16 Consecrations (sanskar) for human life according to Vedas

GHARBHADYA NYAS PARYANTAH SANSKARAN SAVDHARVDA HIKAH |

TE SARVETRA NIRUPYANTE HETUVADA PARISHKRITAH||

Like the daily routine, the routine of the life is also regular.Studying the human life since, its birth till death, in detail, our greatsages have outlined certain consecrations for the all rounddevelopment of the life - "Such a development that embracesholistic progress. We call these beautiful rules, formed by our greatsages, the rules for the routine of the life. Consecrations are themajor part of this routine of life. Two kinds of materials are available in the world; One is

PRAKRIT

-that is natural and second is

Sanskrit -

cultured.

PRAKITI -

The nature - is the working force of the native primitiveman (ADIPURUSH) and is the base of the whole Universe. All thevisible and invisible materials are as if the toys created by thisinnocent girl that is

PRAKRITI

. Every moment she plays with thesetoys. Human being is also a toy made by the nature i.e. PRAKRITI.Every moment she plays with these toys. Human being is also a toymade by the nature (Prakriti). But it is somewhat extra ordinary typeof toy. This peculiarity is nothing but the knowledge of the humanbeing. With the power of the knowledge human being revolts againstthe nature, although he also a dependent top only. He is not pleasedto see the things created by nature in their natural form. Instead hefeels happy trimming and culturing the natural things and makingthem useful for him. This strong feeling of consecration is the secondpeculiarity of human being. Things Produced by nature are called natural in their raw form. These natural things are called cultured only after human beingrevises or minimizes them and consequently these are convertedinto refined forms. Nature has created cotton, wood etc., but manrefined them in various ways and made beautiful clothes from them. These beautiful clothes are the lively example of man'sconsecrational feelings or cultural desires. Today's luxurious or cultural desires world is also beautiful result of the same feeling of the man. It means to say that this culturalfeeling is the main reason for the man reaching the top of thecivilization. This feeling is also a gift of God and natural. Sixteen

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Sixteen Consecrations for human life according to vedasconsecrations of the Vedas are pure and refined form of this feeling.It can be checked scientifically also. Seeds of the major produces arespecially cultured now days so that they can produce more and theplants could appear beautiful.

NEED OF THE CONSECRATIONS

Consecrations are needed the most today, Today, when weconceptualizes world - Union - a union in the wings of which everycitizen would be equal and there would be no upper or lower class. Then we have to rejuvenate those Consecrations at this occasion, inwhich generous and reverence feelings have special place. This isthe call of the humanity also everywhere at this time. Humanity isnow absorbing the historical significance of the caste, class, religion,tradition and culture. Tortured by the so called the disturbance of the class difference, man wishes to establish fraternity and unityamong the entire human being of the world. It is an auspicious sign.If we become human in real sense, all of the inhuman happeningsthat occur in the name of religion, caste and nation would be ceased.But, for this refuge is to be taken in the

SANATAN DHARMA

that isthe old perpetual religion. Creation of that Universal human,complete in physical and spiritual ways, would be possible throughthese consecrations otherwise not.All the countries and all the castes have some kind of culture. But,the highly ideal culture of unity, love and universal fraternity, that isseen in Vedic hymns is rare anywhere else.Scriptures like Vedas, show greater significance of the consecrations.Even a man needs to be cultured in order to get social rights. If aboy, even though having

(Dwija)

Brahman parents is uncultured,can't be Brahman, Shruti has given the culture the same significancethat it gives to the birth. By

DWIJA

is meant one who is born twice,first from the mother's womb and second through the cultures. Thehighest goal of human life is to achieve the Brahmatva. For theperson heading towards salvation consecrations is a stimulatingfood, with the help of which he treads his path, without straying.Human Body is like a painting which he skilled brush of an efficientpainter finishes with colours in the form of consecrations. Withoutthem, human is incomplete - just a breathing mass of bones andflesh. That is why god Angira says:

CHITRAM KRAMADYTHNA KA RANGAIRUNMILYATE SHANAIH, |BRAHMANYAPI TADVATSYAT SANSKAKAIVIDIPURKAIH||

As a painting is made by joining the different kinds of colours with a brush,similarly by following the ritual consecrations, this body also becomes ableto achieve

BRAHMA

(Salvation).

WHY CONSECRATION ?

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Sixteen Consecrations for human life according to vedasCulture is a natural part of the human nature there are three reason how itbecame a part of the human nature. Things received from nature are notuseful in natural form. They have some impurities, which shouldnecessarily be removed, and some properties are to be added, to makenatural things useful. This process can be given following terms:

a) Removal of impurities,b) Addition of properties,c) Completion of absent parts.

To achieve these three aims, we treat everything in different ways, Takefor example, The gold that is taken from the mines, to make beautifulornaments, it has to pass all the three above-mentioned treatment, whenmined; it is not more than a metallic mass smeared with earth etc. It hasneither shine nor beauty. It is put in the hearth to remove its impurities.Fire destroys its impurities and it behind to shine. Thereafter, the jewelersconvert the gold into beautiful ornaments. Remaining shortcomings arecompleted by fixing precious stones in it. Thus, after finishing of all thetreatments, lump of gold is converted into a begemed crown. Importanceof consecrations can be explained with an example of a shirt also. Natureproduces it as cotton only. But the customed mind of the man treated it toform fibbers, then cloth and ultimately various types of beautiful anduseful clothes.When everything, present in the world, achieve completion passingthrough various treatment, then it is improper to say that the excellentcreature like man, produced physically from his parents, doesn't need anyconsecration. Hence, to remove the congenital impurities of the man andconverting him in to complete human, that fits in the society.Consecrations are essential. Vedic consecrations too have the three abovementioned aims and the three divisions. Human life begins withconception. With birth, a human comes in the world. Customs also beginwith the birth itself. With Education and moral development merits areinstilled in the human being. Marriage provides human with the missingpart, hence, classifying the consecrations, sage Manu writes:

NISHEKAD VAJIK CHAINO GARBHIKANCHAPMRINYAVE |KSHETRASANSKAR SIDDHISHCHA |VIVAHASYAFALAM TVETAT VYAKHYATAM PARMARSHIMIH ||

With conception, the seed and all the other impurities are destroyed, andwoman's consecration is also completed. Woman's consecration is alsocompleted. That only the son is produced, So

PUNSAVAN SANSKAR

isdone.

SIMANTONNAYANA

also purifies the fetus. With

JATAKARMASANSKAR

, all the disorders related to the eating habit of the mother areremoved. With

NAMKARAN

(nomenclature) life and glory are improvedand an independent existence comes in to being. In

NISHKRAMANASANSKAR

, the child is shown to the sun that the source of life on earth.With this, life and prosperity increases. With

ANNAPRASHANA

, thoseflaws are removed, that arise due to intake of impure food in fetus.Increase in force, life and glory, is the result of the

CHUDAKARMASANSKARA

. With

UPANYANA

, the body comes in the

DWIJA

class, and

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Sixteen Consecrations for human life according to vedasgains the right to study the Vedas. After marriage, doing

AGNIHOTRAANUSTHANA

with, he gains access to the heaven. A good son is also aresult of an excellent marriage. Such a son serves his living parents whilepaves the way to salvation for his dead ancestors through

SHRADDHA,TARPANA

etc. All there are the result of marriage, which is a kin to aconsecration. All the bright jewels in Indian history like

Rama, Krishna,Ved Vyasa, Buddha, Mahavir, Ramanujacharya, RamaNandaCharya, Shankaracharya, Swami Vivekananda

etc. were the resultthis same consecration.

NUMBER OF CONSECRATIONGARBHADHANAM PUNSAVANAM SIMANTO JATAKARMA CHA|NAMAKRIYA NISHKRAMANO ANNA PRASHAN VEDAGYAKRIYA,KARNVEDYO VRATADESHO

VEDARAMBH KRINYA VIDHIH,KESHANTO SNANMUOVAHO VIVAHAGNIPARIGRAHA, JETAGNISANGRA SHCHETI SANSKARAH SHODASHSMRITAH||

These sixteen consecrations are as follows -

1) GARBHADHAN, 2)PUNSAVANA, 3) SIMINTONNAYANA, 4) JATAKARMA, 5)NAMAKARANA, 6) NISHKRAMANA, 7) ANNAPRASHANA, 8)CHUDKARAM, 9) KARNVEDH, 10) UPANAYANA, 11) VEDARAMBHA,12) SAMAVARTANA, 13) VIVAHA, 14) VANPRASTHA, 15) SANYASA,16) ANTYESHTI.

Among all these

GARBHADHANA

is the first. Let's consider this in detail.

a) GARBHAMDHEHI SINIWALI GARBHAM DHEHI SARASWATIGARBHAM TEASHWINOBHADHATRAM PUSHKARSTAJA |b) GARBHAM TE MITRAVARONA GARBHAM DEVO BRISPATIH |GARBHAM TA INDRASCHAGNISHCHA GARBHAM DHATA DADHATUTE ||

(a) Siniwali - Arthav Veda.Meaning (a)

It is prayed that all the gods make this woman able toconceive and make her healthy. Both Aswini Kumars who are adorned withflowers, make the fetus healthy.

(b)

Friends the Sun and Neptune, make your fetus healthy. Indra and Agniand the creator of all the life forms Brahma make your fetus healthy.From the examples of these Vedic hymns cited above, it is clear that thiscustom is permitted by Vedas. Since, the entire future of the baby, whorepresents the entire human being, depends on it, importance of thiscustom is undisputed.

ANGADANGA TSAMBHAVASI HRIYADADHI JAYATE :-

According to this Veding saying a child is produced from the soul, heartand the body of the parents. In such situation, physical and mental meritsand demerits that arise in the mother and father, automatically arise inthe child also.

GARBHADHANA SANSKARA

is needed to remove thesedisorders. Hence sage Manu gives the aim of this custom as:

Sixteen Consecrations for human life according to vedas

NISHEKADWAIJIKAM CHAINO MARMIKANCHAPMRITYATEKSHETRASANSKAR SIDDHISCHA GARBHADHAN PHALAMSMRITA ||

In this hymn, purification of the seed and the soil is mainly considered. These hymns attract the human mind towards pious feelings and preventthe animal from arising in the mind. Thus, the

human mind begin to thinkof the procedure, that leads to conception, as a holy, creation exercise,even though his body is engaged in purely lusterous activity. But heenjoys it as a duty directed by the Vedas to pay off his dues. In his heart,recites - I am a part of a true, joyous and complete man, it is my nature.My wife and I do it to be free from our dues to the gods, the sages andthe parents. Such feelings have tremendous impact on the formation of the body of the future human being.Now it is proved that the future child takes birth with whatever thoughtshusband and wife have in their hearts and picture in their mind duringcopulation. Child is born with an image of all these. More than often, it isseen and read in the newspaper that some woman has given birth tosuch a child that resembles a monkey and has hair on body and a tailalso. Then the birth of children with two heads and four hands. What is inthe root of such incidents? Needless to say that wrong, feelings duringthe copulation gave birth to such a strange creatures. Hence, it isextremely important for the man and woman to be in relaxed, pleasant,peaceful, serene and pious during copulation if it is meant forreproduction.A child is formed from his mother's and father's body, spirit and soul. Inall these three, the mind is prominent. But it is very unstable and doesnot follow any rules. It always remains in motion and joining the brain,keeps on thinking. If it does not get a right path, it is not difficult for it todeviate from the course. At other times this nature of mind can betolerated. But at the time of a holy and important process like

GARBHADHANA

, when the body is engaged in the creation of itssuccessor who will inherit our lineage, caste and tradition, such a state of mind that is filled with envy, jealousy, and other evil and unstablethoughts can produce a child who will truly reflect all these feelings andgive you nothing but sorrow, Hence, our farsighted sages formed

GARBHADHAN SANSKARA

to guide. This holy and great and pious taskof creation.

