
Importance of Upanayanam Rites in Current Scenario and Its Rich Historical Background-A Research Article

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Abstract

Upanayan or say Yagyopaveet or Vidhyaadhyana can also be called the rite of initiation. Upanayana rites-Yagyopaveet is the tenth rite of Hinduism This is a very important ritual in Hinduism. It can be called the tenth sacrament in sixteen rites. Because this ninth ritual is performed after Karnabheda. The main purpose of this rite is to pave the way for the material and spiritual progress of the native. Assisted in the study of Vedas, teaching education, kalpa, grammar, verses, astrology, called Nirukta as Vedarya goes. Among these, the Vedāryān called 'Shiksha' is the beginning of the Veda mantras (in the text, rituals of 'Kalpa' Veda mantras And for the knowledge of Yagya rituals, the meaning of Vedic verses (words) in the Nirukta Ved Mantras. In making knowledge, astrology and rituals for the knowledge of verses used in Vedic mantras Provide great help in providing knowledge of the appropriate time and muhurta for various activities etc.

Keywords: Upanayan, Vidhyaadhyana, Rich Historical Background, Parskar-Grihyasutra, Brahmacharya-Ashram.

Preface

The rites that are performed to initiate the education of the native are called the Upanayan rites. Since education is a continuous process in human life, all round development of the learner. Initially, when the Jataka was considered worthy that he is now able to acquire knowledge from the Gurus, then at that stage the Jataka was performed. In ancient times, Jatakas were kept with the Gurus under the Guru Shishya tradition. In the above six Vedaryas, Kalpa occupies a different place because in the rest of the Vedaryas, Vedas Material related to all branches is found in a combined form, there only Kalpasutra has its own branch It is from this that you get related material which is a storehouse of vast knowledge.

The literal meaning of Upanayana is also taken as Samipya i.e. proximity and advancement. According to the scriptures, all Shudras are born by birth, but the Jatakas are Dwij through rituals. The Jataka is not considered Dwij without Upanayana rites. However, under the

Varna system, the Upanayana rites were prohibited for the Shudra varnas and girls, so marriage rites were the only sacrament that gave them dualism. The Yajnaic practices of Brahmins are called 'Kalpa'. The meaning of the word 'Sutra'³ is 'Brief of thoughts

The form 'Kalpasutra' thus means those compositions in which the sacrificial ritual of Brahmins is very brief. Is presented in sentences. In short, these Kalpasutras are also called 'Sutras'.

There are four types of Kalpasutra

1. Srauta Sutra
2. Riddhasutra
3. Griha Sutra
4. Shulvasutra

Shruti Sutras enunciate the ritualistic practice of Shrutis, social life of a person in the Ramasutra And social conduct, home sacrifice and rituals performed in the home, Shulvasutras In order to construct altars and pavilions etc. proper length-width and method of making them Details of etc. are found. Grihasutras gave the description and description of the five Chamhayagyas in detail.

It is also known as the code of conduct of household life.

16 rites have been discussed. The available home sources are as follows:

6) related to Gveda: Assurance Grihyasutra, Shankhayan Grihyasutra and Kaushitki Grihyasutra.

Relation of Yajurveda-Parskar Grihyasutra, Boudhayan Grihyasutra, Aapastamb Grihyasutra, Bhardwaj Grihyasutra.

Based on Samaveda: Gobhil Grihyasutra, Jaiminiya Grihyasutra 7.

Based on Atharva Veda:-Kaushik Grihyasutra. 8 Etymology and Meaning of the word Sanskar

The word 'Sanskar' is prefixed with the word 'Dhatu' from Krishna Dhatu-'Sambarbhyanya karoutu bhushan"Sutt' in the Bhushan sense from the Panini Sutra, is Siddha when it comes to Siddha. It means-'Variations', refinement, 'dissolution' and Vishu (Karan etc.) of other words indicating 'this' meaning Behavior also) is visible in the Gwedadi texts. 'Sanskrit' in 'Shatapath-Brahmin') Sanskrit words in Gveda Is used The word 'Sanskar' is not found in ancient Vedic literature. In the sources of Gemini

