

संभोग योग्य स्त्री

***SAMBHOGA YOGYA STREE***

# STREE IS DEFINED AS

कार्येषु दासि  
करणेषु मन्दि  
भोजेषु माता  
शयनेषु रंभा  
रूपेषु लक्ष्मी  
क्षमया धरिणी

(भगवत् गिता)

धर्मार्थकाममोक्षाणामारोग्यं साधनं यतः ।

तस्मादारोग्यदानेन तद्दत्तं स्याच्चतुष्टयम् ॥ (स्कन्दपुराण)

Dharma, Artha, Kama and Moksha are relying upon health. If a person can be healthy, then only he can acquire these four Purusharthas. So giving health is equal to endowment of all the four sacred elements.

यथेयं पृथिवी मही भूतानां गर्भमादधे ।

एवा ते ध्रियतां गर्भो अनुसूतं सवितवे ॥ अथर्व. 6/17

Stree shabda is derived from सत्यै धातु & इट् – डीष् प्रत्यय

The meaning of स्तयै is ऐकङ्क्षित i.e is mixing up. Acc to vaidikiya sahitya stree is considered as prithvi swaroop and purusha as aakash swaroop. How the earth absorbs the rain water in the same way the veerya which is secreted by purusha gets dharana in stree yoni.

सञ्चीयते शुक्रशोणिते अस्यां सा स्तुती ।

सत्यायतः शुक्रशोणिते अस्यां सा स्तुती ।

सत्यायेते शुक्रशोणिते अस्यां सास्तुती ।

यस्यां बीज मनुष्या वपन्ति ।

स्त्री आयु विभाजनः—

बाल्यावस्था (childhood)

Bala – 10 years

Kumari – 10 to 12 years

Rajomati – 12 to 16 years

मध्यामावस्था

Yuwati – 16 to 40yrs

Praudha – 40 to 50yrs

Vrddha – 50yrs onwards

# Status of dosas in different epochs of life

Classification of age	Subclassification	Age limit (yrs)	Changes in the body	Status of dosas
Childhood	1. Bala (gauri, rohini, kanya & bala etc.)	10	General development	Kapha + + + Pitta & Vayu +
	Kumari (Premenarcha or mugdha)	10-12	Development of secondary sexual characters	Kapha + + + Pitta + + Vayu +
	Rajomati (menarche established, maturity stage or mugdha avastha)	12-16	Menstruation starts and cycle is fully established, she is capable to conceive	Kapha + + + Pitta + + + Vayu +
Middle age	Yuvati (yuva, taruni or praudha)	16-40	Maximum reproductive capacity, full maturity	Pitta +++ Kapha ++ Vayu +
	Praudhawastha (adhirudha or pragalbha)	40-50	Premenopausal symptoms evident	Pitta + + + Vayu ++ Kapha +
	Vrddha	50 onwards	Menopause	Vata + + + Pitta + + Kapha +
Old age	Vrddha	After 50 or 55	General decline	Vata + + + Pitta & kapha +

- 
- The words used to describe menstrual blood and ovum:-
  - Artava, Sonita, Asrik, Raja, Rakta, Lohita, Rudhira, Pushpa, Bija,



**The srava that occurs in stree sharira during coitus.**

घृतपिण्डो यथैवाग्निमातिः प्रविलीयते ।

विसर्पत्यार्तवं नार्यास्तथा पुंसां समागमे ॥ (सु. सं. शा. 2/36)

As butter melts in contact with fire, similarly woman secretes artava during coitus with male. Dalhana has explained that puranartava is excreted during three days of menstrual blood loss. Navinartava being excreted and gets mixed with sukra, thus initiates conception. Further he quotes Vagbhata and says that woman secretes sukra during coitus which is useless for conception. Probably Dalhana refers to this artava as ovum, which is accepted by Ghanekaraji.

In human being coitus does not initiate ovulation, thus, it is not advisable to accept artava or sukra excreted during coitus as ovum, this may be considered only as local discharges of female reproductive system coming out during coitus.



