

7. The seventh with—

ओम् सखे सप्तपदी भव.....

**Om sake saptapadi bhava.....**

(Take the seventh step for the sake of love and companionship in unity and equality like friends.....)

Having completed the saptapadi, the bride and the bridegroom should resume their seats, the knot remaining intact.

### Jalabhisecana

(Sprinkling water on the Bridegroom's forehead)

The man with the jug of water should come up to the bride. The bride should take some water from the picher and sprinkle it on the bridegroom's forehead. While she is doing this, the bridegroom should pronounce the following four mantra :—

ओम् आपो हिक्ता मयोभुवस्ता न ऊर्जो दधतन ।

महे स्पर्श चक्षसे ॥

**Om āpo hiśṭha mayobhuvastā na ūrjī dadhātana ।**

**mahē raṅśya caksase ॥**

**Meaning :** Waters are the source of happiness. May they support us with means of nourishment. May they bless us with form and beauty of a graceful personality.

2. ओम् यो वः शिवतमो रसरत्नस्य भाजयतेह नः ।

उशतीरिव मातरः ॥

**Om yo vah śivatamo rasastasya bhājayadeteha nah ।**

**uśātiriva mātaraḥ ॥**

**Meaning :** May the most blissful essence of waters be our share in life. May the waters bless us just as the mothers, overflowing with love for their children, bless them with nectarlike milk.

3. अम् अरं गमाम वा परस्य क्षयाय चिन्धथ ।

आपो जनयथा च नः ॥

**Om aram ganāma vo yasya śayāya jinvatha ।**

**āpo janayathā ca nah ॥**

Rk. 10, 9, 1-3.

**Meaning :** Waters help the growth and production of food by feeding the herbs and plants. May we get all the cereals and nourishments, and may the waters nourish us and our children!

4. ओम् आपः शिवाः शिवतमः शान्ताः शान्ततमारत्नो कृण्वन्तु भेषजम् ॥ ।

**Om apah sivah śivatamah santah santatamasstaste kṛvāntu bhesajam ॥ ।**

**Meaning :** O Bride, waters are most auspicious, most beneficent, most peaceful, and induce us to attain the highest peace in living. May they give you all health, happiness and peace.

### Viewing the Sun

The bride and bridegroom should then view the sun, and pronounce the following mantra :—

ओम् चक्षुर्दृढवह्निं पुरस्ताद्भुक्नुच्चरत् । परशेभ शतः शतं कीरेभ  
शरदः शतं शृणुयाम शरदः शतं प्र द्रवाम शरदः शतमदीप्ताः स्पर्शाम शरदः  
शतं भूषय शरदः शतान् ॥ यजु० 36, 24. ऋ० 1, 8, 7.

**Om taccakṣurdvahaṅni purastādbhuknuccharat ।**

**pasyema śaradaḥ śātam jīvena śaradaḥ śātam śṛṇuyāma śaradaḥ śātam saradaḥ śātam-adinah svīma saradaḥ śātam bhūyaśca śaradaḥ śātāt ॥ Yaj. 36, 24. Par. 1, 8, 7.**

**Meaning :** The Lord is the Light. By this Light shines the Sun. He is the vision and the eye of the saints and the virtuous. He existed pure before the beginning of this world and would exist after it is dissolved. May we see for a hundred years, live for a hundred years, hear for a hundred years, speak for a hundred years, be independent and self-reliant for a hundred years, and even more than a hundred years.

The sun being a physical source of light, it is a symbol of the Lord that is all light and vision. A view of the sun implies prayers to as well as blessings of God.

### Touching the Bride's heart

After viewing the sun the bride and the bridegroom come back and resume their seats. The bride-groom now touches the heart of the bride with his right hand. Passing the right hand over the right shoulder of the bride, he reaches and touches her heart with the following mantra :—

ओम् मम हते ते हृदयं दधामि मम चित्तमनुचितं ते अस्तु ।

मम वाचमेकमना जुषस्य प्रजापतिष्ट्वा नियुक्तु मह्यम् ॥

ऋ० 1, 8, 8.

**Om mama vrate te hrdayam dadhami mama cittam-anu-cittam te astū । mama vācamekamanā juśarva prajāpatiṣṭva niyunaktu mahyam ॥**

Par. 1, 8, 8.

**Meaning** :—I take your heart unto mine in thought, intention and action. May my mind be in perfect accord with yours. Listen with all attention and always follow my words. May the Lord Prajapati join you unto me in perfect union.

