Vivaaha Samskaara: NOT Marriage or Wedding: An Exploration Towards Re-Evaluation and Reformation**

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Please be aware and thoughtful of:



- This lecture series is a pilgrimage (journey) passing through the beautiful terrains, with new trees, new bushes, and new flowers and grounds.
- This is a discovery with innovations that you may be seeing/listening for the first time.
- The ideas, concepts, narratives and articulations embody new dimensions and are like musical notes and poems.
- This journey together is aimed at the following specific aims:

(i) To demolish the fake narratives, including the non-translatable Sanskrit language translations into English language on the one-to-one basis.

(ii) To provide some appropriate powerful ideas along with the recommendations that could help to achieve a required positive transformation of our inner worlds as well as the new lenses to experience the outer world.

- Enlightening Transformation through mind, speech, and real actions means:

"Get ready to meet your own self-inducted perpetual death and rebirth within the Antahkarana of your own Sharira."

Let us start our journey with the proclamation: "SATYAMAVA JAYATE!"

Contemporary Field of Malady ?

Sorry!

We have neither a committed desire nor time for- learning and practicing.

We are in a Rat Race.

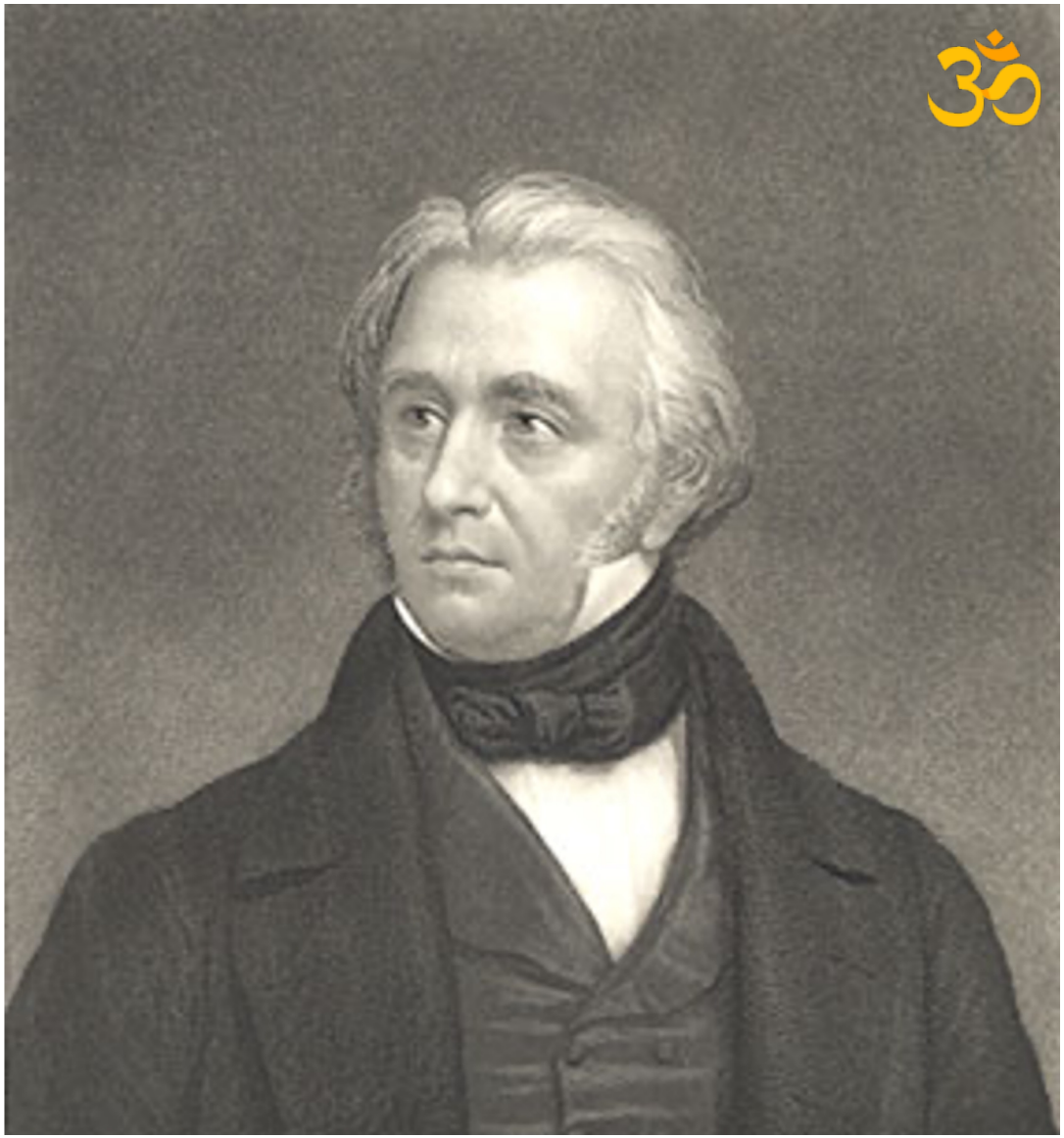


The Beginning of Colonial Subjugation

and the Rat-Race

"We must at present do our best to form a **class** who may be interpreters between us and the millions whom we govern; a class of persons, **Indian in blood and color, but English in taste, in opinions, and in intellect".**

- *Lord Thomas Macaulay*, 1835



Two Memorable Real Encounters

Professor Kozi Kawata, Narita City, Japan (an International Conference-late 80s)

A Swami, *Head of Ramakrishna Mission, USA*, International Vedanta Conference (Miami University, Ohio, 1996)

Importance of Bharat Bhumi:

The Birthplace of th Vedas:



गायन्ति देवाः किल गीतकानि
धन्यास्तु ते भारतभूमिभागे।
स्वर्गापवर्गास्पदमार्गभूते
भवन्ति भूयः पुरुषाः सुरत्वात् I (विष्णुपुराण, 2:3:24)

- यहाँ "देवता गीत गाते हैं कि स्वर्ग और अपवर्ग की मार्गभूत भारत भूमि के भाग में जन्मे लोग देवताओं की अपेक्षा भी अधिक धन्य है। स्वर्ग और अपवर्ग (मोक्ष-कैवल्य) के मार्ग स्वरूप भारत-भूमि को धन्य-धन्य कहते हुए देवगण इसका शौर्य-गान गाते हैं। यहां पर मनुष्य जन्म पाना देवत्व पद प्राप्त करने से भी बढकर है।

- So, this is the Real Bharat Rashtra (Originated from First Divine Mothers:
- Mahi, Aditi, Sarasvati and Bharati, Atharva Veda 5:27:9) - not a modern “India”?

QUESTION? What is the Rashtriya Charitra and Identity today? Do we have, a really one?

Glory of Bharata



"*India is the motherland of our race and Sanskrit the mother of Europe's languages.*

She was the mother of our philosophy; mother through the Arabs, of much of our mathematics; mother, through Buddha of the ideals embodies in Christianity; mother, through the village community of self-government and democracy.

Mother India is, in many ways, the mother of us all."

[Will Durant, *the Great British Historian; The Story of Civilization*]

"And the same India has remained politically, socially, intellectually, and mentally slave; and the same India remained plunged into the deep darkness of Agyana; and the same India has lost the glory of Motherhood; and the same India[that is Bharata] now is at the cross-road of the civilizational decay and death or potentiality of renaissance for achieving even the greater glory." *(Shive K. Chaturvedi)*

Please Note:

This course must be looked at as a deep commitment toward the goal of Renaissance of the Vedic Civilization. Wake Up, Rise, and become a Karma-Yogi.

Continue---

An Important Question: (Quite often raised)

Define Hinduism in very brief?

The answer given on the private and public platforms: Hinduism is a way of life.

Comment: Nothing can be more fallacious and non-sensical than the above.

- *Compare the above with the following statements.*
- Terrorist have a way of life.
- Criminal gangs have a way of life.
- Corrupt people also have a way of life.
- Unethical and immoral people also have a way of life.
- The corrupt politicians also have there way of life.

The list is endless.

- My definition:

"It is the Lokasamgraha-Yogadharmic way of life-not any way of life- that allows one to celebrate and serve the entire existence: divine, human, animal and natural world for uplifting them to the greater heights of prosperity, harmony, peace, and bliss."

