written during the Vedic period, Treta yuga, most probably around 3000 BC.

Bhrigu is a ManasaPutra (wish-born-son) of Lord Brahma, who simply wished him into existence, to assist in the process of creation, for this reason he is also considered one of the Prajapatis.

He is married to Khyati, the daughter of Daksha. He has two sons by her, named Dhata and Vidhata.

He had one more son, who is better known than Bhrigu himself - Shukra. The sage Chyavana coming in the pravara of Srivatsa Gothra is also his son.

Sage Bhrigu finds mention in the Vayu Purana, where he shown present during the great Yagna of Daksha Prajapati (his father-in-law).

The Bhrigus, also known as Bhargavas, are a clan of sages descending from the ancient fire-priest Bhrigu. They instituted the ritual of offering the juice of the Soma plant to the old deities This treatise is said to contain over 5 million horoscopes, in which he wrote down the fate of every being in the universe.

Bhrigu lineage: Bhrigu was the son of Brahma. (Mahabharata, Pauloma Parva)

Bhrigu descendants: Bhargavas: Bhrigu was the father of Sukracharya, the grandfather of Devayani and the great-grandfather of Yayati and the great-great-grandfather of Yadu. Indra's daughter Jayanti was married to Bhrigu's son Sukracharya (who also called Kavya). (Devi Bhagavatham).

Bhrigu was the grandfather Rchka (Richika), great-grandfather of Jamadagni, great-great-grandfather of Parasurama. Rchka was the son of Cyavana. (Mahabharata).

Cyavana was the son of Bhrigu' through wife Pauloma, who married Sukanya.

Bhrigu and Bharadwaja had discussions on many subjects. (Mahabharata).

5. Bharadwaja Gothra

The Marut Devas found sage Bharadwaja near ganga river, raised him and taught him about the Vedas. He was adopted by Bharata, the son of Sakuntala and Dushyanta.

He performed a yajna so that his foster father Bharata would have another son (Bhumanyu) and handed that kingdom back to him.

He was a disciple of Gauthama Maharshi as well as of Valmiki. He was a first hand witness to the incident of the Krauncha birds.

He married Suseela and had a son called Garga. His son Dronacharya was born as a result of his attraction to an Apsara Ghrtaci. He trained Drona in use of weapons. Drona also learnt the use of weapons from Agnivesha, Parasurama's student and from Parasurama himself.

Bharadwaja had a daughter called Devavarnini. She was given in marriage to Visravas and was the mother of Kubera.

Yajnavalkya, the author of the Satapatha Brahmana was a descendant of Bharadwaja.

Bharadwaja was a host to Dasaratha's son Bharata when he was en route to meeting Sri Rama, to persuade him to return to Ayodhya.

Bharadwaja had a debate with Bhrgu about the caste system and he said that physiologically there was no difference between members of any caste. He performed the Putrakameshti yajnam for Divodasa, so that he could get a son.

Bharadwaja's Vedic mantras were placed in the sixth Mandala of the Rig Veda by Veda Vyasa.

Dharmasutra and Srautasutra were written by Bharadwaja. The manuscript of the latter was in Pandu script and is available with the Visvavidyalaya of Bombay(Mumbai).

As per the Rktantra, pratisakhya of the samaveda, Brahma taught grammar to Brhaspati who taught it to Indra, who in turn taught it to Bharadwaja.

He was one of the great sages (rishis) descendant of rishi Angirasa, whose accomplishments are detailed in the Puranas.

6. Atri Gothra.

In Hinduism, Attri is a legendary bard and scholar, and a son of Brahma, and one of the Saptarishis in the seventh, i.e the present Manvantara .

Attri is also a rishi present in all manvantras. He was among the three main seers who propounded the sacred thread (after Brihaspati) which has three strands symbolising Creation (Brahma and the letter A), sustenance (Vishnu and the letter U) and Dissolution (Shiva{m} and the letter M).

Atri Gothra is from the lineage of Brahmarsi Atri and Anusuya Devi. Brahmarsi Atri is the seer of the fifth mandala (book) of the Rigveda. He had many sons, including Soma, Datta, and Durvasa.

Atri's wife is Anasuya or Anusiya devi, a daughter of Kardama Prajapati and an embodiment of chastity.

Rama, the son of Dasaratha, visited Atri Maharishi's Ashram during his fourteen years of stay in the forest. It was Atri who showed the way to Dandakaranya forest to Rama, after showering his hospitality on him.

There were also other great Rishis in that line: Mudgala, Uddalaki, Shaakalaayani, Chaandogya, etc. Attri-samhita and Attri-smriti are two works attributed to Attri.

a. Haritha Gothra. b. viswamithra Gothra c. Vasistha Gothra d. Vadula Gothra e. Upamanyu Gothra f. shounaka Gothra g. sankrithi Gothra.

Section II

1. Haritha Gothra. 2. viswamithra Gothra 3. Vasistha Gothra 4. Vadula Gothra 5. Upamanyu Gothra 6. Shounaka Gothra & 7. Sankrithi Gothra.

1. HARITHA GOTHRA.

Harit/Harita was one of the great kings of Suryavansha. Brahmins with Harita Gothra are the descendants of Harit The Pravara of this Gothra is Angiras, Ambarisha, Yuvanaswa. Ambarisha and Yuvanaswa were also great kings of Suryavansha and ancestors of Lord Rama.

In the Vishnu Purana it is said, "The son of Ambarísha, the son of Mándhatri, was Yuvanáswa; his son was Harita, from whom the Angirasa Háritas were descended"[1].

Sri Ramanuja was also of Harita Gothra.

2. VISWAMITHRA GOTHRA

Brahmarshi Vishvamitra is one of the most venerated rishis or sages of ancient times in India. He is also credited as the author of most of Mandala 3 of the Rigveda

The story of Vishvamitra is narrated in the Balakanda of Valmiki Ramayana[1]. The Mahabharata adds that Vishvamitra's relationship with Menaka resulted in a daughter, Shakuntala whose story is narrated in the Adi Parva of the Mahabharata.

Vishvamitra was a king in ancient India, also called Kaushika ("the descendant of Kusha"). He was a valiant warrior and the great-grandson of a great king named Kusha. The Valmiki Ramayana, prose 51 of Bala Kanda, starts the legend of Vishvamitra, Gaadhi's son is this great-saint of great resplendence, Vishvamitra.

Regarding sage viswamithra not much familiar points are only told. It is taken for granted readers are familiar to viwamithra much than other sages.

The Vishnu Purana and Harivamsha chapter 27 (dynasty of Amavasu) of Mahabharatha narrates the birth of Vishwamitra.

3. Birth of Viswamithra

According to Vishnu Purana[2], Kushika married a damsel belonging to Purukutsa dynasty and had a son by name Gadhi who had a daughter named Satyawati (not to be confused with Satyawati of Mahabharata).

Satyawati was married to an old Brahman known as Richika who was foremost among the race of Bhrigu. Richika desired a son having the qualities of a Brahman, and so he gave Satyawati a sacrificial offering (charu) which he had prepared to achieve this objective. He also gave Satyawati's mother another charu to make her conceive a son with the character of a Kshatriya at her request. But Satyawati's mother privately asked Satyawati to exchange her charu with her. This resulted in Satyawati's mother giving birth to Vishvamitra, the son of a Kshatriya Gadhi with the qualities of a Brahman; and Satyawati gave birth to Jamadagni, the father of Parasurama, a Brahman with qualities of a Kshatriya.

After many trials and undergoing many austerities, Vishvamitra at last obtained the title of Brahmarishi from Vasishtha himself.

During this time he had a daughter named Shakuntala (who appears in the Mahabharata) with Menaka, an apsara in the court of Indra. Son of Shakuntala became a great emperor. He came to be known as Emperor Bharata and it is in his name that the land of India got its name Bharat.

Menaka episode and birth of Sakunthala.

Viswamithra's earlier name was Kousika. Kaushika knows that Menaka genuinely loves him, so with great sorrow he curses her just to be parted from him forever. Kaushika's love of Menaka is considered to have been intense and passionate beyond estimation.

Rambha episode.

This is brought to light to Kaushika when he angrily curses Rambha, an apsara sent by Indra to seduce Kaushika again, to become a stone for a thousand years.

Trisanku episode

When a proud King Trisanku asked his guru, Vasishta, to send him to heaven in his own body, the guru responded that the body cannot ascend to heaven.

King Trisanku then asked Vasishta's seven sons to send him to heaven. The sons, outraged that Trisanku should not come to them when their father had refused, cursed him to be a chandala, or untouchable.

Having taken pity on Trisanku, he willingly exhausted all the punya he gained from his tapas, to enable him to ascend to the heavens. Angered, Visvamitra used his yogic powers and ordered Trisanku to rise to heaven. Miraculously, Trisanku rose into the sky until he reached heaven, where he was pushed back down by Indra.

Enraged even more by this, the powerful Visvamitra then commenced the creation of another heaven for Trisanku.

Trisanku, however, did not enjoy Trisanku Svarga, he remained fixed in the sky and was transformed into a constellation.

In the process of forming a new universe, Vishvamitra used up all the tapas he had gained from his austerities. Therefore after the Trisanku episode, Vishvamitra had to start his prayers again to attain the status of a Brahma Rishi, to equal Vashistha.

Harishchandra's Sacrifice(not much known).

While undertaking a penance, Kaushika helps a boy named Shunashepa who has been sold by his parents to be sacrificed at Harishchandra's yagna to please Varuna, the God of the Oceans. The king's son Rohit does not want to be the one sacrificed, as was originally promised to Varuna, so young Sunashep is being taken. A devastated and terrified Sunashepa falls at the feet of Kaushika, who is deep in meditation, and begs for his help.

Kaushika teaches secret mantras to Sunashepa. The boy sings these mantras at the ceremony, and is blessed by Indra and Varuna, and Harishchandra's ceremony is also completed.

In the Indian epic Ramayana, Vishvamitra is the preceptor of Rama, prince of Ayodhya and the seventh Avatara of Vishnu, and his brother Lakshmana.

There are two Gothras, or lineages, bearing the name of Visvamitra.

Visvamitra Gothra off shoots

People belonging to the Visvamitra Gothra consider Brahmarishi Visvamitra as their ancestor.

There is an off-shoot of "Vishvamitra Gothra" called "Chakita Vishvamitra Gothra" more likely, explanation, is that a group of descendants decided to split from the main group and started their own branch of this line.

People belonging to Kaushika (Kaushik/ Kousika/Kousikasa/Koushika/Kausika) Gothra take Rajarishi Kausika as their root.

Kausika was one of the names of Visvamitra.¹¹ Royal clans of 96 clan of Marathas belong to Kaushik Gothra including the illustrious house of Shivaji and Rashtrakutas

Some brahmins in South Gujarat, Tamil Nadu and Andhra Pradesh also have Kaushik/Koushik as a family Gothra. Some of the kumauni region brahmin like Bhatt also belongs to Kaushik Gothra.

4. VASISTHA GOTHRA

Vasistha, in Hindu mythology was one of the Saptarishis (Seven Great Sages Rishi) in the seventh, i.e the present Manvantara,[1] and the Rajpurohit / Rajguru of the Suryavamsha or Solar Dynasty. He was the manasaputra of Brahma. He had in his possession the divine cow Kamadhenu, and Nandini her child, who could grant anything to their owners.

Arundhati is the name of the wife of Vashisht Vashisht is credited as the chief author of Mandala 7 of the Rigveda. Vashisht and his family are glorified in RV 7.33.

Sage Vashishtha was Ram's guru and the Rajpurohit of "Ikshwaku" dynasty. He was a peace loving, selfless, intelligent and great Rishi. He had established Gurukula (residential college) on the banks of river "Saraswati", where he and his wife "Arundhati" were taking care of thousands of students stayed there and studied there and Vashishtha Rishi was the chief principal.

Regarding sage VASISTHA not much familiar points are only told. It is taken for granted readers are familiar to VASISTHA too much than other sages.

DILEEPA EPISODE

King Dileepa was a king of the Raghuvamsha dynasty. He had a wife named Sudakshina, but they had no children. For this reason, Dileepa visited the sage Vashisht in his ashram, and asked him for his advice. Vashisht replied that they should serve the cow Nandini, child of Kamadhenu, and perhaps if Nandini was happy with their service, she would grant them with a child .after worship he got a son.

YOGAVASISTHA

Members seeing the serial "Engae brahminan" in Jeya TV may be recollecting the compliment of book Yogavasistha to Ashok during his upanayanam. Yoga Vasistha is an ancient scripture narrated by sage Vasistha to Rama. A unique and an extremely profound discourse, that provides innumerable insights and secrets to the inner world of consciousness. This extremely huge scripture (English translation about 6.5 Mb) covers all the topics that relate to the spiritual study of a seeker.

Rama, the eldest son of Dasaratha, after completing a pilgrimage of holy places returns to the palace. After his return, he is constantly found wandering

lost in thought and completely disenchanted with the worldly life and the pleasures of the kingdom Vasistha asks for Rama to be brought before him.

Rama is then brought to the palace and Dasaratha asks him what is bothering him. Rama then explains his disenchantment with worldly things and expresses sadness at the miserable life as a worldly man.

The ensuing answer to Rama's questions forms the entire scripture that is Yoga Vasistha.

After the flood of the matsya avataram, Vasishtha and his wife Arundhati may have had a hermitage on the banks of the river Saraswati, but they spent a lot of time at Ayodhya, the capital of the Kosala kingdom .

Arundhati was a lot younger than Vasishtha. While at Ayodhya, Vasishtha not only taught Sri Rama, but was an advisor to his father, Dasaratha as well. Vasishtha was a contemporary of King Nimi (Janaka's Poorvaja (previous born)) and Gautama Mahrashi.

5. VADULA GOTHRA

Vadula was a Rishi who gave his name to a Gothra, or a line of descent, commonly amongst Brahmins. Vadula Maharishi was reportedly prone to great distraction, which some ascribe to deep, consciousness-expanding meditation.

NOTE:- Nothing more than this I could collect of this sage. I request learnt members to add to my write up .

6. UPAMANYU GOTHRA

The Kambojas are a very ancient Kshatriya tribe of the north-western parts of the Indian subcontinent, of what now forms north-eastern Afghanistan and southern parts of Tajikstan. Upamanyu was one such Rsi of Kamboja lineage who finds frequent mention in ancient Indian texts like Rig Veda, several Puranas and the epic Mahabharata.

Upamanyu is the name of a Vedic Rsi who finds reference in Book I, Hymn 102. 9 of the Rig Veda [4], Siva Purana, Linga Purana, Kurma Purana and also in Adi Parava [7] as well as in Anushasana Parava of epic Mahabharata [8] [9].

Upamanyu's Guru was so pleased with him that he blessed him with instant memory and told him that he will know the Vedas and Dharamshashtras (other religious texts) automatically without any effort.

Scholars including S. K. De, N. Chaudhury write that 'Upamanyu was also the epic promulgator of the Shaivism.

His hermitage was in the mountains of Himalayas [13]. His father was the sage Vyaghrapada [14 Upamanyu, a pupil of Ayoda Dhaumya also received his Vedic education at Taksasila.

Upamanyu had heard of Shiva in several forms from his mother and afterward, recited to Krsna the thousand and eight names of Shiva [33].

The people with Upamanyu Gothra live in far western part of Nepal and eastern Parts of Jammu & Kashmir. They are basically present just below the Mount Kailash as they pray to Lord Shiva only. However, according to Dr D. C. Sircar, Upamanyu Gothra is not found in early Sanskrit literature and it is difficult to determine at this time whether it is a mistake for Aupamanyava Gothra [46].

Upamanya Gothra is said to be an offshoot of the Vrigu (Parasara) Gothras. This means that a Rishi hailing from the Kamboja tribe was also founder of a Brahmanical class..... People staying just below or the South (Eastern & Weastern) parts of Mount Kailash (Nepal & India) are the descendants of Upamanyu/Upamanyu Gothra.

The Kambhojas (Upamanyu Gothra) can be easily identified as they are fair and have colorful eyes (Yellow, light blue, light brown) with a bit broader Forehead & nose, possibly due to admixture.

