



## **Analytical Study on The Excellence of Hindu Rites and Values of Life in the Indian Splendid Tradition**

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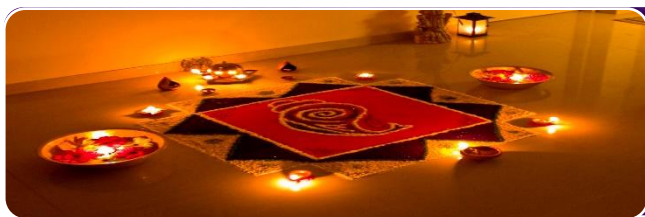
### **ABSTRACT-**

Before starting this research paper, let us know about our Santana Hindu culture which proves to us the pride and excellence of our glorious Vishve Guru, our glorious and scientific Hindu culture, which we also know as Santana tradition, on which modern knowledge Research is being done in the field of science, knowing them and hiding behind them, our scientific sages and highly respected gurus have knowledge and experience of their whole life, an exemplary story from a scientific point of view, life-useful Hindu rituals, splendid and life-useful values. And have dedicated to us the systematic knowledge of precepts and rules, which are very useful and meaningful for human life. The concepts which gradually took a definite form in the steady flow of Indian culture have greatly influenced the human life of India and become an essential part of Hinduism. Became apart, one of them was the concept of 'Sanskar'. Men mental by governments A wonderful tradition of upliftment of all life by spiritual and physical purification is presented.

Keywords- Hindu rites,Santana Hindu culture,Scientific Hindu culture,life-useful values,Systematic knowledge,Spiritual,Physical purification



Hindu Puja Ceremony



Hindu rites  
Santana Hindu culture



Scientific Hindu culture  
life-useful values



Systematic knowledge  
Spiritual  
Physical purification

**Analytical study on the excellence of Hindu rites and values of life in the Indian splendid tradition.**

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## Preface:

In the present research paper, to do an analytical study on the excellence of Hindu rites and values of life in the glorious tradition of India, it becomes necessary to know that the word Sanskar is formed by prefixing the word with the suffix Kr. Sophistication, purity, or purity. Thus, in the Hindu system, the law of rites is done by the individual. The body was treated to purify or purify it so that it could be personal and social. Be suitable for development. From the Shamar Commentary of Jiminy Sutra, the word Sanskar is like this the meaning has been made - "Samsara Name says bhavas Yasmin Janata bhava yogi in a substance: kasyachidarthasay". That is, the sacrament is that on whose knowledge the substance (or person) becomes capable of any work. Is. According to the Tantravartik - "qualification chaddhaana: kriya samsara ichyuchyante" means merit. The rituals of transfusion are called sacraments. Similarly, in Shankar's commentary on the Vedanta sutra it has been said that - "Samsara kea hi name gunadhanen via shad da veshapanayaneva" i.e. through samsara. The transfusion of virtues is done and the field of two regions is removed. Swami Daynard Sarasvati According to this, the actions that make the body, mind, and soul the best are the sacraments - "Yen body Mind soul cha them bhavanti so sanskar iTouch at the tee. Thus from various scriptural definitions, it is clear that along with the external refinement of the person through the sacrament itself, the internal refinement and sanskar is the only aspect of life by makes a person worthy of various activities. Provides meaning.

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## Manu also has a statement that by sanskara man is entitled to be called educated -

In the memory of the sanskar, the imperative has increased so much that due to the sanskar (pranayama), the duality Siddha started saying - "Sanskrit educated" Manu has also said that by samsara man can be called an educated. He is an officer of "Janina Jayant Shudra: Samsara Daija Unchaste". To be so important despite this, the mention of the word 'sanskar' is not found in the Vedic values and the Brahmanical literature. Their first scientific discussion is in the 'Brihadaranyaka' Upanishad, where the concept of conception is mentioned. Is. However, in Rigveda, the mantras of conception, marriage, and funeral are found. A more detailed form of those short words is found in the Atharvaveda. The same mantras of Rigveda and Atharvaveda in the Smite period, it has been used on the occasion of Tetrad Sanskar. But the view of the sacrament analysis from the point of view, of the Sutra literature, especially the Grihyasutra, is rich. In Grihyasutra, from conception to a funeral there is a varied and detailed description of the rituals. In these sutras, the description of the sacraments is often followed by marriage rites. In some Grihyasutras, I do not describe the funeral rites in the order of the rituals. Given in the Appendix. The nature of the Sanskrit in all the Grihyasutras is the same, but Due to these Grihyasutras being related to different Vedas, there was a slight difference between them as well. Yes, it is. The description of the method of rituals in the dharma sutras is limited, but the social structure of the rites and the type of utility is well disclosed. Under the Ethics Discussion in the Smite Grantham, the rituals have been described. Pranayama and marine, very detailed description of these two rituals Smritikara has done because, from these same rituals, celibacy and householder started these ashrams. Yes, it is.

