

सीमन्तोनयन संस्कार

Sīmantonnyana Saṁskāra

(*Intellection ceremony*)

Critical Part

The *Punsavana Saṁskāra* is for the physical growth of the child. The *Sīmantonnyana Saṁskāra* is for the mental growth of the child. The purpose of the ceremony also is the health and happiness of the expectant mother, for the stability and growth of the foetus. May the child grow as the moon of the bright fortnight—That is the purpose of the prayer.

Time:- Various authorities on the subject say that the time for this ceremony is the fourth, sixth or eighth month of the pregnancy. The day ought to be one when the moon is in conjunction with a *nakṣatra*, in the light half of the month.

Why should the ceremony be performed in the fourth, sixth or the eighth month?

We get the reply from *Suṣruta*:- In the fifth month of pregnancy, there is fast growth of the mind; in the sixth, of the intellect, in the seventh, of the various parts of the body and the brain, in the eighth, of the essential vitality, which is yet unstable. Hence one born in the eighth month is difficult to survive.

In the fourth month, the cells of the brain start growing. In the sixth starts the growth of the intellect. In the eighth, the body system, mind, intellect and heart, all these are developed, although they have yet to attain to the survival degree of vitality.

On the day of the ceremony, take rice, sesame seed (tila), and mudga/moong (a kind of bean) in equal measure and prepare khichri (a boiled pudding) without salt. With this pudding, first the ahutis are given and of the rest, the expectant mother is given to eat with a liberal quantity of heated ghee (clarified butter). The mother first has to see the reflection of her face in a bowl of ghee, and while she is looking at her face, the husband asks : What do you see there?" The mother replies, "I see the new arrival."

'*Sīmanta*' also means a joint—here, a part and joint of the skull. *Suṣruta* in *Śarirasthāna*, chapter 6, says:

“There are five parts and five joints in the head. These are called simantas. The purpose of *Simantonnayana* is the strength and growth of these parts and joints. In other words, the purpose is the growth of the power of the mind. If these parts and joints (of the skull and brain) are hit or hurt, the person can die because of fear, insanity and loss of sensation.”

Manu writes in *Manusmṛti*, 9, 9:- “The mother bears a child after the form she conceives in her mind. Therefore, to beget a good and virtuous child, the mother ought to be kept in a beautiful and cheerful environment.” The thoughts, feelings and *Samskāra* of the mother affect the child. There are many examples of this condition of the mother and her environment. Madalasa mentally conditioned eight of the children with her thought, meditation and discipline, and the result was that they became great saints and seers. She had fixed the pictures of great saints, yogis and *Rṣis* in her bed room. She focused on the pictures and meditated. When all the eight sons retired to the forest, the king, their father, said to Madalasa. his wife; Darling, let us have at least one *kṣatriya* child who may inherit this kingdom. She replaced the pictures of saints and yogis with those of warriors, *kṣatriyas* and rulers. She read the stories of heroes and just rulers and meditated on their victories. History tells us that she succeeded in her mission. Similarly. Abhimanyu learnt the secret of *cakravyuha* formation of the army while he was in the womb. Napoleon became a great general because his mother constantly watched the soldiers on parade. Thus the purpose of *Simantonnayana* is to inspire the heart and mind of the mother with those feelings, thoughts and sentiments with which she inspires the child who is being shaped in the womb.

संध्या मन्त्रः

Sandhyā Mantrāḥ (Daily Prayer)

ओम् भूर्भुवः स्वः । तत्सवितुर्वरुण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥३॥

*Aum Bhūrbhuvahḥ svaḥ. Tat saviturvareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pracodayāt. Yaj. 36, 3*

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-refulgent Lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision and intelligence to the right path. Yaj. 36, 3

ओं शन्ना दवीरभिष्टयऽआपा भवन्तु पीतये ।

शंयोरभि स्रवन्तु नः॥१२॥

Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.

Śaṁyor-abhisravantu naḥ. Yaj. 36. 12.

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace and joy. Yaj. 36. 12.

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं श्रोत्रम् श्रोत्रम् । ओं नाभिः । ओं हृदयम् । ओं कण्ठः । ओं शिरः । ओं बाह्व्याम् यशोबलम् । ओं करतलकरपृष्ठे ।

Om vāk vāk, Om prāṇaḥ prāṇaḥ, Om cakṣuḥ cakṣuḥ, Om śrotram śrotram, Om nābhiḥ, Om hṛdayam, Om kaṅṭhaḥ, Om śiraḥ, Om bāhubhyām yaśobalam, Om karatala-karaṃṣṭhe.

ओं भूः पनातु शिरसि । ओं भुवः पनातु नेत्रयोः । ओं स्वः पनातु कण्ठ । ओं महः पनातु हृदय । ओं जनः पनातु नाभ्याम् । ओं तपः पनातु पादयोः । ओं सत्यम् पनातु पनः शिरसि । ओं खं ब्रह्मस्त्र पनातु सर्वत्र ।

Om bhūḥ punātu śirasi, Om bhūvaḥ punātu netrayoḥ, Om svaḥ punātu kaṅṭhe, Om mahāḥ punātu hṛdaye, Om janaḥ punātu nābhyām, Om tapaḥ punātu pādayoḥ, Om satyam punātu panaḥ śirasi, Om kham brahma punātu sarvatra.

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ॥

Om bhūḥ; Om bhūvaḥ; Om svaḥ; Om mahāḥ; Om janaḥ; Om tapaḥ; Om satyam.

ओं ऋतं च सत्यं चाभीद्भूतपसोऽध्यजायत ।

ततो राज्यजायत ततः समुद्रो अर्णवः ॥ १ ॥

Om Rtam ca satyam cābhīddhāttapasō'dhyajāyata.