Praying to Lord Shiva every Monday is a routine for all Kambhoja/Upamanyu Gothra (all clans). A visit to Lord Shiva's Temple every Monday is a must for every Upamanyu Gothra. Kambhojas/Upamanayu Gothra pray to Lord Shiva and Durga Maa is their Kula Devi.

The earliest mention of Kambojas occurs in Vamsa Brahamana of Samaveda where a teacher Kamboja Aupamanyava is referred to. The sage Upamanyu mentioned in the Rigveda (i.102,9) is in all probability the father of this Kamboja teacher .

7. SHAUNAKA GOTHRA

Shaunaka is the name applied to teachers, and to a Shakha of the Atharvaveda He is claimed as the teacher of Katyayana and especially of Ashvalayana, and is said to have united the Bashkala and Shakala Shakhas of the Rigveda. In legend, he is sometimes identified with Gritsamada, a Vedic Rishi.

According to the Vishnu Purana, Shaunaka was the son of Gritsamada, and invented the system of the four levels of human life.

Shaunaka had a prominent role in the epic Mahābhārata. The epic Mahābhārata was narrated to Shaunaka by a story teller named Ugrasrava Sauti during a conclave of sages headed by Shaunaka in a forest named Naimisha.

8. SANKRITHI GOTHRA

Sankrithi is the Grandson of Sage Vashishta, and the son of Sage Shakthi. Incidentally, Sage Shakthi is the father of Sage Parashara (the father of Sage Veda Vyasa.)

There is not much known about Sage Sankrithi except that his name figures in the Avadhuta Upanishad, where Lord Dattatreya explains the nature of an Avadhuta to Sage Sankrithi., founder Rishi of the Sankrithi Gothra.

The lineage of Sankrithi's is given as Shakthya, Sankrithya, and Gauriveetha. i.e. lineage of Shakthi, Sankrithi, and Gauriveethi.

NOTE:- Nothing more than this I could collect of this sage. I request learnt members to add to my write up.

Section III

1. Moudgalya Gothra 2. Sandilya Gothra 3. Salakhyana Gothra 4. Raivata Gothra 5. Koundinya Gothra 6. Mandaya Gothra 7. Maitreya Gothra & 8. Katayana Gothra.

1. Moudgalya Gothra

NALAYANI was the young wife of very old sage, Mudgala, but she was a great Pativrata. Even when Mudgala Rshi became afflicted by leprosy and started stinking, she continued to serve him. Once, when he was consuming food, one of his fingers fell off from his hands and fell into the food. Nalayani removed it and partook the remaining food. The sage was extremely pleased.

In order to please he took five bodily forms corresponding to the five (Panchabhootas) elements and satisfied her in all respects. After thousands of years, he wanted to retire from family life and wanted to live the life of a sage. But, Nalayani tried to prevent him and keep him in the material pleasures. Mudgala Rshi cursed her that she will be borne as the daughter of Drupada and will marry five men. (source : Adi Parva of Mahabharata verses 197 to 204).

Sages belonging to the Maudgalya Gothra are well known for their patience and forbearance. One such rshi was living through Bhikshatana (alms) at Kurukshetra.

Once Rshi Durvasa came to his Ashram (hermitage) as his guest, in a digambara (naked) form and Mudgala gave him, whatever food he obtained as alms. Durvasa consumed some food from the same. The remaining food, he massaged on his own body. Yet, Mudgala did not become angry. The following

days also Durvasa came to Mudgalas Ashram before the latter could quench his hunger and repeated the same behaviour. Mudgala gave all the food to Durvasa and remained hungry for several days. Finally, Durvasa said that he was extremely pleased with Mudgalas patience and forbearance and blessed Mudgala with an offer to take him the Heaven in his physical body. Immediately the Devas came with their plane. Mudgala enquired Durvasa about the pleasures available in the Heaven and then in the end he refused to be drawn to such pleasures. (source : Vana Parva of Mahabharata Ch. 261).

There was a great Vedic Scholar from Maudgalya Gothra, who participated in the sarpa yaga (serpent sacrifice) of Janame Jaya. (source : Adi Parva of Mahabharata Ch. 53).

Mudgalas were rigvedies and might have continued to be so till they were in the Northern part of India and might have shifted to Krishna Yajur Veda, much after they established themselves in the Southern part of India.

This may be the reason why Mudgalas follow the Chandramana calendar while all the other Krishna Yajur Vedis follows the Sauramana calendar. Persons belonging to Maudgalya gothara celebrate their birthdays according to their nakshatras falling in the solar months in which they were born, while they perform the shrardhams (death anniversary) in the thithies of the lunar months in which the deaths took place.

The route through which Maudgalyas would have traveled might be Baluchistan - Punjab - Kashmir - Orissa - Andhra - Tamil Nadu & Kerala.

Mudgala and Ganapathi

Ganesha Purana speaks of Rshi Mudgala, who was an ardent devotee of Lord Ganapathi, who was so pleased with him that he gave his devotee powers to give boons to other bhaktas (devotees).

Daksha became an ardent devotee of Ganapathi. On Ganapathi's advice, he met Rishi Mudgala, who taught him the one lettered mantra OM. This, Daksha chanted relentlessly.

Mudgala Purana

Perhaps no other Rishi in the human world has a purana named after himself.

This Purana does not give any information about Rishi Mudgala, but is out and out exposition of the grandeur of Lord Ganapathi. This shows the humility of the author, Rishi Mudgala. This Purana has 9 khandas (cantos) and gives details about all facets of Ganesha worship.

Maudgalyas of Recent Times.

Of the persons belonging to Maudgalya Gothra, who have made a name for themselves, the most popular one is Upanyasa Chakravarthy, Sengalipuram Anantarama Deekshithar.

His upanyasams (discourses) on Ramayana and Bhagavatham and Mahabharatham moulded the characters of many of us during our childhood. His rendering of the shlokas from the epics had a majestic tone which still rings in our ears.

2. Sandilya.

Sandilya is one of the great sages of ancient India and a Vedic scholar. Among Brahmins there is a Gothram named after him, specifying that the generations of people belonged to Sandilya as the paternal root.

In Hinduism, it is believed that Hindu goddess Parvathi, bride of Shiva, also belonged to the Sandilya's generation and is a daughter of Himavantha the lord or king of the Himalayas.

It is believed that Sandilya had six more ancestors, namely Kaashyapa, Avatsaara, Naidhruva, Rebha, Raibha, Sandila and Sandilya[1] .

3. Salankayana.

The Salankayanas were an ancient dynasty that ruled the Vengi region of India's eastern coast from 300 to 440 AD. They were Brahmins and their name is derived from their symbol and Gothra name, which stood for Nandi (the bull of Shiva).

The Salankayanas succeeded the Andhra Ikshvaku dynasty and were vassals of the Pallava kings of southern India. During their time the script for Telugu and Kannada began to clearly separating from that of the other South Indian and North Indian languages.

In the late 400s, the Salankayanas were conquered by Madhavarma II of the Vishnukundinas (a Kshatriya Raju dynasty).

4.Raivata Kakudmin

Raivata Kakudmin was the king of Kusasthali. Raivata's father was Revata and his father was Anarta. Anarta's sister was Sukanya (Cyavana's wife) and their father was Saryati, whose father was Vaivaswatha Manu. Vaiwaswatha is/was the son of Vivaswan. Vivaswan is another name for Surya Deva. (In the Bhagavad Gita, Sri Krishna says that He taught Vivaswan, in a previous).

Raivata Kakudmin had a daughter called Revati. On Brahma's advice, he gave his daughter Revati in marriage to Balarama, the elder brother of Sri Krishna. Raivata was also called Kakudmi.

5. Kaundinya

Kaundinya was a brahmin who first came to prominence as a youth due to his mastery of the vedas and was later appointed as a royal court scholar of King Suddhodana of the Sakyas in Kapilavastu. There Kaundinya was the only scholar who unequivocally predicted upon the birth of Prince Siddhartha that the prince would become an enlightened Buddha, and vowed to become his disciple.

Kaundinya and four colleagues followed Siddhartha in six years of ascetic practice, but abandoned him in disgust after Siddhartha gave up the practice of self mortification.

Upon enlightenment, Siddhartha gave his first dharma talk to Kaundinya's group. Kaundinya was the first to comprehend the teaching and thus became the first bhikkhu and arahant.

Following the formation of the sangha, Kaundinya and the other monks travelled with the Buddha by foot through the Gangetic plains area of what is now Bihar and Uttar Pradesh to spread the dharma.

6. Mandavya.

Mandavya was a sage wrongly punished by the king by being impaled as the chief of robbers who had clandestinely hidden their stolen goods in a corner of his hermitage when he was in deep contemplation. Lord Dharma gave him this punishment for having tortured birds and bees in his childhood. At this Mandavya cursed Dharma who was born as Vidura, the wise, to the servant maid of Ambalika, wife of King Vichitravirya, who offered her to Sage Vyasa in place of Ambalika.

7. Maitreya.

The Brihat Parasara Hora Sastra, a treatise on astrology was expounded by Rishi Parasara (the father of Veda Vyasa) to Rishi Maitreya.

Rishi Maitreya explained parts of the Bhagavatham to Vidura, a son of Veda Vyasa.(Authorship and Copyright Notice : All Rights Reserved : Satya Sarada Kandula)

8. Kātyāyana

Kātyāyana (c. 3rd century BC) was a Sanskrit grammarian, mathematician and Vedic priest who lived in ancient India.

He is known for two works: The Varttika, an elaboration on Pāṇini grammar. Along with the Mahābhāṣya of Patañjali, this text became a core part of the vyākaraṇa (grammar) canon. This was one of the six Vedangas, and constituted compulsory education for Brahmin students in the following twelve centuries.

He also composed one of the later Sulba Sūtras, a series of nine texts on the geometry of altar constructions, dealing with rectangles, right-sided triangles, rhombuses, etc.

Kātyāyana's views on the word-meaning connection tended towards naturalism. Kātyāyana believed, like Plato, that the word-meaning relationship was not a result of human convention. For Kātyāyana, word-meaning relations were siddha, given to us, eternal.

Section IV

1. Dhanwantari Gothra 2. Jamadagni Gothra 3. Kanva Gothra & 4. Kātyāyana Gothra.

Most of the details are compilation from Wikipedia.

1. Dhanwantari Gothra

Dhanvantari is an avatar of Vishnu from the Hindu tradition. He appears in the Vedas and Puranas as the physician of the Gods (devas), and the God of Ayurvedic medicine. It is common practice in Hinduism for worshipers to pray to Lord Dhanvantari seeking his blessings for sound health for themselves and/or others.

Dhanvantari was an early Indian medical practitioner and one of the world's first surgeons. Based on Hindu traditions, he is regarded as the source of Ayurveda. He perfected many herbal based cures and natural remedies and was credited with the discovery of the antiseptic properties of turmeric and the preservative properties of salt which he incorporated in his cures.

Being a very skilled surgeon according to the standards of his time, he is widely believed to be the pioneer of modern medical practices like plastic surgery [1].

Albeit his methods were a lot cruder and more painful and were used only in emergencies, such as on the injuries of war victims.

All his surgeries were performed without anesthetic, however in spite of his crude methods he was reported to have had a very high success rate. As a result of the brilliance and achievements he displayed in the field of medicine he was chosen as one of the Nine Gems in early Indian ruler Vikramaditya's court.

According to traditions, he taught surgery methods and procedures to Susruta, the Father of Ayurvedic Surgeon.

The Legend

Dhanvantari is depicted as Vishnu with four hands, holding medical herbs in one hand and a pot containing rejuvenating nectar called amrita in another. The Puranas state that Dhanavantari emerged from the 'Ocean of Milk'.

Birthday celebration

Birth day celebration of Lord Dhanvantari, the God of health, healing and cure, is celebrated with great enthusiasm and happy environment, by the practitioners of the Ayurveda every year, on Dhan Teras, two days before Deepwali, the Hindu festival of Lights. In the Samudra Manthan, Lord Dhanvantari appeared with the keeping Amrit Pot, Shankha, Chakrra and Jalauka each one in his four hands.

Temples in India

In Northern India no permanent temple is established for Lord Dhanvantari. The reason is not yet known, but in Varanasey Sansskrit Vishvavidyalaya,

Varanasi, Uttar Pradesh state, one statue of Lord Dhanvantari is present in the Museum of the University.

However there are few dedicated temples to the Lord Dhanwantri, in South India especially in Kerala and Tamil Nadu, where Ayurvedic medicine is highly practised and patronised.

In Tamil Nadu, in the courtyard of Sri Ranganathaswamy Temple (Srirangam), is the Dhanvantari Temple where daily worshipping of the deity is performed. In the front of this temple there is an engraved stone believed to date around the 12th Century. The writing on the stone contains the details that Garud Vahan Bhattar, who was a great ayurvedic physician , established the statue inside the temple. As a 'Prasad' or 'Teerth', a decoction of the herbs is given to the visitors.

Though not known to many, there is a temple dedicated to Lord Dhanvantari in Kerala. It is in a village called Nelluvaya, 20 kilometers from guruvayur and trissur, located exactly midway between the two towns. The temple is believed to be as old as the temple of Guruvayur. Many ayurvedic doctors from kerala visit this temple before they start practicing medicine.

About 10 km from the railway station is the ages old, very powerful Dhanvantari Temple, Kannur (Cannanore), Kerala.

A not so well known temple in its humble environs has a serene atmosphere. Dhanvantari pooja is performed here for the good health of anyone, of any faith, from any corner of the world. Added attraction is the Huge Temple pond with water lilies!

Similarly, there's a Dhanvantri Kshetram (i.e.temple) in the outskirts of Calicut, in Kerala. This temple is gaining prominence, as people come from far off places to offer their prayers to the Lord, to cure them of their ailing diseases, or to be blessed with a healthy life ahead.

There is an exclusive very big temple for Lord Dhanwantari in Cherthala Maruthorvattom village in the Alleppy district. I have visited and made prayers in the temple.

In All India Ayurvedic practitioners worship Lord Dhanavantary.

Ashta Vaidya of Kerala

In Kerala, the family of "Ashta Vaidya" is famous and traditionally provide Ayurvedic and Siddha treatment to the sick. The forefathers of these Asta vaidyas are still today serving in the same manner as centuries ago. This family worships Lord Dhanvantari. Some family members have built temples inside their houses while others have built proper temples in his honour.

Near Kotakkalat Pulamantol village, here is a family of Ashta Vaidya. This family has a temple of Lord Dhanvantari. Vaidya Madam is near Vadakkancheri. Here the Ashta Vaidya Matra dattan have a statue of Dhanvantri, made of a mixture of five metals. In trishura's Perungva, a big temple is here built by Ashta vaidya. The Ashta Vaidya families are in the following places:

Aalyittur	Cannanore (Kannur)
Kuttancheri	Taikkad
Vayaskara	Vellod
Chirattaman	Pulamanhole
Olassa	

It seems that tradition of Lord Dhanwantri worshipping is regularly persisting in the families to families in Kerala.

While all the ashtavaidayan families (They are all Pushpaka Brahmins.) worship Dhanwantari it is felt they may be of Dhanwantari Gothra. Learnt members may write to me who belong to Pushpaka Brahmins group.

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Source of References:

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Does Ayurveda begin with Dhanvantari, the ancient physician? By D.P. Agrawal Dhanvantari in the Bhagavata Purana.

2. JamadagniGothra

Jamadagni is one of the Saptarishis (Seven Great Sages Rishi) in the seventh, i.e. the present Manvantara [1]. He is a descendant of the sage Bhrigu, one of the Prajapatis created by Brahma, the God of Creation.

Jamadagni had several children with wife Renuka, the youngest of whom was Parashurama, an Avatara of Lord Vishnu.

Execution of Renuka

Renuka was such very devoted wife and the power of her chastity was manifest. Such was this power, that she used to fetch water from the river in a pot made of unbaked clay every day. The pot would hold together because of her devotion to her husband.

One day, when she was at the river, a handsome Gandharva happened to be passing by in the sky, in his chariot. Smitten with desire for this handsome youth, for merely an instant, the damage to her powers was done. The unbaked pot that she was carrying, dissolved into the river. She was no longer chaste of mind. Afraid to go back to her husband, she waited at the river bank.

Meanwhile Jamadagni, who was waiting for fresh water to begin his morning sacrifices, noticed that his wife had not yet returned from the river. By his yogic powers, he divined all that had taken place.

