

उपनयन संस्कार

Upanayana Saṁskāra (*The Sacred Thread Ceremony*):

This *Saṁskāra* has been recast for the general members of the society whose children, in the Vedic tradition, are studying in schools. It is not a substitute for the *Saṁskāra* as given in Swami Dayananda's *Saṁskāra Vidhi* which is meant for Gurukula students.

The *Upanayana Saṁskāra* is the child's preliminary initiation into studies, from those families which follow the Vedic tradition. In today's language, we can say that it is the first formal step in the child's education. It is the door for the child's entry into the temple of learning. After this entry, what the child starts is 'Vedārambha', i.e., the beginning of Vedic 'svādhyāya' studies. When the study actually is going to start, then another *Saṁskāra* takes place, and that is the *Vedārambha Saṁskāra*. That *Saṁskāra* is performed in the Teacher's home, i.e., at the School. The *Upanayana* can be performed in the parent's home or in the school.

In this *Saṁskāra* the child is given the Sacred thread (*Yajñopavīta*) to wear. According to tradition, the time for this ceremony is from the fifth year to the twelfth.

According to Manu, the *Upanayana* time for intelligent children is the fifth, sixth or eighth year. Swami Dayananda has taken a reasonably common sense view of the time for this ceremony: A child should be given the sacred thread when he/she is physically and mentally developed, ripe enough to enter the school for his or her professional as well as swadhyaya studies.

Swami Dayananda was very liberal and reformative in his social, academic and religious views: The *Upanayana* ceremony is for all children, boys and girls, whatever the class or varna of their birth.

For the ceremony, the child has to be on fast for one day or three days. This fast is kept with the purpose of inner purification. During this fast, when the child feels hungry, he may be given milk or barley pudding, shrikhand, a curd preparation, because these foods are of a pure and sacred quality.

Explanation of the three threads:

The *Yajñopavīta* (the sacred thread) that is given to the child is of three threads. These three threads symbolise the Veda Trayi i.e., Stuti (knowledge) of various things of reality including the nature of God, jiva and *Prakṛti*, Prārthana or prayers (for strength of will and action) , and Upāsana or attainment of the objects of life including the realisation of God. They also symbolise Loka Trayi, the Values of real and practical world: (*Satyam* or Truth, *Yasha* or honour and glory, and *Shree* or wealth and grace). They also symbolize three values of life and culture, Jñana or knowledge, Karma or action/ application and practice, and Upāsana or attainment of the values for which the human being lives and acts. They also symbolise the three basic obligations of life: obligation to God, the Creator, obligation to the teachers and the academic tradition, and obligation to the parents and the social tradition. The threads are a constant reminder of these obligations so that a man or woman lives in natural piety. They also remind us of the three stages of life: *Brahmacarya*, *Grhastha* and *Vanaprastha* ashrams also, including our duties as Dharma through life.

No one is alone. We are bound in natural piety to God the Creator, to the long line of teachers, saints and scholars (Rishis) and to Nature and our parents (Pitaras). We ought to maintain our position and repay the debt we owe to God, to the Rishis and to the parents.

There is the fourth stage as well, *Sanyasa*, a life of total freedom with universal obligation. A person gives up all specific involvement formally, gives up even the sacred thread, gives up his name even, and lives only for God and service to humanity.

We need to know these obligations to-day more than ever before, now when the society is drifting, the family is breaking and the individual is disintegrating under the pressure of power, freedom and competition.

Upanayan Ceremony (The ritual with mantras and meaning):

The general part of the Yajña:

(Let the child be seated on the right of the teacher. Start the Havan and follow the normal procedure upto the four *Āghārāvājyabhāga Āhutis*: These *āhutis* have to be given with ghee.)