Similarly the bride should touch the heart of the bridegroom with her right hand and pronounce the same mantra.

ओम् सुभङ्गतीरिवं वधुरिमां समेत पश्यत् ।

सौभाग्यमस्यै दत्त्वायायस्तं परेतन ॥ ऋ० 10, 85, 33. पार० 1, 8, 9.

Om sumangal:riyam vadhurimām sameta paśyata ।

saubhāgyam-asyaī datvāyāthāstam parētana ॥

Rk. 10, 85, 33. Par. 1, 8, 9.

**Meaning** :—This bride is auspicious, a harbinger of all good. see her one and all, admire, and bless her. Bless her with your best wishes that she be happy and prosperous in life. Bless her before you disperse.

### The Blessing

Then all should bless her with the following words :—

ओम् सौभाग्यमस्तु । ओम् शुभं भवतु ॥

Om saubhāgyām-astū । Om śubham bhavatu ॥

(May goodfortune always attend you. May all be auspicious.)  
After this, the bride and the bridegroom should offer.

1. One Svistakṛt abhūti with "Om yadasya karmāno" atyarinican....." with ghee and
2. Four vyahrti abhūtis with "Om bhuragunaye svaha....." etc. with ghee and then retire for rest.

### The latter part of the ceremony

This part of the ceremony is performed in the north-eastern side of the bride's house in the evening when the stars are visible. The bride and the bridegroom sit west of the vedi facing east and the bride on the right of the bridegroom. First the preliminaries, i.e.

Agnyadhana with "Om bhur-bhuvah-svadyauriva.....", etc. have to be completed. If, however, the first part of the ceremony was performed in the north-eastern part of the house, then the preliminaries are not required except that the fire has to be raised with samidadhana, then, after the fire has been raised, then offer.

1. Four agharavaiyahūtis with "Om agnaye svaha", etc as given on p.....

2. Four vyahrti abhūtis with "Om bhuragunaye svaha," etc. as on p..... Then after six abhūtis with ghee with the following mantras :—

1. ओम् लेखरन्ध्रियु पक्षमखावर्तसु च यानि ते तानि ते पूर्णहृत्या सर्वाणि शमयामं स्वाहा । इदं कन्यायै इदन्न मम ॥

Om lekṣāsandhṛisṭhu pakṣmasvāvartēsu ca yāni te tāni te pūrṇābhūtyā sarvāni śamayāmyaham svāhā ॥ Idam Kanyāyai idanna mama ॥

**Meaning** : Whatever be wanting or defective in the beauty of the lines of your brow or eye brows, or joints, or eyelashes, or pits, i.e., navel etc., all these I ignore and eliminate with this oblation of perfection. This is true, this is for the virgin, it is not for me.

2. ओम् केशेषु यच्च पापकमीक्षिते रुदिते च यत् । तानि.....

Om keśēsu yacca pāpakamīkṣite rudite ca yet । tāni.....

**Meaning** : Whatever be wanting in the grace of your hair or eye or sight or your gait, I ignore and perfect.....

3. ओम् शीलेषु यच्च पापकमीक्षिते रुदिते च यत् तानि.....

Om keśēsu yacca pāpakamīkṣite rudite ca yet । tāni.....

**Meaning** : Whatever be wanting or defective in your nature and behaviour, in your speech or laughter, all that I ignore and perfect.....

4. ओम् असोकेषु दन्तेषु हस्तयोः पादयोश्च यत् । तानि.....

Om ārokeṣu danteṣu hastayoḥ pādayośca yat । tāni.....

**Meaning** : Whatever be wanting in your teeth or the gaps there in or hands and feet, all that I ignore and eliminate.....

5. ओम् ऊर्ध्वरूपस्थे जङ्घयोः सन्धानेषु च यानि ते । तानि.....

Om ūrvorūpasṭhe jaṅghayoḥ sandhāneṣu ca yāni te । tāni.....

**Meaning** : Whatever be defective in your torso or thighs or the organs or the joints, all that is ignored and ignored.....

6. ओम् यानि कानि च घोरानि सर्वाङ्गेषु तवामवन् ।

पूर्णदृष्टिभिराज्यस्य सर्वाणि तान्यशीशमं स्वाहा ॥

इदं कन्यायै इदन्न मम ॥ ऋ० ब्र० 1, 3, 1-6. ऋ० 2, 3, 5.

