

Shree Swaminarayan vijaytetram

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In the memory of new temple of  
Lord Shri Narnarayan Dev

# SIXTEEN SAMSKARAS



-: Author :-

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**By inspiration of Param Pujya**  
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## INTRODUCTION

Lord of incarnation Lord Shree Hari took birth at to uplift the human lives. After serving the parents at a tender age left the abode in order to move about (Van Vicharan) the saints were rewarded by him for their penance. After that he got Bhagavati Dixa from Shri Ramanand Swami was handed over the reign of Uddhav sect, then he started the religious voyage along with his saints and followers. At that time Gujarat was in darkness in the name of religion ill-rites prevailed in Gujarat. Shreeji abolished it and poured true Samskaras. In Sikshapatri Shreeji has mentioned the (Garbhadhan) conceiving Samskaras in Shikshapatri.

संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम् ।

स्वस्वगृहानुसारेण कर्तव्यं च द्विजन्मभिः ॥

He has ordered that one, who is dig must follow these Sanskaras like Garbadhan, Ahnik and Shradha according to once Grahsutra and according to the opportunity and wealth.

Our ancient Samskaras are linked with our human body among which 16 Samskaras are topmost which, are supposed to carryout from birth to death this adoption can only bring peace and holiness in human life and then only he/she is empowered to devote the God.

Shree Hari though being God itself had followed the above 16 Samskars to teach the human beings. This pocket book contains the above information. By reading it all the followers may know the importation of above Samskaras and follow them in their life. Hoping the same.

**Mahant**

**Purani Swami Dharmanandan Dasji**

Shree Swaminarayan Temple Bhuj (kutch)

## MANAV SAMSKARA

By offering a concept of ‘*Vasudhiv Kutumbakam*’ our Vedic Rishis have taught us to live in unity like beads of a necklace. Really this concept has been successful in keeping the whole human society united. Through this type of thinking not only the Indian society but the human society at large all over the world has experienced equality and unity as such. It is the rich heritage of our Indian tradition and Life-Force of our culture. It also endorses our great resources of Knowledge and humanity as such. If our concept of humanism would not have reached upto the hearts of the people then our Country India would have been crushed under the iron hands of the foreign rulers. But it has not happened because we have received from our great Sages Culture of Sixteen Samskaras which are deeply rooted in our social and cultural texture of the society.

In the pious scripture ‘*ShikshaPatri*’ Lord Shree Swaminarayan has given directions about all these Samskaras:

संस्काराश्चाहिकं श्राद्धं यथाकालं यथाधनम् ।

स्वस्वगृहानुसारेण कर्तव्यं च द्विजन्मभिः ॥ (शिक्षा. श्लोक - ९९)

The Dwijas (twice born) shall perform the due rites following the conception of a child and perform daily rituals and Shraaddh (obsequies) at the appropriate time according to the capacity of individuals.

( Shikshapatri 91 )

*Dharma* is eternal and its stream is flowing incessantly since time immemorial. Symptoms of Development, Destruction or Degeneration and Progress are clearly visible in this stream of *Dharma*. Though with the change of time outer appearance of *Dharma* keeps on changing, its inner qualities and characteristics remain the same and keep on touching and nourishing the human heart.

There is unique relationship between *Samskara* and Culture. From birth till death, a human being is confined with various types of *Samskaras* and only these *Samskaras* grant him dignity and decorum, nourish him and purify him. It is this *Samskara* which introduces the perfection of humanity.

There have been such great principles and great sayings in our culture which we get through these *Samskaras*. These principles teach us about the model Code of Conduct and style of Human Life. With these thoughts from the rituals at the time of birth of a child till the funeral ritual, our great Rishis have granted us the knowledge about our duties. It is only on the strength of the morale and good conduct that a man becomes *Samskari* and achieves a place of respect in the society.

Without *Samskaras* man becomes without any control, self-discipline and imbalanced in his life. It is our *Samskaras* which increase our humility and self-discipline. With *Samskaras* we find the atmosphere of love, affection, humanity and confidence in the society. }माता पृथ्वी पुत्रो अहम् पृथिव्याः। This means a sense that this Earth is our Mother and we are her Sons, is inculcated through these *Samsakaras* only.

As regards inculcating *Samskaras*, the Land of India is considered to be the most pious. Here Samskaras are given more priority than money and wealth. In India human life is placed and valued much

high and therefore it is essential to have simplicity and magnanimity in human life and for that these *Samskaras* are must.

It is very much essential that our children have in them Vedic code of conduct and discipline. If the best qualities and characteristics are cultivated in them right from their childhood then its impact remains throughout his life. Only those human beings have become human beings in real sense in whose life there is an impact of these *Samskaras*.

Why value of human life and human values are decreasing at an alarming speed in the present time? And why morality is vanishing? It has become imperative for all of us to think about all this. Without *Samskaras* we are getting perverted with the evils like instability, fear, pessimism, violence, hatred, mutual animosity among ourselves etc. Moreover, as a result of all of these, we are losing the existence of humanity from our life.

Why all these things are happening? If we think about this, then we would find that there is lack of



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*Samskaras* and *Sanskriti* (culture) in life. *Samskaras* is the root of human life. We need to become *Samskari* and then only our culture would be preserved. There is no difference between *Samskaras* and *Sanskriti*. *Sanskriti* means *Dharma*. By following *Dharma* a man becomes a man in real sense of the term; otherwise to eat, to sleep, to cry, to live, to die, to give birth to a child- all these things are done even by the animals and birds. Then what is the difference between these animals and birds and human beings? The difference is that these animals and birds perform all these actions without any *Samskaras*; whereas human beings perform all these actions in the form of *Samskaras*. The milky animals like cow, buffalo, horse, goat etc. graze the grains directly from the fields and farms; whereas human beings purify these grains through *Samskaras* and then use them. There are *Samskaras* in all the actions of human beings whereas there are no any *Samskaras* in the actions of animals and birds.

Humanity can be known through these *Samskaras*. In order to make this human life disciplined and well-cultured, a number of various *Samskaras* are given in the scriptures. In Indian culture, *Samskaras* recom-

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mended in the scriptures are the basis of the spiritual life and by following them scrupulously one get rid of all bondages and gets emancipation in human life. With cultured life one gets both the worldly benefits as well as the spiritual benefits.