Exceedingly angry with his wife, he called his eldest son, told him what had happened and asked him to execute his mother. Horror-stricken, his son refused to perform this deed. He then asked all of his sons, in the order of their seniority, to execute their mother. While all the elder sons refused (and so Sage Jamadagni turned them to stone), only his youngest son, Parashurama, ever-obedient and righteous, at once beheaded his mother with his axe.

Jamadagni, pleased, offered to grant two boons to Parashurama, who at once asked that his mother be restored to life and his brothers to be unturned from stone and accepted into the family again. Impressed by his son's devotion and affection for his family, Jamadagni granted this boon and many others.

Jamadagni was later killed by a Kshatriya king Kartavirya Arjuna, over a dispute over a divine calf named kamadhenu.

References:

Inhabitants of the Worlds Mahanirvana Tantra, translated by Arthur Avalon, (Sir John Woodroffe), 1913, Introduction and Preface.

3. Kanva Gothra.

Kanva is a renowned rishi, author of several hymns of the Rigveda, called a son of Ghora and one of the Angirasas. The Kanvas are the descendants of Kanva. Kanva is also the name of a founder of a Vedic shakha, of several princes and founders of dynasties and several authors. The Kanvas are also a class of evil spirits, against whom hymn 2.25 of the Atharvaveda is used as a charm.

Sahunthala daughter of Viswamithra and Menaka was brought up by sage Kanva. The child born to Shakunthala is Bharat from whom our country got the name so.

4. Kātyāyana Gothra.

Kātyāyana (c. 3rd century BC) was a Sanskrit grammarian, mathematician and Vedic priest who lived in ancient India.

He is known for two works: The Varttika, an elaboration on Pānini grammar. Along with the Mahābhāṣya of Patañjali, this text became a core part of the vyākaraṇa (grammar) canon. This was one of the six Vedangas, and constituted compulsory education for Brahmin students in the following twelve centuries.

He also composed one of the later Sulba Sūtras, a series of nine texts on the geometry of altar constructions, dealing with rectangles, right-sided triangles, rhombuses, etc.

Kātyāyana's views on the word-meaning connection tended towards naturalism. Kātyāyana believed, like Plato, that the word-meaning relationship was not a result of human convention. For Kātyāyana, word-meaning relations were siddha, given to us, eternal. Though the object a word is referring to is non-eternal, the substance of its meaning, like a lump of gold used to make different ornaments, remains undestroyed, and is therefore permanent.

This view may have been the nucleus of the Sphora doctrine enunciated by Bhartuhari in the 5th c., in which he elaborates the word-universal as the superposition of two structures — the meaning-universal or the semantic structure (artha-jāti) is superposed on the sound-universal or the phonological structure (śabda-jāti).

In the tradition of scholars like Pingala, Kātyāyana was also interested in mathematics. Here his text on the sūtras dealt with geometry, and

extended the treatment of the Pythagorean theorem as first presented in 800 BC by Baudhayana.

Kātyāyana belonged to the Aindra School of grammarians and may have lived towards the North west of the Indian subcontinent.

GOTHRA SAGES - Part 2.

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Introduction.

There are 49 established Lead Hindu Gothras (or Gothram). All members of a particular Gothra are believed to possess certain common characteristics by way of nature or profession.

The term Gothra was used in its present sense for the first time in the Brahmanas. It was systematised by about the 4th century BC to accommodate changed social rules and laws and by the time of the Sutras, it was a well-established system.

Gothras have their origination to saptharshies who change with Manvanthara. We are in the seventh Manvanthara now.

Many of the seven sages have been repeated and replaced. In the first manvanthara the saptharshies were Marichi, Atri, Angeerasa, Pulasthia, Pulaha Kratu and Vasishta. They are believed to be the mind-born sons of Brahma.

According to the Baudhâyanas'rauta-sûtra Vishvâmitra, Jamadagni, Bharadvâja, Gautama, Atri, Vasishtha, Kashyapa and Agastya are 8 sages; the progeny of these eight sages is declared to be Gothras. We have discussed the Gothra Sages earlier in the **Part 1 in sections I to IV**. In the following part II, the discussion is about section **V to VIII** as listed below:

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Section V) 1. Kasyapa gothra 2. Vamadeva gothra 3. Pulasthia Gothra 4. Pulaha gothra 5. Angirasa gothra & 6. Atreya Gothra

Section VI) 1. Kutsa gothram 2. Shounaka gothram 3. Parasara gothram

Section VII) 1. Srivatsa Gothra 2. Vatsa Gothram 3. Kausika Gothram 4. Shadamarshna Gotra & Naithrupa Kasyapa Gothram

Section VIII) 1. Lohita Gothra, 2. Kapila Gotra, 3. Dathaathreya gothra, 4. Galava gothra, 5. Mathanga Gothra, 6. Surya Datta gothra, 7. Mithrasu Gothra, 8. Kausala gothram, 9. Charora Gotra, 10. Dhalabya gothra & 11. Vishnu Gothra.

Section V

1. Kasyapa gothra 2. Vamadeva gothra 3. Pulasthia Gothra 4. Pulaha gothra 5. Angirasa gothra 6. Sadarmashna & 7. Athreya Gothra

1. KASYAPA GOTHRA

Kasyapa gothra is a very very familiar Gothra. Not much known details are detailed while known details are just mentioned.

Kashyapa a Vedic sage to whom some hymns of Rigveda are attributed. All authorities agree in assigning to him a large part in the work of creation.

Kashyapa was the son of Mareechi. Daksha Prajapati married his thirteen daughters with sage Kashyapa. The names of those daughters were Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Vishwa, Vinata, Kapila, Manu and Kadru.

All these women gave birth to so many children that the whole creation was filled up with their progenies and off springs.

Aditi was the mother of all the Devatas and the twelve Aaditya (suns). Diti gave birth to the 'Daitya' (demons), Danu was the mother of the 'Danavas' (demons), 'Kala' and 'Danayu' also gave birth to the Danavas (demons) 'Sinhika' gave birth to lions and tigers, 'Krodha' was the mother of the demons who had great anger, 'Vinata' gave birth to 'Garuda', 'Arun' etc. Kadru was the mother of snakes and cobras and 'Manu' was the mother of all human beings. Hence, it becomes quite clear that all the species which exist in this world originate from the same ancestor and hence all of us are like brothers and sisters. We are the offspring of Maharshi Kashyapa and so are the trees, the animals, the birds etc.

Out of these 13 women, Aditi was the senior most loving wife of the sage Kashyapa. She was the mother of all the deities including 'Indra'. Even Lord Vishnu incarnated as Vamana in this family.

According to the Mahabharata, the Ramayana, and the Puranas, he was the son of Marichi, the son of Brahma, and he was father of Vivaswat, the father of Manu, the progenitor of mankind, the above is confirmed.

The Satapatha Brahmana gives a different and not very intelligible account of his origin thus:-- "Having assumed the form of a tortoise, Prajapati created offspring. That which he created he made (akarot); hence the word koorma (tortoise).

Kasyapa means tortoise; hence men say, 'All creatures are descendants of Kasyapa.' This tortoise is the same as Aditya."

The Atharva veda says, "The self-born Kasyapa sprang from Time," and Time is often identical with Sri Maha Vishnu.

The Mahabharata and later authorities agree in representing that Kasyapa married Aditi and twelve other daughters of Daksha. Upon Aditi he begat the Adityas, headed by Indra, and also Vivaswat, and "to Vivaswat was born the wise and mighty Manu."

By his other twelve wives, he had a numerous and very diversified offspring: demons, nagas, reptiles, birds, and all kinds of living things. He was thus the father of all, and as such is sometimes called Prajapati.

He is one of the seven great Rishis, and he appears as the priest of Parasurama and Ramachandra.

So marrying the daughters of Daksha sage Kashyapa happen to be the co- brother of Lord Siva who married Sati another daughter of Daksha, and also of moon god who married 27 daughters of Daksha from Aswathi to Revathi.

2. Vamadeva Gothra

Once, during thirtieth kalpa named Rakta, Lord Brahma was meditating on Parameshthi Shiva. Suddenly a divine child appeared before him who was of red complexion and who had put on red apparels. He was none other than Lord Vaamdev. Lord Brahma immediately realized the divinity of that child and was convinced that he was the embodiment of Almighty God.

Lord Brahma eulogized Vaamdev who was pleased by his devotions. Four divine entities-Virija, Vivahu, Vishoka and Vishwabhavana manifested from the body of Vaamdev. All of them had great resemblance to Lord Vaamdev. Vaamdev preached

them on the finer points of religiousness so that mankind could be benefited by this knowledge.

3 & 4. Pulasthia and Pulaha Gothrams

Note- I have combined these two sages because many datas received pertains both.

Nainital and Pulasthia- Pulaha

Nainital is referred to in the 'Manas Khand' of the 'Skanda Purana' as the Tri-Rishi-Sarovar, the lake of the three sages, Atri, Pulastya and Pulaha who were reputed to have arrived here on a penitential pilgrimage and, finding no water to quench their thirst dug a hole and siphoned water into it from Mansarovar the sacred lake in Tibet.

King Bharata and Pulaha

The life of King Bharata depicted in Purana highlights the truth that attachment can distract even a man of renunciation. Born in the lineage of mighty emperors, Bharata ruled the kingdom he inherited with a sense of duty and devotion.

He was not only a just king loved by his subjects but was also spiritually inclined, as his father Rshabhadeva was a manifestation of the Lord Himself. Bharata performed many sacrifices and his devotion to God grew day by day. He retired to the hermitage of Sage Pulaha on the bank of the Gandaki river (Salagramakshetra in Nepal) after dividing the kingdom between his sons, to devote his life to worshipping God.

As he sat meditating one day, he was disturbed to see a pregnant deer in distress chased by a lion and it succumbed to the exhaustion of premature delivery. Moved at the sight of the helpless young one without its mother he took it to his hermitage and lavished his care on it to the extent that he became intensely attached to it. Such a man of detachment who had gained total control of his senses and mind after renouncing a kingdom voluntarily, now doted on a deer whose welfare and pranks occupied his entire attention that he was reborn as a deer in his next birth.

Pulasthia and Mangalya sthavam

Mangalya sthavam' is a prayer addressed to several avatharas of Lord Vishnu, occurring in the forty third chapter of the Vishnu Dharmotharam Ithihasam. It is a conversation between Sage Pulasthya and his disciple sage Dhaulabhya.

On being asked by Dhaulabhya, about the most suitable prayer to drive away bad dreams and for being able to complete all jobs in a proper fashion, sage Pulasthya tells him that only a prayer to Lord Vishnu would help him achieve that, and he also teaches the prayer to him. That prayer is "Mangalya sthavam".

The prayer is for increasing 'mangalyam' (Mamasthu mangalya vivrudhaye) by seeking Lord Vishnu's blessings, to protect oneself from all evils and sins. The result is that any work started with a prayer for Mangalya- vridhhi, (as in Mangalya sthavam) is completed without any problem.

The Phala-sruthi of this sthouthra says that on reciting this at the beginning of any action, the sins that hinder that action are removed. The action can be fulfilled without hindrances and one will also be blessed with all types of wealth.

Sreemad Bhagavattham has got lot of ref to Pulasthia and Pulaha Ashram in Hardwar SB 5.7.8 SB 5.7.11 SB 5.8.30 SB 10.79.10

Sage Pulasthya has described how to start vedic rituals as follows:- Take bath, do sandhya vandanam, and collect enough water to sprinkle over the homa articles and the house. Do achamana and start the Vedic rituals.

In the lineage from Satrupa -Prasuti -Preeti got married to Pulasthia and her sister Kshama got married to Pulaha.

Kshama-wife of Sage Pulaha had many offspring among whom Kardam & Sahishnu were prominent.

Preeti, wife of Sage Pulastya had two sons named Dattarnavr and Dahvahu. She also had a daughter named Dwashdwati. Kratu's wife-Sannati had six thousand offspring who became famous as Baalkhilyas.

Sage Angirasa appear in addition pravara of many gothras.

Sage Angirasa is one of the Saptarishis (Seven Sages) and the Manasaputra (son born of the mind) of Brahma. He is one of the Projenitors of humankind

He is also mentioned in the other three Vedas. Sometimes he is reckoned as one of the Seven Great Sages, or saptarishis of the first Manvantara, with others being, Marichi, Atri, Pulaha, Kratu, Pulastya, and Vashishtha.

Brahmas mind born daughter is Satrupa. Her daughter is Prasuti. Prasuti's daughter Smriti was the wife of sage Angirasa.

She had given birth to five daughters--- Sini, Vali, Kuhu, Raka and Anumati. Sage Brihaspati was his son.

Other accounts say that he married smrithy, the daughter of Daksha. In the Rigveda, Agni is sometimes referred to as Angiras or as a descendant of Angiras (RV 1.1). In the Rigveda, Indra drives out cows from where they had been imprisoned by either a demon (Vala) or multiple demons (the Panis) and gifts them to the Angirasas (RV 3.31, 10.108 and a reference in 8.14). Mandala 6 of the Rigveda is attributed to a family of Angirasas.

Lord Buddha is said to be a descendant of Sage Angirasa in many Buddhist texts.

Many verses in the Vedas are attributed to Sage Angirasa.

Atharva veda and Angirasa

He along with sage Atharvan are said to have composed most of the Atharvana Veda. Some descendents of Sage Angirasa are said to be Kshatriya by birth and Brahmins by calling. This is so because the Sage helped a childless King to beget children.

Atharva Veda : Atharva Veda has mantras, those are to be used for various special purposes. The Atharva Veda Samhitaa has two parts. (1) The Atharva & (2) the Angirasa. Because of these two major sections, this Veda is also called Atharva angirasa, and in short Atharva Veda.

Para and Apar Vidya

One of the stories related to Sage Angirasa is mentioned in the Mundaka Upanishad. A householder by the name Shaunaka carries his firewood and reaches the forest where Sage Angirasa is. He approaches the Sage reverentially and beseeches "O Holy Sage, teach me that through which the whole universe can be known."

Angirasa was happy to hear the beautiful question, and started his discourse by classifying the entire spectrum of things to be known into two categories. The Para and the Aparā Vidya. As the Aparā Vidya 'objects', and Para Vidya 'object' requires an entirely different approach Shaunaka in spite of his best efforts could not get the desired fruit of omniscience as that he was unknowingly pursuing Aparā Vidya but with the wish to get the fruits of Para Vidya, and thus the frustration.

Sage Angirasa goes on to explain the two different kinds of knowledge on this Earth. **The lower knowledge he states are the sciences, hymns, rituals, grammar, poetry astrology etc. The higher knowledge is that which leads a man to that which never dies. The Indestructible.**

Sage Angirasa to explain this further says "This body is like a tree in which two birds live. They look alike. The lower bird is tasting the fruits of the tree and some are sweet and others are sour. The higher bird is just watching the lower bird. One day the lower bird is tired of everything and starts to weep. The lower bird sees the higher bird which is calm, unattached and at peace. The lower bird hops towards the higher one. It suddenly realizes that the upper bird is also just himself, his true Self. Knowing this his grief disappears. He realises that the Ego was not real, the Self was real, the observer of all.

6. Sadamarshna Gothram

A few words more about Shatamarshana Gothram. Natha Muni, Aalavandar (Yaamuna Muni) belong to this Gothram.

About Shatamarshana Gothram lineage, Before Shatamarshana: Ankiras, Purugutsar and Trasadasyu were all born in this Gothram. Shatamarshana gothris are called Sreshtars or Sottai Kulam people in Tamil.

Aalawandar refers to his reputed Lineage referring to his grandfather Nata Muni & Shatamarshana this way:

"Sottai nambi" son of Alavandhar (great grand son of Nathamuni) , one of the 74 mudhalis, could be the reason for the name "sottai kulam". { Perhaps he was bald in some usual part of the head and was addressed that way!). Many vaishnavites belong to this gothram. We have already seen the lineage of Angiras.

1. Ankiras - Shatamarshana (Penance in the middle of Five fires at Haridhwar and got the boon that the Sata Vayu will not affect him. His predecessors, Purukutsar and Traasa Dasyu were authorities on Rig Veda.

