

Ṣaṃskāra

(Rite of passage)

Part-4

Vivāha Ṣaṃskāra

Surya Nanda

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Prenatal ceremonies

1. **Garbhādhāna saṃskāra** (The rite of passage of conception)
2. **Puṃsavana** (Rite of passage of fetus protection)
3. **Sīmantonayana** (Rite of passage for the mental development)

After birth Ceremonies

4. **Jātakarma**: Rite of a new-born infant
5. **Nāma-karaṇa**: Ceremony of naming a child
6. **Niṣkrāmaṇa** :Baby's first outing
7. **Anna prāśana** :a baby's first intake of solid food
8. **Mundana** :Shaving the child's head for the first time
9. **Karṇa vedha** :Piercing the child's ear lobes

Educational Ceremonies

10. **Upanayana** or Yajñopavīta
11. **Vedārambha**: *(the beginning of formal learning.)*
12. **Samāvartana** *(The ceremony of completion of education)*

13. Vivāha Saṃskāra (Wedding Ceremony)

- With the completion of the life of studentship, the next stage of life begins which is called **Gṛhastha āśrama** or the life of a householder.
- This stage starts with this Wedding ceremony.

Vivāha Saṃskāra (Wedding Ceremony)

The Smṛti texts laud the **Gṛhastha āśrama** as the highest, for it is the central support of the other three **āśramas**.

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥

Just as all Creatures subsist by deriving support from air, so do the other states subsist by deriving support from the Householder.

Manu Smṛti.3.77

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Vivāha Saṃskāra (Wedding Ceremony)

- This is an irrevocable commitment for a lifetime.
- Marriage is the only way to continue the family, and thereby repay, his debt to his ancestors.
- By marriage an individual is able to achieve the **four Puruśārtha** (endeavors) of life: **Dharma** (righteousness), **Artha** (wealth), **Kāma** (desire) and **Mokṣa** (liberation).

Vivāha Saṃskāra (Wedding Ceremony)

- For developing a stable and ideal society, marriage has been regarded as an essential element in all cultures of the world.
- A society without loyal marital ties tends to degrade.
- This *Saṃskāra* boosts cultural values and dharma. It upholds and promotes moral righteousness and self control.

Vivāha Saṃskāra (Wedding ceremony)

There are eight types of marriage mentioned in various Dharma Śāstras.

चतुर्णामपि वर्णानां प्रेत्य चैह हिताहितान् ।
अष्टाविमान् समासेन स्त्रीविवाहान्निबोधत ॥

Manu Smṛti.3.20

Understand briefly these (following) eight forms of marriage of girls. Some of these are beneficial and while others are not so in this life and also after death.

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽसुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥

Manu Smṛti.3.21

1.Brāhma, 2. Daiva, 3.Ārṣa, 4.Prājāpatya, 5.Āsura, 6. Gāndharva, 7.Rākṣasa and 8.Paiśāca, which is the eighth and the lowest.

Vivāha / Marriage

Brāhma; When one himself invites the groom endowed with learning and character and gives to him his daughter, after having worshipped him, without taking anything in exchange. The Smṛti texts consider this type as the most honorable. *Manu Smṛti.3.27*

Daiva: When the girl is given away to the Priest within the altar who officiates at a Yajña. *Manu Smṛti.3.28*

Vivāha / Marriage

Ārṣa: When the maiden is given away in due accordance with rule, after taking, in obedience to law, from the bridegroom, one or two pairs of cow and bull. *Manu Smṛti.3.29*

Prājāpatya; The girl is given away on the clear undertaking having been taken in so many words that “you both together shall duly Fulfil your duties.” *Manu Smṛti.3.30*

The term ‘duty’ in the said expression standing for ‘property’ and ‘pleasure’ also. The girl is getting married to the person upon whom the condition has been imposed that ‘this girl is to be given to you only if you fulfil your duty, property and pleasure along with her,’ and who has accepted the condition at the time of marriage.

Vivāha / Marriage

These four types of marriages are regarded as
Praśasta - commended for the Brāhmaṇa.

Vivāha / Marriage

Āsura: It is the Āsura which is performed after satisfying with wealth the girl and her guardians. *Manu Smṛti.3.31*

When the girl is given away to a man who is suspected, by other people, of hypocrisy and deceit,—it is the Āsura form. *Hārīta Smṛti*

Gāndharva: The mutual union of the bride and bridegroom, through love is to be known as the “Gāndharva” form; the union is consummated in passion and it has its source in lust. *Manu Smṛti.3.32*

Vivāha / Marriage

Rākṣasa : When the girl is taken away by force.

Manu Smṛti.3.33

Paiśāca : When the girl is taken away while she is asleep, or intoxicated or unconscious,—it is the “Paiśāca” form, the wickedest and the basest of marriages. *Manu Smṛti.3.34*

These four types of marriage are known as **apraśasta-** which are not praiseworthy.

Vivāha / Marriage

पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ स्मृताविह ।
पैशाचश्चासुरश्चैव न कर्तव्यौ कदा चन ॥

Manu Smṛti.3.25

Of the five, three have been declared to be lawful and two unlawful, in this treatise; the Paisāca and the Āsura forms should never be adopted.

Vivāha / Marriage

सन्तुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

In that family, where the husband is pleased with his wife
and the wife with her husband, happiness will assuredly be
lasting.

Manu Smṛti.3.60

Vivāha / Marriage

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

Where women are honored, there devatas rejoice; where, on the other hand, they are not honored, there all rites are fruitless. *Manu Smṛti.3.56*

शोचन्ति जामयो यत्र विनश्यत्याशु तत् कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद् हि सर्वदा ॥

Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

Manu Smṛti.3.57

Vivāha / Marriage

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥

Hence men who seek their own welfare, should always honor women and on holidays and festivals with gifts of ornaments, clothes, and dainty food.

Manu Smṛti.3.59

Vivāha / Marriage

Day after day the twice-born shall perform the five great sacrifices; he shall never omit them.

Manu Smṛti.3.69

Vivāha / Marriage

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

Learning and teaching is the ‘offering to Brahma;’
the tarpaṇa is the ‘offering to Pitṛs;’
the Homa is ‘offering to devatas;’
the Bali is ‘offering to bhutas’ and
the honoring of Atithi is ‘offering to men.’

Manu Smṛti .3.70

Vivāha / Marriage

देवताऽतिथिभृत्यानां पितृणामात्मनश्च यः ।
न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति ॥

He who does not make offerings to the five—viz.,
god, guests, dependents, Pitṛs and himself,—does not
live, even though breathing.

Manu Smṛti.3.72

Ṣaṃskāra
(Rite of passage)
Part-5

14. Vānaprastha
&
15. Ṣaṃ-nyāsa Ṣaṃskāra

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