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## Classification of Sanskaras:

The social inferiority of women and Shudras started from the era of systematic development of rituals. Was. Therefore, such words are found in the scriptures. From whom it appears that these samsara's are in Brahmins, The Kshatriyas and Vaishya were confined to the male class, or for the Shudras, the samsara was the need was not considered or they were given the facility of rituals devoid of mantras. The woman even for this, the Dharmashastrakars made a provision for various rituals, but at the same time, this system was also granted that Vedic mantras should not be recited while performing the rights of women. In college, a marriage ceremony is such that along with the man, the woman is also sanskar with the Vedic mantras. Along with this, the completion of the rituals in the service of the husband by marrying women. It was accepted. The number of sacraments is not fixed. 13 in the Varaha-Grihyasutra and 18 in the Backhands Grihyasutra have been mentioned. Similarly, in the Gautama Dharma Sutras, instructions are given for 40 sacraments, in which many Pakayajas, Harviyagya, Somayyagya, and Veda raj have been included, from whom, 108 Skanska's have been counted. In the Manuscript, all the three sacraments have been considered. In Yagyavalkya Smite, except for Keshhaun, Manuscript There is a law for the remaining twelve sinkers, but later remembrances refer to the same samsara. and in general, these are considered to be the sacraments of Hindus, these are conception Unshaven, Simental Nenana, Akarma, Nackara, Nishkraman, Annaprashan, Chudakaran, Karna Veda, Vidyarambh, Pranayama, Veda Rambha, Keshhaun, Samaritan, marriage and funeral.

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## Conception Sanskar –

This is the first and most important rite to be performed for the attainment of children. The meaning of this sacrament is 'Nashik' (Manu-smite) or 'Chaturthi Karma' (Parrikar Grihyasutra, Apastamba Grihyasutra) It has also been said, bathmat Backhands has considered the concept of fertilization and conception to be different. Husband and by sanctifying the mind with wife fasting and various sacrifices, by having mutually attached mind, the gods come. With the invocation of the child, the children used to get involved in the process. According to the scriptures, the conception auspicious constellation and date I should do. The fourth to sixteenth nights after the season are suitable for conception. As have been told. In most of the Grihyasutras and Smites, the fourth night is considered pure. Conception was forbidden on the eighth, fifteenth, eighteenth, and thirtieth nights. First, four, eleven in sixteenth Riya All three have been said to be condemned and the area of the remaining ten has been described as preferable. For conception Night time was appropriate, during the day this work was prohibited. Also, the 'last watch' of the night was considered desirable, but the person who lived abroad, away from his wife, used this for him. Relaxation has been given in the rule. It was a belief that in Sarmatia, a son is born and a girl child is born in the opposite.

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## Sage Dayanand has written that on the wish of the son-

Sage Dayanand has written that the sixth, eighth, tenth, varahvi, Conceive on the fourteenth or sixteenth night. Fifth for Virgo. Seventh. The ninth and fifteenth Night is perfect. Manu. Yajnavalkya etc. believes that Ashtami, Chaturdashi, Amavasya, and Poona Ma Conception were prohibited. There is no evidence of this rite in the Vedic age, but also there are signs of conception. In the Sutra period, the rituals of this rite increased greatly, but in the

present times, this ritual has completely disappeared. Punusavan Sanskar - The description of this rite is found in all the Grihyasutras. Punusavan means- The ritual or karma from which the son was born i.e. "humanpranayama ye yen karma and" Tatpunsavanamiritam" This rite can be performed at any time till the third, fourth, or eighth month of pregnancy. According to some sources, the unshaven ceremony of the first pregnancy could be done from the third month itself. Yes, it should. This can also be done at the time of the next succession as per convenience. Of the moon, this rite used to be completed when it was in Pushier Nakshatra because this is the time for getting a son. Considered appropriate, a specific ritual was performed in it, in which the banyan tree was planted at night. The juice of the bark was squeezed and put in the right nostril of the woman's nose. Abortion by The fears would have ended and all the troubles would be removed.

