

Samskaras in the Grihyasutras: Historical Account of Jatakarma, Upanyana, Vivaha and Antyeshti

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Abstract – Samskaras (Sacraments) are rituals and sacrifices. By ethicalness of their performances the life of the entertainer gets a higher sacredness. Samskaras spread the whole life of a Hindu from the minute he is considered in the mother's belly till his demise comprehensive of his burial service ceremonies and from there on, for the smooth section of his spirit to a different universe Just as gold and precious stones that are uncovered from the metal need refining and cleaning so as to shine in the entirety of their magnificence, man too needs these Samskaras or purificatory ceremonies so as to shine in his best structure truly, clairvoyantly and profoundly.

Samskaras additionally make a familiarity with the fulfillment of societal position and benefits for the person. The kid who is given the sacrosanct string secures the option to examine the Vedas; the wedded man picks up the title to play out the Dharmas referenced in the Vedas.

Keywords: Jatakarma, Upanyana, Vivaha, Antyeshti

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INTRODUCTION

For thinking psyches to bloom, for expressions and science to prosper, the primary condition essential is a settled society giving security and recreation. A rich culture is unimaginable with a network of travelers where individuals battle for life and kick the bucket of privation. Destiny called India to a spot where nature was free with her blessings and each prospect was satisfying. The Himalayas, with their tremendous range and height on one side and ocean on the others, assisted with keeping India liberated from intrusion for quite a while. Bounteous nature yielded rich nourishment and man was alleviated of the drudge and battle for presence. The Indians never felt that the world was a field of fight where man battled for influence, riches and control. At the point when we don't have to squander our energies on issues of life on earth abusing nature and controlling the powers of the world, we start to think about the higher life, how to live more splendidly in the spirit. Maybe an enervating atmosphere slanted the Indian to rest and retirement. The enormous backwoods with their wide verdant roads managed extraordinary open doors for the ardent soul to meander calmly through them, dream bizarre dreams and burst forward into upbeat melodies. World tired men go out on journeys to these scenes of nature, get internal harmony, tuning in to the surge of winds and deluges, the music of flying creatures and leaves,

and return entire of heart and crisp in spirit. It was in the Asramas and Tapovanams or woodland withdrawals that the thinking men of India mulled over the more profound issues of presence. The security of life, the abundance of characteristic assets, the opportunity from stress, the separation from the considerations of presence and the nonappearance of a tyrannous handy intrigue, animated the higher life of India, with the outcome that we find from the beginnings of history and eagerness of spirit, an adoration for shrewdness and an enthusiasm for the saner quest for the brain. Aided by normal conditions and gave the scholarly extension to think at the ramifications of things, the Indians got away from the fate which Plato articulated to be the to top it all off, viz.- the scorn of reason. In many nations of the world, reflection on the nature of presence is an extravagance of life. The genuine minutes are given to activity, while the quest for reasoning comes up as a bracket. In ancient India philosophizing was not an assistant to some other science or workmanship, however constantly held a conspicuous situation of freedom. This inclination of thinking is capable without a doubt for attribution of reality, gravity and complexities to any solution of the Sastrakaras. It is therefore that we follow reason and importance in all demonstrations of the soothsayers of ancient India. Be that as it may, lamentably we are so surpassed by time from our

predecessors that the majority of the implications and purposes for these Sastric remedies have blurred away. We in this way are to chip away at guesses and construes. The social conditions under which the laws were planned have totally changed. Thusly our decisions will undoubtedly be constrained by conditions. This is relevant in practically all instances of laws of ancient India and it is all the more so in instances of Samskaras.