Om yāni kānica ghorāni sarvāṅgeṣu tavābhavam ।

pūrṇādṛṣṭibhir-ājyasya sarvāni tānyāśāsam svāhā ॥

Idam kanyayai idanna mama । Man. Br. 1, 3, 1-6. Gō. 2, 3, 5.

**Meaning :** O Virgin, even if there be any of the most serious defects in any of all the parts of your body or person, all of them are ended burnt with the purnahutis of ghee, (and you stand perfect and purified. Verily this is true. It is for the virgin and not for me.

The point of these ahutis is the pacification and elimination of all the defects of physical form and joints, working of the system, culture, manners and behaviour, and, in short, of all the weaknesses and defects of the entire person. First, the process of yajna is highly efficacious for the system and, secondly, the bride-groom expresses his total and unqualified acceptance of the bride as she is. After all, questions of beauty and grace of person, manners and culture are questions of the mind more than of appearance. And if there be any defects, objectively speaking, then the yajna is curative and efficacious. If you perform the yajna in full faith, without reservation it work toward rectification and purification of the system.

Four Vyahrti ahutis have now to be offered with ghee with the mantras

ओम् भूरानये स्वाहा ॥ इदमनये इदन्न मम ॥

ओम् भुवर्वायये स्वाहा ॥ इदं वायये इदन्न मम ॥

ओम् स्वरादित्याय स्वाहा ॥ इदमादित्याय इदन्न मम ॥

ओम् भूर्भुवः स्वरनिवाच्यादित्येभ्यः स्वाहा ॥

इदमनिवाच्यादित्येभ्यः इदन्न मम ॥

Om bhūragṇaye svāhā ॥ Idamagnaye idanna mama ॥

Om bhūvar-vāyave svāhā ॥ Idam vāyave idanna mama ॥

Om svarādityaya svāhā ॥ Idamādityāye idanna mama ॥

Om bhūr-bhuvah-svaragni-vāyādityebyah idanna mama ॥

### Viewing of the Pole star and Arundhati

Viewing the Pole Star (Dhruva) Arundhati by the bride and the bridegroom is symbolic of constancy, stability and fidelity of the couple in love, marriage and the duties of the household. The Pole Star is fixed, it stands for constancy, stability and centrality. Arundhati is a star close to Vasishta, which is one of the constellation called Saptarsi (Ursa Major). In Indian mythology Arundhati is the name of the wife of the sage Vasishta and she stands for the ideal wife who is always constant, keeping company of her husband. The purpose of viewing the Pole Star and of Arundhati thus is symbolic. For this part of the ritual, the bride and the bridegroom move out north of the house. Pointing to the Pole Star, the bridegroom says :—

ध्रुवं पश्य ॥

Dhruvam pasya ॥ (See the Pole Star).

The bride views the Pole Star and replies :—

परयसि ॥

Pasyami ॥ (I see the Pole Star).

The meaning is that just as the Pole Star is constant, fixed and stable, so may and shall the bride and the bridegroom be constant toward each other and in their family and social duties: then the bride says :—

ओम् ध्रुवसि ध्रुवाहं पतिकुले भूयासम् अमुष्य असी ॥ गौ० 2, 3, 8.

Om Dhruvam-asi dhruvāham patikula bhūyāsam amuṣya

asau ॥

Go. 2, 3, 8.

**Note :—**In place of "amuṣya" the name of the husband has to be pronounced in the 6th vibhakti, singular number, and in place of "asau" the name of the bride has to be pronounced in the first vibhakti singular number. For example, if the name of the bride groom is Siva sharma and that of the bride is saubhagyada, then the formula would be "Sivasarmanah saubhagyada."

**Meaning :—**May you be constant. May I.....wife of.....be constant in the family of my husband. (That is, may both the husband the wife be constant in their conjugal life.) Then the bridegroom, pointing to the Arundhati star, says to the bride :—

अरुच्यतीं पश्य ॥

Arundhatim pasya ॥ (See the Arundhati star.)

The bride replies :—

परयसि ॥

Pasyami ॥ (Yes, I see the Arundhati).

Then the bridegroom puts his hand on the bride's brow and says :—

ओम् अरुच्यसि रुद्धाहमसि अमुष्य असी ॥ गौ० 2, 3, 10.

Om Arundhatyasi ruddhāhamasmi amuṣya asau ॥

Go. 2, 3, 10.

**Meaning :—**You are Arundhati, fixed as she is, I am bound to you (in vow to you for a life time.)

Then the husband should pronounce the following two mantras :—

1. ओम् ध्रुवा यौरुधा पृथिवी ध्रुवं विश्वमिदं जगत् ॥

ध्रुवासः पर्वता इमे ध्रुवा स्त्री पतिकुले इयम् ॥ मं० ब्रा० 1, 6, 6.