Tato rātryajāyata tataḥ samudro arṇavaḥ. Rg. 10. 190. 1

By the arduous will of Divinity, Prakṛti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

ओं समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वृशी ॥ २ ॥

Aum Samudrād-arṇavād-adhisamvatsaro ajāyata.

Ahorātrāṇi vidadhad-viśvasya miṣato vaśī. Rg. 10. 190. 2

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

ओं सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

Aum Sūryā-candramasau dhātā yathāpūrvam-akalpayat.

Divam ca pṛthivīm cā'ntari-ṣamatho svaḥ. Rg. 10. 190. 3

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle regions and the regions of bliss as ever before since eternity.

ओं शत्रा दवीरभिष्टयऽआपा भवन्तु पीतये ।

शंयोरभि स्रवन्तु नः ॥ १२ ॥

Om Śamno devīrabhiṣṭaya'āpo bhavantu pītaye.

Śamyorabhi sravantu naḥ. Yaj. 36. 12.

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace and joy. Yaj. 36. 12.

ओं प्राची दिग्गिरिधिपतिरसितो रक्षितादित्या इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो

नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भै दध्मः ॥ १ ॥

Om Prācī digagnir-adhipatir-asito rakṣitādityā iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

Agni, lord of light and omniscience, is the ruling lord and guardian spirit upfront of the eastern quarter, protecting us against darkness, evil and ignorance, his arrows, protective powers, being sun-rays and the Aditya pranas. Honour and adoration to all of them! Worship and prayers to the ruling lord, salutations to the protective powers, honour and admiration to the arrows, praise and admiration for all these. O lord, whoever bears hate and jealousy toward us, or whoever we hate and reject, all that we deliver unto your divine justice.

ओं दक्षिणा दिग्गन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ २ ॥

Aum Dakṣiṇā digindro'dhipatis-tiraścirājī rakṣitā pitara iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

On the right in the southern quarter, Indra, mighty controller of all crooked forces of the world, is the ruling lord and guardian spirit, his arrows being Pitr pranas and the light of knowledge and senior wisdom. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

ओं प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्मिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

Om Praṭīcī digvaruṇo'dhipatiḥ pṛdākū rakṣitā-nnaṁiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastam vo jambhe dadhmaḥ.

At the back in the western quarter, Varuna, mighty controller of all poisonous forces of the world, is the ruling lord and guardian spirit, his arrows being food and immunity. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage to all these. O lord, whoever bears hate and

jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

ओं उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ४ ॥

Om Udīcī diksomo'dhipatiḥ svajo rakṣitāśanir-iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

On the left in the northern quarter, Soma, lord eternal, self-existent controller of self-created negativities is the ruling lord and guardian spirit, his arrows being electric currents of cosmic force. Homage and adoration to all of them. Homage of worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever hates us or whoever we hate to suffer, all that we deliver unto your divine justice.

ओं ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

Om Dhruvā digviṣṇur-adhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

Netherward in the lower quarters, Vishnu, all pervasive lord of yajna, is the ruling guardian spirit, controller of greenery, his arrows being herbs and trees. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

ओं ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ६ ॥

Om Ūrdhvā digbṛhaspatiradhipatiḥ śvitro rakṣitā varṣam-iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmastam vo jambhe dadhmaḥ. Ath.3. 27. 1-6.

Upward in the higher quarters, Brhaspati, lord of infinity, saviour against drought and desert of life, is the ruler and guardian spirit, his arrows being rain and

grace. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

ओं उद्वयं तमसस्परी स्वः पश्यन्तऽउत्तरम्। देवं दवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥१४॥

Om Udvayam tamasaspari svah pasyanta'uttaram. Devam devatrā sūryam-aganma jyotir-uttamam. Yaj. 35. 4.

Let us rise beyond the dark to the regions of light and bliss, watching higher and higher, and reach to the self-refulgent Sun, the highest light among the brilliancies of the universe.

ओं उदु त्यं जातवेदसं दवं वहन्ति कतवः । दशे विश्वाय सूर्यम्॥४१॥

Om Udu tyam jātavedasam devam vahanti ketavaḥ.

Dṛśe viśvāya sūryam. Yaj. 7. 41.

Surely the rays of light convey and reveal the glory of the Sun, Lord of Light, omniscient, omnipresent and all-illuminant, so that the world may see the eternal light and glory of the lord of the universe.

ओं चित्रं दवानामुदगादनीकं चक्षुमित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी ऽअन्तरिक्षःसूर्यःऽआत्मा जगतस्तस्थुषश्च स्वाहा ॥४६॥ Yaj. 7. 42.

Om Citram devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣam sūrya ātmā jagatastasthuṣaśca svāhā.

The Lord Supreme Creator is the wonderful life and splendour of the gods, universal powers of nature. He is the Eye, light and vitality, of the sun, the oceans of waters, and agni, the vital fire. He pervades and fills the heaven, the earth and the middle regions of the universe. He is the sole universal Sun, the soul of the moving and the unmoving world and, like the sun, manifests Himself — ever risen, ever rising, never setting. This is the inner-most voice of the atma. Yaj. 7. 42.

ओं तच्चक्षुदेवहितं परस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवम शरदः शतं शृणुयाम शरदः शतं प्र बवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

Om Taccakṣurdevahitam purastācchukram-uccarat. Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma

śaradaḥ śatamadīnāḥ syāma śaradaḥ śatam bhūyaśca śaradaḥ śatāt. Yaj. 36. 24.

That light divine, blissful to the divinities, pure and wide awake since eternity, may we continue to see for a full hundred years, live under its benign eye for a hundred years, hear for a hundred years, speak and celebrate for a hundred years, and be fit and fine in a state of freedom and independence for a hundred years, and even more than a hundred years!