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The word 'Sanskar' has come many times 9 and the holy or pure act of sacrament word Yajna at all places Used in the sense of. In explaining Jaimini sutras, Shabar explains the meaning

of the word 'Samskar' It is said that 'samskaro naam bhavati yasminjate substances bhavati worthy: kasyachidar-thasya' means samskar Is due to which a substance or person becomes eligible for some work. 10 According to the systemic' Ability is chadadhana: kriya: samskara ityuchyante' i.e. samskara are those actions and rituals which merit Provides- Number of rites

There is a difference of opinion among scholars regarding the number of sacraments. 'Parskar Grihyasutra' and 'Manusmriti' According to it, thirteen rites have been described. According to 'Assalayan' 11 more Vairavanas According to 18 rites are described. Marriage to inclusion in 'Parskar' Grihyasutra 11 Everyday rituals have been described. Including marriage, conception, death, caste work, Promotion, naming, evacuation, annotation, purification, Upanayan, Keshant, Samvartan, funeral rites are included. Development and Meaning of the word Upanayan According to the Parskar Grihyasutra 12 Upanayan means child Have to take him to Acharya and enter him in student life. The Upanayana rite was performed by him according to Apastamb Rasmiasutra 13 Who wants to learn Vidya. Learning in The person was given the pronunciation and knowledge of Savitra Mantra. Is Prepayment time.

The Upanayana of a Brahmin child according to 'Parskar-Grihyasutra' 14 The eighth year of birth or the eighth year of pregnancy, of Kshatriya Kumar 11th and Vaishya child should be done in 12th year. 'Agniveshya According to Grihyasutra' 15, the Upanayana of Brahman in the 7th year, of Kshatriya Should be done in 11th year and Vaishya in 12th year. In this book Related to performing Upanayan rites according to virtue deeds) It is said that the Brahmin's Upanayana spring I, Kshatriya in summer and Vashya in autumn) Should. 16

Upanayan Sacrament Law

According to the Parskar Grihyasutra 17, the first three in the Upanayana rites The Brahmins should have food and the child whose Upanayana is done by getting food done, shaved head hair Adorned by Vastradi and bring it to Acharya. To child Acharya himself sitting in the west of Agni, south of Agni Sits These two sentences 'Brahmachar-yamagam and Brahmacharyasani' there Acharya calls the child. This is followed by 'Yenendraya ----' After reading the mantra, Acharya wears the child in clothes.

----- Then this mantra of Mu × h 'Mekhala Bhadnati I -----.' Kati with Adi Mantra

There are binds in the state. 18 In the Manusmriti 19 and Apastamb-Rammiasutra also weighed Mu × j Gets an extension. After this Acharya child's left shoulder Yajnopavit from above and below right hand Makes it happen. 20 After the Yajnopavit, the child is recited without chanting. Mrigacharm; Ajjdhana gets mold done. Subsequently the child teacher Provides punishment. 21 According to 'Parskar Grihyasutra' 22 Brahmin, For the Kshatriyas and Vaishya, in order of Palash, Udumbar and Bilva Should be punished, followed by 'Apostha -----') Acharya by reading the right of the water boy located in his A × jali After giving it in A × Jali, he read the 'Tattakshu' mantra 23. Now the child is going over his right shoulder.

Taking the right hand, reciting the mantra, 24 after touching the heart Acharya Asks Brahmachari the name. Brahmachari Agni by telling his name And westward and Acharya northward He sits down. After this Brahmachari is dressed in fire Should sit around it.

Exploiting the child; Should speak. First one, then two And then three grammars should be used. Later Tell the Acharya child about Savitra-mantra. 25 Brahmachari The conventions are sacrificed for those sacrifices²⁶ He accepts Agni with right hand and First of all in front of the fire by doing work related to the fire And adorns with the mantra of the third samadhi. Now he Touches his hands seven times and touches his mouth.