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

Īśvara Stuti Prārthanā Upāsanā Mantrāḥ
(Mantrās of Divine Praise and Prayer)

१. ओं विश्वानि देव सवितर्दुरितानि परा सुवा।
यद्भद्रंतन्नऽआ सव ॥ ३॥
Om Viśvāni deva savitar-duritāni parā suva.
Yadbhadraṁ tanna'ā suva.
२. ओं हिरण्यगर्भः समवत्ताग भूतस्य जातः पतिरेकऽआसीत्।
स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥
Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādihāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema. Yaju. 13, 4
३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिषं यस्य देवाः।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥
Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema. Yaju. 25, 13
४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशऽअस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम॥३॥
Om Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaś-catuṣpadaḥ kasmai devāya haviṣā vidhema. Yaju. 23, 3
५. ओं येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।

योऽन्तरिक्ष रजसो विमानः कस्म द्वाय हविषा विधेम॥६॥

*Om Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitam yena nākaḥ.
Yo'antarikṣe rajaso vimānaḥ kasmāi devāya haviṣā vidhema.* Yaju. 32, 6

६. ओं प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ १० ॥ Yaju. 23, 65

*Om Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.
Yat kāmāste juhūmastanno astu vyaṁ syāma patayo rayīṇām.*

७. ओं स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।

यत्र देवाऽअमृतमानशानास्ततीय धामन्नध्यैरयन्त ॥१०॥

*Om Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra
devā'amṛtamāna-śānāstrīye dhāmannadhyai-rayanta.* Yaju. 32, 10

८. ओं अग्न नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।

ययाध्यस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

*Om Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.
Yuyodhyasmaj-juhurāṇam-eno bhūyiṣṭhām te nama uktiṁ vidhema.* Yaju.
40, 16

स्वतिवाचनम् (Svastivācanam)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ १ ॥

*Om Agnimīḷe purohitaṁ yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamaṁ.* Rg. 1, 1, 1

२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥ ९ ॥

*Om Sa naḥ piteva sūnave'gne sūpāyano bhava.
Sacasvā naḥ svastaye.* Rg.1, 1, 9

३. ओं स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥ १५ ॥
*Om Svasti panthām-anu carema sūryā-candramasāviva
Punardadatāghnatā jānatā saṁ game-mahi.* Rg.5, 51, 15
४. ओं इषे त्वार्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वमघ्न्या-ऽइन्द्राय
भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत माघशऽसो ध्रुवाऽअस्मिन् गोपतौ स्यात
बह्वीर्यजमानस्य पशून् पाहि ॥ १ ॥ Yaj. 1, 1
*Om Iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya
karmaṇa'āpyāyadhvam-aghnyā'indrāya bhāgam prajāvatīr-anamīvā'
ayakṣmā mā va stena' īsata māghaśaṁso dhruvā' asmin gopatau syāta
bahvīr-yajamānasya paśūn pāhi.*
५. ओं अग्र आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ १ ॥
*Om Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.* (Rg. 6-16-10), Sama. 1, 1, 1
६. ओं ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो ऽद्य दधातु मे ॥ १ ॥
*Om Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.
Vācaspatirbalā teṣām tanvo adya dadhātu me.* Ath. 1, 1, 1

शान्तिप्रकरणम् (Śāntiprakaraṇam)

१. ओं शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥
*Om Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-varuṇā rātahavyā.
Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrapūṣaṇā vājasātau.* Rg. 7, 35,
1
२. ओं शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥ ११ ॥

*Om Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu.
Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pāṛthivāḥ śaṁ no apyāḥ.
Rg. 7, 35, 11*

३. ओं शन्नो दवीरभिष्टयऽआपा भवन्तु पीतये ।

शँयोरभि स्रवन्तु नः॥१२॥

*Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śaṁyorabhi sravantu naḥ. Yaj. 36. 12.*

४. ओं द्यौः शान्तिरन्तरिक्षः शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः
शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वःशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥१७॥

*Om Dyauḥ śāntirantarikṣaṁ śantiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ
śāntiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ
śāntireva śāntiḥ sā mā śāntiredhi. Yaj. 36. 17.*

५. ओं स नः पवस्व शं गवे शं जनाय शमर्वते ।

शं राजन्नोषधीभ्यः ॥ ६५३ ॥

Om Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.