स्त्री शुक्र

यदा नार्यावुपेयातां वषस्यन्त्यौ कथञ्चन ।

मुञ्चतः शुक्रमन्योऽन्यमनस्थिस्तडा जायते ॥

(सु. सं. शा. २/४७, भा. प्र. पूर्व. 3/57 व 187)

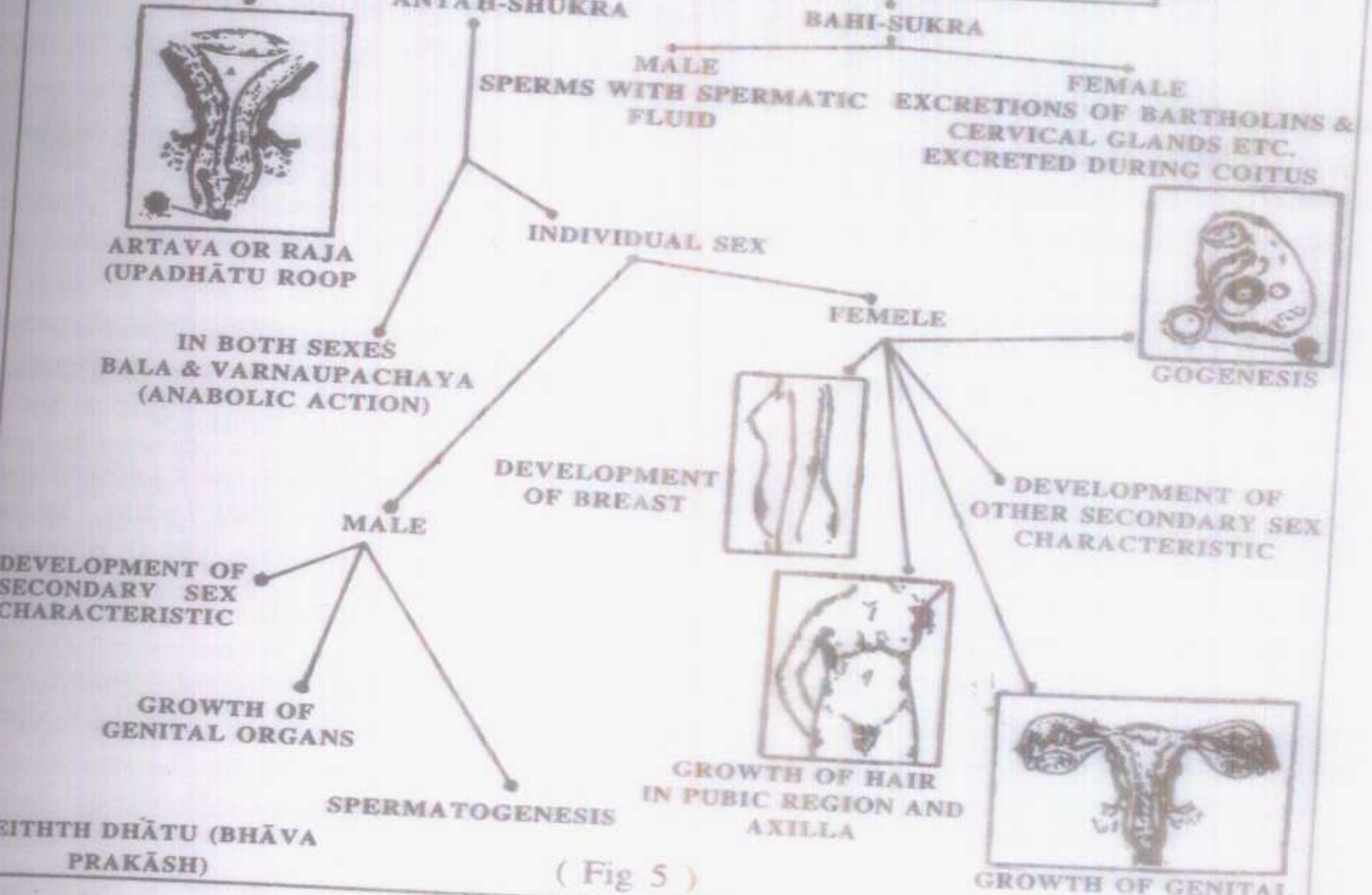
When two hypersexual women indulge in sexual act, they secrete sukra in each other, which results in fetus devoid of bones. Vagbhata I clarifies that though woman also secretes sukra during coitus however, that is useless for conception.