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### **Samantha Nenana Sanskar –**

This rite was the third rite of pregnancy, pregnant in this rite the procedure to take care of women's fields is- 'seaman uneaten Karman tats manta new name this rite was mainly performed for three reasons, first, according to the Ashwalyana Grihyasutra. By this sanskar, the harmful energies of the womb were destroyed. Second, the purpose of this sanskar is to bring prosperity to the mother and longevity for the fetus. There was a wish. Thirdly, according to the Buddha-Yana Grahams Sutra, to please the pregnant woman is also like this. The purpose of the ceremony was, on this occasion, the husband, while reciting the mantra, used to put fragrant oil in the hair of his wife and groom her with a comb, then tied her beautiful bun, her The 'Seaman' (the place of Manga used to be decorated with auspicious ornaments that is why this rite of passage (SamanthaNenana) got the specific name. In the Grihyasutras, the time for performing this rite is said to be in the fourth or fifth month of pregnancy. (Bogyman, Ashvalayana Apastamba Grihyasutra) while Smites etc. do not take this time on the sixth or eighth Has been extended till the month (Yajnabalkya Smite) in terms of the safety of the child in the womb. Smites have also narrated the specific duties of husband and wife. Come as high as Elephants, don't get pregnant on the pier, don't sleep in the evening or during the day, and don't wake up at night. As far as possible do not travel, do not work, avoid the fear of bleeding, etc. In the present era, this ritual is often missing, but its psychological importance cannot be denied.

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### **Jakarta Sanskar –**

At the time of the birth of the child, this rite is performed even before the umbilical cord. Was. If due for any reason the Akarma Sanskar could not be performed at that time, then within ten days, it should be done. Father used to perform this ritual. To give birth under this rite after separating the area of the baby's chorion, the cleanliness of the organs like mouth, eyes, nostrils, ears, etc. The pulse was pierced by removing the hair, then after bathing the baby, clean clothes wearing it were given to the father gaudy. Thereafter, the child is worshiped with the chanting of Haven. On their tongue, after dipping curd-ghee in honey, he used to write 'Aaye3m' with a golf ball. Then father children the cow used to lick the child after mixing curd, honey, etc. with gold, that child's long life. I used to wish for it, then in his ear I read the mantra in the ear and the pronunciation of 'Val' used to do. The word vat meant the entire Vedic literature in which the Vedas were prominent, then the baby was breastfed by the mother for the first time. This whole ceremony was very important though Later on, gradually this rite became obsolete. The name of this sanskar is not mentioned in the Vedas, but for the safe and easy birth of the child, the Atharvaveda I get only one complete hymn. In which there are various prayers and rituals. Brihadaranyak There is a detailed description of this caste karma in the Upanishad, in the Grihyasutra, the complete form of the caste rites. Is available. But about time, method, and the use of different quantities, there is a mutual difference of opinion in the sutras.

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### **Naming Ceremony –**

In ancient Hindu society, the naming ceremony had a very important place. According to the name, it is the first means of public behavior, it is the basis of virtue and luck. Ancient a detailed description of this rite is found in the scriptures. The word 'Neman' is also mentioned in Rigveda. Yes, this tradition of naming is the oldest because of the names of persons and substances in Vedic literature It is prescribed that the first mention of the naming of a newborn child is found in the Shatapatha Brahmana - 'Tasman Portrays Natasha name Karat'. The sources of this sanskar and the birth of the child in the memories there is a different law to do it from the tenth day to the first day of the second year. Manu said the naming ceremony is mentioned on the tenth or twelfth day from the birth, and if these days are if it is not possible then naming can be done on any other auspicious date or holy Mathura and Nakshatra. Is. According to Manu, the names should be sweet-sounding in the name of the boy and the name of the girl child. The name must have an odd number of letters. The letters of the girl's name are simple, beautiful and I am happy yes, there is a long vowel at the end of it or yes, it should be blessed. The name of the Brahmin is Ma Jayapura, The name of Kshatriya should be Balayukta, the name of Vaishya should be Dhanvachaka and the name of Shudra should be Jugupsit.

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### **Annaprashan Sanskar –**

Along with the growth of the child's body, he needs nutritious food. That's why almost all the sutras and memories have been written about the child at the age of six months. Annaprashan ceremony has been done. Laugakshi has also given an option with the sixth month, Annaprashan should be done when the teeth begin to erupt. In this milk, curd, and cooked There was a law to feed rice. At the time of this rite in the Grihyasutra, meat, and meat of various birds there is also a provision for feeding fish. On the day of this sanskar with various mantras, Food was cooked, father used to put poison in the fire for speech, strength, athleticism, etc. And after that, the child's area used to give grass, as well as chanting bur, bhava, and swath. Was. In the present era, this ritual is prevalent in a limited way.

