

वेदारंभ संस्कार

Vedārambha Saṁskāra (*The Inauguration of Studies Ceremony*)

Vedārambha Saṁskāra is the ceremony with which the child enters upon his studies from Gayatri to the Vedas and allied subjects. It is an extended programme which includes the professional as well as *svādhyāya* studies.

Vedārambha Saṁskāra (*The Ritual with mantras and meaning*)

This *Saṁskāra* can be performed in continuation of Upanayana Samskara (Initiation ceremony). If so, then the General procedure of the ceremony need not be repeated.

The Performance:

(Follow the general procedure upto four *Āghārāvājyabhāga Āhutis* followed by four *Vyāhṛti āhutis*, eight *aṣṭājya āhutis*, four *Pāvamāni Āhutis* then one *Sviṣṭakṛt Āhuti*, one *Prajāpati Āhuti*. These *āhutis* have to be given by the child (who now wears the *yajñopavīta*.)

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

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

१. ओं विश्वानि देव सवितर्दुरितानि परा सुव।
यद्भद्रंतन्नऽआ सव ॥ ३॥
Om Viśvāni deva savitar-duritāni parā suva.
Yadbhadraṁ tanna'ā suva.

२. ओं हिरण्यगर्भः समवत्तताग भूतस्य जातः पतिरेकऽआसीत्।
स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥
Om Hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādāhāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema. Yaju. 13, 4
३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिष यस्य देवाः।
यस्य छायामृत यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥
Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṃ yasya devāḥ. Yasya cchāyāmṛtaṃ yasya mṛtyuḥ kasmai devāya haviṣā vidhema. Yaju. 25, 13
४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशऽअस्य द्विपदश्चतुष्पदः कस्म दवाय हविषा विधेम॥३॥
Om Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaś-catuşpadaḥ kasmai devāya haviṣā vidhema. Yaju. 23, 3
५. ओं येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।
योऽअन्तरिक्ष रजसो विमानः कस्म दवाय हविषा विधेम॥६॥
Om Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitaṃ yena nākaḥ. Yo'antarikṣe rajaso vimānaḥ kasmai 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 juhumaṣtanṇo astu vayaṃ syāma patayo rayīṇām.
७. ओं स ना बन्धुर्जनिता 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 रायेऽअस्मान्निश्वानि देव वयुनानि विद्वान् ।
ययाध्यस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

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

स्वतिवाचनम् (Svastivācanam)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ १ ॥
*Om Agnimīḷe purohitam yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamam. 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 कर्मणःऽआप्यायध्वमघ्न्या-ऽइन्द्राय
भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत माघशंसो धवाऽअस्मिन् 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 prajāvafīr-anamīvā'
ayakṣmā mā va stena' īsata māghaśaṁso dhuvā' 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 hōta satsi bharṣi ॥ १ ॥*

Ni hotā satsi barhiṣi. (Rg. 6-16-10), Sama. 1, 1, 1

६. ओं ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो अद्य 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 Śam na indrāgnī bhavatāmavobhiḥ śam na indrā-varuṇā rātahavyā.

Śamindrāsomā suvitāya śam yoḥ śam na indrāpūṣaṇā 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 Śam no devā viśvadevā bhavantu śam sarasvatī saha dhībhirastu.

Śamabhiṣācaḥ śamu rātiṣācaḥ śam no divyāḥ pārhivāḥ śam no apyāḥ.

Rg. 7, 35, 11

३. ओं शान्ना दवीरभिष्टयऽआपा भवन्तु पीतये ।

शँयोरभि स्रवन्तु नः ॥ १२ ॥

Om Śam 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 śāntirantarikṣam śantiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ

śantiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śantiḥ sarvaṁ śantiḥ

śāntireva śantiḥ 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 oṣadhībhyaḥ. 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'āsye'stu. - the mouth.

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣhṇorme cakṣurastu. - both eyes.

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

ओं बाह्वोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

ओम् ऊर्वोर्म 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 स्वदुर्गोर्वि भूम्ना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यादादधे ॥ १ ॥

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

Raising the fire:

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापत्ते 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 पशुभिर्ब्रह्मवर्चसेनात्राद्येन 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 घतैर्बोधयतातिथिम् ।

आस्मिन् हव्या जुहोतन ॥१॥

ओं सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्रये जातवेदसे स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ ३ ॥

Aum Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.