Commentator Arunadatta has accepted discharge of retas by women also during coitus which is useless for conception. Harita says that females also discharge sukra during coitus.

Before attempting to discuss this sukra, it would be advisable to reconsider sukra-dhatu in relation to female body.

... का प्रभाव प्रजनन सस्थान में भी पड़ता है। यद्यपि उ

**RASAD RAKTAD MAMSAD MEDAD ASTHID MAJJAD SHUKRA**



( Fig 5 )

# आर्तव का आग्नेयत्व एवं स्वरूप

आर्तवं शोणितं त्वाग्नेयम् ॥ (सु. सं. सू. 14/7) |

रक्तलक्षणमार्तवं गर्भकञ्च ॥ (सु. सं. सू. 15/5) |

Artava is agneya has characteristics of rakta (blood), forms garbha (fetus) and is also essential for life. Though dominant mahabhuta in this is tejas, however, others also exist in smaller amounts.



## आर्तव का परिमाण

स्त्रीणां रजसोऽञ्जलयश्चत्वारः ॥ (अ. सं. शा. 5/98 )

चत्वारो रजसः स्त्रियाः ॥ (अ. ह. शा. 3/81)

- It is four anijali (approximately four ounces).

### Changes before menarche in bala

बालानामपि वयः परिणामात् शुक्रस्य प्रादुर्भावो भवति ।

रोमराज्यादयश्च विशेषा नारीणाम् ॥ (सु. सं. सू. 14/18)

..... नारीणां रजसि चोपचीयमाने शनैः शनैः स्तनगर्भाशययोन्यभिवृद्धिर्भवति ॥  
(सु. सं. सू. 14/15)

In boys sukra (seminal ejaculate) appears after specific age, similarly in girls romaraji (pubic and axillary hair) grow in specific age, Dalhana includes artava (menstruation) and stanya (milk) also. Due to accumulation of raja there is gradual development of breasts, uterus and vagina alongwith vulva.

# Age of Rajodarshana and Rajo niruthi

तद् वर्षाद् द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् । (सु. सं. सू. 14/6)

Twelve and fifty years is the age of menarche and menopause respectively. Kasyapa mentioned the age as sixteen years which is probably the description of appropriate age for conception.

# ऋतुचक्र (Menstrual cycle)

- Entire period of one month (candramasa = 28days) is divided in three i.e.
- Rajahsrava (menstruation ) – 3 to 5 days
- Rtukala (proliferative phase including ovulation ) – 12 to 16days
- Rtu vyatitakala (Post ovulatory phase or secretory phase) 9 or 13days



# आर्तवोत्पत्तिः

मासेनोपचितं काले धमनीभ्यां तादार्तवम् ।

ईषतक्लृष्णं विवर्णं च वायुर्योनिमुखं नयेत् ॥ (सु. सं. शा. 3/10)

The blood collected for whole month by both the dhamanis (uterine vessels and their endometrial capillaries) assuming slight black colour and specific odour is brought downwards to vaginal orifice by vayu for excretion.

# शुद्ध आर्तव का स्वरूप

मासान्निष्छिदाहार्ति पञ्चराशानुबन्धि च ।

नैवातिबहु नात्यल्पमार्तवं शुद्धमादिशेत् ॥ 225 ॥

गुञ्जाफलसवर्णं च पद्मालक्तकसन्निभम् ।

इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् ॥ 226 ॥ (च. सं. चि. 30)

शशास×कप्रतिमं यत् तु यद्वा लाक्षारसोपमम् ।

तदार्तवं प्रशंसन्ति यद् वासो न विरञ्जयेत् ॥ (सु. सं. शा. 2/17)

The normal menstruation is that which has intermenstrual period of one month; duration of blood loss as five days (this may differ according to opinions of different authors); is not associated with pain or burning sensation, excreted blood is not unctuous, not very scanty or excessive in amount; the colour resembles the red juice of lac, red lotus flower or rabbit's blood.

