

# चूडाकर्मसंस्कार

## *Cūḍākarma or Mundana or Keśacchedana Samskāra*

### *(The Tonsure Ceremony)*

The Tonsure ceremony is a rite of cleansing and purification which chiefly involves removal of the natal hair.

The sacred books dealing with ceremonies prescribe that this ceremony is performed toward the end of the first year of the child's birth or the third year. The reason is that this is the teething period.

During teething time, the baby produces excess of heat.. So after the removal of the hair, the child is given a massage of curds on the head. This eliminates the excess heat, and the teething is easy, not painful. A further reason is that while the child is in the womb, it remains in its natural biochemical surroundings. The baby, specially the hair, absorbs these substances. Hence it is necessary to remove this hair with a razor. The Natal hair is kept as long as the skull-plates and their joints are not strong enough. It is no use keeping the hair after the bones are grown strong enough. The fresh hair that grows after the tonsure is stronger, healthier and more lustrous. If the razor is used twice or thrice, the stubs too are removed, and the new hair takes firm root and grows richer and longer.

During this ceremony, four grains—barley, masha (a kind of bean, a lentil), rice and tila (seeds of sesamum) are kept on the north side of the yajna kunda. The purpose of keeping these four grains is explained by the teachers like this:—

The Atharva-Veda prescribes that during the teething period the child should be fed on these four substances:—

ओं ब्रीहि॑म॒त्तं॒ य॒व॒म॒त्त॒म॒थो॒ मा॒ष॒म॒थो॒ तिल॑म् ।

ए॒ष॒ वां भा॒गो नि॒हितो॒ रत्न॒धेया॑य॒ दन्तौ॒ मा हिंसि॑ष्टं॒ पि॒तरं॒ मा॒तरं॒ च ॥ २ ॥

*Om Vrīhimattam̐ yavamattamatho māṣamatho tilam. Eṣa vām̐ bhāgo nihito ratnadheyāya dantau mā himsiṣṭam̐ pitaram̐ mātaram̐ ca. Athrv. 6, 140, 2*

Eat rice, eat barley, eat sesame, eat lentils, this is your treasure-share ordained by nature: let the teeth, not hurt father and mother. Atharv.6, 140, 2

All these four things, kept in the north of the fire are offered as libations into the fire.

Another purpose is that the qualities of these grains, real as well as symbolic, enrich the body and mind of the child with strength, purity, love and affection for all.

After the ceremony the hair is placed in the earth alongwith cow-dung and the leaves of shami tree. This is so because, mixed with cowdung and shami leaves, the hair turns into rich manure.

### ***Cūḍākarma Saṁskāra: The General part:***

(Start the Havan and follow the normal procedure upto the four *Āghārāvājyabhāga Āhutis* followed by four *vyāhṛti āhutis*, four *Pāvamāni āhutis*, eight *aṣṭājya āhutis*, *Sviṣṭakṛt āhuti* and One silent *Prajāpati āhuti*.)

### **इश्वरस्तुतिप्रार्थनोपासनामन्त्राः**

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

१. ओं विश्वानि देव सवितर्दुरितानि परा सुव।

यद्भद्रंतन्नऽआ सव ॥ ३॥

*Om Viśvāni deva savitar-duritāni parā suva.*

*Yadbhadram̐ tanna'ā suva.*

२. ओं हिरण्यगर्भः समवत्ताग भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

*Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādḥāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema.* Yaju. 13, 4

३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिषं यस्य देवाः।

यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥

*Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣam yasya devāḥ. Yasya cchāyāmṛtam 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-catuşpadaḥ kasmai devāya haviṣā vidhema.* Yaju. 23, 3

५. ओं येन द्यौरुग्रा पथिवी च दृढा येन स्व स्तभितं येन नाकः।

योऽअन्तरिक्ष रजसो विमानः कस्म देवाय 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

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 juhumastanno astu vyaṁ syāma patayo rayiṇām.*

