



X&Y

SUNDAY

At: 05:00 pm

**ARYA SAMAJ 2.0,
TRAPEZIUM, UNDRI,
PUNE**

Kesh Mochan

A very symbolic gesture- This ritual involves X undoing his bride's hair gently and letting it cascade down freely. He recites a mantra that assures her that he would never do anything to hurt her and make her go away from him.



Hriday Sparshmantra

X and Y place one hand on each other's hearts and chant 'mantras' together. These 'mantras' say - 'I am installing you in my heart from this day onwards; I will be loyal to you. This alliance is made in Heaven;



Sindoor & Mangalsutra

Sindoor daan ceremony is an essential ritual where X applies sindoor or vermillion on Y's hair parting. Mangalsutra is also tied at this time.



Jan Sinchan

A married pair from the family showers blessings to newly wed couple and share their experiences. They instruct couple to be face any upheaval in life with calmness.



Surya and Dhruva Darshan

Sun is the source of all living creation on earth. The newly married couple pray for good health and prosperity for their conjugal life. They also view the Dhruv Star symbolizing constancy. They also view two stars Arundhati and Vasisth, symbolizing togetherness.



Ashirwaad

Now that the marriage rites have been completed, the newly weds are blessed by all the elders. Everyone present showers flowers on the couple.



Aryasamaj2.0 is an intellectual, social and spiritual movement to spread 'Vedic' wisdom among educated people. We have a fresh and modern outlook towards current social trends. We do not accept any existing social custom / trend only because our Grand parents had told us. We also do not, outright, reject any modern practice just because it is new or Western. Our balanced, logical and practical approach separates us from other social movements.

AryaSamaj2.0 runs reformist campaign #LetmeDecide to address prevalent social issues and beliefs.



Arya Samaj2.0,

Trapezium, Undri, Pune 411060,

Ph : 8669192478, 9545916600, 7030892893

Visit us. www.Aryasamaj20.in e-mail:

aryasamajv2@gmail.com



Vedic Vivah Sanskar

Arya Samaj propagates sixteen celebrations or Sanskars throughout the journey of life. Vivah Sanskar or Marriage Ceremony is the most sacred Sanskar among these. It is a compact, focused and meaningful religious procedure to prepare and educate bride and groom for a happy life ahead. In Indian society, marriage is not just a social custom - it is an institution, which teaches us a lot about life.

One of the most beautiful aspects of Vivah Sanskar at Arya Samaj is the explanation and justification of every symbolic ceremony performed. The couple, and everyone present, understand and relate themselves to the meaning and significance of wedding mantras.

The Ceremonies

Dwarchar (Aarti)

Welcome of the groom and everyone who has come to bride's place. Mausi of the bride would receive X at the entrance and perform a welcome Aarti. Y's relatives personally welcome other members of Baraat.



Jaimala

X patiently waits till Y enters the wedding place, along with her relatives and friends. The two stand facing each other and exchange wedding garlands made of flowers. The garlands are exchanged first by Y to X. This is followed by a small Photo session.



Godan



Godan – often misunderstood as – donation of a cow actually means donation for the cow. Symbolically it means that the bride would not be a burden on grooms' family.(Sadly, this ceremony has been wrongly (or conveniently) used to justify Dowry in Indian Marriage)

Madhupark se Satkar

Madhupark is a mixture of curd, gee and honey and is a symbolic welcome gesture for X. It has a special way of eating and a symbolic directive for the future life ahead. From here, the special ceremonies for the marriage start.



Aasan and Jal se Satkar

Y gives the groom water three times, which he sprinkles on his feet, over his body and drinks it the third time. This is a special welcome to groom. This ritual symbolizes the commencement of their journey into a happy married life. Y offers an 'Aasan' to X to sit down.

Kanyadan

Cushaan representing the elders from Y's family, offers her hand in marriage to X. This is reciprocated by relatives from Xs Family as well. As per Arya Samaj, this is not a 'DAN' but a welcome to groom in brides family and vice versa.



Havan

Havan is performed by the priest as per the Arya Samaj rites. The fire lit in Havan is in actuality the Agni god who as God and matter is meant to purify the couple and be a witness to the sacred ceremony of marriage. Fire is the purest of all elements of nature – hence a vow taken in front of the fire is always regarded as very strong and unbreakable.



Pratigya

Pratigya and promises are the essence of marriage. X and Y together take marital vow and explain to as to how beautifully do they propose to live their future life.



Panigrahan

Pani means hand and grahan means to take– This is formal proposal by X to take Y as his wife. He accepts her as his 'poshya' (meaning that he will provide for all her needs). Six small mantras that tie them together.



Saptapadi

These are seven steps taken by X and Y together each step has significance. After the 'saptapadi' the couple takes one 'Parikrama' around the fire together with neither of them leading. Couple has asked God almost every conceivable blessing in these seven steps.



Shilarohan

This ritual uses the rock as a symbol of permanence. X chants a 'mantra' and Y places her right foot on a stone. The rock is a symbol of stability, permanence and firmness. The bride's position in the groom's home is now permanent and together, the couple will face all of life's challenges like two solid rocks.



Lajahom

'Laja' is puffed rice, a symbol of prosperity. Cushaan stands behind the couple while the couple faces each other. Y places both her hands into X's hands and Cushaan puts the puffed rice into them. Together they offer this 'laja' as an 'ahuti'. This ritual is performed three times with mantras chanted having different meaning.



Granthi Bandhan

X and Y go around the sacred fire four times, each 'parikrama' (circumvention) strengthening the bond between them. Initially for the three 'parikrama' Y is the embodiment of Goddess Lakshmi. It is only after the fourth 'parikrama' that she becomes the 'ardhangani' (wife) and is now X's responsibility. Sapna ties the bride's sari 'pallav' to the groom's 'angavastra' (a scarf tied around the shoulders), with three knots.



May your life be filled with colors of joy

● **Arya Samaj 2.0**