गौ० 2, 3, 11.

Om dhruvā dyaur-dhruvā pṛthivi dhruvam vis'vam-īdam jagat | dhruvāsah parvatā ime dhruvā stri patikule iyam | |

**Meaning :—**Constant is Heaven, constant is the earth, constant is this dynamic universe. constant are these mountains. constant is this bride in the house of her husband.

2. ओम् ध्रुवसि ध्रुवत्वा पश्यसि ध्रुवैषि षोष्ये मयि ।

मह्यं त्वादत् वृहस्पतिर्मया पत्या प्रजावती संजीव शरदः शतम् ॥

पृ० 1, 8, 19.

Om dhruvam-asi dhruvan-tvā pasyami dhruvaidhi pošye mayi | mahyam tvādāt Vṛhaspatir-mayā patyā projāvati sanjīva śaradaḥ śatam | |

**Meaning :—**Constant are you, and constant do I see you. Under my care and protection, be and always attain to constancy. Lord Vṛhaspati has given you unto me. With me as your husband live for a hundred years—ever surrounded by your progeny.

**Note :** The second mantra should be interpreted from the bride's point of view also. The first too is relevant to both, for it is both the husband and the wife who need to be constant in the home.

### Eight Ajyahutis (with ghee)

The bride and the bridegroom then come and sit west of the vedi facing east. The following is to be done :—

1. Three acamanas with "Om amṛtopastaranamasi 32" etc.
2. Agnyadhana with "Om bhur-bhuvah svah 33" etc.
3. Agni-pradipana or raising the fire with "Om udbuddhy-asvagne 35" etc.
4. Samidadhana with "Om ayanta idhma arma 35" etc.
5. Four agharavajyahutis with "Om agnaye 39" etc.
6. Four vyahrti ahutis with "Om bhurdagnaye svaha....." (please refer to p. 40)

### Four ahutis with pudding

Now the bride and the bridegroom should mix pudding and ghee in a plate and after four ahutis with it with the following mantras :—

1. ओम् अन्नये स्वाहा ॥ इमन्नये इदन्न मम ॥
2. ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥
3. ओम् विश्वेभ्यो देवेभ्यः स्वाहा ॥ इदं विश्वेभ्यो देवेभ्यः इदन्न मम ॥
4. ओम् अनुमतये स्वाहा ॥ इदमनुमतये इदन्न मम ॥ गी० 2, 3, 20.
1. agnaye svāhā | | Idamagnevye idanna mama | |
2. prajāpātaye svāhā | | Idam prajāpātaye idanna mama | |
3. Om vis'vebhyo devebhyah svāhā | |
4. Om anumātāye svāhā | | idamanumataye idanna mama | |

Go. 2, 3, 20.

The meaning of these ahuti mantras is simple as they are offered to Agni, Prajapati, the beneficent powers of the world and the world-power of wisdom.

The following ahutis have to be offered further :—

1. One svistakṛt ahuti with "Om yodasya karmāno....." etc. with pudding and ghee. (p.....)
2. Four vyahrti ahutis with "Om bhuragnaye svaha....." etc. with ghee. (p.....).
3. Eight ahutis with ghee known as astajyahutis with "Om tvanno agne varunasya vidvān....." etc. (p.....).

### Sacramental Feast

The remaining pudding or cooked rice should be put in a plate. Ghee should be added and mixed with it. Then the bride-groom should cover it with his right hand and both should silently say the following :—

1. ओम् अन्नं पश्येन पशिनो प्राणसूत्रेण पशिनना ।  
ब्रह्मसि सत्यप्रथिनो मनश्च हृदयं च ते ॥

Om annapāśena maññā prāṇasūtreṇa pśhinā |

brahmāsi satyagrathinā manaśca hṛdayam ca te | |

**Meaning :** O Bride/Bridegroom, just as vital energy/air is connected to food and food is connected to air/vital energy, and just as food and energy are organically connected to the sky, so I secure your heart and mind and psyche with the ties of truth and fidelity.

2. ओम् यदेतद् हृदयं तव तदस्तु हृदयं मम ।  
यदिदं हृदयं मम तदस्तु हृदयं तव ॥

Om yadetad-hṛdayam tava tadastu hṛdayam mama | |

yaddam hṛdayam mama tadastu hṛdayam tava | |

**Meaning :—**Dear Bride/Bridegroom, this heart of yours which is/has been yours hither to is now mine, and this heart of mine which has been mine only so far, is now yours.