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

यत्र देवाऽअमृतमानशानास्ततीय धामन्नध्यैरयन्त॥१०॥

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

८. ओं अग्न नय सुपथा 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*

## स्वतिवाचनम् ( Svastivācanam)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।  
होतारं रत्नधातमम् ॥ १ ॥  
*Om Agnimīḷe purohitam yajñasya devamṛtvijam.  
Hotāraṁ ratnadhātamam. Rg. 1, 1, 1*
२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव ।  
सचस्वा नः स्वस्तये ॥ ९ ॥  
*Om Sa naḥ piteva sūnave'gne sūpāyano bhava.  
Sacasvā naḥ svastaye. Rg.1, 1, 9*
३. ओं स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।  
पुनर्ददताघ्नता जानता सं गमेमहि ॥ १५ ॥  
*Om Svasti panthām-anu carema sūryā-candramasāviva  
Punardadatāghnatā jānatā saṁ game-mahi. Rg.5, 51, 15*
४. ओं इषे त्वार्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणःऽआप्यायध्वमघ्न्या-ऽइन्द्राय  
भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत 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 prajāvafīr-anamīvā'  
ayakṣmā mā va stena' īsata māghaśaṁso dhruvā' asmin gopatau syāta  
bahvīr-yajamānasya paśūn pāhi.*
५. ओं अग्र आ याहि वीतये गृणानो हव्यदातये ।  
नि होता सत्सि बर्हिषि ॥ १ ॥  
*Om Agna ā yāhi vītaye gṛṇāno havyadātaye.  
Ni hota satsi bharīṣi ॥ १ ॥*

*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 indrāpūṣaṇā vājasātau.* Rg. 7, 35,  
1
२. ओं शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।  
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥ ११ ॥  
*Om Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu.*  
*Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārhivāḥ 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 śantiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ*  
*śantiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śantiḥ sarvaṁ śantiḥ*  
*śāntireva śantiḥ sā mā śāntiredhi.* Yaj. 36. 17.

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

*Om Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.*

*Śaṁ rājann-oṣadhībhyaḥ. Rg. 9-11-3, Sama. 653*

## आचमन ( Ācamana )

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

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

*Om Amritopastaraṇamasi svāhā.*

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

*Om Amritāpidhānamasi svāhā.*

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

*Om Satyaṁ yaśaḥ śrīrmayi śrīḥ śrayatām svāhā.*

## अङ्गस्पर्श ( Aṅga-Sparśa )

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

ओं वाङ्म आस्येऽस्तु ॥ १ ॥

*Om Vāṅma'āsye'stu. - the mouth.*

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

*Om Nasorme prāṇo'stu. - both nostrils.*

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

*Om 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 भूम्ना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यादादधे ॥ १ ॥

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

### Raising the fire:

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापत्ते सःसृजेथामयं च ।

अस्मिन्सधस्थऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

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

### **Offering of Three Samidhas:**

The first *Samidhā* with the following mantra:-

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

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

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

ओं समिधाग्निं दवस्यत घतैर्बोधयतातिथिम् ।

आस्मिन् हव्या जुहोतन ॥१॥

ओं सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्रये जातवेदसे स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ ३ ॥

*Aum Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.*

*Āsmin havyā juhōtana. Yaj. 3. 1-2.*

*Aum Susamidhāya śociṣe ghṛtaṁ tīvraṁ juhōtana. Agnaye jātavedasen svāhā. Idamagnaye jātavedase - Idamna mama.*

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

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठय स्वाहा ॥३॥

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

### **Five Āhutis with ghee:**

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

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

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

### *Water Sprinkling*

ओम् अदितेऽनुमन्यस्व ॥ १ ॥

*Aum Adite 'numanyasva. - On the east side.*

ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

*Aum Anumate 'numanyasva. - On the west side.*

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

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

ओम् देव सवितः प्र सव यज्ञं प्र सव यज्ञपतिं भगाय।

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

*Om Deva savitaḥ pra suva yajñam pra suva yajña-patiṁ bhagāya. Divyo  
gandharvaḥ ketapūḥ ketam naḥ punātu vācaspatirvācam naḥ svadatu. - Yaj.  
30/1.*

### *Four Āghārāvājyabhāga Āhutis:-*

This one in the north side

ओम् अग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

*Aum Agnaye svāhā. Idamagnaye - Idamna mama.*

Then one in the south side:

ओं सोमाय स्वाहा ॥ इदं सोमाय इदं न मम ॥

*Aum Somāya svāhā. Idam Somāya- Idamna mama*

Then two in the centre:-

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

*Aum Prajāpataye svāhā. Idam prajāpataye -Idamna mama.*

ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

*Om Indrāya svāhā. Idamindrāya - Idamna mama*

Four *Vyāhrti Āhutis* of ghee.

