

वेदिक विवाह

WEDDING



THE VEDIC WAY

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लेखक

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॥ श्री ॥

**Vedic Wedding Act One:
WELCOMING
BRIDEGROOM'S
RELATIVES.**



At the entrance of the place of wedding, inside are Bride's Relatives and outside are the Bridegroom's relatives. At the door is an helpers from the Bride's side. The helper is holding a towel, a tray consisting of coconut, Perfume sprayer अत्तरदाणी गुलाबदाणी, two lamps निरांजन, colored rice, red powder कुंकुमम्, Turmeric powder हळदी, in a tray. Helper gives the tray in his hands to the priest. The priest holds the tray in front of one of the Bride's relatives at a time. The corresponding Bridegroom's relative stands across from the Bride's relative. Bride's relative applies Red powder कुंकुमम्, Turmeric powder हळदी on the forehead of the Bridegroom's relative, sprays perfumed water on the Bridegroom's relative, applies perfume on his/her hand, gives a little bit of rice in his/her hand and places coconut over the rice in his/her hands, says as follows as directed by the priest. The Bridegroom's relative does the same thing returning the same coconut to the Bride's relative. The priest returns the

tray back to the helper. Finally Bride's relative and Bridegroom's relative hug each other and the Bride's relative escorts the Bridegroom's relative to the seat designated for the Bridegroom's relative. The Bride's relative takes his/her designated seat at the wedding place. If short of people, the Bride's relative returns back to the entrance for the next Bridegroom's relative.

Bride's grandmother (mother's mother) - I am bride's grandmother (mother's mother) at the wedding of my granddaughter (daughter's daughter) and your grandson (daughter's son) अहम् वधुमातामही । वाचा दत्ता मम दौहित्री तव दौहित्रेण स्वीकृता ।

Bridegroom's grandmother (mother's mother) - I am bridegroom's grandmother (mother's mother) at the wedding of your granddaughter (daughter's daughter) and my grandson (daughter's son). अहम् वरमातामही । वाचा दत्ता तव दौहित्री मम दौहित्रेण स्वीकृता ।

Bride's grandfather (mother's father) - I am bride's grandfather (mother's father) at the wedding of my granddaughter (daughter's daughter) with your grandson (daughter's son). अहम् वधुमातामहः । वाचा दत्ता मम दौहित्री तव दौहित्रेण स्वीकृता ।

Bridegroom's grandfather (mother's father) - I am bridegroom's grandfather (mother's father) at the wedding of your granddaughter (daughter's daughter) with my grandson (daughter's son). अहम्

वरमातामहः। वाचा दत्ता तव दौहित्री
मम दौहित्रेण स्वीकृता।

Bride's grandmother (father's mother) -
I am bride's grandmother (father's
mother) at the wedding of my
granddaughter (son's daughter) with your
grandson (son's son) अहम् वधुपितामही।

वाचा दत्ता मम पौत्री तव पौत्रेण
स्वीकृता।

Bridegroom's grandmother (father's
mother) - I am bridegroom's
grandmother (father's mother) at the
wedding of my grandson (son's son) with
your granddaughter (son's daughter)
अहम् वरपितामही। वाचा दत्ता तव पौत्री
मम पौत्रेण स्वीकृता।

Bride's grandfather (father's father) - I
am bride's grandfather (father's father) at
the wedding of my granddaughter (son's
daughter) with your grandson (son's son)
अहम् वधुपितामहः। वाचा दत्ता मम
पौत्री तव पौत्रेण स्वीकृता।

Bridegroom's grandfather (father's
father) - I am bridegroom's grandfather
(father's father) at the wedding of my
grandson (Son's son) with your
granddaughter (son's daughter) अहम्
वरपितामहः। वाचा दत्ता तव पौत्री मम
पौत्रेण स्वीकृता।

Bride's Mother - " I am bride's (name
of bride) mother at my daughter's (name
of bride) wedding with your son (name
of bridegroom). वाचा दत्ता मम कन्या
तव पुत्रेण स्वीकृता।"

Bridegroom's mother - " I am
bridegroom's (name of bridegroom)
mother at the wedding of my son (name

of bridegroom) with your daughter
(name of bride). वाचा दत्ता तव कन्या
मम पुत्रेण स्वीकृता।"

Bride's father - " I am bride's (name of
bride) father at my daughter's (name of
bride) wedding with your son (name of
bridegroom). वाचा दत्ता मम कन्या तव
पुत्रेण स्वीकृता।"

Bridegroom's father - " I am
bridegroom's (name of bridegroom)
father at the wedding of my son (name of
bridegroom) with your daughter (name of
bride). वाचा दत्ता तव कन्या मम पुत्रेण
स्वीकृता।"

Bride's aunt (father's brother's wife) -
"I am bride's aunt at the wedding of my
niece with your nephew. अहम्
वधुपितृष्वसा। वाचा दत्ता मम भ्रात्रीया
तव भ्रातृजेण स्वीकृता।"

Bridegroom's aunt (father's brother's
wife) - "I am bridegroom's aunt at the
wedding of my nephew with your niece.
अहम् वरपितृष्वसा। वाचा दत्ता तव
भ्रात्रीया मम भ्रातृजेण स्वीकृता।"

Bride's Uncle (father's brother) - "I am
bride's uncle at the wedding of my niece
with your nephew. अहम् वधुपितृव्यः।
वाचा दत्ता मम भ्रात्रीया तव भ्रातृजेण
स्वीकृता।"

Bridegroom's Uncle (father's brother) -
"I am bridegroom's uncle at the wedding
of my nephew with your niece. अहम्
वरपितृव्यः। वाचा दत्ता तव भ्रात्रीया मम
भ्रातृजेण स्वीकृता।

Bride's maternal uncle - I am bride's maternal uncle at the wedding of my niece with your Nephew. अहम् वधुमातुलः। वाचा दत्ता मम भागिनेयी तव भागिनेयेण स्वीकृता।

Bridegroom's maternal uncle - I am bridegroom's maternal uncle at the wedding of my nephew with your niece. अहम् वरमातुलः। वाचा दत्ता तव भागिनेयी मम भागिनेयेण स्वीकृता।

Bride's maternal aunt - I am bride's maternal aunt at the wedding of my niece with your nephew. अहम् वधुमातुलानी। वाचा दत्ता मम भागिनेयी तव भागिनेयेण स्वीकृता।

Bridegrooms maternal aunt - I am bridegrooms maternal aunt at the wedding of my niece with your nephew. अहम् वरमातुलानी। वाचा दत्ता तव भागिनेयी मम भागिनेयेण स्वीकृता।

Bride's brother - I am bride's brother at the wedding of my sister with your brother. अहम् वधुभ्राता। वाचा दत्ता मम भगिनी तव भ्रात्रा स्वीकृता।

Bridegroom's brother - I am bridegroom's brother at the wedding of my brother with your sister अहम् वरभ्राता। वाचा दत्ता तव भगिनी मम भ्रात्रा स्वीकृता।

Bride's sister-in-law - I am bride's sister-in-law at the wedding of my sister-in-law with your brother-in-law. अहम् वधुभ्रातृजाया। वाचा दत्ता मम ननान्दा तव देवरेण स्वीकृता।

Bridegroom's sister-in-law - I am bridegroom's sister-in-law at the wedding of my brother-in-law with your sister-in-law. अहम् वरभ्रातृजाया। तव ननान्दा मम देवरेण स्वीकृता।

Bride's sister - I am bride's sister at the wedding of my sister with your brother. अहम् वधुभगिनी। वाचा दत्ता मम भगिनी तव भ्रात्रा स्वीकृता।

Bridegroom's sister - I am bridegroom's sister at the wedding of your sister with my brother. अहम् वरभगिनी। वाचा दत्ता तव भगिनी मम भ्रात्रा स्वीकृता।

Bride's brother-in-law - I am bride's brother-in-law at the wedding of my sister-in-law with your brother-in-law. अहम् वधुश्यालः। वाचा दत्ता मम पत्नीभगिनी तव पत्नीभ्रात्रा स्वीकृता।

Bridegroom's brother-in-law - I am bridegroom's brother-in-law at the wedding of your sister-in-law with my brother-in-law. अहम् वरश्यालः। वाचादत्ता तव पत्नीभगिनी मम पत्नीभ्रात्रा स्वीकृता।

Finally an announcement is made that the Bridegroom is coming and the mother and the father greet him by applying Red powder on his forehead, spraying perfume, applying perfume on his hand, and looking his face with the light of lamps in the tray in their hands. They bring the bridegroom to the center of the stage and request him to have a seat.

Vedic Wedding Act Two: Inviting Guests

On the stage at the center two wooden seats (पाट) are placed. In front of the wooden seat to the right is a copper dish (ताह्मण), a copper mug full of water (फुलपात्र), a copper spoon (पळी), and a copper pot full of water (तांब्या). To the left of this arrangement is a tray having a small handkerchief (रुमाल), colored rice (अक्षता), Red powder (कुंकू), turmeric powder (हळद), sandalwood paste (चंदन), red oxide powder (सिंदूर), twelve betel nuts (१२ सुपाय्या), flowers (फुले), bundle of green grass stems (दुर्वा), sandalwood sticks (उदवत्त्या), cotton ball thread (फुलवाती), thread (जानवी), betel leaves (विड्याची पाने), match box (काड्याची पेटी), two small lamps (२ निरांजने), sweets (नैवेद्य), few coins (दक्षिणा), a small bell (घंटा). Next to it is

a copper pot on which betel leaves are hanging over and around the neck and a coconut is placed over the mouth of the copper pot supporting the leaves (कलश).

The priest is sitting on a wooden seat (पाट) at the side of the wooden seat to the right. The priest begins his speech as follows:

Priest: "Dear ladies and gentlemen, We have gathered here for the matrimony of

_____ (bride) and
_____ (the
bridegroom) in Vedic Way.

The word Vedic वेदिक is derived from Sanskrit verb vadati वदति which means to talk or to speak and veda वेद means "word of mouth". Vedic वेदिक way means the way in which it has been narrated from generations to generations by word of mouth on how a wedding ceremony must be performed.

For any matrimonial ceremony it is a practice to invite close friends, relatives and guests. In Vedic matrimonial ceremony we not only invite close friends, relatives and guests but invite all the Gods and the supreme personality for the wedding and request them to give their blessings to the bride and the bridegroom.

You may ask why I said Gods. How many Gods are there? Is it not true that there is only one God? My answer is as follows.

