

निष्क्रमण संस्कार

Niṣkramaṇa Saṁskāra

Outing Ceremony

Niṣkramaṇa means taking the child out for a feel of the fresh air in the open.

The ceremony may be performed whenever you feel that the child's health and family convenience so allow, but surely in the third or the fourth month the ceremony should be performed.

Outing Ceremony (Niṣkramaṇa Saṁskāra:)
(With Mantra, Meaning and Procedure)

On the day of the ceremony, soon after sunrise the mother should give the child a bath, dress him/her in beautiful clothes and bring him/her to the place of *yajña*. She should come from the right side of her husband, stand in front, and, keeping the child's head toward north, feet south, and chest, up, pass it to him. Then going behind the husband, she should sit on his left facing east.

Prayer to God with three *mantrās*:—

The husband, sitting with face eastward on the wife's right, prays with the following three *mantrās*:—

ओं यत्ते सुसीमे हृदयं हितमन्तः प्रजापतौ ।

वेदाहं मन्ये तद् ब्रह्म माहं पौत्रमघं निगाम् ॥ १ ॥

Om Yatte susīme hrdayam hitamantaḥ prajāpatau; Vedāham manye tadbrahma māham pautramagham nigām.

- Samamantra Br. 1/5/10.

Meaning:—Lady of fair locks, I know your heart rests in Prajapati, and it is overflowing with love and nobility. Never you entertain thoughts of difference, worry or sorrow. May the off-spring of such a mother, by the grace of God, enjoy long life! This is my prayer.

ओं यत् पथिव्या अनामृतं दिवि चन्द्रमसि श्रितम् ।

वेदामृतस्याहं नाम माहं पौत्रमघः रिषम् ॥ २ ॥

*Om Yat pṛthivyā anāmṛtam divi candramasi śṛtam;
Vedāmṛtasyāham nāma māham pautramagham riṣam.*

- Samaveda Br 1/5/11.

Meaning:—Noble lady, your heart is steadfast like the core of the earth. And having watched the beauty of objects such as the moon, it has acquired beauty, fullness and happiness of its own. May the offspring of such a magnanimous lady be happy and progressive! May the Lord grant the child a long long life!

ओम् इन्द्राग्नी शर्म यच्छतं प्रजायै मे प्रजापती ।

यथायं न प्रमीयेत पुत्रो जनित्र्या अधि ॥ ३ ॥

*Om Indrāgnī śarma yacchatam prajāyai me prajāpatī;
Yathāyam na pramīyeta putro janitryā adhi.*

- Samaveda.Br 1/5/10-12. G.G.S. 2/8/ 1-3.

Meaning:—Noble lady, with faith in God, you have obtained spiritual strength. You have also obtained good health with vital heat and energy by virtue of *yajña* fire. May the natural heat and the fire of *yajña* be good and auspicious to your offspring. May God grant the child long life and good health. This is my prayer.

General Part:

(After the prayer with the three *mantrās* as above, follow the general procedure in respect of the *yajña* from the start to the *Āghārāvājyabhāga Āhutis* followed by four *vyāhṛti āhutis*.)

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

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

१. ओं विश्वानि देव सवितर्दुरितानि परा सुवा ।

यद्भद्रंतन्नऽआ सव ॥ ३ ॥

Om Viśvāni deva savitar-duritāni parā suva.

Yadbhadraṁ tanna'ā suva.

२. ओं हिरण्यगर्भः 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 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 द्वाय 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 द्वाय 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 juhumaṣtanno astu vayaṁ 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 रायेऽअस्मान् विश्वानि 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 (*Svastivācanam*)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ १ ॥

Om Agnimīle purohitam yajñasya devamṛtvijam.

Hotāraṁ ratnadhātamam. Rg. 1, 1, 1

२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥ १ ॥

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 माघशःसो 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 ऽ 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 Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-varuṇā rātahavyā.
Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrapūṣaṇā vājasātau. Rg. 7, 35,
1
२. ओं शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥ ११ ॥
Om Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu.
Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pāṛthivāḥ śaṁ no apyāḥ.
Rg. 7, 35, 11
३. ओं शान्ना दवीरभिष्टयऽआपा भवन्तु पीतये ।
शँयोरभि स्रवन्तु नः ॥ १२ ॥
Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śaṁyorabhi sravantu naḥ. Yaj. 36. 12.
४. ओं द्यौः शान्तिरन्तरिक्षः शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः
शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वःशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ १७ ॥
Om Dyauḥ śāntirantarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ
śāntiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ
śāntireva śāntiḥ sā mā śāntiredhi. Yaj. 36. 17.

५. ओं स नः पवस्व शं गवे शं जनाय शमर्वते ।
शं राजन्नोषधीभ्यः ॥ ६५३ ॥

Om Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.

Śaṁ rājann 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 Akṣṇorme 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 स्वदुद्यौरिव भूमना 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
समधय 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 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 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

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

Caressing the Baby on the Head:

After the general procedure is over, the father should affectionately look at the child and caress it touching the head with the following *mantrās* :—

ओम् अङ्गादङ्गात् सम्भवसि हृदयादधिजायसे ।

आत्मा वै पुत्र नामासि स जीव शरदः शतम् ॥ १ ॥

Om Aṅgādaṅgāt-sambhvasi hṛdayād-adhijāyase;

Ātmā vai putra nāmāsi sa jīva śaradaḥ śatam.