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### **Chaurakaran Sanskar-**

This rite is also called Cho akarma. For all the affairs of the sir, this sanskar got its name because of leaving only the crest (crest) on the head by cutting. In the Grihyasutra According to this, this ceremony is performed before the end of the first year of birth or the end of the third year. Should be done. Some Smite keeps its duration till the fifth and seventh year, Ashvatyana It is considered that Chudakarma to be performed in the third or fifth

year is commendable. But this seventh year can also be done at the time of Pranayama. To be pronounced during this sacrament it is known from the Vedic hymns that it was prevalent even in the Vedic age, even though the form of the sacrament has not been found. Under this rite, the father is different in the auspicious date and time. While reciting the mantra, he used to cut the hair of the child, the cut hairs were kept in the graver. Was. With some changes in the present era, this rite is prevalent and it is called Mundane. Is.

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### **Karna Veda Sanskar –**

In this ceremony, the ear of the child is pierced and an earring or coil is worn in it. Used to go. Sushruta has described its purpose as 'protection' and 'adornment', according to him Karna Veda Gets rid of the negative effects of ovary growth and mesentery. The first of this ritual Legislation is found in a hymn in Atharvaveda. According to Jupiter, this sanskar is on the 10th, and 12th day of birth. Or it was performed on the 16th day, while Baugh Ayana ordained this ceremony in the seventh or eighth month. I have done the ear-piercing of a Kshatriya child with a gold needle that of a Brahmin, and a Vaishya with a silver needle there is a law to be done with an iron needle and that of a Shudra. In this sacrament, the child's He was seated facing the east direction, then in the middle of the Vedic mantras, first to the right and then the left ear was pierced. In the present era, this rite is usually performed only for daughters. It is, and the recognition of its religion is also often over.

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### **Vidyarambh Sanskar-**

In this rite, children were made aware of Asmara, which is why it is called it is also known by the names 'Akshararambh', 'Aksharsavkaran', and 'Aksharlekhan'. First, in memory, the mention of this rite is found only in the fifth year of birth or after the Pranayama ceremony. Has been told before. This rite is organized from Dwadashi of Shukla Pausha of Kartika month. It was done on the auspicious date and constellation till the Ekadashi of Shukla Pausha of Aashaadha month. In this, the teacher, sitting facing the east direction, said to the child on the band 'Ahem, Swati, Namath Siddha, etc. He used to get his education started by writing. In this, Hari (Vishnu), Lakshmi, Vinayaka, Sarasvati, Brihaspati etc. They were worshiped in the fire.

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### **Upanayana Sanskar –**

Accepted by the student's teacher for teaching theology the way to go is the Pranayama ceremony. After this rite, in ancient times the child's Brahmacharyashram life was beginning. Pranayama means - to bring near That is, the parents or guardians should take the child near the guru, surrender to the guru and accept the guru for the child's education and fasting. Pranayama is a ritual. This rite had its origin in ancient times itself, Rigveda, Atharvaveda Aitareya Brahmin, Taittiriya Brahmin, Shatapatha Brahmin, Gaepatha Brahmin and Katha, Mandala, Chandogya, and The Brihadaranyaka Upanishad contains valuable material related to this rite. Pranayama in ancient texts the age and auspicious time of the student have also been determined for this. Brahmins, Kshatriyas, and Minimum eight, eleven, and twelve years and maximum sixteen for Vaishya Vidyarthi respectively. The age of twenty-two and twenty-four years was determined. Brahmin's rites in the spring, Kshatriyas were supposed to do so in summer, and Vaishya in autumn, probably for all three classes.