Human is a delicate balance between righteousness and wickedness or unrighteousness. If the balance of a person tilts towards wickedness or unrighteousness, that person is referred to as Devil or राक्षस (Raxasa). If the

balance of a person tilts towards righteousness that person is referred to as a Godly person. If there is nothing but righteousness in a person he or she must be God. Unfortunately in this manifested world you can not find pure righteousness in any person who is exposed in the outside world to good and bad गुण (Gunas) or characteristics. We

all had pure righteousness before we were born and were not exposed to the outside bad and good elements. We

always say that a newly born child is close to the God. Why? Because the child is not exposed to any such elements at the time of birth. We were in the state of God before we were born and will return to the same state after death. For this reason I say that there are several Gods.

The Supreme personality who has created this manifested Universe is only one and I refer to that personality as परमेश्वर (Permeshwar). It is like ocean.

There are unlimited number of drops of water in an ocean. We do not call each drop of water in ocean as ocean. Ocean is comprised of all such drops of water. Similarly the supreme personality is comprised of such unlimited number of Gods or the Universal consciousness.

First of all we invite all of you, the parents, grand parents, great grand parents of the bride's parents and bridegroom's parents. We are also going to invite, request, beg to all the Gods of the universe to come over here and give their blessings to the bride and the bridegroom.

Next, the bride's parents are going to invoke, beg from the bottom of their hearts to God गणेश to come over here and guard this place until the conclusion of today's rituals.

Next, they are going to invoke the Supreme Personality Lord नारायण Narayana and Goddess लक्ष्मी Laxmi to come over here for their wedding. It is the wedding of Lord नारायण Narayana and Goddess लक्ष्मी Laxmi.

It is beyond any one's capacity to bring Lord नारायण Narayana and Goddess

लक्ष्मी Laxmi to their wedding.

Therefore, the bride's parents are going to look Supreme Personality Goddess लक्ष्मी Laxmi in the eyes of the bride and

Supreme Personality God नारायण Narayana in the eyes of the bridegroom and are going to perform the wedding of their daughter, _____, and the bridegroom _____..

From the facts of life we know that for any creation there is always an union between a male and a female. This entire manifestation has been created by the supreme personality. Therefore, the supreme personality must be of two parts. One male and one female. We refer to the male supreme personality as Lord नारायण Narayana and the female supreme personality as Goddess लक्ष्मी Laxmi. We are going to beg, request and pray to Lord नारायण Narayana and Goddess लक्ष्मी Laxmi to appear over here and bless the bride, bridegroom and all of us.

Before we expect the arrival of Lord नारायण Narayana and Goddess लक्ष्मी

Laxmi, we accept that there must be a power in this universe which can protect us, guard us until Lord नारायण Narayana and Goddess लक्ष्मी Laxmi arrive and until the conclusion of this ceremony. We call this power as God गणेश Ganesh. We request, beg, pray God गणेश Ganesh, to come over here and request Him to guard at the door

steps until Lord नारायण Narayana and Goddess लक्ष्मी Laxmi arrive and beg Him to stay here and guard us until the end of today's ceremony. The bride's father _____, and mother _____, are going to pray, beg and request God Ganesh गणेश to come over here and request Him to stay at the door steps and guard us until Lord Narayana नारायण and Goddess Laxmi लक्ष्मी arrive here. They are going to request Ganesh गणेश to guard all of us during the rituals and until the conclusion of today's ceremony.

Will the bride's father and mother come over here and take a seat on these wooden seats with the mother on the left side of the father?"

The bride's mother and father take their seat on the wooden seats and the priest continues:

Priest: "For simplicity they are going to use a betel nut to represent God Ganesh गणेश, wash His feet, give Him a bath,

dress Him up well with make up consisting of Kumkum (Red Powder), sandalwood paste, turmeric powder, flowers, use rice grains as if those are diamonds, apply Him perfume, give Him a breakfast, gifts and place Him on a throne which will be easily visible to Lord Narayana नारायण and Goddess Laxmi लक्ष्मी. When Lord Narayana नारायण and Goddess Laxmi लक्ष्मी see this well dressed Ganesh गणेश, they will recognize this place, they will know this

is the place and these are the people gathered over here for the wedding ceremony of _____(the bride) and _____(the bridegroom) and they will come over here to bless us.

We always start our पूजा (Pooja) with ॐ (OM). ॐ (OM) means "I AM". It means the beginning of all creation. It means the start of awareness. It is the start of consciousness. Even when we close our eyes, due to this consciousness, due to this awareness, due to this "I AM" NESS, due to this ॐ (OM) the entire universe, the unlimited number of galaxies, infinite number of stars in the galaxies, our milky way galaxy, the solar system, the planets in the solar system, our earth, our continent, our country, our State, our County, our City, this place, the people gathered around us manifest in front of us. If this consciousness, this awareness, this "I AM" NESS, this ॐ (OM) disappears, the entire manifestation will disappear. We therefore, start our पूजा (Pooja) with ॐ(OM).

Each individual manifestation has been identified with a name. Names are given for the sake of recognition. We have selected following twenty four (24) names. For acknowledgment of the first three names we take a sip of spoonful of water using this copper spoon पत्थी . The fourth spoonful of water we release in this copper dish ताह्यण .

ॐ श्री केशवाय नमः । नारायणाय नमः ।
माधवाय नमः । गोविन्दाय नमः ।

विष्णवे नमः । मधुसूदनाय नमः ।
 त्रिविक्रमाय नमः । वामनाय नमः ।
 श्रीधराय नमः । हृषिकेशाय नमः ।
 पद्मनाभाय नमः । दामोदराय नमः ।
 संकर्षणाय नमः । वासुदेवाय नमः ।
 प्रद्युम्नाय नमः । अनिरुद्धाय नमः ।
 पुरुषोत्तमाय नमः । अधोक्षजाय नमः ।
 नारसिंहाय नमः । अच्युताय नमः ।
 जनार्दनाय नमः । उपेन्द्राय नमः । हरये
 नमः । ॐ श्रीकृष्णाय नमः ।

"Next we acknowledge that breathing is essential to continue with our awareness by inhaling deep and exhaling. This is called प्राणायाम् . We perform it at least

three times during the पूजा (Pooja).

प्रणवस्य परब्रह्मऋषिः । परमात्मा देवता ।
 दैवी गायत्रीच्छन्दः । प्राणायामे
 विनियोगः ।

"Please therefore, close your eyes, breathe in deeply and hold your breath and meditate in search of who really you are. Exhale at the end of each प्राणायाम्.

Do this three times.

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ
 जनः । ॐ तपः । ॐ सत्यम् ।
 ॐ तत् सवितुर्वरेण्यम् । भर्गो देवस्य
 धीमहि । धियो यो नः प्रचोदयात् ।
 ॐ आपोज्योति रसोमृतम् ब्रह्मभूर्भुवः
 स्वरोम् ।

"You may now open your eyes, breathe normally. I have just said that I am aware

of the earth (ॐ भूः), the infinite space (ॐ भुवः), the Sun (ॐ स्वः), the infinite number of planets (ॐ महः), our milky way galaxy (ॐ जनः), the infinite number of galaxies (ॐ तपः), the Absolute Truth (ॐ सत्यम्). Let the Supreme Lord of the universe inspire our intellect to perceive His unimaginable and most radiant form.

The next step is to acknowledge our awareness of the manifestation of all the Gods of the universe including our parents.

ॐ श्रीमन्महागणाधिपतये नमः ।

इष्टदेवताभ्यो नमः । कुलदेवताभ्यो नमः ।

ग्रामदेवताभ्यो नमः ।

स्थानदेवताभ्यो नमः ।

वास्तुदेवताभ्यो नमः । मातापितृभ्याम्

नमः । उमामहेश्वराभ्याम् नमः ।

श्रीलक्ष्मीनारायणाभ्याम् नमः । सर्वेभ्यो

देवेभ्यो नमो नमः । सर्वेभ्यो ब्राह्मणेभ्यो

नमो नमः । निर्विघ्नमस्तु ।

सुमुखश्च एकदन्तश्च कपिलो गजकर्णकः ।
 लम्बोदरश्च विकटो विघ्ननाशो गणाधिपः ।
 धूम्रकेतुर्गणाध्यक्षो भालचन्द्रो गजाननः ।
 द्वादशैतानि नामानि यः पठेत् शृणुयादपि ।
 विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा ।
 संग्रामे संकटे चैव विघ्नस्तस्य न जायते ।

शुक्लाम्बरधरम् देवम् शशिवर्णम्
चतुर्भुजम् । प्रसन्नवदनम् ध्यायेत्
सर्वविघ्नोपशान्तये ।
सर्व मङ्गल माङ्गल्ये शिवे सर्वार्थ साधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु
ते ।
सर्वदा सर्व कार्येषु नास्ति तेषाममङ्गलम् ।
येषाम् हृदिस्थो भगवान् मङ्गलायतनम्
हरिः ।
तदेव लग्नम् सुदिनम् तदेव । ताराबलम्
चन्द्रबलम् तदेव ।
विद्याबलम् दैवबलम् तदेव । लक्ष्मीपते
तेऽङ्घ्रियुगम् स्मरामि ।
लाभस्तेषाम् जयस्तेषाम् कुतस्तेषाम्
पराजयः । येषामिन्दीवरश्यामो हृदयस्थो
जनार्दनः ।
विनायकम् गुरुम् भानुम् ब्रह्मविष्णु
महेश्वरान् । सरस्वतीम् प्रणम्यादौ सर्व
कार्यार्थ सिद्धये ।
अभीप्सितार्थ सिद्ध्यर्थम् पूजितो यः
सुरासुरैः । सर्वविघ्नहरस्तस्मै गणाधिपतये
नमः ।
सर्वेष्वारब्धकार्येषु त्रयस्त्रिभुवनेश्वराः ।
देवाः दिशन्तु नः सिद्धिम्
ब्रह्मेशानजनार्दनाः ।

Remember, we are acknowledging our awareness, our consciousness, our "I AM" NESS, our OM (ॐ) of the

manifestation of our surrounding, Which planet we belong to, which continent we are in, which country, which State, which county, which City, whose house, which year, which month, which day and what time. The same thing is narrated here in Sanskrit in this पूजा (Pooja) as follows:

श्रीमद्भगवतो महापुरुषस्य विष्णोराज्या
प्रवर्तमानस्य अद्य ब्रह्मणो द्वितीये परार्धे
विष्णुपदे श्रीश्वेतवाराहकल्पे वैवस्वत
मन्वन्तरे कलियुगे प्रथम चरणे
(भरतवर्षे भरतखण्डे जम्बुद्वीपे दण्डकारण्ये
देशे गोदावर्याः दक्षिणेतीरे)
पातालान्तरे अमेरिका खण्डे

ग्रामे
शालिवाहन शके

नाम संवत्सरे

यने

ऋतौ

मासे

पक्षे

तिथौ

वासरे

दिवस नक्षत्रे विष्णुयोगे विष्णुकरणे

स्थिते वर्तमाने चन्द्रे

स्थिते श्रीसूर्ये

शुभस्थिते देवगुरौ शेषेषु ग्रहेषु यथायथम्
राशिस्थानस्थितेषु सत्सु शुभनामयोगे
शुभकरणे

एवंगुणविशेषण विशिष्टायाम् शुभपुण्यतिथौ

"Now

(Bride's father)

and _____
(Bride's mother) will express their main
purpose of today's function which is to
invite Lord Narayana नारायण-- Goddess
Laxmi लक्ष्मी -- and God Ganesh गणेश -
- and request their blessings for the bride
and the bridegroom.