Śaṁ rājann oṣadhībhyah. Rg. 9-11-3, Sama. 653

आचमन (Ācamana)

Take a little water in the right palm and sip with each one of the following mantras:

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

Om Amritopastaraṇamasi svāhā.

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

Om Amritāpidhānamasi svāhā.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

Om Satyaṁ yaśaḥ śrīrmayi śrīḥ śrayatām svāhā.

अङ्गस्पर्श (*Aṅga-Sparśa*)

After the achamana, take a little water in the palm of the left hand, dip the middle and the ring fingers of the right in the water, and then touch parts of the body with the following mantras. Touch the right side first and then the left:—

ओं वाङ्म आस्येऽस्तु ॥ १ ॥

Om Vāṅma'āsyē'stu. - the mouth.

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣṇorme cakṣurastu. - both eyes.

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

ओं बाहोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

ओम् ऊर्वोर्मे ओजोऽस्तु ॥ ६ ॥

Om Ūrvorma'ojo'stu. - both thighs.

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥ ७ ॥

Om Ariṣṭāni me'ṅgāni tanūstanvā me saha santu.

अग्न्याधानम् (*Agnyādhānam*)

ओं भूर्भुवः स्वः ॥

Aum bhūrbhuvah svah. – G.G.S.1/1/11.

With this light the fire.

Now place the fire in the middle of the kunda with the following mantra—

ओं भूर्भुवः स्वर्द्यौरिव भूमना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यादधे ॥ १ ॥

Aum bhūrbhuvah svardyaauriva bhūmnā prithivīva varimṇā, Tasyāste prithivi devayajani priṣṭhe'gnim-annādam-annādyāyā-dadhe. – Yaju. 3, 5

Raising the fire:

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापर्ते सःसृजेथामयं च ।

अस्मिन्सधस्थऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

Om Udbudhyasvāgne prati jagṛhi tvamiṣṭāpūrte saṁ sṛjethāmayam ca. Asmitsadhasthe'adhyuttarasmin viśve devā yajamānaśca sīdata. Yaju. 15, 54

Offering of Three Samidhas:

The first *Samidhā* with the following mantra:-

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Now, with the following two mantras, offer the second *Samidhā*:—

ओं समिधाग्निं दवस्यत घृतैर्बोधयतातिथिम् ।

आस्मिन् हव्या जुहोतन ॥१॥

ओं सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्रये जातवेदसे स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ ३ ॥

Aum Samidhāgniṃ duvasyata ghṛtairbodhayatātithim.

Āsmin havyā juhōtana. Yaj. 3. 1-2.

Aum Susamidhāya śociṣe ghṛtaṃ tīvraṃ juhōtana. Agnaye jātavedasen svāhā.

Idamagnaye jātavedase - Idamna mama.

Now offer the third *Samidhā* with the following mantra:—

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठय स्वाहा ॥३॥

Om Tam tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Bṛhacchocā yaviṣṭhya svāhā. Idamagnaye'ngirase idanna mama. Yaj.3. 3.

Five Āhutis with ghee:

Five ghee *Āhutis* are offered with the following mantra (repeated five times):—

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Water Sprinkling

ओम् अदितेऽनुमन्यस्व ॥ १ ॥

Aum Adite'numanyasva. - On the east side.

ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

Aum Anumate'numanyasva. - On the west side.

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

Aum Sarasvatyanumanyasva. - On the north side. - G.G.S.1/3/1-3.

ओम् देव सवितः प्र सव यज्ञं प्र सव यज्ञपतिं भगाय।

दिव्यो गन्धर्वः कतपूः केत नः पुनातु वाचस्पतिर्वाच नः स्वदतु ॥ १॥

Om Deva savitah pra suva yajñam pra suva yajña-patim bhagāya. Divyo gandharvah ketapūḥ ketam naḥ punātu vācaspatirvācam naḥ svadatu. - Yaj. 30/1.