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥३॥

Om Bhūrbhuvah svah. Tat saviturvareṇyam bhargo devasya dhīmahī. Dhiyo yo naḥ pracodayāt. Yaj. 36. 3.

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-effulgent lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision, will and intelligence to the right path.

ह इश्वर दयानिध भवत्कृपया अनन जपापासनादिकमणा धमाथ-काम-मोक्षणाम् सद्यः
सिद्धिभवनः ।

Hey Īśvara dayānidhe bhavat kṛpayā anena japopāsanādikarmaṇā dharmārtha kāma mokṣāṇām sadyaḥ siddhir-bhavennaḥ.

ओं नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय
च ॥४१॥

Om Namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṅkarāya ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca. Yaj. 16. 41.

Salutations to the lord of peace, and to the lord giver of peace and joy in life. Salutations to the lord of prosperity, and to the lord giver of prosperity. Salutations to the lord of peace, prosperity and grace, and to the lord giver of peace, prosperity and grace more and ever more.

Om Shanti Shanti Shanti Om

आचमन मन्त्राः

Ācamana Mantrāḥ

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

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

Om Amritopastaraṇamasi svāhā.

You are nestled in Immortality.

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

Om Amritāpidhānamasi svāhā.

You are covered all round in Immortality.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

Om Satyaṁ yaśaḥ śrīrmayi śrīḥ śrayatām svāhā.

May truth, fame and wealth be always with me in divine grace!

After *ācamana* with these mantras, do *Aṅga-Sparśa* with water.

अङ्गस्पर्श मन्त्राः

Aṅga-Sparśa Mantrāḥ

(Touching parts of the body with water)

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.

O God! Let speech be in my mouth!

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

O God! Let breath be in my nose!

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣṇorme cakṣurastu. - both eyes.

O God! Let sight be in my eyes!

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

O God! Let hearing power be in my ears!

ओं बाह्वोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

O God! Let strenght be in my arms!

ओम् ऊर्वोर्म ओजोऽस्तु ॥ ६ ॥

Om Ūrvorma'ojo'stu. - both thighs.

O God! Let power be in my thighs!

Then do *mārjana*, sprinkle the water all over the body with the right hand, with this mantra – P.G.S. 1/3/25.

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥ ७ ॥

Om Ariṣṭāni me'ṅgāni tanūstanvā me saha santu.

O God! Let my body and all the parts of my body be coherently healthy!

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

Īśvara Stuti Prārthanā Upāsanā Mantrāḥ

(Mantrās of Divine Praise and Prayer)

१. ओं विश्वानि देव सवितर्दुरितानि परा सुवा।

यद्द्रन्तन्नऽआ सव ॥ ३ ॥

Om Viśvāni deva savitar-duritāni parā suva.

Yadbhadraṁ tanna'ā suva.

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good. Yaju. 30, 3

२. ओं हिरण्यगर्भः समवत्ताग भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādharma prthivīm dyāmutemām kasmāi devāya haviṣā vidhema. Yaju. 13, 4

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 being. 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. 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 mrtyuḥ kasmāi devāya haviṣā vidhema. Yaju. 25, 13

The Lord who is the giver of life to the atma with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off therefrom is death, to Him we offer our homage and worship in hymns with havi. 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-catuşpadaḥ kasmāi devāya haviṣā vidhema. Yaju. 23, 3

The sole One Lord who, with His own might, creates and rules over the world of those who breathe and see, the Lord who rules over men and animals, to that Sovereign Lord of bliss and majesty we offer our homage and worship with our heart and soul. Yaju. 23, 3

५. ओं येन द्यौरुगा पथिवी 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 kasmai devāya haviṣā vidhema.* Yaju. 32, 6

By Him the heavens blaze, by Him the earth is stable, by Him the heaven of bliss is sustained, by Him the ecstasy of *Mokṣa* is constant, and He is the creator of the worlds in space. Let us worship that Lord of glory and eternal bliss, and let us sing in honour of Him with the fragrance of *yajña*. 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.*

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 and abide within your laws of life and conduct. Yaju. 23, 65

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

यत्र देवाऽअमृतमानशानास्ततीय धामन्मध्येरयन्त॥१०॥

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

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, highest haven of being (the other two are *Prākṛti* and *jīva*), the blessed souls tasting of the immortal joy of heaven roam around at will. Yaju. 32, 10

८. ओं अग्न् नय सुपथा रायेऽअस्मान्निश्वानि देव वयुनानि विद्वान् ।

ययाध्युस्मज्जुहुराणमेना 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

Agni, brilliant Lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again. Yaju. 40, 16

स्वतिवाचनम् मन्त्राः *Svativācanam Mantrāḥ* *(Mantrās of Benediction for well-being)* *(Abridged Version)*

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ १ ॥
Om Agnimīḷe purohitam yajñasya devamṛtvijam.
Hotaram ratnadhātamam. Rg. 1, 1, 1

I invoke and worship Agni, light of life, self-refulgent Lord of the universe, foremost leader and inspirer, blazing Light of *yājñaic* creation, high-priest of the dynamics of Cosmic *yajña*, controller of natural evolution, and most generous giver of the treasures of life. All praise be to Him. Rg. 1, 1, 1

We should praise and pray to Agni, the Lord, Om, in the following way, for Om is the essential Name Word which stands for *Īśvara* /Lord God.

1. I praise and pray to Om who moves the entire universe and takes it forward. He is the Lord of knowledge.
2. He is all before and after creation. He is the first and foremost who loves and does good to us all before any one else can do so.

3. The Universe is a *yajña*, it is a cycle of divine processes and cosmic activities. He is the doer and dispenser of this great universal *yajña*.

4. He is the Lord of Nature. He ordains all the activities of nature according to time and season for the good of all of us as is just and proper.