मम आत्मनः श्रुतिस्मृति पुराणोक्त
फलप्राप्त्यर्थम् अस्माकम्

(Bride's name)

नाम्नः

(ज्येष्ठ / कनिष्ठ) कन्यायाः विवाह कर्म
सफलता सिद्ध्यर्थम् क्षेम स्थैर्य आयुर्
आरोग्य ऐश्वर्य प्राप्त्यर्थम् यथा ज्ञानेन
यथा मिलितोपचार द्रव्यैः ध्यानावाहनादि
षोडशोपचार पूजनमहम् करिष्ये। तत्रादौ

निर्विघ्नता सिद्ध्यर्थम् महागणपति
पूजनम् करिष्ये।

Bride's mother

_____ and
bride's father

have just said that, On this
_____ day
of _____

(month and year), we have gathered here
in this beautiful town of

_____ for a special occasion, the matrimony of
their daughter

(Bride's name) and to receive the grace
of God for health and prosperity.

To make this function free from
obstacles we start our prayer to God
गणेश (GANESH).

गणानाम् त्वा शौनको गृत्समदो
गणपतिर्जगती गणपत्यावाहने विनियोगः।

ॐ गणानाम् त्वा गणपतिम् हवामहे
कविम् कवीनाम् उपमश्रवस्तमम्।

ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणस्पत आ नः
शृण्वन् ऊतिभिः सीद सादनम्।

वक्रतुण्ड महाकाय कोटिसूर्यसमप्रभ।

निर्विघ्नम् कुरु मे देव सर्वकार्येषु सर्वदा।

"Due to this awareness, due to this
consciousness, due to this "I AM" NESS,
due to this ॐ (OM), the entire
manifestation can appear before our
minds. So why not accept that there is
some unknown power that exists which
can guard us, can protect us, can remove
all the obstacles that may come during

the performance of today's पूजा (Pooja). Let us call this power as God गणेश Ganesh. Let it be represented by one of the betel nuts. Let us dress up this power, God गणेश Ganesh, with rice as ornaments, kumkum, turmeric powder, sandalwood paste and request this power, God गणेश Ganesh, to stay at this place and guard us until the supreme creator of the universe arrives and gives His blessings. When the supreme creator sees that this beautifully dressed God गणेश Ganesh is guarding this place, He will recognize him and immediately will descend to our place to shower His grace on us.

Let us take one betel nut from the tray and place it in the copper dish in front of us. Please consider that this betel nut represents the guarding god God गणेश Ganesh who will remove all the obstacles. Let us invite, beg and plead this power, this God गणेश Ganesh, with the bottom of our hearts, to come here.

अस्मिन् पूगीफले ऋद्विबुद्धिसहितम्
महागणपतिं साङ्गं सपरिवारम् सायुधम्
सशक्तिकम् आवाहयामि ।

ॐ भूर्भुवः स्वः । महागणपतिम् ध्यायामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

Let us take a little bit of rice from the tray and place it as a seat for the Betel nut which represents our God गणेश (Ganesh).

आसनार्थे अक्षतान् समर्पयामि ।

Now each time I direct, please take a spoonful of water from the mug in front of you and give a bath to our God.

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

पादम् समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

अर्घ्यम् समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

आचमनीयम् समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

स्नानम् समर्पयामि । सुप्रतिष्ठितमस्तु ।

Now please take the hand towel from the tray and dry the God. Take a Betel leaf from the tray and place Him on the leaf. Please also take the chain of cotton balls from the tray and place around the God. We will consider it as the clothing of God Ganesh. The same way place the bundle of thread from the tray and place around the God (जानवे).

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

वस्त्रोपवस्त्रार्थे कार्पासवस्त्रे समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

यज्ञोपवीतम् समर्पयामि ।

Please now take the bowl of sandalwood paste and apply a little bit of sandalwood to our God. Place some rice on our God as an ornament. Apply some turmeric powder and the red powder (Kumkum) to the Lord.

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

विलेपनार्थे चन्दनम् समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

अलङ्कारार्थे अक्षतान् समर्पयामि ।

ऋद्धिसिद्धिभ्याम् नमः । हरिद्राम्
समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

कुङ्कुमम् सौभाग्यद्रव्यम् समर्पयामि ।

Please use the sandalwood paste as perfume and offer it to our God. Dress up our God with flowers and the bundle of the blades of green grass (दुर्वा).

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

सिन्दूरम् परिमल द्रव्याणि च समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

कालोद्भव पुष्पाणि दुर्वाङ्कुरान्श्च
समर्पयामि ।

Please light the incense sticks and offer their smell to the God. Please light the candle and show the face of our God by illuminating Him.

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

धूपम् समर्पयामि ।

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

दीपम् समर्पयामि ।

This reminds me of a Sanskrit verse of a poet which says:

न तत्र सूर्यो भाति न चन्द्रतारकम् ।

नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥

तमेव भान्तम् अनुभाति सर्वम् ।

तस्य भासा सर्वमिदम् विभाति ॥

It means:

The sun does not illuminate Him. Neither does the moon nor the stars. Not even the lightning illuminates Him. (When) He, the self effulgent illuminates the entire universe, (what a fool I am, trying to illuminate Him with this candle.!!!).

But dear God, we are just naive, we want to make sure that you are well dressed while guarding this place until the Supreme creator arrives. Please show Him the path of this house when He arrives.

Now please sprinkle some water around the food, sweets and fruits and offer the food to our God.

ॐ भूर्भुवः स्वः । महागणपतये नमः ।

नैवेद्यार्थे गुडखाद्य नैवेद्यम् समर्पयामि ।

ॐ प्राणाय स्वाहा । ॐ अपानाय स्वाहा ।

ॐ व्यानाय स्वाहा ।

ॐ उदानाय स्वाहा । ॐ समानाय

स्वाहा । ॐ ब्रह्मणे स्वाहा ।

नैवेद्यमध्ये पानीयम् समर्पयामि ।

To wash His hands and mouth, please serve some water using the spoon. As an appetizer our God likes to eat betel leaves. Please offer the leaves to Him. Finally, before requesting Him to stand at our door steps guarding us until the Lord of the universe arrives, offer some money and flowers as gift to our God.

The meaning of all of this is that, any guest at your door step, rich or poor, should be respected and honored like this. All of us are the children of the

same God. Please treat them as God. God Ganesh is going to guard us at our door until the supreme creator arrives. He will see God Ganesh, recognize him and will definitely come here to bless us. Believe me.

उत्तरापोशनम् समर्पयामि । हस्तप्रक्षालनम्
समर्पयामि । मुखप्रक्षालनम् समर्पयामि ।
मुखवासार्थे पूगीफल ताम्बूलम् सुवर्ण
निष्क्रय दक्षिणाम् समर्पयामि ।
ॐ भूर्भुवः स्वः । महागणपतये नमः ।
मन्त्रपुष्पम् समर्पयामि । नमस्करोमि ।
कार्यम् मे सिद्धिमायातु प्रसन्ने त्वयि
धातरि । विघ्नानि नाशमायान्तु सर्वाणि
सुरनायक ।
ॐ भूर्भुवः स्वः । महागणपतये नमः ।
प्रार्थनाम् समर्पयामि ।
अनेन कृत पूजनेन तेन महागणपतिः
प्रीयताम् ॥

"Dear friends the Supreme personalities Godess Laxmi and Lord Narayana लक्ष्मी नारायण have arrived. Just close your eyes and bring in front of your eyes the most radiant, most beautiful, most handsom, most powerful, forms that you can think of. This form has complete righteousness. This form is the warehouse of the entire knowledge. This form has surpassed all the three modes of material nature. (सत्त्व रजस् तमस्).

This form has to be extra ordinary.
"They are right here. God is among us. The God is within us. I can see the God

in the several eyes, hands, feet and faces that have gathered here today. I can see the God in their pure innocent, sincere and honest MINDS.

I can see the God in the eyes, hands, feet, faces and minds of all the living entities of the universe. In the manifestation of the entire universe. This God is not only within us but is outside us. This God is very near to us as well as at a very far distance very difficult to comprehend. This God has a speed of mind but He can also be still, stable and motionless. Even with His motion-less-ness it is very difficult to catch Him. This God has the most beautiful, handsome form. This God at the same time can be formless. Sri Isopanishad (श्री ईशोपनिषद्) has described the form of this God as follows:

अनेजदेकम् मनसो जवीयो नैनत् देवाः
आप्नुवन् पूर्वमर्षत् ।
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन् न अपो
मातरिश्चा ददाति ॥
तदेजति तन्नेजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तद् सर्वस्यास्य
बाह्यतः ॥
कलशस्य मुखे विष्णुः कण्ठे रुद्रः
समाश्रितः । मूले तत्र स्थितो ब्रह्मा मध्ये
मातृगणाः स्मृताः ।
कुक्षौ तु सागराः सर्वे सप्तदीपा वसुन्धरा ।
ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः ।
अङ्गैश्च सहिताः सर्वे कलशम् तु

समाश्रिताः । अत्र गायत्री सावित्री शान्ति
पुष्टिकरी तथा ।
आयान्तु देवपूजार्थम् दुरितक्षयकारकाः ।
गङ्गे च यमुने चैव गोदावरी सरस्वति ।
नर्मदे सिन्धु कावेरी जलेऽस्मिन् सन्निधिम्
कुरु ॥

"Bride's father and mother are going to use this pot with the coconut on the top as the symbolic image of the Supreme Personalities and offer them rice as ornaments, red powder, turmeric powder, flowers, try to see them with the lamp and request with the bottom of their hearts, the blessings for the bride and the bridegroom."

Bride's father and mother perform the worship as directed.

