

the family—parents, brothers, sisters, etc. And all of them together constitute the family which is the highest family organism. Most of all, we should remember that a home/family as an organism is greater than an aggregate of its constituent part. Hence while each member constitutes and contributes to the life and happiness of the family and the home, the family and the home supports and maintains each member and the couple.

Four ajyahutis

1. ओम् आ नः प्रजां जनयतु पनापरिजलरसाय समनक्तर्पमा ।

अदुर्मङ्गलीः पतिकोकम विश शं नो अस्तु द्विपदे शं चतुष्पदे स्वाहा ॥

इदं सूर्यायै सावित्र्यै इदन्न मम ॥ ऋ० 10, 85, 43.

Om ā nah prajāṁ janayatu prajāpatiṛ-ājarasāya samanaktar-pamā yamaṁ | adhurmangalīḥ patikokam-ā-visā śam no astūdvipade śām eastuṣpade svāhā | |

idam suryayai savitryai idanna mama | | Rg. 10, 85, 43.

Meaning : May the Lord Prajapati, just and merciful, bless us with children so that we may live to a full age with happiness and comfort! May the bride, good and kind to all, contribute to the happiness and good fortune of the family! May you enjoy life as you join this new home of yours with your husband! May you be good and auspicious to all men and women and all animals in the family! Verily this is true and sincere, this is for Surya-Savitri, not for me.

2. ओम् अघोरक्षुरपतित्र्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।

दीरसूर्देवकामा स्योना शन्नो भव द्विपदे शं चतुष्पदे स्वाहा ॥

इदं सूर्यायै सावित्र्यै इदन्न मम ॥ ऋ० 10, 85, 44.

Om aghoracaksurapatitriyadhī śivā paśubhyaḥ sumanāḥ suvarcāḥ | vīrasūr-devākāma syona sanno bhava dvīpade śam catuṣpade svāhā | | Idam sūryayai sāvityai idann mama | | Rg. 10, 85, 44.

Meaning :—Dear Bride, sweet of manners and bearing, always have a kind and benevolent look. Be agreeable, never go counter to your husband. Be good and kind to the animals. Be good at heart and magnanimous. Be the mother of brave children and loving to the brothers and sisters of your husband. Be happy and comfortable. Be kind to the animals of the house and good to all human beings. This is for surya-savitri, not for me.

3. ओम् इमं त्वमिन्द्र मीदवः सुपुत्रां सुभगां कृणु । दशारयां पुत्रान् आ धेही पतिमेकादशं कृधि स्वाहा ॥ इदं सूर्यायै सावित्र्यै इदन्न मम ॥

ऋ० 10, 85, 45.

Om imāṁ tvamindra midhvah suputrāṁ subhagāṁ kṛṇu | daśāsyaṁ putrāṁ ā dhehi patimekādaśam kṛdhi svāhā | |

idam suryāyai sāvityai idanna mama | | Rg. 10, 85, 45.

Meaning : Bridegroom, strong and virile as you are, let this bride be blest with children! May she have the good fortune of being the proud mother of ten, and may her husband be the eleventh of her protectors! This is for surya savitre, it is not for me.

4. ओम् सम्राज्ञी श्वसुरे भव सम्राज्ञी श्वश्रवा भव ।

ननान्दरि सम्राज्ञी भव सम्राज्ञी अधिदेव्यु स्वाहा ॥

इदं सूर्यायै सावित्र्यै इदन्न मम ॥ ऋ० 10, 85, 46.

Om samrajñī śvasure bhava samrajñī śvaśravā bhava |

nanāndari samrajñī bhava samrajñī adhidēvyu svāhā | |

Meaning : Dear Bride, be a very queen in the house of your father-in-law, be a very queen in the affection of your mother-in-law, be a very queen of the heart of your sisters-in-law and be a very queen in the midst of your brothers-in-law. This is for surya savitri, not for me.