My Humble Request- to be aware of:

- Misunderstanding, confusions, delusions, conflicts, mental frustrations are too common due to-

- Much of the Original Yoga Dharma Technical Sanskrit terminology is non-translatable into one-to-one English language terminology, and

- Unavailability of equivalent cognitive, emotional and conceptual entities, along with the corresponding classifications and categories.

- Lots of popular books and other media of communications have also contributed to corruption, pollutions, and uprooting of Vedic Wisdom Traditions.
- Due to significant variability in the pre-required knowledge and experience- effective communication to satisfy all may not be fully successful.

Note: I will try to make it easy as much as possible.

I beg your pardon in advance.

Continue---

- In search for Meaning: Life is a journey under the influence of so many factors, internal as well external.

  This journey is full of dichotomous aspects such as:
  the experience of joys and sorrows;
  ups and downs; success and failure;
  beauty and ugliness, connectivity and disjointedness;
  love and hate; crime and war;
  good health and suffering and miseries, anxiety, depression;
  divine and demonic attributes; meaningful and meaningfulness;
  richness and poverty.
  the list goes on –and-on-and on---

  Its final destination is the existential death, followed by rebirth; and cycle repeats.

Continue---

Primary Questions of the great Importance:

(i) Can this journey be positively creative, fulfilling, enriching, vibrant with joy and love; and full of beauty, wonder and mystery despite the above maladies?

(ii) Can this journey be designed and organized to acquire those karmas- through mind, speech and actions that can elevate the human consciousness to the level of divine consciousness, and beyond?

(iii) Can this can journey lead humanity toward achieving the state of Ananda while going through the the life's primary engagements, personal life, family life, and social life, leading finally to the state of disengagement and exit from the cycle of birth, death, and rebirth in order to live as a transcendental being in the company of divine beings.

Continue---

- The Very First Step:

To use Sanskrit language (Deva-Bhasha)-based technical terminology.

Why?

- To achieve an authentic cognitive understanding of the foundational ideas/concepts.
- To minimize/eliminate corruption and pollution in the original cognitive field.
- To dismantle the corrupted and faulty existing and popular translations of Sanskrit terminology into English language on one-to-one correlations.
- To reestablish the original conceptual understanding.

Continue---

- A few examples:

- Atman, Purusha --- not Soul or Spirit.
- Parmatman, Brahman, Purushottama, Bhagavan ---not God (God is only an aspect)
- Prakriti---not Nature, (Nature is an aspect of Prakriti)
- Maya--- not Illusion but a "Devi" source and ground of all kinds of powers/forces

  It does create illusions too.
- Yoga--- not Mysticism
- Dharma---not Religion. The greatest tragedy when Dharma-Kshetra became Religion.
- Spirituality, and other cognates/derivatives-- not Adhyatma
- I am spiritual but not religious? Popular, but strangely muddled? (complete break from the authority of Churches and Synagogues)

Continue---

Rajaniti: It is not Politics.

Raja-aniti: This proper word for the "Politics" has disappeared from Indian minds.

- What a civilizational tragedy?
- "There is some overlap between the Qurʾān and the Bible in their theological uses of ruaḥ and ruḥ. Both use the term for 'breath/wind' to refer to God's creative breath of life (cf. Genesis 2:7)." (John Durie, The Pastor and Theologian)
- From Christian Bible:

Soul: " At death the soul ceases to think or feel and returns to the dust from which it was made." (Genesis3:19; Psalm 146:3, 4; Ecclesiastes 3:19, 20; 9:5, 10; Ezekiel 18, 20; Matt. 10:28).

- Conclusion:

Breath of life and/ or psychic faculty. Nothing to do with "Atman" or "Purusha"

Continue---



Consequences of Translating Untranslatable Words

- *Uprooting the entity "Atman";*
- *Intellectual Imperialism of Christianity and Islam Religions; promoting conversions, etc.*

Contemporary Derivatives:

- *Spirituality (from spirit): related to psyche, with hundreds of muddled definitions*

- *I am not religious but spiritual ? (strangely misleading statement, rooted in serious conflict between the Individuals and Church)*

- Culture: “the totality of socially transmitted behavior patterns of a people; a style of social and artistic expression peculiar to a society or class; intellectual and artistic activity”.

- Sanskriti(Sam+kriti): not the totality of behavior patterns; not the totality of social and artistic expressions; and not the totality of intellectual and artistic activities, but only those patterns, only those expressions, only those activities that enrich and enhance total well-being of all at all levels -individual, family, social, national, international, and cosmic.

- Sanskriti-Yoga: Exterior sanskritic patterns connected integrally, organically with interior Sattvic Field of human nature.
- Antonym: Up-Sanskriti

Vedic Sanatana Dharma vs. Abrahamic Religions:

Vedic Sanatana Dharma is a Religion → First level of degeneration

↓

All religions are same. ← Second level of degeneration

And then emerged the conflicting/Ire-reconcilable battle ground of

→ Religion vs. Secularism(secularism became anti-Hindu, Anti-India)

Most Basic Questions:

- *Why and How did this happen?*
- *What are the primary consequences?*

Continue---



- RELIGION:

"Belief in or acknowledgement of some superhuman power or powers (esp. a god or gods) which is typically manifested in obedience, reverence, and worship; such a belief as part of a system defining a code of living, esp. as a means of achieving spiritual or material improvement. organized religion." (Oxford Dictionary)
Antonyms: godlessness, secularism, agnosticism, atheism.

DHARMA:

All orders, harmony, organic unified diversity, duties, actions, yogic integrations, etc. at the all the levels of organizations within the totality of existence in all the domains, layers and dimensions of Adhiyajnic, Adhidaivic, Adhyatmic, and Adhibhautic fields, dealing with Prakriti, Purusha, and Purushottam.

Adharma Kshetra: Opposite/contradictory to Dharma

Vivaaha Sanskara:

- Do we really know what is going on here and why?
- Do we know the meaning and purpose of rituals performed?

A state of deep ignorance-
a sad state-of-affairs and the source of decay and pollution of this sacred Samskaara.



Samskaara: (Basic Characteristics)



Basic Question:

What are Samskaaras and why are they performed?

Answer:

Samaskaaras (sacraments) are the rituals which are performed at various events in life: beginning with conception and ending with the funeral rites. They are highly structured uniquely suited to a particular event and require offerings and oblations.

These are the concrete manifestations of the foundational abstract principles of Sanatana Dharma-Kshetra.

Why?

(a) To propitiate gods to attain desired goals and to ward off evils and enemies.

(b) To actively participate, with reverence, with the gods and goddesses in this cosmic wonder and mystery of birth and existence.

(c) To lead a disciplined life at various stages of life

Samskaaras: Continue---

(d) To initiate, to achieve growth, and to sustain Sattvic, Yogic way of living;

(e) To transmit and foster the basic tenets of aashrama -purushartha fields and corresponding life-styles to the next generation;

(f) To organize and to regulate sanskritic (cultural?) dharma-kshetra.

(g) To provide, to enrich and to sustain the identity of the Sanatana civilization.

(h) To mutually re-bond with the family and society.

(i). To re-integrate the Adhidaivic, Adhyatmic and Adhibhautic realms.

Please Note:

Sanskriti dharma kshetra, in general, is the exterior manifestation of interior Samskaara dharma kshetra;

Continue---

- Shodash (16) Samskaara:

1. Garbhaadhaana. - Conception
2. Pumsavana. - Ritual for male child to be born
3. Simantonnayana. - Parting of hair of the pregnant wife
4. Jaatakarma. - Rituals at the time of the child's birth
5. Namakarana. - Naming ceremony
6. Niskramana. - Ritual when the child is taken out for the first time
7. Annapraasan. - Ritual when the child is given solid food for the first time
8. Chudaakarma. - The first hair cut of the child
9. Karnavedha. - Ear piercing
10. Vidyaarambha. - Teaching for the first time
11. Upanayan. - Ritual of bearing the sacred thread
12. Vedaarambha. - Beginning of the study of scriptures

Continue---

13. Keshaanta (Godaana) - Ritual for shaving the beard for the first time
14. Samaavartana - Ritual bath at the end of studentship
15. Vivaaha. - Marriage ?
16. Antyeshti. - Funeral rites

Please Note:

Number 1,2 and 3: Prenatal samskaaras

Number 4,5,6,7,8 and 9: Childhood samskaaras

Number 10,11,12,13 and 14: Educational samskaaras

Number 15, and 16 : Samskaaras of the householder

Please Notice:

Focus only on Vivaaha Samskaara and

Antyesthi(Mrityu or Death) Samskaara

Continue---



- Most Important (with reference to Lokasamgriha Yogdharma-Kshetra):

- Jaatakarma Samskaara - Rituals at the time of the child's birth

- Vivaaha Samskaara - (It is not marriage or wedding)

- Antyeshti Samskaara- Rituals at the time of death

Please Note:

(i) Focus of this talk: only,Vivaaha Smaskaara Yogadharma- Kshetra

(ii) Innovative growth of the Identity and designation

Continue---

- Is there need for the ritual ceremonies, and how do they address the meanings and purpose for lives in contemporary times and beyond?
- Future of Vivaaha Samskaara?
- And many more questions.?