श्रीलक्ष्मीनारायणाभ्याम् नमः ।

अलङ्कारार्थे अक्षतान् समर्पयामि ।

श्रीलक्ष्मीनारायणाभ्याम् नमः । हरिद्राम्
समर्पयामि ।

श्रीलक्ष्मीनारायणाभ्याम् नमः । कुङ्कुमम्
सौभाग्यद्रव्यम् समर्पयामि ।

श्रीलक्ष्मीनारायणाभ्याम् नमः । कालोद्भव
पुष्पाणि दुर्वाङ्कुरान्श्च समर्पयामि ।

श्रीलक्ष्मीनारायणाभ्याम् नमः । धूपम्
समर्पयामि । दीपम् समर्पयामि ।

श्रीलक्ष्मीनारायणाभ्याम् नमः । नैवेद्यम्
समर्पयामि ।

ॐ प्राणाय स्वाहा । ॐ अपानाय स्वाहा ।

ॐ व्यानाय स्वाहा ।

ॐ उदानाय स्वाहा । ॐ समानाय

स्वाहा । ॐ ब्रह्मणे स्वाहा ।

नैवेद्यमध्ये पानीयम् समर्पयामि ।

उत्तरापोशनम् समर्पयामि ।

हस्तप्रक्षालनम् समर्पयामि । मुखप्रक्षालनम्
समर्पयामि ।

मुखवासार्थे पूगीफल ताम्बूलम् सुवर्ण

निष्क्रय दक्षिणाम् समर्पयामि ।

नमस्करोमि ।

मधुपर्क

(Greeting Groom as the Supreme Personality)

Dear ____ and _____, (Bride's parents) since it is beyond anyone's capacity to bring the Supreme personality God Narayana here, you are going to see the Supreme personality God Narayana in the eyes of ____ (Groom) and are going to offer him your services. Please say,

संकल्प

कन्यार्थिने गृहागताया स्मै _____ नाम्नः
स्नातकाय वराय कन्यादानाङ्गभूतम्
मधुपर्कं करिष्ये ।

Please release water from your right hand in the copper dish in front of you. Please offer blades (shoots) of grass (दुर्वा) as seat for the groom. Wash his feet with water and dry them with a towel. Offer him दुर्वा अक्षता कुंकुम् चन्दनम् पुष्पम् अर्घ्यम्

ॐ आसनार्थे विष्टरः प्रतिगृह्यताम् ।
 वर -- ॐ विष्टरः प्रतिगृह्णामि ।
 ॐ पाद्यम् प्रतिगृह्यताम् ।
 वर -- ॐ पाद्यम् प्रतिगृह्णामि ।
 ॐ दुर्वान् प्रतिगृह्यताम् ।
 वर -- ॐ दुर्वान् प्रतिगृह्णामि ।
 ॐ अक्षतान् प्रतिगृह्यताम् ।
 वर -- ॐ अक्षतान् प्रतिगृह्णामि ।
 ॐ अर्घ्यम् प्रतिगृह्यताम् ।
 वर -- ॐ अर्घ्यम् प्रतिगृह्णामि ।
 ॐ आचमनीयम् प्रतिगृह्यताम् ।
 वर -- ॐ आचमनीयम् प्रतिगृह्णामि ।
 ॐ हरिद्राम् कुंकुमम् प्रतिगृह्यताम् ।
 वर -- ॐ हरिद्राम् कुंकुमम्
 प्रतिगृह्णामि ।
 ॐ पुष्पाणि प्रतिगृह्यताम् ।
 वर -- ॐ पुष्पाणि प्रतिगृह्णामि ।

____ (Bride's father), Please hold the
 pot of मधुपर्क with both hands and say
 three times,
 ॐ मधुपर्कः प्रतिगृह्यताम् ।
 वर--मधुपर्कः प्रतिगृह्णामि । मित्रस्य त्वा
 चक्षुषा प्रतीक्षे ।
 ____ (Groom), please see the मधुपर्क
 in the pot with the eyesight given by the
 Sun God.. Groom says, "I can
 understand the sweet and sincere
 sentiments behind your offer".

ॐ मधुपर्कः प्रतिगृह्यताम् । वर--
 मधुपर्कः प्रतिगृह्णामि । मित्रस्य त्वा
 चक्षुषा प्रतीक्षे ।

____ (Groom), please see the मधुपर्क
 in the pot with the eyesight given by the
 Sun God.. Groom says, "I can

understand the sweet and sincere
 sentiments behind your offer".

ॐ मधुपर्कः प्रतिगृह्यताम् । वर--
 मधुपर्कः प्रतिगृह्णामि । मित्रस्य त्वा
 चक्षुषा प्रतीक्षे ।

____ (Groom), please see the मधुपर्क
 in the pot with the eyesight given by the
 Sun God.. Groom says, "I can
 understand the sweet and sincere
 sentiments behind your offer".

Now ____ (Bride's father), please give
 the मधुपर्क pot to the groom. ____
 (Groom), Please accept the मधुपर्क in
 your left hand.

ॐ देवस्य त्वा सवितुः प्रसवे अश्विनोः
 बाहुभ्याम्
 पूष्णो हस्ताभ्याम् प्रतिगृह्णामि ।

ॐ मधुवाता ऋतायते मधु क्षरन्ति
 सिंधवः ।
 माध्वीर्नः सन्तु ओषधीः ॥
 मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः ।
 मधु द्यौः अस्तु नः पिता ॥
 मधुमान्नो वनस्पतिः मधुमाम् अस्तु सूर्यः ।
 माध्वीर्गावो भवन्तु नः ॥

Let our life be full of sweetness. ____
 (Groom), please stir the मधुपर्क four
 times with the index finger and the
 middle finger of your right hand and
 sprinkle in all four directions, north,
 south, east and west.

ॐ वसवस्त्वागायत्रेणच्छंदसा भक्षयन्तु ॥
 To the East

ॐ रुद्रास्त्वात्रैष्टुभेनच्छंदसा भक्षयन्तु ॥

To the South

ॐ आदित्यास्त्वाजागतेनच्छंदसा

भक्षयन्तु ॥ To the West

ॐ विश्वेत्वा देवा आनुष्टुभेनच्छंदसा

भक्षयन्तु ॥ To the North

ॐ भूतेभ्यस्त्वा भूतेभ्यस्त्वा

भूतेभ्यस्त्वा ॥ Keep the pot on the ground.

Take a sip of मधुपर्क three times while I say,

ॐ विराजोदोहोसि ॥ १ ॥

ॐ विराजेदोहमशीयम् ॥ २ ॥

ॐ मयि दोहः पद्यायै विराजः ॥ ३ ॥

ॐ अमृतापिधानमसि ॥ सत्यम् यशः

श्रीः मयि श्रीः श्रयताम् ॥

Vedic Wedding Act Three: Expressing the desire to get married.

विवाह संस्कार तथा पुण्याह
वाचनम् ।

The priest asks the parents of the bride to stand up, come forward and face all the guests. The priest also asks the bridegroom to come forward, stand besides the parents of the bride and face all the guests. Similarly, he asks the parents of the bridegroom to come forward, stand besides the bridegroom and face all guests.

Priest:

" Now

_____ (name of bridegroom)

will express his desire to get married and requests the blessings from all the guests.

_____ (bridegroom), will you please say,

"For the purpose of righteous life, pursuit of material resources and to fulfill my natural desires,

I,

_____ (name of bridegroom), desire to get married, and request your support, consent and blessings to do so."

मम गृहस्थाश्रम स्वीकारपूर्वक धर्मार्थं
काम सिद्ध्यर्थम् विवाह संस्कारम्
करिष्ये । तथा

_____ (name of the bride)

नाम्नः मम प्रियतमया करिष्यमाण

विवाहाख्यस्य कर्मणः पुण्याहम् भवन्तो

स्वस्ति भवन्तो ऋद्धिम् भवन्तो ब्रुवन्तु ।

The priest asks all the guests present for the ceremony to say loudly,

"तथास्तु । ॐ पुण्याहम् । ॐ स्वस्ति ।

ॐ कर्म ऋद्धयताम् ।

We have our unanimous consent and support. Congratulations. Best of luck God bless you. Let your wishes come true".

The priest asks the parents of the bride to say,

"We _____ and
_____ and
request your good wishes, blessings and
prosperous wedded life for our daughter

(bride's name)"

वयम्

(bride's father)

(bride's mother)

च अस्माकम्

(name of the bride)

नाम्नः ज्येष्ठ /कनिष्ठ कन्यायाः
करिष्यमाण विवाहाख्यस्य कर्मणः
पुण्याहम् भवन्तो स्वस्ति भवन्तो ऋद्धिम्
भवन्तो ब्रुवन्तु ।

The priest asks all the guests to say,
"Congratulations, Best of luck, God
bless the couple and we wish them a
prosperous wedded life."

ॐ पुण्याहम् ।

ॐ स्वस्ति ।

ॐ कर्म ऋद्धयताम् ।

The priest asks the parents of the
bridegroom to say,

"We _____

(bridegroom's father)

and

(bridegroom's mother)

request your good wishes, blessings,
support and prosperous wedded life for
our son

(name of the bridegroom).

" वयम्

(bridegroom's father) च

(bridegroom's mother) च

अस्माकम्

(name of the bridegroom)

नाम्नः पुत्रस्य करिष्यमाण विवाहाख्यस्य
कर्मणः पुण्याहम् भवन्तो स्वस्ति भवन्तो
ऋद्धिम् भवन्तो ब्रुवन्तु ।

The priest asks all the guests to say,
"Congratulations, Best of luck, God
bless the couple and we wish them a
prosperous wedded life."

ॐ पुण्याहम् ।

ॐ स्वस्ति ।

ॐ कर्म ऋद्धयताम् ।

Vedic Wedding Act Four Singing of the eight hymns.

मङ्गलाष्टकानि ।



One of the helpers arranges two wooden seats पाट across each other in front of the विवाह मंडप. Two Helpers hold a shawl अंतरपाट across the two wooden seats. The bridegroom stands on one of the wooden seats behind the shawl. One helper gives a garland in the hands of the bridegroom. Other helpers distribute handful of colored rice अक्षता to all the guests attending the wedding ceremony.

Priest: "In both eastern and western culture, it is a custom that the bride and the bridegroom should not see each other until the start of the wedding ceremony. It is therefore, these two fine gentlemen are holding this shawl in front of the bridegroom so that he should not be able to see the bride until a proper time. The bride will make a grand entrance to this place and will stand on the other side of this shawl. We are all going to sing eight hymns. At the end of each stanza of the

hymns I am going to say, शुभ मङ्गल सावधान which means attention couple, the time is very near for you to see each other. Get ready, you will receive pleasant blessings very soon." Dear guests, Please shower the bride and the bridegroom with a little bit of rice at the end of each stanza.

Will the uncles of the bride escort the bride up to the wooden seat in front of the bridegroom."

Brides uncles escort the bride to the विवाह मंडप. The bride stands on the wooden seat in front of the bridegroom. One of the helpers gives a garland in the hands of the bride. Couple of helpers stand besides the bride and the bridegroom with a flower bouquet, a tray with lamps, red oxide powder, turmeric powder, coconut in their hands. The priest and few singers start singing the hymns.

