

SECTION III. (*Continued.*)

CHAPTER VI. (*Continued.*)—Sub-Section (vi).

THE SACRAMENTS OF THE YAJUR-VEDA.

The ninth to the fifteenth sacraments.--(9) The 'bath-rite' closing study.—(10) Marriage.—(11) The home-coming with the bride.—(12) The second bringing of the bride.—(13) Parentage.—(14) Progenition.—(15) Retirement from the household.

(i) The ninth sacrament is the *snāṭa-vraṭa*, which marks the completion of the *brahma-charya* stage. After such completion, the knowledge of Brahman having been gained, there arises the desire to become Brahman, and the looking forward to the performance of the work of Brahman. This is the *snāṭa-vraṭa*, the 'bath-rite,' the ceremonial bath which marks the completion of the student-life and the beginning of the household. Its real aspect signifies such ideas as these: The accomplishment of the truth of Brahman is to be brought about; by what method may this be done?; the manner of bringing about the conjunction of the I with the This, and the fruit of that conjunction should be pursued, etc. The unreal form and external representation thereof is the looking for a bride: Should I marry

such an one or such another; is the family free of defect, or, if not, is the defect or disease curable; does it possess positive merits which counterbalance the demerits, or is it merely negatively free of defects; if I marry such an one, what will be the consequence? And so on.

(j) The tenth sacrament is *udvāha*, marriage. When the development and maturity of the seed are complete and strong in him, and *kāma* or creative desire moves thereto, then should the youth marry a maid younger than himself. The work of Brahman is accomplished thereby. The idea thereof is, 'May I become many.' And there is a joy and an elation corresponding to it. Here, in this state of marriage, under the guidance of the bride's and bridegroom's knowledge of Brahman, arises a unity of work, a co-operation, a similarity of interests, an assonance of temperaments, and a unanimity of thought and opinion between the man and the woman. The husband is the Self, the wife is the Not-Self, and their union, their common tastes and temper, all their communion, in short, is of the nature of the Negation¹.

¹ The word negation has a somewhat startling effect in such a connexion, even after the explanations that have been given before, of its full significance and its technical employment in this work. But, to show that even that current sense of the word which is the chief cause of this startling

Such is the sacrament of marriage; *kriyā* predominates therein and it is one of the principal *samskāras*.

The true consecration here is the conjunction of I and This, *Puruṣa* and *Prakṛti*, Self and Not-Self, as already explained before. It is true that these two are never separate, yet such separation and reunion take place in appearance, in connexion with action and succession. And all this marriage, etc., is an imitation of that fact.

Brahma-charya should be observed equally by youth and maiden. The marriage of a *brahma-chārī* youth with a *brahma-chārīṇī* maiden is the most praiseworthy. When both know *Brahman*, they will not suffer from the violence of joys and sorrows, breach of rules and inobservance of regular times, and consequent disturbances and diseases of mind and body. The pair will do the work of the household with inner freedom and happiness, unattached and yet attached to all, and knowing all effect, is also not altogether without an application here, it may be noted that while, in the fact of marriage, there is clearly a unification, on the one hand, there is also, on the other hand, a negation of utter identification implied in the very difference of nature and individuality of the two; connexion, relation, is, essentially, an agreement in difference, an affirmation in negation.

to be one and the same. On the other hand, as is generally recognised, marriage without a preceding and successful *brahma-charya* brings only unhappiness; for the setting right of disturbances, unavoidable in the stress of the household life, is possible only by means of the knowledge contained in the *Veḍas* and the *Upa-veḍas*. The knowers of these understand that in the World-process disease exists as well as its remedy, and changes of form, birth and death, dissolution and creation, sleeping and waking, day and night, are always taking place, and that they should not bring pleasure and pain, joy and sorrow, in undue excess and seriousness, to them. Action, motion, movement, doing of work—this one fact stretches all around and everywhere, in all ways, in all time, and in all space. They who undertake the burden of the household life with this knowledge, they undergo no undue elations and depressions but ever are at peace, full of knowledge, full of confidence, full of bliss.

On this principle (of securing a perfect parity between bride and bridegroom) is based the examination of *jāti*, genus, type, caste, and other matters. 'My individuality, my constitutional peculiarity, is such; my *prakṛti*, general nature and powers are such; my heredity, the characteristic of my family, our way of thinking, our family-business are such and such'—having

examined all these matters carefully the proper thing to do is to marry a maiden whose circumstances are in accord with those of the youth. If such matters are not thought of, then troubles arise, and disparity of nature, and mutual repulsion, and unhappiness generally.