WHY GARBHADHANA SANSKARA

In the nature, every living thing- humans, animals, birds, etc - manage toreproduce without following any custom. Animals and birds even manageto produce two, four, five and seven offspring's at a time, it is natural toask why there should be a custom for reproduction. Or why

GARBHADHANA

is counted in customs.It is true that animals and birds succeed in reproduction without anysacred or lawful consecration. Even human being can reproduce in thisway, still there is a great difference of thinking between the humans and

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Sixteen Consecrations for human life according to vedasthe animals. It is not easy to ignore this difference. Giving the power of knowledge to the human being the nature has done a great grace to

him.Animals have been denied of this grace. Animals and birds lead theirlives depending upon the nature. Nature itself is the regulator of all theirurges. She runs them within her own rules and she does not allow themto go out even an inch.Seeing materialistically, we find that animals are far ahead of today'shuman. Animals can put an ideal before human being. Take, for example,copulation and conception. Animals and birds, copulate at the fixed timethat has been set by nature for them. AT that time, with their power of smelling they sense if their female is not already pregnant, they don'tcopulate with her. On the contrary, despite having the power of knowledge, human being just copulate crossing the barriers set byscience and nature, in order to quench their lust. Thus, they deliberatelydestroy their health and meet their death. Hence, the power of self-control that is given by nature, and that is an essential means for thisconsecration and even though not required for animals, but is a must forthe human being. With this consecration is shown the importance of theholiness and control of relation of man and woman.An ideal thought is presented before the married men and women thattheir relation is not just for the fulfillment lust but is to achieve a greatobjective. They should copulate with an aim of producing a child only.Controlled married life is their ideal and not the incest. Marriage does notmean that they are now allowed fully to enjoy the physical lust. It is not asin even if they enjoy physical contact, because now they are spouses.But as per the opinion of the holy books, such kind of enjoyment isnothing but incest. In scriptures, aimless contact between husband andwife is termed as incest. Then, what term is used to describe the relationbetween the unmarried people and marital affairs that we see now adays in the society. Result of the incest is sin. Different kinds of sorrow,diseases, depression etc. result from the sin. In the present age it can beseen directly. An example of it is the incurable disease AIDS. Immoralrelations are considered to be the main reason of this disease.Often we see that by the permission of the society - parents, siblings,relative etc. and through the power of the Vedic hymns, a mutualrelation between a man and a woman is recognized. Apart from thesetwo situations, if some men and women keep such a physical relation, itis deemed as incest on earth and that leads to misfortune in the otherworld.But this definition of incest is incomplete. Many learned scholars haveopinion that incest is not necessarily a relation with other woman thanwife. Copulating with the wife against the rules set by scriptures is alsoincest. Explaining this subject, famous western scholar, Dr. Bal four says"Extreme indulge by married people in lusterous activities is definitely anincest". Hence, Lord Krishna recounts the lust that is directed by religiousfeelings, with his grace in Geeta as:

Sixteen Consecrations for human life according to vedas

"DHARMAVIRUDDHO BHUTESHU KAMOSMI BHARATARSHAM".

In our society today, the relation between a man and woman is consideredto be secret. Discussion on

GARBHADHANA

, that too before the invitedguests and relatives who attend the feast that marks the custom is amatter of shame for both the man and the woman. But, infact such adiscussion is neither a secret nor a reason for shame. Since the time, thevedic customs began to become scarce and replaced by

secrecy, incesthas begun to flood the society as excessive lusterous enjoyment of closephysical contact. Thus, if

GARBHADHAN

is established again as a custommany a faults of the society will be corrected. Then men and women willboth avoid making extramarital physical relations. They will then copulateonly with an aim of producing an offspring, and not at other times. This isthe spirit of this custom called

GARBHADHAN

.

KNOWING THE PROCESS OF GARBHADHAN

In Hindu scriptures, all the expected materials of the world have beenclassified into four classes only. These are called as

CHATUVAROA orCHATURVIDDHA PURUSHARTHA

, and named as

DHARMA, ARTHA,KAMA

and

MOKSHA

. Scriptures that guide to achieve these four are alsofour in classes. As for example

MANVADI SMRITIYAN

or Manu's Smritis,are some of these scriptures of

SHUKRA, BRIHASPATI KANAK,KAMADAKA

and those written by Chanakya guide about the

ARTHAUPANISHADS

and

GEETA

etc. are

MOKSHA

scriptures. Similarly, the

KAMASUTRA

written by

Vatsyayana

, guides about

KAMA

.In ancient times, students used to lodge in the Gurukulas for the purposeof study. They had to live there up to the age of 25 and during their stay, itwas obligatory for them to observe celibacy. But the sages, who taughtthese students, also used to teach them about the sexual physiology andreproduction. Hence, the graduating students would get a full knowledgeabout the essential rules that guide

GRIHASTHASHRAMA

before leavingthe Gurukulas and settling in life. But during the medieval period, systemof Gurukulas and abidance to celibacy no longer existed and with that thiscustom also came to an end. System of consecrations had also becomeextinct by that time. How, then the men could learn the actual process of carrying out

GARBHADHANA

. Situation is still the same. There is ashortage of the authentic books to teach about the sexual physiology. Young men, who are about to enter the married life or

GRIHASTHASHRAMA

, desperately seek the guidance of theirexperienced friends or rummage the footpath market that abounds in so-called illustrated sexology books which are no more that immoraladvertising of so-called sexual power-enhancing medicines But, it is seensuch books or advise from experienced friends do not help these gullibleyoung people. On the contrary they find themselves falling in trap.Hence, the teacher, who is to carry about

GARBHADHANA SANSKARA

,is expected to have full knowledge of it. Only then he could inspire thelearner to be prepared for the process of

GARBHADHANA

at a

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Sixteen Consecrations for human life according to vedaspredetermined time. Once inspired, the learner will strive to discover theright technique, rules to be followed and acquire full ability to carry out

GARBHADHANA

process successfully. It is like the preparation of animportant exam. As by knowing the exam date, student get to theirstudies diligently and leave no stom unturned to be successful, Similarlyby fixing an auspicious date for

GARBHADHANA

it is possible to inspirethe young men so that they could discover right thing about the process. Then he will take this process as a religious act aimed at the creation of progency. And the child thus born will have religious inclination since birth.

PERMISSION OF THE WOMAN

Woman is not a means to fulfill the lust. She is a holy idol of the beautythat is nature. Almighty has created woman untying all the tenderfeelings. That is why, the heart of a woman is full of love, mercy,attraction, affection, patience and softness. She is born with naturalfeelings of sacrifice and dedication, Motherhood is the culmination point ina woman's life. Thus she is a thing to be respected and not learned at. Therefore, those who forcibly pursue a woman to submission, are not onlyplaying with their own health, but are also doing a great injustice to thewoman as well.For the Copulation process preceding

GARBHADHANA

, mutualacceptance or permission between a man and woman is must. Of coursethere must be a true need of a child also. Needles to say how necessary isa woman's acceptance. But what we see? Husbands, now a days, don'tcare if their wives are physically fit or not; happy or unhappy without anypredetermined schedule, they put their wives in pain just for the fulfillmenttheir dire lust. Even the poor parents, who are already burdened withmany children get indulges in

GARBHADHANA

. That momentaryenjoyment means one more child, which is otherwise not needed in thefamily and society. All these have frightening consequences. Either thechildren die of starvation or the unfortunate father, who was initiallyblinded by lust, is compelled to commit suicide. Why is it so? Only becauseof the extinction of a proper

GRABHADHAN

custom.Increasing cases of abortion and leaping use of contraceptive means, alsoindicate extinction of a proper

GARBHADHANA

consecration. If a

GARBHADHANA

process as permitted by the scriptures if propagated inthe society, it may get rid of the severe problem of population explosion of which unemployment is a main reason. Apart from it woman will

notbecome victim of incestuous lust of men folk and they (women) would notneed to unite and revolt against men for their upliftment and equal rights.

PROHIBITION OF COPULATION

All the important activities of human being must be done at auspiciousmoments. By auspicious moment is meant a time that is proper in everyaspect. It can also be defined as a time that is fit in every aspect for awork even scientifically such a time or moment can't be fixed by anordinary human brain. But it can be fixed or determined with the

Sixteen Consecrations for human life according to vedasastrological calculation which are based on natural sciences.For mating with a woman, scriptures rule:

RITUKALABHIGAMI SYAT SWADARNIRATAHSADA | PARVAVARJAMVRAJECHCHAINAM TADVRATORATIKAMYAYA ||

That is, a man must see that he mates with his wife only having religiousthoughts and during the time free of festivals and wife is free of monthlyperiods. Considering the auspicious moment, regarding consecration.

RITUKALEY RAJO DARSHANE SANJATE...

After the wife has got herself free of the monthly period, the fourth,eighth, fourteenth, Amavasya (moonless light), or Purnima (full moonlight) etc. falling after that are auspicious moments according to astrologyfor the purpose of

GARBHADHANA

.Apart from

GRIHYASUTRAS

, astrological scriptures also dictate regardingauspicious moments for

GARBHADHANA

. Such scriptures not only curbthe unstable and unbound tendencies of man to enjoy sex, also attempt toenhance the health of the human being. On the other hand, scientificresearches also point towards a proper time for conception. In this matter,authorities like

Manu, Yagya-Valkya

etc. have also deeply considered it

RITUH SWABHAVIKAHSTRINAM RATRAYAH SHODASH SMRITAH |

That, is the natural monthly period in woman is said to begin from the dayof appearance of first menstrual excretion up to the next sixteen nights. Of these the first four nights are extremely

prohibited. Even touching of awoman's hand, during the first four nights is forbidden, leave theintercourse. One should not even drink water touched by such woman.Besides the first four nights, eleventh and thirteenth nights are alsoforbidden. Remaining ten nights is good or auspicious for intercourse. If one wants a son, he should have an intercourse with his wife on the evennumbers of nights i.e. on sixth, eight's, tenth, twelth, fourteen orsixteenth. Those who want daughter should mate on odd number of nights, that is on the fifth, seventh, ninth or fifteenth nights. With theabove cited examples of scriptures, it becomes known that eventhousands and lakhs of years ago, when rest of the world was still semi-civilized, our great sages where engaged in testing every aspect of humanlife with their fervent penance and scientific analysis. There is no aspect of life that had remained unseen by the acute for sight of our great sages.And needless to say, how important are the rules and theories that thosesages have fixed for our guidance.

WHY IS INTERCOURSE PROHIBITED WITH SOME WOMEN

In the present materialistic society this question is not strange. Modernsociety believes in 'Eat drink and be merry' philosophy. In contrast to thephilosophy, the lawful rulings given by Manu, appear like bitter pillspresented to a person having fever, instead of given sweet meals. In such

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Sixteen Consecrations for human life according to vedassituation, violation of rules is quite natural and possible by the patient, hisfamily members and all others able people. Human being is facing thesame situation. People say that the religion has stripped off their libertyand made them prisoners. On their every activity, people say there is acurb by the religion. Eating, drinking, sleeping sitting, standing - that is inevery activity, there is a religious dictate, which follows them like aspecter. Why is it so? Is it religion for man or man for religion? They ask.And Religion is for man and not the man for religion they assert. Hence, aclear explanation of the above question is very direly needed. Before themystery of prohibition of intercourse during the festivals could beenfolded, grasping or following five points is necessary, so that anexplanation could be easily understood.1) Physical Geography says that the moon is very huge mass of gloriousliquids called

RASAS

.2)

Blood and Breath -

which are two basic pedestals of life - arecomposed with all the disorders of the water. It could be understood withan example from Upanishad's also.