Please Note:

(i) Simple answers such as the tradition says this or that, or Dharmashastras say this or that are not satisfactory to contemporary generations.

(ii) Many injunctions in Dharmashastras are not clear, but confusing, and contradictory, and may be irrelevant to contemporary social needs.

(iii) There is strong need to revisit, reevaluate and and potentially reform-not arbitrarily but on the basis of foundational doctrines.

Continue---

The Vedic World of Rituals

Dharmavidhi, Anusthana, Karmakanda

Rituals-Rites:



Rituals: definitions:

- Cambridge Dictionary:
- a way of doing something in which the same actions are done in the same way every time:
- Coffee and the newspaper are part of my morning ritual.
- The birds were performing a complex mating ritual.

  a fixed set of actions and words, especially as part of a religious ceremony:
- This part of the ceremony *is nothing more than formal ritual.*

Oxford Dictionary:

- A prescribed order of performing rites.

Continue---

Vedic Traditions:

Ritual: *Dharmavidhi, Anusthana, Karmakanda*

- In Vedic traditions, the term 'Ritual' includes karman, kriya, samskara, homa, yajna, utsav, teerthyaatraa, puja, sevaa, vrata, yoga, including daily routine, and many more.
- " A formalized action that is ultimately (by itself or as a part of a larger performance) aimed at securing the support of one or more supernatural beings for achieving a specific goal". *(A.Michaels 2003)*

- Please note: No equivalent terms in other cultures and languages
- Karmakanda, Gyanakanda and Upasanakanda must go together in the
- dynamic harmony.
- These three realms are the very source and the foundational creative
- dimensions of the very Existence.

(A. Michaels, Homo Rituals: Hindu Ritual and its Significance for Ritual Theory, Oxford University Press, 2016.)

Continue--- (Cautinary notes)



The World of Rituals: (complex, complicated, multi-dimensional, multi-layered, and contextual)

Group[A]: Ritual: *Dharmavidhi, Anusthana, Karmakanda* (Vedic Words)

- In Vedic traditions, the term 'Ritual' includes karman, kriya, samskara, homa, yajna, utsava, teerthyaatraa, puja, sevaa, vrata, yoga, and many more.

Conclusion: The term "Ritual" is a highly misnomer and unidimensional for Vedic traditions, and it can create unresolvable paradox.

Group [B]:The rituals are also performed by the groups like-

(a) terrorist groups,

(b) ultra-anarchist and communist groups,

(c) Bandits, thiefs, murderers, all kinds of criminals,

(d) Cult leaders, fake news creator and propagator,

(e) Creator of Jargan-loaded language and with many variations,

A Long, long list.

Continue---

- The Meanings:

- "The order of actions followed in every ritual practice become participatory pattern through which the basic human capacity to create new actions, sounds, objects and images is elevated as way to contributing to the broader structure of the universe.---
- " Hindu rituals engage human beings in the artisanship of the world.---
- One of the most celebrated examples of this willing decision to participate in world-upholding structures of society is Arjuna's decision to maintain his Varna-Dharma in the Bhagavad Gita."

- *(Jessica Frazier, Hindu Worldviews: Theories of Self, Ritual and Divinity, Bloomsbury Academic, February 2017)*

Continue---

Preamble:

- The primary sources: Rig Veda X.85, and Atharva Veda Kanda XIV
- Atharvavedic Hymns has been taken from the Rigvedic hymns but with minor changes

"Regarding the ceremonies given in the Vivaaha Samskaara hymns (mantras) of the Rigveda and Atharva Veda, one thing should be observed that the main outlines of the Hindu Vivaaha Samskaara samskara rituals of to-day are almost the same as they were some five thousand (5000) years ago."

(Rajbali Pandy, Hindu Samskaara: Socio-Religious Study of the Hindu Sacraments, Motilal Banarsidass Publishers Private Ltd. Delhi 1991."

Continue---



- Please Note:
- Number of Rituals may vary from 10 through 40.
- Within Bharata, their variation in number and order has been observed to change from region-to-region, that follow different Graha Sutras. However, there are several of those that remain unchanged.
- Here only the most popular, yet important will be discussed.

- Question?

- Why are all the Rituals performed in the Vivaaha Samskaara through the Yajna, and the central deity, Agni Devata.

Continue---

The Rig Veda:

The very First and the Central Image of the
Rig Veda and Vedic Sanatana Dharma:

The Yajna Cosmic Ritual

And the very first Devata for Yajna is:
The Agni Devata

And the first actions(karmas): Yajna Ritual



Yajna-The Central Image: The Beginning (The Srashti)

Invocation to Agnideva (The Beginning)



- What a wonder and Beauty: Yogic Mantra

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ (Rig-Veda: 1.1.1)

" I sing lauds to Agni, The Purohita (Priest?) and Devata, The Hotra (Chanter), The Ritvij (Performer) who brings all Wealth and blessing."

Please Ponder Upon:

a) Agni as Devata, Purohit, Hotra and Ritvij: All in one-Yogic Personality
b) Chhandas: Gayatri (matra-24) –a measure Ganita Shastra, Chhanda Shastra
c) Time: Continuous containing peaks and valleys
d) Sangeet (Music, sound vibrations)
e) Vak (Language Structure)
f) Ratna-all kinds of wealth, including Vidya

Continue---

The most important Question:

Why the Agni Devata is the central and the most powerful deity through the Yajna.

"It was you, O Agni most ancient, whom the ancients of the old,
observers of Cosmic Law, enkindled by their aid,
O Devata created by life- power, the shinning, the adorable,
the one who brings comfort to all men, worthy of worship,
Devata of the hearth and home." *(Rig Veda V.8)*

[Translation:Raimundo Panikkar, "The Vedic Experience of Mantramanjari, Darton,Lingman &Todd, London, 1977".]

So What is Yajana?



The Yajna: (Sacrifice) : The Very First Act at Birth of Existence

" This yajna is the navel of the world." (*Rigveda 1.164.35*)

" All power to our life through yajna!
All power to our lungs through yajna!
All power to our eyes through yajna!
All powers to our ears through yajna!
All power to our backs through yajna!
All power to Yajna through yajna!" *(Yuj.Veda ix.21)*

"All this, whatever exists, is made to share in yajna." (Satpatha brahman 6.2.26)

[Translation: Raimundo Panikkar, The Vedic Experience, Mantramanjari, Darton, Longman & todd, 1977, p.346.]

Continue---

- " It was this ritual construction that the seers, our fathers, adopted
  When, in the beginning, the Yajna was first created.
  With my mind's eye, I think I can see
  those who first performed this sacrifice." (Rigveda:10.136.6)

- " Well-versed in ritual and in meters, in hymns and in rules:
  these were the seven godlike seers.
  Envisioning the path tread by those of old,
  the poets have taken the reins in their hands, like charioteers."
  (Rigveda:10.130.7)

Continue---

The most wonderful, mysterious questions.



- "I ask you: What is the limit of the Earth?
- I ask you: What is the central point of the Universe?
- I ask you: What is the semen of the Cosmic Horse?
- I ask you: What is the ultimate dwelling of Language?"