Tras is made up of 3 Kinds of fear. Since these three kinds of fear ran away from him out of fear for his Power derived from penance, He is called Trasa Dhasyu. All the three Rishis (Ankiras, Purukutsar, Trasadasyu) are thus included in the Pravaram of Shatamarshana Gothris.

7. Athreya Gothram

3. Atreya is a descendent of Sage Atri one of the saptharshies. We have already read about Atri Gothra. The lineage for Atreya Gothram is. Atri---) Dattatreya---) Atreya Gothram) Sri Ramanujar and Vedanta Desikan are born in Atreya Gothram.

Indras's palace on earth -story

Atreya is a descendent of Sage Atri. He had done many yagnas and was able to go to any place as he liked. One day in course of his wanderings he came to the court of Indra which fascinated him by its beauty and festivities. He thought that no other place could be more pleasant and he wanted it with all his heart. His modest hut could not please him any more. He called his wife and told, 'What sort of rubbish are you giving me to eat? Does it taste good? Your fruits and vegetables cannot come anywhere near the sweetmeats I ate at Indra's court'.

So saying he called Viswakarma and asked him to make his hermitage like Indra's palace. If you do not do as I tell I shall reduce you to ashes by curse. The buildings, the court, the gardens, the elephant, the horse, the chandelier, the music, the food, and the courtiers - all these must be as they are in Indra's palace.

Afraid of the curse, Viswakarma forthwith built a palace which could rival Indra's palace. Much pleased the muni said, 'This is the very thing I wanted'. After some time however the demons began to frown at the place and said, 'Look, that fellow Indra has surreptitiously left the heaven and built up a home on earth. Let us go and give him a good thrashing for killing our Vritra'.

Shouting, 'Kill Indra! Kill Indra!' the demons in a body laid that palace under siege. The muni was happily reclining on his bed. But when he heard the shouts of the demons he became mortally afraid. Within minutes using all kinds of weapons the demons reduced the place to a heap of rubbles. The muni himself did not escape some minor injuries. He came out trembling and going to the demons he told them with folded hands, 'I swear, I am not Indra, I am a muni, a Brahmin and a very poor and innocent man. Why are you so angry with me?' 'Then why have you been posing like Indra? Remove your trappings at once', said the demons.

'At once I am doing as you say. I must have lost my head and did these foolish things. I shall never do it again.' Viswakarma was summoned and was told by the muni to replace the palace with his modest ashram. He told him, 'Do it soon, or I shall die at the hands of these demons.'

Realizing that the muni was in grave danger Viswakarma readily obeyed and the huts and the forests reappeared where a short while ago a palace stood. However, before he left Viswakarma enjoyed a hearty laugh at the predicament of the muni.

Section VI

1. Kutsa gothram 2. Shounaka gothram 3. Parasara gothram.

1. KUTSA GOTHRAM

Kutsa Maharishi is a Saptarishi of this Manvantara. Each Rishi has their own speciality, Maharishi Kutsa stands for sweetness. It is said that of the 82 suktas in the Rudram, about 65 are the outpourings of Maharishi Kutsa. It is also stated that Kutsa Maharishi explained the allegories of the first laws of celestial bodies

The Prokshana Mantram goes as follows 'Om Bhoo: Om Bhuvaha: Om Suvaha'. It is said that water is a purifier. The water gets the ability to purify anything that it touches. This power is rested upon water through the Prokshana Mantram. The Taittiriya Samhita states that the Mantra Drishtas of the above mantra are none other than Atri, Bhrigu & Kutsa Maharishi.

A1 Meaning of Kutsa

Kutsa is indeed a very strange name. The word Kutsa means in Sanskrit fault-finding

One who engages in scolding or belittling others. How could such a name attach to one who was a great Mantra DrishTaa in his own right besides being in the lineage of the renowned Maharishi Aangirasa ?

It might mean that perhaps he was very exasperated with the vagaries of the world and was vocally expressing his displeasure to the annoyance of those who were annoyed with him for his stentorian disciplining. And, therefore, this name got stuck to him.

A2 Kutsa and Anpil temple

It is, however, seen that even this great Rishi who was so strict in his own observances, once made a mistake in pronouncing a Veda mantram and, therefore, was cursed to become a frog in the well. When he atoned for his lapse, Veda Purusha told him that even while being a frog, he would remember his previous birth and will be relieved of the curse if he did penance in a PushkaraNi (Holy waters) and prayed to Soundararaja Perumaal in Vaalmiki kshEtram for 48 days. This he did and was cured of his curse and regained his former self.

This Valmiki kshetram is none other than ANBIL, the birthplace of Sage Vaalmiki and one of the 108 Divya DEsams consecrated by Tirumazhisai Azhwar. The PushkaraNI is known as Mandooka PushkaraNi. (Authority: Tiruvarangam TirukkOyil (pages 73-74) of the official publication of Sri Ranganatha Swami Devastanam, Srirangam) (Incidentally, this is one of the many glories of ANBIL, ANBIL is situated 5 miles east of Lalgudi, in Tiruchy District, Tamil Nadu)

A3 Prokshana manthram

We are familiar with the PrOkshaNa mantram, Om Bhoo: Bhuva: and Suvaha. The Mantra drishTa of the fourth Vyaahriti Suvah. Is none other than this Kutsa Rishi. The Veda Vakhya in Taittriya Samhita 2.6.5 attests this fact thus:

BrahmavaadinO vadantyatbhir haveemshi proukshee: kenaapa iti brahmaNEti
brooyaat adbirhyEva haveemshi prOkshati brahmaNaapa: This occurs in the Yaaga prakaraNam in the Vedas as an answer to the question:

With what do you purify the offerings (havis) - By sprinkling water

A4. Kutsa mistaken for Indra by Indrani herself

Rig Veda 4.16.10 mentions a conversation between Sage VaamadEva and Indra which illustrates how Kutsa and Indra were not only bosom friends but also were look-alikes so much that at one stage Indrani herself could not differentiate between them. She had to ascertain from the horses mouth of Indra himself!

It would appear that at the request of Kutsa who was the son of one Rajarishi called Ruru, Indra helped in decimating Rurus enemies and invited Kutsa to Indraloka to celebrate the victory. It was then that the above incident happened.

There is a Sooktam in Rik Veda 1.106.6 that consists of 7 mantras. Though Kutsa discovered this Sooktam, he took pride in calling it in conjunction with his Achaarya, Aangirasa as Kutsa: Aangeerasa:

A5 Kalidasa and Kutsa

Kaalidaasa commences the 5th Sargam of his Raghuvamsa with an invocation to Kutsa. it was due to the blessings of Sage Koutsa that fame of Raghu Vamsa was firmly established.

2. SHOUNAKA GOTHRAM

Shaunaka is the name applied to teachers, and to a Shakha of the Atharvaveda. It is especially the name of a celebrated Sanskrit grammarian, author of the rig veda-Prātiśākhya, the Brihad-devatā, the Caraáṭa-vyākha and other works. He is claimed as the teacher of Katyayana and especially of Ashvalayana, and is said to have united the Bashkala and Shakala Shakhas of the Rigveda. In legend, he is sometimes identified with Gritsamada, a Vedic Rishi. According to the Vishnu Purana, Shaunaka was the son of Gritsamada, and invented the system of the four levels of human life.

B1 Shounaka and Mahabharata

Shaunaka had a prominent role in the epic Mahābhārata. The epic Mahābhārata was narrated to Shaunaka by a story teller named Ugrasrava Sauti during a conclave of sages headed by Shaunaka in a forest named Naimisha.

Sounaka, who learned all the Purānas from the renowned Sootha Pourānikar and publicized them to the world.

Name of Kutsa is found mentioned in the Vedas in about 40 to 50 contexts shows how the greatness of this Rishi is recognized in the Vedas.

5.C PARASARA GOTHRA

Parāśara is a Rigveda Mahārishi and author of many ancient Indian texts. Parāśara was the grandson of Vasishtha, the son of Shakti-muni, and the father of Vyasa.

There are several texts, which give reference to Parāśara as the author/speaker. Modern scholars believe that there were many individuals who used this name throughout time. Hindus believe that the same Parāśara taught these various texts and the time of writing them varied. The actual sage himself never wrote the texts, he was known as a traveling teacher, and the various texts attributed to him are given in reference to Parāśara being the speaker to his student. I being a learner of astrology refer to Parasara Hora sashtra

C1 Parasara- sathya vathi- Mahabharata

Brahma created Vasishtha and with Arundhati had a son named Shakti-muni who had Parāśara. With Satyavati, Parāśara had Vyasa. Vyasa had Dhritarashtra, Pandu and Vidura through his dead brother's wives. Thus Parāśara was the great-grandfather of both the warring parties of the Mahābhārata, the Kauravas and the Pāndavas.

He was present also during the time of Bhisma's death

C2- Parasara was brought up by Vasistha

Parāśara was raised by his grandfather, Vasishtha, because he lost his father at an early age. His father, Shakti-muni, was on a journey and came across an angry Rakshasa (demon) who had once been a king but was turned into a demon feeding on

human flesh as a curse from Vishwamitra. The demon devoured Parāśara's father. In the Vishnu Purana, Parāśara speaks about his anger from this. Infact vasistha wanted to leave the world on grief;

C3 Texts attributed to sage Parāśara

Author of verses in the Rigveda: recorded as the author of RV 1.65-73 and part of RV 9.97.

Parāśara Smṛiti (also called Parāśara Dharma Samhita): a code of laws, which is stated in the text to be for the present Kali Yuga.

Speaker of Vishnu Purana considered by scholars as one of the earliest Puranas. [4]

speaker of the Brihat Parāśara Horā Śāstra , also written as BPHS. It is considered a foundational text of astrology. The Sanskrit in which it is composed dates to the 7th or 8th centuries CE

Speaker of the Vṛkṣayurveda ("the science of life of trees"), one of the earliest texts on botany.[1].

This text was considered to be an ancient botany primer for students of Traditional Indian Medicine.

Mahamuni parasara, Husband of Satyavati and the father of Vyasadeva. Maitreya was Mahamuni Parasara's disciple, so Vyasa and Maitreya were very close friends.

He was spiritual master of Maharaja Janaka and a great devotee of Lord Siva. He is the author of many Vedic scriptures and sociological directions.

We may be recollecting the verse-Parasaratmakam vanthae sukathathum thaponidhim in Vishnu sahasranam.

C4. Parasaramasmṛiti- some interesting points

He also manifested to the people living in the Kali Yuga his blessings in the scripture called Parasar Smṛiti. Smṛiti created by sage Parashar and known by his name as

'Parashar Smriti is the most benevolent for the modern Kali Yuga. Parashar has himself said:

**KRITE TU MANAVO DHARMASTRETAYAAM GAUTAMO SMRITAH ||
DWAPARE SHANKHALIKHITAA KALAU PARASHARAH SMRITAH ||**

Meaning- Manu Smriti was most relevant in Satya Yuga. In Treta, Smriti created by Gautam had most relevance whereas in Dwapar, Shankh's Smriti was mostly recognized. But in Kali Yuga, it is Parashar Smriti that by and large shows the way to the ignorant people.

Sage Parashar was the father of Vedvyasa. In the first chapter of this great treatise, Maharshi Vedvyasa requests his father to create such an ideologically and morally sufficient discipline that will help the people in Kali Yuga to overcome their woes.

**SARVADHARMOHA KRITE JATAH SARVE NASHTAH KALAU YUGE ||
CHAATURVARNYAM SAMAACHAARAM KINCHIT SAADHAARANAM VAD ||**

Meaning- All these religions were created in Satya Yuga and would be destroyed in Kali Yuga. Hence, kindly outline some ordinary religious norms so that all the four classes could run their lives in a religious way.

Sage Parashar too was fully aware of the attenuation that religion would suffer in future on the basis of his deep knowledge, that great sage contemplated on the problems which he thought would imminently afflict the religion in Kali Yuga. Change is the only thing that remains constant in nature. Religion is also no exception to this rule.

In twelve chapters, Parashar Smriti preaches its whole moral discourses. Conduct and expiation are the main subjects of contemplation here.

C4.1.How to treat a Beggar appearing while sraadha is performed

If a beggar arrives when a Brahmin household is offering sacrifices for the solace of his deceased ancestors, the Brahmin must divide the cereals in two parts and should

reserve one to make offerings and donate the other as alms to the beggar.

**VAISHWADEVKRITAM PAAPAM SHAKTO BHIKSHURVYAPOHITUM ||
NA HI BHIKSHUKRITANDOSHA NVAISHVADEVO VYAPOHATI ||**

Meaning- The sin committed unknowingly while offering sacrifices to the dead ancestors is done away with by the beggar. But, a crime committed against a beggar at such a moment is never done away with by the offering of sacrifices to the dead ancestors.

C.4.2 Offering Sacrifices to the dead ancestors:

Offering sacrifices to the dead ancestors is one of the five great Yagyas. During this ritual, a Brahmin should make offerings to the sacred fire. Then, he should use the remaining cereals to offer to the dead ancestors and also to the animals and birds. If a Brahmin does not perform this ritual, he is bound to suffer severe torments in hell and take reincarnation as a crow.

C.4.3 Norms for Dining:

A Brahmin should dedicate his food to God first. Then he should take it as a pious giving of God. While dining, a Brahmin should not cover his head, should not face the south and should not put his hand on the left leg. These are all deeds characteristic of demons.

C.4.4 DUTIES OF A WOMAN

Regarding the duties of a woman, sage Parashar says that a woman, who doesn't serve even her disabled husband faithfully, turns the family into a hell.

**DARIDRAM VYAADHITAM MURKHAM ||
BHARTAARAM YAA NA MANYATE ||
SAA MRITAA JAYAATE VYAALI ||
VAIDHAVYANCHA PUNAH PUNAH ||**

Meaning- A woman, who does not regard her poor, diseased or ignorant husband, becomes a serpent after her death and faces widowhood again and again.

After her monthly periods, a woman must crave for intercourse only in the company of her husband.

**RHITUSNAATAA TU YAA NAARI BHARTAARAM NOPASARPATI ||
SAA MRITAA NARKAM YAATI VIDHWAA CHA PUNAH PUNAH ||**

Meaning- A woman, who does not dedicate herself after her periods to her husband, goes to hell after her death and faces widowhood in subsequent births.

C.4.5.DUTIES OF A HUSBAND

A husband, who does not accept the desire of his wife of having intercourse after her periods, commits a crime equal to killing an unborn child.

Sage Parashar asserts that, killing an unborn child is more severe sin than killing a Brahmin.

A sweet relation between the spouses is the key to a successful social life. Hence, they should help each other with dedication at the times of emergency. Husband should also respect his wife and behave accordingly even if she is a disabled person.

C.4.6 illegal relations

The tenth chapter describes the expiation required to wash the sins of having illegal carnal relations with women other than the wife. Sage Parashar, it seems, had known that it would be a characterizing feature of Kali Yuga. Hence, he says

AGAMYAA GAMANE CHAIV SHUDDHAU CHAANDRAYANAAM CHARET ||

Meaning- A man who has relations with other women than his wife, can get purified only by observing Chandrayan Vrata (a fast devoted to the moon).

Those Brahmins, who have illegal carnal relations with the women of low caste must observe a fast for three days and three nights continuously. Then, he must get shaven of his head hair including the normal tuft of hair left otherwise. And ultimately, he should observe to Prajapatya Vrata.

C.4.7 Nightmares:

According to Parashar Smriti, nightmares are akin to the sins and require proper expiation by taking a bath.

**DUHSWAPNAM YADI PASHYEDWA VANTE VAA KSHURKARMANI ||
MATHUNEY PRETADHUME CHA SNANAMEV VIDHIYATE ||**

Meaning- If one has a nightmare in which he sees himself vomiting, getting shaven, having intercourse or sees smokes rising above a cremation ground, one should get purified by taking proper bath. Taking a proper bath, ill effects of a nightmare are removed.

C5. Parasara and Tirupuram kundram- Saravana Poikai

The six sons of sage Parasara were cursed to become fishes in the Saravana Poigai. On request for redemption, these six boys were ordered to pray to Lord Subrahmanya.

When they got his darsan, they could get redemption. It was also made known to them that Lord Subrahmanya would come to Tirupparankunram after vanquishing the demon Surapadma. Anxiously they waited for the arrival of Subrahmanya.