After the abolition of Samidadhan Vidhi, he taught begging. Has gone. 28 In 'Parskar Grihyasutra' ²⁹ and 'Manusmriti'³⁰, begging Brahmachari At the beginning of the word 'Bhavati', Kshatriya in the middle and Vaishya Finally, the child should say. First of all begging her, Should ask a sister or aunt who cannot refuse. 31 Begging Brahmachari, Acharya, standing in silence lives. Acharya explains that begging very well. Later That brahmachari hurts the tree to abandon its silence Undone in the same fire by bringing self-broken problems from the forest Donate peace and sacrifice silence. 32

Celibacy rules

'Parskar Grihyasutra', 'Manasmriti' and 'Shakhayana- Grihyasutra' in The laws of Brahmachari are described in all the texts. Brahmachari should sleep on the ground, antelope, yagyopaveet and Mekhala should always be molded and have high salt content Food should not be taken.

One should take care of fire. Guru service and alms also Should be done regularly Meat, bathing Speech should be discarded and celibacy for 48 years Study while doing 33, but in modern times it is suitable Is not.

Brahmachari Dresses

Brahmachari's clothes are divided into two parts. Of a subdivision One for the upper part.

According to 'Apastamb-Grihyasutra' made of yarn for Brahmin Happened, made of flax for Kshatriyas and antelope for Vaishya Should be a dress made of Purpose of Upanayan Rites Upanayan rites are performed to get education, Wish for Brahmavarchas, wish for worldly rise, longevity Upanayana rites are performed for attainment. Parskar grihyasutra A mantra of 35 stating the purpose of Upanayana rites Gone ----- I am from age, intelligence, sharp, children, cattle, etc. It is said thus to be radiant.

The current relevance of Upanayan rites-

The importance of Upanayana rites is very much in terms of education. Today we consider the following items as the basis for education Is:

1. Situation
2. Disciple or Brahmachari
3. Guru or Acharya
4. Teaching topics
5. Method of teaching

According to today's education system, student's or child's Effect of circumstances on it for proper development It is very much. Parental education at home Even if we give proper attention, the society means the surrounding environment

The effect is more on that which can be negative. Therefore, it cannot be fully developed. So its full Development cannot happen. So to solve this problem Gurukul p (ti) was built in Vedic period because the idea of women was that education at home was not possible Therefore, the child should be sent out for education. Which today is also relevant but there are basic differences in form. Vedic) after the Upanayana,

Encouraged students for its main purpose

Construction was considered, for them to study physical disciplines Simultaneously, learning the knowledge of soul means learning of brahmachari Was necessary for. In today's time, only physical disciplines Reading and reading are causing a sense of immorality in the society. Therefore In today's life, the importance and importance of this rite would increase.

The conclusion

"Sanskar is the same-think new" If we learn to live in the samskara along with our upper changes, then life can easily lead to greatness, and in this way, respect and love for others in our life will automatically grow. Will apply. Now the matter does not end here but what happens is that we are unable to walk on the path shown by our loved ones, forget their sacramental duties, and instead of respecting others treat them poorly. Due to which people of society also start to consider us bad. But now the question arises that who is responsible for all these things? That even after teaching us the rites, we forget them with increasing age. So in short words, the answer is that the responsibility of our family is "environment", the atmosphere which is formed by the behavior of family members towards each other. Every parent and elders wants that if their child becomes cultured, they also teach their children sanskars.

References

1. History of Vedic Literature, p. 116.
2. Right there, page 117.
3. History of Vedic Literature, p. 119.
4. Right there.

5. History of Vedic Literature, p. 120.
6. Right there, page 118.
7. Critical History of Sanskrit Literature, p. 76.
8. Right there, p. 76.
9. Jaimini Sutraya 3/1/13, 3/2/15, 3/8/3, 9/2/9, 9/3/25 etc.
10. Right there, 3/1/13.
11. Parskar Grihyasutraya p. 32.
12. Parskar Grihyasutraya, 2.2.4.
13. Aastambha Rammasutraya 1.1.1.9-10 Upanayanam Vidyasarthyushrutirthasya Shruti Samskara Sarvebhyo va Vedbhyasavi × yanruchya iti hi Brahma-nam.
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