- The Answers:

- " This altar is the limit of the Earth.
- *This Sacrifice is the navel of the Universe.*
- This Soma is the semen of the Cosmic Horse.
- *This Braahman (singer) is the center of Language."*

Continue---



- Please Note: (Very Carefully)

- The Origin and The Foundation of the Murti Puja;

(a) The very manifested cosmos, the "Shristi"- the first avataara of Bhagavan(Akshara Brahman), the very Sharira of Shri Hari and,

(b) The very first Divine act: the "Yajna"

Continue---

- Is there need for the ritual ceremonies, and how do they address the meanings and purpose for lives in contemporary times and beyond?
- Future of Vivaaha Samskaara?
- And many more questions.?

Please Note:

(i) Simple answers such as the tradition says this or that, or Dharmashastras say this or that are not satisfactory to contemporary generations.

(ii) Many injunctions in Dharmashastras are not clear, but confusing, and contradictory, and may be irrelevant to contemporary social needs.

(iii) There is strong need to revisit, reevaluate and and potentially reform-not arbitrarily but on the basis of foundational doctrines.

Vivaaha Samskaara: Continue---

- Historical Notes:
- Vivaaha Samskaara: Formulated and discussed, with corresponding mantras in Grihya-Sutras of all the Vedas:

1- Grihya-Sutras of Rigveda:

Total number of Sutras: 3

2. Grihya-Sutras of Yajurveda:

(a) Shukla Yajurveda

Total number of Sutras: 1

(b) Krishna Yajurveda

Total number of Sutras: 9

3. Grihya-Sutras of Saamaveda:

Total number of Sutras: 3

4. Grihya-Sutras of Atharvaveda:

Total number of of Sutras: 1

Thus,total number of Sutras: 17

Continue---

- Please Note:

1. Apart from Grihya-Sutras, Vivaaha ceremony has been found in Srauta-Sutras, Dharma-Sutras, Smiritis, *Puranas, Mahabharata, Ramayana*, Kabyas, Naatakas, *Kaama-Sutra,* etc.
2. Rituals became more and more complex and in numbers, with the passage of time.
3. It is noted that traditions and customs changed from place to place and time, along with additions and modifications.
4. It appears that child Vivaaha Samskaaras are not mentionad in Grihya-Sutras, began to appear during and after the Smiriti period.
5. Puranas describe Samskaara of Various gods and goddesses.
6. Commentaries written address in detail the rituals followed that were influenced by social and traditional background.
7. The ritual-field based on GRIHYA-Sutras is still practiced.

Vivaha Samskara: (the origin)

- The first mention: Vivaha of Surya and Soma (Rig Veda), Vivaha of Sun and Prithvi (Aetareya Brahmana) -Beautiful Science

- "Vivaha"---Vivahana means "union" or "yogic union". (This statement is incomplete)

NEW UNDERSTANDING:(Shive Chaturvedi)

Vivaha Samskara-Yoga. means: "Yogic union of male and female to enter into newly emerged Grihastha Ashrama"

Vivaha Samskara-Yoga-Dharma Kshetra, means: "Vivaha Samskara-Yoga to initiate and uphold additional Dharmas within the Grihastha Ashrama" that are emerged from the Kshetra (Field) of this Ashrama

Vivaaha Samskaara Yogadharma-Kshetra



Forms of Vivaaha

1. Paisaacha Vivaaha
2. Raakshasa Vivaaha
3. Gandharva Vivaaha
4. Aasura Vivaaha
5. Prajaapatya Vivaaha
6. Aarsa Vivaaha
7. Daiva Vivaaha
8. Braahma Vivaaha-the ideal one that is being currently followed.

Continue--- (Forms)

(a) Paisaacha Vivaaha:

- The least approved.
- The most uncivilized and barbarous method, full of fraud.
- Cohabiting with a girl who is unconscious,, mad or intoxicated.
- Disapproved.

- (b) Raakshasa Vivaaha:

- "Capture a girl by force while she is crying and weeping, having killed, scattered and injured her relatives." (Manu iii.38)
- Bhisma (Mahabharata) captures wives for Kuru Princes, and it was called the best form for the Kshatriya Varna, but without the ways of Raakshasa.
- This method has disappeared with time.

Forms:Continue---

- (c) Gandharva Vivaaha:
- " Where the bride and the bridegroom meet each of their own accord and the meeting is consummated in copulation born of passion." (Manu: iiii.32)
- " Vadhu" alone was "bhadra", who brilliantly attired, herself selected her mate, even in the midst of an assembly." RigVeda X27.17)
- This form was gradually phased out during Grihasutras period.

(d) Aasura Vivaaha:

- "Where the husband, after having paid money to the relations of the bride and bride herself, accepts her out of free will". (MS; 3-31)
- Sometimes,, though otherwise unfit, husband for money. out of greed, girls themselves selected wealthy.
- " The learned father of the girl should not accept even the least amount of price. Accepting the price out of greed, he becomes the seller of children." (Manu:iii.51)

Forms: Continue---

- (e) Praajaapatya Form: (Most pertinent to Answer the question about same-sex Vivaaha?)
- In this form the pair (bride and bridegroom) entered the solemn bond for discharging their debts to Prajaapati, that is, for procreating and bringing up children.
- Here the rights of the husband and wife are equally well secured.

(f) Aarsha Form:

- Youth marries a girl, after having offered a pair of cows. It was exclusively meant for Yajna.
- This form of vivaaha is called Aarsa, when a daughter is married to a Rishi for his vast knowledge and Adhyatmic culture.

Forms: Continue---

(g) Daiva Form:

- In this form the decorated girl was given away by the father to a priest, who officiated at a Yajna (sacrifice) commenced by him. Later-on this custom falls apart, primarily due to decline of Yajna tradition.

- (h) Braahma Form:
- This was the most evolved method.
- Smrities regard it the most honorable type , as it was free from physical force, carnal appetite, impositions of conditions and lure of money. (Pandey: p.169)
- In this form the girl was given by the father, with the such ornaments as he could afford, to a man of character and learning, whom he invited voluntarily and received respectfully without taking any thing in return. (Pandey: p. 169)

Continue---

Braahma Vivaaha Form:

- This form is still current.
- though it has been corrupted and polluted through many factors:

-deep dark ignorance,

-superficial following of the rituals, including reciting wrong mantras;

-compromising the sacredness of rituals,

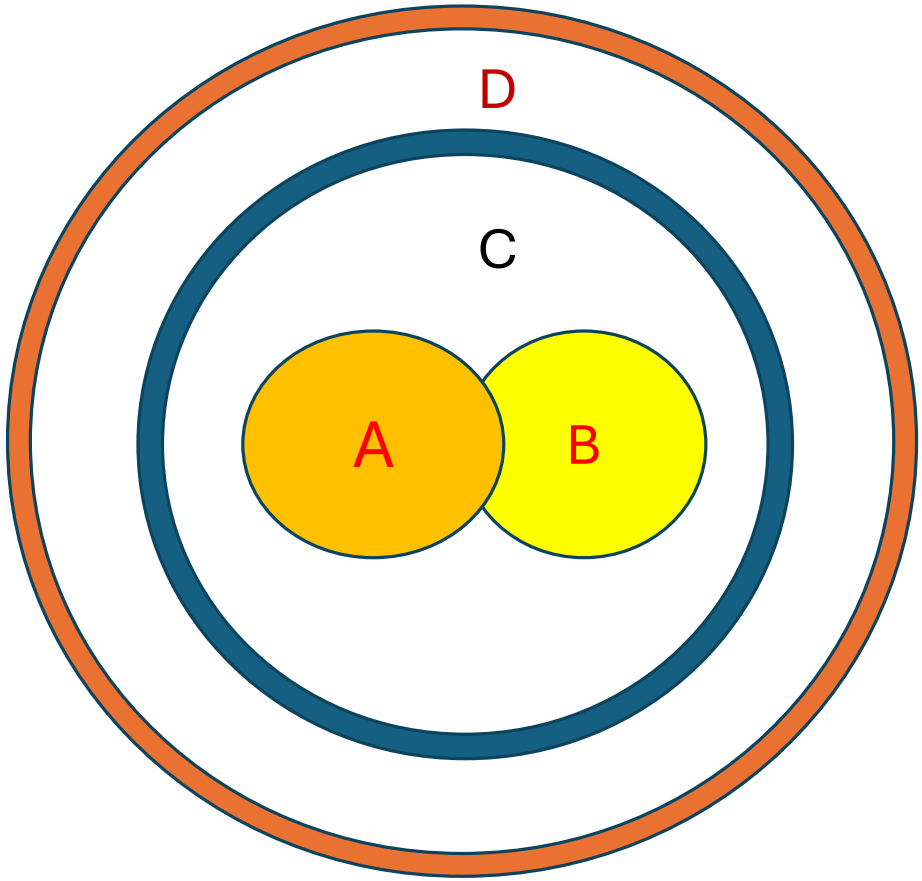
- the morbid stipulation of dowry, and showbusiness.