All these *Samskaras* are based on Dharma and yet they are completely scientific. Science is hidden behind every action of each and every Samskara and its observance is very useful in human life. It is through Samskara that our life gets purified. In order to purify the gold, it is essential to give sufficient heat of the fire and only such purified gold is considered to be the best quality gold. Similarly only a man who has *Samskaras* in his life is a purified human being.

A child gets *Samskaras* in his family and in the course time he grows up as a young man and thereafter an old man. The old man gives the *Samskaras* to his children, which he has obtained from his parents. Thus, these *Samskaras* are transmitted and preserved from generation to generation and this tradition continues incessantly. Therefore our great *Rishis* have said that these *Samskaras* are genetic in nature and they con-

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tinue from one generation to another generation. That means a newly born child also imbibes *Samskaras* of his previous life. This is a fact because human soul is eternal and these *Samskaras* are inseparably attached with this soul. Wherever this human soul would go, these *Samskaras* would remain attached with him. When a soul gets new human body, then the soul enters into the body alongwith these *Samskaras*. The soul also carries with it the memories of the previous birth and therefore there should be Samskaras in human life. Accordingly 16 (sixteen) Samskaras are recommended in Indian scriptures and these Samskaras should be performed at its prescribed time. Now in order to develop these Samskaras, it requires Karm-Kand and through these rituals from the time of birth of a child and the funeral rituals are also performed.

In this booklet details of these 16 (sixteen) Samskaras are given. It is hoped that, this booklet would be useful to all and would be welcomed by all.

**Dr. Swami Satyaprasaddasji**  
**(Vedantacharya)**

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**Introduction of an author****Dr. Swami Satya prasad Dasji (Vedantacharya)**

After attaining Bhagwati mantra Dixa from **Acharya Tejendraprasadji Maharaj** and receiving religious course from honourable **Sataguru Swami Morlimanohar Dasji** and **Swami Premprakash Dasji** at Bhuj became their disciple in Samvat 2041 Bhadra sud 11. (E.V. 24-9-1985) Sanskrit Pathashala running in the temple premises and **k. Kasturi Rangacharya's** guidance, after finishing primary education, proceeded to Melkote (Karnatak) for higher studies went to the abode of scholar so **K. S. Vardacharya** to study Vedant and finished his studies becoming Acharya in Vedanta Thereafter proceeded to Tirupati (Andhra pradesh) at **Rashtriya Sanskrit Vidhyapeth** to carry out research in research department. He Wrote Bhasya as **Shribhasyam** by **Shri Ramanujacharya** and **Bhrahmimamsa** by **Shri Muktanand Swami**. He wrote **Shodhaprabandh** on above two Bhashyam due to it he was awarded "**Vidya Varidhi**" **Ph.D.**

He has written many religious extract books, being published by-Bhuj Temple Publishing House.

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## 1. GARBHADHAN SAMSKARA :

Garbhadhan Samskara is the first Samskara among sixteen Samskaras approved in our scriptures. After entering into a social and worldly life, this Garbhadhan Samskara is performed. Main objective of the married life is to have the best children and to continue the succession of the family. प्रजातन्तुं मा व्यवच्छेत्सी ( तै.उ.) (Taiteriyā Upanishad)

When a student completes his studies and education and leaves Ashram of his Guru, his Acharya explains him Dharma of Grihastha (duties of married life) and asks him not to discontinue the succession of his family. Parents expecting the best children should first of all purify and sanctify their body and mind and in order to keep the body and mind pure and pious this

Samskara is performed. During the Vedic Age, this Samskara was given the utmost importance. Garbhadhan Samskara is performed by uttering the following Shloka:

गर्भधेहिसिनिवालि । गर्भ धेहि पृथुष्टुके ॥ गर्भते अश्विनौ देवावाधतां  
पुष्करस्रजौ ॥ गर्भ ते मित्रावरुणौ गर्भ देवो बृहस्पतिः । गर्भ ते इन्द्रश्चाग्निश्च  
गर्भ धाता दधातु ते ॥

***Oh Goddess! You empower this woman capable of conceiving a child. Garlanded with the lotus flowers, May the god Ashwinikumar fill the womb of this woman. May all the deities- Mitra, Varuna, Guru-Brihaspati, Indra, Agni, Brama- fill the womb of this woman.***

Thereafter, on birth of a child after nine months, following prayer may be performed in front of the Lord Brahmaji:

धातः श्रेष्ठेन रूपेणास्या नार्या गविन्योः । पुमासं पुत्रमाधेहि दशमे  
मासि सूतवे । यत्ते सुसी मे हृदयं दिवि चन्द्रमसि श्रितम् वेदाअहं तन्मां  
तद्विधात पश्येम शरदः शतम् जीवेम शरदः शत श्रणुयाम शरदः शतम् ॥

***Oh Brahmaji! Please create and establish a child in the womb of this woman with a view that she may give birth to a healthy child. Oh Lord, also bless the child so that the child may see Sharada Rutu after the birth and may live for one hundred years.***

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## 2. PUNSAVAN SAMSKARA

After Garbhadhan Samskara, when symptoms of a woman becoming pregnant are observed then for mental development and purification of the child in the womb of the mother, this *Punsavan Samskara* is performed. The time prescribed for performing this Samskara is 2<sup>nd</sup> or 3<sup>rd</sup> month after the symptoms of pregnancy are observed. In *Paraskara Gruhya* Sutra it is stated:

‘अथ पुंसवनं पुरा स्पन्दत इति मासे द्वितीये तृतीय वा ।’

This Samskara is considered essential by our Acharyas for overall development of the child. This Samskara, which is related to a child, who is yet in the womb of the mother, is performed in *Shubh Nakshatra*. This *Punsavan Samskara* is performed with a view that a healthy and bright child may born.

अद्येत्यादि ..... - ममास्य भार्याया मुत्पतस्यमानस्य गर्भस्य वैजिक गार्भिक दोष परिहारार्थपुरुषाज्ञानोदयप्रतिरोधपरिहारद्वारा श्री परमेश्वर प्रीत्यर्थ पुंसवनाख्यं कर्माहं करिष्ये ।

In this Samskara, poojan of Agni (God of Fire) should be performed, *Mantra* of one's own *Ishtadev* (one's own personal god in whom a person may have ardent faith) should be performed for 100 times and



thereafter meals and *Dakshina* (act of offering alms with reverence) should be offered to Brahmins and should obtain their blessings.