Āsmin havyā juhotana. Yaj. 3. 1-2.

Aum Susamidhāya śociṣe ghṛtaṁ tīvraṁ juhotana. 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. Br̥hacchocā 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 savitaḥ pra suva yajñam pra suva yajña-patiṁ bhagāya. Divyo
gandharvaḥ ketapūḥ ketam naḥ punātu vācaspatirvācam naḥ svadatu. - Yaj.
30/1.*

Four Āghārāvājyabhāga Āhutis:-

This one in the north side

ओम् अग्रये स्वाहा ॥ इदमग्रये 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

Four *Vyāhrti Āhutis* of ghee.

ओं भूरग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

Aum Bhuvarvāyave svāhā. Idam vāyave - Idamna mama.

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

Aum Svarādityāya svāhā. Idam ādityāya - Idamna mama.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

Aum bhūrbhuvahḥ svaragnivāyvādityebhyaḥ svāhā.

Idamagnivāyvādityebhyaḥ - Idamna mama.

After these offer four *Vyāhrti Āhuties* of purified ghee: The *mantrās* are:

ओं भूरग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

Aum Bhuvārvāyave svāhā. Idam Vāyave - Idamna mama.

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

Aum Svarādityāya svāhā. Idamādityāya - Idamna mama.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

Aum Bhūrbhuvahḥ svaragnivāyāvādityebhyaḥ svāhā.

Idamagnivāyāvādityebhyaḥ - 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.

After these four *Āhuties* of ghee, then the *Sviṣṭakṛta Āhuti*, of either ghee or cooked rice should be offered and then one *Prajāpati Āhuti* (silent).

Sviṣṭakṛt Āhuti:-

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्ट-कृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे ।
अग्रये स्विष्टकृते सुहुतहुते सर्व-प्रायश्चित्ताहुतीनां कामानां समर्धयित्रे सर्वान्नः कामान्तसमर्धय स्वाहा ॥
इदमग्रये स्विष्टकृते इदन्न मम ॥ ६ ॥

*Aum Yadasya karmaṇo'tyarīricam yadvā nyūnamihā-karam;
Agniṣṭatsviṣṭakṛdvidyāt sarvam sviṣṭam suhutam karotu me, Agnaye
sviṣṭakṛte suhutahute sarvaprāyaścittā-huṭinām kāmānām samardhayitre
sarvānnaḥ kāmānt-samardhaya svāhā. Idamagnaye sviṣṭakṛte - Idamna
mama. - A.G.S 1/10/22. P.G.S. 2/11. Shatapath 14, 9, 4,24*

Prajāpati Āhuti:

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ ५ ॥

Om Prajāpataye svāhā. - Idam Prajāpataye Idamna mama

Four Pāvamāni Āhutis:

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

१. ओं भूर्भुवः स्वः । अग्नऽआयूंषि पवसऽआ सुवोर्जमिषं च नः ।
आरे बाधस्व दुच्छुनाम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agna'āyūṁṣi pavasa'ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām svāhā. Idam agnaye pavamānāya- Idamnamama.
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. Rg. 9, 66, 19

२. ओं भूर्भुवः स्वः । अग्निर्ऋषिः पर्वमानः पाञ्चजन्यः पुरोहितः ।
तमीमहे महागयम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

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

३. ओं भूर्भुवः स्वः । अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ।
दधद्रयिं मयि पोषम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agne pavasva svapā asme varcaḥ suvīryam. Dadhadrayim mayi poṣam svāhā. Idam agnaye pavamānāya- Idamnamama. 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. Rg. 9, 66, 21

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 vayaṁ syāma patayo rayīṇām svāhā.