APAHO PITA STREYA VIDHIYANTE TASAMYAH STHA VISHTHODHATUSTANMUTRAM BHAWATI| YOGADHYAMASTAK LOHITAM YONISHTHAH

The water that a man drinks is mostly converted into urine, and a minorpart of its is made into blood, and the micro part of it constitute thebreath, the essence of life.3) The moon originated from the mouth of

VIRATA

, it could be known wellfrom

CHANDRAMA MANSO JATAH

.4) The moon influence all the things on earth that contains plants andother vegetation grow receiving the water from the moon. That is why themoon is also called as

AUSHADHISH

That is the lord of medicines.5) Major effect of the moon on the sea can be seen on moonless and fullmoon nights, when it is manifested as tides (spring tide) and heap tidethat occur on the eighth day after these two nights.Learning these facts by heart, it could be easily understood why ourlearned sages have rules for prohibition of sexual intercourse with awoman at the times or days that coincide with moonless, full moon nights,fourth, eighth and transitional periods. On full moon, and moonless nightsand on the both the fourteenth days after these two, the moon, the sunand the earth are in a single straight line with one-another Being in astraight line, the combined pull of the sun and the moon is greater thantheir separate pull on any other day. Thus their synergical effect hasgreater influence on everything on earth including human being.Breath and blood in human being are two things that arise due to thewater-disorders. Hence, the moon and the sun specially influence them.During these dates or days all the liquids - blood, breath, urine, semen, etc- in the body remain disturbed and excited. Their movement is also abovenormal. Similarly, on the eighth day after full moon and moonless nights,the sun and the moon form right angle with each other. As a result their

Sixteen Consecrations for human life according to vedasforces of attraction experience mutual friction, with the moon, pull beingweaker, Hence, on these dates, the influence of the moon on the waterson earth is proportionally weaker. It affects the human body also. Duringsuch time fluids - blood, breath, urine, semen etc. in the body becomeweaker also. On any seashore or coastal area, tremendous arisal on fullmoon night and fall on eight day in liquid could be seen easily.All these mean that during these dates, blood and breath and other fluidson human body don't remain in their normal condition. Influenced by themoon they are in excited or weaker state. Hence, intercourse during thesedays could lead to fall in health and weakening of vital force of life. Suchsexual intercourse can also result in conception. And the child born out of such conception may have congenital blood disorders and other type of deformity.With the increasing or decreasing of moon, human mood also changesrhythmically. With the state of the bodily fluids, human mood also doesnot remain in natural state. Boys born out of conception carried out duringsuch periods, are either highly cruel, daredevils, characterless, fickleminded or highly coward, meek and impatient. Hence, one should not gofor a sexual intercourse with a woman during such periods.

INTERCOURSE AT RIGHT TIME & HAVE A DESIRED CHILD

Puranas and Smritis dictate that a man wanting a son, should go for anintercourse on even number of nights i.e. sixth, eighth, tenth, twelth,fourteen and sixteenth, while one wanting a daughter, must choose oddnumber of nights, i.e. fifth, seventh, ninth, fifteenth etc.Learned specialists of sexual physiology all over the world are alsounanimous on our fact - that if during the intercourse, semen is in excess,a son is born and if menstrual secretion is in excess, a girl is born. Ourgreat sage Manu also says:

"PUMAN PUNSOADHIKOSHUKRE STREE BHAVATYADHIKE STRIYAH"- Manu

A man having an excess of semen produces son, while a woman withexcessive menstrual fluid produces daughter. But it is a mystery as towhen a woman has an excess of menstrual fluid. Our great foresightedsages deeply considered this matter and accordingly formed various kindsof rules.Now, let us consider the order of odd and even numbers of nights as hasbeen mentioned in the scriptures. It has simple meaning that, having beenfreed form her mensus cycle, body of a woman experience peculiar kind of urge that is called cupid wave,

(MADANTARANGA)

. Like periodical fevermomentum of this cupid wave rises and falls on alternate days. This fact iswell known to all those who have regular intimate contact with thewoman's body. It means that after the fifth night on every alternate nights- Seventh, ninth, eleventh, thirteenth, fifteenth - an intercourse and hence

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Sixteen Consecrations for human life according to vedasconception, will bear a girl child. On the contrary, mating with a woman oneven number of nights - when her urge is rather waker - will produce aboy. This reasoning has been found to be 90 percent correct practically.

WHY A WOMAN IN MENSUS IS UNHOLY

Authorities on scriptures write :

AIVAM SHUDDHA SHUKRARTAVA RITAU -

It means that a woman in mensus is expected to observe celibacy fromthe fist day of menstrual appearance. She is forbidden to take siesta; toapply colly drium to the eyes, and to weep. She also should not take longbath, smear, sandal paste or Upatana and oil massage. She is alsoexpected to shum running laughing, excessive talking, hearing loud voice,preening hair, exposing to high wind and doing physical labour.

WHAT IS THE BEGINNING OF MENSUS

Analysing this subject deeply, great ancient physician Dhanvantari writes:

MASENIYACHITAM KALEDHAMNIBHYAMTADARTVAM |ISHATKRISHANAM VIGANDHAM CH. VAYURYONIMUKHAM NAYET ||

Shushrut Sharisyam No. 3, Vol. 8.It implies the blood that keeps on accumulating in a woman's body. Itscolour darkness. It then begins to flow out of the vessels at the opening of the woman's vagina. This phenomenon is called as the beginning of themensus.From the above explanation of the appearance of the mensus, it is clearthat the blood that flows out from a woman's body is black/dark in colourand has a peculiar smell. Seeing with microscope, many toxic germs havebeen found in this blood. Having a foul smell it's impurity is self proven. Thus, in such situation when a woman's vessels are engaged in cleansingher body by bleeding out impure blood and with that heat and sweat aswell as mensus germs are also oozing out, its no wonder then that meretouch by such woman may infact drinking water etc, and such water badlyeffects a person.It is commonly observed in dispensaries and clinics that before and aftereach dressing, doctors wash their hands and scalpels, thoroughly withsoap and hot water even though they appear pretty clean. Have you everthought why they do so?A fool will say that it is only a wastage of soap and water that's all but thedoctor knows that if he does not follow, this practice, he may unknowinglybecome the cause of many deaths. The same principle should be takenhere, and one should consider that when a woman is bleeding out a darkcoloured and foul smelling blood that is budging with toxic germs,anything touched by such a woman may certainly be harmful.

source: www.urday.com12 / 40

Sixteen Consecrations for human life according to vedasBesides this, health wise, too, such a woman in mensus, must be givenrest from physical activities. Even doctors and Vaidyas, when they putsomeone on laxatives, in order to clean his digestive systems, advise, oreven prohibit him from taking long baths, high winds or doing physicallabour. The patient sits idle and take rest, meanwhile his body is gettingcleaned. The reason for this is that when the nature of the body isengaged in expelling all the impurities out of body, any deviation of naturein such situation may block the cleansing process. Blood pressure inhuman body is very much related to the mental condition. We see that aperson with a lot of mental worries remains thin, even though he eatsnutritious things. Contrarily, a person with elated, happy mood has a goodhealth even though he may be eating ordinary things. Hence, when moodis diverted to other things, Hence, when mood is diverted to other thingsor worries, it may result in an increase of blood pressure and exclusion of impurities from his body is never complete. Such left in impurities may, intime, become the cause of physical deformity or serious illness.For woman, menstrual cycle is like laxative given by the nature. Duringmensus, she must take complete rest and allow through cleaning of herbody. Otherwise she may have to suffer from its side effects life long andher children too may inherit these ill effects and suffer unnecessarily.Hence, it is extremely important for the young ladies and men to be fullyfamiliar with these facts before they decide to get married and they shouldalso resolve to obey the rules strictly set for

GRIHASTHASHRAMA

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PUNSAVAN SANSKARa) PUMANSO MITRAVARUNO PUMANSAVASHVINAVUBHAV |PUMANAGNISHCH VAYU SHCH PUMAN GARBHAJSTAVODARE || b)PUMAMAGNIH PUMANINDRAH PUMANDEVO BRIHASPATIH |PUMANSAMPUTRAM VINDRASV TAM PUMANTU JAYATAM ||

Meaning :

a) Both the gods named Mitra, Varuna are male; both the godsnamed Ashwini Kumara are also male, and both the gods Ashwini andVayu are also male. In your womb too, has appeared a male.c) God Agni is male and the king of gods Indra is a male too, you too shallbe get a child full of masculinity.From hymns, taken from Samveda and recited during at

PUNSVANASANSKAR

, it becomes clear that this custom is carried out in order or getsa male child only from the conception.

TIME OF PUNSAVANA SANSKARAATH PUNSAVANAM | PURASYANDAT ITI MASE DVITIYE TRITIYEVA

According to this citing, taken from Paraskar Grihayasutra, Thisconsecration is carried out when the fetus has completed two or threemonths. In other words, when the fetus is simply a lump of flesh, and has

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Sixteen Consecrations for human life according to vedasnot developed the parts that differentiate it into male or female. From thispoint of view of anatomy also, parts that differentiate between the maleand female, begin to form only after three or four month. Hence, thiscustom is carried out before this period.It is seen that in almost every country parents want son more than thedaughter when a son is born the celebrate it with festivity and give awayalms. In scriptures, where a son is described as:

"PUN NAMN -NARAKAM TATSTRAYATE ITI PUTRAH" -

that is, one who saves hisancestors from a hell named PUN, through oblation, offerings of food andwater and libation etc. is called as son. Hence almost all the parents longfor a son and consider their life successful when they get a son. Despitehaving a number of daughters, females observe and organise a number of fasts, and oblations etc. and wish by their heart and even take differenttypes of medicines, just for a son.Hence, by making it mandatory to carry out different consecrations fromtime to time, our great ancient sages and munis, have attempted to fulfillthe natural desire of married couple to get a son.

3) SEEMANTONNAYAN SANSKARA YENADITE SEEMANAM NAYATI PRAJAPATIRMAHE SAUBHAAY TENAHAMASYAI SEEMANAM NAYAMI PRAJAMASYE JARDASHTIKRINOMI ||

Meaning :

Such as Prajapati carried out the

SEEMANTONNAYAN

of Aditi, the mother of gods, similarly I carry out the Seemantonnauan of thispregnant woman and make her sons and grandsons long live.Like Punsavana, this custom too is carried out when the baby is still in thewomb. The time for this consecration has been fixed by Ashwlayan GrihyaSutrakar in the fourth month while Paraskar Grihya Sutrakar dictates thatthis consecration must be carried out in sixth and eighth month when themoon is in some masculine star.Heart is the major and main organ of the human body. When the heatforms in the fetus, a force of life begins to appear in it. Expecting mothertoo begins to experience peculiar physical and mental changes in herbody. Now, she is a person with two hearts - One of her baby, and thesecond of herself. Since, the heart is the most child organ that pumps lifein the fetus, hence with its appearance the fetus begins to take interest inthe senses of life. It's desires, then begin to be reflected from the mother'sheart.Activities involved in this custom like the vocal recitation of hymns,blessing of oblation as food with holy ghee; repeated filling of wife's leaf and benedictions like -

(VEER SUSTVAM BHAVHAH)

poured down on thepregnant lady by older women folk, create such a transcendentalatmosphere that gets imprinted at her heart for ever. With this Vedic ritualceremony and repeated recitations by woman folk fill her heart with a new

Sixteen Consecrations for human life according to vedasinspiration and agility and she gets inclined to adopt such measures thatshe can become a mother of a brave son.Authorities on scriptures also dictate that, to be get a brave son, apregnant lady should read aloud and consider epics like Ramayana andMahabharat. She should also listen to the legends that contain life storiesof legendary people, and thus make efforts to beget a brave son.

JATAKARMA SANSKARADASHMASANCHHASHYANAH KUMAROADHIMATARI |NIRAITU JIVO AKSHTOJIVO JIVANT ADHI ||

Meaning :

O God, the life that has been sleeping in the mother womb forpast ten months should beget life and be vital and appear in the worldhealthy and sound. The significance of the above consecration is apparent from its name.