The systematic examination of these matters is known as *gaṇana*, calculation, in *Jyauṭiṣha-shāstra* or the science of astrology. The nature of the mental, super-physical and physical constitution of both is determined by an examination of their names, times of birth, *lagna*, *rāshi*, etc., and then it can be seen whether they agree or not. This is the work of the astrologer. In the matter of the examination of the family, the elders should be consulted. They can say: Such are the heredity and traditions of this family, such their occupation, such their ancestry, etc. Then both youth and maiden should be examined by a physician to determine the compatibility or otherwise of their conditions of physical health and temperaments. And so on.

Yet again, the unity of their *vyāpāra*, 'operation', business-habits, interests, tastes, should be ascertained by means of the science of *Kalāpa*¹; for when the *vyāpāra* is divergent

¹ It is not clear what particular science is meant by this name, possibly economics. Other sciences are also referred to, e.g., *Kāma-shāstra* or the science

then too is mutual affection impossible. Only after such a careful examination, in all respects, can the sacrament of marriage be performed with honour and success. Hence the counsel that marriage ought to take place only when all the sciences give their consent to it, and when both bride and bridegroom have perfected knowledge.

(k) The eleventh sacrament is the *vaḍhū-pravesha*, the entrance, the home-bringing, of the bride. After the marriage comes the familiarisation of the bride with the members of her new family generally, and with the husband especially. The principal feature thereof is the promotion of mutual intimacy between the pair. Its essence is the determination, the ascertainment by each other, of the knowledge possessed by each in respect of cognition, action, desire and their summation. It is fitting that the bride should disclose to her new family her accomplishments and qualifications. She gives joy to her husband's parents and relations thereby. All this is the 'manifestation of qualities,' *guṇa-prakāśhana*, and the World-process is but a manifestation of the qualities residing in the All-substance, *Mūla-prakṛti*.

of love, for determination of the minuter but often important details of their sex-nature, and *Nīti-shāstra*, jurisprudence, for the ascertainment of their *avasthā*, legal status, and so on.

The true consecration here is the full knowledge of I-This-Not and the entrance upon the right path in consequence.

(l) The twelfth sacrament is the *ḍvir-āgamana*, the second bringing, of the wife to her husband's house. The bride should go back again to her father's house after the *vaḍhū-pravesha*. She goes there and again studies the sciences of *kriyā* and *kāma* with her mother. Finishing the study and attaining full capacity for performing her duties she comes back the second time to her husband's house, mates with him in the proper time to the enhancement of their mutual love and joy, and helps and serves with propriety the members of the household, the relations, the kinsmen, the cousins and the brothers of her husband.

The true *ḍvir-āgamana* is the knowledge of the laws of *re-birth*, of the ways in which the human being dies and is born again, the principles on which the endless succession of day and night, evolution and re-absorption, existence and non-existence, take place. Everywhere is this World-process a 'second coming', a repetition. The activity of *samsāra* is dual, going and coming. 'Going' is inwards, towards the Self; 'coming' is outwards, towards the Not-Self; apart from these two there is naught. In the junction of the two, there appear words and language. Otherwise, indeed, there is no speaker, no

spoken, and no speech. The significance of the true consecration is this: 'This is I' and 'I is This'; the I is the going, the This is the coming. The external imitation thereof is the ceremony known under the name of *ḍvir-āgamana*.

The *shukra*¹, is taken into consideration at this time; it is the reproductive cell, also the planet Venus which governs its development. The 'consideration' of the *shukra* is for the purpose of making sure of sexual maturity. After knowledge has been matured, the cell also

¹ It is customary in modern Hindū life to make sure that the position of the planet Venus is favorable according to the rules of astrology, before performing the rite of the 'second coming.' *Shukra*, which means the planet Venus, the reproductive cell, the Hierarch-Priest and Preceptor of the *Dāityas* or Titans (corresponding to the Third Race of theosophical literature), white color, *Viṣṇu*, and also Brahman (the seed and container of the whole World-process) is one of those many *Samskr̥t* words which, meaning many different and apparently utterly disconnected things, hint by that very fact at an underlying connexion between those various seeming things. *The Secret Doctrine* tells us that many hierarchs and other *jīvas* came over from the planet Venus during the evolution of the Third Root-Race here on the earth, and that the division into two sexes of humanity was made in the middle of that Race.