### 3. SIMANATONAYAN SAMSKARA:

Simantonayan Samskara is also known as *Simantkaran* or *Simanta Samskara*. The objective of this Samskara is to obtain *Saubhagya* (to obtain good luck and life of husband). The main objective of this Samskara is to prevent premature abortion and to protect simultaneously the pregnant mother and the growth of the child in the womb of the mother. This Samskara is performed in 4<sup>th</sup> or 6<sup>th</sup> or 8<sup>th</sup> month of pregnancy. In *Ashwalayan Gruhya Sutra* it is stated to perform this Samskara in the 4<sup>th</sup> month. During the performance of ritual of this Samskara, a prayer is performed to the deities.

‘चतुर्थे गर्भमासे सीमन्तोन्नयनम् ।’

In this Samskara, while praying to the god for the health of his child, the husband combs the hair of his wife to please her.

अद्येत्यादि ..... - ममास्य भर्यायांगर्भाभिवृद्धिपरिपन्धि-पिशितप्रिया  
लक्ष्मीभूतराक्षसगण निरसनक्षेम सकलसौभाग्यनिदान लक्ष्मीसमावेशन द्वारा बीजगर्भ  
समुद्भवोनिवर्हणाय श्री परमेश्वर प्रीत्यर्थ स्त्री संस्कार रुपंसीमन्तोनयन कर्म करिष्ये ॥

Other old and young ladies of the noble families bless the pregnant woman. There is also a taboo to serve and eat hotchpotch in this *Samskara*.

#### 4. JAAT KARMA SAMSKARA:

In the Scriptures, it is stated to perform this Samskara prior to cutting off the navel string of the newly born child from that of its mother. For intellectual development, strength and long life of the newly born child, who has experienced this divine world for the first time, a pious mixture of honey. Sugar and Ghee is placed on the tongue of the child with a golden stick and at that time special *Vedic Mantra* is chanted. This *Samskara* is performed with special Mantras and rituals. After sanctifying with Mantras the mixture of two drops of Ghee and six drops of *Shahad*, the mixture is placed on the tongue of the child and thereafter the father performs the ritual of *Yagna*. Thereafter the father whispers in the left ear of the child- “Your secret name is Ved”. Thereafter the father cuts the navel string of the child and blesses him:

***“Oh son, you have born from my limbs, your heart has been created from my heart. By name you are my soul. Oh, my son, may you live for hundred***

years.”

The father blesses the child time and again and blesses the child with these words:

‘अश्मा भव, परशुर्भव, हिरण्यसुतं भव ।’

***“You may become strong like a stone. Brave against the enemies like the great sage Parshuram and you may remain pious for ever like the gold.***

During this Jaat Samskara, the ritual with milk-bath is performed to the child with a view to bless him for physical, mental and spiritual progress. Through this Samskara, whatever is eaten by the child from the stomach of his mother while in the womb is sanctified from such sins.

At that time, Acharya performs a noble *Sankalp*:

अद्येत्यादि ..... - ममास्य कुमारस्य गर्भाम्बुपान जनित सकलदोष निवर्हणायुर्मेधाभिवृद्धि बीजगर्भसमुद्र वैनौनिवर्हण द्वारा श्री परमेश्वर प्रीत्यर्थ जातकर्माख्यं कर्म करिष्ये ॥

In this Samskara, nine different Mantras are chanted in a special manner. Thereafter, a prayer is performed for intelligent, strong and healthy child. Thereafter, the mother feeds her child.

## 5. NAMKARAN SAMSKARA:

After ten nights, on eleventh day, this *Samskara* is

performed. In our Scriptures, ten days immediately after the birth of a child are considered as *Asauch* (*Sutak*). And therefore, it is stated in the scriptures to perform this *Samskara* on the 11<sup>th</sup> day. Even Rishi Yagnavalkya recommends it. But some other Karmkandi learned persons believe that this *Samskara* can be performed not only on 11<sup>th</sup> day but also on any other pious day thereafter as per noble position of the stars and planets. After performing Pooja of one's own personal god, this *Samskara* is performed either by the eldest male member of the family or the father himself. The person who performs this *Namkaran Samskara*, utters the name of the child in his ears. Even 'Janmang-Chakra' is also sung. At the time *Namkaran Samskara*, *Purohit* or *Brahmin* performs *Sankalp*:

अद्येत्यादि ..... अमुक ममास्य जातस्य पुत्रस्य  
बीजगर्भसमुद्भवोनिवर्हणाय नामाख्यं संस्कारं करिष्ये ॥

At that time *Darshan* of *Surya* (the Sun God) is also granted to the child. By performing *Darshan* of *Surya*, the child gains divine light and energy. Father or *Purohit*, who performs this *Samskara*, utters these words in the ears of the child:

हे कुमार त्वं ... कुलदेवताया भक्तोसि ॥

हे कुमार त्वं मासनाम्ना ... असि ।

हे कुमार त्वं नक्षत्र नाम्ना .. असि ।

हे कुमार त्वं व्यवहार नाम्ना .. असि ।

After chanting these Mantras, Acharya blesses the child:

अंगादगात् संभवसि हृदयादधि जायसे ।

आत्मा वै पुत्रनामासि सः जीव शरद शतम् ॥

***“Oh Child! May you, who is born from the limbs of your father, live for one hundred years.”***

*Namkaran Samskara* has much importance in *Sanatan Dharma*. By noting down the time of birth of the child, name of the child is kept in view of the position of the *Nakshatra* and *Rashi*. If the name of the child is kept in this way, then it becomes of great help for personality development of the child. And therefore our great *Rishis* have emphasized the importance of this *Samskara*. It is because of this that, name of the Lord Rama is greater than even the Lord Rama himself. The science of Astrology develops the future road-map of a person on the basis of his name only.

## 6. NISKRAMAN SAMSKARA:

The main objective of this Samskara is that, a child may be introduced with this great and gigantic universe created by the Lore Brahma and the child may also

gain maturity from this wonderful creation of the world and he may protect Dharma and Samskruti and enjoy this world for a longer period of time.

The opinion of *Niskraman* is that : “***To come out.***” This *Samskara* is performed in the fourth month immediately after the birth of a child. It is stated in the scripture to decorate the child with precious ornaments and clothes and to have him *Darshan* of *Surya*. Thereafter the child is placed lying on the floor in home in front of the idol image of the deity.