JATA KARMA

are two activities done when the baby is born. In its maleform, it is prevalent everywhere today, but the main part or the spirit of this consecration has disappeared altogether. Our great sages and munissee, not only in this consecration, but also in others and other dailyactivities, the human being as a body composed of bones and flesh inwhich is caged a soul or spirit. Their sight not only sees his external bodybut inside of it also.

Sayings like

"ANGUSHT HAMATRAM HRIDI BHAYANAM"

Clearly indicate existence of spirit beyond the tangible body. Our greatsages saw that physical as well as spiritual development are bothnecessary to make a person a complete human being. Hence, theemphasized both of them.

PROCESSES IN JATAKARMA

According to the scriptures, processes involved in

JATAKARMA

consecration like purification of home, bath of the baby, scission of navelcord, feeding of milk etc. are still carried out in almost every householdafter the baby is born.

MOTHER'S MILK OR ARTIFICIAL MILK

In the present, modern era, young ladies hand over their just born babiesto nannies to feed them. For this purpose artificial milk powder ispreferred. This fashion is increasing rapidly. Some doctors also advise thatladies must avoid breast feeding their babies to maintain their figures.According to them, due to breast-feeding, body of the mother becomesweak and she gets old quickly.Such words have magical influence even on educated people, who arenow adopting this formula to fulfill their rapidly increasing desire luxuries.

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Sixteen Consecrations for human life according to vedasBut, in fact, barring some unavoidable reasons feeding of babies bynannies or giving them artificial milk is extremely harmful. Hence, in thisconsecration, both the breasts of a new mother are washed thoroughlyand then, reciting special hymns, are given to the baby's mouth.Recitation of hymns dictates the mother that she should feed her babywith her own milk only, which is like honey and source of good feelingsand is bracing, nutritious and gives him strength. Mother's milk is mixedwith her love for the baby and generates in the baby the excellent andauspicious feelings of the lineage to which he belongs. From the milk of aBrahman woman, intelligence and knowledge generate in the baby, whilemilk of a Khatrya woman causes the generation of bravery. Such kind of spontaneous generation of lineage feelings is impossible from nannies orartificial milk. There are many example in history that depict this fact andAkbar Allahbady too says :

VIFL MEIN BOOAYE KYA, MAN-BAP KE ITBAR KI,DHUDHTODIBBEY KE HAI, TALIM SAB SARKAR KI

All it means to say that feeding of mothers milk is one of main aims of thisconsecration. And if we wish to ensure a true succession of the purity,greatness, generosity and any other specialty that our lineage can beproud of, to our new born baby, we must feed him with mother's milk.

6) NAMASKARAN SANSKARA (NOMEN CLATURE)

Name is also one of the means which distinguish the merits and demeritsof a thing. It is, therefore, an ancient custom that a thing or person isgiven such a name that is capable to show, to a great extent, the meritsand demerits of that thing and person. Name is, in a sense, a form of thespirit and every transaction in the world is carried out by name. All thelearned people authors, writers, poets and scientists give it a seriousthought how to run the name of their product. They also wish the namethe choose, with minimum of letters, could amply reflect a respected anddesired meaning. It is perhaps, not needed to tell our learned readers thatour ancestors had attempted and developed such as organised custom fornomenclature that still astounds us. Names of characters in epics likeRamayana and Mahabharat are so peculiar that they clearly speak aboutthe specially of their bearers.Rama is an ideal abider of high morals, hence he lives in the heart andmind of everybody. Ravana too clearly reflects the speciality of its bearerthat is the one who causes the others to weep. Yudhisthar had be stablelduring the fierce battle of Mahabharat. He did not let his religion go out of his hands, even on many critical occasions. Duryodhana was too, a greatfighter as per his name Yodhana (fighter), but liked wars more forinjustice. It is also difficult to find another brave men like Bhima whocauses fear in others, and Arjuna who had a superb quality of winning of others. And no rule (Shasana) is worse than Dushshasana who found it aglorious task to undress a respected woman like Draupadi.All it means that there was in vogue a custom of naming the children inancient Aryan culture and it involved a lot a consideration and thinking

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Sixteen Consecrations for human life according to vedasbefore naming a child. But now the situation is totally different. Peoplewith names like Vidyasagar, Vidyahomkar, Vedprakash etc. are absolutelyfool, while Bahadur singh is found to be highly coward. But in ancient time,the principle of it is all in the name was greatly emphasised. People expertin astrology, used to analyse the position of stars and basing on them,assess the traits of the child and accordingly suggest a name for him.Examples cited above clearly point to accuracy off the method that thosepeople followed. The effect of the name or the word that is coined as name is moremiraculeous them electricity. It is often seen that a person develops sucha traits that truly or exactly match with the name by which he is usuallyaddressed. Such as a person, on being repeatedly called as "Lazy', indeedbecomes lazy, similarly, a person called Darevedil indeed sacrifices his lifein battle just to keep his name.

NEED OF NAMAKARANA SANSKARA

From the above discussion, it becomes clear holy nomenclature as acustom is necessary and how can we remove the evil tendencies in a man.But a new question arises now, that the parents naturally name their child.Why an elaborate custom is needed then for this purpose?Describing this consecration, great sage Manu Says:</FONT< p>

AYURVARCHODIBHI VRIDDHISHCH SIDDHIRVYA VAHRITESTATA ||

Meaning :

1) For lengthening of life and increasing the glory and2) for the purpose of usefulness of name in mundane transactions.

WHEN TO CARRY OUT NAMAKARANA

This custom must be carried out when ten nights have passed after thebirth of the child.

DASHAMYAMUTTHAPYA PITA NAMKAROTI

This is the opinion of Paraskar Girhya sutra.Gomil Grihya Sutrakar Puts three options in this subject as follows:

JANANADDASHASHATRE NYUSHTE SHATRATRESAVANTSARE VA NAMADHEYAKARANAMA |

Means, Namakarana (nomenclature) must be done on the eleventh days,hundredth day or when one year has passed after the birth.

NISHKRAMANA SANSKARA - An introduction.

SHIVATESTAM DYAVAPRITHVIASANTAPE ABHISHRIYO,SHAM TE SURYA ATAPTU SHANVATU TE HRIDE,|SHIVAABHIKSHARANTVAPO DIVYAH PAYASVATI (Arthav Veda)

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Sixteen Consecrations for human life according to vedas

Means -

O child, at the moment you take your first step out of your home,may the sky and the earth benedicting, comforting and glorifying. May thesun shower on you, his blissful rays, may pure air fill your heart, may theholy rivers like the Ganga and Yamuna flow with clean and deliciouswaters for you. Thus hymn, full of prayer and heartily wishes points to those elements inuniverse, with which a human being becomes a human. Though this hymnmay appear insignificant for a child just three or four months old, but forthe parents, Whose all the ambitious are centered at their child, theseboons of the God, have great significance.It is told in this Vedic hymn that the baby must live or he brought up, insuch a place where there is plenty of open sky and the sun, and where hecould get unbound pure air and water. But nobody pays due attention tothis suctom. It comes to notice only when the baby falls is, and then, asper the doctors advice, the child is kept in open air, given boiled andfiltered water, and plenty of basking as well.Activities involved in

NISHKRAMANA

custom are all aimed at improvingthe health of the child. This custom is carried out in the fourth month whenall the motor and sense organs of the baby are strong enough to toleratethe sun, the wind etc. By formalizing this custom, the authorities meantthat the child must be taken out for little

stroll everyday so that his bodycan become strong to tolerate cold and hot weather and he could becomehealthy.

NISHKRAMANA SANSKARA, RITUALS

The aim of the rituals like showing of the baby to the sun, the moon and tothe gods, is just to pray for the boon of vitality from the sun who gives life;the moon who governs the mood, and to generate a feeling of respect inthe baby for these natural powers. These also teach the parents that theyshould no confine their baby within the walls of their home, and let himbreath in open sky instead.

ANNAPRASHANSHIVAU TESTAM BRIHIYAVAVABILA VADOMA DHAU |ATAV YAKSHAM VIBADHETE, ATAV MUNCHTO AHANSAH ||

Meaning : O child may the barley and rice be bracing and nourishing foryou, because these materials prevent every kind of tuberculosis and beingthe cereal of the gods, free the human from every kind of sin.In the above-cited hymn of Veda, light is casted on the significance of

ANNAPRASHANA SANSKARA

. It is carried out when the baby is six orseven months old and his digestive system is strong enough to easilydigest the cereals. This capacity usually develops after 6 months. Teethalso begin to emerge. To facilitate teething alkaline materials are neededin the body. If this necessity is not supplied by the wise parents through

Sixteen Consecrations for human life according to vedassalty cereals, the baby may be begin to meet his requirement through soil,hence parents must pay their attention to this fact before hand.Annaprashan custom indicated that by the age of 6 months, baby must befed with small quantity of cereals while breast-feeding must be slowlyweaned out. This custom also tells that the natural food for human being iscereal and not the meat etc.But, today's man has totally forgotten this fact and the rule of edible andnon-edible, and abandoned the behaviour that fits behaving in demon likeways. It's influence can be clearly seen on man today. He is now a daysinflicted with different kind of sorrow, all of which an outcome jealousy,hate, distrust doubt fullness, disturbance etc. There is tension evenbetween spouses, father and son, neighbors. People of a village or town of one district are doubtful of those of another district, Similar mentality canbe seen in people of one state or country for the people of another state orcountry. It is all an evil effect of food that not fit for humans.

RITUAL OF ANNAPRASHAN SANSKAR

At the time of Annaprashan Sanskar, many things like books, pen, toys,confectioneries, arms etc are placed before the baby and he is left free totouch anything from them. An idea is formed, by the thing a baby touchesabout his future inclination and tendencies and interests. And with time,arrangements are made to reinforce the talents of the child, so that he cangrow like an expert

in field of his studies.Hence, it is important for us to know about the interests of the babythrough this custom to that we could inspire and encourage the child todevelop his faculty.

CHURAKARANA SANSKARA SYMPTOMSNIVARTAYABHYAYUSHE ANNADYAYA PRAJANANAYA,RAYASPOSHAYA SUPRAJASTVAYA SUVEERYAMAM ||

Meaning:

O. child, to be long lived, to able to get cereals; to be able toproduce, for the increase in luxuries, for the beautiful offspring and toachieve power and bravery I shave your head.

Churukarana

is the eight consecration carried out in order to increasethe power glory and life. The first seven customs prior to this one belongto the rectification of the impurities class. As an iron ore is treated afterextraction from the mine to remove earth, mud, etc. similarly throughthese seven customs human body is purified in order to remove theimpurities that accompany it since birth. Through four customs including

Churakarana

and

Upanayana

etc., meritorious virtues are instilled in it,thus enabling the baby to grow like a human being.

CHADAKIYATEASMIN -

That is, through this custom, a chura, or a tuft of hair on head, is given to the baby. From the shlokas of Amarkosh like -

SHIKHA CHURA SHIKHANDASTU

, It is clear that Chura means Shikha a

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Sixteen Consecrations for human life according to vedastuft hair left on the head slaving out all the remaining hair. Hence, DrishyaSutra Karas Say :-

ATHAINBHEK SHIKHASTRUSTISHIKHA PANCHSHIKHO VA YAVAIVESHAM KULDHARMAH SYATA YATHA SHIKHA NIDDHATYEVO !

That is:

according to the tradition and faith of the baby's family, he mustbe one, two or three tufts of hair at this custom.According to the scriptures, the time to carry out this custom is the first orthe third year

after the birth. At this time the baby attains the first butmost important phase. According to physiology, at this stage the body of the child suffers different kinds of ailments that arise due to teething. Hisbody weakens and the hair begin to fall. Thus, fixing this time for shavingof head as an obligatory custom, our great sages have attempted to savethe child from the factors that make him ill.

MUNDAN

is another name for this custom. It is highly beneficial in skindisease shaving a hair, leaving a tuft of hair only, temperature of the bodydecreases and problems like abscesses, blisters and loose motion thatarise because of accumulation of heat in the body, are automaticallycorrected. Once shaven, the new hair grow with firm roots and don't fallagain.