matures with age.¹ When both are mature, then only should the work of marriage begin. The true *shukra* is the union of the I with the

¹ According to Samskr̥t Vaidyaka physiology, the *shukra-kalā*, the generative energy, vital sap, peculiar dermal tissue or membranous or other constituent of the organism, proceeding from its nerve-centre in the head reaches the breasts about the sixteenth year in man, and at that time puberty, the capacity to procreate, commences. But the process of the downward ramification is completed and the system fully matured only when the toes have been reached, and that takes place at about the 36th year, or middle age, the universally recognised prime of life, which is also the ideal time for closing *brahma-charya* according to the *Smṛtis*. In terms of consciousness, seminal energy begins with knowledge of these matters, in the head, and gradually descends to the heart, that is, inspires desire, and finally, permeating the other parts of the body, the actional organs, fructifies in the act of creation. As this *shukra-kalā* advances and spreads more and more strongly and thickly, the skin takes on the bloom, the *lāvaṇya*, the 'saltiness,' *namakinī* in the Persian language, the crystal gleam, the pearly shine, which is the essence of the good complexion and which is more than half the beauty of youth. Even in saying this, another of those remarkable instances of the philosophy and science hidden in philology and in popular words comes up. Salt, at least according to old Indian Vaidyaka, as food and

This. This alone is *jñāna*, knowledge, whence *memory*, whence virility. The *vīrya*, the generative energy, of this *samsāra* is *smaraṇa*¹

in external application, is medically connected with skin-diseases, many of which have a venereal origin, as is generally recognised; and the latest researches of physiologists, (especially Loeb in America) tend to establish a connexion between the fertilisation of germs and saline solutions. Compare the biblical expression, 'Ye are the salt of the earth'. In Indian medicine, salt is forbidden during the treatment of some skin-diseases. It may be added that, according to *Vaidyaka*, food undergoes gradual transformation, one after the other, into seven *dhātus*, tissues, constituents of the living body, in the course of one lunar month, that the seventh and finest is *shukra*, and that, if this is conserved by *brahma-charya*, (see *Yoga-Sūtra*, ii. 38), the next or eighth transformation carries it on to a subtler or higher plane as *ojas*, *sahas*, *balam*, etc., 'magnetism,' 'glow,' 'bloom,' 'energy,' 'vigour,' 'radiance,' 'glory,' 'halo,' 'aura,' as it variously and vaguely appears and is called. (See *Viṣṇu Bhāgavata*, Śhrīḍhara's *Tikā*, II. vi. 44; *Charaka*, *Sūtrasthāna*, XXX; and *Vāgbhata*, V. XL. 4).

¹ *Smaraṇa* means memory, recollection, in Samskr̥t, *Smara* means Cupid, *Kāma-ḍeva*, the god of love or desire, whose principal nourishment is derived from the memory of, the dwelling in imagination on, the perfections of the beloved; and *vīrya* means the seed, the seminal germ, and also

only: My father did thus; I did thus; this is or was the result; if this is done again, the consequence will again be the same; this man acts thus and we too do or should do the same; I do or shall do it also, etc.—this kind of activity of the process of recollection in its threefold form of *vismṛti*, *smṛti* and *anusmṛti*, (forgetting, recollection, and gradual recollection back or 'reminding' in connexion with expectation) is the means of accomplishing the business of life. This sacrament is also a necessary one, therefore, with reference to sexual maturity.

(*m*) The thirteenth sacrament is the *prasaṭa*. It is performed generally at the time of the first conception (only and not the subsequent ones.) The first conception, (because of the previous virgin purity of the parents?) is the time for great souls¹ to enter into the human uterus, and there-

virility, vigour, energy. We may here note the fact that presence of mind is essentially memory, conscious or sub-conscious, of similar situations successfully dealt with in the past, or worked out beforehand in imagination (See *Yoga-Sūtra*, i. 20); also the view of modern evolutionists that the parent-cell is in a sense immortal and is the seat and store of all racial and individual experience, *i.e.*, memory.

