

The father is also called as Janaka and also the one who gives birth. Similarly the grand father happens to be the father of the father and the great grand father happens to be the father of the grand father. There relations are called to be in the some *gotra* or the family

मातामहः पिता मातुः प्रमातामह एव च।

मातामहस्य जनकस्तत्पिता वृद्धपूर्वकः॥ १४१॥

पितामही पितुर्माता तच्छ्वश्रूः प्रपितामहा।

तच्छ्वश्रूश्च परिज्ञेया सा वृद्धप्रपितामही॥ १४२॥

The father of the mother is called the maternal grand father and his father is known as the great grand maternal grand father and his father is known as the great paternal grandfather.

मातामही मातृमाता मातृतुल्या च पूजिता।

प्रमातामहीति ज्ञेया प्रमातामहकामिनी॥ १४३॥

वृद्धमातामही ज्ञेया तत्पितुः कामिनी तथा।

पितृभ्राता पितृव्यश्च मातृभ्राता च मातुलः॥ १४४॥

The mother of the mother is called the grand maternal mother, her mother-in-law is known as the great maternal grand mother and is as adorable as the mother herself. The wife of the grand father is known as the grand mother and the wife of his father is known as the great grand mother. The brother of the father is known as the uncle, whereas the brother of the mother is known as maternal uncle.

पितृष्वसा पितुर्मातृष्वसा मातुः स्वसा स्मृता।

सूनुश्च तनयः पुत्रो दायदश्चाऽत्मजस्तथा॥ १४५॥

धनभागीर्यजश्चैव पुंसि जन्ये च वर्तते।

जन्यायां हिता कन्या चात्मजा परिकीर्तिता॥ १४६॥

The sister of the father is known as paternal aunt and the sister of the mother is called the maternal aunt. The words like Sunu, Tanaya, Dāyāda and Ātmaja are synonymous for the son. One's own son is known as Dhanabhāg and Vīryaja or the daughter who is born to a person is known as Duhitā, Kanyā and Ātmajā.

पुत्रपत्नी वधूर्जेया जामाता दुहितुः पतिः।

पतिः प्रियश्च भर्ता च स्वामी कान्ते च वर्तते॥ १४७॥

देवरः स्वामिनो भ्राता ननान्दा स्वामिनः स्वसा।

श्वशुरः स्वामिनस्तातः श्वश्रूश्च स्वामिनः प्रसूः॥ १४८॥

भार्या जाया प्रिया कान्ता स्त्री च पत्नी प्रकीर्तिता।

पत्नीभ्राता श्यालकश्च स्वसा पत्याश्च श्यालिका॥ १४९॥

पत्नीमाता तथा श्वश्रूस्तिपता श्वशुरः स्मृतः।

सगर्भः सोदरो भ्राता सगर्भा भगिनी स्मृता॥ १५०॥

The wife of the son is called (daughter-in-law) and the daughter's husband is called (Son-in-law). A woman's spouse is called the husband, *priya*, *bhartā*, *svāmī* and *kānta*. The husband's brother is called *devara* and the sister of the husband is called *nanada*. Similarly the father of the husband is called *śvaśura* (father-in-law) and his mother is known as *śvaśrū* (mother-in-law). The wife is also called *bhāryā*, *jāyā*, *priyā*, *kāntā*, *strī* and *patnī*. The brother of the wife is known as *śyālaka* (brother-in-law). The wife's sister is known as *śyālikā* (sister-in-law). The mother of the wife is also known as *śvaśrū* (mother-in-law) and the wife's father is known as *śvaśura* (father-in-law). The real brother is called *sodara* and the real sister is called *sodarā*.

भगिनीजो भगिनेयो भ्रातृजो भ्रातृपुत्रकः।

आवुत्तो भगिनीकान्तो भगिनिपतिरेव च॥ १५१॥

श्यालीपतिस्तु भ्राता च श्वशुरैकत्वहेतुना।

श्वशुरस्तु पिताज्ञेयो जन्मदातुः समो मुने॥ १५२॥

The son of the sister is called *bhāgineya* and brother's son is called *bhātṛja*. Sister's husband is called *āvutta*, *bhaginikānta* and *bhaginīpati* and the husband of the sister-in-law is also called the brother. The father-in-law of both of them have to be treated as one's own father.

अन्नदाता भयत्राता पत्नीतातस्तथैव च।

विद्यादाता जन्मदाता पञ्चैते पितरो नृणाम्॥ १५३॥

The one who gives birth, food one who relieves from danger, wife's father and the one who imparts knowledge, are known as the father.

अन्नदातुश्च या पत्नी भगिनी गुरुकामिनी।

माता च तत्सपत्नी च कन्या पुत्रप्रिया तथा॥ १५४॥

मातुर्माता पितुर्माता श्वश्रुःपित्रोः स्वसा तथा।

पितृव्यस्त्री मातुलानी मातरश्च चतुर्दश॥ १५५॥

The wife or sister of the one who gives food, wife of a teacher, mother and step mother, daughter, daughter-in-law, mother's mother, grand mother, daughter-in-law, mother's sister, father's sister, aunt and maternal aunt are fourteens, all treated to be mothers.