ओं भूरग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

*Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.*

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

*Aum Bhuvarvāyave svāhā. Idam vāyave - Idamna mama.*

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

*Aum Svarādityāya svāhā. Idam ādityāya - Idamna mama.*

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

*Aum bhūrbhuvah 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 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*

## *The special part of Cūḍākarma Saṁskāra:*

Now the barber comes in.

The yajamana, with his mind concentrating on the Lord, should address his attention to the barber. He should chant the following mantra:—

ओं आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि ।

आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत् प्रचेतसः ॥ १ ॥

*Om Āyamagantsavitā kṣureṇoṣṇena vāya udakenehi. Ādityā rudrā vasava undantu sacetasah somasya rājño vapata pracetasah.* Atharv. 6, 68. 1: Go. 2, 9, 10.

This diligent barber, *savitā*, has come with the razor. O man, come fast with water. Let brilliant, wise and noble people with love at heart bless the child with holy water. O men of love and peace with the generosity of soma, join at the shining child's tonsure ceremony. Atharv. 6, 68. 1: Go. 2, 9, 10.

As the father chants the above mantra the barber does his job:

Sit behind the child with hot water in one vessel and cold in another. Mix the two with the following mantra and with a little butter or curd, moisten the hair of the child. Chant the following mantra three times:—

ओम् उष्णेन वाय उदकेनैधि ॥

*Om Uṣṇena vāya udakenaidhi.* Ath. 1. 17, 6.

Then, chant the following mantra:—

ओं सवित्रा प्रसूता दैव्या आप उन्दन्तु ते तनूं दीर्घायुत्वाय वर्चसे ॥ २ ॥

*Om Savitrā prasūtā daivyā āpa undantu te tanūm dīrghāyutvāya varcase.*  
— P.G.S. 2/1/9.

O my child! Let this sacred water which is produced by the sun drench your head and body and bless you with long life and lustre! Then comb the hair and bring it together. Let it not remain dishevelled.

Then chant the following mantra:-

ओं निर्वर्त्तयाम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ॥ २ ॥

*Om Nivarttayāmyāyuṣe'nnādyāya prajananāya rāya-spoṣāya suprajāstvāya suvīryāya. – Y.Veda. 3/63; P.G.S. 2/11.*

O child! I am going to cut your hair. May you be blessed with a long healthy life; with strength to eat and digest food; with virility, and with capacity to earn wealth, with good progeny and with strength and vigour!

***First cut:***

Then, holding a tuft of hair securely on the right side, cut the bunch of hair with the following mantra:

ओं येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान् ।

तेन ब्रह्माणो वपतेदमस्य गोमानश्ववानयमस्तु प्रजावान् ॥ ३ ॥

*Om Yenāvapatsavitā kṣureṇa somasya rājño varuṇasya vidvān.*

*Tena brahmāṇo vapedamasya gomānaśvavānayamastu prajāvān. Ath. 6, 68, 3. Ash. 7, 77, 10. Ya. 2, 1.11*

By the process the expert barber has shaved the head of the shining, loving and intelligent child with the razor for a new crop of hair, by the same ceremonial process, O Brahmanas, pray complete the new growth process of the child's health and intelligence. May this child be rich in lands, wealth, and modes of advancement and may he have a noble family.