## ■ रजःस्वला – चर्या

ततः पुष्पात् प्रभृति ङिराङ्गामासीत् ब्रह्मचारिण्यथः शायिनी,  
पाणिभ्यामङ्गामजर्जपाङ्गाद् भुञ्जाना, न च काञ्चिन्मङ्गामापङ्गेत् ।  
ततश्चतुर्थे ऽहन्येनामुत्साङ्गं सशिरस्कं स्नापयित्वा शुक्लानि वासाङ्ग्याच्छादयेत्  
पुरुषं च । ततः शुक्लवाससौ सङ्ग्विणौ सुमनसाङ्गवन्यो ऽन्यमङ्गिकामौ संवसेयातां  
॥ (च. सं. शा. 8/5)

From the day of onset of menstruation the lady should observe chastity; should avoid sleeping in day time, application of collyrium, shedding of tears, bathing anointing. Massaging, paring of nails, fast racing, laughing, talking (too much), listening of so many types of topics, combing and fast winds as well as excessive exercise. She should sleep on the bed made of darbha (specific sacred leafy plant) spread over ground. She should eat havisya (meal made of ghee, Sali rice and milk) or yawaka (meal made of barely and milk) keeping the same directly over palm or in a utensil made of clay or leaves or unbroken utensil held in hand. She should not adorn herself with ornaments. Use of nasya (inhalations), sweadana (sudation) and vamana (emesis) are contraindicated during this period. In order to get her body slightly emaciated and digestive system purified, she should take less quantity if meals. She should avoid pungent (tikсна), hot (katu) and salty (lavana) substances; always concentrate on thinking good or auspicious things. On fourth day after use of unguents, should take bath washing her head also, wear white or new garments alongwith garland of flowers and ornaments etc., then with the enchantation of religious or pious hymns, should first of all see her husband clad in white h\garments. Kasyapa advises that the lady should cover herself inside the bath room itself and without looking all around enter the place of god with pious feelings; should worship the oblation fire with rice and ghee and after looking at brahmanas, god, visnu and skanda etc. should perform obeisance to them, should not salute preta, pisaca or raksasas.



## Restricted acts of woman

- Day sleeping
- Use of collyrium
- Weeping
- Bathing & anointing
- Oil massage
- Paring of nails
- Fast racing
- Laughing
- Over talking
- Over hearing
- Combing
- Exposure to draughts and exertion
- Scrapping or digging of earth
- Use of nasaya (inhalation)

## Abnormalities in the child

Over sleepy

Blindness

abnormality of vision

Saddish

Leprosy and other skin disorder.

Deformity of nails

Wanton or fickle

Black colour of teeth, lips and tongue.

Garrulous

Deafness

Baldness

Insane

Falls during walking

Menstrual abnormalities.

## रजःस्राव के समय संभोग का परिणाम (Effect of coitus performed during menstruation):

तद्वा प्रथमे दिवसे ऋतुमत्यां मओथुनगमनमनायुष्यं पुंसां भवति; यश्च तद्वाधीयते गर्भः, स प्रसवमानो विमुच्यते । द्वितीयेऽप्येवं सूतिकागन्हे वा, तृतीयेऽप्येवमसम्पूर्णाङ्गोऽल्यायुर्वा भवति । चतुर्थे तु सम्पूर्णाङ्गो दीर्घायुश्च भवति । न च प्रवर्तमाने रक्ते बीजं प्रविष्टं गुणकरं भवति, यथा नद्यं प्रतिस्रोतः प्लाविद्रव्यं प्रक्षिप्तं प्रतिनिवर्तते नोर्ध्वं गच्छति तद्वदेव दृष्टव्यम् । तस्मान्नियमवतीं क्षिराक्षं परिहरेत् । अतः परं मासासुपेयात् ॥

सु. सं. शा. 2/31)

If copulation occurs on first day of menstruation, life span of husband shortens, however, if coitus takes place with menstruation woman (on any day) then also the life of husband shortens, his eye-sight and glory (teja) declines as well as this becomes the act of unrighteousness. The penetration of bija (sperms) during menstrual flow is not good; as a light article thrown in the flowing river against the current never reaches upwards, similarly sperms deposited during menstruation do not reach uterus, hence for three days the lady should avoid coitus.