– P.G.S. 1/18/2.

Meaning:—Darling baby, you are sprung from every limb of mine, you are born of my very heart. As my child, you are my very self itself, you are me. Live for a full hundred years!

ओं प्रजापतेष्ट्वा हिङ्कारेणावजिघ्रामि ।

सहस्रायुषाऽसौ जीव शरदः शतम् ॥ २ ॥

Om Prajāpateṣṭvā hiṅkāreṇāvajighrāmi;

Sahasrāyusā'sau jīva śaradaḥ śatam. – P.G.S. 1/18/3.

Meaning:—With the liquid emotion of love welling from the heart, by the grace of God, I smell you on the head, my darling! Enjoying good health and energy, live for a full hundred years.

ओं गवां त्वा हिङ्कारेणावजिघ्रामि ।

सहस्रायुषाऽसौ जीव शरदः शतम् ॥ ३ ॥

Om Gavām tvā hiṅkāreṇāvajighrāmi;

Sahasrāyusā'sau jīva śaradaḥ śatam. – P.G.S. 1/18/4.

(In this *mantra* and in the last one say the name of the baby in place of “*āsau*”).

Meaning:—I smell you with a hearty expression of joy, expression like that of the cow when it smells its calf. Blessed with good health and energy, live for a full hundred years.

The broad Meaning of this and the last mantras is an expression of natural, human and divine love for the child. The child is the favourite of the divine father , the human parents and Mother Nature. No better welcome can there be to the new arrival in the human family.

Transpiration into the child's ears:
(Prayer for long life and prosperity)

The father now should slowly and affectionately speak the following mantra into the right ear of the child to inspire him/her to have high goals in life.

ओं अ॒स्मे प्र यन्धि॑ म॒घव॑न्नृ॒जीषि॑न्निन्द्र॒ रा॒यो वि॒श्ववा॑रस्य॒ भूरैः ।

अ॒स्मे श॒तं श॒रदो॑ जी॒वसे॑ धा अ॒स्मे वी॒राञ्छ॑श्व॒त इन्द्र॑ शिप्रिन् ॥ १० ॥

Om Asme pra yandhi maghavannṛjīṣinnindra rāyo viśvavārasya bhūreḥ.
Asme śataṁ śarado jīvase dhā asme vīrāñchaśvata indra śiprin. Rg- 3. 36.

10

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal value. O lord of grandeur and handsomeness, bear and bring for us and the child a full life of hundred years, and bless us with an unbroken line of brave progeny. Rg.3. 36. 10

Now say the following into the left ear of the child:—

ओं इन्द्र॑ श्रेष्ठानि॒ द्रवि॑णानि धेहि॒ चित्ति॑ दक्षस्य सुभग॒त्वम॒स्मे ।

पोषं॑ रयी॒णाम॑रि॒ष्टिं त॒नूनां॑ स्वा॒द्यानं॑ वा॒चः सु॒दि॒न॒त्वम॒ह्नाम् ॥ ६ ॥

Om Indra śreṣṭhāni draviṇāni dhehi cittiṁ dakṣasya subhagatvam-asme.
Poṣaṁ rayiṇām-ariṣṭiṁ tanūnāṁ svādmānaṁ vācaḥ sudinatvamahnām.

Rg- 2. 21. 6.

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of

wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights. Rg- 2. 21. 6.

Showing the Sun to the child in the day:

Now, during the day, show the sun to the child while chanting the following mantra:—

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

*Om Taccakṣurdevahitaṁ purastācchukram-uccarat. Paśyema śaradaḥ śataṁ
jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ
śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt.* Yaju. 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! Yaju. 36, 24

Now keep the child for some time in the open, giving it a taste of the fresh air, and then come back to the place of yajna. Here all those who are present should offer their blessings to the child as follows:—

Blessings for the child:-

“त्वं जीव शरदः शतं वर्धमानः ॥”

Tvam jīva śaradaḥ śataṁ vardhamānaḥ!

Meaning:—Dear child, may you live for a hundred years, ever growing, better, stronger, more prosperous, more virtuous, more and ever more, going higher and higher in life!

Showing the Moon:

In the evening when the moon has arisen, the child should be taken out and the moon should be shown to him/her. The mother should dress the child in beautiful clothes. Coming from the right of the father and facing him, she should

pass the child to him with head to the north and feet to the south. She should then go from his right to his left. She should then hold water in her palms, stand facing the moon and chant the following :—

ओं यददश्चन्द्रमसि कृष्णं पृथिव्या हृदयं श्रितम् ।

तदहं विद्वांस्तत् पश्यन् माहं पौत्रमघं रुदम् ॥

Om Yadadaścandramasi kṛṣṇam pṛthivyā hṛdayam śṛtam; Tadaham vidvanstat paśyan-māham pautramagham rudam. - Mantra Brāhmana 1/5/13. G.G.S. 2/8/6/7.

With this mantra the water should be released on to the ground. Then she should come from behind her husband by his right in front, take the child, head northward and feet southward, go back the same way and stand on his left. The father should take water in his palms and, with the same mantras “*Om yadadaś candramasi...*” leave the water on to the ground. Having shown the moon to the child, they should come back to the home.

Pūrṇāhuti:—

ओं सर्व वै पूर्णंस्वाहा ।

Aum Sarvamvai pūrṇam svāhā.