5. He is the efficient cause of the universe and the dispenser of the fruits of our actions.

6. He is the holder of all the 'jewels', that is, precious gifts of life, the stars, planets and satellites.

It is proper that for the good and happiness of all we pray to God who is all good by nature, acts and virtue. It is not good, not proper, to pray to anything else, animate or inanimate.

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

As the father is ever one with the child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

३. ओं स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनार्वणः ।

स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतना ॥ ११ ॥

Om Svasti no mimītām-aśvinā bhagaḥ svasti devy-aditir-anarvaṇaḥ. Svasti

pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā. Rg.5, 51, 11

May the *Aśvins*, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, *prāṇa* and *apāna* energies, bring us peace and well-being. May *Bhāga*, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic Voice of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination. Rg.5, 51, 11

४. ओं स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।

बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासौ भवन्तु नः ॥ १२ ॥

*Om Svastaye vāyumupa bravāmahai somam svasti bhuvanasya yspatih.
Brhaspatim sarvaganam svastaye svastaya ādityāso bhavantu nah.* Rg.5,
51, 12

Let us study and celebrate *Vāyu*, divine wind and energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe, and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being. Rg.5, 51, 12

५. ओं विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।

देवा अवन्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥ १३ ॥

*Om Viśve devā no adyā svastaye vaiśvānaro vasur-agniḥ svastaye. Devā
avntvṛbhavaḥ svastaye svasti no rudraḥ pātvamhasaḥ.* Rg.5, 51, 13

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being all time now. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be good for our advancement in peace with joy. May *Rudra*, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us. Rg.5, 51, 13

३१. 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

Thrice seven are the entities which bear, wear and comprise the entire world of forms in existence. May *Vācaspati*, omniscient lord of speech, awareness and the phenomenal world, bless me with the body of knowledge pertaining to their essences, names, forms, powers, functions and relationships here and now.

Note:—The ‘thrice-seven’ of the phenomenal world is to be explained: The phenomenal world is an evolution of one basic material cause, *Prakṛti* or Nature. The efficient cause of the evolution is *Vācaspati*, Supreme Spirit, immanent, transcendent, omniscient, omnipresent, omnipotent. The evolution is initiated and sustained by the will and presence of the Spirit immanent and implosive in Nature, therefore it is creative and intelligent evolution, not blind and wild growth. The initiation is like the spark, the Big Bang. With the big bang the one basic material cause, *Prakṛti*, takes on the evolutionary process of diversification. The phenomenal world, whatever it may be at any time, is the consequence of that one Cause according to the laws of evolution.

Prakṛti originally is non-descript. When the divine will initiates the process of evolutionary change and development, it takes on the name and character of *Mahat*. *Mahat* then changes into *Ahankāra*, a generic identity, which then evolves into two directions: physical and psychic. The psychic direction develops into the mind, intellect and the senses, and the physical develops into the five elements, *ākāśa*, *vāyu*, *agni*, *āpaḥ* and *Pṛthivi*.

The physical development passes through two stages, subtle and gross, from *Ahankāra*. The subtle elements are called *Tanmatrās*, and *Tanmatrās* then develop into the gross elements, *ākāśa* or space, *vāyu* or energy, *agni* or heat and light, *āpaḥ* or liquids, and *Pṛthivi* or solids.

The five gross elements, their subtle precedents, and *Ahankāra* are the ‘seven’ of the *mantrās*.

These seven entities, further, have their qualitative character. All phenomenal forms have their qualitative characteristics. Even human beings have qualitative, characteristic differences. A person may be intellectually very high, a research oriented introvert, another an energetic playful extrovert, still another may be dull. Why this?

Nature, the basic material cause of our physical existence, itself has its qualitative modes and variants. These are *Satva* (mind, intellect, transparency), *Rajas* (energy, activeness), and *Tamas* (matter, inertia). We may call them thought, energy and matter, or, matter, motion and mind. That matter and energy, and even mind, are interconvertible is a very late scientific rediscovery of a Vedic truth, or it may just be a reminder of something we had forgot, though actually it was lying deposited in a dormant account.

The seven variants of *Pṛthivi* into one direction of evolution, further qualified and characterised by these three qualitative modes, makes the phenomenal forms into thrice seven. A great intellectual with an agitated mind may

be a great destroyer, another great intellectual with a balanced mind may be a great creative innovator. The two are human physically, yet different in character and achievement.

Prayer: May *Vācaspati* enlighten us about these thrice seven. This is the *Atharva-vediya* projection of knowledge and education. This is the prayer for our intelligential development in terms of facts, processes and values. Ath. 1, 1, 1

शान्तिप्रकरणम् मन्त्राः *Śāntiprakaraṇam Mantrāḥ* (*Mantrās of Peace*) (*Abridged Version*)

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 yoh śam na indrāpūṣaṇā vājasātau. Rg. 7, 35,
1

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May *prāṇic* energy and vital nourishment be for our peace and joy in our striving for the ultimate victory. Rg. 7, 35, 1

२. ओं शं नो भगः शम् नः शंसो अस्तु शं नः पुरन्धिः शम् सन्तु रायः ।

शं नः स॒त्यस्य॑ सु॒यमस्य॑ शंसुः शं नो अ॒र्यमा॑ पु॒रुजा॑तो अस्तु ॥ २ ॥

Om Śam no bhagaḥ śamu naḥ śamso astu śam naḥ purandhiḥ śamu santu rāyah. Śam naḥ satyasya suyamasya śamsaḥ śam no aryamā purujāto astu. Rg. 7, 35, 2

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance, and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and our proper pursuit of Dharma and law in effective governance and administration be for our joy and prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace. Rg. 7, 35, 2