गजवदनमचिंत्यम् तीक्ष्णदंष्ट्रम् त्रिनेत्रम् ।

बृहदुदरमशेषम् भूतराजम् पुराणम् ॥

अमरवरसुपूज्यम् रक्तवर्णम् सुरेशम् ।

पशुपतिसुतमीशम् विघ्नराजम् नमामि ॥

१ ॥

कस्तूरीतिलकम् ललाटपटले वक्षःस्थले

कौस्तुभम् ।

नासाग्रे नवमौक्तिकम् करतले वेणुःकरे

कंकणम् ॥

सर्वाङ्गे हरिचन्दनम् विजयते कण्ठे च

मुक्तावलि ।

गोपस्त्रीपरिवेष्टितो विजयते

कुर्यात् सदा मङ्गलम् ॥ २ ॥
 गङ्गा सिन्धु सरस्वती च यमुना गोदावरी
 नर्मदा ।
 कावेरी सरयू महेन्द्रतनया चर्मण्वती
 वेदिका ॥
 क्षिप्रा वेत्रवती महासुरनदी ख्याता च या
 गण्डकी ।
 पूर्णाः पूर्णजलैः समुद्रसहिताः कुर्यः सदा
 मङ्गलम् ॥ ३ ॥
 भास्वान् काश्यप गोत्रजोऽरुणरुचिर्यः
 सिंहराशीश्वरः ।
 षट्त्रिंस्थो दशमः शुभो गुरुविधू भौमश्च
 मित्रावहि ॥
 शुक्राकी च रिपू कलिङ्गजनितश्चाग्नीश्वरो
 देवते ।
 मध्ये वर्तुलगश्च पूर्ववदनः कुर्यात् सदा
 मङ्गलम् ॥ ४ ॥
 यम् ब्रह्मा वरुणेन्द्र रुद्रमरुतः स्तुन्वन्ति
 दिव्यैः स्तवैः ।
 वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यम्
 सामगाः ॥
 ध्यानावस्थित् तदगतेनमनसा पश्यन्ति
 यम् योगिनो ।
 यस्यान्तम् न विदुः सुरासुरगणा देवाय
 तस्मैः नमः ॥ ५ ॥
 नानाच्छिद्र घटोदरस्थित महा दीपप्रभा
 भास्वरम् ।

ज्ञानम् यस्य तु चक्षुरादिकरणद्वारा बहिः
 स्पन्दते ॥
 जानामीति तमेव
 भान्तमनुभात्येतत्समस्तम् जगत् ।
 तस्मै श्रीगुरुमूर्तये नम इदम्
 श्रीदक्षिणामूर्तये ॥ ६ ॥
 यावत् वीचीस्तरंगान् वहति सुरनदी
 जाह्नवी पुण्यतोया ।
 यावच्चाकाशमार्गे तपति दिनकरो
 भास्करो लोकपालः ॥
 यावत् वज्रेन्द्र नीलस्फटिकमणिशिला
 वर्तते मेरुशृङ्गे ।
 तावत् त्वम् पुत्र पौत्र स्वजन परिवृतो
 जीव शम्भो प्रसादात् ॥ ७ ॥
 यन्मङ्गलम् महेन्द्रस्य प्राप्ते देवसमागमे ।
 ऋषिभिः स्तूयमानस्य तत्ते भवतु
 मङ्गलम् ॥
 तदेव लग्नम् सुदिनम् तदेव ताराबलम्
 चन्द्रबलम् तदेव ।
 विद्याबलम् दैवबलम् तदेव
 लक्ष्मीपतेस्तेऽन्नियुगम् स्मरामि ॥ ८ ॥
 शुभमङ्गल सावधान् ॥



The shawl across the bride and the bridegroom is removed. All guests applaud. The bride and the bridegroom exchange the garlands. They give bouquet of flowers to each other. Perfume is sprayed on them. They exchange sweets to each other. Perfumed water is sprinkled and sweets are distributed to all the guests.

Vedic Wedding Act Five Handing over the daughter.

कन्यादानम्



The priest holds a copper dish in his hand. The bridegroom holds his palms like a scoop over it. The bride holds her palms over bridegroom's palms like a scoop. The bride's father does the same over bride's palms. The priest asks the bride's mother to keep on pouring water from a mug with a spoon in her husband's hands slowly and slowly, as the priest says,

Priest:

"

(name of bride's father) is very pleased to accept today,

(name of bridegroom), the great grandson of,

(bridegroom's great grandfather), who is also the grandson of,

(bridegroom's grandfather), and son of,

(bridegroom's parents), as a life partner to

(name of bride), the great granddaughter of

(bride's great grandfather), granddaughter of

(bride's grandfather), and daughter of

(bride's parents)."

गोत्रस्य

(bride's great grandfather) नाम्नः

प्रपितामहस्य प्रपौत्रीम्

(bride's grandfather) नाम्नः पितामहस्य

पौत्रीम्

(bride's parents) नाम्नः दाम्पत्योः

कन्यया

गोत्रस्य

(bridegroom's great grandfather) नाम्नः

प्रपितामहस्य प्रपौत्राय

(bridegroom's grandfather) नाम्नः

पितामहस्य पौत्राय

(bridegroom's parents) नाम्नः दाम्पत्योः

पुत्राय

(bridegroom's name) नाम्नः वराय

गृहिणीपदस्वीकारपूर्वकं धर्मार्थं काम
सिद्धयर्थम् तुभ्यम् अहम् सम्प्रदेदे ।

The priest asks the bride's father to say three times, " Please accept my daughter _____ as your wife."

The priest asks the bridegroom to say three times, "My pleasure."

Bride's father: कन्याम् प्रतिगृह्णातु
भवान् ।

Bridegroom: ॐ स्वस्ति ।

Bride's father: कन्याम् प्रतिगृह्णातु
भवान् ।

Bridegroom: ॐ स्वस्ति ।

Bride's father: कन्याम् प्रतिगृह्णातु
भवान् ।

Bridegroom: ॐ स्वस्ति ।



The priest asks the bridegroom and the bride to stand facing each other. and asks the bridegroom to place his right hand on the right shoulder of the bride and say:,

ॐ क इदम् कस्मै अदात् ।

कामः कामाय अदात् ।

कामः दाता । कामः प्रतिगृहीता ।

कामम् समुद्रमाविश ।

कामेन त्वा प्रतिगृह्णामि ।

काम एतत् ते । वृष्टिः असि ।

द्यौः त्वा ददातु ।

पृथिवी प्रतिगृह्णातु ।

Priest: ____ (Groom), Will you please say the meaning of the poem in English?

*Your father asked me thrice
To take you as my wife,
Love is the only price
I paid to bring you in my life.*

*Like the meeting of Horizon and the sky
It's the mutual decision of you and I
We entered in this ocean of love
Therefore, I take this solemn vow*

*With respect to the righteousness
Material resources and my natural
desires*

*I shall remain within the ethical, moral
And spiritual boundaries of married life
And I shall always be faithful to you.*

____ (Groom), Repeat after me in
Sanskrit:

धर्मे च अर्थे च कामे च न
अतिचराम्यहम् ।

The priest tells the bride, to place her right hand on the right shoulder of the bridegroom and says,

ॐ क इदम् कस्मै अदात् ।

कामः कामाय अदात् ।

कामः दाता । कामः प्रतिगृहीता ।

कामम् समुद्रमाविश ।

कामेन त्वा प्रतिगृह्णामि ।
काम एतत् ते । वृष्टिः असि ।
द्यौः त्वा ददातु ।
पृथिवी प्रतिगृह्णातु ।

Priest: ____ (Bride), Will you please say the meaning of the poem in English?

Yes honey,

*My father asked you thrice
To take me as your wife,
Love is the only price
You paid to bring me in your life.*

*Like the meeting of Horizon and the sky
It's the mutual decision of you and I
We entered in this ocean of love
Therefore, I take this solemn vow*

*With respect to the righteousness
Material resources and my natural
desires*

*I shall remain within the ethical, moral
And spiritual boundaries of married life
And I shall always be faithful to you.*

____ (Bride), Repeat after me in Sanskrit:

धर्मे च अर्थे च कामे च न
अतिचरितव्याऽहम् ।

Vedic Wedding Act Six Exchanging Gifts मङ्गलसूत्र बन्धनम् ।



The bride and bridegroom are sitting side by side on chairs. One helper brings a silver plate with colored rice and red powder in it. A beautiful golden necklace woven with black beads is on the top of the rice. It is a gift from the bridegroom to the bride. A red powder कुकुम् -- and turmeric powder हळद -- bowl is near the necklace. The priest asks the bridegroom to place some rice on the bride's head, place red powder and turmeric powder on the forehead along the part of her hair. Asks him to place some red powder and turmeric powder on the necklace and asks him to tie the necklace around bride's neck. While the bridegroom is doing this the priest says,

Priest:

"Remember,

____ (bridegroom) offers these gifts to ____ (bride) as if these are offered to Goddess Laxmi and ____ (bride) offers the gifts to ____ (bridegroom) as if those are offered to God Narayana. Dear ____ (bridegroom) and ____ (bride), you are not only offering these rings, neckless, bracelets, bangles, kumkum and turmeric powder to each other but are offering these to that Supreme personalities which dwell within each other"

हरिद्रा स्वर्णवर्णाभा सर्व सौभाग्यदायिनी ।

सर्वालङ्कार मुख्या हि देवि त्वम्

प्रतिगृह्यताम् ॥

हरिद्राचूर्णसंयुक्तम् कुङ्कुमम् कामदायकम् ।

वस्त्रालङ्करणम् सर्वम् देवि त्वम्

प्रतिगृह्यताम् ॥

सूत्रम् माङ्गल्य संयुक्तम् कण्ठे बध्नामि ते

प्रिये ।

सौभाग्य प्रीति सौहार्द- द्योतकम्

सुमनोहरम् ॥

माङ्गल्यतन्तुमणिभिः

मुक्ताफलविराजितम् ।

कण्ठस्य भूषणार्थाय कण्ठसूत्रम्

प्रगृह्यताम् ॥

काचस्य निर्मितम् दिव्यम् कङ्कणम् च

सुरेश्वरि ।

हस्तालङ्करणार्थाय कङ्कणम् प्रतिगृह्यताम् ॥

विवाहकर्मम् करिष्यामि

साक्षीभूतान्युपस्थिताः ।

सुवर्णमुद्रिका एतद् अर्पयामि

सुरेश्वरि ॥

While _____(bride) offers
wedding ring and flowers to
_____ (bridegroom), the priest
Says,

विवाहकर्मम् करिष्यामि

साक्षीभूतान्युपस्थिताः ।

सुवर्णमुद्रिका एतद् गृहाण

परमेश्वर ॥

ज्योत्स्नापते नमस्तुभ्यम् नमस्ते

विश्वरूपिणे ।

नानापरिमलद्रव्याणि गृहाण परमेश्वर ॥

माल्यादीनि सुगन्धीनि

माल्यतादीनि वै प्रभो ।

मयाहृतानि पूजार्थम् पुष्पाणि

प्रतिगृह्यताम् ॥

सेवन्तिका बकुल चम्पक पाटलाब्जैः ।

पुन्नागजाति करवीर रसालपुष्पैः ।

विल्वप्रवाल तुलसीदल मालतीभिः ।

त्वाम् पूजयामि जगदीश्वर मे प्रसीद ॥

पाणिग्रहणम् ।

Receiving the hands.