Note :—How does a bride, a new comer, becomes a very queen of the household? By her character, behaviour, service, kindness and affection. To rule is not the power and share of a tyrant, it is the privilege who can be the mother as well as the daughter of the house at the same time. Described as Surya, a ray of the sun, and Savitri, daughter of the Sun, she has all the light and power, but she cannot and does not use it for herself. All the light and power is for the love and service of others. So while light and power is her privilege, service is her prerogative as well as obligation. In an organism, the higher the constituent, the greater its function.

Six ahutis more

Thereafter, six more ahutis have to be offered as following :—

1. One svistakṛt ahuti with "Om yadasya karmāno....." etc. (p.40)
2. Four vyahrti ahutis with "Om bhuragnaye svaha....." etc. (p.40)
3. One prajāpati ahuti with "Om prajāpataye svaha....." etc. (p.41)

Taking curd together

After the homa as above, both should take curd together pronouncing the following mantra :—

ओम् समञ्जन्तु विश्वेदेवाः समामो हृदयानि नौ ।

सं मातरिश्वा सं धाता सप्तु देष्टी दधातु नौ ॥ ऋ० 10, 85, 47.

Om samañjantu viśvedevāḥ samāpo hṛdayāni nau ।

Sam mātarīśva sam dhātā sam u deṣṭri dadhatu nau ॥

Rg. 10, 85, 47.

Meaning:—Know ye men of learning and virtue, our hearts are joined like the waters of two streams. May the vital air or pranic energy join us together, may the Lord of the world keep us together joined as one, may the wise and the learned keep us together joined as one and living one shared life together.

Greetings

Now the bride and the bridegroom should offer greetings and obeisance to all the guests, specially the seniors and parents, saying.

अहं भो अभिवादयामि ।

Ahamd bho abhivādayami.

(Greetings and salutations to you!)

गौ० 2, 4, 11.

Go. 2, 4, 11.

Then the bride and the bridegroom should take a good seat and relax. All should sing Vamadevyagana and chant hymns of prayer as given in the General section. Then the bride and the bridegroom should request father, mother, teacher, priest and others to bless them with words of benediction saying :—

ओम् स्वस्ति भवन्तो ब्रुवन्तु ॥

Om svasti bhavanto bruvantu ॥

(Please bless us with words of benediction).

अथ० 1, 8, 15.

Ash. 1, 8, 15.

All should then chant the hymns of benediction (svasti-vacana) as given in the General section, saying, at the end,

ओम् 'स्वस्ति' ओम् 'स्वस्ति' ओम् 'स्वस्ति' ॥

Om svasti, Om svasti, Om svasti ॥

(May all be good, may good fortune reign here, may God shower His blessing son the couple and the family.)

The rest is social etiquette-proper hospitality for the guests, thanksgiving and dispersal of the assembly.

अथ गृहश्रम संस्कारः (The Household Sacrament)

The Household Sacrament is performed after marriage. Marriage is for the sake of man-and-wife coming together for the fursim of happiness on this earth and here after. During their life together they should do acts of social good according to their capacity. They should observe all the duties enjoined by Dharma, pray at the sight time, do the house-hold jobs regularly, and devote all their energy, mind and money to the fursint of virtue. Living together according to their Dharma, they should beget children and bring them up as responsible citizens.

The scritical authority in this respect is given below :—

सोमो वयुपुरभवदशिवन्नास्तामुभाररा ।

सूर्या यत्पत्ये शंसन्ती मनसा सविता ददात् ॥

इहैव स्तं मा वि यौष्टं विश्वमायुर्वरनुत्तम् ।

क्रीडन्तौ पुत्रैर्नक्षत्रिर्मादमानौ ररस्तकौ ॥ ऋ० 10, 85, 9 and 22.

Somo vadhnyurabhāvāyād-asvinaḥ stam ubhā vara ।

Śuryāḥ yatpatye śānsāntim manasā savitā dadāt ॥

Ihaiva stam ma vi yauṣṭam viśvām āyur vyanuttam ।

kṛidantan pūtrair-naprbhir-modāmañāṁ svastakau ॥

Rg. 10, 85, 9 and 22..