Effects on the child impregnated during these four days of menstruation are given here under:

Menstrual day of impregnation	Effect on the child
First	No pregnancy or pseudocyesis or intrauterine death or death immediately after delivery.
Second	Either abortion or intrauterine death or death immediately after birth or within few days of delivery.
Third	Deficient or defective body-parts and short lived
Fourth	With all body parts, normal, healthy.



ऋतुकाल

ऋतुस्तु द्वादशराश्रं भवति दृष्टार्तवः ।

अदृष्टार्तवाऽप्यस्तीत्येके भाषन्ते ॥ (सु. सं. शा. 3/6)

It is of twelve days, according to other opinions it may be of sixteen days; if yoni garbhasaya and artava are healthy, it may be of entire month; sometimes rtukala may come up without menstruation. Dalhana has explained that in twelve days duration, the first three days and last one day of constriction of yoni out of sixteen days duration are not counted. Since the seeds (sperms) deposited during this period are likely to bear fruit (conception), hence it is termed as rtukala. Its duration as twelve days for brahmanis eleven or ten days for ksatriyas ten or eight days for vaisyas and nine or six days for sudras has been mentioned by Kasyapa and Bhawamisra respectively. This is termed as period most suitable for achievement of conception.

ऋतुकाल में ही गर्भाधान होनेका कारण (The reasons for  
conception occurring only during rtukala)

नियतं दिवसेऽतीते सङ्कुचत्यम्बुजं यथा ।

ऋतौ व्यतीते नार्यास्तु योनिः संव्रियते तथा ॥

(सु. सं. शा 3/9)

पदमं सङ्कोचमायाति दिनेऽतीते यथा तथा ।

ऋतावतीते योनिः साशुक्रं नान्तः प्रतीच्छति ॥

(अ. सं. शा. 1/42 एवं अ. ह. शा. 1/22)

As lotus flower closes after sun-set, similar after  
rtukala the yoni of woman gets constricted and does  
not accept sukra or permits the entry of bija  
(sperms) into its inner components i.e. uterus.

## ऋतुमती स्त्री के लक्षण (Characteristic features of rtumati woman)

पीनप्रसन्नवदनां प्रक्लिन्नात्ममुखद्विजाम् ।

नरकामां प्रियकथां स्थास्तकुक्ष्यक्षिमूर्धजाम् ॥

स्फुरदभुजकुचगोणिनाभ्यूरुजघनस्फिचाम् ।

हर्षोत्सुक्यपराञ्चापि विभ्रादृतुमतीमिति ॥ (सु. सं. शा. 3/7-8)

Caraka says that after the previous raja (raja accumulated in previous rtukala) is gone and new one has settled (one menstrual cycle is over and another has set in), and after taking the bath, the woman possessing healthy yoni, grabhasaya and sonata (healthy reproductive system and ovum) is termed as rtumati.

According to Susruta and others, she looks bright and healthy, her mouth and teeth are moist, she is anxious to hear love stories and have sexual relations, her flanks, eyes and hair are lax, she has quivering or twitching over arms, breasts, pelvis, umbilicus, thighs and hips and is happy and excited.

Importance of rtukala is for conception. Caraka has emphasized on the healthy condition of reproductive system and ovulation, lest abnormalities of these hamper fertilization, others have described just psychological changes. It is mentioned earlier that woman was kept secluded for three days, after that use of bath and adornment on fourth day, permission or anxiety to have sexual relation might be responsible for above mentioned changes.