पौत्रस्तु पुत्रपुत्रे च प्रपौत्रस्तत्सुतेऽपि च।

तत्पुत्राद्याश्च ये वंश्याः कुलजाश्च प्रकीर्तिताः॥ १५६॥

The son of the son is called the grand son and his sons are called the great grand son and his sons are called *vanśya* and *kulaja*.

कन्यापुत्रस्य दौहित्रस्तत्पुत्राद्याश्च बान्धवाः।

भागिनेयसुताद्याश्च पुरुषा बान्धवाः स्मृताः॥ १५७॥

The son of the daughter is called *dauhitra* and his sons are known as the *bāndhava*.

भ्रातृपुत्रस्य पुत्राद्यास्ते पुनर्जातयः स्मृताः।

गुरुपुत्रस्तथा भ्राता पोष्यः परमबान्धवः॥ १५८॥

The sons of the brother belong to the same caste is called *jñāti*. One own brother as well as the son of the teacher are to be brought up (if need be).

गुरुकन्या च भगिनी पोष्या मातृसमा मुने।

पुत्रस्य च गुरुभ्राता पोष्यः सुस्निग्धबान्धवः॥ १५९॥

O sage, the teacher's daughter and the sister, both are like one's own mother and should be served will. The son's teacher should be treated like one's own brother. This is called the intimate relation.

पुत्रस्य श्वशुरो भ्राता बन्धुवैवाहिकः स्मृतः।

कन्यायाः श्वशुरे चैव तत्संबन्धः प्रकीर्तितः॥ १६०॥

The father-in-law of the son should be treated like one's own brother. Similar is the case with the father-in-law of the daughter.

गुरुश्च कन्यकायाश्च भ्राता सुस्निग्धबान्धवाः।

गुरुश्वशुरभ्रातृणां गुरुतुल्यः प्रकीर्तितः॥ १६१॥

बन्धुता येन सार्द्धं च तन्मित्रं परिकीर्तितम्।

मित्रं सुखप्रदं ज्ञेयं दुःखदो रिपुरुच्यते॥ १६२॥

The teacher of the daughter is also to be treated as the respectable relative. The brothers of the teacher and the father-in-law are to be extended the same respect and with them one has to maintain brotherly relations. He is called a friend. The one who extends pleasure should be treated as the friend and the one who showers miseries should be treated as the enemy.

बान्धवो दुःखदो दैवान्निस्संबन्धोऽसुखप्रदः।

संबन्धास्त्रिविधाः पुंसां विप्रेन्द्र जगतीतले॥ १६३॥

विद्याजो योनिजश्चैव प्रीतिजश्च प्रकीर्तितः।

मित्रं तु प्रीतिजं ज्ञेयं स संबन्धः सुदुर्लभः॥ १६४॥

O best of the Brāhmaṇas, sometimes even brother becomes the cause of miseries and the one with whom one may have no relation at all becomes the cause of all the pleasures. There are three types of relations with the people on earth which are due to exchange of knowledge, physical intercourse and these attracted due to mental attachment. Of these the relations with a friend is based on the mutual love and affection. Which is quite difficult to get.

मित्रमाता मित्रभार्या मातृतुल्या न संशयः।

मित्रभ्राता मित्रपिता भ्रातृतातसमौ नृणाम्॥ १६५॥

The mother and the wife of a friend are like one's own mother. There is no doubt about it. The father of a friend and the brother of a friend are to be treated like one's own father and brother and brother.

चतुर्थं नामसंबन्धमित्याह कमलोद्भवः।

जारश्चोपपत्तिर्बन्धुर्दुष्टसंभोगकर्तरि॥ १६६॥

Brahmā, who was born of the lotus has also described an other relation based on the name. Besides one develops intimacy with the forcible intercourse in illicit relation.

उपपत्त्यां नवज्ञा च प्रेयसी चित्तहारिणी।

स्वामितुल्यश्च जारश्च नवज्ञा गृहिणीसमा॥ १६७॥

The beloved who attracts the mind of someone is known as the co-wife. The lover is at times

treated like the husband and the beloved like the wife (some times).

संबन्धो देशभेदे च सर्वदेशे विगर्हितः।

अवैदिको निन्दितस्तु विश्वामित्रेण निर्मितः॥ १६८॥

This type of illicit relation has been denounced in our country as well as the countries of the world. Such types of (illicit) relations were started by the sage Viśvāmitra.

दुस्त्यजश्च महद्भिस्तु देशभेदे विधीयते।

अकीर्तिजनकः पुंसां योषिता च विशेषतः॥ १६९॥

तेजीयसां न दोषाय विद्यमाने युगे युगे॥ १७०॥

Such a type of relationship is prohibited for the high ranking people even. Such types of relationship brings disgrace not only for the men but also the women. But sometime in certain circumstances, such relationship is allowed for highly placed people.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे  
जातिसम्बन्धनिर्णयो नाम दशमोऽध्यायः॥ १०॥