The Principles and Structure of Vivaaha Samskara-Yoga-Dharma:

A- Male Personality
B- Female Personality

C- Grihastha Ashrama-
Yoga Kshetra
D- Social and all other
Kshetras

Intersection of the Set A and Set B= Compatibility Index of common Gunas
Vivaha Samskara- Yogic Union of A & B to enter into the Grihastha Ashrama



Purushartha Yogadharma-Kshetra:

(i) It can be concluded that the Vivaaha Saskaara gets its required completeness with the essential meanings and purpose when the couple enters into the Grihastha Aashrama, which is a branch of the grand Aashrama Yogadharma-Kshetra Tree, and the most important one among the group of four with respect to space for "Celebration of Worldly Life" while preparing for the remaining two aashramas.

(ii) So, a schematic representation goes like this:

Male and female as Bride and Bridegroom

↓

Entering into the Yogic Union through Vivaaha Samskaara

↓

Entering into the Sacred World called Grihastha Aashrama

↓

Birth or Emergence of a set of New Dharmas and Karmas from within this Ashrama

Continue---



- **Dharmic Rituals** (Dharma-Vidhi, Samskaara Vidhi)

Number of Rituals: 34-35 (many of them are not followed in current times)

Currently Followed Rituals:

1. Varmala &Swagata Vidhi

   Exchange ritual where the bride places a garland around the neck of the groom, and that is followed by the bridegroom. This is social acceptance of Vivaaha Samskaara.

2. Madhuparka:

   It is mixture of yogurt, ghee and honey is offered to any honored guest.

   Bridegroom is welcomed with Madhuparka.

   Bridgegroom's feet are washed by the parents of the bride.

   Appropriate Mantras are recited.

Continue---

3. Paraspara Samikshna:

The Bride and groom look at each other in this ritual.

One of the Mantras:

" Look at your groom with no angry eye, be tender to animals, be amiable, be virtuous; be mother to heroic sons, be devoted to gods, bestow happiness and bring happiness to our bipeds and quadrupeds."

4. Yajna and Kanyaadaana

Continue---

- A very significant Question to the guardian of the bride by the bridegroom: (after accepting the bride)

"Who has given this bride to me?"

The answer is: "Kama", the god of Love.

- 5 .Paanigrahana: (the Grasping of the Bride's right hand)

- A very important Ritual (earliest reference in Rig Veda)

" I hold your fortunate hand so that we grow to live a long life together. Bhaga, Aryama, Savita and Purandhai have gifted you to me so that I may become a householder."

Continue---



" I am this (god), you are (goddess), you are her, I am this;
I am a song, you are the lyric, I am the haven, you are the earth;
Let us beget children, let us produce sons; let us come together-
for the sake of wealth, heroic sons who will live to old age, happy-
and with good minds; let us see hundred autumns."

6. Laajaa Homa:

Performed by the bride wherein she offers roasted rice grains to gods and seeks long life for her husband and fertility for her to beget issues. Sometimes, the brother of the bride offers the grains to the fire.

Continue---

RITUALS:

6.Kanyaadaana:

The most controversial in current time under the influence of the movement called "Feminism".

- The guardian of the bride utters the following Samkalpa, or determination:

" For the obtainment of absolute happiness, as the consequence of Kanyaadaana, for our fore-fathers; for purifying my twelve preceding and twelve succeeding generations through the progeny born in this girl; and for the propitiation of Lakshmi and Naarayana etc. "I make this gift".

- *General References: V.R. Anil Kumar, "Vivaaha Samskaara in Grihya-Sutras of the Four Vedas", D.K. Printworld (P) Ltd. New Delhi,2014.*
- *Rajbali Pandey, "Hindu Samskaaras" Motilal Banarsidass, New Delhi,1991.*

Continue--- Kanyaadaana

He then recites the verse, "I give away this girl adorned with gold ornaments to you, Vishnu, with the desire of conquering the world of Brahma. The Nourisher of the whole Universe, all the creatures and gods are witness to the fact that I make gift to this girl for the salvation of my forefathers."

" The groom while accepting the bride promises not to go against her wishes in the matter of dharma, money, and desires."

" For the sake of dharma, children, wealth, for carrying out yajnas, to please gods and for carrying out rituals I gave this bride."

Continue---



The Conditions:

- The girl's guardian puts forward following condition:

"In the attainment of Dharma-Nistha, Wealth and Desire, she is not to be transgressed (to go beyond the bounds or limits)."

To this the bridegroom promises: "Transgress her I will not."

This promise is repeated three time.

Please notice: (My comments)

- The girl after Vivaaha also adopts her new Gotra, and starts her new independent life and family.
- The girl's parents give away their primary responsibility to the groom.
- The girl's parents have no longer the "Right" to muddle with in her new family,
- yet the duties toward helping and supporting her and her new family, especially at the times of need, remain strong.

Continue--- (Kanyaadaana)

Important Note: (V.R. Anil kumar, pp. 317-319.)



- The above dharmic ritual is not mentioned in the following Grihya-Sutras:
- Saankhaayana,
- Kaushtaki,
- Paaraskara,
- Aapastamba,
- Hiranakeshi,
- Vaaraaha,
- Gobhila,
- Khaadira,
- Jaimini,
- Kaushika,
- Total number of Grihya-Sutras: 17 (all the 4 Vedas)

Continue---

7. Agni Parinayan, or Parikrama: (this one is not performed in many local traditions)

- Important Ritual through which the bride and bridegrooms go around the Agni, as he is considered to be a witness to the ceremony (Agni Saakhsi)
- The following Mantra in some Grihasutra:

"I am this (god), you are (goddess), you are her, I am this;
I am a song, you are the lyric, I am the haven, you are the earth;
Let us beget children, let us produce sons; let us come together-
for the sake of wealth, heroic sons who will live to old age, happy-
and with good minds; let us see hundred autumns."

Point to notice:

How many rounds? 4 (some Grihasutra); 7 (other Grihasutra)

How do decide? I will ponder upon in my, "critical analysis section".

Continue---

8. Shilarohan:

Here the groom keeps a stone and makes her stand on it while chanting the following Mantras:

" I place upon the lap of the earth, an auspicious and firm stone for you for the sake of progeny. Stand on it, greeted with joy, may Savita give you long life."

" May you step on this stone and be strong and unshakeable like it. May you face the challenges in life and may you withstand all adversities and enemies."

9. Mangalsutra , Protection cord and Sindur:

Here, the groom applies 'Sindur' to the bride's forehead, and ties a Mangalsutra, usually made of gold around her neck. This ritual ensures the identity of the couple bound by the Vivaaha Samskaara.

Please Note: This ceremony is not found in major Grihasutas.

Continue---

10. Saptapadi:

Groom and Bride take seven steps together with each step meant the following:

1. First step for food
2. Second step for strength
3. Third step for vrata or vows
4. Fourth step for happiness
5. Fifth step for cattle (wealth)
6. Sixth step for all seasons
7. Seventh step for hotra (sacrificial rites)

At the end, the bridegroom says, “be my friend for life”.

Please Note:

- Number and types of Rituals and their structures although similar yet vary in Grihasutras of all the four Vedas, Rig, Yajur, Sama and Atharva.

Continue---



- Contemporary Vows: An example:

1. Let us take this first step vowing to keep a pure household, avoiding all things injurious to health.
2. Let us take this second step vowing to develop mental, physical and spiritual strengths.
3. Let us take this third step with the aim of increasing our wealth by righteous means.
4. Let us take this fourth step to acquire knowledge, happiness, and harmony by mutual trust and love.
5. Let us take this fifth step to pray for virtuous, intelligent and courageous children.
6. Let us take this sixth step for longevity, and
7. Let us take this final step to vow that we always remain true companions and life-long partners.