Four Āghārāvājyabhāga Āhuti:-

This one in the north side

ओम् अग्नये स्वाहा ॥ इदमग्नये इदं न मम ॥

Aum Agnaye svāhā. Idamagnaye - Idamna mama.

Then one in the south side:

ओं सोमाय स्वाहा ॥ इदं सोमाय इदं न मम ॥

Aum Somāya svāhā. Idam Somāya- Idamna mama

Then two in the centre:-

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye -Idamna mama.

ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

Om Indrāya svāhā. Idamindrāya - Idamna mama

The Āchārya (teacher) should make the child say:

ओं ब्रह्मचर्यमागाम्, ब्रह्मचार्यसानि ॥

Om Brahmacharyamāgām brahmacāryasāni - P.G.S. 2/2/6.

Meaning: I have come for initiation into studies and swadhyaya.

In response, the Acarya says:

ओं येनेन्द्राय बृहस्पतिर्वासः पर्यदधादमृतम् ।

तेन त्वा परिदधाम्यायुषे दीर्घायुत्वाय बलाय वर्चसे ॥

Om Yenendrāya bṛhaspatirvāsaḥ paryadadhādamṛtam; Tena tvā paridadhāmyāyuṣe dīrghāyutvāya balāya varcase.

Par. 2. 2, 7.

Meaning: Just as in the days of yore, *Vṛhaspati*, the original teacher of humanity, in-vested Indra with immortal knowledge, so, keeping Lord *Vṛhaspati* and the disciple Indra in mind, I vest you with this *yajñopavīta*, the sacred thread, for the attainment of a long life of strength, honour and glory.

Wearing the Yajñopavīta: Then the teacher should give the child the *yajñopavīta*, the sacred thread, with the chanting of the following mantra (He should hold it in his hand and then vest it on the left shoulder of the child, over his head and right shoulder and below the right arm. The threads rest on the left shoulder, flowing freely on the right side below the arm):

ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।

आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥ १ ॥

यज्ञोपवीतमसि यज्ञस्य त्वा यज्ञोपवीतेनोपनह्यामि ॥ २ ॥

Om Yajñopavītam paramam pavitram prajāpateryat sahajam purastāt; Āyuṣyamagryam pratimunca śubhram yajñopavītam balamastu tejah. yajñopavītamasi yajñasya tvā yajñopavītenopanahyāmi. Pr. 2.2. 11.

Meaning: This *yajñopavīta* (the ceremonial thread) is extremely sacred. It has been so from the time of *Prajāpati*, the Lord of creation. It has been worn since then, it blesses man with long life, it takes you ever on and on in life. Take it and wear it on yourself. It is free of all blemish. It gives you strength and lustre. Dear child, you are *yajñopavīta* itself (sanctified by *yajña*). You are sacred and holy. I take you unto me by this *yajñopavīta*.

Special Part:

The main Yajña by the child:

Then starts the main homa of this Samskara. The child should offer 15 ahutis in Sakalya (something special cooked for the day). These are:

Four Pāvamāni Āhutis:

Offer four *āhutis* with ghee, one each with the following mantra:—

१. ओं भूर्भुवः स्वः । अग्नऽआयूषि पवसऽआ सुवोर्जमिषं च नः ।

आरे बाधस्व दुच्छुनाम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agna'āyūṣi pavasa'ā suvorjamiṣam ca naḥ. Āre bādhasva ducchunām svāhā. Idam agnaye pavamānāya- Idamna mama.
Rg. 9, 66, 19

Agni, father, mother, ancestors, saints and sages, purify and sanctify our years of life, purify and vitalize our food and energy, sanctify and bless our desires and ambitions. Keep off all mischief, evil and calamity far from us. It is for *Agni pavamānā*, not mine any more.

