

CHAPTER V

CEREMONIALS OF MARRIAGE:

The bride and the groom being selected, the ceremonies of marriage begin. Such ceremonies must be of later origin; in the beginning, ceremonies if any must have been very simple. Gradually with the progress of the society, complexity started to appear. Marriage being primarily a social institution, various social rites and ceremonies crept in. Some of them again revealed the various features of marriage. A few of them were but allegorical representations that symbolised the various aspects and implications of marriage. Later on, when the society advanced on sacerdotal lines, marriage assumed religious fervor. It dwindled into a 'samskāra'. At this time, various sacerdotal ritualities were associated with it. Thus, there are certain rites with regard to marriage—some are preliminary, some are essential while the rest are 'subsequent to the central rites'. But before we proceed to the actual descriptions of such ceremonies, it would be prudent to see for ourselves as to what was the position in the Vedic period. There is no elaborate account on the point in the Vedic literature. We only come across the references made to such ceremonies in the hymns of the ¹RGVeda and the ²Atharva-veda. The bride used to put on beautiful robe and coverlet. Her eyes were daubed with unguents; head was dressed up in the 'opasa' or 'Kurira' style. She occupied a canopied chariot on which her 'treasury-chest(kosa)' was placed to start for her husband's place. ³ When she left for such a journey benedictions were uttered

On the day of marriage, the bride was bathed in water consecrated with Vedic mantras and a yoke was held over her head. She was then dressed up with the recital of Vedic ⁴mantras.

At the time of actual wedding, the ~~xx~~ bride as a rite' was

made to stand on a stone'. The groom would then grasp her hand, mutter vedic 'mantras' and would demonstrate ~~his~~ his desire for her.

The groom thereafter, made presents of robes and ornaments to her. Then with the recital of some prayers to 'drive away the demons', the bride and the groom would start on a procession; when the vedic verses were to be recited to the effect that the bride was first the wife of 'Soma', then of 'Gandharva', then of 'Agni' who lastly made a gift of her to her husband. Then, with the return of the procession to the groom's place, vedic verses were recited to exorcise the evil spirits. The bride then, was made to sit with her husband before the house-hold fire of her husband and worship 'Agni'.

The bride was then blessed to the effect that good fortune might befall her, she might be serviceable to the house-hold or that children might be born of her.

Consumation of marriage immediately followed the nuptial ceremony. ⁵ The bride at night was taken to her husband who would ask her to mount the 'bridal couch' with the recitation of appropriate verses. 'Gandharva', 'Visvāvasu' attached to virgin girls were invoked to relieve her and co-habitation followed. Sons were prayed for and ⁶ 'Agni' was prayed for giving sons.

In the end, the nuptial garment was presented to a priest with the idea that the evil spirits if any might disappear. Benedictions were then uttered on the couple. The husband finally was to welcome his wife with the following verse, "I am the man, that dame art thou; I am 'sāman', thou the 'Rca'; I am the heaven, thou the earth. So will we dwell together, parents of children yet to ⁷ to be."

The above-mentioned ceremonies are more or less common with both the 'R̥gVeda' and the 'Atharva-veda'. They only difference between them is that the 'Atharva-^{veda} in a few

cases changes the chronology of the ceremonies. However, the most important ceremonies as found, are that the bridegroom comes over to the bride's place where he is honoured by the father of the bride. The bride then is made a gift⁸ of by her father to the groom, in the presence of gods and fire. The girl passes from the guardianship of her father to get united with her husband⁹. The grasping of the hand¹⁰ of the bride by the bridegroom technically known as 'pānigrahana' appears to be the most important of the ceremonies.

SŪTRA PERIOD:

In the 'Sūtra' period it is found that the 'Grhya-sūtra' ritualists put the ceremonies in a set order. There were of course, divergence of opinions with regard to the number of such ceremonies and the chronology thereof. But the important ceremonies were more or less common to them all. The 'Āsvalāyana-Grhya-sūtra'¹¹ says that the observances in marriage are different with different localities; although some of them are common. The 'Āp.dh.sūtra'¹² says that people should gather knowledge of such ceremonies from women and others.

Of the 'Grhya-sūtras', the 'Āsvalāyana-Grhya-sūtra' is probably the earliest one. We therefore, propose to give the account of the ceremonies in accordance^k to it. We shall of course, note its difference with other 'Grhya-sūtras' on important topics at issue.

