

पुनसवन संस्कार

Punsavana Saṁskāra

Punsavana (Invigoration) Ceremony

During conception and expectancy, the child grows in two disections: physical and mental. For the physical growth of the child, the *Punsavana Saṁskāra* is performed. For the mental growth of the child, the *Simantonnayana Saṁskāra* is performed. One can be called the Invigoration ceremony, and the other we may call the In-mentation or Intellection ceremony.

The time for *Punsavana Saṁskāra* is the second or third month of the conception, that is before the foetus starts movement in the womb. In this ceremony, after the normal yajna, two special ahutis have to be given with two mantras "*Om a te garbho....etc.*" After this, in private, the husband should put his hand on his wife's heart and chant the mantra '*Om yatte susime....* and *agnivetu....etc.*- Then all should sing *Sama mahāvamadevya* hymns. Then the assembly should disperse.

Why does the husband touch the heart of the expectant mother? It symbolizes the husband's commitment of love and loyalty to his wife, and both to the growth and welfare of the new arrival.

Punsavan: The Ritual Part ***(Appointment of Priests and the yajna-beginning)***

General Part:

(While beginning the *Saṁskāra*, follow the general procedure from appointment of the priest up to the four *Āghārāvājyabhāga Āhutis* followed by four *Vyāhṛti Āhutis*, *Sviṣṭakṛt Āhuti* and a silent *Prajāpati Āhuti*.)

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

Īśvara Stuti Prārthanā Upāsanā Mantrāḥ

१. ओं विश्वानि देव सवितर्दुरितानि परा सुवा।
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
dādhāra pṛthivīm dyāmutemāṁ 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 praśiṣaṁ yasya devāḥ. Yasya
cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema. Yaju. 25, 13*
४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशऽअस्य द्विपदश्चतुष्पदः कस्म 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।
योऽअन्तरिक्ष रजसो विमानः कस्म देवाय हविषा विधेम॥६॥
*Om Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitaṁ 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 juhūmastanno astu vayaṁ 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 अग्न् नय सुपथा रायेऽअस्मान्विश्वानि देव वयुनानि विद्वान् ।
ययाध्युस्मज्जुहुराणमेना 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 (*Svativācanam*)

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 कर्मणऽआप्यायध्वमघ्न्या-ऽइन्द्राय
भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत माघशऽसो 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 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 grṇāno 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 Śam na indrāgnī bhavatāmavobhiḥ śam na indrā-varuṇā rātahavyā.

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

Śamabhiṣācaḥ śamu rātiṣācaḥ śam no divyāḥ pārthivāḥ śam no apyāḥ.

Rg. 7, 35, 11

३. ओं शन्ना दवीरभिष्टयऽआपा भवन्तु पीतये ।

शँयोरभि स्रवन्तु नः ॥ १२ ॥

Om Śam no devīrabhiṣṭaya'āpo bhavantu pītaye.

Śamyorabhi 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 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'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 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 bhūrbhuvahḥ svahḥ. – 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 स्वर्णोर्वि भूम्ना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यायादधे ॥ 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 त्वमिष्टार्त्ते 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 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 ghṛtam tīvram juhotana. Agnaye jātavedasen svāhā. Idamagnaye jātavedase - Idamna mama.

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

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठ्य स्वाहा॥३॥

Om Tam tvā samidbhiraṅgiro ghr̥tena 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 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.

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 सुव यज्ञं प्र सुव 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 vācaspatirvācaṁ 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 Vyāhṛti 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 bhūrbhuvah svaragnivāyvādityebhyaḥ svāhā.
Idamagnivāyvādityebhyaḥ - Idamna mama.*

Sviṣṭakṛt Āhuti:-

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्ट-कृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे ।
अग्रये स्विष्टकृते सुहुतहुते सर्व-प्रायश्चित्ताहुतीनां कामानां समर्धयित्रे सर्वात्रः 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
sarvānaḥ 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

Special Part:

Then offer two special Āhutis with the following *mantrās*:-

ओं आ ते गर्भं योनिं एतु पुमान्बाणइवेषुधिम् ।

आ वीरो जायतां पुत्रस्ते दशमास्यः स्वाहा ॥ २ ॥

Om Ā te garbha yoniṁ etu pumān bāṇaiveṣudhim.

Ā vīro jāyatām putraste daśamāsyah svāhā. Ath. 3, 23, 2

Let the living embryo come into your womb and be like an arrow in the quiver, and let the ten month mature bonny brave baby take birth for you here in the home. Ath. 3, 23, 2

ओम् अग्निरतु प्रथमो देवतानां सोऽस्यै प्रजां मुञ्चतु मृत्युपाशात् ।

तदयं राजा वरुणोऽनुमन्यतां यथेयं स्त्री पौत्रमघं न रोदात् स्वाहा ॥ २ ॥

*Om Agniretu prathamō devatānām so'syai prajāṃ munchatu mrityupāsāt;
Tadyam rājā varuṇo'numanyatām yatheyam strī pautramagham na rodāt
svāhā.* Man. Br. 1,1,10. Ash. I, 13, 6.

Let us invoke the Lord, Agni, the adorable, the first among the highest in creation. May the Lord bless the offspring of this expectant mother with life by countering the fear of death. May God, *Varuṇa*, the ruler of men, help! May this mother and the child never suffer pain! May they have enough energy and vitality for a safe delivery!

Significance: In this mantra, the word *Varuṇa* has been used for the ruler. It is significant that the ruler too is invoked and enjoined to look after the welfare of the family through mother-care. The point is that family planning and welfare is not merely a private domestic affair. It is a part of the duty of a welfare state as well.