When the mission of Subrahmanya to vanquish Surapadma was over at Tiruchendur, on his way, he came to this spot followed by all the devas and heavenly beings whom he had released from the untold miseries caused by Surapadma.

On his arrival at Tirupparankunram, the sons of Parasara received Subrahmanya and, at their request, he consented to stay there. He at once ordered Viswakarma to construct a beautiful abode for himself, for the devas and for others.

He also suggested to the heavenly architect to build roads and erect a city around them.

C6. Parasa- Limping sage

ParAsÅara was known as the "limping sage". He had his leg wounded during the attack of his ashram.

Section VII

1. Srivatsa Gothra 2. Vatsa Gothram 3. Kausika Gothram 4. Shadamarshna Gotra & Naithrupa Kasyapa Gothram.

The famous "Dasagothrams" (ten Gothrams) are : Aathreya, Bharathwaja, Gauthama, Jaamadagnya, Kaasyapa, Kaundinya, Kausika, Vaasishta, Vaatsa & Vishwa**aamitra**.

In Dwadasa gothrams the following additional gothras, apart from Dasa gothrams are told. These are: Agasthia, Aangirasa, Gargi, Haritha, Kanva, Kutsa, Moudgalya, Naithruva Kasyapa, Parasara, Sandilya, Sankrithi, Shadarmarshna, Srivatsa & Vaadula.

We have already covered from the list of 48 gothras 32 already. The remaining are 16 including the not covered items from the dasa gothras and dwadasa gothras.

The not covered Gothras from the list of dasa gothras and dwadasa gothras are the following:- a. Sri vatsa and b. vatsa Gothram c..Kousika Gothram d.. shadamasrana e. Naidrupa kasyapa gothram. In this section 7, these gothras are covered.

3A.Sreevatsa Gothra

In the south a number of Brahmin families belong to Sree vatsa Gothra. Including me too. In fact I started the write up trying to know about sage Srivatsa. I could get very few references about sage Srivatsa.

The Vedas reiterate the supremacy of Lord Narayana who protects the entire creation. The names and adjectives used to refer and describe Him further corroborate His omnipotent nature.

Once when the sages were discussing among themselves as to who was the protector of the entire manifestation, it was Sage Srivatsa who pointed out that it was Lord Narayana who sustained the entire creation and related the instance of His incarnation as Varaha (boar) to protect Mother Earth.

The lineage for Srivatsa Gothra is from sage Brighu and Valmiki. The pravara has 5 rishies Bhargava, chyavana, aplavana, aurva, Jamadagniya. We have covered Bhargava gothram and Jamadagni gothram too.

Correctly pronounced shri vatsa bhArgava, chAyvana, ApnavAna, aurva, jAmadagnya is the pravara.

They are bhArgavas, descendents of bhRiigu, just like gAlava who is also a branch of the bhArgava clan.

I have read from the net the pravara sages less being for fathers and gothra sage is the last Rishi. Is it the reason we don't have much about sage Srivatsas Sri vatsa is a mark on the Lord Vishnu's chest and where Goddess Lekshmi resides. Every body know the story of Maha Vishnu remained calm and asked Brighu whether he felt pain on his leg while hitting him.

I request learned readers to support my write up about Srivatsa Gothra with their additional information.

4B Vatsa Gothra

The sage Vatsa is referred in Padma purana explaining the glories of chapter 14 by Lord Siva to Parvathi

Lord Shiva said "O Parvati, kindly hear from me the glories of the Fourteenth Chapter of the Śrīmad Bhagavad-gītā, with the greatest attention.

In Simhaladvip was a king of the name Vikrama-Vetala. One day, when he was going to the forest for hunting, he took his son and two hunting dogs along with him. When he reached the forest he released one dog to chase a rabbit. When that dog was chasing it, the rabbit looked as if it was flying. Running and running, that rabbit reached a beautiful hermitage, which was very peaceful. Deer were sitting happily under the shade of the trees, and monkeys were joyfully eating the fruits of those trees. The cubs of the tigers were playing with the baby elephants, and snakes were crawling over the peacocks.

In this forest, the great sage Vatsa lived, who worshipped Lord Krishna by reciting the Fourteenth Chapter of the Śrīmad Bhagavad-gītā.

Near the ashram of Vatsa, one of his disciples was washing his feet while chanting the Fourteenth Chapter of Śrīmad Bhagavad-gītā. The earth at that spot became wet. Just then that rabbit came running and slipped in the mud. Immediately that rabbit attained a heavenly body. An airplane came down, picked him up and took him off to the heavenly planets. After a moment, the dog arrived there in search of the rabbit, and he also slipped in the mud. He gave up that dog body, attained a heavenly body and was also taken off to the heavenly planets.

Seeing all of this, the disciple of Maharaja Vatsa started to laugh. King Vikrama-Vetala, having witnessed those amusing events, inquired from that brahmana, "How is it possible that the rabbit and the dog went off to heaven in front of our eyes?"

That Brahmana said, "In this forest, a great sage of the name Vatsa, who has completely conquered his senses, is always engaged in chanting the Fourteenth Chapter of the Śrīmad Bhagavad-gītā. I am his disciple, and I am also by his grace always engaged in chanting the Fourteenth Chapter of the śrīmad Bhagavad-gītā. Due to that rabbit and dog slipping in the mud which had been made wet from the water which had washed my feet, they both attained the higher planets.

Now I will tell you the reason why I was laughing. In Maharashtra there is the town of the name Pratudhak. A brahmana of the name Keshava had lived there. He was the most cruel of men. His wife's name was Vilobbana. She was a very loose lady who

always enjoyed the company of other men. For this reason, her husband became very angry and killed her. In her next life she became that dog, and that brahmana Keshava, due to his sinful activities, became that rabbit."

Lord Shiva said, "After hearing the glories of the Fourteenth Chapter of Śrīmad Bhagavad-gītā, King Vikrama-Vetala also began daily reciting the Fourteenth Chapter of Śrīmad Bhagavad-gītā.

When he gave up that body, he went to Vaikuntha, where he was able to engage eternally in the service of the lotus feet of Lord Vishnu.

The pravars of vatsa gothra is 3 only and not 5 like Srivatsa Gothra.

Vatsa -Bhargava, Syavana, Aplanavana.

There is a referance of vatsa king also. But there is nothing about he became a sage like Viswamithra.

5 C.Kousika Gothra

King Kousika was Kshatriya, Kaushik gotra is also of many Kshatriyas too. Certain text Vishwamitra has been refered as Brahmarshi while Kaushik as Rajarshi.

The Bhrugu gotra families consider good fortune to get a girl from this family. Jamdagni's mother Satyavati was Vishwamitras sister, and his wife Renuka was also a Kshatriya. Hence it can be seen that the Gotras of Kshatriyas have a very solid foundation.

Vishwamitra- (13 sub lineage Rishis)

Kousika gothra have different pravara sages from Viswamithra.

Kausika (Kusika) Vaiswamithra, AagamarsNa, Kausika - Thrayarsheya. Viswamithra- Vaiswamithra, Devaraatha, Authala - Thrayarsheya.

There is also a version actually Kausika was the grandfather of Vishwamitra (Kausika), but feel this do not hold water from the following quotes form the RAmAyaNa Ayodhya Kanda Sarga 32, slokha 11 to 2012.

Rama spoke affectionately to Lakshmana as follows. 12.

13,14. Rama then told Lakshmana to invite sages Agastya and Kousika and shower them with costly gifts.

15,16. Rama tells Lakshmana to donate a palanquin, scarificial pedestal and silk clothes to those who are well versed in vedas and taitriya upanishad.

Every body know about Yogavasistha incident and after that Sri Rama and Lakshmana proceed with sage Kousika (Viswamithra).

The day's journey brought them to the bank of the Sona River... Rama asked: "Revered Sir, this region appears rich and prosperous; what is its name and history, I would like to know."

Viswamitra replied, "Rama! Brahma had a son through sheer Will. He was named Kusa; he was a great ascetic, steadfast and strict in vows, heroic in spiritual adventure, learned in the science of morals. He wedded the daughter of the noble ruler of Vidarbha... They had four sons - Kusamba, Kusanabha, Adhoortharajaka and Vasu.

Kusa divided the world into four parts and assigned one part to each of them, directing them thus: "Sons! Rule over the part assigned to each of you and prosper!"

Each of them started constructing a capital city for the kingdom - Kusamba built Kausambi, Kusanabha built Mahodaya, Adoortharajaka built Dharmaranya and Vasu built Girivraja.

Rama! This area is part of the kingdom of Vasu; we have all around us five hills, and so, this City is called Girivraja (Collection of Hills). This auspicious Sona river is also known as Sumagadhi, so that this region is named Magadha. The Magadhi flows from east to west here, like a jasmine garland placed among the mountain valleys. The majesty of Vasu has blessed the land on both banks of this river to be ever green and

plentiful.

The second son, Kusanabha, was well established in Dharma; he was a pillar of Righteousness. He had a number of daughters, but, no son..... They were later given in marriage - all of them - to the ruler of Kampilya City, Brahmadata by name. When they all left for that City, his house became empty and barren.. If only I had a son, this calamity would not have overpowered me." Thus, He entertained the longing for a son.

Just then, his father, Kusa, happened to visit him and he enquired the reason why he looked sad and full of concern; the son laid bare before him his mind and its anxieties. Kusa chided him for becoming so worried for this particular reason; he blessed him that he get a son soon. And, as he blessed, so it happened. **The son born was named Gaadhi; he grew up to a very devoted virtuous prince; since he was born in the lineage of Kusa he was known as Kousika.**

His sisters lost their husbands after some time and as dutiful wives, they immolated themselves and gained heaven. They were born on the Himalayas as sacred rivers which joined together to form the famous Kousiki river. Kousika was attached very much to the eldest of the sisters, Sathyavathi by name and so, he took residence on the bank of this river, and established himself at Siddha asram, and celebrated the Yajna he had resolved upon with ceremonial rectitude...

At this, the monks who had gathered around the sage exclaimed, "O, **how wonderful! Really, we are fortunate that we could listen to the story of the hoary ancestors of our Master!** And started praising...

Viswamitra interrupted them and said, "I would not have dwelt on all this, but, Rama! Your question prompted me to reply; I do not give details regarding this body and its antecedents. It is already night; let us take rest.

That night, every one was ruminating over the tales of the forefathers of the Master.

The story of Vishvamitra is narrated in the Balakanda of Valmiki Ramayana[1].

The Mahabharata adds that Vishvamitra's relationship with Menaka resulted in a daughter, Shakuntala whose story is narrated in the Adi Parva of the Mahabharata.

His story also appears in various Puranas, however they show variations from the Ramayana.

People belonging to the Visvamitra Gotra consider **Brahmarishi Visvamitra as their ancestor.**

People belonging to Kaushika Gotra take Rajarishi Kausika as their root. Kausika was one of the names of Visvamitra.

11 Royal clans of 96 clan of Marathas belong to Kaushik gotra including the illustrious house of Shivaji and Rashtrakutas.

2 more clans belong to the Vishvamitra gotra. Kaushika gotra also belongs to Baish clan of rajput which includes in the suryavanshi rajput.

Some Brahmins in South Gujarat, Tamil Nadu and Andhra Pradesh also have Kaushik/Koushik as a family Gotra. Some of the kumauni region Brahmin like Bhatt also belongs to Kaushik gotra. References ^ Valmiki Ramayana.

Gautama nyaya sutram, 1.26

The 28 Saiva Agamas are said to have been revealed from all the five faces of Siva. The first four taught five Agamas each, while the last, Isana, gave rise to eight.

The Sadyojata face revealed the Kamika, Yogaja, Cintya, Karana and Ajita. These were taught to Kausika Rishi. The rishis who received the agamas were Kausika, Kasyapa, Bharadvaja, Gautama and Agastya. Please note that these are all rig vedic rishis, therefore the rig veda and the agamas could not have been revealed at vastly different times.

6D Shatamarshana Gothram

All of them are devotees of Sriman Narayana and are Staunch Vaishnavas.

About Shatamarshana Gothram lineage, Before Shatamarshana: Ankiras, Purugutsar and Trasadasyu were all born in this Gothram. Shatamarshana gothris are called Sreshtars or Sottai Kulam people in Tamil. Aalawandar refers to his reputed Lineage referring to his grandfather Nata Muni & Shatamarshana thi s way:: " Janitvaham Jagati Mahati Kyata Yasasam"(Stotra Ratnakaram.) P.A. Ranganatha Tatacharya has written about the glory this Gothram in his monograph" Shatamarshana Gothra Prabhavam".

Mandyam iyengars in karnataka have this gothram.Natha Muni, Aalavandar(Yaamuna Muni) belong to this Gothram.

Brahma according to Puranas had 4 sons:Atri, Bhrigu,Vasishta and Ankiras. Their lines are as follows:

1. Ankiras) Shatamarshana (Penance in the middle of Five fires at Haridhwar and got the boon that the Sata Vayu will not affect him. Similar to the case of Satakopan (Nammalwar later). His predecessors, Purukutsar and Traasa Dasyu were authorities on Rig Vedam.Tras is made up of 3 Kinds of fear. Since these htree kinds of fear ran away fro him out of fear for his Power derived from penance,He is called Trasa Dhasyu. All the three Rishis (Ankiras, Purukutsar,Trasadasyu) are thus included in the Pravaram of Shatamarshana Gothris.

In ancient vedic times such transformations, usually involving marriage relationships with famous Brahmin family resulted in kshatriyas becoming brAhmaNas: maudgalya (descendents of king bhR^imyAshva), shaDmarShaNas (descendents of great ikshvAku king trasadasyu), vAdhulas (descendents of king vltayhavya, the haihaya yadu) etc became Brahmins.

7E Naitruva kaasyapa gothram

It is debated among scholars that the name Kaasyapa may be generic and many Sages took pride in calling themselves as Kaasyapas with additions. Also it may be likely, explanation, is that a group of descendants decided to split from the main group and started their own branch of this line.

As such it appears to me since only one sage change in the pravara of this gothra it can be an off shoot of the Kashyapa Gothra.

Kashyapa - Kasyapa, Aavatsaara, Sandilya, Naitruva kashyapa- Kasyapa, Aavatsara, Naitruva.

The gothra is correctly pronounced as the naidhruva kAshyapa gotra. The R^ishis were avatsAra, naidhruva were descendent of kashyapas and authors of the somAdhyAya of the 9th maNDala of the R^igveda. The peculiarity of this gotra is the soma only Aprl, unlike the agni Aprls of the other gotras.

Section VIII

1. Lohita Gothra, 2. Kapila Gotra, 3. Dathaathreya gothra, 4. Galava gothra, 5. Mathanga Gothra, 6. Surya Datta gothra, 7. Mithrasu Gothra, 8. Kausala gothram, 9. Charora Gotra, 10. Dhalabya gothra & 11. Vishnu Gothra.

The following gothras are covered in this write up.

a. Lohit Gothra	b. Kapila Gothra
c. Dattthreya Gothra	d. Galava Gothra
e. Mathanga Gothra	f. Surya data Gothra
g. Mithrasu Gothra	h. Kaushal gothra
i. charora gothra	j. Dalabhya gothram
k. Vishnu Gothra	-

3a.LOHIT GOTHRA

Lohit literal meaning in sanskrit means 'red' colour. Lohit is an Indian name. Widely used by Hindus. **Lohit indicates/symbolizes good luck, good omen.** In India, people give importance for 'red' color especially during some auspicious occasions like 'pooja', a red color powder called 'kumkum' which indicates the power of Goddess Durga. Lohith means red Lohitagni is red flame. Many Mandyam iyengars of Karnataka have this gothram.

4b.Kapila

Gothram

Most of us know story of Devhuti married to aged sage Kardam. Sage Kardam had a condition that he will remain with her till progeny is achieved.

At appropriate time, Devhuti gave birth to nine beautiful daughters. With the birth of nine daughters, the resolution of Kardam was completed.

Devhuti said- But we are all in your refuge. Before deserting us, tell me finding suitable grooms for the daughters is the responsibility of the father.

He assured his wife: " Devi, don't be sad, Very soon, the Lord will appear as your son. Hence, from now on, start worshipping God with faith and devotion and follow self-control. Thus, Devhuti began worshipping the Lord. At appropriate time, the Lord appeared as her son Kapil.

