SECTION III. (Continued.)

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

THE SACRAMENTS OF THE YAJUR-VEPA.

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 śnāṭa-vrata, which marks the completion of the brahma-acharya stage. After such completion, the knowledge of Brahma having been gained, there arises the desire to become Brahma, and the looking forward to the performance of the work of Brahma. This is the śnāṭa-vrata, 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 Brahma 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 uḍvāha, 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 Brahma 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 Brahma, arises a unity of work, a co-operation, a similarity of interests, an accordance 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 Negation. 1

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 samskaras.

The true consecration here is the conjunction of I and This, Purusha 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-chaṇḍa should be observed equally by youth and maiden. The marriage of a brahma-chaṇḍi youth with a brahma-chaṇḍini 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 house-hold 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-chaṇḍa 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 Vedas and the Upa-vedas. 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 elation 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 <i>gāvāna</i>, calculation, in Jyantishāstra 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, āgna, rāši, 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 vyāpara, 'operation', business-habits, interests, tastes, should be ascertained by means of the science of Kalāpa; for when the vyāpara is divergent 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.

(b) The eleventh sacrament is the vādbhū-pravesa, 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,' gūna-pra-kāśāna, 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 <i>avasthā</i>, 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.

(I) The twelfth sacrament is the dīvīrāgamaṇa, the second bringing, of the wife to her husband’s house. The bride should go back again to her father’s house after the vādhūpravesha. 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 dīvīrāgamaṇa is the knowledge of the laws of rebirth, 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 dīvīrāgamaṇa.

The shukra, 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

3 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 Daityas or Titans (corresponding to the Third Race of theosophical literature), white color, Vighna, and also Brahman (the seed and container of the whole World-process) is one of those many Samskrit 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 jivas 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. 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 Samskṛt 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-acharya according to the Sruti. 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 action organs, frustrates 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," namakini 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

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-acharya, (see Yoga-Sūtra, ii. 38), the next or eighth transformation carries it on to a subtler or higher plane as ojas, sahaś, bhūm, etc., magnetic, 'glow', 'bloom', 'energy', 'vigour', 'radiance', 'glory', 'halo,' 'aura,' as it variously and vaguely appears and is called. (See Viṣṇu Bhāgavata, Śrutiha's Tikā, II. vi. 44; Charaka, Sūrsthāna, XXX; and Vaigāhana, V. XI. 4).

1 Smaraṇa means memory, recollection, in Samskṛt, Smara means Cupid, Kama-đeva, 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 virya means the seed, the seminal germ, and also
fore the firm establishment of the focus in the uterus and the prevention of such mischaps as
worlds work in with each other. Compare Mann’s
declaration on the subject, to the effect that the first
is the child of ṣaṁhāra 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 be-
low, 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 fire of any kind or
set of experiences is matter for especial demonstra-
tion 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-develop-
ment and fructification must have been times for
special remark and demonstration; later on the
thing became common, indeed commonplace. Patho-
logically also, there is greater danger of miscarriage
at the first conception.

only: My father did thus; I did thus; this is or
was the result; if this is done again, the conse-
quence 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 viṣmṛti, smṛti and anusmṛti, (for-
getting, recollection, and gradual recollection
back or ‘reminding’ in connexion with expecta-
tion) 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 praṣāṇā.
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
souls \(^1\) to enter into the human uterus, and there-

**virility, vigour, energy.** We may here note the fact
that presence of mind is essentially memory, con-
scious or sub-conscious, of similar situations success-
fully dealt with in the past, or worked out beforehand
in imagination (See Yoga-Sātra, i. 20); also the
view of modern evolutionists that the parent-cell is in
a sense immortal and is the seal 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
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.\footnote{The difference between this rite and that of garbhādhāna 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 line now grown from embryo to parent.}

In the true consecration, the idea is the complete merger 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 suspicious muhurtas, time, and to observe certain rules of injunction and prohibition. The science of Jyotisha determines that the union of man and woman, after the monthly period, on a particular day and at a particular time, lagnas, nakshatras, 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, Kamasutra allows it. The condition of women is uneasy during the first pregnancy; their vital energy is diminished in an exceptional degree.

The sacrament of the yajur-veda is because of the unaccustomed drain on it for the support of the fetus. Union under these circumstances is pleasureless to both, and only when the due rasas, 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.

(a) The fourteenth sacrament is the janaanavrita, 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 Mahaviśu rejoices at the birth of the first son. Whatever promotes the work of the Pranava, in any aspect, of Aham, or Bhūtā or Na, promotes rejoicing. The pitrās also rejoice, for they are the regulators of the continuing succession, i.e., the ‘restoration’ and expansion, of the family. Indeed, the paramparam, 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-devatas, the lares and penates. There is also an āchārya, guide, preceptor, assigned to each paramparam, to see to its maintenance and expansion. The maintenance, udhāraṇa, ‘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 rṣhis, mahaṭmās, brāhmaṇās, etc. They all are the family pīṭhas, and the reason for their rejoicing is obvious. The foundation of all things in this saṃsāra is the work of Brahmān (i.e., the continuance of the World-process, activity, or multiplication.) 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 Āham-Brha-t-Na. The giving of this satisfaction to the pīṭhas is pīṭha-rpaṇa; but complete satisfaction comes to them only when Brahmān (in the aspect of the unification of all beings) is realised.

1 Compare the current verse ब्रह्मात्मा महाभाद्रवाय, "because of its immensity, bṛhatṛṛa, and because of its endless expansion, bṛhmaṇa, the Ātmā, the Self itself, is called Brahmān," (which word is derived from the root bṛh, to grow.)

Hence the advice to perform the nāndi-mukha-shrāddha, '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 shrāddhā, faith, is shrāddhā. Whatever is done with faith is shrāddhā; 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. Nanda is expansion; (also, joy); the condition or state of nanda is nāndi. The shrāddhā that is done for the mukha, the face, the front, the sake, thereof, is nāndi-mukha-shrāddhā.

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

1 The modern interpretation of the word shrāddhā is the same; but nāndi-mukha is construed somewhat differently as the 'pīṭhas whose faces are glad,' thereby meaning either the ordinary pīṭhas on a special occasion of rejoicing or certain special classes of pīṭhas, the 'glad-faced'; an offering to such is the nāndi-mukha-shrāddhā.
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; sattā, being, is the whole adhi-karaṇa, it is the only adhi-karaṇa, also it is only an adhi-karaṇa, substratum, form, 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.

(a) The fifteenth sacrament is nivartana, retirement. It applies to the dampaṭi, the pair, both husband and wife. The etymological significance of the latter word is that the pair, after damana, conquest, of personal desires, surrender themselves to and are established in the pāṭi, the lord and master, the supreme Self.  

1This etymology is not recognised by modern Sanskrit grammar. Apparently all the sacraments, 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. Mann 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 garhasthya; the fifteenth seems to cover old age and vana-prashta, and partly sannyasa also. While the sixteenth, as will appear presently, covers decrepitude and death and sannyasa.)