The Husband touches the heart of the expectant mother: After the two *āhūtis* have been given as above, the husband touches the heart of the expectant mother. While touching the wife's heart, the husband chants the following:—

ओं यत्ते सुसीमे हृदये हितवन्तः प्रजापतौ ।

मन्येऽहं मां तद्विद्वांसं माहं पौत्रमघं नियाम् ॥ १ ॥

*Om Yatte susīme hṛdaye hitavantaḥ prajāpatau; Manye'ham mām
tavidvāṃsam māhaṃ pautramagham niyām.*

A.G.S. 1/13/7.

O lady of beautiful hair, I know that the baby is well entrenched in your heart (which feeds it with blood and emotion), I know it too well. May I never face any pain or sorrow on account of this child of ours.

The significance:—There can be three causes of child mortality or of foetus death: the woman herself for her weak health or carelessness, the father with his neglect or ignorance, and the lack of welfare services of the state. This prayer guards against all these eventualities. All three, the father, the mother and the social system should look after the welfare of the child.

The Conclusion and Pūrṇāhuti and Blessings:

ओं सर्व वै पूर्णःस्वाहा ।

Aum Sarvamvai pūrṇam svāhā. (Three times)

Then all should bless the couple, chant *Mahāvāmadevyā mantrās* from the Samaveda (682-84). The *yajamāna* (host) should entertain the assembly with appropriate hospitality and the assembly should disperse.

After the Dispersal

The husband should put a few drops of the juice of new banyan leaves with giloya powder in the right nostril of the expectant mother. Then he should chant the following two *mantrās*:

ओं हिरण्यगर्भः समवत्ताग भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

Om Hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt.

Sa dādihāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema.

The One Lord of Light and the sole creator of lights such as the sun existed before creation (as He ever exists). He alone was and is the lord and sustainer of all forms of created beings. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer Him homage with libations of fragrant materials. Yaj. 13. 4,

Significance:—Procreation is a part of creation. The father and mother (*Puruṣa and Prakṛti*) sustain and extend the evolutionary manifestation of creation from the primordial seed. In Indian literature, the mother is compared to the earth, and the father to the sky. Hence just as the sky, through heat, light and rain, and the earth, through production and nourishment, sustain the Lord's creation, so should the father and the mother sustain this mini-creation and little sweet world of the home.

ओं अद्भ्यः सम्भतः पृथिव्यै रसाच्च विश्वकर्मणः समवत्ताग्र ।

तस्य त्वष्टा विदधद्रूपमति तन्मर्त्यस्य देवत्वमाजानमग ॥१७॥

Om Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśva-karmaṇaḥ samavartatāgre.

Tasya tvaṣṭā vidadhad-rūpameti tanmartyasya devatvam-ājānam-agre. Yaj. 31,

17. Par. 1, 14, 2.

Before the essence of the waters was distilled by *Viśvakarmā* for the creation of the earth, the model of the universe existed in the eternal mind of the *Puruṣa*, *Prajāpati Viśvakarmā*. *Tvaṣṭā*, the maker-manifestation of *Puruṣa*, sculpted that form of the universe. The origin of the divinity of the human being too existed in the eternal mind. (That too *Tvaṣṭā* brought into existence.) Yaj. 31, 17. Par. 1, 14, 2.

This mantra describes the creation of living beings, specially man, from the embryo surrounded by life-forming liquids. The Lord *Viśvakarmā* surrounds the embryo with living waters, develops and sustains the foetus on those waters, and produces the multiple forms of living beings. Of these, one is man, subject to mortality but capable of rising to devatva, i.e., godly qualities. Hence the prayer to *Hiraṇyagarbha* and *Viśvakarmā*, the Lord Creator of the world and of man.

The father to bless the foetus:-

The father should go in private to the expectant mother, put his hand on the womb and chant the following mantra:—

ओं सपर्णाऽसि गरुत्मॉस्त्रिवृत्त शिरा गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ। स्तोमऽआत्मा छन्दाश्चस्यङ्गानि
यजश्चषि नाम। साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः। सपर्णाऽसि गरुत्मान्दिवं
गच्छ स्वः पत॥४॥

Om Suparṇo'si garutmāñs-trivṛtte śiro gāyatraṁ cakṣur-br̥hadrathantare pakṣau. Stoma'ātmā chandāṁsyaṅgāni yajūṁṣi nāma. Sāma te tanūrvāmadevyaṁ yajñāyajñiyaṁ pucchaṁ dhiṣṇyāḥ śaphāḥ. Suparṇo'si garutmān divaṁ gaccha svaḥ pata.

Yaju. 12. 4. Par. 1, 14 5.

Man of knowledge and of the power of knowledge, darling baby, you are like a celestial bird with beautiful wings and a high-flying soul: threefold virtue of knowledge, action and divine worship is your head and brain by which you ward off the miseries of others. The knowledge of *gāyatri* verses is your eye and vision. *Bṛhad-rathantara Sāma* verses are like your wings, something like a chariot by which you can cross the rivers of misery. *Rgveda* is your soul. The Chhanda verses of the Veda are like the limbs of your body. The verses of *Yajurveda* are like your name and identity. *Sāmaveda* is like your body. The do's and dont's of the *Vāmadevya Samans* are like your back bone. The roll of your voice is like your claws. You are like the divine eagle, *Garuda*, majestic and magnanimous. You are

the sun, master of grandeur. Rise to the heavens. Find the bliss of heaven. Yaju. 12.
4. Par. 1, 14 5.

Could there be anything more to wish for? This mantra points to the vedic ideal of life's fullness and the sanctity of the institution of marriage and family.