The 'Āsvalāyana-grhya-sūtra' says that first of all fire has to be kindled on the altar to the west of which there would be placed a milk-stone and to the north-east of it a water-jar would be placed. The groom then would offer sacrifice with 'Sruva', while the bride would touch the right hand of the groom. The bridegroom would then stand up facing the west while the bride should remain sitting with her face turned to the east. The groom then would grasp the right

hand of the bride with the utterance of the vedic 'mantra'¹³
'I take hold of thy hand for happiness'. He should then lead her thrice round the fire and the water-jar with their right sides turned to the fire with the utterance of the vedic 'mantra' 'I am 'ama', thou art 'sā'; thou art 'sā', I am 'ama'; I am heaven, thou art earth; I am 'sāman', thou art 'rk'. Let us both marry here. Let us beget offspring. Dear to each other, bright, having well disposed minds, may we live for a hundred years.¹⁴ Each time, while leading on to the stone, the groom should make ~~her~~ his bride tread on the stone with the words 'tread on this stone, be firm like a stone, overcome the enemies, trample down the foes.'¹⁵

Then, clarified butter and fried grain are poured over the joined hands of the bride by the bride's mother or by one capable of representing ~~to~~ the bride's brother twice and thrice in case the groom is of 'Jamadagni gotra'. The rest of the 'havis' is to be poured on the fire by the groom. The groom will recite the following vedic 'mantra' "to god 'Aryaman, the girls offered sacrifice, may he the god 'Aryaman' loosen her from this (her father's) and ~~not~~ not from that place (the bride-groom's) 'svāhā! to god 'Varuṇa', the girls have offered sacrifice may he god 'Varuṇa' loosen etc. To god 'Pusan', the girls have offered sacrifice; to 'Agni', may ~~he~~ ^{he} god 'Pusan' etc;" with these the bride pour the fried grain with her joined hands as if they were the 'śruc' or the spoon used in a sacrifice. Then, the fourth time the bride pours the fried ^{grain} without the recitation of any vedic verse. Then, she is made to loosen her two locks of hair, the right one with the 'mantra' 'I release thee from the fetter of 'varuṇa' and the ¹⁶
^{16(a)} left one with the 'mantra' X.85.25. Then, the groom should make her step forward seven steps in the north-eastern direction with the words ' may you take one step for sap, second step for juice, third for wealth, fourth for comfort, fifth for offspring, sixth for seasons, and with your seventh may you be my friend. May you be devoted to me; let us have

many sons, may they reach old age'. The priest sprinkles water on the heads of the bride and the groom from the water-jar. Then the bride should live at the residence of a brāhmana woman who is endowed with her husband and children. She then see the pole-star, the star 'Arundhati' and the seven constellation and break her silence with the words 'may my husband live and may I have offspring'. Then the bride should be made to mount a chariot with the verse " may Pusan lead thee from here holding thy ¹⁷ hand." Then the groom should make her enter his house with the mantra 'here may happiness increase unto you through ¹⁸ offspring. Then sitting on a bull's hide, the groom should offer oblation to the kindled nuptial fire. The bride should at that time hold him with her hands. While offering oblation the bridegroom should utter the following four mantra 'may prajāpati create offspring to ¹⁹ you and then while taking curds he should recite the verse 'may all gods unite our ²⁰ hearts. For three nights or twelve nights or for a year from hence, they should refrain from taking 'ksāra' and 'lavana' and observe celibacy and sleep on the ground. Then the bridegroom should give the shift of the bride to a ²¹ brahmana who knows the 'Sūrya' hymn and food to 'brāhmanas', who would pronounce auspicious words.

The 'Ap.Gr.Su' ²² differs from the 'Āsv.gr.sū.' when it says that the 'saptapadi' should take place before the act of going round the fire. The 'Gobhila-gr-Su' ²³ the 'Khādīra Gr.Sū.' ²⁴ and ^{the} 'Baud. Gr.Sū.' ²⁵ ordains 'pānigrahana' after 'Saptapadi' while others before 'saptapadi'. The 'Āsv. Gr.Sū.' makes no mention of 'Madhuparka' while the 'Ap.dh.Sū. III.8. Bau.Gr.Sū.I.2.1' and 'Mānava gr.Sū. 1.9. they all mention it. The 'Āsv.Gr.Sū' does not speak of 'Kanyadāna' as a ceremony, although in defining the first four forms ^{of marriage,} he uses the word 'dadyat' signifying 'dāna'.