न अद्येत्यादि ममास्य शिशोरायुरष्टिव्यावहार सिद्धि ।

द्वारा श्री परमेश्वर प्रीत्यर्थं गृहान्तिष्क्रमणं करिष्ये ।

It is stated in the Scriptures to show to the child the Light of the Sun and the Moon. The main objective behind it is to have him experience the brightness of the Sun and the coolness of the Moon. The opinion of the Rishis behind this ritual is to make the child bright and humble. On this day, the child should be taken to the temple for *Darshan* and to seek the blessings of the Lord for happy and prosperous life of the child. It is stated in the Scriptures to perform this *Samskara* in the fourth month immediately after the birth of the child. Since the body of the child is not congenial to outer light, heat and climate, a child should be kept in home very carefully. Thereafter the child should be

brought out of home very slowly. The main objective of this *Samskara* is that the child may come in contact with the society and may learn to identify the circumstances of the society.

## 7. ANNA-PRASHAN SAMSKARA:

Purpose of this Samskara is to concentrate upon the physical and mental development of the child. Meaning of *Anna-Prashan* is that so far the child was nourished only upon the milk of his mother and now the child should be given some quantity of the food. When the child takes the first ever meals in his mouth, this *Samskara* is called *Anna-Prashan Samskara*. The scriptures have identified the meals as Life. By taking the meals, physical and mental development of the child is achieved expeditiously. To strengthen and develop the body and the mind, the meals have the maximum contribution. Pure and nutritious meals is the key to healthy body. If the meals are pure then only the inner self gets purified. Mind, intellect and soul are purified only through the meals and therefore, importance of this Samskara is much in human life.

Our Dharmacharyas have considered the 6<sup>th</sup> month from the date of birth, as the proper time for this

Samskara. Even Lord Manu has also asked to perform this Samskara in the sixth month or as per the taboos of the family because after six months, digestive power of the child develops. Observing the best position of the planets and ominous day, this Samskara should be performed. It is considered ominous to offer 'Khir' and the sweet to the child in *Annaprashan*.

'Khir' is considered just like nectar in our Scriptures.

At the time of performing this Samskara, father may perform *Sankalp* through Purohit:

- अद्येत्यादि ..... - ममास्य पुत्रस्य (कन्याया) अमुक कुमारस्य वैजिक गार्भिक दुरितप्रशमन पूर्वकालं पुष्कलता सिद्धये अन्नप्राशनमहं करिष्ये ।

It is also stated in the scriptures to take a test of the child while performing this Samskara. A book, golden ring, pen and a weapon may be kept beside the child. The child becomes an expert in the field by virtue of his selection from the above things and it is believed that, such a thing becomes a source of earning his livelihood. After performing this ritual, Acharya blesses the child and his family.

There is a famous incident of the Lord Shree Swaminarayan. When this Samskara of Ghanshyam Maharaj was performed, then all these things viz. a



weapon, scripture (book), golden ring, pen and the toys were placed in front of him. Little Ghanshyam while playing on *Bajoth* selected the scripture from these.

## 8. KARNA-VIDH SAMSKARA:

After achieving success in scientific experiments, our Rishis have started observing these *Samskaras* in practical human life. This *Karna-vidh Samskara* has both religious as well as scientific importance as it helps in remaining healthy. As per Ayurved, by making a hole at the bottom of the ear, a specific *Nadi* gets holed and one is prevented from the disease *Hernia*. *Karnendriya* has direct contact and effect with *Virya-Vahini* of a child. By making a hole into it, one is prevented from all the aspects which destroys the siemens of man. Therefore, this Samskara is performed to protect the child from all these difficulties. This is an important organ of the body consisted of the five elements of nature. An ear is an important organ of the human body. One can listen through the ears. With Karna-vidh, the body is protected against many diseases and listening capacity increases. After Karna-vedha, we wear the ornaments in it. We all know that ornaments are the symbol of beauty of our body. This

*Samskara* can be performed from 6<sup>th</sup> month upto 16<sup>th</sup> month of the birth. It can be performed even as per the taboos of the family; however, it is essential that *Karna-vedh* is performed within five years because it is stated to perform this *Samskara* before *Yagnopavit Samskara*. As per the astrology, it is the best time to perform this *Samskara* in *Shubh Muhurt* in *Shukla Paksha*.

This *Samskara* is performed either through *Swarna-Shalaka* or *Rajat-Shalaka*. If the child is a boy then hole should be made first in his right ear and if the child is a girl then hole should be made first in her left ear. For the girl, hole should be made even in her nostril. At the time of performing this *Samskara*, father may perform *Sankalp* through Purohit:

अद्येत्यादि ..... - ममास्य पुत्रस्य (कन्याया) बीजगर्भ  
समुद्रवैनोनिर्बर्णाय सुख सौभाग्य प्राप्तये कर्णवेध कर्म करिष्ये ।

This ritual is performed with this *Mantra*. First of all, the goldsmith should be pleased by the father by offering the sweets and thereafter the artisan may perform the ritual. On completion of the ritual, the host may chant *Shloka*, he may offer *Dakshina* and obtain the blessings of the *Acharya* as well as the artisan.

This ritual was performed to the Lord Shree Swaminarayan in His childhood. The incident is very

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famous in the scriptures of the Sampradaya. When the goldsmith approaches little Ghanshyam to perform this Samskara of Karna-vedh, the Lord played a miracle. Little Ghanshyam sitting in the lap of the mother was seen sitting on the branch of a tree; when the mother requested, little Ghanshyam came down and thereafter the artisan completed the ritual.

### 9. VIDYARAMBH SAMSKARA:

Acharyas have different opinions about the chronological place of this Samskara. Some of the Acharyas believe that, *Vidyarambh Samskara* should be performed after *Annaprashan Samskara*. Whereas other Acharyas believe that, this *Samskara* should be performed after *Chudakarm Samskara*. But generally at the time of Annaprashan, a child cannot speak and therefore it is not possible to perform *Vidyarambh Samskara*. Moreover, by the time Chudakarm Samskara is performed, the child becomes curious to learn and therefore it is proper to perform *Vidyarambh Samskara* after *Chudakarm Samskara*.

It is the opinion of Acharya that, it is the best time to perform Vidyarambh at the age of five years. The word 'Ved' -which is created from *Dhatu* 'Vid'- is

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*Gyan*. And without *Gyan Yatra* (journey) of life does not become easy. And therefore in order to make the journey of the life of a child easier, the child should be taught all *Vidyas*.

It is the opinion of Vidyaramb Samskara that a child should be introduced about the priority of education.