The priest asks the bridegroom and the bride to hold each others right hands and says, Priest: "Let your hands be together forever. Let there be good fortune all the time with you. You are blessed by Gods like Bhaga, Aryama, Sun, Purandhi. This will help you to perform your duties as a married couple in the most righteous way".

गृह्णामि ते सौभगत्वाय हस्तम् ।

मया पत्या जरदष्टिः यथा असः ॥

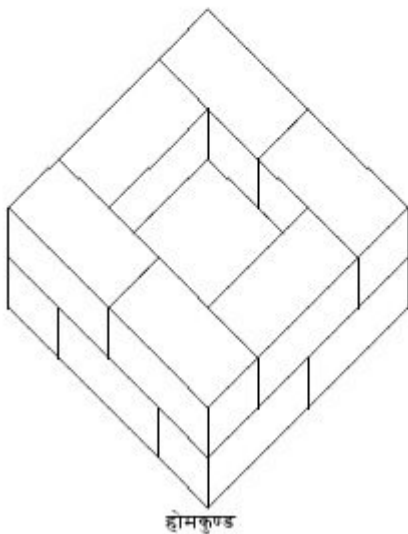
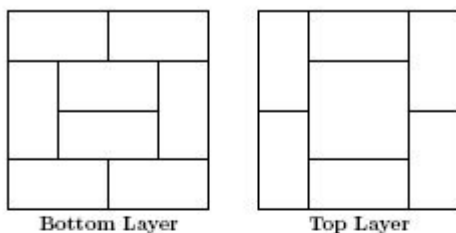
भगः अर्यमा सविता पुरन्धिः ।

मह्यम् त्वा दुर्गार्हपत्याय देवाः ॥

Vedic Wedding Act Seven The Pledge For Married Life: विवाह होमः ।



Fourteen Bricks Homa Kunda होमकुण्ड



Facing the guests two wooden seats are placed side by side for the bride and the bridegroom to sit. In front of the seats there is a metal bowl in which fire is made using charcoal, some wood chips and butter to light the fire. The priest

asks the bride to sit on the left of the bridegroom. The priest sits on another wooden seat on the right side of the bridegroom. The bridegroom has a shawl over his shoulders. The bride also has a shawl on her shoulders. Across from the priest on the other side of the fire bowl, sits bride's brother on another wooden seat. A pot of soft butter is kept besides the bridegroom. A pot of popped rice is placed besides the bride's Brother. The priest asks the bridegroom's sister to come from behind the bride and bridegroom and asks her to tie a knot to the shawls worn by the bride and the bridegroom.

Priest: "In Indian wedding we literally tie a knot between the bride and the bridegroom.

"Dear _____(bride) and _____(bridegroom), Marriage is not just an ordinary contract between a couple. It is a sacred pledge. You have already taken such pledge in front of me and all these guests gathered here for this ceremony. Now you are going to take the pledge in front of this holy fire. The fire is holy because the fire is used to burn, to remove impurities and to make things pure. We cook food on fire to remove impurities and make it pure. Eating raw food can make you sick. The fire gives you the warmth. Without the heat of a fire the winters become unbearable. Fire gives you joy and happiness. At the camp grounds when it is cold at night, all the campers gather together, make a controlled camp fire, sit around the fire, sing songs, tell stories and fight the cold nights. Fire is friendly to you when you respect the fire. You become the enemy of the fire if you neglect and disrespect the fire."

The priest asks the bridegroom to put some butter in the fire and says,

Priest: "The butter is the fuel for the fire. It is like soul of the fire. Invite the fire to listen your pledge. Invite the fire to come with blaze and intense radiance. When I direct you with the words स्वाहा

please offer butter to the fire using the spoon in the butter bowl.

ॐ भूर्भुवः स्वः । योजक नामानम् अग्निम्
प्रतिष्ठापयामि ।

अग्ने वैश्वानर शाण्डिल्य गोत्र मेषध्वज

प्राङ्मुखो मम सुमुखो वरदो भव ।

स्कन्दाय स्वाहा । स्कन्दाय । इदम् न मम ।

I am installing this fire known as the controller of the life. This comes from the family of sage Shandilya having the zodiac sign Aries. Oh fire god, please appear before us with your intensity. This food is offered for nothing but your intensity.

ॐ अयम् ते इध्मः आत्मा जातवेदः ।
तेनेध्यस्व वर्धस्व चेद्धः । वर्धय च आत्मान्
प्रजया पशुभिः ।

ब्रह्मवर्चसेन अन्नाद्येन समेधय स्वाहा ।

जातवेदसे अग्नये । इदम् न मम ।

This food is the soul of the fire. Please appear with blaze with it. Please elevate the souls of the entire mankind as well as animal kingdom similar to your blaze. Let our inner beauty blossom like the harvest with your power. This food is offered for nothing but your glory.

ॐ प्रजापतये स्वाहा । प्रजापतये । इदम् न
मम ।

Without any selfishness, I offer this fuel for the creator of the Universe. It belongs to Him.

ॐ अग्नये स्वाहा । अग्नये । इदम् न मम ।

Without any selfish intents, I offer this fuel for the holy fire. It belongs to the holy fire only.

ॐ सोमाय स्वाहा । सोमाय । इदम् न
मम ।

Without any reservations, I offer this fuel to the sun. It belongs to the sun.

ॐ अग्ने आयूंषि पवसे आ सुवोर्जमिषं च
नः ।

आरे बाधस्व दुच्छुनाम् ॥ स्वाहा ॥

अग्नये पवमानाय । पवमानाय । इदम् न
मम ।

Oh fire god, you are the purifier of our food as well as the vital juices. Please remove the impurities from our life. This food is offered for the purifier of our life.

ॐ अग्निरैतु प्रथमो देवतानाम् ।

सोऽस्यै प्रजाम् मुञ्चतु मृत्युपाशात् ।

तदयम् राजा वरुणोऽनुमन्यताम् ।

यथेयम् स्त्रीपौत्रमधम् न रोदात् । स्वाहा ।

अग्नये गार्हपत्याय । गार्हपत्याय । इदम् न
मम ।

Oh, fire god, you are the leader of all the gods. Please protect us from the untimely death in the family. Let the

king Varuna second this motion so that ladies won't have to mourn for the loss of their progeny. This food is offered for the protector of families.

ॐ इमाम् अग्निः त्रायताम् गार्हपत्यः ।
 प्रजाम् अस्यै नयतु दीर्घम् आयुः ।
 अशून्योपस्था जीविताम् अस्तु माता ।
 पौत्रम् आनन्दम् अभिवुध्यताम् इयम् ।
 स्वाहा ।

अग्नये गार्हपत्याय । गार्हपत्याय । इदम् न
 मम ।

Let this fire god protect the family life. Let her have long living children. Let the mother have a meaningful life with the joy of the company of her children and grand children. This food is offered for the protector of generations.

ॐ त्वम् अर्यमा भवसि यत् कनीनाम् ।
 नाम स्वधावन् गुह्यम् विभर्षिः ।
 अंजन्ति मित्रम् सुधितम् न गोभिः ।
 यत् दम्पती समनसा कृणोषि । स्वाहा ।
 अग्नये । इदम् न मम ।

Oh, fire god, you are the Aryaman to the girls. You have a mysterious reputation. By offering this food made up of cow milk, the girls have shown friendship with you. Please make this couple to think and act with perfect harmony. Let their minds be on the same wavelength. This food is offered to the fire that dwells within the bodies of all.

लाजाहोम

Sacrifice of popped rice.



The priest asks the bride and the bridegroom to stand up. The priest asks the bride to make a scoop of her palms. The priest asks the bride's brother to pour some popped rice and butter in her hands. The priest asks the bridegroom to cover the bride's hands with his hands and asks both of them to offer the buttered popped rice to the fire slowly as he says,

ॐ अर्यमणम् नु देवम् । कन्या अग्निम्
 अयक्षत ।

स इमाम् देवो अर्यमा । प्र इतः मुञ्चातु न
 अमुतः । स्वाहा ।

अर्यम्णे अग्नये । इदम् न मम ।

Priest: "With this offer of fuel, dear _____(bride's name), you have expressed your desire to increase your attachment to your in-laws while reducing your ties to your parents. Dear _____(bridegroom), please hold _____'s (bride's) right hand and both of you go around the fire and come back to your original place." While they go around the fire, the priest says,

अमोहम् अस्मि । सा त्वमसि अमोहम् ।
द्यौऽहम् पृथिवी त्वम् ॥
ऋक् त्वम् सामोऽहम् । पुरुषोऽहम् प्रकृती
त्वम् ॥

तौ इह विवहावहै । प्रजाम् प्रजनयावहै ।
सम्प्रियो रोचिष्णू सुमनस्यमानौ । जीवेव शरदः
शतम् ।

इममाश्मानम् आरोह । अश्मा इव स्थिरा भव ।
सहस्व पृतनायतः । अभितिष्ठ पृतन्यतः ।

*You are not self-centered,
Neither am I.
You are like planet earth
Revolving in my sky.
I am a poem,
You are the poetry.
I am the soul,
Within your body.
Let's join hands
And be my only wife
For ever lasting loving,
And happy family life.
Stand besides me,
Solid like a rock,
And present to the world
An exemplary wedlock.*

The priest asks the bride's brother to pour some pop corn and butter in the hands of the bride second time. The priest asks the bridegroom to cover bride's hand with his hands and ask both of them to offer the popped rice to the fire second time. As they offer the fuel to the fire, the priest says,

ॐ वरुणम् नु देवम् । कन्या अग्निम्
अयक्षत ।

स इमाम् देवो वरुणः । प्र इतः मुञ्चातु न
अमुतः । स्वाहा ।

वरुणाय अग्नये । इदम् न मम ।

Priest: "With this offer of fuel, _____(bride), you have expressed your desire, second time, to increase your attachment to your in-laws while reducing your ties to your parents. Dear _____(bridegroom), please hold _____'s (bride's) right hand and both of you go around the fire second time, and come back to your original place." While they go around the fire, the priest says,