It will be seen from the above observations that the 'Sūtras' introduced many notable changes viz. Madhubarka, lāja-homa, Asmarohana, Mūrdhābhiseka, Ardayasparsa, ²⁶ Sūrya-darsana and above all the great Saptapadi. It is futile to search the counterpart of such ceremonies in the Vedas. It is probable that after the vedic period, many popular rites and ceremonies were assimilated by the priests who sought to enlarge the scope of religion. Obviously, the latter additions did not form part of the ²⁷ Vedic rituals.

LATER INNOVATIONS:

"Many people overruled the expressed rules of the scriptures and followed 'desācāra' or local customs, says ²⁸ the 'Samskāra-kaustubha'. Thus, after the 'Sūtra' period the marriage ceremonies took to further changes. With the change of religious ideology and social customs, rites and ceremonies changed. But 'still the religious and social conservatism is so ^{strong} stray in India that the essentials of the marriage ceremony remain common throughout the country.

We propose to give an exclusive list of such ceremonies here:

- I) 'Vadhūvara' - guna-parikṣā or examining the merits of the bride and the groom;
- II) 'Varapresanam': or sending messengers to the bride's father seeking the hand of the bride. In ancient times, possibly this was the system. (RG.X.85.8-9). This ²⁹ custom is also spoken of in some of the 'Grhyasūtras'. In the 'Prājāpatya' form of marriage, such a custom seems to have been the procedure. Even in mediaval times and particularly among the 'Ksatriyas', this seems to have ³⁰ been the usual custom. In the 'Harsacarita', 'Grahavarmā' ~~XXXX~~ is said to have sent messengers to seek for him ³¹ the hand of 'Rājyasrī'. Situations have changed at moder.

times among the brāhmanas and other higher castes. Now-a-days it is customary for the girls' father to go and see the groom for the bride. In the Brāhma form of marriage, possibly the system is that the father of the bride should seek for a qualified groom for her daughter (āhūya dānam kanyāyāh)

III) 'Vāg-dānam' or 'vāgniscaya: Or Betrothal. At early times

when marriage possibly was a mutual affair of love between the parties ^{to} for marriage, ^{there was no such custom as betrothal.} Gradually with the evolution of marriage rules, the formal consent of the parents (father) became necessary. Even in the Sūrya hymn ³² it is found that a formal proposal seeking the hand of 'Sūryā' is made unto her father. It is also spoken of in the Sāu-Gr-³³ Sūtra.

IV) 'Mandapa-karanam' or erecting a pandal where a ceremony of marriage is to be performed.

V) 'Nāndi-Srāddha' and 'Punyāha-vacana: These are referred to in the 'Bau.Gr.Sū'. ³⁴ Most of the 'Grhya-sūtras' do not say anything about it.

VI) 'Vadhūgrha-gamana' or going ~~to~~ of the groom to the residence of the bride. ³⁵ This procession of the bridegroom is mentioned even the 'RGVeda' and the ~~the~~ 'AtharvaVeda'. ³⁶ At earlier times, possibly a chariot or a horse was ^{used} as a conveyance of the groom. Palanquin might be a later ³⁷ innovation during the muslim period.

VII) 'Madhuparka' or the reception of the groom at the bride's house. 'Madhuparka' should literally mean a ceremony where the offering of honey by way of honour to a distinguished guest is made. The word occurs in the 'Jaiminiya-Upaniṣad Brāhmana' ³⁸. The 'Nirukta' ³⁹ also mentions it and so also 'Aitareya-Brāhmana'. ⁴⁰ The 'Mānava-grhya-sūtra', ⁴¹ the 'Khādīra-grhya-sūtra' ⁴² and 'Yāj' ⁴³ hold that six distinguished persons should be received with 'Madhuparka' viz. the 'rtvik', 'ācārya', the bride-groom, the king, the 'snātaka', and ⁴⁴ a person who is dear to one. Others like 'Baudhāyana'

45 46 47 48
 'Gautama', 'Apastamba', 'Manu' and 'Gobhila' add 'atñithi' to the list