Continue---

11.Asservadam (blessings by elders):

All the Acharyas, parents, relatives and guests bless the couple to follow the path of the illustrious ancestors to be role modes as Husband and Wife.

Griha-Pravesha:

After-Samskaara-Ceremonies at the Husband's Home:

- Wife's lap a boy is placed while chanting Mantras (a fertility rite)

" I enter this house with a pleasant mind where happy and valiant people live. I will produce heroic sons. In this house where milk flows and ghee is dripping, I will live happily."

Continue---

Now we are prepared to answer the question left behind about the ritual of circumambulation around fire.

- Please note:
- Decision was made to have 7 rounds.
- These rounds will be taken together by the couple (now Pati and Patni, or Husband and wife) in a clockwise motion.
- This ritual can be and should be performed right before the last rite of Ashirvaada, by using the already kindled Agni in the Havan-Kunda.

Why clockwise?

Because the Sun being at the center of solar system appear to circle clockwise with respect to the Earth, while actually, the earth moves around the sun counter -clockwise. So, the clockwise motion around Agni is in harmony with the solar system with reference to the Earth. And this the reason that the clocks follow the same pattern, and also in the field of mathematical sciences Right Hand Coordinate System (though arbitrary) has been adopted.

Continue---

Birth of New Dharmas and Karmas in the Grihastha Ashrama

1. Parivaara-Yajna: (Family Yogadharma)

2- Bhuta-yajna: (Bhuta Yogadharma)

3.Manushya-yajna: (Manushya Yogadharma)

4. Pitra-yajna: (Pitra Yogadharma)

5. Deva-yajna: (Deva-yogadharma)

6. Brahma-yajna: (Brahman-Yogadharma)

7. Rashtra-Yajna: (Rashtra-Yogadharma)

Please Note:

New Innovations by adding no.1 and 7., plus adding all the 7 to the Vivaaha Samskaara.

This is first proposal ever of the kind- to yogic integration to Vivaaha Samskaara.

Continue---

Seven Great Yajnas:

(a) This proposed totality of enclosing all the lokas (divine, human, natural) and dimensions is so profoundly brilliant, and unique doctrines of Lokasamgraha Yogadharma-Kshetra.

(b) The inward realization through -lokasamgraha yogadharma- of the ultimate sacred source of Reality in its all dimensions is the culmination of Vedic Dharmic experience.

Please Note:

(i) These Yajnas are also known as "Rinas (Obligations)" in Grihastha Ashrama- Dharma-Kshetra.

(ii) I have added two new Yajnas, Rashtra -yajna, and Parivaara-Yajna.

Continue---

New Innovation:

Agni Parinayana (Circumambulation around Agnideva)

(Seven rounds)

- Now, I am proposing that:

(i) With every round motion one vow from each set must be and will be invoked.

(ii) At least one proper Mantra must be chanted in the beginning of each round, representing one of the entities from that particular Yajna.

(iii) The vow must be taken towards the completion of each round.

Continue---

- Summary:

- Agnideva is polymorphous: many forms, many attributes and physical properties,
- He pervades the all three realms (Prathvi loka, Antriksha loka, Sun loka), and in fact all the galaxies,

- His physical (Adhibhautikc) manifestations: Sun (the very source of existence, sustenance, as well as dissolution),
  -Heat energy, light, various forms of radiation
  - Vidyut (lightening),
  - Fire
  - Electrical activity within the human body, and other biological entities, Neurological activities
  - Various forms of energies (chemical, digestive fire, electro-magnetic, etc.)
  -The vehicle of communication (all modern technology)

Continue---

- Adhyatmic Swaroop (within body)- Vac (speech; visual center in brain)
- Adhidaivic Swaroop (sukshma, hidden, unmanifest)

- Please Note: Speed of light: Kilometres per hour: 1080000000
- What a wonderful yogic union of the Adhidaivic, Adhyatmic, and Adhibhautic Kshetras in the following Mantra addressed to Agnideva:

- *"Agnideva: there are seven Samidhayan (fuel used in the Yajna), seven are jihva (flames). Seven are Drishta and Rishis, seven are the Hotra (who offer articles of oblation in the Yajna), seven are the Chhandas. Seven types performance. Seven are Chitti (Yoni or birth places) where you are present." (Yajurveda 17:79)*

So, Yajna and Agni pervade all the Shastras.

- There is also a mathematical operation called: Presence of Matrix multiplication in this mantra.

Continue---

Agni Parinayana (Circumambulation around Agnideva)

(Seven rounds)

1.'Parivaara-yajna:

Aacharya:

- You must support and care of your parents, and family members in needs.

- Will you take the vow to uphold the practice of 'Parivaara-yajna' in your grihastha Aashrama?

The couple says: We will honor the vow.

Continue---

2. 'Bhuta-yajna:

Aacharya:

You must contribute to the well being of "Mother Earth, Mother Cow, and Tulasi devi as the representatives of this Yajna. You must support and engage in the efforts for ecological well being of mother earth, nature and climate.

"Will you take the vow to uphold the practice of "Bhuta-yajna" in your Grihastha Aashrama?"

The couple says: We will honor the vow.

3. 'Manushya-yajna:

Aacharya: You must contribute toward the well being of the poor, diseased and disabled people.

Will you take the vow to uphold the practice of "Manushya –Yajna" in your grihastha Aashrama?

The couple repeats the answer: We will honor the vow.

Continue---

4. Pitra-yajna:

Aacharya:

You must pay homage to your ancestors at least once a year.

Will you take the vow to uphold the practice of "Pitra-Yajna" in your Grihastha Aashrama?

The couple repeats the answer: We will honor the vow.

5. Deva-Yajna:

Aacharya:

You must conduct the deity worship and prayers at home or at Mandir and/or other social sacred setting, and help those services to grow and be sustained.

Will you take the vow to uphold the practice of "Deva-Yajna" in your Grihastha Aashrama?

The couple repeats the answer: We will honor the vow.

Continue---

6. Brahma-Yajna:

Aacharya:

You must take the study and practice of self study, self reflection, contemplation or Recitation, Sacred Grinthas such as Vedas, Upanishads, Ramayana, Bhagavadgita, Mahabharata, Bhagavat Mahapurana, etc.

Will you take the vow to uphold the practice of 'Brahma-Yajna in your grihastha Aashrama?

The couple says: we will honor the vows.

Continue---

7. Rashtra-Yagna:

Aacharya

- You must align and contribute to support the efforts of enriching the unity, security, and sovereignty of the Rashtra.

Will you take the vow to uphold the practice of "Rashtra-Yajna" in your grihastha Aashrama?

The couple says: we will honor the vows.

Please Note:

This completes this Dharma-Vidhi (Ritual).

Continue---

Revised Set of Dharma-Vidhis (Rituals)

1. Varmala &Swagata Vidhi
2. Madhuparka:
3. Paraspara Samikshna:
4. Paanigrahana:
5. Laajaa Homa:
6. Kanyaadaana:
7. Shilarohan:
5. Mangalsutra , Protection cord and Sindur
6. Saptapadi:
7. Agni Parinayana (Seven Circumambulation around Agnideva)
8. Aasservadam
9. Please Note: More rituals can be added, if necessary, depending upon the traditions, however, the newly designed Agni Parinayana must stay as it is, just before the Aasservadam.

Uniqueness and Universality of Vedic Vivaaha World

- Mantras used in each ritual are highly significant, potent and effective on human personality.
- Primary purpose of the rituals to seek longevity, good children, wealth, health and fulfilment of Dharmic obligations (Rina or Yajna).

5. All the entities addressed in the ritual step Agni Parinayana (Circumambulation around Agnideva) are sacred. That implies that all the primary cosmic categories-Adhiyajnic,Adhidaivic, Adhyatmic, *and* Adhibhautic- *containing the entire divine world, human world, and natural world is sacred, and hence deserve our respect, reverence and care.*

- "There is no indication of subjugation of the wife to the husband or vice versa. It is emphasized that they are equals and friends for life with no suggestion of one dominating the other."