## विवाह के योग्य आयु एवं कन्या (Marriageable age & girl)

अथ खलु पुमानेकविंशतिवर्षः

कन्यामतुल्यगोऽामतुल्याभिजनामसञ्चारिरोगकुलप्रसृतां  
रूपशीललक्षणसम्पन्नामननामविनष्टदन्तौष्ठकर्णनखकेशैस्तीनीं  
म<sup>३</sup>दुमरोगप्रक<sup>३</sup>तिमकपिलामपिङ्गलामहीनाधिकाङ्गीं  
द्वादशवर्षदेशीयाममरभजगसरिद्धचेलव<sup>३</sup>क्षपक्षिनक्ष<sup>३</sup>ोन्त्यप्रेष्यभीषणकनामान्युद्धहन्  
तीघामनिन्नामनिन्नेन विधिनोद्धहेत ॥ (आ. सं. शा. 1/3)

Susrutha has prescribed the age of man as twenty-five and of girl as sixteen years.

A man of twenty-one years should marry a girl of twelve years, who is born in a family not belonging to parents, not suffering from any contagious disease, who is beautiful, modest, possesses good qualities with complete body parts, whose teeth, lips, ears, hair and breasts are not destructed, who is delicate, good or healthy natured, has neither excessive tawny nor golden complexion, neither less nor more body parts; does not bear a name identical to goddesses, snakes, rivers, mountains, plants, birds, planets, denoting lowest castes and slaves or frightening names; and who is free from sins and is praiseworthy. The marriage should be performed with auspicious methods.

## ■ सम्भोग के योग्य स्त्री

अतुल्यगोष्ठां वक्ष्यां च प्रहृष्टां निरुपद्रवाम् ।

शुद्धस्नातां व्रजोन्नारीमपत्यार्थी निरामयः । (च. चि. 2/1/15,16)

**The age of full maturity or appropriate age for  
conception -**

पञ्चविंशे ततो वर्षे पुमान्नारी तु षोडशे ।

समत्वागतवीर्यौ तौ जानीयात् कुशलो भिषक् ॥ (सु. सं. सू. 35/13)

नर्ते वै षोडशाद्वर्षात् सप्तत्याः परतो न च ।  
आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति ॥ (च. चि. 2/4/40)

पूर्णषोडशवर्षा स्त्री पूर्णाविशेन सङ्गता ।  
शुद्धे गर्भशये मार्गे रक्ते शुक्लेऽनिले हृदि ॥

- Male at the age of twenty-five and female at the sixteen are fully mature, hence they should attempt for achievement of conception.
- Since both the partners are full of valour and vigour at this age, the born child also possesses those qualities. In Astanga Hrdaya the age of man is prescribed as twenty years, Arunadatta explains that this is usual age of man and woman. Caraka and Kasyapa opine that the man is not fit for coitus before age of sixteen, after this he is capable of ejaculating semen, however, these authors have not mentioned appropriate age for impregnation.



## Contraindicated conditions of woman of coitus and their effects.

तऽत्याशिता क्षुधिता पिपसिता भीता विमनाः शोकार्ता क्रुद्धाऽन्यं च पुमांसमिच्छन्ती  
मैथुने चातिकामा वा न गर्भं धत्ते, विगुणं वा प्रजां जनयति । अतिबालामतिवृद्धां  
दीर्घरोगिणीमन्येन वा विकारेणोपसृष्टां वर्जयेत् । पुरुषेऽप्येत एव दोषाः । अतः  
सर्वदोषवर्जितौ स्त्रिपुरुषौ संसृज्येयाताम् ॥ (च. सं. शा. 8/6)

The coitus should not be done with a woman having done over-eating or who is hungry, thirsty, frightened, averse, sorrow-stricken, angry, longing some one else, having absence or excessive desire for sex, suffering from gynecological disorders or menorrhagia, menstruating, pregnant, emaciated or weak, dirty, unloving elder and coming from higher caste, possessing less body-parts. Jealous, belonging to one's own gotra (subcaste), wife of teacher and a female ascetic. These types of women either do not conceive, if conceive then the born child suffers from teratologic abnormalities. The man having gone to such woman loses his energy and health. Coitus should also not be done during twilights, festival days, early morning, mid-night, mid-day, improper place likely to cause embarrassment, open or unclean place. The man doing coitus with above contraindicated woman or place suffers from different disorders, which are not described here. The coitus done with pregnant woman troubles her fetus.