Some of the 'grhya-sūtras' as for example, the 'Mānava-grhyasūtra' says that 'Madhuparka' is a part of the marriage rite while some (Āsvalāyana) describe⁴⁹ as an independent ritual. 'Mr. Gr⁴⁹son' on the other hand, describes it as a part of the 'samāvartana' ceremony. The exhaustive procedure of 'Madhuparka' is set out at length in the 'Āsvalāyana-Grhya-sūtra'. The bridegroom is given a seat to sit on and another for his feet; water for washing his feet, and 'arghya' water (water perfumed with flower), water for sipping and honey-mixture. A person thrice announces the offering of the seat and other materials and the groom accepts them. Then the father washes his feet. The groom then sips the water with words the ~~mantra~~ 'those cometh to me with glory'. Then he looks at the 'Madhuparka' with the words 'with 'mitra' etc.' and accepts with the formula 'by the impulse of the god 'Savitr' etc.'. The groom takes the 'Madhuparka'-vessel with his left hand and stirs it with the 'anāmikā' finger of the right hand with the words 'adoration to the brownfaced one' etc. Then with the 'anāmikā' and the 'angustha' (thumb) ^{he} he spirts away a part of it with the words 'What is the honeyed, highest form of honey, and by that enjoyment of food may I become highest, honeyed and enjoyer of food'. Then he sips water and touches the bodily organs with the words 'may speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears, strength in my arms, vigour in my thighs. May my limbs be unhurt. May my body be united with my body.'⁵⁰

In ancient times ~~this~~ the 'Madhuparka' ceremony was not complete without the sacrifice of a cow. After the guest sips water, the host says thrice 'A cow'. To this the guest says 'the mother of 'Rudras', the daughter of the 'Vasus, the sister of the 'Adityas, the naval of immortality. To the people who understand me, I say 'do not kill the guileless cow, which is 'Aditi.'⁵¹

The cow was the precious wealth to the Indo-Aryans.

It was slowly assuming a sacred character. A sense of economics might also be associated with it. By

the time of the 'Grhya-sūtras,' the ~~xxx~~ slaughter of the cow might be forbidden or optional. ⁵² ~~the~~ Manava Gr.Sū

says that if the cow is let loose, goat's meal or pāyasa might be offered. The Bau. Gr.Sū. ⁵³ says that if cow is let off, the meat of a goat or of a deer might be offered.

viii) 'Snāpana,' 'paridhāpana' and 'sannahana' or nuptial bath of the bride, putting on new clothes and girding her with a string of 'darbha'.

ix) 'Samañjana' or anointing the bride and the groom.

x) 'patisarabandha' or tying an amulet string on the bride's hand.

xi) 'Vadhū-vara-niskramana' or the coming out of the pandal of the bride and bridegroom from the inner apartment of the residence.

xii) 'Parasparasamīksana' or looking at each other by the bride and the groom.

xiii) 'Kanyādāna' or the gift of the bride. The 'Grhya sūtras' say that the bride taken in marriage should be made a gift of by her father. ⁵⁴ The 'smṛtis' extended the range of such constituted authorities. According to 'Yājñavalkya,' the father, the grandfather, the brothers the caste-people and the mother in the descending order are the competent authorities to make a gift of the bride. ⁵⁵ It is in this rite that the father says unto the groom that he should not prove false to the bride in 'dharma,' 'artha' and 'kāma,' and the ⁵⁶ groom responds with the words 'I shall not do so' (nāticarāmi).

xiv) 'Agnisthāpanam' and homa or 'establishing the fire and

offering of 'ājga' oblations into fire.

- xv) 'pānigrahanam' or taking hold of the bride's hand. This has already been discussed. The groom symbolically takes charge and responsibility of the bride who is given unto him by her father and the guardians' dieties. The prayer for offspring and happy household life is suggested ^{by} of a fruitful marriage.
- xvi) 'Lāja-homa' or offering the fried grain into the fire ^{by} of the bride. This also has been discussed earlier.
- xvii) 'Agniparīṇayanam' or taking the bride round the fire and the water-jar by the groom. This has been discussed earlier.
- xviii) 'Asmārohanam' or mounting the mill-stone by the bride, It has been discussed.
- xix) 'Saptapadī' or taking the seven steps together. It has been discussed.
- xx) 'Mūrdhābhiseka' or sprinkling of water from the water-jar on the heads of the bride and the groom.
- xxi) 'Sūryodīksana' or making the bride look towards the Sun.
- xxii) 'Hṛdayasparsa' or touching the heart of the bride with the recitation of Vedic verses.
- xxiii) 'preksakānumantṛānam' or addressing the spectators or the newly married bride.
- xxiv) 'Dakṣiṇādāna' or giving of gift to the 'Ācārya'
- xxv) 'Grhapraveśa' or entering the groom's residence.
- xxvi) 'Grhapravṛṣāṇīya-homa' or sacrifice on entering the bride-groom's house.
- xxvii) 'Dhruvārundhatī-darśanam' or 'pointing out the pole-star and 'Arundhatī' to the bride at night on the day of marriage'.
- xxviii) 'Āgēnyā-sthālīpāka' or 'mess of cooked food offered to 'Agni'.
- xxix) 'Tri-rātra-vṛata' or 'keeping certain observances for three nights after marriage' as has been pointed out