At the time of this Samskara, Acharya may ask the child to perform *Sankalp*:

अद्येत्यादि ..... - मम पुत्रस्य सकल विद्या विशारदत्वं सिद्धिद्वारा श्री सरस्वती प्रीत्यर्थं अक्षरारम्भं विद्यारम्भं च करिष्ये ।

After performing *poojan* as stated above, a child may start his education with the initial letters of the alphabet. During the ancient time, when there was a tradition of Gurukul then prior to sending the child to Gurukul for the studies of the Vedas, Vidyarambh was started at home with the alphabet. Parents and Gurus used to impart education of the sounds of the mother tongue and narrate Vedic stories so that it becomes easier to study in the Gurukul. With knowledge about the Vedas and knowledge about the alphabet, the creation of a Man starts.

श्रीगणेशाय नमः । श्रीसरस्वत्यै नमः । श्रीनारायणाय नमः ।

“*It is real knowledge which helps in getting emancipation.*”

Therefore all should be imparted education. A child

should be initiated in acquiring knowledge on the pious day in Shubh Muhurt so that he can complete his education without any difficulties. On this day, the parents of the child offer meals and Dakshina to Acharya and the Brahmins and obtain the blessings.

Lord Shree Hari had performed this *Samskara* from his father Dharmdev. Dharmdev was a learned person in Sanskrit language and therefore Ghanshyam Maharaj had obtained *Gyan* of Sanskrit language from his father Dharmdev.

## 10. CHUDAKARM SAMSKARA:

*Chudakarm Samskara* is also known as *Mundan Samskara*. It is directed by Acharyas to perform this Samskara either in 1<sup>st</sup>, 3<sup>rd</sup> or 5<sup>th</sup> year. In Manu-Smruti it is stated to perform this Samskara in 1<sup>st</sup> or 3<sup>rd</sup> year. As per this ritual, hair of the child are divided into three parts, a *Shikha* is kept and the remaining hair are removed from the head while chanting Mantras. The removed hair are kept on the seat of straws and then they are sanctified with Gau-Mutra and they are buried beneath the land either on the bank of the river Ganga or the land of Gau-shala.

Acharya Charak considers it good to remove the nails, hair etc. as the same helps in increasing longevity, purity and beauty. As stated by our Manishi, the purpose of this Samskara is piety, intellectual development and beauty.

If Shikha is kept at the time of Mundan, it is stated to increase the intellectual development like anything. Objective of this Mundan Samskara is to remove non-pious hairs of the child and thereby to make the child pure and pious. As the baby remains in the womb of his mother for about nine months, there are every possibility of his hair being impure with bacterias of various kind.

अद्येत्यादि ..... - मम कुमारस्य बीजगर्भसमुद्रवैनोनिवर्हणबलायुर्वयो मेधाभिवुद्धिद्वारा श्री परमेश्वर प्रीत्यर्थं श्वः करिष्यमाणं चूडाकर्म संस्कार कर्मणः पूर्वागत्यसिद्धये चाद्यरात्रौ केशाधिवासनं करिष्ये ॥

It is stated to perform this Samskara in Shubh Muhurt and with chanting of Vedic Mantras, this Samskara is concluded. This Samskara was performed by little Ghanshyam with Mundan ritual. At that time, the Lord had also performed a miracle.

## **11. YAGNOPAVIT SAMSKARA:**

Yagnopavit or Upnayan Samskara is the most im-

portant Samskara for intellectual and mental development of a child. Through this Samskara, practical and spiritual progresses are established in the life of a child. After performing this Samskara, the Mother of the Vedas- the goddess Gayatri is pleased. Even the modern science believes that Gayatri Mantra is the most powerful Mantra.

यज्ञोपवीतं परमं पवित्रम् ।

*Yagnopavit*, which is also known as **Janoi** is considered to be very pious. The first ever Janoi was created by Prajapati. There are three strings in a Janoi- further there are three little strings in every such string wherein there are three knots.

मम कुमारस्य बीजगर्भसमुद्रवैनोनि वर्हणपूर्वक श्रौत स्मार्त कर्मानुष्ठान सिद्धि द्वारा ब्रह्मवर्चोभिवृद्धयेइज्याध्ययनदानादि षट्कर्माणां पाठहोमादि पंच नित्यानुष्ठानार्हयज्ञादीनां चातुर्वर्णेषु स्वस्व वेदशाखासूत्र प्रवर गोत्र मुनिवर्णित वहिताविहित धर्म क रणानु कूल ब्रह्मचर्य गृहस्थाश्रमादिषु यथामतितत्फलानुसन्धानकृततदुपयोगि कर्माणां पंचमहा पातकोति पापानां ज्ञाता-अज्ञात प्रायश्चिताय उपनयन संस्कार करिष्ये ॥

By having Janoi, the longevity increases; it also increases power and divine light of the body. There are references of this Samskara in our Scriptures. There is scientific as well as religious importance of having Janoi. During the ancient times when there was Gurukul tradition, this Samskara was used to be performed at

8<sup>th</sup> year.

गर्भाष्टमेव्दे कुर्वीत ब्राह्मणस्योपनायनम् ।

गर्भादिकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥

It is stated in the scriptures to offer Janoi to a Brahmin on attaining the age of 08 years, to a Kshatriya on attaining the age of 11 years and to a Vaishya on attaining the age of 12 years. After performing this Yagnopavit Samskara, the child used to go to Gurukul for the special studies of the Vedas. During Brahmcharyashram, it is stated to have only one Janoi; but when a child returns to Gruhasthashram on completion of special studies of the Vedas, then Janoi of a wife is held by the husband and thus he has to wear two Janois after his marriage.

While the child is shaved of his hair of the head, the father performs this Sankalp:

देशकालौ संकीर्त्य अद्येत्यादि .... मम बालकस्य उपनयनं कर्तुं तत्प्राच्यागभूतं वपनं च करयिष्ये ॥

At the time of performing this Samskara, Mundan-ritual is performed to a child. After Mundan ritual, the child takes bath and thereafter poojan of the Lord Ganesh and the god of his family is performed.

The objective of this Samskara is to inspire a child towards spiritual life while observing restraint and discipline in his life.



When Yagnopavit Samskara of Ghanshyam Maharaj was being performed, he was shaved of the hair of his head. There was Shikha on his head, a Palas-Danda and Munjni Mekhla in his hand. On completion of this ritual, the child has to run towards the forest and his uncle (on maternal side) has to catch him.

On completion of Yagnopavit Samskara, Ghanshyam Maharaj had run towards the forest but he could not be caught by his uncle. At last the desolate uncle prayed him to return as his parents were very unhappy. Considering the ardent request, the Lord stopped and little Ghanshyam was caught by his uncle.