## Normal abnormal postures for coitus and their effect.

न च न्युब्जां पार्श्वगतां वा संसेवेत । व्युब्जाया वातो बलवान् स योनिं पीडयति,  
पार्श्वगताया दक्षिणे पार्श्वे श्लेष्मा स च्युतः पिदधाति गर्भाशयं, वामे पार्श्वे पित्तं  
तदस्याः पीडितं विदहति रक्तं शुक्रं च, तस्मादुत्ताना बीजं गच्छीयात् । तथाहि  
यथास्थानमवतिष्ठन्ते दोषाः । (च. सं, शा, 8/6)

Coitus should not be done with a woman in her flexed (hump-back) or lateral position. In flexed position vayu gets aggravated and compresses the yoni, in right lateral position the kapha getting displaced obstructed the garbhasaya similarly in left lateral position displaced pitta burns (vidaha) the rakta (ovum) and sukra (sperms), hence for reception of bija the woman should lie in supine position, so that all the dosas remain in their normal locations. The man should not lie below the woman, because after this postural copulation if woman delivers a male child, he will have feminine characters and if female child then she will have masculine habits.

## मैथुन योग्य काल

सेवेत कामतः कामं तप्तो वाजीकृतां हिमे ।

ऽयहाद्वसन्तशरदो पक्षाद्वर्षानिदाघयोः ॥ (आ. ह. सू. 7/73)

## मैथुन के नियम

वयोरुपगुणोपेतां तुल्यशीलां कुलान्विताम् ॥

अभिकामोऽभिकामाम् तु हृष्टो हृष्टामलङ्कताम् ।

सेवेत प्रमदं युक्त्या वाजीकरणबन्धितः ॥ (सु. चि. 24/130-131)

## मैथुन (सम्भोग) के पश्चात् कर्त्वि

स्नानुलेपनहिमानिलखण्डखात्शीताम्बुदुग्धरसयूषसुराप्रसन्नाः ।

सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम ॥

(आ. ह. सू. 7/76)



अर्धो वा एष आत्मनस्तस्माज्जायां न विन्दते ।

नैतावत् प्रजायते असर्वो हि ताव°वति ।

अथ यदैव जायां विन्दते प्रजायते तर्हि सर्वो भवति ॥

राजसनेय ब्रह्मण)

As wife is said to be better-half of man's life, his life will not be complete life if he is unmarried and does not have children. Only by progeny one will become complete.

उभयी प्रकृतिः कामे सज्जेदिति मुनेमतम् ।

अपर्गे तृतीयेति भणतः पाणिनेरपि ॥ (नैषध)

Both men and women are equally interested in sex.  
This is the opinion of Charvaka.

Sage Panini's opinion is that eunuch cannot indulge in sex so he has to struggle hard to achieve moksha. According to Panini तृतीया refers to नपुंसक & अपसर्ग refers to मोक्ष (salvation). Both men and women should be interested in sex. He has stressed this point by giving such examples.

ब्रह्मचर्य समाप्त्याथ गृहधर्मं समाचरेत् ।

ऋणशुभ्रविमुक्त्यर्थं धर्मोणोत्पादयेत् प्रजाम् ॥

After the completion of celibacy one should follow the dharma of married man. This is to become free from देवऋण, पितृऋण & ऋषिऋण, by getting progeny (सन्ततिः).



तस्मात् कन्यामभिजनोपेतां, ष्णिवर्षात्प्रभ॰ति न्यूनवयसं,  
श्लाध्याचारे कुले प्रसूतां रूपशीललक्षणसम्पन्नामन्यूनाधिका  
विनष्टदन्तनखकर्णकेशाक्षि॰नीभरोगीपक्॰तिशरीरां,  
तथा विधा एव पुतवान् शीलयेत् ॥ (कामसू०)

One should marry a girl who is from noble family,  
who is at least three years younger to him, one  
who has good character, conduct, beauty, health  
and who is not handicapped, and also one's eyes,  
ears, teeth and other organs should not be  
impaired or deformed. One who is having breast,  
healthy by nature, and along with these good  
qualities, she should have knowledge too.