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. Rg. 10, 121, 10

Ashtājyāhutis—Eight Āhutis with ghee:-

After the four *Pāvamāni Āhutis* with ghee, eight *Āhutis* have to be offered with ghee on all auspicious occasions. On which occasions they will be offered will be indicated where necessary or prescribed. The eight mantras, one for each *ahuti*. are given below:—

१. ओं त्वं नोऽग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्टाः । यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषंसि प्र मुमुग्ध्यस्मत् स्वाहा ॥ इदमग्नीवरुणाभ्याम् इदं न मम ॥ १ ॥

Aum Tvan no'agne varuṇasya vidvān devasya helo'va yāsiṣī ṣṭhāḥ,

Yajiṣṭho vahnitamah śośucāno viśhvā dveṣānsi pra mumugdhyasmat

svāhā. Idamagnīvaruṇābhyām - Idamna mama. Rg. 4. I. 4.

Lord of Light and knowledge. Light Itself, you know all. You know all we do, good or bad. You know also when we neglect the will and command of the Lord that moves everything in the universe. Lord, protect us, and keep us away from a life of neglect and impiety. Bless us with knowledge and will to do your will and command. You are the highest Lord of Yajna to whom offerings are made, you are the most powerful of the fires which atomize the offers made and universalize their catalytic benefits, you are the most sacred of the sacred. Keep us free of the entire negative forces and feelings of the world. I surrender and offer

this to Agni and Varuna, Lord of Light and motion, and peace and happiness. It is for you, not for me, no longer mine.

२. ओं स त्वं नो अग्नेऽवमो भवोती नेदिष्ठोऽस्या उषसो व्युष्टौ । अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सहवो न एधि स्वाहा ॥ इदमग्नीवरुणाभ्याम् इदं न मम ॥ २ ॥

Om Sa tvaṁ no agne'vamo bhavoṭī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhi mṛṭīkaṁ suhavo na edhi svāhā.

Idamagnīvaruṇābhyām - Idamna mama.

- Rg. 4. I. 5.

Lord of Light and knowledge, be close to us as we adore you with pious deeds of knowledge and action. Be closest to us in this early hour of light which inspires all to pious thoughts and deeds. Bless us with the choicest things, best people around, strength to do good and fight out evil, and keep us with you so that we ever walk in your shadow. Illumine our heart and mind and soul with light and knowledge. You give everything, listen to the call of the devotee, call us to you and let us live with you. This is offered to you, Lord of light and motion, knowledge and action. It is not for me, nor mine anymore.

३. ओम् इमं मे वरुण श्रुधी हवमद्या च मृळय ।

त्वामवस्युराचके स्वाहा ॥ इदं वरुणाय इदं न मम ॥ ३ ॥

Aum Imaṁ me varuṇa śrudhī havamadyā ca mṛṭaya.

Tvānavasyurācake svāhā. Idam varuṇāya - Idamna mama.

Lord Varuna. lover of all and loved by all, you listen to all, and none do you neglect. Listen to me. remove the weight of my sin and pain and grant me your blessings. I look to you in faith and hope that you will protect me. This offering is for Varuna, not for me, it is no longer for me, nor mine. Rg. 1, 25, 19

४. ओम् तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः । अहेळमानो वरुणेह बोध्युरुशंसु मा न आयुः प्र मौषीः स्वाहा ॥ इदं वरुणाय इदं न मम ॥ ११ ॥

Aum Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ.

Aheḷmāno varuṇeha bodh-yuruśamsa mā na āyuh pra moṣīḥ svāhā. Idam varuṇāya - Idamna mama

Lord Adorable, God of light, action and peace, I adore you with Vedic hymns and pray to you for all those blessings which man can pray for with yajnic actions. Lord of Glory and Peace, I come to you. Ignore me not, but take me up as your own, and reveal to me the secrets of divine knowledge and wisdom here and now in this life. Let me live a full life of fulfilment. Cut it not short. Let it not be wasted, for what is life if it is not lived and spent in your service? It is for Varuna, not for me anymore.