Meaning : Both the bride and the bridegroom should be equal and excellent in nature, character and actions, both well-educated through observance of Brahmacarya. The young bride-groom, gentle and cultured should desire and marry a girl bright as rays of the sun and proud of the qualities, of her husband from the core of her heart. So should the husband be, equal and compatible, proud and loving of his wife. Lord savita, the creator of the universe, by this love and grace, makes such matches. True, marriages are made in heaven.

Man and wife, bound in vows of marriage, stay fast in your vows together; do not violate the sanctity and solemnity of the sacrament. Live together and procreate without wasting your vitality and energy. Live together in your happy home playing with your children and grand children.

देवा अग्रे न्य पवन्त पत्नीः समसृशन्त तन्वस्तनूभिः ।
सूर्येव नारि विश्वरूपा महित्वा प्रजावती पत्या सं भवेह ॥

सं वितरवृत्तिये सृजेथां माता पिता च देतसो भवाथः ।
मयईव योषामधि रोहयेनां प्रजां कृण्वथाभिह पुष्यतं रथिं ॥

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या वयन्ति ।
या न ऊरु उशतो विश्रयति यस्यामुशन्तः प्रहरेम शेषः ॥

अथर्व० 14, 2, 32 and 37-8.

Devā agre nyā padyanta patnīḥ samasprsyanta tanvastanūbhīḥ ।
suryeve nāri viśvarūpā mahitva prajāvati pātyā sam bhāvethā ॥

Sam pitaravṛtīye sṛjetham mātā pitā ca retaso bhavatha ।
māyā iva yosamādhi rohayainam prajāṁ kṛnvathaniha puśyatam rayim ॥

Tam puṣaṅ chivatamam erayaśvā yaśyam bijam manūsyā vapanti ।
ya na uru usaṭi viśrayati yaśyam usantah praharēma sepāḥ ॥

Atharva, 14, 2, 32, and 37-8.

Meaning : Blessed woman, lady of beauty and grace, bright as the rays of the sun, and commanding the love and respect of your husband, live in your sweet home in the company of your husband and be the proud mother of children, the good and the wise, in earlier days, similarly, lived in the company of their wives enjoying the sweetest pleasures of beauty and grace of womanhood.

Man and wife both, be the progenitors of children according to the rules of nature, enjoy the pleasures of conjugality and beget children. O man, win the love and favour of your wife, and both in unison grow and increase with children. Bring up the family well and enjoy all the wealth of life.

Man of strength and virility, court your blessed wife with love in honour and win her consent for conjugal bliss. Man sows the seed of progeny in the woman's womb. If she consents in love, she surrenders in desire and offers herself to be the mother. The act of love in married life is the law of nature and has the approval of God. Live in happiness and love to raise a happy family.

प्रबुधस्व सुबुधा बुधमना दीर्घायुत्वाय शतशारदाय ।
गृहान् गच्छ गृहपत्नी यथासौ दीर्घ तु आयुः सविता कृणोतु ॥

अथर्व, 14, 2, 75

सहृदयं सांमनस्यमविदेषं कृणोसि वः ।
अन्यो अन्यमसि हृत्य वत्स जातमिवात्स्या ॥

अथर्व, 3, 30, 1

Prabudhyasva śubūdhā budhyamanā dirghayāvayā satasara-
daya । grhaṅ gāccha grhapatnī yathaso dirgham tu ayuḥ
savitā kṛṇōtu ॥

Atha, 14, 2, 75.

Sahṛdayāṁ sammanasyāṁ avidveśāṁ kṛṇomi vah ।
anyo anyāṁ abhī haryata vatsa jātamivaghyā ॥

Atha, 3, 30, 1.

Meaning : Dear wife, intelligent and aware of all your responsibilities, come and take charge of my home to live a long life of good health and happiness for a full span of hundred years. Mistress of the house, know for yourself hand you would live and organize the home for life. May the Lord Creator Savita, bless you and me with a full span of happy life together.

O ye house holders, just as your wish to live in all happiness without a trace of unhappiness, so do you live in peace, amity and love with all others including mother, father, children, men and women, servants, friends, neighbours and all others you meet. I bless you with a happy heart full of love and free of jealousy and envy. Just as the cow, inviolable as it is and deserves your love and protection, loves its new born calf, so do you deal with each other in all love and cooperation.