- *General References: V.R. Anil Kumar, "Vivaaha Samskaara in Grihya-Sutras of the Four Vedas", D.K. Printworld (P) Ltd. New Delhi,2014.*
- *Rajbali Pandey, "Hindu Samskaaras" Motilal Banarsidass, New Delhi,1991.*

Continue---

Critical Observations andAnalysis:

- The entire field of Rituals is centered around, integrated with, interdependent and interrelated with the following entities:

- Agnideva –The primary Devata,
- Other divine beings,
- Chanting the appropriate mantras,
- Actions and vows by the bride and bridegroom (Vows focused only on their interrelationships)
- Involvement of family members and relative and friends from both sides,
- The natural objects, fruits, flowers, sweet, etc.

- Please Note: This entire field remains incomplete and short-sighted. No mention of Grihastha Ashrama and emerging new sets of dharmas.

Continue---

2. Grihastha Ashrama Dharma-Kshetra, (household life):

- This is the most significant out of the remaining three Ashramas, within the context of reality of the living experiences.
- It can also be the source of experience that can transcends its limitations and lead to the next- the Vanaprastha and Samnyasa ashramas.
- It can provide an opportunity of making an internal transformation towards achieving enlightenment.
- It is also a ground through which all the internal maladies such as lust, greed, anger, falls pride become manifest, then they must be cured.
- It is also the ground for enjoying the life's experiences.
- All the trial and tribulations, conflicts, confusions, and unwarranted fights between pati and patni are natural, however, these must be resolve within the boundary of Grihastha Ashrama Kshetra through dharmic commitments.

Continue--- (Grihastha Ashrama)

- In Brief:
- It provides the ground for perpetual existence through progeny.
- It provides the ground for controlled sexual pleasure.
- It ushers a new era in life.

- It is not a passport for sexual indulgence and gratification but a social-dharmic institution aiming at the moderation in the conjugal life.

- It is a social change and involves a great compromise and mutual sacrifice.

- It invites the the conscious acceptance of responsibilities and the resulting suffering.

- It is willing sacrifice for the of the spouse, the family, the society and the world.

Continue---



- The word, ‘Nikah’

- In Islamic law, marriage – or more specifically, the marriage contract – is called nikah, an Arabic word whose original literal meaning was "sexual intercourse", but which already in the Quran is used exclusively to refer to the contract of marriage.

Continue--- (Vivaaha Samskaara)

A. Perversion, corruption and Pollution in the Vivaaha Samskaara:

(i) Identification of such observed aspects.

(ii) Primary reasons behind this state of affairs.

(iii) Potential corrective measures.

B. The questions and corresponding answers for contemporary and future society:

(i) Is Vivaaha Samskaara mandatory?

(ii) Is Vivaaha Samaskaara of the female accepted?

(iii) Is the Live-in relationship without Vivaaha Samskaara acceptable?

(iv) Is the same-sex Vavaaha Samskaara acceptable?

(v) Is sexual relationship prior to Vivaaha-Samskaara acceptable?

(vi) Is Inter-cultural Vivaaha Samskaara acceptable?

(vii) Future of the institution of Vivaaha Samskaara and its impact on Individual and Society,

(viii) Concluding thoughts on the entire series of the courses.

Continue---

A. Perversion, corruption and Pollution in the Vivaaha Samskaara:

(i) Identification of such observed aspects.

Answer:

1-In general, the seriousness and gravity of this prominent samskara by both the bride -groom and bride, and their families have been in the state of erosion since long, long time. For example: the Jaimaala ceremony appears to be an acrobat type competitive event.

2- The Agnideva kunda is placed at the level of the feet of the bridegroom and bride. The acharyas also sit at the same level. Is this structural arrangement an appropriate and sacred one?

3- Appropriate Mantra recitation at different steps is not followed by many Acharyas. For example, recitation of Shlokas from Bhagavad-Gita and other such scriptures, as if this is a battle-field.

Continue---

4. Proper sequence of the rituals is not followed, and the ritual structure is also compromised. It appears to be very superficial.

5. The samskara is carried out, especially in many parts of India, during night-time in the presence of only immediate family members, with only a couple of extra people for the help, and the bridegroom and bride are observed to get into the state of drowsiness and sleep. So, no one can know what is going on.

(ii) Primary reasons behind this state -of- affairs.

A state of deep dark ignorance; a state of negligence; an intentional drive toward creating the event to just superficial; parents as well as brides and grooms insist upon even authentic Achaaryas to cut short time, and/or the steps; the whole event has been corrupted and polluted under the motivated sense of show business; the entertainment media, in general; no formal education on Samskaaras.

(iii) Potential corrective measures. Collective sincere efforts to foster education to the parents, younger generation, and Aachaaryas.

Vivaha Sanskara vs. Marriage or Wedding

Marriage or Wedding:

- Legal contracts,
- Social contracts,
- Some rituals were added later by the Abrahamic traditions.

Vivaha Samskaara:

- Yogic Union of two (male & female) for entering and getting established in the field of Grihastha Ashrama-Yoga for several lives (past and future)
- A path for perpetuation of human existence through progeny
- Adhyatmic Yoga-Dharma,
- The Divine world is invoked,
- Adhibhautic world is invoked
- Social Dharma (entry into Grihastha Ashrama),
- "Yajna" with Agnideva at the center,
- Legal union,
- Psycho-mental union,
- A path to Vanaprastha and Sannyasa Asramas,
- A path to Moksha and divine experience.

Continue--- (Vivaaha Samskaara)

- In Brief: (refer to previous lectures)
- It is a Union of the Fittest couple.
- It is new bond between two independent personalities.
- It is a permanent and stable yogadharmic union for several lives.
- It provides the ground for perpetual existence through progeny.
- It provides the ground for controlled sexual pleasure.
- It is not a passport for sexual indulgence and gratification but a social-dharmic institution aiming at the moderation in the conjugal life.
- It ushers a new era in life.
- It is a social change and involves a great compromise and mutual sacrifice.
- It invites the the conscious acceptance of responsibilities and the resulting suffering.
- It is willing sacrifice for the spouse, for the family, for the society and for the world.

Reincarnation/Rebirth Phenomena:

- A Partial list of Books, and Professionals:
- Brian L. Weiss, "Many Lives, Many Masters, 1988".

(Past Chairman, Psychiatry, Mount Sinai Medical Center, Miami; Graduate of Columbia and Yale Medical School)

- (His extraordinary patient Catherine remembers having lived on the earth 86 times, with major portions of her 10-12 past lives)

Her previous lives:

- As a boy in Paris, died young, in poverty;
- A Spanish Prostitute;
- An illegitimate daughter of a wealthy father;
- Also born as a Moroccan boy;
- In ancient lifetimes She was an Egyptian, involved in the burial rites;
- Several lifetimes in France, Italy; she was a female with two sons, moved to Switzerland; fond of gold and gold sculpture, and wore a gold cross.

Continue---

(i) “Before: Children's Memories of Previous Lives”

- Jim B. Tucker, M.D. is the Bonner-Lowry Professor of Psychiatry and Neurobehavioral Sciences at the University of Virginia.

(Publisher : St. Martin's Essentials ,April 13, 2021)

(ii) “Born Again: Reincarnation Cases Involving Evidence of Past Lives, with Xenoglossy Cases Researched by Ian Stevenson, MD”

Dr. Walter Semkiw

- is a Board Certified physician practicing in San Francisco. Previously, he worked as medical director for Unocal 76, a Fortune 500 oil company.

(Publication date : October 21, 2018)

Continue---



- Vivaha samskara Yoga dharma: it became "Marriage and Wedding"-a strictly legal contract; all relations are— "in-laws".

Tragic Corruption:

It has become only a show business; most presiding priests, bride and groom, their parents, family and friends don't even care to know about the meanings and purpose of samskara, and how they can be practiced?

Concluding Remarks:

- We must start using Sanskrit language based technical terminology;
- We must start purging out the corrupted narratives and interpretations;
- We have to reexamine the entire field of Sanskriti-Samskara complex for redesigning them within the Vedic spirit of, "Continuity-with-Innovation."
- How to implement authenticity?

Continue---

The Transformation:

From: Vara and Vadhu (before samskaara).

Laxmi -Narayana (During the samskaara)

Pati Patni – Dampati (after the samaskaara)

Yogic Union: 1+1=1

Then Entering into "Grihastha Aashrama and to uphold NEW Dharmas &Karmas.