Meanwhile, Brahma also came there with nine Prajapatis and at his insistence, Kardam married his daughters to those nine Prajapatis. Kalaa was married to Marich, Anusuya to Atri, Shraddha to Angira; Havirbhu to Pulastya, Gati to Pulah, Kriya to Kratu, Khyati To Brighu and Arundhati was married to sage Vashishtha.

After the appearance of the Lord as Kapil, he preached Kardam. Thereafter, Kardam went to the forests. There, he felt the all pervasive Parmatma in his own Atma(soul) and thus attained Parampada(the supreme status).

Back in the hermitage, Devhuti too felt the futility of lust. She, therefore requested Kapil for her salvation. Kapil preached her about Yoga, knowledge and devotion towards the Lord. When her prayers were over, Kapil took her permission and went to the forests. Devhuti stayed at the hermitage and meditated on the Lord.

After several years, Devhuti attained salvation and that place is now known as Siddhipad. It is situated on the banks of the river Saraswati. Having freed herself from all kinds of sins, Devhuti's body became holy and assumed the form of a river. Even today, all devotees who are blessed with whatever they desire, venerate it.

Kapila is the father of the Sankhya philosophy. Veda Vyasa tells us that he is an Avatar of Vishnu and that he is the son of Kardama Maharshi and Devahuti.

The first philosophy that Sri Krishna discusses in the Bhagavad Gita is the Sankhya philosophy. Patanjali the author of the Yoga Sutras and the Mahabhasya was a follower of the Sankhya philosophy.

Kapila protested against the sacrifice of animals in Yajna.

As per the Narada Purana: Kapila had an Asrama in Patala. The sons (60,000 and one) of King Sagara thought that Kapila had stolen their sacrificial horse and they entered Patala. They disturbed Kapila, who turned them to ashes with a glare. The Nagas fled Patala in fear. Sagara adopted his grandson, Amshuman and sent him to Patala to recover the horse. Amshuman respectfully approached Kapila and recovered the horse. (Note the number 60,000 - that is a clue to an astronomical significance.... which we shall explore later). And then Bhagiratha story....

5c DATTTHREYA GOTHRAM

The Dattatreya gotra while not seen in south India is seen amongst Himachalis and Kashmiris they all descend from the great Atri Bhauma the first of the Atris.

As every body know the story of birth of Dattatreya to sage Atri to Anasuya ,it is not detailed here.

6d. Galava gothra

Galava gothra, has limited descendents are found even in North India, I am not sure about south India.

7e Mathanga gothra

In the Ramayana, Maharishi Matanga was a man who was brought up as a Brahmin but was the son of a Chandala. It possibly refers to many different persons.

In the Ramayana, Rama and Lakshman visited the hermitage of Matanga near the

Rishyamuka mountain and met the devotional tribal woman, Shabari. His story, as told in the Mahabharata, relates that he was mercilessly goading an ass's foal which he was driving. The mother ass, seeing this, tells her foal that she could expect no better, for her driver was no Brahmin but a Chandala. Matanga, addressing the ass as "most intelligent," begged to know how this was, and was informed that his mother when intoxicated had received the embraces of a low-born barber, and that he, the offspring, was a Chandala and no Brahmin.

In order to obtain elevation to the position of a Brahmin, he went through such a course of austerities as to alarm the gods. Indra refused to admit him. He persevered again for a hundred years, but still Indra persistently refused such an impossible request, and advised him to seek some other boon. Nothing daunted, he went on a thousand years longer, with the same result. Though dejected he did not despair, but proceeded to balance himself on his great toe. He continued to do this for a hundred years, when he was reduced to mere skin and bone, and was on the point of falling. Indra went to support him, but inexorably refused his request, and, when further importuned, "gave him the power of moving about like a bird, and changing his shape at will, and of being honoured and renowned."

The Sage Matanga is renowned as the one who was granted the boon of having his prayer granted, that the supreme Divine Mother (God as Mother) be born in his family as his own daughter.

8f Surya data Gothra and 9g Mithrasa Gothra

Note- I have combined the two since origin of both the gothras are same.

Sakaldwipiya Brahmins or Bhojaka Brahmins, is a class of Hindu priests and Ayurveda teachers (acharyas),[1] with concentrations in Western- and Northern India.

The Sakaldwipiyas are also known as Maga Brahmins. Also known as Maga Brahmins are the Suryadhwaaja Brahmins, who however consider themselves to be distinct from the Sakaldwipiya/Bhojaka Brahmins.

The Sakaldwipiya Brahmin community of India identify themselves as having Iranian roots, and assert that they inherit their by-name maga from a group of priests who established themselves in India as the Maga-Dias or Maga-Brahmanas.

The doctrinal basis for that assertion is Bhavishya Purana 133, which may be summarized as follows:

Krishna's son Samba was afflicted with leprosy, which was cured after he worshiped Surya, Hinduism's Sun God. In response, he built a temple to Surya on the banks of the Chandrabhaga river, but no competent Brahmin could be found to take up the role of priest in the temple. So Samba sought help of Gauramukha, the adviser of the yadu chief, Ugrasena.

Gauramukha responded with a suggestion that Samba go to Shakdvipa and invite their priests to worship Surya. Further, asked Samba, "tell me, oh Brahmin, what are the antecedents of these worshipers of the Sun?"

To which Gauramukha replied... "The first of the Brahmins amidst the Shakhas was called 'Sujihva.' He had a daughter of the name Nikshubha, who so enamored Surya that she was impregnated by him.

Thus she gave birth to Jarashabda who was the founding father of all the Maga-Acharya. They are distinguished by the sacred girdle called the Avyanga that they wear around their waist." And so Samba called on Krishna to send him Garuda, on whose back he then flew to Shakadwipa. He collected the Maga-Acharya, brought them back to India and installed them as priests of his Surya temple. The lineage married Bhoja vamsa women and so their descendants came to be known as Bhojakas.

As such, the Sakaldwipiya are one of only two[b] Brahmin groups who are said to have originated outside India, even if about half their clan names (gotras) are the same as those of other Brahmins. Whatever their original beliefs, by the time the Bhavishya Purana 133 was composed the Sakaldwipiyas were identified as devotees of Surya, Hinduism's deity of the Sun (cf. Hvar).

Subsequently, in Vrihata samhita 60.19, Varahamihira directs that the installation of the Surya images should be made by the maga, as they were the first to worship the divinity. Other texts enjoin that the images of Surya should be dressed like a northerner with the legs covered, that he should wear a coat and a girdle. The early

representations of the divinity actually follow these injunctions, and early iconography depicts the deity in central Asian dress, replete with boots.

Shakdwipi Brahamins do in fact appear to have been instrumental in the construction of Sun temples in different part of the country, to include Kashmir, Kathiawad and Somnath in Gujarat, Dholpur in Rajasthan, Hissar in Jodhpur, Bharatput and Khajuraho in Madhya Pradesh, Konark in Orissa and Deo, Punyark, Devkund and Umga in Bihar.

The tale of the arrival of the Sakaldwipiyas appears to have been part of living tradition for many centuries. The Govindpur inscription of 1137-1138 refers to a maga family of Gaya, Bihar that was celebrated for its learning, Vedic scholarship and poetic faculty, and who descended from one of the original Samb invitees.

Note- Do these people are partaking as Brahmins in gaya for our Gaya sraadha? The doubt now come to me from their appearance, complexion and behaviour. It was my experience while performing Gaya sradha about 50 or Brahmins came for different sraadhas. They just touched all food items and ate maximum four handful of items.

The Brahmins of the Godda district in Uttar Pradesh likewise trace their lineage to the original invitees. The maga-vyakti of Krishnadas Mishra is an elaboration of the legend.

The Bhojakas are also mentioned in the inscriptions of Maurya Ashoka and Kharavela. The A History of Brahmin Clans states that Śākadvīpī Brahmins have a love for traditional (Sanskrit) knowledge and their Saṃskāras are like those of the Maithil Brāhamanas, although matrimonial and other customary relations with Maithil (or other Brahmins) are not in vogue.

"they wear long Yajnopavita at the age of 8 years, keep quiet while eating, like to keep beards like sages, perform agnihotra, and charmed with mantras, and were called maga because they read the Vedas in haphazard ways."

The Sakaldwipiya centre was at Magadha. According to their tradition, they are identified by their purs rather than by their lineage.

There are altogether 13 Śākadvīpī gotras: Kāśyapa, Garga, Pārāśara, Bhṛigu/Bhargava, Kauinya, Kausala, Bharadwaj, Vasu, **Suryadatta/Arkadatta**, Nala, Bhavya Maṭi and

Mihrāsu.

Major Sakaldwipiya centers are in Rajasthan in Western India and near Gaya in Bihar.

The term 'Bhojaka' is popular in the western states while 'Sakadvipi' and its numerous variations is typical for the north and east. The terms 'Graham Vipra' and 'Acharya Brahmin' are common in West Bengal and Rajasthan. One of the Sakaldwipiya groups, the 'Suryadhwaaja' Brahmins, are endemic to Northern India and is the only Shakadwipiya group classified as Kashmiri Pandits.

The Bhojakas are historically associated with several Jain temples in Gujarat and Rajasthan, where they serve as priests and attendants. Some of the Shaktwipi Brahmins of Bihar and Uttar Pradesh are Ayurvedic physicians, some are priests in Rajput families, while yet others are landholders.

10 h Koushal gothra

Specifically in Haryana and Punjab Gaur Brahmins from Kaushal Lineage are found. These Brahmins are the direct descendents of Hiranyabha Kaushalya Rishi, a teacher of great Indian Sage Yagnavalkya. References to Kaushalya Rishi can be found upon research in Shrimad Bhagwat Maha Puran. Many khatrias also use Kaushal as their gotra, however it remains unclear as to the connection between this and the Brahmin lineage. It is a matter of speculation whether it is a result of Guru Shishya Parampara where students took pride in being identified by the Gotra of their teacher, or whether it is something totally diverse having no connection at all. The Gaur Brahmins of Haryana are indigenous to Haryana and in some cases it is said that they originally came from Bengal a long time ago.

Kaushal Rajvir was the special name and famous king in the Indian history. It is said that he had 516 queens in his mahal for his pleasure.

The word Kaushal in Devnagri Thesaurus (Hindi language) means Clever or Perfect or Skillful/Skilled.

Kaushal is also very common first name for people originating from Gujarat, Bihar,

India, West coast region of India.

Kaushals were the special names given to Hindu kings by their gurus. Most of the Hindu Kings had Kaushals as their Priests. Their origin was in North India & near the areas of Punjab & Himachal Pradesh, Bihar.

Kaushals were traditionally renowned for their knowledge of astrology and spiritual healing.

Its mainly used as a Surname or Last Name (e.g. Atul Kaushal) by few of the members of vast Indian Brahmin Community mainly from Northern region. On the other hand it can also be used as an Indian First Name of a person as a Noun (e.g. Kaushal Kadecha).

11i Charora gothra

Charora is one of the gotras in Sanadhya Brahmins. Charoras live in Bharatpur district of Rajasthan state in India.

Sanadya Brahmin (or Sanadh) are a community of Brahmins, living prominently in Western Uttar Pradesh area of India.

Sanadhya Samhita gives an account of the origin of the Sanadhya community. Lord Ramachandra of Ayodhya invited some Adi Gauda Brahmins to conduct a yajna. As dakshina he gave villages to 750 of them, who came to be called Sanadhya. They were engaged in tapa, thus came to be called Sanadhya.

An alternative theory is that since they worship Lord Sun (or Surya) (Skt san), they are called Sanadhya. Sikh Guru Gobind Singh has mentioned that his ancestors once lived in the Sanadh region, this may have been the region from where the Sanadhya originated.

In the 19th and 20th national convention of Kanyakubja Brahmins by Kanyakubja Mahati Sabha, in 1926 and 1927 respectively, an earnest appeal was made for unity among Kanyakubja Brahmins whose different branches included Sanadhya, Pahadi(Kumaun Brahmins), Jujhoutia, Saryupareen, Chattisgadhi, Bhumihar Brahmins and different Bengali Brahmins.

Sanadhyas are a dominant section of north Indian Brahmins, most numerous in Gangetic Doaba region and they touch the Kanaujias on the north west extending over central Rohilkhand, and the part of the upper central duab from Pilibhit to Gwalior.

Sanadhya Brahmins make a triumvarate along with kanyakubj Brahmins and Bengali brahimns in practicing the doctroine of nobility ; like biswa system of kanyakubj Brahmins and kuleen system of Bengali Brahmins, the sanadhyas rigourusly practice the 'allh' system to jeaously safeguard the purity of their blood. They are branch of Adi Gauda Brahmins, Rtviz of ashwmegh yajna performed by Lord Sri Rama and have matrimonial relations in their own fold and Adi Gauda Brahmins.[5] They have matrimonial relations with kanyakubj Brahmins as well.

Migration and infiltration of Sanadhya Brahmins into central India from the north took place after the fall of Marathas. In the beginning of the 19th century by 1820 AD families of Sanadhyas started to migrate to the Narmada valley extending from Mandla to Hoshangabad and so also into the Malwa from Vidisha to Ujjain and Indore.

12 J Dalabhya gothram

Dalabhya is a sage mentioned in the Chandogya Upanishad. His lineage is the Dalabhya gotra. The Chandogya Upanishad describes a conversation between sages Shilak, Dalabhya and Pravahana. The sage is also mentioned in the Bhavisya-uttara Purana where the sage Pulastya narrates him the story of Krishna taking the form of a mendicant.

Yāska (6th-5th centuries B.C. according to Shukla, Georgetown University) was a Sanskrit grammarian who preceded Pānini. His famous text is Nirukta, which deals with etymology, lexical category and the semantics of words. He is thought to have succeeded Śākaṭāyana, an old grammarian and expositor of the Vedas, who is mentioned in his text. He is sometimes referred to as Yāska ācārya (ācārya = teacher).

The Nirukta attempts to explain how certain words get to have their meanings, especially in the context of interpreting the Vedic texts. It includes a system of rules

for forming words from roots and affixes, and a glossary of irregular words, and formed the basis for later lexicons and dictionaries. It consists of three parts, viz.:(i) Naighantuka, a collection of synonyms; (ii) Naigama, a collection of words peculiar to the Vedas, and (iii) Daivata, words relating to deities and sacrifices.

The nirukta was one of the six vedangas or compulsory ritual subjects in syllabus of Sanskrit scholarship in ancient India.

12k Vishnu gothra

Many people proclaim they are either Vishnu gothra or siva gothra. They are Vaishnavites or Saivites. Mostly Vaisya community is found telling this gothram.

13 Appended items

1. Atri Gothra- Sri Durvasa, the venerable one, was 'born' into one of the most illustrious family. He is the son of Atri Maharshi, and Sri Anasuya devi.

2. **Viswamithra gothra**- In Tamilnadu and Andhra they are about a 20% of the Brahmins. Several kshatriya lines of andhras, like shatavAhanas also claim descent from Vishvamitra.

VishvAmitra's clan a famous kshatriya clan became a Brahmin clan- the kaushika gothra.

Vishvamitra, the grand author of the gayatri mantras in the rig veda is also the author of the Triyambaka mantra (aum triyambakam yajamahe).

3) Vadula Gothra and Moudgalaya gothras

In ancient vedic times such transformations, usually involving marriage relationships with famous Brahmin family resulted in kshatriyas becoming brAhmaNas: maudgalya (descendents of king bhR^imyAshva), shaDmarShaNas (descendents of great ikshvAku king trasadasyu), vAdhulas (descendents of king vItayhavya, the haihaya yadu) etc became Brahmins.

4) Bharadwaja and Bharga va gothras

In more later times many Brahmins assumed kshatriya-hood. The bharadvAja family gave rise to the shunga kings, kANva family to the kANva dynasty, the maitreya family to the maitraka kings, the bhArgava family to the famous ga~nga dynasty of south India.

5. Kausika, Kasyapa, Bharadvaja, Gautama and Agasthia gothras.

The 28 Saiva Agamas are said to have been revealed from all the five faces of Siva. The first four taught five Agamas each, while the last, Isana, gave rise to eight.

The Sadyojata face revealed the Kamika, Yogaja, Cintya, Karana and Ajita. These were taught to Kausika Rishi.