PUSHTIK VRISYAMAYUSHYAM SHUCHIRANAM VIRAJMANAM |KESHASHMASHRU NAKHADINAM KARTANAM SAPRASADHANAM ||

That is, By getting the hair shaven, getting the nails cut and by keepingthe hair clean and combed, vitality, life, holiness and beauty etc. areincreased, There is a custom of massaging the child's head with milk.Cream immediately after the hair are shaven. Milk cream is believed toimpart softness, coolness and vitality to the nerve cells of the brain. Itproves to be highly helpful in development of the intelligence in the child.A cold head too is an indication of good health. Elders also say that warmhands and feet and cold head show a sound health.Hence, to keep the child healthy and happy. This consecration shouldnecessarily be carried out.

NECESSITY OF SHIKHA

In the modern age, every activity of human being is not without meaning,where the direct benefit involved in a thing is the cause of inclination of doing it. It is therefore, natural to ask "What is the need to have a tuft of hair on head?" What is the benefit of raising a tuft of hair on a bald head inthe present up to date society?"It can be explained thus :a) Keeping the power of knowledge awaken, a tuft of hair always adds toit. It is a scientifically proven fact that black object draws more heat fromthe sunrays. To prove this yourself, take two pieces of cloth - a black and

another white. Now, soak them in water and spread in the sun. You willfind that the black cloth dries faster than the white. It shows that blackobjects have special capacity to absorb sunrays. It is also apparent by thefact that in hotter regions of the earth, people darkened by the sun, arefound in plenty.Apart from it, another law of nature is that every micro part always attainseternity only by mixing with its macro counter part. All the natural objectsaround us function on this principle. All the rivers ultimately fall in the sea,when some earthly object is thrown upward, it does not fly away into thespace, instead it falls back on the earth again. Whatever brightness, flameof a lamp has is in fact a micro part of the sun, Hence, it rises upward. Justtry to examine your own body as per the principle of And-Pind (Ovum andbody). Scriptures say that our mind is also a part of the sun. That is why,we daily recite hymns in devotion to the sun. Our such hymn is the famousGayatri Mantras, reciting which we pray God Sun to awake

and heightenour mind and intelligence. Even western scholars regard the sun as thefirst- cause life on earth. Thus to awaken the mind, that is a part of thesun, our great sages have made it Mandory to leave a tuft of hair of thesize of a bowine hoof, on head which encases the brain the center of mind. This tuft of hair, being black, draws more energy from the sun, and hencecauses the mind to rise upward. There is not a bit of doubt in thishypothesis.Look carefully at the picture given in the facing page. You will learn fromthe picture that immediately below the tuft of hair is the

BUDDHICHAKRA

made up of the nerve cells. Nearby it is the

BRAHMARANDHRA

. On the above these two and in a lotus of thousand petals, isthe abode of BRAHMA, The creator according to Hindu mythology. When aperson meditated for the almighty God or studies Vedas, then the nectar(Ambit) enters this lotus with thousand petals with tremendous force. Thiselement of nectar does not stop here, but tries to rise above the head tomingle within the sun. But, colliding the knot in this tuft of hair, this nectarelement, that is as fast as lightning back and remains in lotus of thethousand petals. In case this tuft of hair is unkempt or absent altogether,this nectar would cross over the boundary and being slow in momentum,could not reach the sun, but vanishes in the space instead. Hence,authorities on scriptures, like Manu, have made a rule to make knot in thetuft of hair on head while taking bath, worshipping, reciting hymns,offering sacrifice studying Vedas and offering donation.

SNANE DANE JAPE HOME, SANDHYAYAM DEVATARCHANE |SHIKHAGRANTHI SADA KURYADITYETANMANURBRAVIT ||

This nectar element has been referred to as OARA by some thinkers.Western scholars indicate this power is mistirian force.In all the nature around us, there is one more power, which we can absorbin our body through constant thinking or meditation. It is the force of virility. All the great saints and the spiritual people have manifested this

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Sixteen Consecrations for human life according to vedasforce through continuous meditation. Mastered in this force, such peoplehave been able to influence the minds of millions of people. Tying a knotin the tuft of hair and performing the above mentioned rituals, we too canattain this state and conserve that mystical power that exists in our bodybut filters out constantly through uncountable pores of our body. With thatforce, we can draw any other power easily from our natural surrounding. You might have seen such utensils, which can hold liquid or water evenwhile suspended upside down. A person with a knot in the tuft of hair onhis head has the same capacity.Famous western scholar and authority on Vedas, Maxmuller too, considersthe power, gained by the theft of hair, and writes "the concentration of mind upwards sends a rush of this power through the top of the head.All it means to say that with the tuft of hair on the head, human

brain canvery easily sustain the flow of this virile power.Apart from Maxmuller many other western scholars have written aboutthis subject. These include : 1) Victor E Komer, 2) Sir Charles Lukes. The tuft of hair has an intimate relation with that organ of the body thatgoverns mind, knowledge and the organs of the body. Since the time, Ihave discovered this scientific fact, I myself keep a tuft of hair.Dr. Harwaman.(Guard Magazine No. 258, PP. 122, year 1899)According to the opinion of some of the Indian thinkers, the main nerve inthe human body is

'Shushumana'

. It can be easily seen in the picture.See the nerve carefully, this is the Shushumna nerves spread in all overthe body, and ends in the brain. Its prominent pores open just beneath thetuft of the hair (it can be seen clearly in the Picture). (Page- 457, why). This point is the

BRAHMRANDHRA

or the pore of the Brahma, and is thecenter of the mind element. It is said that while the other pores of ourbody dissipate the heat from our body out as sweat, Shushumnadissipates out fire that is essential for our being. To stop this, it is ruled totie a knot in the tuft of hair, so that this fire, stays put in the body anddevelop the mind, body and the brain. Western scholars to endorse thisprinciple like: 1) Dr. I.E. Clark, M.Ad., 2) Mr. Arl Thoman.

MASTAKABHAYANTAROPARISHTHAT SHIRASAI DHISANNTPATO |ROMAVARTOADHIYATISTTRAPI SADYOMARNAM || (Shushrut).

Meaning :

Inside the brain and upward, where a whirl of the hair is foundon head, is the union of all the nerves and joints. This point is called as the"The weak point of the Monarchi. A blow at this point can lead to instantdeath.From the above explanations given by the authorities and seeing thevirtues, one should accept that even though the followers of the ancient

Sixteen Consecrations for human life according to vedasHinduism have abandoned the Shikha (the tuft of hair on head), in themodern materialistic society, yet they should not be so much indulged inthe modern fashion, as to completely desert the ancient, scientificcustoms of our country. It is imperative for them to have a tuft of hair onthem (Shikha) and the holy line of threads (Sutra) and maintain theirsanctity. At the same time it must be preached candidly to the world thatif the human being wishes to become intelligent knowledgious, powerfuletc. and gain human virtues, they must keep Shikha.

UPANAYANA SANSKARA Vedic FormACHARYA UPANAYAMANOM BRAMHCHARINAM KRINUTEMARMAMANTAH, | TAMRATRISTITRA UDARVIBHARTI TAM JATAMDRASHTUBHARBHIYANTIDEVA ||

Meaning :

Carrying out the Upanayana consecration, Acharyas dictatethe boy to follow celibacy. It is like keeping him in the womb again. Thiscelibate disciple lives day and night with the teacher and when he takesthe second birth as Dwija, all the goods together to see him.Upanayana custom is also called the

YAGYOPAVIYA SANSKARA

, whichhas far greater significance than all the previous customs. But in modernera, when people have forgotten all their customs, This custom is seen,though in crude form, in almost every part of India.

Meaning of UPANAYANA

The literal meaning of Upanayana is -

UPA SAMIPE NAYATIRTUPANAYAN

that is, it denotes the custom, through which the boy goesnear the teacher. In ancient India, when the children attained the age of getting education, This custom used to be carried out in order to makethem deserving to lodge in the Ashrams and gain education.

WHO HAVE THE RIGHT TO THIS CUSTOM

Authorities had initially made this custom and Mandatory had the threeclasses. Brahman, Kshatriya and the Vaishya. But in modern era, they areforgetting the dignity of this custom. But other castes are using this holythread as a magic, with which they can attain Bramanity and many otherthings about that, Without necessarily undergoing penance, patience etc.Our great sages have given this custom special dignity over all othercustoms as a means to attain

DWIJATWA

with this custom, a Brahmancan't be a Brahman, and a Kshatriya can't be a Kshatriya, and a Vaishya isnot a Vaishya. Despite being born out of Dwija parents, This custom isexpected to carry out to gain rights studying the scriptures and be a Dwija.Unless and until this custom is carried out a Dwija has no right to performreligious rites.

NAHAYASMINRA YUJYATE KARM KINCHDAMAUNJI BANDHNAT ||

source: www.urday.com23 / 40

Sixteen Consecrations for human life according to vedas That is, without this custom Dwija has no right to perform religious rites.According to this saying of Manu with this ninth custom, one gets the rightof Sandhya Vandana (evening worship) etc; with this ninth custom, onecan be counted among the Dwijas. In a way it is like a second birth,effected through the union of Acharya and Gayatri Mantra, which is themother of the Vedas. In this second birth, the boy gets a body of knowledge that is undestroyable contrary to his tangible physical body,Hence, this second birth has far greater significance that the first, physicalone.

TATRAYAD BRAHMAJANMASTHA MUNKI BANDHAN CHINHITAM |TATRASYA MATA SAVITRIPITA TVACHARYA UCHYATE ||

Meaning :

Yagyapavit Sanskara is a birth Brahminity in which Gayatri isthe mother and the Acharya is the father.From this point of view also, the dignity of Savitri and Acharya as motherand father is far greater than the physical mother and father, who producea body of five elements, because the former (Savitri and Acharya) giveinexhaustible knowledge of Vedas, and thus the mark of respect as

"GARIYANA BRAHMADAH PITA"

as shown by Many for the Acharya isbefitting.

IS IT NECESSARY TO BEAR YAGYOPAVITA?

Many confusion is prevalent among the common people regarding Yagyapavit. As per the dictates of Lord Manu, Brahman, Kshatriya andVaishya children should undergo Yagyapavit by the age of 8, 11 or 12years, but it is not done even up to their age of twenty or twenty-fiveyears. In some sections, it is carried out at the time of marriage. Stillothers, regard it like the Raksha-Bandhan or Ananta thread, regard Yagyapativa as a thing to be worn in their family, it is a tradition that atpilgrimage centers they take the Yagyapativ from their priests.From the above discussions and seeing the scriptures it can be concludedthat all the people, who could be divided in to four classes, are thefollowers of ancient Hindu religion. Bearing Yagyapativa is not required byall of them. But people belonging to the Brahmans, Kshatriya and Vaishyaclasses are Dwija, hence their Upanayana custom must necessarily becarried out. For the women and Shudras marriage (Vivaha Sanskara) isequivalent to Upanayana Sanskara. It should not be considered as per thecurrent prevailing confusions, but it should be seen in the light of ancienttradition without any favour or distinction.

NECESSARY RULES FOR UPANAYANA

Key to success for everything lies in the rules that govern it. Without rules,nothing proves beneficial, instead it may prove harmful beyond ourimagination and expectation. This bondage of rules is absolutelynecessary for the human being. Whether you are ill or well, you can'tspare this bondage of rules. Being ill, you see a doctor, who prescribes

Sixteen Consecrations for human life according to vedasbesides medicines, a lot of do's and don'ts to be strictly followed by you. If a patient ignores these rules as nonsense and violates them, he can't getwell no matter even if he takes pancea. For the Yagyapativa also,authorities on scriptures have formed certain rules, which are strictly toobeyed by the bearer of the Yagyapativa. These rules are thus :1)

Yagyapativa

must be holy, indigenous, and made by hands only.2)

(SADOPAVITINA BHAHAYAMAH)

, that is, Yagyopativa must be wornout, or when birth or death occurs in the home, at the time of solar orlunar eclipses, or being touched with a woman in menses, untouchableperson or dead body, it must be changed by a new one.