न्यायस्वन्तश्चित्तिनो मा वि यौष्ट संशयनतः ससुरारश्चरन्तः ।
अन्यो अन्यस्मै वल्यु वदन्त एत सुधीचीनान्तः संमनसरकृणोमि ॥

अथर्व, 3, 30, 5

Jyāsavantaścittino mā vi yausta samradhāyanti śādhūras carantah ।
anyo anyāsmnai valgū vadanta eta śudhichināvah sam manāsaskṛṇomi ॥

Atha, 3, 30, 5.

Meaning : ye house holders, be great and good, be intelligent and aware of things around, move together in strength and unison and grow in happiness and prosperity together. Never be disunited. Cooperate and act together, speaking with each other with all love and courtesy. I enjoin you to be equal in heart and mind and charge you to act in unison and cooperation and share your joys and gains together as one family.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युन्मिम् ।

सम्यज्वाऽग्निं सपर्यतारा नाग्निमिवभितः ॥

सधीवीनान्वः संमनसरकृणोम्येक शुव्दीत्संवननेन सर्वान् ।

देवा इवामृतं रक्षमाणः सायंप्रातः सौमनसो वो अस्तु ॥

अथर्व, 3, 30, 6-7.

Samāni prapā sāha vo'nñābhāgah samāne yoktre sahā vo
yunajmi । Samyajco'gnim saparyataraṅ nāhnim ivabhitaḥ । ।

Sādhrīci nanyah sām-manasāsakṛṇomyeka śrūstūn-t-śām
vahanena śarvān । deva ivamṛtam rakṣamānah sayam pra-
tah saūmanaso vo astu । ।

Atha. 3, 30, 6-7.

Meaning : Ye house holders, may your water point and bathing places, etc., be common. May you all share your nourishments, food etc., together. May your chariots and your horses and oxen be common. I enjoin you to live and work together in cooperation as one family just as the spokes of a wheel join in the nave or just as the participants in a yajna act together to serve the Lord God and raise the fire for the creative good of all in common without discrimination. Join together in unison and work for the common good.

Ye householders, I join you together in cooperate living for common good, happiness and progress. Live together, be of equal mind, do good to all, join together to work in the right direction, join in the service of the community and common humanity. Like the good and the wise people, preserve and promote the good of all. Morning and evening, meet together and promote mutual love and cooperation.

श्रमेण तपसा सृष्टा ब्रह्मणा वित ऋतु श्रिताः ॥

सत्येनावृताः श्रिया प्रावृता यशसा परीवृताः ॥

स्वधया परिहिताः श्रद्धया पर्यूढा दीक्षया युक्ता यज्ञे प्रतिष्ठिता लोको
निधनम् ॥

अथर्व, 12, 5, 1-3.

Śrameṇā tapasā sṛṣṭā brhmaṇā vīta rte śrītāḥ । ।

Satyenāvṛtāḥ śrīyā pravṛta yasasā parivṛtāḥ । ।

Svadhayā parihitāḥ śradhdhāyā paryūdhā dīksayā gupṭā
yajne pratīṣṭhitā loko nidhānam । ।

Atha. 12, 5, 1-3.

Meaning : Ye men and women of the households, join together and work with industry and discipline for the creation of knowledge and wealth and the production of all things for the consumption and enjoyment of all. Follow the path of right and never forsake truth for small gains.

Live together adorned by the beauty of truth, secure in wealth and prosperity, and shining in the bustle of honour.

Work for the good all with your wealth and prosperity, inspire all to do good and right with your faith and trust, protect all with unswerving dedication, be firm and established in good deeds of creation and productivity. Be happy all your life until you defact.

14

Vanaprastha Asrama (Retirement)

The Vaidic way of life prescribes Vanaprastha or retirement from the worldly way of Grhastha.