***Second cut:***

And then for the second cut on the left side, chant the following mantra:—

ओं येन धाता बृहस्पतेरग्नेरिन्द्रस्य चायुषेऽवपत् ।

तेन त आयुषे वपामि सुश्लोक्याय स्वस्तये ॥

*Om Yena dhātā br̥haspateragnerindrasya cāyūṣe'vapat;  
Tena ta āyūṣe vapāmi suślokyāya svastaye. - A.G.S.1/17/12.*

O my child! Just as the All-sustaining God has provided in right measure sustenance to the powers of the air, fire, lightning and the other forces in nature, in the same way I am cutting your hair for fresh growth of your personality for long life, fame and prosperity!

***Third cut:***

In the same way cut the hair a third time, on the back side, chanting the following mantra:-

ओं येन भूयश्च रात्र्यां ज्योक् च पश्याति सूर्यम् ।  
तेन त आयुषे वपामि सुश्लोक्याय स्वस्तये ॥  
*Om Yena bhūyaśca rātryām jyok ca paśyāti sūryam;  
Tena ta āyūṣe vapāmi suślokyāya svastaye. - A.G.S.1/17/12.*

O my child! Just as the living creatures, with the ability given by God, look at the moon and the stars during the night and the sun during the day, by the same ability I am cutting your hair for long life, fame and prosperity!

***Fourth cut:***

Then, chant the following mantra and cut the hair, for the fourth time, on the front side:

ओं येन पूषा बृहस्पतेर्वायोरिन्द्रस्य चावपत् ।  
तेन ते वपामि ब्रह्मणा जीवातवे जीवनाय दीर्घायुष्ट्वाय वर्चसे ॥  
*Om Yena pūṣā br̥haspatervāyorindrasya cāvapat; Tena te vapāmi  
brahmaṇā jīvātave jīvanāya dīrghāyusṭvāya varcase.  
- A.G.S 1/6/7.*

O my child! May you develop the ability to acquire knowledge, adhere to *dharma* and live long!

While cutting the hair for the fourth time chant this mantra also:

ओं येन भूश्चरादिवं ज्योक् च पश्चाद्धि सूर्यम् ।

तेन ते वपामि ब्रह्मणा जीवातवे जीवनाय सुश्लोक्याय स्वस्तये ॥

*Om Yena bhūriścarādivam jyok ca paścāddhi sūryam; Tena te vapāmi brahmaṇā jīvātave jīvanāya suślokyāya svastaye.*

– P.G.S 2/1/16.

O my child! I am cutting your hair with the same ability provided by God to the air and the waves that travel into space till the time of dissolution. May you acquire long life, knowledge, fame and prosperity!

Thereafter, chant the mantra given below and cut the hair again at the back.

ओं त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।

यद्देवेषु त्र्यायुषं तन्नाऽस्तु त्र्यायुषम् ॥६२॥

*Om Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam.*

*Yaddeveṣu tryāyuṣaṁ tanno' astu tryāyuṣam.*

Yaj. 3. 62. Par. 2, /. 14.

Bless us with the threefold life — of the body, mind and spirit, for the three stages of life -- childhood, youth, and age, upto 300-400 years, for all the ashrams (functional periods), and all the varnas (professional communities). Give us the threefold life of the eye, internal and external, of knowledge of the body, mind and soul, and of the world. Give us the threefold life of creativity for service, growth and spirituality. Give us the threefold life of the devas, the learned, wise, generous people, for excellence, contribution and removal of ignorance, injustice and poverty.

The significance of this prayer is exceptional. It is a prayer for three phases of life, quantitatively in terms of length and a prayer for the three modes of life— spiritual, intellectual and religious, which reflect in knowledge, action and upasana, prayer for *Mokṣa*.

***Four Pāvamāni Āhutis:***

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

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

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

*Aum bhūrbhuvah svah. Agna'āyūṁṣi pavasa'ā suvorjamiṣam ca nah. Āre bādhasva ducchunām svāhā. Idam agnaye pavamānāya- Idamnamama. Rg. 9, 66, 19*

२. ओं भूर्भुवः स्वः । अग्निर्ऋषिः पर्वमानः पाञ्चजन्यः पुरोहितः ।

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

*Aum bhūrbhuvah svah. Agni-rṣiḥ pavamānaḥ pāñcanyah 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