earlier. In ancient times, such observances were symbolically marked by a very interesting procedure. The couple used to lie on the same bed with a rod of 'udumbara' tree 'coated with sandal paste and covered with cloth. The rod was supposed to represent 'Visvāvasu' Gandharva' the guardian diety of a virgin girl. On the fourth day, the rod would be removed with the recitation of the verse "Rise O 'Visvāvasu' from this our bed, rise we pray. Seek thou a girl that is tender in age and that needs thy help. Leave thou this bride, my wife unto me and let her unite with me. 'Gandharva' this bride now united to me, her husband prostrates to thee, and begs this favour of thee. Depart and find thou a virgin girl who still resides in the abode of her father. Such one is verily thy portion nay thy birthright." In ancient times, the vedic Indians believed that 'soma,' 'Gandharva' and 'Agni' are the three guardian dieties of the virgin girl in turn who ultimately bestowed the girl on her human husband. The belief was possibly with them that even after marriage 'Gandharva' was still with the girl. So the custom was in favour of formally asking him to depart. The purpose of the system seems to be to impart a lesson to the newly married couple on the importance of moderating sex, to serve a superior purpose in life.

xxx) 'Caturthī-karma': or the rite to be performed on the night of the fourth day after marriage. On that night, the bridegroom makes eight offerings of cooked food to 'Agni,' 'Vāyu,' 'Sūrya,' 'Aryaman,' 'Varuna,' 'Pusan,' 'Prajāpati' and to 'Sviṣṭakṛt'. Then he pounds the root of the 'Adhyandā' plant and sprinkles it into the nostrils of the wife with the recitation of the Vedic verses. He should then touch her when about to co-habit with the words 'the mouth of the 'Gandharva Visvāvasu' art thou.' He should then murmur 'into the breath I put the sperm oh! so and so (the name of the wife) or he repeats the verse 'as the earth has fire' etc. or several

other verses ' may a male embryo enter thy womb as an arrow into the quiver; may a man be born here, a son after ten months.'⁶²

This rite obviously indicates that girls at the time of marriage attained puberty. Then in course of time when the marriageable age of girls came down the rite became obsolete and took to 'Garbhādhāna'.⁶³

If we analyse the various ceremonies that are described above, we will see that they are the symbolical representations of thoughts or ideas associated with marriage. Marriage should be the union of two best suited partners. Their suitability to such partnership thus, had to be taken care of through the mutual examination on their qualities. The purpose of marriage was manifold, viz. sex, continuity of the race and discharging of religious and social duties. These ideas are sought to demonstrate through various ceremonies associated with appropriate verses as spoken of. Marriage is something more than physical bond. It has a superior purpose to subserve, for which it must be regarded as an indissoluble tie. The bride must be firm as a stone. The groom must not violate her interests. The groom takes hold of her hand ~~xx~~ signifying that he is not going to disown her. The wife at the sametime takes the pledge to remain as faithful as the pole-star. Marriage through some of the ceremonies also sought to be fruitful. Children were prayed for. When marriage became a sacrament, it for obvious reasons had to undergo a few ceremonies to confer it a halo religious sanctity and an indissoluble ~~xxxx~~ bond so to say.

CHAPTER V

References.

1. RGVeda X.85
2. Atha. Veda. XIV. 1.2
3. Hindu Samskāras p.348
4. Ibid., p. 349
5. Ibid., p. 350
6. Atha. Veda XIV. 2. 33-36
 - RGVeda X.85. 42. 45,