चतुर्थादष्टमं यावत्कनिष्ठां वत्सरे वरात् ।

कन्यां परिणयेच्छस्तां नेतरातिवयाश्च या ॥

(जयमङ्गलटीका)

One should marry a girl who is 3 to 4 years younger to him,  
one should avoid a girl who is elder or very young to  
him.

महान्त्यपि सम×द्धानि गोऽजाविधनधान्यतः ।  
स्त्री संबन्धे दशैतानि कुलानि परिवर्जयेत् ।  
हिन क्रियं निष्पुरुषं निश्छन्दो रोमशार्शसं ।  
क्षय्यामयाव्यपस्मारिश्विडिकुट्टिकुलानि च ॥

One should not marry a girl of a family which does not have culture, male progeny, where there is no education, where the girl is having too much hair, has deformed organs, kshya (T.B.), where the girl suffers from epilepsy and leprosy rogas.

असपिण्डा च या मातुरसगोऽशा च या पितुः ।  
सा प्रशस्ता द्विजातीनां दारकर्मणि नैथुने ॥ मनु

A man should avoid woman who belongs to his own gotra. She should not belong to either father's or mother's gotra. (homogeneous group) i.e. He cannot marry the daughter of paternal uncle but he can marry maternal uncle's daughter.



ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा ।  
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥ मनु

One should have sexual intercourse only with his wife. One should avoid copulation on inauspicious days like new moon day, full moon day, Fourteenth day of every month, 8th day of every month. One should not indulge in too much copulation.

स्त्रीणां च प्रेक्षणात्स्पर्शाद्ध्यास्युद्गारभाषणात् ।  
स्पन्दते ब्रह्मचर्वं च, न चरेष्वतुसङ्गमात् ॥ (आचारमयूख)

One who sees, touches or interacts with other women other than his own wife and involves in talks & jokes cannot steadily follow bachelorship. By doing this he cannot reciprocate with his wife properly in rutukala (advised period for conception).

षणमासान् कामयेन्नित्यं गुर्विणीमेव वै स्तियम् ।

आदन्तजननादूर्ध्वमेवं धर्मो न हीयते । (अष्टिस्मृति)

One can have sexual intercourse with a pregnant women upto six months, and then can have it after the development of tooth in the child. This is not against dharama.

अप्रीतां रोगिणीं नरीमन्तर्वन्तीं धृतव्रताम् ।

रजस्वलामकामां च न कामेत वलात्पुमान् ॥ (स्कन्दपुराण)

One should not forcibly indulge in sexual intercourse with a woman who is not happy, who is diseased, who is pregnant, who is not interested, one who is following religious observance and who is in her menstrual period.



तॄप्यर्थं भोजनं येषां सन्तानार्थं च मैथुनम् ।

वाक्सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ (हितोपदेश)

One who eats for contentment, one who indulges in copulation for सन्तानप्राप्ति and who talks truth, can overcome any type of hazardous difficulty.

विवाहो न विलासार्थः प्रजार्थमेव केवलः ।  
तेजोबुद्धिबलध्वंसो विलासात्प्रभवेत्खलु ॥

Marriages are not for enjoyment alone, also for getting good proheny. If some one is only after enjoyment he will loose his luster as well as strength.

प्रजननं वै प्रतिष्ठा । लोके साधु प्रजायास्तुन्तुं ।  
तन्वानः पितॄणामनॄणो भवति, तदेव तस्यानॄणां ।  
तस्मात्प्रजननं परमं वदन्ति ॥ (तैत्तिरीय संहिता)

- Getting good progeny is considered to be the best dharma, because it makes man free from पितॄऋण. While indulging in all things (food, sex, etc) which give pleasure at once, one should be self-controlled. He should also keep in mind the good result he anticipates to become contented. These will be enough to obtain happiness and bestows excellent progeny.

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