¹ This no doubt was the rule in the earlier days of humanity when the hierarchic, patriarchal or aristocratic form of government was secured by laws of primogeniture; for the superphysical and physical

fore the firm establishment of the foetus in the uterus and the prevention of such mishaps as worlds work in with each other. Compare Manu's declaration on the subject, to the effect that the first is the child of *dharma* and the subsequent the results of *kāma*, mere sex-desire. With the growth of the human race and of the spirit of democracy, these customs fall more and more into desuetude. In accordance with the law of analogy, as above so below, these laws and customs have to be interpreted on various scales, in the individual, the family, and the race. In the family, *e. g.*, from the standpoint of the children, the 'government' is by elders, patriarchs; when they are grown up, it is democratic, republican, all are equal; finally they separate and found new families, and again repeat the government by elders on a higher level. In the race, the elders and patriarchs become the hierarchs and divine beings with rights of primogeniture; the second stage is the growth of the republican spirit, of democracy; the third, of emigration and founding of new empires, kingdoms, colonies. So, again, in the individual, even to-day, the *first* of any kind or set of experiences is matter for especial demonstration of feeling, care, anxiety and rejoicing. In the earlier days of the bifurcation of sexes, in the latter half of the life of the Third Root-Race, sex-development and fructification must have been times for special remark and demonstration; later on the thing became common, indeed commonplace. Pathologically also, there is greater danger of miscarriage at the first conception.

abortion, should be secured with the help of the power of sound residing in mantras. In truth the sacrament belongs to every conception, but it has a special usefulness in the case of the first.¹

In the true consecration, the idea is the complete mergence of the I in the This: The I is nothing, even the word I is not; all is included in the This.

There is need, here also, to consider the auspicious muhūrta, time, and to observe certain rules of injunction and prohibition. The science of Jyotiṣha determines that the union of man and woman, after the monthly period, on a particular day and at a particular time, lagna, nakṣhaṭṭra, conjunction of planets, etc., has a special result in the nature and sex of the child.

During the first pregnancy, the union of husband and wife, after the conception, is forbidden. In subsequent pregnancies, Kāmaśāstra allows it. The condition of women is uneasy during the first pregnancy; their vital energy is diminished in an exceptional degree

¹ The difference between this rite and that of garbhāḍhāna is not very clear; probably this is concerned more with the parents, and that more with the embryo; that is the first sacrament in life and this the thirteenth in that same life now grown from embryo to parent.

because of the unaccustomed drain on it for the support of the foetus. Union under these circumstances is pleasureless to both, and only when the due rasa, taste, relish, enjoyment, can be properly achieved is such union happy. Utter abstinence and the consequent entire absence of rasa breeds its own troubles on the other hand. To obviate all these the performance of this sacrament is necessary.

(n) The fourteenth sacrament is the janana-vrata, the 'birth-vow,' which takes place immediately after the birth of the child. There is rejoicing on the occasion because of the fulfilment of the wish for 'increase,' expansion, multiplication, which is the supreme wish of all. Even Mahā-Viṣṇu rejoices at the birth of the first son. Whatever promotes the work of the Praṇava, in any aspect, of Aham, or Eṭaṭ or Na, promotes rejoicing. The pitṛs also rejoice, for they are the regulators of the continuing succession, i.e., the 'restoration' and expansion, of the family. Indeed, the param-parā, the succession 'one after another,' is the family. And of all such successions there are regulators and maintainers, and they are called the family devas, kula-devatā, the lares and penates. There is also an āchārya, guide, preceptor, assigned to each param-parā, to see to its maintenance and expansion. The maintenance, uḍḍharaṇa, 'up-holding,' consists in the

constant care-taking: This custom has always been observed in this family; it is observed now; it should be observed in the future also, etc. The expansion should be understood in the light of Mahā-Viṣṇu's rule of multiplication. Such āchāryas are ṛṣhis, mahātmās, brāhmaṇas, etc. They all are the family piṭṛs, and the reason for their rejoicing is obvious. The foundation of all things in this saṃsāra is the work of Brahman (*i.e.*, the continuance of the World-process, activity, or multiplication.¹) So when a new child is born and the World-process receives another turn of the wheel, they think: This person has got a son; the son will discharge the duties of the world; he will make a new multitude; he will attain knowledge and do dharma; to him there will come the consciousness Aham-Etat-Na. The giving of this satisfaction to the piṭṛs is piṭṛ-tarpana; but complete satisfaction comes to them only when Brahman (in the aspect of the unification of all beings) is realised.