MALAMUTRAM TYAJEDVIYO VISMRITYAIVIYA VITDARIK |UPVITAM TADVTSRIJYA DHARMANYANNAVAM TADA ||

That is, while urinating and passing out stool, if you forget to wind the Yagyapativa round your ear, you should change it at once.Why it should wound around the ear while attending nature's calls?

DIVASAM DHYASUKARNASTHO BRAHMSUTRAH UDAMMUKHAH |MUTRPUDISE CHAH RATRO CH DAKSHINAH MUKHAH ||

Meaning : During the daytime and in the evening Yagyopative should bewound around the ear and discharges be made facing the north, whileduring the night, discharges should be made facing the south. It is clearthen that in any case it should be wound around the right ear only.

VEDARAMBHA SANSKARA

Scriptures dictate that without Upanayana, no man gets the right to studythe Vedas. Hence, in the Sanatana Dharma there is a provision for theclass or caste system. Only the people called Dwija, have a right to study The Vedas. For the welfare of the Shudras and the woman folk, Lord VedVyasa created Puranas taking the summaries of the Vedas hence thesemust be understood without the spirit of the Vedas. After the UpanayanaSanskar, Vedararambha Sanskar, that is the custom marking the formalstudies of Vedas is carried out which grants a right to the pupil to beeducated in the Gurukula. All it means to say is that the boy is preachedthe Gayatri Mantra, which is actually known as the Vedarambha Sanskara. There after, other hymns and remaining parts of the Vedas are begun tobe preached.

SAMAVARDAN SANSKARA YOVASUVASAHPARIVIT AGATSA USHREYAN BHAVATI JAYMANAH |TAM DHIRASHI KAVACH UNNAYANTI SWADHYO MANSADEVYANTAH ||

Gaining the knowledge about all the scriptures, right from the Vedas to all,with the help and guidance of the teacher, and strictly following thecelibacy, when a disciple attains adulthood, he is now ready to enter themarried life, that is the

HasthashraGrima

. This rejuvenation is beneficial

source: www.urday.com25 / 40

Sixteen Consecrations for human life according to vedasfor the young man and takes him from a patient, knowledgious men to theprogress. For this occasion, that marks the end of the formal education,which the pupil gains living in the Gurukal and following the celibacy,authorities in the scriptures have formed a custom known as

. It is still prevalent in some form like convocation in modernuniversities. But in modern convocation and in its ancient Vedic form, Their exists huge difference. Now a days, students are not given anyeducation on controlled life, nor are the ideas of life are depicted beforethem. These, the reason why modern education institutions are fastbecoming the centers of luxuries and the younger pupil being educatedthese institutions are notorious for their characteristic weakness. There isa marked paucity of curriculum involving moral education and celibacy. Young students passing out of these centers are not more than a shabbyskeleton. Hiding their weak body in pantaloons and coat, This youngergeneration is becoming the reason of outbreak of tuberculosis in thecountry.On the contrary, education in ancient times emphasized more on thelessons relating of the daily life, like

Yama, Niyama, Sanyama,Agyapalana, Karmagyana, Sewa Bhawna

, etc. than merely studyingthe scriptures. There are many example in history when, because of theirservice to the teacher and obedience, many pupils got educated inscriptures within a few days without having to study them formally.

DESCRIPTION OF RITUALS FOR SAMAVARTANA SANSKARA

To carry out this Sanskara, there is a provision of eight hours longceremonial bath for the passing out students. The reason for thisceremony is that the students will forever remember the figure of eight,that as he lived in Gurukula observing celibacy, he is expected to avoideight things in married life, these are:

i) Going to the other women, ii)Talking about other women, iii) Touching, iv) Fondling, v) Seeing,vi) Hugging or Embracing, vii) solitude, and viii) Intercourse.

A would be entrant to the

Grihasthashrama

is expected to shun thereeight above mentioned evils, which are all the forms of sexual intercourse,as he has remained during stay in celibacy. In order to learn this importantlesson by heart, scriptures have made ceremonial bath, so that thisimprinted on his heart and he could manage and make his married lifecomfortable.Although the students in modern era not being educated in these moralsyet through self-study of scriptures they can get these lessons and adoptthem in their lives. Such an effort is needed more in present period, thanever.

WEARING OF CLOTHES :

Clothes have an important place in human life. They not only protect the human being from adverse weathers likesummer rains, cold etc. and help him grow in all round manner but alsoenhance his external beauty. Good clothes indicate a good living standard.

Sixteen Consecrations for human life according to vedasIn clothes are also reflected the thoughts and the economic condition of the wearer, as is apparent from the following example:

VAS PRADHANAM KHALU YOGYATAYAH

- That is from the clothes circumstances and the ability of the person canbe recognized and the person is respected accordingly. Even the oceangave his daughter Lakshmi to Pitambardhari Vishnu who wears yellowclothes, while to Lord Shankar, who is Digambara (who wears directionsonly and hence is almost bare), the ocean gave nothing but poison. Thus, on the occasion of

SAMAVARTANA SANSKARA

, many hymns arerecited in which virtues of different things are described, so that theirimportance could easily be understood.

DEEKSHANTA UPADESHA

Though the teacher continuously keeps on preaching his disciple, but atthe occasion marking the end of formal education his preaching isextremely important and serious. Every sentence of this preachingcontains gist of his life long experience. This preaching has thetremendous power of making or destructing a human life, even though itmay appear ordinary words. This preaching, given by the teacher lasttime, is meant to be remembered and followed by the student life long.Some parts of this final preaching are given below:

1) KUPAMADHYE AVALOKANAM NAKARTTAVYAM |2) VRIKSHAROHANAM NAKARTTAVYAM |3) FALA TROTAM NA KARTTAVYAM |4) SANDHYA SAMAYE GAMANAM NAKARTTAVYAM |5) NAGNASNANAM NA KARTTAVYAM |6) LAJJAKARAM DUKHKARAMAMANGAL BHASHANAM NA KARTTAVYAM |7) SANDHYA SAMAYE UPRAKTABIMBAVA LOKANAM NA KARTTAVYAM |8) JALAMADHYE SWAMUKHAM NA PASHYET | ETC

Meaning:

1) Should not peep in to the well,2) Should not climb a tree3) Should not pluck a fruit4) Should not have an intercourse or start a journey in the evening5) Should not take bath necked6) Should not talk such things that cause shamefulness and ill omens.7) Should not watch the redness of the setting sun.8) Should not see own face in the water.From these excerpts, the spirit of the Samavartan Sanskar could beunderstood.

VIVAHA SANSKARAVEDIC FORM(A) GRIBHNAMI TE SAUBHAGANVAY HASTAM MAYAPATYAJARDASHTI YATHASAH |

source: www.urday.com27 / 40

Sixteen Consecrations for human life according to vedas

BHAGOARYAMA SAVITA PURAN DHIRMADHYAMTVADURGARHPATYAY DEVAH | (ARTHAVA)(B) MAMEYAMASTU POSHYAMADHYAM TVADAD BRIHASPATIH |MAYA PATYA PRAJAVATI SANJIV SHARDAHSHATAM|(ARTHAV)

Meaning :

a) O, Sweet heart, for an increase in my luxuries, I accept yourhand, you come and live with me till our old age. Gods like Bhaga,Aryama, Surya, Indra etc have gifted you to me to follow the GrihasthaDharma.b) May, this wife fed by me. O sweet heart, teacher of the gods Brihaspatihas gifted you to me. O, fosterer of the child, you live happily with me,your husband, for hundred years.Among all the sixteen consecrations, marriage (Vivaha Sanskara) is themain and the most important custom. It is not only the base of all of theother customs, Ashram's and classes, but is also the root of the creation.Roughly speaking we may say that this custom simply brings together twomaterals with feminine and masculine elements and hence is an naturalconsecrations, that is prevalent all over the world in its natural form. Thus, the entire life on earth is dependent on marriage for survival andsustainance. In human being also, this custom is carried out with differenttypes of rituals among educated, uneducated, civilized-uncivilizedsocieties. In almost every country, equal forever of joy, and excitementcan be seen. But, not being fixed on scientific method, all these rituals lackthe feeling of spirituality and hence keep the couple deprived of the realbenefits of the marriage and promote friction and opposition among themthus making their marriage life a bunch of depression. This is the reasonwhy in countries other India, 90 Percent of marriages are proved failureand why the married life there has to face confrontation, friction andsorrow instead of comfort and peace.

MEANING OF MARRIAGE (VIVAHA)

Word

PANIGRAHANA

is used for the Vivaha Sanskara. Now, let usconsider the meaning of both these words. In the word Vivaha, the prefire'VI" is followed by the root

'VAHA'

that means to bears in a special way. Thus, it means to bear life long respectfully the one whom accepted oncein life. It does not mean that one is free to desert his wife if he no longerable to bear her. Similarly in

PANI GRAHANA 'PANI'

means hand, while

'GRAHANA'

means to accept. It implies in all that one should bear andfoster the his wife respectfully whose hand he has accepted amidst rituals.In sages saw this marriage not as a means of getting physical pleasure;and nor a contract or deal that allows sexual relation between a man anda woman, but they saw it as a bright ideal of self-control, sacrifice andspiritually.

DIVISIONS OF MARRIAGE

Considering the procedure of marriage prevalent in different countries,

Sixteen Consecrations for human life according to vedasManu has divided the marriage into eight different divisions. These arethus:-

BRAHMO DEVASTATHARSHAHPRAJAPATYASTATHASURAH | GANDADHARVORAKSHASA SHCHAIV PAI SHACHASHCHASHTAMOH ||

That is,

Brahm, Deva, Arsha, Prajapatya, Asur, Gandharva,Rakshasa and Pishacha,

these are the eight kinds of marriage.Among all these eight kinds of marriage, in the first four kinds of righteousgroom is respectfully invided and presented the girl in order to enter andfollow the

'Grihasthashrama'

. Hence, these four kinds are regarded asnoble. Apart from these four, the remaining four kinds are abjectlyflagrant, and are against the religion.But in present era, it won't be wise for us to blame the foreign countries inthis regard. Because only he can blame. Who is holy and pious himself,where as in our own society too, the system of marriage is inflicted withdifferent kinds of faults.

THE NEED OF MARRIAGE

Marriage is that holy and important custom that has played an importantrole in making the animal man to human being in real sense. Tradition of marriage is very ancient and it can be said without doubt that, when inbeginning of civilization and culture, descendent of primitive, humanbeings started social life, system of marriage also would have begun withthat countries, in which developed and refined system of marriage wasadopted, also developed and became civilized speedily. In an absence of marriage as a tradition, man is even worse than the animals. To quenchhis physical thirst, he sees no wife, no sister, no daughter, he just sees awoman that is all, and keeps on searching a woman everywhere. To keepthis animal like tendency away from the society, tradition of marriage ismust. Had there not begun a tradition of marriage, man wouldn't haveneeded to settle his home. It is because of the tradition of marriage thatgave rise to the processes like making a family and the responsibility tofeed and foster it and ultimately to the civilized world as we see today.Marriage is not a part of an organised, social life only. It has far greaterobjective and is full of glorious feelings. Regardless of the benefits peopleof different countries take or don't take, from marriage, what our greatsages and philosophers have put as the aims of marriage before thepeople, is indeed noble among the ideals.

FIVE AIMS OF THE MARRIAGE

i) The first aim of marriage, is the confluence of feminine and masculineelement for the purpose of creation. Meeting of these two elements isinspired by the nature and like a continuous flow, it has kept the worldalive since antiquity.