The vaidic way of life is a planned and comprehensive way of life. It is a combination of discipline, enjoyment and creativity, retirement and repayment, and complete renunciation and surrender. Each one of these four phases is planned and successive, Brahmacharya, Grhastha, Vanaprastha and san-yasa. Each one of these four phases has its own discipline too which is a synthesis of hard and challenging realities and an awareness of the life to come. Grhastha is a period of experience, enjoyment and creative activity while Vanaprastha is the period of retirement dedicated to study, teaching and contemplation; the period of Brahmacharya is generally upto 25 years of age. That of Dayanand says that when a man has lived fully the life of a householder, has begotten children, has got them educated, married and settled, and when his son has begot a son, i.e., when the man has begot grandchildren, then it is the signal for Vanaprastha or retirement. At such an age a person grows old. His hair is grey, his skin is wrinkled, his muscles are loose, and the day of his life begins to decline. This is the time when one should call it a day. Dedicate this time to study of the Vedas, control of the senses and mind, sharing of one's knowledge and experience through teaching. If one is living with his wife, even then both should live a life of celibacy and complete continence. Give up all prejudice and strains which might have been forced on you during the active life of Grhastha, be friendly to all, love all, hate none, give up anger, greed, and the desire to possess. Always give, take nothing except what is necessary for bare subsistence.

Vanaprastha is a practical necessity. It should be accepted with practical wisdom. As far back as the beginning of the world, our ancestors recognized that general gap is a fact of life in the family and society. The desire to dominate leads to interfere in the affairs of the next generation. There could be a difference of opinion even in the matter of how to bring up the children of the family. So why not allow voluntarily the second generation to manage

their family and social affairs by themselves? Even through the process of nature, there comes a time when a person wants to feel light. In the prime of life, it is bhoga (experience) which is one's dominant love. When one has had a log of experience, the love of variety, novelty and excitement is gone. There is nothing new, hence why continue with a choice of boredom. Better discover the peace of a continuous flow of the conclusive wisdom and essence of experience. When turbulence is gone, tranquillity follows. Watch it and enjoy as you watch the snows on the mountains or the placid movement of a mighty river in the plane. Life begins with 'bhoga', it should end with 'tyaga', renunciation. Grhastha after Brahmacharya is exciting. The excitement with age starts looking old and stale. With age, look back and the staleness gives frustration. Look front, and the 'staleness' becomes fulfillment. Once fulfillment has been achieved, pass on the opportunities to the following generation, and discover the beauty of peace and the music of silence. Renunciation is not a denial of life, it is a voluntary recognition of the principle of rotation. Grhastha is a period of experience, full experience without inhibitions, drinking life to the lees, Vanaprastha is a period of the evaluation of that experience and of communication of that experience through study and discourse with no subjective involvement. It is here when experience becomes knowledge, knowledge becomes wisdom, wisdom becomes vision, and the vision is passed on to the third generation through education and communication.

According to the Vaidic way of life, living is a complete, well-organized, well-planned and balanced programme. In this programme everything that's a part of it has a value, but nothing more and nothing less than that value in the whole scheme. Sense experience, pleasure, sex, love, procreation, beauty, virtue, Dharma, all these are harmonized, and everything of life is experienced at its proper time. The pleasure of beauty and the excitement of life is not an end in itself, it is a part of God's scheme of nature and life's continuation. Therefore beauty is wedded to a sense of duty and excitement is mixed with the love of children and subjected to the family, community and the nation. Love and desire was given the name of "pravrthi", attachment to nature's beauties and duties to the self, society and God. And at the end of the experience, man had to take to "nivritti", renunciation of all this experience and the objects of experience.

There was a custom in ancient Rome. Whenever there was a carnival, the pleasures and festivities were accompanied by the presence of a dead man's skull prominently displayed. The skull was an announcement that there

was an end to excitement and pleasure. Therefore every pleasure should be pursued with temperance in a state of balance. The vaidic way recommended love, pleasure, excitement and beauty to the point of renunciative exhaustion through a continuous state of simultaneous balance. Beauty decays, excitement grows cold and dead, why not remember this? It is pathetic to see, these days specially in affluent societies, broken beauties fainted hard and vulgarly waiting for bids which do not come up. Physical wrecks, surviving psychologically, regretfully, yearning for a repetition of youth and recapture of time that's long past—The Veda warns against this, saying it is futile. It says: "Turn this futility into the mellowness of age and the grace of retirement. Retire totally, because others are there, your own flesh and blood, to take the place. Surrender that place to them, take a higher one where pleasure will be sublimated into lasting happiness. Do so willingly and happily. If you don't do so, you will have to do it of necessity. Let us do his will, and His will is that we choose the way of freedom and happiness."