२. ओं भूर्भुवः स्वः । अग्निर्ऋषिः पर्वमानः पाञ्चजन्यः पुरोहितः ।

तमीमहे महागयम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agni-rṣiḥ pavamānaḥ pāñcanyah purohitaḥ. Tamīmahe mahāgayam svāhā. Idam agnaye pavamānāya- Idamna mama.
Rg. 9, 66, 20

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity. It is for *Agni pavamānā*, not mine any more.

३. ओं भूर्भुवः स्वः । अग्ने पर्वस्व स्वपा अस्मे वर्चः सुवीर्यम् ।

दधद्रयिं मयि पोषम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvahḥ svaḥ. Agne pavaśva śvapā asme varcaḥ śuvīryam. Dadhadrayimḥ mayi pośam śvāhā. Idam agnaye pavamānāya- Idamna mama. Rg. 9, 66, 21

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment. It is for *Agni pavamānā*, not mine any more.

४. ओं भूर्भुवः स्वः । प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् स्वाहा ॥

इदं प्रजापतये इदं न मम ॥

Aum Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.

Yat kāmāste juhūmastanno astu vayam syāma patayo rayīṇām śvāhā.

Idam prajāpataye - Idamna mama. Rg. 10, 121, 10

Prajāpati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life. It is for *Agni pavamānā*, not mine any more.

Vratapate Agyāhuti:

All these *āhuti*s have to be given with the full mantra chanted, the form as given in the mantras

१. ओं अग्ने व्रतपते वतं चरिष्यामि तत्ते प्रब्रवीमि तच्छकेयम् ।

तन्मे राध्यताम् इदमहमनतात् सत्यमुपैमि स्वाहा ॥ इदं अग्नये इदं न मम ॥

Aum Agne vratapate vratam carisyāmi tatte prabravīmi tacchakeyam;

Tanme rādhyatām idamahamanṛtāt satyamupaimi śvāhā. Idam agnaye

Idamna mama.

२. ओं वायो व्रतपते वतं चरिष्यामि तत्ते प्रब्रवीमि तच्छकेयम् ।

तन्मे राध्यताम् इदमहमनतात् सत्यमुपैमि स्वाहा ॥ इदं वायवे इदं न मम ॥

*Aum Vāyo vratapate vratam carīṣyāmi tatte prabravāmi tacchakeyam;
Tanme rādhyatām idamahamanṛtāt satyamupaimi svāhā. Idam vāyave
Idamna mama.*

३. ओं सूय व्रतपते व्रतं चरिष्यामि तत्ते प्रब्रवीमि तच्छकेयम् ।

तन्मे राध्यताम् इदमहमनतात् सत्यमुपैमि स्वाहा ॥

इदं सूयाय इदं न मम ॥

*Aum Sūrya vratapate vratam carīṣyāmi tatte prabravāmi tacchakeyam;
Tanme rādhyatām idamahamanṛtāt satyamupaimi svāhā. Idam sūryāya
Idamna mama.*

४. ओं चन्द्र व्रतपते व्रतं चरिष्यामि तत्ते प्रब्रवीमि तच्छकेयम् ।

तन्मे राध्यताम् इदमहमनतात् सत्यमुपैमि स्वाहा ॥ इदं चन्द्राय इदं न मम ॥

*Aum Candra vratapate vratam carīṣyāmi tatte prabravāmi tacchakeyam;
Tanme rādhyatām idamahamanṛtāt satyamupaimi svāhā. Idam candryāya
Idamna mama.*

५. ओं वतानाम् व्रतपते व्रतं चरिष्यामि तत्ते प्रब्रवीमि तच्छकेयम् ।

तन्मे राध्यताम् इदमहमनतात् सत्यमुपैमि स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

*Aum Vratānām vratapate vratam carīṣyāmi tatte prabravāmi tacchakeyam;
Tanme rādhyatām idamahamanṛtāt satyamupaimi svāhā. Idam indrāya
Idamna mama.*

In these mantras, the child addresses God and His manifestations, in all five powers, which are described as lords of vows and says “I commit myself to knowledge, virtue and discipline, and I bind myself in vow, you being the presiding deity of the vow and of me. I vouch I shall keep the vow. Give me strength and I will keep the vow. I hereby dedicate myself to Truth from untruth. I say this unto you and I am truth-bound to the end of my life.”