The Lord had returned to render services to his parents. Ghanshyam Maharaj has stated that service to the parents is called the best service.

## **12. VEDARAMBHA SAMSKARA:**

This Samskara is relating to obtaining knowledge. After performing this Yagnopavit Samskara, the child stays in the Gurukul and studies the Vedas in the pious company of his Guru. Veda means ‘Gyan’. And therefore through the studies of the Vedas, a child obtains and acquires knowledge. It is stated in the scriptures that, nothing is better than knowledge in human life.

Therefore during the ancient times, this Samskara was very significant in obtaining knowledge. After Yagnopavit Samskara, the child was used to be handed over to an appropriate Acharya with a view to introduce him with the studies of the Vedas.

Four types of *Veda-vratas* are started. ***Mahanamni, Mahavrata, Upnishad*** and ***Godan***. These four are called Vratas. At the time of performing this *Samskara*, Guru makes his disciple seat beside *Havan-Kunda* and *aahuti* of Ghee is offered to *Agni* for a particular deity. Simultaneously for spiritual and divine knowledge *Prajapati Hom* is also performed. There after studies of all the branches of Vedas are started. Prior to Vedaram, Guru makes his disciple take oath to lead a disciplined life while performing austerity and restraint. After taking an appropriate test, this Samskara is performed. A student who lives a disciplined and austere life, is considered eligible to study the Vedas.

At the time of performing this Samskara, Acharya makes the child perform this Sankalp:

ममास्य पुत्रस्य श्रौतस्मार्तकर्ताधिकार सम्पादक ब्रह्मगायत्रीमन्त्र  
दृढकरणार्थं यजुर्वेदादिक्रमे वेदारंभ करिष्ये ।

Thereafter the father of the child offers meals and *Dakshina-Daan* to *Acharya* and *Brahmins* and obtains

their blessings.

Lord Shree Hari had studied the Vedas and other scriptures at a very tender age. Father Dharmdev was a very learned man. Little Ghanshyam had learnt Four Vedas, Upanishads, Puranas etc. religious scriptures from his father in just three years. After studying all these scriptures, the Lord had made a Gutka containing the essence of all learning and it was kept together at the time of *Vanvicharan*.

### 13. KESHANTA SAMSKARA:

On completion of the studies of a student in *Gurukul*, this *Samskara* is performed in the pious company of *Acharya*. This *Samskara* is also called *Keshant* or *Godan Samskara* and it is performed on attaining the age of 16 years. In fact it is stated to perform this Samskara, when the hair of the chin and moustache start growing. Now the child attains the youth. In fact this Samskara is a natural link between leaving Gurukul and entering Gruhasthashram. After obtaining expertise in Vedas-Puranans, various skills and branches of knowledge, the hair are purified through *Kesh-Samavartan Samskara*. The young child takes bath and he is offered the formal degree of graduation.

Keshanta Samskara is performed on the pious day in Shubh Muhurt. In this Samskara, poojan of the Lord Ganesh as well as the deity of the family is performed and thereafter the father performs this Sankalp:

अस्य ब्रह्मचारिणः केशान्ताख्य कर्माहं करिष्ये ।

After chanting this Mantra, hair are removed.

यत् क्षुरेण मज्जयता सुपेशसा वपत्वा वा वपति केशांश्छिन्धि शिरो मास्यायुः प्रमोर्षीर्मुखम् ॥

While chanting this Mantra, this *Samskara* is concluded.

#### 14. SAMAVARTAN SAMSKARA:

Samavartan means to come back home. On completion of the studies of the Vedas and other scriptures in Gurukul when a student takes leave of his guru and Gurukul, this *Samavartan* Samskara is performed. Prior to this Samskara, Keshanta Samskara is performed and the student takes bath. This bath is like Samavartan Samskara. It is stated to take bath of eight different pots filled with water with various flavoured things and *Aaushadhis* and Ayurvedic herbal items. This bath is taken with chanting of special Mantras. Thereafter Brahmchari forsakes Mekhla and Danda (while performing Yagnopavit Samskara, the child is

offered Mekhla and Danda). After Samavartan Samskara both of them are forsaken. After performing this Samskara, Acharya bestows a degree upon the student and then only a student acquires the eligibility to enter Grihasthashram. The student wears beautiful clothes and ornaments, obtains the blessings of Acharya and the elders and leaves Gurukul to go home. While performing this Samskara, the father performs this Sankalp:

अमुकब्रह्ममुकराशे अस्य वटोः साकत्वं सिद्धये समावर्तनं कर्म करिष्ये॥

With this Sankalp this Samskara is concluded and the student may offer Dan-Dakshina to his Gyanguru and may obtain his blessings.

### 15. VIVAH SAMSKARA:

Vivah is the most important Samskara of human life. During the ancient times, this Samskara is most important for both men and women. It is stated in our scriptures to observe Vrata of Brahmcharya from Yagnopavit Samskara to Samavartan Samskara. On completion of the study of the Vedas when a student becomes young he understands the social traditions and becomes mature. At that time he is made to enter Grihasthashram. During the ancient time, after 25

years, a student on completing his studies used to get married. This is such a Samskara wherein people of all the four Varnas perform the ritual in similar manner. Vivah grants social approval to the relationship of a man with a woman and simultaneously it also prepares background for companionship between the two in life.

This Samskara has unique importance in human life. Through this Vivah Samskara, a responsible right is granted to a bride and bridegroom. Just as the Lord Vishnu nourishes all souls of this universe, through this Vivah Samskara bride and bridegroom accept the responsibility of nourishing and taking care of each and every member of his family.

Among all sixteen Samskaras, Vivah Samskara is the most important Samskara. This Vivah Samskara is performed differently with different rituals in different castes and communities. But in our scriptures (the Hindu Scriptures) there are references of eight types of Vivah.

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यतथा सुरः । गांधर्वो राक्षसश्चैव  
पैशाचश्चाष्टमोधमः ॥

Brahmai, Daiv, Aarsh, Prajapatya, Aasur, Gandharv, Rakshash and Paisach. These are eight different types of Vivah.

1) **Brahmai** – to adorn the daughter with beauti-

ful clothes and ornaments, to invite the bridegroom at home and to perform Kanyadaan by the father of the daughter. This Vivah is considered to be the best Vivah. Therefore all should perform Brahmai Vivah. By performing this Vivah, a cultured and gentle society is created and even the children become well cultured and gentle.