The Vamadeva face gave rise to Dipta, Sukshuma, Sahasra, Amsumat and Suprabhedha, and taught them to Kasyapa Rishi.

The Aghora face revealed Vijaya, Nisvasa, Svayambhuva, Agneya (or Anala) and Vira, and gave them to sage Bharadvaja.

The Tatpurusha gave rise to Raurava, Mukata, Vimala, Chandrajnana and Mukhabimba (or Bimba), and taught them to Sage Gautama.

The Isana face revealed Prodgita, Lalita, Siddha, Santana, Sarvokta, Parameswara, Kirana and Vatula to Sage Agastya.

6. KASHYAPA GOTHRA

The Bhagavata Purana states that the Apsaras were born from Kashyap and Muni.

In the family line of Kashyapa, along with him there are two more discoverers of Mantras, namely, his sons Avatsara and Asita. Two sons of Avatsara, namely, Nidhruva and Rebha, are also Mantra-seers. Asita had a son named Shandila, from whom the famous Shandilya family line (Gotra) started.

7. KANVA GOTHRA

Since Viswamitra fought with Vasistha, and Kanva raised Viswamitra's daughter, we know that they all lived around the same time. Kanva Rishi Ashram on the banks of river Malini, 42 km from Haridwar. Kanva does not figure in any of the lists of SaptaRishis. He was not one of the Rishis that Satyavrata Manu brought over in his boat. We know him through his Vedic Mantras and through a beautiful play called Abhignyana Sakuntalam written by a great poet called Kalidasa about Viswamitra, Menaka, Sakuntala, Dushyanta, Kanva, Durvasa and Bharata.

8. Gouthama gothra

Sita (Ramayan) belongs to Yajur Veda, She belongs to Pravara consisting of the three Rishis viz., Aangirasa, Aayaasya and Goutama, She belongs to Goutama Gotra.

QUESTION & ANSWER on - GOTHRA

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Q-01. Where do we have maximum Brahmins in India?

A-01. Brahmins even in Uttar Pradesh, where they are most numerous, constitute just 9 percent. In Tamil Nadu they form less than 3 percent and in Andhra Pradesh they are less than 2 percent.

Q-02. How many sages are there as profounder of Dharma Sasthras?

A-02. Twenty-one Rishis were the profounder of Dharma Sastras. There is a lot of contradiction among these Darmasastras, even within one

Smriti. These differences in the rules and rituals resulted in the rigid stratification of sub-castes among Brahmins.

None of these smritis is supreme and universally applicable throughout the Indian Sub-continent. The oldest among these Dharma Sutras are Apasthambha, Baudhayana, Gautama and Vasishta Sutras.

Apasthambha:

Apasthambha, a native of Andhra Country, belonged to Krishnayajurveda School. He belonged to fifth century BC. Apasthambha's teachings are called Apasthambhasutra or Apasthambhasmriti.

Baudhayana: (Bodhayana)

Baudhayana also belonged to Krishnayajurveda School and was an inhabitant of Andhra Country. Baudhayana's teachings are called Baudhayanasutra or Baudhayanasmriti.

Brihaspati:

Brihaspati was probably the first jurist to make a clear distinction between civil and criminal justice. Yajnavalkya referred to Brihaspati

Gautama:

Gautama was the most ancient sage of all Brahmin lawgivers. He was quoted by Baudhayana and belonged to Samaveda School. Gautama's teachings are called Gautamasutra

Harita:

Baudhayana and Vasishtha in their Dharmasutras quote Harita. Haritasmriti or Haritasutra is an extensive work.

Katyayana:

Yajnavalkya mentions Katyayana. Katyayanasmriti is quoted in several works of Viswarupa, Mitramisra etc.

Smriti Chandrika cites 600 verses of Katyayana sutras. He may belong to the same period as Narada and Brihaspati.

Manu:

Manu is a mythical personality and is the ancestor of the entire humankind. Manu received the code from Brahma, and communicated it to ten sages and requested Bhrigu Rishi to repeat it to the other nine. This code of conduct recited by Bhrigu is called Manusmriti

Narada:

Sage Narada was probably a native of Nepal around first century AD.

Naradasmriti is the first legal code unhampered by the mass of religious and moral teachings. Some authors think that Narada belonged to Gupta period when there was a distinct revival of Brahminism and Sanskrit literature.

Vasishtha:

Vasishtha belonged to 3rd century BC and a native of North India. Vasishtha's teachings are called Vasishtasutra or Vasishtasmriti.

Vishnu:

Vishnu belonged to 1st or 2nd century AD. Vishnu's teachings are called Vishnusutra or Vishnusmriti.

Yajnavalkya:

Yajnavalkya belonged to Suklayajurveda School¹². He was a native of Mithila City in North Bihar and probably lived anywhere from few centuries before Christ to 200 AD.

However, some scholars think he belonged to first or second century AD. Yajnavalkya Dharmasmriti has been subject of numerous commentaries.

The most celebrated of all the commentaries of Yajnavalkyasmriti is Mitakshara and is practically the beginning of the Brahmin law and the so-called Hindu law.

Passages from Mitakshara have been found practically in every part of the Indian Continent and became an authority. The Yajnavalkyasmriti is concise, more systematic and better arranged than the Manusmriti.

Q-03. What is the origin of Gotras?

A-03. According to one legend (according to Sherring), all the chief Brahmin gotras are descended from the Saptarishis (seven sages).

Sherring says the Vatsa, Bida, Arshtikhena, Yaska, Mitryu, Shaunak and Bainya gotras claim descent from sage Bhrigu (Vatsa-Brighu?) he gotras of Gautam, Bharadwaj and Kewal-Angiras from sage Angirah the Atri, Badbhutak, Garishtira and Mudhgala from sage Atri; the Kaushika, Lohit, Raukshak, Kamkayana, Aja, Katab, Dhananjya, Agamarkhan, Puran and Indrakaushika from sage Viswamitra the Nidruba, Kasyap, Sandila, Rebha and Langakshi from sage Kasyap; the Vashisht, Kundin,

Upamanyu, Parashara and Jatukaraniya from sage Vashisht; and the Idhamabhar, Somabhar, Sambhabhar and Yagyabhar from sage Agastya.

Other Gotras are said to have been derived from these gotras.

Q-04. Can you please give a chart of gothras and the sage from whom they are derived?

#	Sage	Gothras descended
1	Bhrigu	Vatsa, Bida, Arshtikhena, Yaska, Mitryu, Shaunak and Bainya
2	Angirah	Gautam, Bharadwaj and Kewal-Angiras
3	Atri;	Atre, Badbhutak, Garishtira and Mudhgala
4	Viswamitra	Kaushika, Lohit, Raukshak, Kamkayana, Aja, Katab, Dhananjya, Agamarkhan, Puran and Indrakaushika
5	Kasyap;	Nidruba, Kasyap, Sandila, Rebha and Langakshi
6	Vashisht	Vashisht, Kundin, Upamanyu, Parashara and Jatukaraniya
7	Agastya.	Idhamabhar, Somabhar, Sambhabhar and Yagyabhar

Q-05 Mostly which Vedas are followed by different Gothras?

A-05. Though, anyone among the group can follow their convenient Veda, each sect or branch can even change over to other Veda of their liking, I give below a few actual belongings; however, it might vary on present generations; Bhargaus, Sankritas, Gargs (Chandras), Bhrigus and Saunaks follow the Rig; The

Kasyaps, Kaasyaps, Vatsas, Sandilas and Dhananjays follow the Sama. The Bharadwajs, Bhaaradwajs, Angirahs, Gautams and Upamanyus observe the Yajur ; the Kaushikas, Gritakaushikas, Mudhgalas, Galawas and Vashishts follow the Atharva. All others follow the Yajur Veda.

Q-06. Where does the north and south geographical division of Brahmins starts?

A-06. The Brahmin sub-castes are broadly categorized into two great geographical divisions-the north and the south. The dividing line is the Narmada River. (My note - recollect, manthra narmada sindhu kaveri godavari namosthuthae during Upakarma ceremony).

The gaur (white) subcastes, according to Sherring, inhabit the region north of the Narmada and the draviDa subcastes, the south.

Q-07. Who are Hosyalas?

A-07. The Hoysala Karnatakas are Smarta Brahmins living in the State of Karnataka in the Indian Union. Many eminent scholars, musicians, philosophers, generals and religious pontiffs belong to this community. (Read more here)

Q-08. What is the legend behind Brahmin migration to south?

A.08. The Brahmin migration to the South features in the legends of sage Agastya. The Vindhya mountain range in central India continued to grow higher showing its might and obstructed cloud movement causing draught. Sage Agastya decided to solve the problem and traveled south. The Vindhya mountain bowed to Agastya and the sage requested Vindhya to stay prostrated until he returns. Vindhya complied with this request and the Sage Agastyhya **never** returned to north!

Q-09. Is it correct that earliest Brahmin migration to south was to Andhra? What was the period?

A-09. The earliest Brahmins to arrive in Andhra were most probably sage Viswamitra's students and progeny around 1200 BC.

South Indian kings showed respect and patronage for Brahmins and Brahminism since ancient times, e.g., Satavahana dynasty that ruled for five centuries and extended over Andhra and central India, One of the most important features of Satavahana dynasty was granting land to Brahmins. Sangam era of Chera, Chola and Pandya kings in Deep South also used to grant lands to Brahmins. Most of the Brahmins in Andhra Pradesh belong to smaarta Brahmin group, i.e., the followers of smritis and followers of Adi Sankaracharya.

The smaarta Brahmins follow Apastambasmriti or Apastambasutra (not Manusmriti).

Apasthamba (~600 BC) was one of the earliest lawmakers of south India who lived on the banks of River Godavari.

Boudhayana, Parasara, Yajnavalkya sutras and other laws were also important in the past, e.g., in the courts of Srikrishnadevaraya.

Q-10. What are the details of Brahmins of Andhra today?

A-10. Pradhamasakha Niyogi Brahmins (see below) follow Yajnavalkya sutras and Kanva sutras.

The smaarta Brahmins in Andhra Pradesh can be grouped into two major divisions formed about a thousand to about 700 years ago (most probably during Kakatiya rule), Niyogi and Vaidiki.

However, in addition to smaarta Brahmins, there are other Brahmin groups such as Sri Vaishnavas, Madhavas and Aradhyas.

Niyogi Brahmins : Niyogi Brahmins are those Brahmins who took up various secular vocations including military activities and gave up religious vocation, especially the priesthood. Niyogi Brahmins depend and emphasize on modern education. They were ministers in the courts of kings and feudatories. Many of them were village accountants/clerks, karanams (Andhra) or patwaris (Telangana), until recently. The Niyogis are considered to be eligible for priestly service. But they will never either accept a religious gift or partake of Sraaddha food (food given to Brahmins during the death related rituals).

According to Jogendranath Bhattacharya, Niyogi name is derived from Yoga, which means religious contemplation or meditation, as opposed to Yaga, which means religious sacrifice. Niyogin in Sanskrit also means "employed" or "appointed" and accordingly, it is probable that they are so-called because they accept secular employment. Niyogi Brahmins include eminent personalities like Veeresalingam Kandukuri, Radhakrishnan Sarvepalli, Venkatgiri Varahagiri, KL Rao, Prakasam Tanguturi, Venkatanarasimharao Pamulaparti (PV), General K. V. Krishnarao etc. As the times have changed, even Vaidika Brahmins should earn money to protect the Dharma, despite the traditional ban on earning money. That was one of the main reasons for the existence of Niyogi Brahmins. There are many subcastes in Vaidiki Brahmins as well:

Among the Vaishnavities, the strict vegetarians and highly educated people also are given the approximate status of brahmins in Andhra Pradesh. They adhere to either the medieval Tenkalai or Vadakalai and Agaama scriptures These Vaishnavite Brahmins are spread mainly in Karnataka and Andhra, and to some extent in Tamilnadu also .

The great Vaishnavite reformers like Ramanujacharya, Ramananda (north India), Madhva (all over south India), Vallabhacharya (found among velanadu, gujarat, rajasthan and UP), Nimbaarka, etc. Not all the followers of these Vaishnavite reformers are Brahmins. Some of these Vaishnavites include Acharis and velanadu vaideekulu. These Vaishnavas are also known as Andhra Vaishnava. Many of the famous temple establishments like Tirupati and Ahobilam are run per vaishnavite agamic canons.

Q-11. What are the praised activities of Ramanujacharya?

A-11. The big hearted Raamanuja fought against caste distinctions and gathered under his doctrine, people from all walks of life and caste and religion and occupation and said henceforth they shall be known as one community. Thus he created the Vaishnava community, and told them to always work for reform of society.

The great Raamanuja specifically included among his followers sc's, tribals, immigrant foreign soldiers, arabs and turks, destitutes women, jains, etc. All the same it appears they made sure that the brightest were selected as Sri Vaishnavites, evangelizers of vaishnavism, without any regard to their former caste or other origins One characteristic method used by the gurus was community dinners, where everybody sat together without distinction. This went a long way towards reduction of old discriminations.

As a consequence there are expert cooks who easily handle very large scale cooking among them.

Q-12. Do Jains have joined Vaishnavism?

A-12. It seems many jains also merged with vaishnavites, just like in an earlier era buddhists shifted to various sects of saivism The vaishnavite

communities in Andhra Pradesh have a marked bent towards education, literature and performing arts like music and dance.

Q-13. What is the period of Madwacharya?

A-13. The Madhvaas date from the recent reform activities of Madhvacharya (somewhere in the 12th century) also of the vaishnava sampradaya , and they were prominent in the last days of Vijayanagar (1500's). A famous guru of the line was Raghavendraswami. (They are found all over karnataka, south Maharashtra, Tamilnadu as well as Andhra.

Q-14. Who were the earliest group of Brahmins came to Tamilnadu?

A-14. The earliest group of Brahmins to come to Tamil Nadu is largely known as Gurukuls. They have been here from very ancient times and were primarily invited to be temple priests in the early Chola period. Many of them were great Vedic scholars. They conducted the coronation of the kings and acted as their spiritual advisors and Gurus. Many of them were the great exponents of Vedic Astrology and Ayurvedic Medicine. **They are supposed to be followers of Baudhyana sutra and are divided as 'Kanchipuram', 'Tiruvalangadu' and 'Thirukazhakundram' Gurukuls.** It is interesting that all the three are the names of ancient towns and temples around Kanchipuram. This clearly indicates that the earliest migration was to Kanchipuram.

Q-15. Who are Kashmri Brahmins? Are they branched from Saraswath Brahmins?

A-15. According to accepted traditions in the rest of the country, Kashmiri Brahmins are believed to be a branch of the Saraswat

Brahmins who were so called because they were believed to have settled along the course of an ancient river in the North-West Indian Continent (Indo-Pak region) called Saraswati. When this river dried up, these Brahmins migrated. A large section of this uprooted community was settled in the Western Konkan coast of the present state of Maharashtra. Others moved further North into the Valley of Kashmir. The first Prime Minister of the Indian Union, Pandit Jawaharlal Nehru, belongs to the Pandit community of Kashmiri Brahmins. The Nehru dynasty ruled the Union for almost half a century.

Q-16. Who are Tuluva Brahmins?

A-16. The ancient Tulu nadu extended from Gokarna in the north, all along coastal Karnataka up to Kasargod in the south. This included both coastal Uttara Kannada district as well as all of Dakshina Kannada district. Over many centuries the principal language of Tulu nadu was Tulu. Today Tulu is spoken only south of River Kalyanpur in Udupi and Dakshina Kannada districts of Karnataka. This is the heartland of Tulu nadu today. While Udupi is the religious center of Tulu nadu, Mangalore is the commercial hub.

Q-17. Other than Viswamithra can you say a few non Brahmin sages?

A-17. In the past, however, through rigorous courses and tests some non-Brahmins became Rishis, e.g., Kings like Viswamitra, Vishnuvardhana, Radheerga, Veerahavya etc. became Rishis and established their own Vedic schools and new Brahmin branches.

Q-18. What is the relation with Sanskrit for Brahmins?

A-18. The Sanskrit is an ancient language that became irrelevant to Indians in general, and Brahmins in particular. It is the language of

Brahmins. However, whenever, Brahmins migrated to lands, they adopted to the local language and customs and adopted local Gods, yet maintained their Sanskrit language, the Vedas, traditions and culture.