VIVAHA SAMSKARA

Formal ceremonies and rituals possess a position of most extreme significance in the life of a dedicated Hindu. Each and every work in the Hindu home starts with the performance of suitable ceremonies as indicated by the recommended code, which is called samskara. The word samskara is a deduction from the root *f* with *^* as prefix. Along these lines, it means samskarana. "HFRW" means "in every single imaginable ways" and *f* means "to do" or "to act" whatever we do or follow up on, we desert a permanent impression it. This is called The word samskara in Latin, is called caerimonia or service. Hindus accept that in the pattern of resurrection, the individual brings back their past samskaras.¹ Indian culture proposes sixteen samskaras in the life of a man directly from the unborn kid and the pregnant woman, till the finish of life. A man, in his life time, ought to experience all the sixteen samskaras appointed by the Dharmasastras. Among all the sixteen samskaras, vivaha samskara or marriage function is a significant occasion. The word VIVAHA has been shaped from the root (*vaha*) prefixed by *ft* (*vi*). It is additionally called UDDHA there prefix being The root means to convey forward and the prefix '*VI*' is utilized in the feeling of exceptional, though means 'high above'. Along these lines 'VIVAHA' or 'UDDHA' is a procedure of conveying forward the social, local, strict and spiritual commitments which is inconceivable for a man till he is single or disaster will be imminent; it is an establishment through which a couple rises above the lower layers of personal circumstance and advances on the way of self sublimation. It is marginally not the same as 'marriage', as in marriage it is the feeling of marital association that has preeminent influence whereas, in 'VIVAHA' the satisfaction of mandatory prerequisites and supernatural excursion is the most significant. Marriage works similarly as an operator or a permit to fulfill the desire (erotic want), where as 'VIVAHA' joins the couple for countless births to come. The bind because of marriage is somewhat unceasing. It is limited to the worldly delights, where as the spiritual world or to accomplish MOKSA is the principle object of 'VIVAHA'. In Indian culture, it is accepted that the marriage is a means and vehicle to take the married couple to the eminent worlds through spiritual teaching. The married couple never again stays a couple, however formed into one. It is accepted that Brahma had made just one group of a couple together.

JAATAKARMA SAMSKARA

This is the first and the chief Samskara done to the youngster after birth. This Samskara is first alluded in "Aschalayana sutra." It has Socio-social and clinical significance. As per Acharya Charaka, following the birth, baby ought to be given Madhu (honey) and Ghrita(ghee) combined and the portion of both being not referenced consequently taken in equivalent quantity. Mantras are recited before it and mantras are chosen from various Vedas according to the Jati, Kula and Varna. From that point bosom taking care of ought to be begun from the correct bosom. A pot loaded up with hot or cold water (according to the season) recited with mantras ought to be kept close to the leader of the baby most likely to keep up legitimate dampness in Kumaragara. Acharya Sushruta opines that after Nabhinala Chedana, on first day the youngster is resuscitated with cold water sprinkling. From that point honey and ghee blended in with Ananta powder in little quantity and purified with mantras is made to lick utilizing Anamika finger multiple times. On second and third day honey and ghee sedated with Lakshmana is directed for multiple times. On fourth day honey and ghee in the sum which fills the palm of neonate (Svapanitalsamita) given multiple times and after that mother's milk is given. Acharya Susruthan is by all accounts increasingly handy as he told that the taking care of ought to be begun simply in the wake of achieving regularity of the baby. The idea of tropic feed (a base measure of the feed given to the baby to start intestinal developments and to actuate the gut) is totally satisfied by Jatakarma Samskara. Ghrita is high caloric eating regimen which gives quick wellspring of vitality. The sucking, establishing and gulping reflexes are typically checked before commencement of taking care of which is served by this Samskara. Honey contains "Hemin" which is useful for purifying the respiratory tract and furthermore helps in entrail clearing. This might be considered as the underlying advance of creating invulnerability against unfavorably susceptible substances as honey contains huge measure of dusts. Giving Madhu and Ghritain equivalent quantity is a Samyoga Viruddha which may help in creating insusceptibility. Keeping a pot loaded up with water according to the season is basic, sheltered and precise strategy for keeping up dampness inside the nursery.

UPANAYANA SAMSKARA

This Samskara is the initial step on this long excursion towards the objective of self-acknowledgment. It connects with pre-young (3-6 years). Among all the Samskaras, the Upanayana Samskara is viewed as of principal esteem. In spite of the fact that far less normal, it is likewise now and then led for young ladies. In certain regions of current North India, the service

is frequently directed as a quick antecedent to wedding ceremonies, rather than during adolescence, while in different regions it is quite often connected with adolescence concerning this it is significant. The child enters studentship and a life of impeccable control which includes Brahmacharya (chastity). Here the kid is given over to the instructor for his training. The instructor plays out the Samskara with Savitri Mantra. A string is tied around the midriff of the child. Holy string is made up of Munga grass and filaments of Murva (*Sansevieria roxburghiana*) and hempen strings. Kid should wear the dress made up of skin of dark pronghorn, spotted deer and he goat individually. Also, it is given with stick of Bilwa (*Aegle marmelos*) or Palasha (*Butea monosperma*), Vata (*Ficus benghalensis*) or Kadhira (*Acacia catechu*) and Peelu (*Salvadora persica*) or U dumbara (*Ficus racemosa*). This Samskara alerts the child in regards to his obligations. This is performed between 6 - 8 years of age. As per Gruhya Sutras, it is performed at 8 yrs (Brahmins), 11 yrs (Kshatriyas) and 12 yrs (Vaishyas). While as per Manusmriti, it is done at 5 yrs (Brahmins), 6 yrs (Kshatriyas) and 8 yrs (Vaishyas). This is done before beginning of pubescence and not after finishing of Yuva Avastha. This Samskara connotes a spiritual resurrection so to speak. After the Upanayana is played out the youthful chap turns into a dvija for example twice conceived. Change in age might be change in the physical.