Sixteen Consecrations for human life according to vedasii) One gets the body of human being after suffering eighty-four lakhprevious incarnations. Almighty God has kindly given this human bodywith a wisdom to distinguish true and falls. But, the effects of previousincarnations as animals, don't leave the man easily. Because of it, man isoften inclined to uncontrolled behaviour regarding sexual desires.Examples of such behaviour abound around us. To curb this free anduncontrolled sexual desire in men-women and tie them to just one partnerfor quenching of it, Thereby taking it slowly to the salvation is the secondaim of the marriage.iii) To Get free from obligation of dues as father and continue the lineage. The third aim of the marriage is to get free from the obligation of dues afather and to continue to lineage through reproduction. According to thescriptures, there are three obligations on human life 1) Obligation to gods,2) Obligation to sages, and 3) Obligation to father. Of these, a man can befree of his obligation to the gods and sages through Yagya (oblation), Yam(penance, worship of Vedas etc; But to be free from obligation to father,one must produce children.iv) To extend selfish Love and Achieve salvation: Human being is a selfishorganism. The love he has for his body is absent for other things. Throughmarriage, this selfish love of human being gets an extension. Now love of man, that was so far confined to his own body only, begins to be dividedamong his wife and children also. In the words of Acharya Vinoba Bhave

"Marriage is an extension of intimacy."

v) Collection and practice of virtues like sacrificing, forgiveness, patience,Satisfaction etc. makeup the fifth aim of the marriage. Living in marriage itis essential for the spouses to give up selfishness and use forgiveness inadverse behaviour and patience in extreme suffering in the broaderinterest of the each-other These same virtues, when developed provides ahuman being with a distinguished social personality. Practicing sacrificeand love in the marriage school, when human being uses these lessons inthe path of spirituality he finds himself very near God. This is the main aimof the human life also.

RITUALS OF MARRIAGE

Now, after having been familiarized with the custom of marriage, let uspay our attention to the ritual of marriage also. These involve followingsequence: Ganapati Puja (worship of Ganesha); Shodash Matrika andGhritmatrika Puja (worship of sixteen consecrations and Ghee Matrikas),Kalash Puja (worship of the urn), Graha Shanti (Sating of the planets)Mandap Puja (worship of the Canopy), Entrance of the groom in thecanopy, worship of the groom - the groom is not worshipped as anordinary man, he is regarded as Narayana - the creator himself. It meansthat human is not an ordinary thing, and Kanyadana (presentation of thegirl).

source: www.urday.com30 / 40

Sixteen Consecrations for human life according to vedas

KANYADANA (Presentation of the girl)

This high ideal of Kanyadana (presentation of the girl) is found in Indiaalone, and not anywhere else. In this ritual the parents or the guardians of the girl, with water, Durva (a kind of holy grass) and betel nut in conchshell, recite the named of the people of previous three generations amongVedic hymns. It is like a familiarization process between the girl, who islike Lakshmi, is formally handed over to the groom who is like Vishnu.

VISHNU SWARUPINE VARAY LAKSHMI SWARUPINI KANYASAMPRADADA

Meaning :

I hand over my girl who is like Lakshmi, to the groom who islike Vishnu. It also means that wife is not a thing to be enjoyed as luxury,but she is the Dharmapatni - a wife permitted by the religion to achievefour aims as man Dharma (religion), Artha (Money), Kama (Sexualpleasure) and Moksha (Salvation). This ritual is followed by Vivaha Homa,Laja Homa and Saptapadi.

SAPTAPADI:

It is an important part of the marriage, ritual. Literally itmeans walking to seven steps or giving the woman right to seven places.

"EKA MISHE TWANAYATU"

O, Fortune one, May Lord Vishnu give you the right to the first place forthe protection of cereals, Bride happily, but conditionally accepts this duty:

DHANADHANYANCHA…

Whatever cereals vegetables, herbs and otheredible items you have in your home, if you hand over to me, I am ready toaccept this responsibility.Similarly, all the successive steps are taken one by one by the bride andthe groom.

VANA PRASTHA

(Going to exile in the forest): Human being is not born tobear the burden of married life like a machine and then die. In thescriptures, life has been divided in to four divisions or stages. Differenttasks too, have been fixed for each of them. First stage of the life passesin taking education and living in celibacy. In the second stage, one shouldproduce ideal children in pious married life. The third stage of life must bepassed in the service of the nation, and community and for the welfare of the self through gaining of knowledge. This third stage of life is called asthe Vanaprastha.

SCRIPTURAL APPEARANCE OF VANAPRASTHAa) BHADRAMICHCHHANTA (Arthava)b) GRIHASTHASTU YADAPASHYET (Manu)

Meaning :

a) Inspired for the self-upliftment and knowing the comforts of heaven, knowledge sages have been engaged in the penance.b) When a married man sees wrinkles on his skin and Grey hair and hasgrand children in his home, must decide to enter the Vanaprastha

Sixteen Consecrations for human life according to vedasAshrams.

NEED OF VANA PRASTHA

In the present time Human life has come to be confined within hostel,hotel and hospital. But paying attention to ruling and sayings of thescriptures, we find that, human being must also do some such things thatare demanded by the stage of his life as well.

TRITIYE NARJITAM GYANAM CHATURTHE KIM KARISHYATI

Meaning :

What will he, who did not gain knowledge in the third stage of life, do in the fourth stage of his life. Hence, the knowledge is the root of asceticism, so it is necessary to acquire knowledge before asceticism. Andto acquire knowledge, mixing up with wise people is must. This companyof pious men is possible only through going towards wilderness. Giving upearthly things, affection and love and beginning to mix up with pious -people, is the major means to gain knowledge. It is, therefore imperativeto acquire Vanaprastha.

SANYASASHRAMA (Stage of Asceticism):

It is the fourth stage of thelife.

ANTYESHTI SANSAKARA

Before discussing about the last rites, it is essential to throw some light onthe process of death also, because it is an important as the art of living isin human life. Merely learning the art of living is not necessary, becausethe death is the ultimate truth. Hence, one must know this truth also.Many a scriptures discuss about the process of death.

GOMAYODAKEN BHUMIMUPALIPYA,KUSHAIRACHCHHADYA KRISHNATILAN VIKIRYA..

Meaning :

Smear the land with cows dung and water, cover it with Kushaa grass and sprinkle black sesame seeds over it and lay the man, whowishes to die

(Mumursha)

straight over it with his head pointing towardsnorth and feet towards south. Then, the holy water of the Ganges, alongwith the leaves of basil, should be poured slowly in his mouth, and as perhis strength donation of gold and lamp must be done by his hands, whilethe other near and dear ones should remember and recite the name of God.It is natural that some doubts may arise in this process of death. Let usfirst consider the dictate of smearing the land with cows dung and water.

REASON FOR SMEARING THE LAND WITH COWS DUNG

Smearing of the land with cow's dung is directly related to the humanbody. Human body has nine holes or openings. These are anus, penis,mouth, two ears, two noses and two eyes; that are visible directly. Besides

Sixteen Consecrations for human life according to vedasthese nine there is a secret tenth opening (door) also in the brain. Makingan effort so that human soul could leave the body through the top mostopening only, is the main purpose of all these death rituals. If the soulleaves the body from the bottom opening, it is regarded as

Adhogati

(misfortune). Release of the soul through topmost opening(Brahmrandhra) is regarded as excellent. From the others upwardopenings, removed of soul is regarded of medium nature.Hence to make efforts by taking measures, so that the soul, the vital forceof life, could rise upward is essential. Cow's dung is a major means tocomplete this necessity. If the dying person remains in sitting posture, theearth will draw his soul with her gravitational bull, because it has directrelation with his bottom opening. It would be misfortune for the soul. Thatis why the land should be smeared with the cow's dung and the dyingperson be laid straight and not left in the sitting posture. Cows dung is aholy thing and is non-conductor. Modern scientist also accepts this factthat electric current can't pass through the cow's dung. Hence, ourscriptures dictate to smear the land with the cows dung which is easilyavailable everywhere. Besides, it is also natural that at a place, where thepatient has livened for many days, different kinds of bodily impurities areproduced and accumulated. These impurities are full of communicablegerms. Hence, in order to safeguard the health of the relatives, who cometo attend the dying person, this provision has been made. It is well knownthat the cows dung is rich in phosphorus that has immense power todestroy the disease germs.

REASON FOR SPREADING KUSHA GRASS

It is necessary that a gap should be made between the dying man and theearth with holy materials. First of such holy materials, is cows dung andsecond is to spread the holy Kusha grass.As per the scriptures, in Kusha is the abode of the trinity. It is alsoregarded as the hair of Lord Vishnu. Hence, Kusha is among the holiest of the things, and its acquisition in religious ceremony is regarded asessential. Like gold, that is regarded to have the power of destroying thegerms due to its brightness, Kusha is also a treasure of divine glory thatprevents the spread of disease-causing germs and destroys them. Hence,it is believed to be highly beneficial to spread Kusha beneath a dyingperson.

WHY NOT THE BED ON THE LAND

A languid dying person may have to suffer extreme pain if his backbone isnot straight and if his breathing is not smooth consequently. It ismentioned in Garuda Purana that when the soul- the vital force of lifeleave, the human body experiences pain equal to stings of thousandScorpio's. At that time only a flat surface can provide such a bed on whichhuman body can lay in straight posture with the backbone absolutelystraight. Hence, a dying person must be made to rest straight, in the lap of

Sixteen Consecrations for human life according to vedasmother earth, so that he could die on earth. It is also despicable in thescriptures to die on the cot, or bedstead etc.

NEED OF THE HEAD POINTING TOWARDS NORTH

A death is considered excellent in the soul leaves the body through thetenth, secret opening on the body. So, every measure taken in the form of rituals is directed to achieve this goal, so that the deceased doesn't haveto face any misfortune. That he may met if the soul leaves the body viathe bottom hole or opening. The only ritual to achieve this goal is to make the dying person rest onground with his head pointing north and his feet pointing south. In suchorientation, the electric flow that continuously moves from south to northwill be proved helpful like the needle of a compass to drag the soultowards the head that is pointing north. Thus, human being can make thenature to be helpful in their moment of death.

THE REASON TO LAY SUPINE

If a dying person is made to rest supine on the flat ground and not on rightor left sides, his spine will remain straight and his respiratory passageremains open from end to end. These two things are proved helpful for adying person to die without any suffering. If he is made to rest on left side,his right nose and on right side, his lefts nose only keeps on breathing.Similarly, if the dying person is made to rest on any of his sides, only oneof his sounds of the sun and the moon - remains in movement. Accordingto the science of sounds, the moon conducts coolness while the sunconducts warmth. Hence, at the moment of death - when the soul is readyto leave the body and be embraced by the all-pervasive, almighty God-movement of any one of the sounds or remaining of any one of thecoolness and warmth is by no means beneficial. It is on the contrary,painful for the dying person. But when made to rest spine - on his back,both the nasal passages remain opened and the breaths continue freelywith both the sounds in motion and the coolness and warmth in balancethat is even necessary for the dying person. It is therefore, it is essential tomake the dying person supine on his back.

NEED OF THE GANGES WATER AND BASIL LEAVES

The ultimate treatment in the form of the Ganges water and the basilleaves is beneficial both religiously as well as medically. From medicalpoint of view, basil has a great medicinal power to destroy Tridosha. It hastraces of mercury and gold in it, and is proved beneficial in treating anydisease. As for the Ganges water even the scientists' world over agree thatit has some divine power to destroy the germs of almost every knowndisease. Thus, from both points of view, dispensing of the Ganges waterand the basil leaves is highly beneficial. If there is any possibility of gettingthe patient well, both of these things will act as medicine, or if the patientsdays are over, nothing can be more beneficial than these two spirituallyeither.