Chaiva stam mā vi yaustam viśvamāyurvyasnutam
 Krilantau putrain^{an}aptrbhirmodamanau sve grhe
 imām tvamindra midhvah supatrām subhagām kṛnu
 dasasyām putrānādhehi patimekādaśam krdhi.
7. Atha.Veda XIV. 71.
Hindu Samskāras p. 351
8. RGVeda X.85. 40-41
9. RGVeda X.85. 24
10. RGVeda X.85. 36
11. Asv.Gr.sūtra. 1.7. 1-2
12. Ap.dh.Sūtra. 2.15
13. grbhnāmi te saubhagatvāya hastam mayā patyā jaradaṣṭirya-
 thāsak
 bhago aryamā savitā purandhirmahyam tvādurgārhapatyāya
 devāh
 RGVeda X. 85.36
14. amuhamasmi sā tvam dyauraham pṛthivi tvam sāmaha^{tv}mṛkham
 tavehi sambhavava saha reto dadhāvahai pumse putrāya
 vettavai rāyosposāya suprajastvāya suviryaḥyeti
 Br.U. VI. 4.20
 Videx also Tai Br. III.7.1.
15. ātisthemamasmanamasmeva . . . bhava. abhitistha
 prtanyatah sahasva prtanāyatah
 Apastamba-mantra-pātha, 1.5.1.
16. RGVeda X. 85.24

16(a) RGVeda X. 85.25

17. Pusā tvete nayatu hastagrhyāsvinā tvā pravahata rathena
grhaṅgaccha grhapatnī yathāso vaśinī tvam vidnathamē
vadasi

RGVeda X. 85. 26

18. RGVeda X. 85-27

19. RGVeda X. 85. 43-46

20. RGVeda X. 85.47

21. RGVeda X. 85

22. Āp. gr.sū. 1.7.7.

23. Gobhila-gr. Sū. II. 2. 16

24. Khādīra Gr.sū. 1. 3. 31

25. Bau. Gr. Sū. 1. 4. 10

26. Hindu Samskāras p. 354

27. Ibid., p. 355

28. Janapadadharmā grāmadharmāśca vivāhe pratiyāⁿ

Samskāra-Kaustubha. Pūrvabhāga III.

Hindu Samskāra p.356

29. Sān.Gr.Sū. 1.6. 1-4

Bau.Gr.Sū. 1.1. 14-15

Āp.Gr.Sū. II.16. IV. 1-2 and 7

30. Hist. of Dharmasāstra Vol.II. p.522

31. Harṣacarita Uchhvāsā IV

32. RGVeda X. 85

33. Sān.Gr.Sū. 1.6.5-6

34. Bau.Gr.Sū. I.I. 24

35. Sān. Gr.Sū. 1.12.1

36. RGVeda X. 85

37. Hindu Samskāras p. 366

38. Jaiminiya-upanīśad-Brāhmaṇa. 18.4.

"Tam hovāca kim vidvāno dalbhyānāmantrya madhuparkar
pibasīti."

39. ~~३९~~ Jānate madhuparkam prāha
Nirukta. 1. 16
40. tadyathaivādo manusyarāja āgate'asminvārhati ukṣānam vā
vehatam vā ksadante
Aitareya Brāhmana III. 4
41. Mānava-gr.Sū. 1.9.1.
42. Khadira gr.Sū. IV. 4.21
43. Yāj. I. 110
44. tathaite arghya rtvik svasurah pitrvyo matula acāryo
rāja vā snātakah priyo varo'atithiriti.
Bau.Gr.Sū. 1.2.65
45. Gau.dh.Sū. V. 25
46. Ap. gr.Sū. 13. 19-20
- ~~४६~~ Ap.dh.Sū. 3.8.5-6
47. Manu III. 119
48. Gobhila Gr.Sū. IV. 10. 23-24
49. Hir.Gr.Sū. I.12.-13
50. Hindu Samskāras p. 367-68
51. ibid. P. 368.
Vide Pār. Gr.Sū. 1.3.10
52. Mānava Gr. Sū. 1. 9. 22
53. Bau. Gr. Sū. 1.2.51-54
54. Pitā-prattāmādāya
Pār. Gr.Sū. 1.4.16
55. Yāj I. 63
56. dharṁe cārthe ca kāmā ca nāticaritavyā tvayeyam.
Savara on Jaimini VI. 1. 14
57. Bau.Gr.Sū. 1.5. 17-18
Hindu Samskāras p. 386
58. Atha.Veda XIV 2.3.4
- ~~५९~~ Pār.Gr.Sū. 1.4.17
59. Hindu Samskāras P. 387
60. RGVeda X 85. 21-22
61. Br. Up. VI. 4.22

62. ā te yonim garbhā etu pumān bāṇa ivā^ḥsudhim /
 ā viro'atra yāyatām putraste dasāmāsyah //

Atha.Veda III. 32.

Hir.Gr.Sū. 1.7. 25.1

63. Hist. of Dharmasāstra p. 204