At the present time, Vanaprastha as an institution survives but in exceptional eases. However, retirement from active life is a proof that in principle, it is present everywhere. The governments and philanthropic organisation set up senior citizens homes. All the same, it is not necessary that a person living in an old man's home should be a vanaprasthi, i.e., mentally retired. In fact, many retired and aged people arrange to provide for themselves after retirement. They get more and more involved with active life. They take executive jobs, advisory jobs, and those who improve upon their ambitions, take to politics. For this reason, precisely, a whole race of angry young people came up and pushed forward against the elderly people overstaying in the active fields of life. All this happens because we refuse to accept nature and ignore the vaidic tenets of life. The veda says:—Live, live fully, but live not for your self only, live in the system, you are important, a darling, of nature and God, but you are not the centre, nor God's only care. In fact, God cares for you and cares for others through you. Don't surrender that holy trust in the interest of personal pleasure and selfish ambition. In fact, if the vaidic way were to prevail, all elderly people would not only retire but also have to repair to senior citizen's homes—forest abodes as the Sastras say. Then there would be no generation gap, much of unemployment will be reduced. Hence whatever you do, do that and say "Idanna mama"—it is for the Lord, it is not for my selfish satisfaction. It is in the service of God, the society, and my own people who inhabit this dear green earth.

Svami Dayanand says, "While heading towards Vanaprastha, have your friends around, have you children and family around, relinquish your burdens to your children, retire to a forest, spend time in solitude and yoga practice, think and meditate on vaidic wisdom, keep company of the saints and work for realization of the self and of God."

Vanaprastha (Retirement) (The ritual part)

Rivigvarana (appointment of priests).....(p. 31)

Acamana (sipping of water).....(p. 32)

Anga sparsa (touching the limbs with water).....(p. 33)

Agniyadhana (starting the fire)

with "Om bhur-bhuvah svah | Om bhur-bhuvah

Svardyaauriva bhuma....." etc. (p. 33)

Agni pradipana (raising the fire) with "Om udbudhyasava agne....etc. (p. 35).

Samidadhana (offering samidhas) with "Om ayanta idhma atma....." etc. (p. 35).

Jala prasecana (sprinkling water round the Vedi) with "Om adite anumanyasva....." etc. (p. 38)

Four agharavayyahutis with "Om agnaye svaha".....etc. (p. 39).

Four vyahrti ahutis with "Om bhuragnaye svaha....." etc. (p. 40).

After this, chant the Hymns of Benediction (Svasti vacana) and Hymns of peace (Santi-prakasana) as given on p..... Then offer ahutis with shalipaka, (pudding of sweet rice preparation) sprinkled with ghee with the following mantras:—

ओम् काय स्वाहा। कस्मै स्वाहा। कतमस्मै स्वाहा।

अभिमाधीताय स्वाहा। मनः प्रजापतये स्वाहा। विसं विजातायदित्यै स्वाहा। अदित्यै महौ स्वाहा। अदित्यै सुमृडीकायै स्वाहा।

सरस्वत्यै स्वाहा। सरस्वत्यै पावकाय स्वाहा। सरस्वत्यै वृहत्यै स्वाहा।

पूष्णे स्वाहा। पूष्णे प्रपथ्याय स्वाहा। पूष्णे नरशिक्षाय स्वाहा।

त्वष्ट्रे स्वाहा। त्वष्ट्रे तुरीषाय स्वाहा। त्वष्ट्रे पुरूरुषाय स्वाहा।।

भुवनस्य पतये स्वाहा। अधिपतये स्वाहा। प्रजापतये स्वाहा।।