A Critical look the very idea: creation of a physical, mental, intellectual, private, secret and social boundary enclosed in the field, which is called, "Grihastha Ashrama"

.

Continue---

The Big questions and corresponding answers for contemporary and future society:

(i) Is Vivaaha Samskaara mandatory?

Answer: No.

One can choose to not go through Grihastha Ashrama and its obligations, but with the following understanding:

(i) How one's deep-rooted worldly desires, including sensual and sexual desires be fulfilled?

(ii) Can one successfully deal with the personal and professional painful situations without a friendly and loving help and support from spouse?

(iii) Can one consciously prepare to move towards creative and fulfilling Vanaprastha and Sanyaas Ashramas, without experiencing the states of anxieties, loneliness, and depression?

Please Note:

- Some persons can directly go to Sanyaas Aashrama, primarily, because of their past life Karmic fruits.
- One can also comeback to the Grihastha Aashrama after Sanaayas, dictated by unusual deeply psychological conditions-there are cases.

Continue---

- (ii) Is Vivaaha Samaskaara of a widowed female accepted?
- Answer: YES.
- Any Pramaana(evidence)?
- Cremation Ground: At this point a man from the procession, taking the widow's left hand, invites her

to come down from the pyre, saying:

" Stand up, o woman, who you lie next to the deceased, come to the world of the living, far from your husband, and become the wife of he who will take your hands and will want to marry you." (Rig Veda: X.18.8)

In Vedic times –

- the voluntary sacrifice of widows, remain in use among certain warrior families until 1835. This ritual hinting at 'Sati' is very rare, as this also has been legally banned.
- Remarriage of widow was sanctioned. Otherwise, a deep dark tragic tradition.

[Ref. Arvind Sharma (ed.), Sati: historical and Phenomenological Essays, Motilal Banarsidas, Delhi, 1988.]

Live-in Relationship:

- (iii) Is the Live-in relationship without Vivaaha Samskaara acceptable?

Answer: Not acceptable:

- If one can look carefully at the development of the modern practices of dating, one cannot fail to notice that a simple act of meeting between a male and female just to know each other better has grown into a living-together tradition while still unmarried. The consequences of the living-together trap, based on a recent study as stated below, are sufficient to illustrate the failure of the passion-lust-greed-driven search for a perfect match under the guise of 'love'.

Please Note:

- *Couples who lived together before marriage divorce at a higher rate than those who did not.*
- *Most men in a live-in relationship are not monogamous, and women, too, have their extra-live-in affairs.*
- *Exchanging love for debt and becoming entwined in each other's financial woes prevents the easy escape one might seek down the road.*

(The Living Together Trap, by Professor Rosanne Rosen, 1993)

Continue---

- (iv) Is the same-sex Vavaaha Samskaara acceptable?
- Answer: NO
- Let us first define the Sexual and Gender Identities:

Definitions: (ref. Google)

Sex-Identity: this refers to different biological characteristics of male and females such as reproductive organs, chromosomes, hormones etc.

Gender-Identity: This refers to the socially constructed characteristics of men and women-such as roles, norms, and relationships of and group of men and women.

Biological sex: the sex hormones: the XX combination-female;
the XY combination-male

Please Note: Chrosomes: Male:23; Female:23

Only one pair is different.

We all have mail as well female characteristics, but with varying degrees and kind.

Continue---

- Vedic View-points:
- Male and Female genders are identified with the sex-identities at the birth.
- There is a third gender: Tritiya-Prakriti or the third sex. Transgender is the most suitable word for it.
- Tritiya-Prakriti:
- Two kinds, according to whether their appearance, psychological nature is masculine or feminine (Kama Sutra 2.5.1). Then they are further divided into many sub-categories numbering well over twenty(20).
- Wide variety of sexual behaviors were accommodated in ancient times, but limited to space within its culture. Best estimate: around 3-5%
- These sexual and gender variations have been born from the Field of Prakriti, and the reasons behind are many, including past Karmic residues.

Continue---

- If heterosexual men who indiscriminately engage in any intercourse without restriction: Lord Shiva explains to Goddess-

" Those foolish men of Adharmic (evil) conduct who engage in all forms of intercourse, taking advantage of improper wombs, and forcing themselves upon other men, are born again without without their organs as neuters."

(Mahabharat 13.145.52)

The improper wombs: womb of another man's wife, the mother, sister, child, or animal.

(*Reference: Amara Das Wilhelm, Tritiya-Prakriti: People of Third Sex, http://www.geocities.com/galva108/*)

Please Note: (two viewpoints)

1.Biological sex is neither binary nor a spectrum-it's multidimensional (conversation, Aug.17, 2026).

2. Biological sex is binary, but gender is a spectrum.

3. This basic question (Sex-Centered identity vs. Gender-Centered identity remains unsettled.)

Continue---

- (v) Is sexual relationship prior to Vivaaha-Samskaara acceptable?

Answer: NOT acceptable

Friendship, collegiality, social relations: Acceptable, also encouraged to explore emotional, intellectual, professional and Dharmic mutual compatibility.

But sexual relationship is not acceptable.

(vi) Is Inter-cultural Vivaaha Samskaara acceptable?

Answer: YES, acceptable

Requirements:

- All the rituals and procedures are to be followed whole heartedly.
- All the seven wows (Saptapadi) and obligations (7 Parikramas around Agni Devata) must be honored with full commitment and sincerity.
- Please Note:

The above requirements are also valid for persons of the same culture.

Continue---

(vii) Future of the institution of Vivaaha Samskaara and its impact on Individual and Society

Some thoughts:

- Future will depend upon:
- The future can be bright if-
- Bharatiya collectively wow to follow the uncorrupted and updated version as has been proposed here, otherwise, the situation is bleak. Please keep in mind that the Post-Modern feminism, with its sinister agenda is lurking around the corner. The families are in the process of breaking apart.
- The future can be bright if-

The knowledge and corresponding practices are transmitted to younger generations, including presiding priestly class. Please do recognize that it must be a collective effort, and the elder generation bear the greater responsibility. Please stop blaming the younger generation.

Otherwise, all the levels- the individuals, families, society, and nations will meet their self-inflicted state of meaninglessness, unhappiness, purposefulness emptiness, and a terrible loss of the field of Purushartha Yogadharma.

Continue---

A few Recommendations:

- The Wows (7+7) taken during the conduct of Vivaaha Samskaara are NOT the one-time act, but they must be repeated and acted out by Pati-Patni couple every year probably on the occasion of anniversary celebration, but without any social gathering. It does not require any special preparation. It be good to do in front of your home deity, and/or a lighted lamp.

- Please do make an assessment jointly by both, of the progress, if any, made on those wows during the previous years, and act accordingly in the coming years.
- It must become a living tradition for many good reasons, including longevity of family. The whole act does not take more than an hour.

- Honor your parents on that day, and recognize that day as the, "Parents Day". By recognizing separately, the father's day and mother's day is an act of promoting a tradition of separated/broken family. Please go back to history if you want learn how and why this separation has taken place in the American culture.

Concluding Thoughts Continue---



- To me this teerthayatra with all of you has been full of learning, innovating, inspiring, enriching and joyful experiences.
- Your active participation has been commendable, and blissful for me.
- I humbly wow down to all of you and future listeners with deep gratitude.

- If I may share a secret with you: through this Yatra, I, myself have been going through a process of nonphysical death and new rebirth. And this strange and mysterious process has been with me since my childhood, and I am not sure that how many more times I must go through till the end of my bodily life. And this is my craziness-in-reality. However, this new birth every time, brings me closer to me to the ultimate Param Purushartha.

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- ॐ सह नाववतु ।
  सह नौ भुनक्तु ।
  सह वीर्यं करवावहै ।
  तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
  ॐ शान्ति शान्ति शान्तिः ॥

- *Let us together (-saha) be protected (-na vavatu) and*
  let us together be nourished (-bhunaktu).
  Let us together join our mental forces in strength (-veeryam)
  for the benefit of humanity (-karvaa vahai).
  Let our efforts at learning be luminous (-tejasvi)
  and filled with joy, and endowed with the force of purpose (-vadhita mastu). Let us never (-maa) be poisoned (-vishaa) with the seeds of hatred for anyone. Let there be peace and serenity (-shaantih) among us.