3. ओम् अन्नं प्राणस्य षड्विंशस्तेन वक्ष्यामि त्वा असौ ॥

**Om annam pranasya sadvinsastena badhamni tva asu ॥**

(Name the bride/bridegroom in place of asau).

**Meaning :—**Dear Bride/Bridegroom, the twenty-sixth elements supports and nourishes energy—that element of food. With that element, I join your mind and heart with me.

The Bridegroom should take a portion of the pudding/rice and offer to the bride. Thus both should share a common feast as one person. After this they should take seat in 'mandapa' facing east.

Then there should be Mahavama-devya music and song from the samaveda followed by hymns of prayer, benediction and peace (Isvara parhara, svastivacana and sandipraharana), and refreshments.

All the guests now should be offered proper hospitality, and the priests be given adequate gifts etc. and the assembly should disperse.

### Welcome in the New Home

When the wedding party arrives with the bride and the bridegroom at the house of the bridegroom, the ladies of the family and the community should receive the bride with affection and honour. They, along with the bridegroom, should escort her into the home or the pandal or mandapa. the bridegroom should introduce his bride to them saying :—

ओम् सुमङ्गालीरियं वयुरिमां समेत परयत् ॥

सौभाग्यमस्यै दत्तायाथारतं वि परेतन ॥ ॥

ऋ० 10, 85, 33.  
अथ० 1, 8, 7.

**Om sumangaliriyam vadhurimam sameta paryata ॥**

**saubhāgyam-asyai datvāyāthāstam vi paretna ॥ ॥**

Rg. 10, 85, 33. Asva. 1, 8, 7.

**Meaning :—**This bride is auspicious and a harbinger of good fortune. see and meet her with love and affection and shower your blessings on her before you leave—(Don't miss!).

All the men and women should join to bless her thus :—

ओम् सौभाग्यमस्तु ॥ ओम् शुभं भवतु ॥ ॥

**Om saubhāgyam-astu ॥ Om subham bhavatu ॥ ॥**

May good fortune always attend you! May all be good and well!

### In the Sabhamandapa

The bridegroom should lead the bride to the mandapa/hall where the welcome yajna is to be performed. He pronounces the following two mantras—

1. ओम् इह श्रियं प्रजया ते समृध्दतामस्मिन् गृहे गार्हपत्याय जागृहि ॥

एना पत्या तन्वं सं सृजस्याग जिही विदस्या वदथः ॥ ॥

ऋ० 10, 85, 27. अथ० 1, 8, 8.

**Om iha priyam prajāya te samr̥dhya-tām-asmin gr̥he gārhapatyāya jagr̥hi ॥**

**enā patyātanvamsam s̥rjasvādihā jivri vidathamā vadātha ॥ ॥**

Rg. 10, 85, 27. Asva. 1, 8, 8.

**Meaning :—**Flourish in this new home of yours with all happiness, good fortune and progeny. Lend the house hold yajna fire with vigilance and care, join in body and mind with your husband, may both of us think and speak well of each other for a full lifetime.

2. ओम् इह गावः प्रजापत्यग्निराया इह गुफ्याः ॥

इहो सहस्र दक्षिणोऽसि पूषा निषीदतु ॥ ॥

अथ० 20, 127, 12.  
थ० 1, 8, 10.

**Om iha gāvah prajāpadyahvam-ithāsvā iha pūrusāh ॥**

**ihoh sahasra daks̥iṇo' api pūṣā niṣīdah ॥ ॥** Ath. 20, 127, 12.

Par. 1, 8, 10.

**Meaning :—**Here (in this new home of yours) May the cows increase, may the horses increase, may the family grow with children! May the Lord help me with health and good fortune to give away thousands in charity!

With these the bride and the bridegroom come to the vedi and sit, the bride on his right, both facing east.

### Yajna—the General part

Both the bride and the bridegroom should follow the general procedure as under :—

1. Three acamanas with "Om amrtopastaranamasi....." etc. (p.39).
2. Angasparsa (touching limbs of the body with water with "Om vasi-ma asye astu," etc. (p.33).
3. Agyadhana with "Om bhur-bhuvah svah....." etc. (p.33)
4. Agnipradipana with "Om udbudhyasvagne....." etc. (p.35)
5. Samidadhana with "Om ayanta idhana arma....." etc. (p.35)

6. Five aiyahutis with "Om ayanta idhma atma....." etc. (p.38).
7. Jalaprasacana (sprinkling water around the vedi) with "Om adie' anumanyasva," etc. (p.38)
8. Four agharavajya-bhagahutis with "Om agnaye svaha," etc. (p.39)
9. Four Vyahrti ahutis with "Om bhuragnaye svaha," etc. (p.40)
10. Eight astajyahutis with "Om tvanno agne....." etc. (p.43).