५. ओं ये ते शतं वरुण ये सहस्रं यज्ञिया पाशा वितता महान्तः । तेभिर्नोऽअद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्काः स्वाहा ॥ इदं वरुणाय सवित्रे विष्णवे विश्वेभ्यो देवेभ्यो मरुद्भ्यः स्वर्केभ्यः इदं न मम ॥ ५ ॥
Aum Ye te śatam varuṇa ye sahasram yajñiyā pāsā vitatā mahāntaḥ; Tebhirno'adya savitota viṣṇurviśve muñcantu marutaḥ svarkāḥ svāhā. Idam Varuṇāya savitre viṣṇave viśvebhyo devebhyo marudbhyaḥ svarkebhyaḥ - Idamna mama. Kat. 25. 1. 11.

Lord of our choice and love, Varuna, in this great yajna of our life, there are hundreds and thousands of shackles and obstacles into which we get entangled on our yajnic way forward. The Lord Vishnu who is the Omnipresent Spirit in the Universe, who is Lord Savita, the inspirer of all, may He be gracious so that the powers of nature (your agents) and the learned and the wise of the world may deliver us of these and protect and guide us on our way to yajnic success and fulfilment. It is for you all, not mine any more.

६. ओम् अयाश्चाग्नेऽस्यनभिश्चिपाश्च सत्यमित्त्वमया असि ।
 अया नो यज्ञं वह्नास्यया नो धेहि भेषजं स्वाहा ॥ इदमग्नये अयसे इदं न मम ॥ ६ ॥
Om Ayāścāgne'syanabhiśastipāśca satyamittvamayā'si; Ayā no yajñam vahāsyayā no dhehi bheṣajaṁ svāhā. Idam Agnaye Ayase - Idamna mama. – Kātyā Shrauta. Chap 25/11.

Lord of Light, Agni, you are everywhere, in and out, you are sustainer and protector of the innocent and those who purify themselves with discipline. You are good and kind to all, surely this is true. You are our rest and stay and the object of our yajnas. Help us, Lord, to cut through all our difficulties and misfortunes to attain happiness, fulfilment and bliss. This is for Agni, not mine any more.

We should note that in Vaidic praises and prayers, there are no prayers for natural miracles, nor any prayers for un-natural or supernatural success. All prayers are for knowledge, action, devotion dedication, strength of mind, body and soul. Success comes by the grace of God through the mind and soul of man in action.

७. ओम् उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय । अथा वयमादित्य व्रते तवानागसो अदितये स्याम स्वाहा ॥ इदं वरुणायऽऽदित्यायाऽदितये च इदं न मम ॥

Aum Uduttamaṁ varuṇa pāśam-asmad-avādhamaṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrata tavānāgaso aditaye syāma svāhā. Idam Varuṇāyā'dityāyā'ditaye ca Idamna mama. – Rg. 1/14/15.

Lord Varuna of Judgement, love and choice of the blessed, remove our upper bondage, cut off the lower bondage, loosen the middle bondage, so that we, freed of our limitations, weaknesses and sins, living in the discipline of your laws, may be able to enjoy the eternal bliss of your love. Lord of law and vows, grant us the grace to attain that purity and freedom of the body, mind, and soul which will enable us to enjoy moksha in your blessed company. This is for Varuna, Aditya and Aditi, not mine any more.

The lower bondages are the bondages of the body, the appetites such as hunger, thirst, sleep, sex, etc. The middle bondages are those of the mind, of love of the objects of sense and passions of hate, attachment, jealousy etc. The higher bondages are weaknesses of the soul which the soul invites by falling a victim to the passions of ambition, dominance, sensuality, etc. The bondages thus are physical, mental and psychic.

८. ओम् भवतं नः समनसा सचेतसावरेपसा ।
मा यज्ञं हिंसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः स्वाहा ॥
इदं जातवेदोभ्याम् इदं न मम ॥ ८ ॥

Aum Bhavataṁ naḥ samanasau sacetasāvarepasau. Mā yajñam hiṁsiṣṭam mā yajñapatim jātavedasau śivau bhavatamadya naḥ svāhā. Idam Jātavedobhyām - Idamna Mama – Yaju. 5/3

May the teacher and the disciple, the social and political system, the heat and light of the sun and the life-sustaining heat of the earth and earthly atmosphere be in harmony. May their purpose and action be harmonious! May these be working in the creative process! May they be auspicious for us here and now and always!