2) **Daiv** – To adorn Rutvik with beautiful clothes and ornaments, and to perform Kanyadaan. For the purpose of Yagna, cow etc. should be taken from the bridegroom and to perform Kanyadaan.

3) **Aarsh** – to direct the bride and bridegroom to observe the duties of Grihashthashram.

4) **Prajapatya** - to perform Vivah of a daughter by offering the gold and grains to the family members of the bridegroom.

5) **Aasur** – this Vivah is performed through love between the bride and bridegroom.

6) **Gandharv** – to perform Vivah by force by kidnapping the bridegroom.

7) **Rakshash** & 8) **Paisach** – to have relations with a girl by force, to kidnap her. This is called Rakshash-Paisach Vivah.

From the above eight, it is stated in the scriptures to perform Vivah Samskara as described in first four

types and the remaining four are forbidden. From the first four, Brahmai Vivah is considered to be the best one and therefore those who have trust in Hindu Culture, they should perform only Brahmai Vivah.

At the time of Vivah, parents of both the bride and bridegroom should observe fast. On the day of Vivah, the bridegroom should take bath in the house of the bridegroom in Shubh Muhurt. In Shubh Lagna, Bhudev should make the father of the bridegroom perform poojan of the Lord Shree Ganesh and perform this Sankalp:

तत्सदधेत्यादि अमुक गोत्रोत्पन्नोहं स्व पुत्रस्य कन्याका वा  
विवाहोत्सांगता सिद्ध्यर्थं गणपतिस्थापनं पूजनं करिष्ये॥

During the Vedic age, our great Rishis have established this Vivah Samskara and thereby they have regulated and united our society. As a result of this, our society is united and well cultured. Therefore, Vivah Samskara has great importance in human life.

#### : SAPTA-PADI :

In *Vivah Samskara*, *Sapta Padi* ritual is performed. In this ritual, the bride and bridegroom has to walk seven steps together and during these seven steps, they have to perform *poojan* of seven *Achal* (mountains). The purpose behind this is that, just as the seven mountains never move or shake from their place and



remain stable, both the bride and bridegroom also do not break the seven promises and they become dutiful and divine in *Grihasthashram*.

### Seven Promises of the Bridegroom:

Seven promises of the bridegroom are taken for seven *Lok*.

एकमिषे विष्णुस्त्वा नयतु । (१)

(1) “Oh, dear! May all the fruits of human efforts and wishes be achieved by you. May you be helpful in performing household chores and duties of my family and may you get the right of a member in my family.”

द्वे उर्जे विष्णुस्त्वा नयतु । (२)

(2) “Oh, dear! May the Lord Vishnu help you to remain strong in *Bhurlok*, *Bhuvrllok* and *Swarglok*. Because your strength will increase my strength.”

त्रीणि रायस्योषाय विष्णुस्त्वा नयतु । (३)

(3) “Oh, dear! May you get the right as a member in my family to preserve and look after all types of wealth in *Bhurlok*, *Bhuvrllok* and *Swarglok*.”

चत्वारि मायोभवाय विष्णुस्त्वा नयतु । (४)

(4) “Oh, dear! May I get happiness and pleasure in *Bhurlok*, *Bhuvrllok*, *Swarglok*, *Maharlok* and *Janlok*. May you follow my wishes and get the right as a member of my family.”

पंच पशुभ्यो विष्णुस्त्वा नयतु । (५)

(5) “Oh, dear! With the blessings of the Lord Vishnu may you be capable of granting me happiness of *Bhurlok*, *Bhuvrllok*, *Swarglok*, *Maharlok* and *Janlok* etc. five Lok and also capable of protecting the milky animals like cow and buffalo.”

षड् ऋतुभ्यो विष्णुस्त्वा नयतु । (६)

(6) “Oh, dear! With the blessings of the Lord Vishnu, may you be capable of enjoying pleasure and happiness *Bhurlok*, *Bhuvrllok*, *Swarglok*, *Maharlok*, *Janlok* and *Tapalok* and in all the six seasons and may you follow my wishes.”

सखे सप्तपदा भव, सा मामनुव्रता भव । विष्णुस्त्वा नयतु । (७)

(7) “Oh, dear! May you discharge all the duties of a devout wife for obtaining all the pleasures of *Bhurlok*, *Bhuvrllok*, *Swarglok*, *Maharlok* and *Janlok* and may you obtain the blessings of Lord Vishnu to enjoy these pleasures.”

### Seven Promises of the Bride:

Just like seven bridegroom, there is much importance of seven promises of bride, too.

त्वात्तोऽमे खिलसौभाग्यं पुण्यैस्तवं विविधैः कृतैः ।

देव ! संपादितो मह्यं वधूराद्ये पदेऽब्रवीत् ।

(1) “**First Step** – As a result of the noble deeds of many previous births, I have obtained the good luck of having you as my husband.”

कुटुम्बं पालयिष्यामि हावृद्धवालकादिकम् ।  
यथालब्धेन संतुष्टा ब्रूते कन्या द्वितीयके ।

(2) “**Second Step** – I shall take care of all the members of your family from a little child to an old man and I shall remain satisfied with whatever is given to me.”

मिष्टान्नव्यंजनादिनी काले संपादये तव ।  
आज्ञासंपादिनी नित्यं तृतीये साऽब्रवीद्वरम् ॥

(3) “**Third Step** – I shall scrupulously follow all your directions. I shall prepare delicious dishes and shall serve you with love and affection.”

शुचिः शृङ्गारभूषा हं वाङ्मनः कयकर्मभिः ।  
क्रीडिष्यामि त्वया सार्धं तुरीये सा वरद्वरम् ॥

(4) “**Fourth Step** – I shall adorn myself with all the ornament and shall give you the pleasures with words, body and mind.”

दुःखे धीरा सुखे हृष्टा सुखदुःखविभागिनी ।  
नाहं परतरं यामि पंचमे सा ब्रवीद्वरम् ॥

(5) “**Fifth Step** – I shall have patience in the times of crisis and shall share with you all your miseries and woes and shall never look at any other male person.”

सुखेन सर्वकर्माणि करिष्यामि गृहे तव ।  
सेवा श्वसुरयोश्चापि बन्धूनां स्तकृतिं तथा ॥  
यत्र त्वं अहं तत्र नाहं वञ्चे प्रियं क्वचित् ।  
नाहं प्रियेण वञ्च्या हि कन्या षष्ठे पदेऽब्रवीत् ॥

(6) “**Sixth Step** – I shall perform all the duties of our home with happiness, I shall serve my parents-in-law and all other relatives. I shall always remain with you. I shall never deceive you.”