ANTYESHTI SAMSKARA

In Vedic custom, significant life occasions are set apart by strict ceremonies called samskaras¹. The last samskara after death is antyeshti – last yagya (penance), when the body itself is offered to the Agni (fire). This is the last purificatory custom for the gross body that decreases it to the five fundamental components from which it was shaped. It lessens the bonds between the inconspicuous body and the gross body. The antyeshti ceremonies address both the deceased and the dispossessed family. The ceremonies depend on the Vedic vision of the individual and his relationship with Ishwara. The life of a Hindu is a spiritual one and his way of life strict. For an individual who carried on with a spiritual life, managing death turns into an inspiring one. It makes it feasible for one to adapt to the troublesome experience and leave it as a progressively delicate and develop person. From birth to death, his life is lived with valuation for unity with Ishvara. Additionally, the whole universe is viewed as a manifestation of Ishvara and subsequently non-separate from him. A Hindu's life is guided by a comprehension of the widespread request of Dharma and Adharma and the laws of Karma. For a Hindu, an individual's presence doesn't start with birth and end with death of the physical body. There is an indweller called prani or jiva who manifests in a given body so as to encounter the aftereffects of its past karmas. At the point when a given physical body has filled its need, it break down and can't support life;

the jiva surrenders its present structure to accept another progressively reasonable one to proceed with its encounters dependent on the aftereffects of earlier karmas. The jiva accept an inconspicuous body after death of the physical body. This inconspicuous structure is known as preta. The preta is a momentary structure that exists for a while in which the deceased keeps up some association with the world he has known. The deprived family additionally keeps up an association with the deceased during that period. They do this through ceremonies related with the incineration and the grieving time of thirteen days. The ceremonies give a structure to the estimations that are both known and obscure. Right now, ceremonies help the procedure of division for both the deceased and the family by advising them that the natural time for the left is finished and his associations with the world have reached a conclusion. He needs to proceed and proceed onward as per his karmas.

In the Antyeshti service, the body's five essential parts - known as panch bhutas - prithvi (earth), jal (water), tej (fire), vAyu (wind) and akash (space) are come back to the universe, in this manner keeping up the astronomical balance. The child takes the srauta agni to the incineration ground. The incineration ground is purged. As the fire is lit, Mantras are discussed for the different appendages to return to the relating complete gods – the eyes will return to the Surya devata, the ears will return to the directional gods. A detailed ritual enduring thirteen days is performed. A few Hindus present refrains from the Garuda Purana with a petition to devatas to manage the left jiva to arrive at the best possible goal. When the atman leaves the body, it receives another impalpable, inconspicuous body whose appendages develop step by step. On the tenth day after death, this 'interval' body develops totally. The child of the deceased offers the pindas – (nourishment balls, produced using cooked rice and water) – for the advancement of the appendages that the left jiva will get in his next life. As indicated by the sacred writings, up to the tenth day, the deceased proceeds with his connection with this world and is named preta, which means one who has left, yet who has not yet arrived at the other world. Ceremonies are performed for ten days after incineration, to create different organs. For instance, the main day is for the advancement of body, head, the second day for sense organs, cerebrum, and so forth. On the tenth day, the deceased loses its preta status. On the eleventh day, petition for the prosperity of the jiva in the following janma is performed. Brahma, Vishnu, Rudra and Yama are conjured, with Vishnu as the exceptional observer. In their essence, the deceased is offered pindas. The term pinda symbolizes Shareeram – which is converged with the precursors. In the event that the individual has done punya oneself, he/she will accomplish great janma; if not, the rituals should empower getting

one. On the twelfth day, the jiva joins the pitr loka - sapindikaranam - where he at that point lives with his ancestors. When he arrives at the other world, he is discharged from his preta body. The family members offer thal (nourishment) to Bhagwan in the neighborhood mandir to reimburse pitru (genealogical) obligation.

CONCLUSION

It tends to be reasoned that the Samskara are serious ceremonies and are to be acted as per set techniques. This training is the rich heritage passed on the hundreds of years by our progenitors and the sages. These rituals set up the psyche to absorb the Vedic information as well as make one individual of character. Samskara depicted in Ayurvedic writings depend on the different stages of child development and improvements and subsequently give a levelheaded rule toward his consideration during celebrating various ceremonies from very origination to childhood.

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