This *Āhuti* is for the *jātavedās*, not for me. It is no longer mine, not any more.

Gāyatri Instruction:

Then follows *Gāyatri* instruction by the teacher. The child goes north of the Vedi and kneels there facing east. The teacher sits before him facing west. The child says:—

ओं अधीहि भूः सावित्रीं भो अनुब्रूहि ॥

Om Adhīhi bhūḥ sāvitṛīm bho anubrūhi! - A.G.S.1/21/4.

- that is, the child should request the *āchārya*:

“Sir, initiate me into *Gāyatri* —first Om, then the *Mahāvyāhṛis bhūrbhuvah svah* and then the *Gāyatri* mantra.” This is the holy trinity of the divine Gayatri mantra. The teacher then instructs him in Gayatri in three phases, the child repeating the words after him:—

1st Part:

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यम् ।

Om Bhūrbhuvah svah; Tatsaviturvareṇyam.

This much, word by word, should be properly pronounced by the *āchārya* and the child should repeat.

2nd Part:

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

Om Bhūrbhuvah svah; Tatsaviturvareṇyam bhargo devasya dhīmahi.

3rd Part:

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

*Om Bhūrbhuvah svah; Tatsaviturvareṇyam bhargo devasya dhīmahī.
Dhiyo yo naḥ pracodayāt.*

The teacher should see that the child pronounces every svara and syllable clearly and correctly. Initial training in correct pronunciation is very important and must not be neglected. Errors acquired in the early stages persist to the end. So the teacher has to be very careful and observant. When the child is able to articulate the mantra, then the teacher should explain the meaning in detail. Without the meaning, the chanting of anything is a mechanical exercise.

Meaning:—Om is the very name of God, as close as the Name can be close to the thing or the Reality. It is the Word, which is God Itself. ‘*Bhu*’ means the very breath of life, the sweetest and the dearest. ‘*Bhuvah*’ means the Lord who delivers us from sin and sorrow. ‘*Svah*’ means the Lord is happiness Itself and is the giver of all happiness to all His children, all the creatures that live and breathe. Savita is the Creator of the universe, the light of the Lights such as the sun and the stars, and the giver of all the glory. ‘*Deva*’ is the self-effulgent Lord who gives us all the successes and the victories and who is or ought to be the object of our worship and desire, ‘*savitur-devasya*’ means “of the Almighty Lord.” “*Vareṇyam*” means ‘worthy of choice’, The highest option worthy of attention, love, meditation and worship. ‘*Bhargah*’ means the tremendous light and purity which burns all sin and suffering, the purest creative energy. ‘*Dhīmahī*’ means “Let us concentrate, meditate and communicate with Him and His glory. ‘*Dhiyo*’ means “our intellects.” ‘*Pracodayāt*’ means “may He inspire and guide” our intellect, understanding and intelligence. The simple meaning of the mantra is: “Lord of Creation, giver of happiness and destroyer of all sin and sorrow, lead us unto thee!” The Lord only is God, the rest is all His power and Glory, everything else lives and works under the laws of His Nature.

After this, let there be three *Purṇāhutis*, *Vāmadevya gāna* and blessings.

ओं सर्व वै पूर्णस्वाहा ।

Aum Sarvamvai pūrṇam svāhā.

The *Brahmacāri* sitting facing east, should greet the teacher in all humility and also say his Gotra (family):

Student Says:

अमुकगोत्रोत्पन्नोऽहं भो भवतमभिवादये ॥

Amukagotrotpanno'ham bho bhavatamabhivādaye!

I, born of.....Gotra, greet you with reverence.

(Name the Gotra should be spoken in place of 'amuka.')

Meaning:— Bless me with your love and pure discriminative intelligence and Vedic knowledge.

The teacher and all bless the child.

आयुष्मान् विद्यावान् भव सौम्य ॥

Āyusmān vidyāvān bhava "saumya"!

Or

आयुष्मतो विद्यावतो भव सौम्या ॥

Āyusmatī vidyāvātī bhava "saumyā"!

O my child! May you live long and become celebrated with knowledge!

At the end, the host should extend appropriate courtesy and hospitality to the guests and see them off.