This was done from the point of view of equality under the influence of nature and the three seasons. A detailed description of the process of Pranayama Sanskar is given in the Ashvalayan Grihyaya Sutra. various first Amid the law, the hair of the child was cut and cleaned by bathing, etc., After that, he used to wear the new northern and half dress, then he would wear Makala and the punishment. The tax used to sit in front of Acharya for pranayama, Acharya used to give yogas to the disciple. Archetype In the northern part of India, it was only a symbol in the form of a thread that gradually became finer. Brahmin the sacrifices for Kshatriya and Vaishya should have been made of cotton, linen, and wool respectively. each There were three threads or threads in the Yagyopaveet, these three threads were the three debts of a person - Rashidun, Deveron, Petrus was the symbol of the debt, or sattva, rajas, tame were the symbols of the three guans, or they were called Brahma, It was also considered a symbol of Vishnu and Shiva. Another important legislation of the pranayama ceremony Savuti was preaching, the giving of Savitr Mantra by Acharya is a sign of the fact that the Guru He has accepted the disciple as worthy of study. This mantra is being preached. But the second birth of the child was proved, in which his mother Savitr and father Acharya would be there. Was. After that he is ordered to ask for alms from the public present, after that, only one member of the clan of Brahma Chari Acharya used to go. Pranayama rites like this It was about to end. In the present era, the ancient form of the pranayama rite is almost finished. Yes, the meaning of pranayama has remained only to wear the thread.

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### **Vidarbha Sanskar-**

It is not mentioned anywhere in the Vida Rambha Sanskar- Grihyasutra and the Dharma sutra. First diameter In Smite (600-900 AD), a description of the Beda Rambha ceremony is found. After the pranayama Ceremony, This sanskar was performed when the Brahma Chari started the study of Vedas. And study Mother Worship was done at the beginning of the rites, the best date was to perform rituals and perform the initial auspicious deeds. The Guru used to make the disciple of his disciple sit towards the west of the ignited fire, then if the Rigveda started had to be done so that earth and fire, space and air in the study of Yajurveda, Saavedra In the study of Dyads and the Sun and the direction of the Moon during the study of Atharvaveda Right offerings of ghee were given. If the study of all the Vedas had to be started, then there was a law to offer sacrifices to all the deities. In the end, after giving Dashing to the Brahmins, the Vedas Teaching was started.

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### **Marriage ceremony –**

This is the most important rite of ancient Hindu society, whose importance is today. It is also present that in the Grihyasutra, the description of the sacraments is often started from the marriage itself. Homestead It was started with this rite, in Hindu society it is considered a sacred religious institution. Recognition has been given. The purpose of which is to fulfill the purpose of various efforts with the help of husband and wife. Had to be done, it was considered as a Yana, which the one who did not perform it was without sacrifice. In the Vedic age, the age of the bride and groom was

fixed, the minimum age of the groom was 25 years and the minimum age of the bride Age is stated to be 16 years. However, some memories reduced the age of the girl greatly. About this, the opinion of Kama Shastra is that the age of the girl child should be three years less than that of the bridegroom. In ancient scriptures, there are eight types of marriages - Brahma, Diva, Arshad, Prajapatya, Gandharva, Aura, and Rakshasa. And the demon is gone, the final target is unrighteous.

Among these marriages of Aryan families, Prajapatya marriage is the most was more popular and accepted, the practice of Gandharva marriage among Kshatriyas was considered valid, Apart from this, other types of marriages - Anamaya marriage and Papilloma marriage were also prevalent. In Anpanman marriage, the groom is of higher caste and the bride is of lower caste and in Patiala marriage, the groom is of lower caste. The caste and the bride belonged to the upper caste. Saga Khurta Vivian, Sarver Vivian, Sapid Vivian etc. It was forbidden. In the present era, the legal form of this rite has remained almost the same, but other many details and subtleties have been lost. Nowadays the beliefs related to this rite it has changed enough.

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### **Funeral Sanskar –**

The last rites of any person's life are funerals. Through which His first physical existence is exposed. This rite is performed by the relatives of the deceased person. It is accomplished by means by which that person can get happiness and peace in the hereafter. Boudhayan According to this, by the rites after birth, a person wins the world, and this (funeral) through sacraments he attains heaven. In Hindu society, burning the dead body, burying Or the practice of throwing was in vogue, usually thirteen days after the cremation, and in this Pend Dana, Shraddha, and the distribution of Brahmins were done, after which the family of the deceased was purified. Used to go. All these actions are still done lawfully in Hindu society.

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### **Epilogue-**

Therefore, it is clear from this discussion of various samsara that the culture of samsara in Indian culture the plan was done with a specific purpose. From pregnancy till death various rituals for physical, intellectual, mental, and spiritual growth and refinement are envisaged. At an early age, the nature of rites continued to widen, and in the Grihyasutras And coming into the memories, he became stable and unchangeable. Sanskrit language in chronology the language of everyday use is no more and along with that most of the rituals are also common among the common people. In fact in the present age naming, shaving, marriage, funeral Etc. Only a few samsara are left. Performed other rites for a nominal amount of time the ritual is completed by simply saluting the image or idol of God. It is understood.

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