¹ Compare the current verse बृहत्त्वाद्बृहन्त्वाद्वात्मैव ब्रह्मेति गीयते, "because of its immensity, brhattva, and because of its endless expansion, brmhana, the Ātmā, the Self itself, is called Brahman," (which word is derived from the root brh, to grow.)

Hence the advice to perform the nāṇḍī-mukha-shrāḍḍha, 'the happy-faced rite,' on the occasion. It consists in bringing satisfaction to all beings as far as lies in one's power, in giving out of one's superfluous possessions, in the overflow of joy, to others wanting them. The making complete of the incomplete, with shrāḍḍhā, faith, is shrāḍḍha. Whatever is done with faith is shrāḍḍha; and only that is done which has not been already done; and that which has not been done is the incomplete, and hence the completion of it is fitting and proper, though, in verity, all is ever done and ever complete. Nāṇḍa is expansion, (also, joy); the condition or state of nāṇḍa is nāṇḍī. The shrāḍḍha that is done for the mukha, the face, the front, the sake, thereof, is nāṇḍī-mukha-shrāḍḍha¹.

The external formality is the offering of the sacrificial ball, havya-piṇḍa. By such offering all beings are benefited; receiving that manṭra-enveloped ball they rejoice exceedingly.

¹ The modern interpretation of the word shrāḍḍha is the same; but nāṇḍī-mukha is construed somewhat differently as the 'piṭṛs whose faces are glad,' thereby meaning either the ordinary piṭṛs on a special occasion of rejoicing or certain special classes of piṭṛs, the 'glad-faced'; an offering to such is the nāṇḍī-mukha-shrāḍḍha.

In the true form, the idea is 'the appearance of the I in the 'This,' the consciousness 'I am' in the 'This'. It is true that the I and the This are not separable, still the consciousness here is of the nature of a regarding of them as substratum and attribute, supporter and supported, because they appear in one organism; *saṭṭā*, being, is the whole *aḍhi-karaṇa*, it is the only *aḍhi-karaṇa*, also it is only an *aḍhi-karaṇa*, substratum, forum, class or category, or common instrument of working or cooperation and unification—as the *Nyāya* declares.

This sacrament applies principally to the birth of a male child; but strictly it applies to both male and female children.

After this sacrament, comes the fifteenth, when the householder has finished all the duties of the household-life in the course of years, and appointed his son to carry on that work.

(o) The fifteenth sacrament is *nivartana*, retirement. It applies to the *ḍampaṭi*, the pair, both husband and wife. The etymological significance of the latter word is that the pair, after *ḍamana*, conquest, of personal desires, surrender themselves to and are established in the *paṭi*, the lord and master, the supreme Self¹.

¹This etymology is not recognised by modern Samskr̥t grammar. Apparently all the sacraments,

This sacrament signifies that the pair having understood the All and the All-pervading, relinquish one kind of work, *viz.*, that of the household, and take up another, for entire renunciation of all activity is impossible. They now constantly ponder only the Na, and so pondering roam freely over the surface of the earth wishing well to all the World-process. In the true form the idea is: 'Not I, Not This'.

The formal ceremony represents this idea. The proper times for all these various sacraments are also indicated by the Logion itself, as childhood, youth and age, respectively, corresponding to the Self, the Not-Self, and the Negation. Sub-divisions give us seven ages, *viz.*, those of the infant, the child, the boy, the youth, the middle-aged, the old, and the dying. They are connected with cognition, desire, etc. (The first three sacraments belong to the pre-natal

from marriage onwards, apply to the married pair jointly. That this fact is mentioned particularly in connexion with the fifteenth sacrament and not with the others, seems to be due to the presence of the possibility that a careless person might misunderstand 'retirement' from the household as justifying the abandonment of the wife by the husband even against her wishes. Manu expressly ordains that unless the wife herself wishes to stay behind in the 'household' with her children, she too shall be taken to the 'forest'.

condition; the next five to that of infancy, boyhood and brahmacharya; the next six to that of youth, middle-age and gārhasthya; the fifteenth seems to cover old age and vānaprastha, and partly sannyaśa also. While the sixteenth, as will appear presently, covers decrepitude and death and sannyaśa.)