Sixteen Consecrations for human life according to vedas

NEED TO RECITE THE NAME OF GOD JANAM JANAM MUNI JATAN KARAH,ANTA RAMA KAMAVATNAHI

Meaning :

These lines taken from the Ramacharita Manas, written by Tulsidas, say that even the sages and saints keep on making efforts, birthafter birth, but they don't meet their end amidst the name of God. Thereare takes in our scriptures also that say that Yamaraj - The lord of deathclearly orders his agents (Yamadoots) that they should go even mistakenlyto such place where the name of God is being recited. If they (Yamadoots)reach such a place by mistake, they are sacred away the angels, thus it issaid if the name of God is being recited near the dying person, he does notsee the formidable figures of the Yamadoots and his soul leaves the bodypeacefully and comfortably.

HOW GOOD IS TO LISTEN TO THE CASSETTES AT THE TIME OF BIRTH

A number of confusion exists among the people in this regard. One of them is that if the time of death, devotional songs, music etc. that recitethe name of God, are played on cassettes, how just or unjust it would be. They argue that at such moments, when some one is dying in the home,mental condition of the relatives is not sane, and there is generally ascene of panic in the home. How then the relatives can be expected torecite the name of God? What should be done in such situation? The difference, between recitation and playing of cassettes can beunderstood with the example of a natural flower and an artificial flower. Inthe name of God, recited by the present relatives will have such a feelingof faith, trust, devotion, that would be totally absent in the wordings, beingplayed by the cassettes. Hence it is better for the people present around adying person to recite the name of God by the himself or herself becauseonly the devotion, faith and trust of their words would be beneficial for thedying person and nothing else. The cassettes can only do one thing, thatthe name of God, being played on them, would certainly do away with thefear of the Yamadoots. Even Tulsidas writes :

BHAVA KUBHAVA ANAKHA ALAS HUN, JAPAT NAM MANGAL DISI DAS HUN |NEED OF DEEPDAN

Now, let us consider need of the donations made at the time of death.According to a scientific theory, every part (Ansh) takes rests only in thelap of the all-pervasive being (Anshi) of which it is apart. As for example, astone thrown upward in the sky, falls back on the earth. Similarly, a flameof fire stops only when it reaches its origin the sun. Hence, when the soulthat leaves the body of the dead, gets ready to enter the another world,the light of a lamps, uprising flame helps it in searching the path.

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Sixteen Consecrations for human life according to vedas

ANTYESHTI KRIYA (LAST RITES)

In our scriptures, three different kinds of last rites are found. These are:1) busy in the soil,2) burn in fire and3) dispose in the water. Which ritual should be adopted in which situationis also discussed in the scriptures. The dead body of the teeth lesschildren, lepers and ascetics must be buried in the earth. While the bodyof person died of pox like infectious diseases must be cast in to the water.Whereas, the body of the noble persons, who were above the level of allthe four Ashrams must be consigned to flames is the most prevalent.

BENEFITS OF INCINERATING

In the today's scientific age, it is needless to say that incinerating the deadbody is the noblest ritual. No human being is free of diseases. In suchsituation, burying a dead body in the earth may lead to pollution andprolification of diseases. In urban areas there is a shortage of land too,while in rural areas there are fears of the dead body being dug out by thewild animals and consequent spread of germs that may produce differentdiseases. Spiritually too, the soul does not give up its affection for thedead body at once. Suppose, a person was born in a house and passed hislife in that house, if that house collapses would that person at once desertit. No, similarly, the body is like a home to the soul. But burning the bodythis affection of the soul for the body also disappears at once. In thepresent era of population explosion, land is decreasing fast. So by burningthe body, a lot of space is also saved. Besides when a body is buried, thesoul retains some affection for it no matter how much rotten it maybecome. The soul hence, fails to find salvation in such situation.

NEED OF FLOWING THE ASHES IN THE GANGES

As per the scriptures, ashes of a dead body must be flown in the Ganges.

YAVADASTHI MANUSHYASYA GANGATOYESHU TISHTHATI |TAVADVARSH SAHASTRANI SWARGLOKE MAHIPATE ||

Meaning :

As long as the ash of a person remains in the water of theGanges, he resides in the heaven.Scriptures praise the Ganges freely. By mere sights of it and by drinkingand bathing in it, destroys the sins of three births. On the other hand, thesoul, that is mournful after the incineration of the body, also seeks solace. The soul finds this solace and satisfaction of the highest order when theashes are flown in the Ganges. Hence, for the salvation of the soul it isessential to flow the ashes in the pure and holy waters of the Ganges.

INTRODUCTION TO SHRADDHA

It is religion and the duty of every individual that he should serverespectfully his living parents. In Vedas also, parents (mother and father)

Sixteen Consecrations for human life according to vedashave been given first place among the visible gods. Veda says :

MATRADEVO BHAVA, PITRA DEVO BHAVA.

i.e., Mother is god and the father isgod. Hence, to perform duty is not finished. When they are no more withus. Their salvation after death is even more essential, for only such aperson is said to be a son (Putra) who saves his parents from misfortune.Some measures are given in the scriptures to effect this.

SCRIPTURAL BASIS OF SHRADDHAPRETAN PITRAMSHCH NIRDISYA BHUJYAM YATPRIYATMANAH |SHRDHYA DIYATAM YAT TACHCHHRA DHDAM PARICHAKSHTE ||

For the purpose of feeding the deed ancestors, whatever part of our foodwe offer them with love and respect is called as SHRADDHA.

SHRADDHAM VA PITRAYGYAH SYAT

Pitrayagya is itself the Shraddha.

TWAMAGNE IDITOJATVEDO VAD HWYANI SURBHINI KRITVAPRADAH PITRABHYAM ||

O, Agnideva, we call you, you kindly make these offerings from us incenseand take them to our deed parents.From these examples, the scriptures it is clear that whatever we offer toour dead parents with love and respect is called Shraddha. By givingmeans giving away everything.

NEED OF PINDADAN IN SHRADDHA

Before trying to understand the need of Pindadan in Shraddha, it isessential to understand the relation between birth and death. From thetheory of the egg and body, The body that is seen directly is unconsciousand tangible, where as the soul is both micro and conscious. From thepoint of view of the shells (Koshas), the body has five types of Shells -Annamaya (with cereals), Pranayama (with soul), Manomaya (with mind),Vigyanamaya (with knowledge) and Anandamaya (with joy). Hence thehuman body is full of three Vidhinamas - Sthula (Macro), Suksha (Micro)and Karana (Reasoning). Thus, appearing on earth with joining of thesefive Mahabhutas (elements) is the birth. And when these elements departfrom one-another and vanish nowhere the body meets its death.With death, every parts and organs of the body become lifeless. Place of the five winds (Vayu) like Pragayanadi etc. is deformed. With loss of harmony between the wind in the anus (Apan) and the throat (Udan), life-giving air stops altogether. This state of the body is given the name deathalso. Thus to save the soul from misfortune after death, good deeds areneeded, so that the soul could meet salvation. But, when the macro body

Sixteen Consecrations for human life according to vedasis destroyed the soul cannot get the things done by the micro body. Henceit is necessary that first a macro body be made for that soul. So far theformation of Pindaj body first ten Pinddans are done by the sons etc, inorder to make ten parts of the body. These are as follows:

DayPart of BodyFirstHead and brainSecondThroat and ShouldersThirdHeartFourthBack FifthNavelSixthWaist and anusSeventhThighsEighthKneesNinthBoth the legsTenthHunger and thirst

Thus from the Pinddans of first ten days, the soul gets the Pindaja bodyand satisfied its thirst and hunger from the Shraddhas of the eleventh andtwelth days. On the thirteenth day Yamdoots take away the sinners intheir noose to the Yamalok like a charmer (Madari) takes his monkeys.Sinners and Wrong Dover's go to hell, pious ones go to heaven, and thosewho are above and beyond these two, like devotees, get the abode withthe gods, while Dhyan Yogis (who perfected religious abstraction) getMoksha (Salvation).But, it is extremely difficult to understand this philosophy in the presentmachine age, as to who is the sinner and who is the pious or who deservesthe salvation. Hence, it is essential to carry out Pinddan for just the humanbeing.

WHERE THE SOUL GOES AFTER DEATH

The soul meets its fate after deaths according to the deeds of the bodyscriptures have not formalize this fate in any formula. Differentdescriptions are found in the scriptures regarding the result of the deed.Broadly these are divided into two parts: 1) In one kind of deeds, thehuman being deserts the feeling of life and keeps himself abstain fromcycles of life and death, and achieves salvation. 2) According to the deedsof the self, the soul suffers or enjoys the hell or heaven and again takesbirth in the world (Mrityuloka), i.e. the soul remains trapped in the cycle of eighty-four lakh, Monis (incarnations).

HOW THE SOUL SATISFIED WITH SHRADDHANNA

In the scriptures like Vedas, there is extensive description of how thecereals offered as Shraddha, get to the soul.

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YADWATAM YATPARADANAM SWARDEVESHU NO DAKSHINAM |TADAGNIRVAISHVAKARMANAH SWARDEVESHU NO DADHAT ||

What ever things are offered for the ancestors, whatever it may be- tank,well, pond or in the form of cash, it keeps on satisfying the regulator of theentire world- the glorious, almighty God, and through him it keeps onfeeding all of us in Swarga (heaven) and anywhere, the soul is.It is clear that, no matter in whatever form the soul resides anywhere,whatever cereals etc. are offered for it reach it any form. It can beunderstood from the examples of telephone and television. Withtelephone, we can talk to the desired person no matter where he is.Similarly with television we can see and talk to anybody at any place onearth. Similarly, whatever is offered for the soul, reaches to it ultimately.

WHY THE SON HAS THE FIRST RIGHT ON SHRADDHA

As per scriptures, besides son, many others persons too have a right tooffer Shraddha. If the son is absent or was not born, or for any otherreason, anybody has a right to offer Shraddha. But since the son is alsocalled as Atmaj- produced from soul, hence he has the first right to offerthe Shraddha.

NEED TO FEED BRAHMANSBRAHMANUSYA MUKHMASIT |

That, is the Brahmans are the faces of the almighty God.

AGNI MUKHAH EVATATPIT LOKAT JIVALOKAM ABHYAYANTI

Meaning:

Through the mouth of the fire, the gods that live in the heaven,take the offerings and also feed to the ancestors. Thus, the abstract similarity between Brahmans and the fire is proven inthe scriptures. That is also why the Brahma Gayatri of Savita god (the sun)is the basic hymn of the Brahmanas Casting the offerings in the physicalfire and feeding them into the appetitic fire of the Brahmans are also,therefore, similar.As, the major part of the cereal eaten is passes out as the feces, andminor part of it becomes elixir blood, flesh, fat, bones, marrow and semenand nourishes the body, and still micro part of it transforms into vessels,and sense organs and mind etc. Thus the food is the basis of the conscioussoul. Similarly an infinitesimal part of this food, eaten by the Brahmans,takes the effect of the devotion, and resolution of the person who offersthem, and of the Brahmans and his virtues and of the Vedic rituals carriedout during the offerings, is proved to be nourishing for the ancestors whohave taken abode with the gods.

TO EAT THE MIDDLE PINDA IN ORDER TO GET SON

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Sixteen Consecrations for human life according to vedasWhichever couples have no son, may have the grace of his parents as ason. There are Vedic proofs too supporting this belief.

MADHYAMAM PINDA PATNAYAI PUTRKAMAYAI PRAYACCHATI |

Meaning :

The Yajman (Who makes an offering of the Pindas) should feedthe middle Pinda to his wife.

ADHATRA PITARO GARBHA KUMARAM PUSHKARSTRAJAM(Yajurveda)

Meaning:

O, deceased parents, bless your daughter-in-law with the boonof a son, who has parts as soft as the petals of the lotus. The three Pindas here, if the Shraddha is being offered for real ancestors,represent the father, the grandfather and the great grand father. Of these,the middle one that represents the grand father must be fed with hymnsto the daughter-in-law who wishes to be get a son. In order to know aboutthis hymn (Mantra), you may contact us:

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