३. ओं शं नो धा॒ता श॑मु॒ धर्ता॑ नो अस्तु शं न उ॒रूची॑ भवतु स्व॒धाभिः॑ ।

शं रोद॑सी बृ॒हती॑ शं नो अ॒द्रिः शं नो दे॒वानां॑ सु॒हवा॑नि सन्तु ॥ ३ ॥

Om Śam no dhātā śamu dhartā no astu śam na urūcī bhavatu svadhābhiḥ. Śam rodasī brhātī śam no adriḥ śam no devānaṃ suhavāni santu. Rg. 7, 35, 3

May the lord Creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy. Rg. 7, 35, 3

४. ओं शं नो अ॒ग्नि॒र्योति॑रनी॒को अस्तु॑ शं नो मि॒त्रावरु॑णाव॒श्विना॑ शम् ।

शं नः सु॒कृतां॑ सु॒कृता॑नि सन्तु शं न इ॒षिरो॑ अ॒भि वा॑तु वा॒तः ॥ ४ ॥

Om Śam no agnirjyotiranīko astu śam no mitrāvaruṇāvaṣvinā śam. Śam naḥ sukṛtām sukṛtāni santu śam na iṣiro abhi vātu vātaḥ. Rg. 7, 35, 4

May the fire and the light and splendour of life be good for our peace and well being. May the *prāṇa* and *udāna* energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace and happiness for us, and may the ever active winds blow and inspire us for peace and joy. Rg. 7, 35, 4

५. ओं शं नो द्यावा॑पृथि॒वी पू॒र्वहू॑तौ श॒मन्तरि॑क्षं दृ॒शये॑ नो अस्तु ।

शं न ओषधीर्विनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

Om Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ. Rg. 7, 35, 5

May the heaven and earth invoked since eternity in the first *yajña*, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness. Rg. 7, 35, 5

२८. ओं अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ ६ ॥

Om Abhayaṁ mitrād-abhayam-amitrād-abhayaṁ jñātād-abhayaṁ parokṣāt. Abhayaṁ naktam-abhayaṁ divā naḥ sarvā āśā mama mitraṁ bhavantu. Ath. 19, 15, 6

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront or away, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear. Ath. 19, 15, 6

अग्न्याधान मन्त्राः

Agnyādhāna Mantrāḥ

(Starting the fire)

After the prayers, *Āchamana* and *Aṅga-Sparśa*, the *samidhās* (wood pieces of proper size) should be arranged in the 'Havan kunda'. When the *samidhās* are well arranged, then the fire has to be started. For this, take in the ladle a piece of camphor on a flake of cotton soaked in ghee, light it and place it in the centre of the 'kunda'. This process is twofold: starting the fire and placing it in the kunda (*Agnyādhāna*)

Light the fire with

ओं भूर्भुवः स्वः ॥

Aum bhūrbhuvah svah. – G.G.S. 1/1/11.

With this light the fire.

This is a short but very comprehensive prayer, for which these words are often pronounced before many mantras of prayer. The meaning is: I light the fire for the light, energy and bliss existing on the earth, in the atmosphere and in space.

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

ओं भूर्भुवः स्वर्द्धूर्व भूमना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्ठेऽग्निमन्नादमन्नाद्यादधे ॥ १ ॥

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

Lord Almighty, protector of all existence, giver of all happiness and bliss. you are Om, you are bhuh, you are bhuvah, you are svah. I invoke agni, the fire, and hereby place the fire in the *yajña-kunda* and invoke all the powers and energies of nature to be creative, productive and benevolent.

The idea is that all prosperity is the result of the cooperation between man and nature. The earth produces, fire burns and atomises, the wind carries, the sky receives it and rains it back on the earth with millionfold energy. Hence the efficacy of *yajña*.

Raising the fire:

When the fire has been placed in the ‘kunda’, then it has to be raised with the following mantra:-

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टार्त्ते सःसृजेथामयं च ।

अस्मिन्सधस्थेऽध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

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

Agni, lord of light and *yajña*, wake up and arise in response to the invocation and, in return, awaken and guard the *yajmāna*. Create, together, the desire and will

to do the acts necessary as duty and the acts desirable by choice for the sake of complete self-fulfilment. May all the powers of divinity, all the noble people and the *yajmāna* dwell in this auspicious house in this life and after, ever rising higher and higher. Yaju. 15, 54

Offering of Three Samidhas:

As the fire is growing and rising, three *Samidhās*, about four inches in length should be offered into the fire with the following mantras:-

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.*

0 Jataveda. Lord pervasive everywhere, you light up and inspire everyone and everything to life and action. This samidha is your body, increase with us and take us too forward. Bless us with children, wealth, spiritual and mental strength, nourishment, and many more things for our happiness and prosperity. This offering is for Jataveda, Agni, not for me.

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 Samidhāgnim duvasyata ghṛtairbodhayatātithim.

Āsmin havyā juhotana. Yaj. 3. 1-2.

*Aum Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana. Agnaye jātavedasē svāhā.
Idamagnaye jātavedase - Idamna mama.*

Light up the fire and raise it with fuel, serve it like an honourable guest with pure ghee, and offer rich oblations of samagri into it, with love and faith.

To the fire, omnipresent, lit up, rising bright and blazing, sanctifying everything around, offer libations of ghee, pure, inflammable and purifying. Yaj.3. 1-2.

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

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठ्य स्वाहा॥३॥

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

O agni, bright and beautiful, young and powerful, generous giver of things, we offer samidhas and ghee and raise you to the heights.

Great catalyser and energiser, it is for you, not for me.