अमोहम् अस्मि । सा त्वमसि अमोहम् ।
द्यौऽहम् पृथिवी त्वम् ॥
ऋक् त्वम् सामोऽहम् । पुरुषोऽहम् प्रकृती
त्वम् ॥

तौ इह विवहावहै । प्रजाम् प्रजनयावहै ।
सम्प्रियो रोचिष्णू सुमनस्यमानौ । जीवेव शरदः
शतम् ।

इममाश्मानम् आरोह । अश्मा इव स्थिरा भव ।
सहस्व पृतनायतः । अभितिष्ठ पृतन्यतः ।

Priest: "The bridegroom is saying:

*You are not self-centered,
Neither am I.
You are like planet earth
Revolving in my sky.
I am a poem,
You are the poetry.
I am the soul,
Within your body.
Let's join hands
And be my only wife
For ever lasting loving,
And happy family life.
Stand besides me,
Solid like a rock,
And present to the world
An exemplary wedlock.*

The priest asks bride's brother to pour some popped rice and butter in the hands of the bride third time. The priest asks the bridegroom to cover bride's hand with his hands and ask both of them to

offer the popped rice to the fire third time. As they offer the fuel to the fire, the priest says,

ॐ पूषणम् नु देवम् । कन्या अग्निम्
अयक्षत ।
स इमाम् देवो पूषा । प्र इतः मुञ्चातु न
अमुतः । स्वाहा ।
पूष्णे अग्नये । इदम् न मम ।

Priest: "With this offer of fuel, _____(bride), you have expressed your desire, third time, to increase your attachment to your in-laws while reducing your ties to your parents. Dear _____(bridegroom), please hold _____(bride)'s right hand and both of you go around the fire third time, and come back to your original place." While they go around the fire, the priest says,

अमोहम् अस्मि । सा त्वमसि अमोहम् ।
द्यौऽहम् पृथिवी त्वम् ॥
ऋक् त्वम् सामोऽहम् । पुरुषोऽहम् प्रकृती
त्वम् ॥
तौ इह विवहावहै । प्रजाम् प्रजनयावहै ।
सम्प्रियो रोचिष्णू सुमनस्यमानौ । जीवेव शरदः
शतम् ।
इममाश्मानम् आरोह । अश्मा इव स्थिरा भव ।
सहस्व पृतनायतः । अभितिष्ठ पृतन्यतः ।

*You are not self-centered,
Neither am I.
You are like planet earth
Revolving in my sky.
I am a poem,
You are the poetry.
I am the soul,
Within your body.
Let's join hands
And be my only wife*

*For ever lasting loving,
And happy family life.
Stand besides me,
Solid like a rock,
And present to the world
An exemplary wedlock.*

The priest asks _____(bride)'s brother to pour some pop corn and butter in the hands of the bride fourth time. The priest asks the bridegroom to cover _____(bride)'s hand with his hands and asks both of them to offer the popped rice to the fire fourth time. As they offer the fuel to the fire, the priest says,

ॐ प्रजापतिम् नु देवम् । कन्या अग्निम्
अयक्षत ।
स इमाम् देवो प्रजापति । प्र इतः मुञ्चातु
न अमुतः । स्वाहा ।
ॐ प्रजापतये स्वाहा । प्रजापतये । इदम् न
मम ।

Priest: "With this offer of fuel, _____(bride), you have expressed your desire, fourth time, to increase your attachment to your in-laws while reducing your ties to your parents. Dear _____(bridegroom), please hold _____(bride)'s right hand and both of you go around the fire fourth time, and come back to your original place." While they go around the fire, the priest says,

अमोहम् अस्मि । सा त्वमसि अमोहम् ।
द्यौऽहम् पृथिवी त्वम् ॥
ऋक् त्वम् सामोऽहम् । पुरुषोऽहम् प्रकृती
त्वम् ॥

तौ इह विवहावहै । प्रजाम् प्रजनयावहै ।
सम्प्रियो रोचिष्णू सुमनस्यमानौ । जीवेव शरदः
शतम् ।
इममाश्मानम् आरोह । अश्मा इव स्थिरा भव ।
सहस्व पृतनायतः । अभितिष्ठ पृतन्यतः ।

Priest: "Dear _____(bridegroom),
I am reminding you last time that think
yourself as the soul (पुरुष) and
_____ (bride) as your body (प्रकृति).

Think yourself as the planet earth
revolving in the sky of
_____ (bride). Think yourself as a
poem within the poetry of
_____ (bride). With this bondage
only you will be able to make a loving,
long lasting, firm and stable marriage
like the earth on which both of you are
standing."

The priest asks the bride and the
bridegroom to pour the remaining
popped rice in the fire and mention them
that they have offered the final offer to
the supreme creator of this Universe and
have taken their pledge in front of the
Supreme creator, the fire as well as all
the guests present for the ceremony.
_____ (bride)'s aunt comes from
behind and removes the knot between
the bridegroom's and the bride's shawl.
The bride's brother comes and twists
bridegroom's ear and tells him that he
has taken a solemn oath in front of the
holy fire, the Supreme creator of the
Universe and all the guests and
therefore, he better stick to it.

Vedic Wedding Act Eight Walking first seven steps

together. सप्तपदी

Priest: "Dear _____(bride) and
_____ (bridegroom), The number
seven has importance in our lives.
Remember. There are seven days in a
week. There are seven color bands in a
rainbow. Seven notes makes a music
piece. There are seven continents on this
earth. There are seven most stable stars
in the northern constellation which
makes Ursa minor or the little bear. And
now you are going to walk your first
seven steps as husband and wife making
seven firm commitments. At the every
step, I am going ask you to take a solemn
vow and you are going to commit
yourselves to the oath, as long as you
live. Please notice that I have placed
seven heaps of rice, in the south easterly
direction, at one step apart.

_____ (bride),
please hold

_____ (bridegroom)'s right arm
with your left hand and walk your first
step with right foot first, and place your
right foot on the first heap of rice. Now
join your left foot to your right foot.

Priest: "With the first step towards your
married life, will you

_____ (bride) and
_____ (bridegroom),

take a solemn vow, that you will support
each other, in the united journey of
married life with trust, faith and
confidence?"

The bride and the bridegroom: " We
will."

Priest: " इषे एकपदी भव । सा माम्
अनुव्रता भव ॥

इषे means ever lasting trust.

" I acknowledge that you have taken your first vow. May your life be full of support for each other with trust, faith and confidence. Please remember that the things that you see with your eyes are some times deceiving. Have full faith and confidence with each other. Never suspect."

"Now _____(bride), take your second step and place your right foot on the second heap of rice and then join the right foot with your left foot."

"As a second step of your married life, will you _____(bride) and _____(bridegroom) take a solemn oath that you will take care of each other, in sickness as well as in health, as long as you live and live peacefully with perfect harmony?"

Bride and bridegroom: " We will."

Priest: " ऊर्जे द्विपदी भव । सा माम् अनुव्रता भव ॥

ऊर्जा means strength, good health.

"I acknowledge that you have taken your second vow. May peace, harmony and good health prevail in your life."

"Now _____(bride), take your third step and place your right foot on the third heap of rice and then join the right foot with your left foot."

"As a third step of your married life, will you _____(bride) and _____(bridegroom) take a solemn vow that you will share each others wealth and earnings as long as you live and work hand in hand towards prosperity?"

Bride and Bridegroom: " We will."

Priest: "रायस्पोषाय त्रिपदी भव । सा माम् अनुव्रता भव ॥

रायस् means assets and पोष means growth.

Working together towards the growth of assets. Priest: "I acknowledge that you have taken your third vow. May the Lord make you rich and generous.

"Now _____(bride), take your forth step and place your right foot on the forth heap of rice and then join the right foot with your left foot.

"As a forth step of your married life, will you _____(bride) and _____(bridegroom) take a solemn oath that you will cherish love, pleasure and happiness towards each other as long as you live?"

Bride and Bridegroom: " We will."

Priest: "मायोभव्याय चतुष्पदी भव । सा माम् अनुव्रता भव ॥

भव्य means spectacular, awesome and exemplury.

Spouses can look each other with passion. Other than spouse should be treated as brothers, sisters, mother or father.

"I acknowledge that you have taken your forth vow. May the love always blossom in you."

"Now _____(bride), take your fifth step and place your right foot on the fifth heap of rice and then join the right foot with your left foot.

"As a fifth step of your married life, will you _____(bride) and _____(bridegroom) take a solemn oath that you will commit yourselves to become ideal parents of your progeny?"

Bride and Bridegroom: " We will."

Priest: "प्रजाभ्यः पञ्चपदी भव । सा माम्
अनुव्रता भव ॥ पुत्रान् विन्दावहै बहून् । ते
सन्तु जरदष्टयः ॥

प्रजा means progeny.

"I acknowledge that you have taken your fifth vow. May you receive healthy, long living and brilliant children.

Now _____(bride), take your sixth step and place your right foot on the sixth heap of rice and then join the right foot with your left foot.

"As a sixth step of your married life, will you _____(bride) and _____(bridegroom) take a solemn oath that you will always accompany each other while enjoying the joys of all the seasons?"

Bride and Bridegroom: " We will."

Priest: "ऋतुभ्यः षट्पदी भव । सा माम्
अनुव्रता भव ॥

ऋतु means seasons.

"I acknowledge that you have taken your sixth vow. May the God provide you with a happy and joyous life for all the seasons.

"Now _____(bride), take your seventh but not the least step and place your right foot on the seventh heap of rice and then join the right foot with your left foot.

"As a seventh step of your married life, will you _____(bride) and

_____ (bridegroom) take a solemn oath that you will always strive for everlasting friendship?"

Bride and Bridegroom: " We will."

Priest: " सखा सप्तपदी भव । सा माम्
अनुव्रता भव ॥

सखा means friend.

Priest: "Dear _____(bride) and _____(bridegroom), you have taken all the seven basic vows towards your married life, and I am pleased with your commitment. Now therefore, I myself and on behalf of all the people gathered here I pronounce you Husband and wife. Congratulations. God bless you.

"During a recent visit to one of my friends house I saw on the kitchen wall an interesting poster.

It read:

RULES FOR A HAPPY MARRIAGE

- 1. Never both be angry at the same time
- 2. Never yell at each other unless the house is on fire.
- 3. If one of you has to win an argument, let it be your mate.
- 4. If you have to criticize, do it lovingly.
- 5. Never bring up mistakes of the past.
- 6. Neglect the whole world rather than each other.
- 7. Never go to sleep with an argument unsettled.
- 8. At least once every day try to say one kind or complimentary thing to your life's partner.

- 9. When you have done something wrong, be ready to admit it and ask for forgiveness.
- 10. It takes two to make a quarrel, and the one in the wrong is the one who does the most talking.

Please follow these ten commandments and your marriage is going to be as happy as heaven.