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

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

*Aum bhūrbhuvah svah. Agne pavaśva śvapā asme varcaḥ śuvīryam. Dadhadrayiṁ mayi poṣam svāhā. Idam agnaye pavamānāya- Idamnamama. Rg. 9, 66, 21*

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

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् स्वाहा ॥

इदं प्रजापतये इदं न मम ॥

*Aum Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumastanno astu vayam syāma patayo rayiṇām svāhā. Idam prajāpataye - Idamna mama. Rg. 10, 121, 10*

*Ashtājyāhuti*s—*Eight Āhuti*s 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 वह्नितम्ः शोशुचानो विश्वा द्वेषंसि प्र मुमुग्ध्यस्मत् स्वाहा ॥ इदमग्नीवरुणाभ्याम् इदं न मम ॥ १ ॥  
*Aum Tvan no'agne varuṇasya vidvān devasya helo'va yāsiṣī ṣṭhāḥ, Yajisṭho vahnitamḥ śośucāno vishvā dveṣānsi pra mumugdhyasmat svāhā. Idamagnīvaruṇābhyām - Idamna mama. Rg. 4. I. 4.*
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 mṛṭīkaṁ suhavo na edhi svāhā. Idamagnīvaruṇābhyām - Idamna mama. - Rg. 4. I. 5.*
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.*
४. ओम् तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविरभिः । अहेळमानो वरुणेह बोध्युरुशंसु मा न आयुः प्र मोषीः स्वाहा ॥ इदं वरुणाय इदं न मम ॥ ११ ॥  
*Aum Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḷmāno varuṇeha bodh-yuruśaṁsa mā na āyuh pra moṣīḥ svāhā. Idam varuṇāya - Idamna mama*
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 pāśā vitatā mahāntaḥ;  
Tebhirno'adya savitota viṣṇurviśve muñcantu marutaḥ svarkāḥ svāhā.  
Idam Varuṇāya savitre viṣṇave viśvebhyo devebhyo marudbhyaḥ  
svarkebhyaḥ - Idamna mama. Kat. 25. 1. 11.*

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.*
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-avādhamaṁ vi madhyamaṁ  
śrathāya. Athā vayamāditya vrata tavānāgasō aditaye syāma svāhā. Idam  
Varuṇāyā'dityāyā'ditaye ca Idamna mama. – Rg. 1/14/15.*
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 yajñaṁ  
hīnsiṣṭam mā yajñapatim jātavedasau śivau bhavatamadya naḥ svāhā.  
Idam Jātavedobhyām - Idamna Mama – Yaju. 5/3*

Complete the Havan process with *Pūrṇāhuti*.

ओं सर्व वै पूर्णं स्वाहा ।  
*Aum Sarvamvai pūrṇam svāhā.*

The father, then, should chant the same *Tryāyuṣam* mantra and move the left hand on the child's head as an act of benediction.

Then let the barber complete the process while you chant the following mantra:-

ओं यत्क्षुरेण मर्चयता सुपेशसा वप्ता वपसि केशान् ।

शुन्धि शिरो मास्यायुः प्रमोषीः ॥

*Om Yatksureṇa marcayatā supēśasā vaptā vapasi keśān;*

*Śundhi śiro māsyāyuh pramoṣīḥ.* – Ashva, 1/17/15

Meaning:—O Barber, you shave clean with a sharp razor. Shave the hair of this child's head. Cleanse his head carefully. O Lord, let not the life of this child be hurt in any way.

The hair should be disposed of in a befittingly sacred manner.

After the shave, butter or cream of curd should be applied to the head with a very soft massage. Then the child should be given a bath. Give him beautiful clothes—since he/she is the V.I.P. centre of all attention. Let the father take the child into his lap, sit on an asana with his face to the east and chant Sama mantras (Mahavamadevya mantras) as an appropriate close to the auspicious ceremony.

After the sacred music, the parents of the child should entertain the guests. Before the gathering disperses, they should all pray for and bless the child with the following mantra:—

“ओं त्वं जीव शरदः शतं वर्धमानः ॥”

*Om Tvam jīva śaradaḥ śatam vardhamānaḥ!*

•

Meaning:— Dear child, may you live for a hundred years growing and prospering in health of body, mind and soul.