Five Āhutis with ghee:

After the offer of three samidhas, five ahutis are offered with ghee. The ahutis are five because the prayer is for five things— children, wealth, spiritual power, nutriment and all else required for good living. Therefore five ahutis 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:-

After the five *āhutis*, sprinkle water on all the four sides of the Vedi. This is to balance the heat with cool and to ward off any living creature straying into the fire. The symbolic significance of water and fire is the balance and cooperation of heat and cool. The mantras for the purpose are the following (sprinkle the water from your right to the left):—

ओम् अदितेऽनुमन्यस्व ॥ १ ॥

Aum Adite 'numanyasva. - On the east side.

O the Indivisible one! Bless me.

ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

Aum Anumate 'numanyasva. - On the west side.

O the Law-abiding! Bless me.

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

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

O the Mother of all learning! Bless me.

And, sprinkle water with the following mantra on the four sides of the Vedi:

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 vācaspatirvācaṁ naḥ svadatu. - Yaj. 30/1.

May Savita, generous lord creator of life, expand our yajna of light and action. May He inspire and bless the master of yajna for the achievement of wealth and honour. Glorious is Savita, sustainer of the earth and purifier and sanctifier of knowledge. May the lord sanctify our knowledge. Lord of Speech Divine, may He sweeten, sanctify and bless our tongue and speech. Yaj. 30/1.

Four Āghārāvājyabhāga Āhutis:-

Then, four *Sāmānya* general *āhutis* should be offered in all the main Samskāras, one in the north and the one in the south of the Yajnakunda are called *Āghārāvājyāhutis*. Then two *āhutis* are given in the middle of the kunda, called *ājyabhāgāhutis*. Together all these four *āhutis* are called *Āghārāvājyabhāga Āhutis*.

This one in the north side

ओम् अग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

Aum Agnaye svāhā. Idamagnaye - Idamna mama.

Homage to all-glorious God! Hail. It is for the glorious God, not for me. Yaj. 22, 27

Then one in the south side:

ओं सोमाय स्वाहा ॥ इदं सोमाय इदं न मम ॥

Aum Somāya svāhā. Idam Somāya- Idamna mama

Homage to all-peaceful God! Hail. It is for the all peaceful one; not for me. Yaj. 22, 27

Then two in the centre:-

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye -Idamna mama.

Homage to the Lord of all creation! Hail. It is for the Lord of all creation; not for me. Yaj. 22, 32

ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

Om Indrāya svāhā. Idamindrāya - Idamna mama

Homage to all-powerful God! Hail. This is for the all-powerful God' not for me. Yaj. 22, 27

After having offered these four *Āghārāvājyābhāgāhutis*, perform the *Pradhāna* Homa as required.

Then, offer four *Vyāhṛti Āhutis* of ghee.

The mantras are:-

ओं भूरग्नये स्वाहा ॥ इदमग्नये 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 Bhuvanvāyave 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 bhūrbhuvah 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.

Silent Prajāpati Āhuti:-

Now offer one *Āhuti* to *Prajāpati*, chanting the following mantra mentally (silently):—

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye - Idamna mama.

This is for *Prajāpati*, Lord creator and sustainer of His off-spring in the universe. (This *āhuti* is offered in silence. The significance is that whatever we have done so far is to be thought and meditated upon.)

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 suvorjamiṣam 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 pāñcajanyaḥ 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 pavaśva svapā asme varcaḥ suvīryam. Dadhadrayiṁ 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 ।
यत्क्रामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् स्वाहा ॥
इदं प्रजापतये इदं न मम ॥

Aum Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.

*Yat kāmāste juhūmāstanno astu vyaṁ 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

Ashtāyāhutis—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 नोऽअग्ने 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 ṣṭhāh,
Yajīṣṭho vahnitamah śośucāno vishvā dveṣānsi pra mumugdhyasmat
svāhā. Idamagnīvaruṇābhyaṁ - 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 नेदिष्ठोऽअस्या उषसो व्युष्टौ । अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं
सुहवो न एधि स्वाहा ॥ इदमग्नीवरुणाभ्याम् इदं न मम ॥ २ ॥

***Om Sa tvam no agne'vamo bhavoṭi nediṣṭho asyā uṣaso vyuṣṭau. Ava
yakṣva no varuṇam rarāno vīhi mṛṭikam 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.
Tvāmavasyurācake 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 āyuḥ 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 अयाश्चाग्नेऽस्यनभिःशस्तिपाश्च सत्यमित्त्वमया असि ।
 अया नो यज्ञं वहास्यया नो धेहि भेषजं स्वाहा ॥ इदमग्रये 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 पाशमस्मदवाधुमं वि मध्यमं श्रथाय । अथा वयमादित्य व्रते तवानागसो अदितये स्याम स्वाहा ॥ इदं वरुणायाऽऽदित्यायाऽदितये च इदं न मम ॥

Aum Uduttamaṁ varuṇa pāśam-asmad-avādhamāṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrata tavānāgasō 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 yajñāṁ 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.

Morning Āhuti:-

ओम् सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।

Aum Sūryo jyotirjyotiḥ sūryaḥ svāhā.

ओम् सूर्यो वर्चो ज्योतिर्वचः स्वाहा ।

Aum Sūryo varco jyotirvarcaḥ svāhā.

ओम् ज्योतिः सूर्यः सूया ज्योतिः स्वाहा ।

Aum Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā.

ओम् सज्जूदेवेन सवित्रा सज्जूरुषसेन्द्रवत्या । जुषाणः सूया वेत् स्वाहा ।

Aum Sajūrdevena savitrā sajūruṣasendravyā. Juṣāṇaḥ sūryo vetu svāhā.

Yaju. 3, 9-10

Sun, Lord of Life, is the light (jyoti) of the world, and Light (jyoti), Omniscience, is the identity of the Sun, the Divine teacher of teachers. Veda, the universal voice of Divinity, is the common attribute of both the knower (Sun) and the knowledge (Omniscience).