Vyāhṛti Āhutis:

Four Vyāhṛti Āhutis of ghee.

ओं भूरग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.

For fire the creator, Hail! This is for fire; not for me.

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

Aum Bhuvārvāyave svāhā. Idam vāyave - Idamna mama.

For air the sustainer, Hail! This is for air, not for me.

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

Aum Svarādityāya svāhā. Idam Ādityāya - idamna mama.

For sun the blissful, Hail! This is for the sun and not for me.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

Aum bhūrbhuvahḥ svaragnivāyvādityebhyaḥ svāhā.

Idamagnivāyvādityebhyaḥ - Idamna mama.

For the Creator, the Sustainer, the Blissful, for the fire, the air and the sun!
Hail this is for the fire, the air and the sun; not for me.

Offer three *Gāyatri Āhuti*s with “*Om bhur bhuvah....*”

Sviṣṭakṛt Āhuti:

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्ट-त्स्विष्टकृद्विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे ।
अग्रये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्तसमर्द्धय स्वाहा ॥
इदमग्रये स्विष्टकृते इदं न मम ॥

*Aum Yadasya karmaṇo'tyarīricam yadvā nyūnamihā-karam;
Agniṣṭatsviṣṭakṛdvidyāt sarvam sviṣṭam suhutam karotu me, Agnaye
sviṣṭakṛte suhutahute sarvaprayaścittā-huṭinām kāmānām samardhayitre
sarvānnaḥ kāmānt-samardhaya svāhā. Idamagnaye sviṣṭakṛte - Idamna
mama. Shatapath 14, 9, 4,24*

One silent Prajāpati Āhuti:

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ ५ ॥

Om Prajāpataye svāhā. - Idam Prajāpataye Idamna Mama

This for *Prajāpati*, Lord of creation, not for me.
(The mantra is to be chanted mentally—silently.)

Now the teacher, priest and all should look at the child and chant the following:—

ओम् आगन्त्रा समगन्महि प्र सुमर्त्यं युयोतन ।

अरिष्टाः संचरेमहि स्वस्ति चरतादयम् ॥ १ ॥

*Om Āgantrā samaganmahī pra sumartyam yayotana;
Ariṣṭāḥ samcaremahī svasti caratādayam.*

Man., Bra. I. 6. 14. Go. I. 10, 20-22.

Meaning:—We all in this ashram (abode or hermitage) welcome this new *Brahmachāri* (disciple). May we all be together good people! May we in love and respect observe the vows in peace without hurt or violence! May we move together in this abode without fear! May this child move about in this abode in peace and freedom! May God bless him! May God bless us all!

Completion, Song and Blessing:

With this dedication above, the ceremony draws to the close. First offer three *Purṇāhutis* with:

ओं सर्वं वै पूर्णं स्वाहा ।

Aum Sarvamvai pūrṇam svāhā.

Then sing collectively *Mahavamadevyagana*.

Then all those present— mother, father, acharya (the teacher), friends and relations—should join to bless the child:—

ओं त्वं जीव शरदः शतं वर्द्धमानः ।

आयुष्मान् विद्यावान् तेजस्वी वर्चस्वी भूयाः ॥

*Om Tvam jīva śaradaḥ śatam vardhamānaḥ;
Āyuṣmān vidyāvān tejasvī varcasvī bhūyāḥ!*

Dear child, live for a hundred years, growing, full of energy and vitality, knowledge, lustrous, glorious—by the Grace of God.