होमयज्ञादिक्रियेषु भवामि च साहाय्यकृत् ।

धर्मार्थकर्मकार्येषु मनोवृत्तानुसारिणी ।

(7) “**Seventh Step** – I shall assist you in all the noble deeds such as Yagna etc. and I shall always remain in your directions in all religious works. In the presence of *Agnidev* (God of Fire), Brahmin and my parents, you have become my husband and I hereby surrender myself to you.”

With these seven promises, both bride and bridegroom have to lead their conjugal life.

## 16. AGNISAMSKARA:

There are two extreme points of human life. One is birth and the other is death. The cycle of life exists between the two. Those who have abolished these two points, they have attained emancipation in their lives. But without emancipation, these two points are inevitable in human life. There is no family on this earth, wherein there has not been any death. Death is the last stage of life and everyone has to reach there.

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In the first stage of human life, there should be obtaining knowledge in Brahmcharyashrm and after Grihasthashram he should become Vanprasthi. By awakening Vairagya (renunciation), Vivek (humility) and through Swadhyay (Satsang), Tapa, Dhyan (Meditation) and Sadhana, a person should make his death noble. It is stated in the scriptures that on attaining the age of fifty (50) years, one should forsake all affection of this worldly life and he should enter *Vanprasthashram* and should perform *Bhagwat Bhakti*.

It is stated in Shrimad Bhagwat – “Just as metals are purified through fire, body through bath and mind through satisfaction, evil thoughts and deeds spoil our body and mind. The nature of our inner self is very strange. Our inner self gets more involved in thinking when we try to abstain from thinking. This is called *Samskara* of our inner self. This *Samskara* is developed consciously as well as unconsciously. Consciously it is done through thinking and action whereas unconsciously it is done in imagination and in dreams.

Good *Samskara* make us religious and grant us happiness which is divine in nature whereas bad *Samskara* lead us to wrong action and make us unhappy in life. Therefore cause of our happiness and

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misery are our Samskara. It is this Samskara which is at the root of progress or degeneration, happiness or misery of our life. Therefore in order to get freedom from misery, we should perform noble deeds and to perform noble deeds, as stated in our scriptures, we should perform Dharm, Gyan, Vairagya and Bhakti in our life. Only Samskara which is saturated with Bhagwat Bhakti can grant emancipation to a person and therefore Samskara has much importance in human life.

*Antyesthi Samskara* is also known as *Antim Samskara* or *Agni Parigraha Samskara*. In the scriptures it is stated that if Agni (fire) is given to a dead body of a person by performing the specific rituals upon the dead body, all unfulfilled desires and wishes of the deceased person are pacified. Till *Jivatma* (soul) resides upon this earth, he remains captivated in all human actions and wishes. After leaving this human body, the human soul roams in different *Lok* and enjoys the fruits as per his *Karma*. A devotee of the Almighty Lord goes to *Dham* of the Lord and he does not have to roam anywhere else. But even a person, who has not performed noble deeds in his life, his soul is pacified when due rituals are performed to his dead body in this *Antyesthi Samskara*. Therefore there is much importance of this *Antyesthi Samskara* in hu-

man life.

ब्रह्मक्षत्रियविद्वद्ब्रा वर्णास्त्वाद्यास्त्रयो द्विजाः ।

निषेकाद्याः श्मशानान्तास्तेषां वै मन्त्रतः क्रियाः ॥

*Antyesthi Karma* is in the form of *Antim* (last) *Samskara* of human life. The learned persons have considered this Samskara noble believing it as a duty towards the deceased person. On death of a person, his family members and relative cry over his death; but then there is no use of such crying because it creates only misery and mental agony. It is stated in the scriptures-

रोदनपेक्षया कुर्यात् सुव्यवस्थां मृतात्मन ।

समाश्रिता समार्थानां पुत्रादीनां समाचरेत् ॥

कव्यणमय कर्माभि मृतात्मन, सुशान्तये ।

तच्छेषोत्तरदायित्वं विदधेच्च शुभेच्छया ॥

One should not cry on the death of a person but he should make due arrangements for settlement of the children of the deceased person and should perform noble deeds, which would give ultimate peace to the departed soul. At the time of death, the person may not be aware about his duties. Some persons being ignorant and illiterate die with unfulfilled wishes and desires of this world whereas some learned persons do not have any such affection towards worldly affairs. Therefore, it is the duty of the family members and

the relatives of the deceased person not to cry but to perform reading and listening of the scriptures like '*Shrimad Bhagwat*', '*Satsangi Jeevan*', '*Shree Harigita*', '*Shrimad Bhagwat Gita*', '*Ramayan*', '*Purana*' etc.

### ***Agni Samskara***

The right to perform *Daahkarm* is of the son of the deceased person. The son should take bath, should wear new clothes and should perform *Pinda-Daan* beside the dead body. This Pindas are placed upon the chest and on both the sides of the body. Thereafter the dead body is taken to the crematorium, the body is sanctified with the water of river Ganga and cake of cow-dung. Thereafter these Mantras are chanted:

- शुद्ध वालः सर्वशुद्ध वालो मणि वालस्तअश्विनाः श्येत श्येताक्षोरूणस्ते  
रुद्राय पशुपतये कर्णायां अवलिप्ता रौद्रा नभौरूपाः पार्जन्याः ।

By chanting this Mantra the land is sanctified and a word '*Om*' is written thereon. Thereafter the dead body of a person is kept in such a way that his legs remain in the North direction. Thereafter, Ghee should be offered in the nostrils, ears, eyes and mouth of the body. Woods of *Tulsi* and coconut should be place upon the body and it should be offered *Agni* (fire). The fire is offered at the right toe and on completion of *Antyesti- Asthi-pushpa* are taken and later on they are



offered in the water of the holy river Ganga. Thereafter, the son takes bath with clothes leaves the wet clothes there and wears clean clothes and thus concludes *Antyesti Samskara*.

Thereafter, various types of Tarpan such as Dev Tarpan, Rushit Tarpan, Divine Manushya Tarpan, Pitru Tarpan, Yam Tarpan, Pitru Hom, Pind Daan etc. and Shraddha Karma are performed and alms are given to the cow and Brahmin. By performing all these deeds, the soul of the deceased person is relieved from the evil deeds gets emancipation.

END

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