The sun is the power and prosperity of the world, and power and prosperity flows from the vital energy of the sun converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, solar energy and the user.

May the Sun, along with Savita in His creation and the dawn of morning energy, receive this oblation. Yaju. 3, 9-10

Evening Āhuti:-

ओम् अग्निर्ज्योतिर्ज्योतिर्ग्निः स्वाहा ।

Aum Agnirjyotirjyotiragniḥ svāhā.

ओम् अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ।

Aum Agnirvarco jyotirvarcaḥ svāhā.

ओम् अग्निर्ज्योतिर्ज्योतिर्ग्निः स्वाहा । (मौन आहुति)

Aum Agnirjyotirjyotiragniḥ svāhā . (Silent ahuti)

ओम् सज्जूदेवेन सवित्रा सज्जू रात्र्येन्द्रवत्या । जुषाणोऽग्निवत् स्वाहा ।

Aum Sajūrdevena savitrā sajū rātryendravyā. Juṣāṇo'agnirvetu svāhā.

Yaju. 3, 9-10

Agni, Supreme Spirit, is the light (jyoti) of existence, and Light (jyoti), Eternal Consciousness, is the identity of the Spirit. Vak, the virtual speech of Eternity is the common attribute of both spirit and consciousness.

Fire is the power and prosperity of the world, and power and prosperity from the heat energy of fire is converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, the fire and the user.

Light is the Lord and the Lord is Light. Light and the Lord are one. Veda, knowledge, is coexistent with both in unison. We offer the oblations to the Lord for the Light in faith with reverence.

May Agni, along with Savita in His creation and the dark night of energy, receive this oblation. Yaju. 3, 9-10

ओं भूरग्नये प्राणाय स्वाहा ॥ इदमग्नये प्राणाय इदं न मम ॥

Aum Bhūragnaye prāṇāya svāhā. Idamagnaye prāṇāya - Idamna mama.

For fire the creator, Hail! This is for fire and *prāṇa*; not for me anymore.

ओं भुवर्वायवेऽपानाय स्वाहा ॥ इदं वायवेऽपानाय इदं न मम ॥

Aum Bhuvārvāyave'pānāya svāhā. Idam Vāyave apānāya - Idamna mama.

For air the sustainer, for *apāna*, Hail! This is for air and *apāna*, and not for me anymore.

ओं स्वरादित्याय व्यानाय स्वाहा ॥ इदमादित्याय व्यानाय इदं न मम ॥

Aum Svarādityāya vyānāya svāhā. Idam Ādityāya vyānāya - Idamna mama.

For sun, the blessing, and *vyāna* Hail! This is for the sun and *vyāna* and not for me anymore.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानभ्यः स्वाहा ।

इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानभ्यः इदं न मम ॥

Aum Bhūr bhuvahḥ svaragnivāyvādityebhyaḥ prāṇāpānavyāne-bhyaḥ svāhā. Idamagnivāyvādityebhyaḥ prāṇāpānavyānebhyaḥ - Idamna mama.

For the Creator, the Sustainer, the Blessed and blissful, for the fire, the air and the sun, Hail! This is for the fire, the air and the sun, *prāṇa*, *apāna*, and *vyāna* ; not for me anymore.

ओम् आपा ज्योतोरसोऽमृतम् ब्रह्म भूर्भुवः स्वरां स्वाहा ॥

Aum āpo jyōtiraso'mṛtam brahma bhūrbhuvāḥ svarom svāhā.

ओम् यां मधां देवगणाःपितरश्चापासते। तया मामद्य मधयाग्न मधाविनं कुरु स्वाहा।

Aum Yām medhāṁ devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā'gne medhāvinam kuru svāhā. Yaju. 32, 14

Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for. Yaju. 32, 14

This is the voice of the heart in truth of word and deed.

ओम् विश्वानि देव सवितर्दुरितानि परा सुवा। यद्भद्रतन्नऽआसव स्वाहा ॥ ३॥

Aum Viśvāni deva savitarduritāni parā suva. Yadbhadraṁ tanna āsuva svāhā. Yaju. 30, 3

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good. Yaju. 30, 3

ओम् अग्न नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।

ययाध्युस्मज्जहुराणमेना भूयिष्ठां त नमऽउक्तिं विधेम स्वाहा ॥ ३६॥

Aum Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.

Yuyodhyasmajjuhurāṇameno bhūyiṣṭhām te nama' uktim vidhema svāhā.

Agni, light of the world and treasure-home of all the power and wealth, lord of all the knowledge, karma and paths of life, lead us on by the right path, simple and straight, to the highest goal of life, Moksha, through right knowledge, right action and right wealth. Fight out and ward off from us all that is evil and leads to suffering — crookedness, deviousness, intrigue and deceit. We bow in thanks and surrender to you and sing the sweetest songs in praise of you.

Special Part:—

Now eight *Āhutis* of *khichri* (a kind of prepared food) are to be given: (The khichri is to be prepared with an equal amount of rice, mudga (moong), that is a kind of small beans, and seeds of sesame, well cooked with a good quantity of ghee, for this purpose.)

१. ओं धाता दधातु दाशुषे प्राचीं जीवातुमक्षिताम् ।
 वयं देवस्य धीमहि समतिं विश्वाधसः स्वाहा ॥ इदं धात्रे इदन्न मम ॥ १ ॥
Om Dhātā dadhātu dāśuṣe prācīm jīvātumakṣitām.
Vayaṁ devasya dhīmahi sumatiṁ viśvarādhasaḥ svāhā. Idam dhātre –
Idamna mama. - Ath. 7/17/2.

O lady of vigorous progeny! May God who is the Sustainer and the Support of all provide to the giver of *āhuti*s plenty of herbs that produce medicinal juices! May both of us grasp and retain unto us the right knowledge of that almighty!