### Special Homa

After this general part, eight special ahutis have to be offered with ghee for the sake of the love and constancy of the couple in marriage, peace and stability of the home and full settlement of the bride in a happy family and a congenial new environment. The mantras for these ahutis are :—

1. ओम् इह धृतिः स्वाहा॥ इदमिह धृत्यै इदन्न मम॥
2. ओम् इह स्वधृतिः स्वाहा॥ इदमिह स्वधृत्यै इदन्न मम॥
3. ओम् इह रन्तिः स्वाहा॥ इदमिह रन्त्यै इदन्न मम॥
4. ओम् इह रमस्व स्वाहा॥ इदमिह रामस्य इदन्न मम॥
5. ओम् मयि धृतिः स्वाहा॥ इदं मयि धृत्यै इदन्न मम॥
6. ओम् मयि स्वधृतिः स्वाहा॥ इदं मयि स्वधृत्यै इदन्न मम॥
7. ओम् मयि रमः स्वाहा॥ इदं मयि रमाय इदन्न मम॥
8. ओम् मयि रमस्व स्वाहा॥ इदं मयिरमाय इदन्न मम॥

मं ब्रा० 1, 3, 13, गो० 2, 4, 9.

1. om iha dhṛtiḥ svāhā | idamīha dhṛtyai idanna mama | |
2. Om iha svadhṛtiḥ svāhā | idamīha svadhṛtyai idanna mama | |
3. Om iha rantīḥ svāhā | idamīha rantyai idanna mama | |
4. Om iha ramasva svāhā | idamīha ramaya idanna mama | |
5. Om mayi dhṛtiḥ svāhā | idam mayi dhṛtyai idanna mama | |
6. Om mayi svadhṛtiḥ svāhā | idam mayi svadhṛtyai idann  
mama | |
7. Om mayi ramah svāhā | idam mayi rdamaya idanna mama | |
8. Om mayi ramasva svāhā | idam mayi ramaya idanna  
mama | |

Man. Br. 1, 3, 13, Go. 2, 4, 9.

### Meaning :—

1. May peace and stability reign in this house. Verily this is true.  
This is for peace and stability of the house, not for me.

2. May you integrate with the peace and stability of this new house of yours with personal constancy and firmness. Verily this prayer is true.
3. May love and rejoicing ever reign in this house. What has been said is true. It is for love and rejoicing here in the home, it is not for me.
4. May the bride integrate with the peace and pleasures of this house, this prayer is true! This is for the bride's settlement here in this happy home, it is not for me.
5. May peace and constancy reign in me! This is verily true. This is for the reign of peace and constancy in me, it is not for me.
6. May I command personal patience and firmness in my mind! May this prayer be true, this is for personal patience and firmness of mind in me. It is not for me.
7. May happiness and rejoicing ever reign in me! May this prayer be true by the blessing of God! This is for happiness and rejoicing. It is not for me.
8. May the bride enjoy happiness and integrate with me in life, integrate through me with the home. Verily what is said is true. It is for the bride's happiness and integration with me and with this new home.

**Note :—**These eight mantras state the secret of the bride's integration with her new family in her new home. For integration, we need peace of mind, constancy and firmness of character and happiness and joy of the heart. We want self-realization and self-fulfilment in a situation which should be warm and stimulating for self-expression. But the life of a home is a joint venture, a cooperation between every individual and the rest. If there is no peace, constancy and love in the individual heart, the situation and environment alone cannot help. On the other hand, if there is no peace, tolerance and stability in the family and the home, no individual can be happy how so ever tolerant and patient he or she might be. So these mantras touch life at three levels :—There may be peace, stability and happiness in the house and the family which the bride has joined. This is a prayer for a congenial and happy environment. Then there are prayers for personal peace, constancy and warmth of heart for the bride and the bride groom. And then there are prayers for the integrative union of the two hearts joined in marriage. A home/family is thus a three-dimensional organism, the individual (bride/bridegroom), the integrated union of the bride and the bride groom, and the other members of