Q-19. What was the reason Yanjalwakia came out from vaisampayana ?

A-19. Once upon a time, an assembly of Brahmins was arranged in presence of Lord Brahma. All the Brahmin teachers and professors were invited. It was declared that who ever among the invited fails to attend the Brahmin assembly would be considered to have committed the sin of murder of a Brahmin (Brahmahatya).

For some unavoidable circumstances, Professor Vaisampayana could not attend this meeting and acquired the sin of Brahmahatya. He assembled all his disciples and requested them to share the burden of the sin of murder.

One of his disciples was Yajnavalkya. He was a great intellectual and was very powerful due to his knowledge. He came forward and suggested that he would take all the sin and manage it with his powers and requested Vaisampayana to let go other disciples.

Vaisampayana was enraged at this request. He considered this request as arrogance of Yagnavalkya and completely out of line. Consequently, he ordered Yajnavalkya to give up all the learning that he learned from Vaisampayana and leave his school immediately. Yajnavalkya followed the orders of the professor and discarded all the learning, which immediately evaporated into the solar dimension. And he became poorer in his knowledge and hence in powers and luster. Yajnavalkya went to the Sun God and requested the Sun to teach him Yajurveda.

The Sun God agreed to teach and asked him to follow him in the form a horse during his continuous travel across the skies and learn. Thus Yajnavalkya became a Vajasaneya, one who learned as a horse and a branch formed called Vajasaneya sakha. This Yajurveda learned by Yajnavalkya as a horse from the Sun God is called SuklaYajurveda and the earlier one that was learned from Vaismpayana was Krishna Yajurveda.

Q-20. Do gotra system started during Yajurveda period?

A-20. There is a thinking like that .The gotra system is part of a system of classification or identification of various Brahmin families in ancient times. The gotra classification took form probably sometime during the Yajur Veda period, after the Rig Veda period. It is believed that the gotras (now account to a total of 49) started to consolidate some around 10-8 Century B.C.

The present day gotra classification is created from a core of 8 rishis (The Saptha rishis + Aga Agastya). The Seven rishis are Gautama, Bhardwaja, Vishwamitra, Jamadagni, Vasistha, Kashyapa and Atri. Seven Rishis (Saptarshi) are recognized as the mind born sons of the creator Brahma. They desired offspring and received it. All present day Brahmin communities are said to be descendants of these 8 Rishis. Over the years the number of gotras increased due to:

Descendents of these Rishis also started new family lineage or new gotras (Kaundinya was a descendent of Vasihta, Vishwamitra was a descendent of Kaushika and Vatsa was a descendent of Jamadagni).

Inspired by a saint whose name they bear as their own Gotra.

The lines of descent from the major rishis are originally divided into Ganas [sub divisions] and each Gana is further divided into families.

However, subsequently the term gotra is frequently applied to the ganas and to the families within the ganas interchangeably.

Q-21. How do Kula devata principle originated?

A-21. These Rishis belonged to different sects like Shakti, Shavites and Vishnavites and had different deities for worship. Such deities came to be known as the Kuladevatas.

Q-22. What was the purpose of Gothra origination?

A-22. The gotras of GSBs is believed to be originated from the ten Rishis. Bharadwaj, Kausika, Vatsa, Kaundinya, Kashyapa, Atri, Vashista, Jamadagni, Gautam and Vishwamitra (Kamshi)

The gotra system was instituted for the purposes of identifying one's ancestors and pay respects during various invocations and other rituals to honor their fathers, fore-fathers and so on, up to their respective Rishis.

This was later extended to other aspects of the Brahmin life, such as Marriage and temple worship.

In present days, marriage will not be allowed within the same gotra in order to avoid impure matrimony. This thinking is in tune with the modern day genetic paradigms of hybrid vigor.

Q-23. How many famous gothrams are there?

A-23. There are more than 120 Gothras known amongst the Brahmins. Under the Sapta-Rishi grouping, each Rishi's lineage has its own sub-lineage or grouping with Single, three, five or Seven Rishis, which are referred to in the Pravaram. You can get the Rishis group, sub-lineage of the Sapthra-Rishis and the Gothra Pravaram **from this page.**

Q-24. What is the speciality of Angirasa, Kanva and Bhargava?

A.24. Among the Gothra analysis of Pravaras, one can see the Aankirasa Rishi appears 12 times including multiple versions.

Aankirasa is the Rishi with whom more than half of the Atharva Veda samhitas are associated.

An analysis of the Rishis associated with the Veda Mantras will give info on the other Rishis associated with the Gothras and their lineage.

Sage Kanva is the foster father of Sakuntala celebrated by Kaalidasa.

Bhargava refers to the lineage of Bhrigu Maharishi, the foster father of Maha Lakshmi worshipped as Bhargavi.

Q-25. What is the gothram of Nathamuni?

A-25. Natha Muni, Aalavandar (Yaamuna Muni) belong to Shatamarshana Gothram.

Q-26. Which sage appears in Ramayan in addition to Vasista and Viswamithra?

A-26. Bharadwaja appears in Raamayanam.

Q-27. Who are the four sons of Brahma?

A-27. Brahma according to Puranas had 4 sons: Atri, Bhrigu, Vasishta and Ankirasa.

Q-28. What was the gothra of Sreerama (Sri Ram)?

A-28. Lord Rama was Raghu Vansha. This was because Lord Rama's great-grandfather Raghu became famous.

A Gotra relates directly to the original seven or eight Rishis of the Vedas. In this sense, Lord Rama did not have a Gotra, and in rituals his Gotra would be the Gotra of his Brahmin priest. This practice is still common today as it was in ancient times according to earliest Hindu sources.

Therefore, Gotra has always been only a Brahmin lineage that descends from seven or eight rishis associated with the Saptarishi or the seven stars of the Great Bear constellation as according to original Hindu Vedic system.

Q-29. Though gothras were for all was it particular to keep the ray by Brahmins?

A-29. Yes. The word "Gotra" means "ray." In Brahmin tradition, ***it is the duty of the Brahmin to keep his particular ray alive by doing daily rituals*** that he may transmit the power of that ray to others for the benefit of mankind.

Q-30. Do Family deity known as kula deivam or kula devata is related to Gothra?

A-30. NO NO NO. A common mistake is to consider gotra to be synonymous with clan or Kula. A kula is basically a set of people following similar rituals, often worshipping the same God (the Kula-Devata - the God of the clan). Kula has nothing to do with lineage or caste. In fact, it is possible to change one's Kula, based on his faith or Ishta-deva. Note-I had the experience of meeting many gothra Brahmins coming to my Kuladeivam Jadayudayar temple in Kallidaikurichi.

Q-31. Do sudras see gothra for marriage?

A-31. Shudras also have gotras, and follow it in marriages. For example a weaver falls under Markandeya gotra. Markandeya was known be a Maharishi and had 60 sons. Marriages are held within Markandeya but never in same family name. So, every weaver falls under one of these gotra. Marriages within the gotra ("swagotra" marriages) are banned under the rule of exogamy in the traditional matrimonial system. People within the gotra are regarded as kin and marrying such a person would be thought of as incest.

Q-32. DO Gothra is partilineal or matrilineal too?

A-32. In some communities, where gotra membership passed from father to children, marriages were allowed between uncle and niece, while such marriages were forbidden in matrilineal communities, like Malayalis and Tuluvas, where gotra membership was passed down from the mother.

Q-33. Do Kanchipuram was one of the oldest cities?

A-33 Yes. Kanchipuram is one of the two most ancient cities of India, the other being Varanasi (Kashi). The linkage between the Varanasi (Kashi) and Kanchi has existed from earliest times and has been facilitating the migration of priests between the North and the South.

Q-34. Do Kanchipuram was the orginal destination for priests from north?

A-34. It is possible that Kanchipuram, Tiruvangadu and Tirukalikundram were the first destinations for the Gurukuls who arrived. They stayed and worked there till they were redeployed to other interior temples and towns.

Q-35. Where do Brahmin communities flourished and how it was expanded?

A-35. Vedas mention a mighty river called the Sarasvati where Brahmin communities flourished, where the Indus Valley civilization flourished and dispersed when the Sarasvati river dried up around 1900 BCE. Long before, during the Ramayana period Brahmins migrated to Dandakaranya (Dandaka Forest) in the south with Viswamitra, the author of several hymns in Rigveda including Gayatri mantra.

Q-36. Do Rigveda is declared as part of world heritage by UNESCO?

A-36. Yes, UNESCO declared, Rig Veda as part of the World Heritage.

Q-37. What are the daily practices of a Brahmin?

A-37. Daily practices of Brahmins include sandhyavandana (prayers to Gayatri and Sun God), prayer to ishtadaiva or ilavelpu (personal God), yoga, non-violence, vegetarianism etc. Everything in the daily life of a Brahmin is a ritual.

However, special rituals include marriage, ritual conception and consummation of the wedding, rituals of childbirth, naming ceremony, first feeding ceremony, the child's first tonsure, upanayana (the sacred-thread ceremony - initiation into vedic learning and ritual), ritual baths, cremation rituals, shraaddha, etc. All of these rituals are very important for a practicing Brahmin.

Traditional Brahmin accepts Vedas as apaurusheyam (not man-made), but revealed truths and of eternal validity or relevance and hence the Vedas are considered Srutis that which have been heard and are the paramount source of Brahmin traditions and is believed to be divine.

Q-38. According to Panini and Bodhayana what is the explanation of gotra?

A-38. In general, gotra denotes all persons who trace descent in an unbroken male line from a common male ancestor. Panini defines gotra for grammatical purposes as ' apatyam pautraprabhrti gotram' (IV. 1. 162), which means 'the word gotra denotes the progeny (of a sage) beginning with the son's son. When a person says ' I am Kashypasa-gotra' he means that he traces his descent from the ancient sage Kashyapa by unbroken male descent. According to the Baudhâyanas'rauta-sûtra Vishvâmitra, Jamadagni, Bharadvâja, Gautama, Atri, Vasishtha, Kashyapa and Agastya are 8 sages; the progeny of these eight sages is declared to be gotras.

The offspring (apatya) of these eight are gotras and others than these are called ' gotrâvayava '. The gotras are arranged in groups, e. g. there are according to the Âsvalâyana-srautasûtra four subdivisions of the Vasishtha gana, viz. Upamanyu, Parâshara, Kundina and Vasishtha (other than the first three). Each of these four again has numerous subsections, each being called gotra. So the arrangement is first into ganas, then into pakshas, then into individual gotras.

The first has survived in the Bhrigu and Ângirasa gana. According to Baud, the principal eight gotras were divided into pakshas.

Q-39. How pravaras are told? Do different types of pravaras are there?

A-39. The pravara of Upamanyu is Vasishtha, Bharadvasu, Indrapramada; the pravara of the Parâshara gotra is Vasishtha, Shâktya, Pârâsharya; the pravara of the Kundina gotra is Vasishtha, Mairâvaruna, Kaundinya and the pravara of Vasishthas other than these three is simply Vasishtha.

It is therefore that some define pravara as the group of sages that distinguishes the founder (lit. the starter) of one gotra from another.

There are two kinds of pravaras, 1) sishya-prasishya-rishi-parampara, and 2) putrparampara.

Gotrapravaras can be ekarsheya, dwarsheya, triarsheya, pancharsheya, saptarsheya, and up to 19 rishis .

Kashyapasa gotra has at least two distinct pravaras in Andhra Pradesh: one with three sages (triarsheya pravara) and the other with seven sages (saptarsheya pravara).

Q-40. Some argument is there that in gothra were different sishya pravaras are there marriage is permissible with in the gothra. How far it is correct?

A-40. This pravara may be either sishya-prasishya-rishi-parampara or putra parampara.

When it is sishya-prasishya-rishi-parampara marriage is not acceptable if half or more than half of the rishis are same in both bride and bridegroom gotras.

If it is putraparampara, marriage is totally unacceptable even if one rishi matches.

Q-41. Do Sutra is a later development after forming Gothras? What are the different types of sutras?

A-41. Yes. Sutra Period: During the sutra period, roughly sometime during 1000 BC to 200 BC, Brahmins became divided into various

Sakhas or branches, based on the adoption of different Vedas and different readings and interpretations of Vedas

Sects or schools for different denominations of the same Veda were formed, under the leadership of distinguished teachers among Brahmins.

The teachings of these distinguished rishis are called sutras.

Every Veda has its own sutras. The sutras that deal with social, moral and legal precepts are called dharma sutras, whereas those sutras that deal with ceremonials are called Srauta sutras and domestic rituals are called gruhya sutras.

Sutras are generally written in prose or in mixed prose and verse. These sutras are based on divine Vedas and are manmade and hence are called Smritis, meaning “recollected or remembered.”

There are several Brahmin law givers such as *Angirasa, Apasthambha, Atri, Brihaspati, Boudhayana, Daksha, Gautama, Harita, Katyayana, Likhita, Manu, Parasara, Samvarta, Sankha, Satatapa, Usanasa, Vasishta, Vishnu, Vyasa, Yajnavalkya and Yama.*

Q-42 Who was sage Bharadwaja?

A-42. Bharadwaja was one of the great sages (rishis) descendant of rishi Angirasa, whose accomplishments are detailed in the Puranas. Bharadwaja rishi was the father of Dronacharya and the grandfather of Ashwatthama

He was one of the Saptarshis (Seven Great Sages Rishi) in the present Manvantara; with others being Atri, Vashishtha, Vishvamitra, Gautama, Jamadagni, Kashyapa [1].

Q-43. What is the origin of Gotra?

A-43. The word "gotra" means "lineage" in the Sanskrit language. Among those of the Brahmin caste, gotras are reckoned patrilineally. Each gotra takes the name of a famous Rishi or sage who was the patrilineal forebearer of that clan. And each Gotra is addressed by the suffix 'sa' or 'asa' as relevant.

The concept of Gotra was the first attempt among Brahmins to classify themselves among different groups. At the beginning, these gentes identified themselves by the names of various rishis (Angirasa, Atri, Gautam, Kashyapa, Bhrigu, Vasishtha, Kutsa, and Bharadvaja; the first seven of these are often enumerated as Saptarishis).

Hence the gotra was applied to the grouping stemming from one of these rishis as his descendants

Many lines of descent from the major rishis were later grouped separately. Accordingly, the major gotras were divided into ganas (subdivisions) and each gana was further divided into groups of families. The term gotra was then frequently started being applied to the ganas and to the sub-ganas.

Every brahmin claims to be a direct patrilineal descendant of one of the founding rishis of a certain gana or sub-gana. *It is the gana or sub-gana that is now commonly referred to as gotra.*

Over the years, the number of gotras increased due to: Descendants of original rishi also started new family lineage or new gotras and Inspired by another rishi whose name they bear as their own gotra.

Q-44. Do Gotra and Pravara are related to ?

A-44. Surely . Pravara is the number of the most excellent (-cf. reference, Sanskrit-English Dictionary, Monier-Williams) rishis who belonged to that particular gotra to which a person belongs.

Gotra is the name of the founding father. In vedic ritual, the importance of the pravara appears to be in its use by the ritualist for extolling his ancestry and proclaiming, "as a descendant of worthy ancestors, I am a fit and proper person to do the act I am performing."

The sacred thread yajnopavita worn on upanayana has close connection with the concept of pravaras related to brahmin gotra system. While tying the knots of sacred thread, an oath is taken in the name of each one of these three or five of the most excellent rishis belonging to one's gotra. (Is there any such practise? Telling mantra-Yanjopaveetham paramam pavithram prajapathae... golden thread, silver thread followed by cotton thread is worn I think I want your enlightenment)

It may be noted some gothras have variations of pravara sages. When the variation is more intermarriage from the same gothra is permitted provided the pravars are shisya pravaras.

The full affiliation of a brāhamana consists of (1) gotra, (2) pravaras (3) sutra (of Kalpa), (4) shakha.

A brahmana named 'X' introduces himself as follows : I am 'X', of Shrivatsa gotra, of Āpastamba sutra, of Taittiriya shākha of Yajurveda, of five pravaras named Bhārgava, Chyāvana, Āpnavan, Aurva and Jāmdagnya (This example is based upon the example given by Pattābhirām Shastri in the introduction to Vedārtha-Pārijata, cf. ref.).