२. ओं धाता प्रजानामुत राय ईशे धातेदं विश्वं भुवनं जजान ।
 धाता कृष्टीरनिमिषाभि चष्टे धात्रऽ इद्धव्यं घृतवज्जुहोत स्वाहा ॥
 इदं धात्रे इदन्न मम ॥ २ ॥
Om Dhātā prajānāmuta rāya īśe dhātedam viśvam bhuvanam jajāna;
Dhātā kṛṣṭīranimiṣābhi-chaṣṭe dhātra'iddhavyam gṛtavajjuhota svāhā.
Idam Dhātre – Idamna mama. – A.G.S. 1/14/3.

God who is the Sustainer of all is the Lord of all the creatures and the wealth. The manifested universe is pervaded by Him. He who is the Creator and Supporter of all, is indeed keeping an eye on all people. O men! Obey his commandments! Give offerings well mixed with ghee into the fire with devotion! This is for *Dhātā*, not mine anymore

३. ओं राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना । सीव्यत्वर्षः सूच्याच्छिद्यमानया ददातु वीरं
 शतदाय-मुक्थ्यम् स्वाहा ॥ ४ ॥
Om Rākāmaham suhavāṁ suṣṭuti huve śṛṇotu naḥ subhagā bodhatu
tmanā. Sīvyatvapaḥ sūcyācchidyamānayā dadātu vīraṁ śatadāyam-
ukthyam svāhā. Rg. 2, 32, 4

I call upon the beautiful moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninterrupted needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us. Rg. 2, 32, 4

४. ओं यास्ते राके सुमतरयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।

तार्भिनो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा स्वाहा ॥ ५ ॥

Om Yāste rāke sumatayaḥ supēśaso yābhirdadāsi dāsūṣe vasūni. Tābhirno adya sumanā upāgahi sahasrapoṣaṁ subhage rarāṇā svāhā. Rg. 2, 32. 5.

O Lady of the Moon, those visions of yours, of wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless. Rg. 2, 32. 5.

The significance of these mantras is the expression of mutual love, dedication and cooperation: The wife is the ‘moon’ with a thousand beauties and virtues. It is a very romantic and holy declaration of mutual love and respect. The Vedic matrimony is neither feminist, nor misogynist. It is mutual, cooperative and participative.

५. ओं नेजमेष परा पत सुपुत्रः पुनरा पत ।

अस्यै मे पुत्रकामायै गर्भमा धेहि यः पुमान्त्स्वाहा ॥ ५ ॥

Om Nejaṃeṣa parā pata suputraḥ punarāpata; Asyai me putrakāmāyai garbhamādhehi yaḥ pumāntsvāhā.– A.G.S. 1/14/1.

May my husband who is full of virility and who has already given me the seed in my womb desiring a child be with me delightfully, free from evil thoughts and deeds. May he be blessed with healthy and strong progeny!

६. ओं यथेयं पृथिवी मह्युत्ताना गर्भमा दधे ।

एवं त गर्भमा धेहि दशमे मासि सूतवे स्वाहा ॥ ६ ॥

Om Yatheyam prithivī mahyuttānā garbhamā dadhe; Evam tam garbhamā dhehi daśame māsi sūtave svāhā. – A.G.S. 1/14/2.

O virtuous lady! Just as the mighty earth holds in its womb all sorts of seeds of life so you also bear in your womb the seed I have placed, to be born after ten months!

७. ओं विष्णोः श्रेष्ठेन रूपेणास्यां नार्यां गवीन्याम् ।

पुमांसं पुत्राना धेहि दशमे मासि सूतवे स्वाहा ॥ ७ ॥

Om Viṣṇoḥ śreṣṭhena rūpeṇāsyām nāryām gavīnyām;

Pumānsam putrānā dhehi daśame māsi sūtave svāhā.

– A.G.S. 1/14/3.

O performer of household duties! O Master of speech and life! By the wonderful grace of the Omnipresent God! Pro-create in this lady, so sensitive and beautiful, vigorous children mature in the tenth month.

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

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयी-णाम् स्वाहा ॥ १० ॥

Om Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumas-tanno astu vayaṁ syāma patayo rayīṇām svāhā. Rg. 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. 121. 10.

After these eight *Āhutis* of khichri. i.e., pudding of rice, moong beans and sesame (tila) 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 Bhuvanvāyave 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 Bhūrbhuvah 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.

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

Pūrṇāhuti:-

Now offer three *Āhuti*s in completion of the *yajña* with the following mantra which is chanted with each *Āhuti*:—

ओं सर्वं वै पूर्णं स्वाहा ।

Aum Sarvamvai pūrṇam svāhā.

Vasordhārā:

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् । दवस्त्वा सविता पनात् वसोः पवित्रेण
शतधारेण सप्त्वा कामधुक्षः स्वाहा ॥ ३ ॥

Om Vasoḥ pavitramasi śatadhāram vasoḥ pavitra-masi sahasradhāram. Devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāma-dhukṣaḥ svāhā.

Yajna is the sustainer and purifier of countless worlds. It is the sustainer and purifier of the universe in countless ways. May the lord creator Savita sanctify yajna. May the Lord purify and sanctify us with yajna and the knowledge of the Veda. What message do you hope to receive?

Āśirvād (Blessings):

ओं वीरसूस्त्वं भव, जीवसूस्त्वं भव, जीवपत्नी त्वं भव ॥

Om Vīra sūstvam bhava! Jīvasūstvam bhava!

Jīvapatnī tvam bhava!

May you give birth to a brave child! You give birth to a bright and intelligent child! May you be the proud sustainer of life

Like this, they should speak auspicious words to her.

Thereafter, the guests should be warmly entertained and then all should depart.