Dear _____(bride) and _____(bridegroom), please remember that marriage is like a slow burning oil lamp with oil and wick giving a pleasant light. The oil and the flame can not live without each other. If the oil gets flooded or the flame exceeds its limit, it can turn into an uncontrollable fire. There has to be a balance between the oil and the flame. Marriage is a union of two minds. For every issue there can be more than one viewpoint. Respecting each other's view point and reaching to a middle ground is the secret of a successful marriage.

_____ (bride) and _____ (bridegroom) are tied with the knot to their shawls for a long time. I want to make them a little bit comfortable by asking _____ (bridegroom)'s sister to come over here and removing the knot. _____, can you come over here please. But before removing the knot, I have a condition to you.

In old days in India, girls were very shy and they did not say the name of their husbands in front of other people. During major functions people would ask the married girls to say their husbands name in front of the crowd. Under such circumstances the girls would say the name of their husbands in a small rhymes in a poem. It is still a custom in the south Indian and Marathi

speaking people to continue with this tradition. You have to say a name before you can remove the knot between _____(bride) and _____(bridegroom).

EXPRESSING EXPECTATIONS FROM MARRIED LIFE

अक्षतारोपणम् ।



The priest asks the bride and the bridegroom to stand facing each other and touch each others foreheads. I tell the guests that I am going to make some wishes for the bride and the bridegroom. At every wish I am going to shower them with rice. Please say तथास्तु ।

which means "may your wishes come true", every time I make such wish. While showering rice on their heads the priest says,

Priest: " भगस्ते कामः समृध्यताम् ।

Let your life be glorified. "

Guests: " तथास्तु । "

Priest: " यज्ञस्ते कामः समृध्यताम् ।

Let your goals be fulfilled. "

Guests: " तथास्तु । "

Priest: " श्रियस्ते कामः समृध्यताम् ।

Let your marriage be prosperous."

Guests: " तथास्तु । "

Priest: " धर्मः ते कामः समृध्यताम् ।

Let there be righteousness in your life. "

Guests: " तथास्तु । "

Priest: " प्रजा ते कामः समृध्यताम् ।

Let there be high social status in your life.

Guests: " तथास्तु । "

Priest: " यशः ते कामः समृध्यताम् ।

Let your ventures be always successful. "

Guests: " तथास्तु । "

Vedic Wedding Act Nine COMPLETION OF WEDDING CEREMONY. कर्म समाप्ति ।

The bridegroom is sitting on a wooden seat with the bride to the left side facing the guests. The bride's mother is sitting on a wooden seat at the right of the bridegroom and the bride's father is sitting on her right. A copper dish, a copper mug full of water with a copper spoon was kept in front of the bridegroom. Similar utensils are kept in front of the bride's father. The priest is sitting on a wooden seat at left of the bride. The priest has a copper mug full of water and couple of flowers besides the mug in front of him. The priest tells the bride's mother to hold her husband's left arm and to the bride to hold the bridegroom's left arm with their right hands respectively. The priest tells the bridegroom and the bride's father to take a spoon full of water from the mug in their right hand and sip three times and

release the forth spoonful of water from their right hands in to the copper dish in front of them while the priest says:

Priest:

"

ॐ श्री केशवाय नमः । नारायणाय नमः ।

माधवाय नमः । गोविन्दाय नमः ।

विष्णवे नमः । मधुसूदनाय नमः ।

त्रिविक्रमाय नमः । वामनाय नमः ।

श्रीधराय नमः । हृषिकेशाय नमः ।

पद्मनाभाय नमः । दामोदराय नमः ।

संकर्षणाय नमः । वासुदेवाय नमः ।

प्रद्युम्नाय नमः । अनिरुद्धाय नमः ।

पुरुषोत्तमाय नमः । अधोक्षजाय नमः ।

नारसिंहाय नमः । अच्युताय नमः ।

जनार्दनाय नमः । उपेन्द्राय नमः ।

हरये नमः । ॐ श्रीकृष्णाय नमः ।

ॐ यद् अस्य कर्मणः अत्यरीरिचम् ।

यद् वा न्यूनम् इह अकरम् ।

अग्निष्टत् स्वष्टकृत् विद्वान् ।

सर्वम् स्वष्टम् सुहुतम् करोतु मे ।

अग्नये स्वष्टकृते सुहुतहुते सर्वहुते ।

आहुतीनाम् कामानाम् समर्थयित्रे स्वाहा ।

Priest: "Please God forgive us if we have made any mistakes in our rituals. May the fire that corrects all the flaws in all actions give the fruits to all of us and accept our humble prayers."

The priest asks the bridegroom and the bride's father to take a spoonful of water and release it from their right hand to the copper dish in front of them.

ॐ विश्वेभ्यः देवेभ्यः स्वाहा ।

विश्वेभ्यः देवेभ्यः इदम् न मम ।

Priest: "These rituals are offered to all the Gods of the Universe without any reservations".

The priest asks the bridegroom and the bride's father to take a spoonful of water and release it from their right hand to the copper dish in front of them.

Priest:

" पूर्णमसि पूर्णम् मे भूयाः ।

सुपूर्णमसि सुपूर्णम् मे भूयाः ।

सर्वमसि सर्वम् मे भूयाः ।

अक्षितिरसि मा मे क्षेष्टाः ।

ॐ च मे स्वरः च मे यज्ञ उप च ते नमः

च ।

यत्ते न्यूनम् तस्मै ते उप यत्तेऽतिरिक्तम्

तस्मै ते नमः ॥

श्रद्धाम् मेधाम् यशः प्रज्ञाम् विद्याम् बुद्धिं

श्रियम् बलम् ।

आयुष्यम् तेज आरोग्यम् देहि मे

हव्यवाहन ॥

Priest: "Oh God, you are perfect. You are supremely perfect. You are in everyone. You are eternal. Please make these rituals perfect. Make them supremely perfect. Be always within us. Please remain eternal for us. Oh, the God in the form of the fire, we offer all our pledges and deeds to you. We surrender at your feet. If we have offered something of less importance or something false to you, forgive us. Give

us faith, knowledge, intelligence, strength, wealth, health and long life."

रूपम् देहि जयम् देहि यशो देहि द्विषो जहि ।

पुत्रान् देहि धनम् देहि सर्वान् कामांश्च देहि मे ॥

Dear God, let the married life of this couple be glorified. Let their goals be achieved. Let their all ventures be successful. Let their love blossom. Let them have beautiful, handsome and intelligent children. Let them have prosperity. Let all their desires be fulfilled.

ॐ सप्तर्षयः प्रथमाम् कृत्तिकानाम्

अरुन्धतीम् ये ध्रुवताम् ह निन्युः ।

षट् कृत्तिकाः मुख्य योगम् वहन्ति इयम्

अस्माकम् भ्राजतु अष्टमी ॥

Priest: "It is a practice in the western culture to say that a successful marriage is a marriage in which the husband and wife fall in love again and again. In Vedic culture, there is still a higher taste. Dear _____(newly wed), what ever you do for each other please offer it as a service to the Lord Narayan (नारायण) and Goddess Laxmi (लक्ष्मी).

There are seven major stars in the in the north most constellation called Ursa minor or the little bear. We call them as सप्तर्षि . They are eighteen million light

years away from us. The Arundhati, (अरुन्धती) is the foremost stable among

these seven stars with a strong determination to be at the same place.

Dear _____(newly wed), your marriage will be as stable as Arundhati (अरुन्धती) when you offer

your actions as husband and wife as

services to Laxmi Narayan (लक्ष्मी नारायण).

ॐ ध्रुवः असि ध्रुवक्षितिः ध्रुवयोनिः ध्रुवम्
असि ।

ध्रुवम् असि ध्रुवतः स्थितम् ।

त्वम् नक्षत्राणाम् मेथ्यसि स मा पाहि
पृतन्यतः ॥

"May the polar star, the Polaris, the most stable among all, the one which stands out the most in the circular constellation of stars, the one which appears as if he has arrested the motions of the other stars, protect this couple from any and all of their enemies." Please _____(bridegroom), take some ashes from the fire bowl, apply to your forehead and to your wife's forehead. Please _____(bride's father), do the same".

The priest takes the flowers in his hand. Dips in the water and while sprinkling the water on the newly wed and the bride's parents says as follows:

ॐ देवस्य त्वा सवितुः प्रसवे अश्विनो
बाहुभ्याम् पूष्णो हस्ताभ्याम्
अग्नेः तेजसा सूर्यस्य वर्चसा इन्द्रस्य
इन्द्रियेण अभिसिञ्चामि ।
वलाय श्रियै यशसे अन्नादाय ॥ ॐ
भूर्भुवः स्वः । अमृताभिषेकोऽस्तु ।
शान्तिः पुष्टिः तुष्टिः च अस्तु ॥

Priest: "With the grace of the Gods of the universe, may there be strength, wealth, success and glory with you. May

this shower bring you peace, love and prosperity."

The priest asks the bride's father to say following words and then take a spoonful of water in his right hand and release it in the copper dish in front of him.

अनेन मम कन्यकायाः विवाह

संस्काराख्येन कर्मणा भगवान् परमेश्वरः

प्रीयताम् । ॐ तत् सत् ।

Bride's father: "May the Lord of the Universe be pleased with the marriage ceremony of my daughter."

The priest asks the newly wed to bow and touch the feet of the bride's parents. Bride's parents advise their daughter as follows:

ॐ सम्राज्ञी श्वशुरे भव । सम्राज्ञी श्वश्रूवाम्
भव ।

ननान्दरि सम्राज्ञी भव । सम्राज्ञी अधि
देवेषु ॥

"Dear _____(bride), earn the love of your father-in-law, mother-in-law, brothers and sisters-in-law. Lead a happy life in their house."

The bride's parents advise the married couple as follows:

ॐ इहैव स्तम् मा वि यौष्टम् विश्वम्
आयुः वि अश्नुतम् ।

क्रीळन्तौ पुत्रैः नप्तृभिः मोदमानौ स्वे
गृहे ॥

"Dear _____(newly wed), stay together with everlasting love. Be always of compromising nature with no dis-agreements. Lead a life full of joy with loving and brilliant children and grandchildren."

Dear _____(Bride's father), You must be relieved and happy with the giving away of your daughter. Kalidas has said in the Shakuntal that:

अर्थो हि कन्या परकीय एव
तामद्य सम्प्रेष्य परिग्रहीतुः ।
जातो ममायम् विशदः प्रकामम्
प्रत्यर्पितन्यास इवान्तरात्मा

॥ ४. २२ शाकुन्तल ॥

One has to accept the fact that daughter is some one else's treasure and has to be given away. My mind is relieved with happiness by returning this treasure I had it for safekeeping.

This concludes today's ceremony. Thank you all and God bless you.