

mother's bed and kept there for ten days. For these days, both morning and evening offer ahutis with the mantras "Om sandamarka upavirah....." and "Om alikhanna-nimisah.....", in sweet rice pudding and mustard seeds.

On this occasion, the father in the room of the mother and others staying outside the room should chant three mantras of blessing for the mother and the baby. These begin with "ma no hasisur-rsayo....." and with "Vivasvanno abhayam.....pustam."

The importance of gold sataka (a needle-like piece of gold, but not pointed sharp) is symbolic. Gold is bright, nourishing in medical form, brightens the colour and is precious and valuable. So may the life of the child be light, healthy, lustrous, full of honour, glory, and beauty. His life may not be dull like wood or rigid like iron. Why does the father put his hand on the baby's shoulder? The shoulder is the root of the arm, and the arms are instruments of action, and action is duty and cause of honour and glory. Hence touching the shoulders means : Be good and great, live a life of honour and glory with virtuous and powerful action. The touch also means a prayer for the child's strength and virtue in action.

Why does the husband help the child to the breast of the mother? The idea is that though the father and the mother bring the child into this life, still the mother and the mother's milk is the direct source of life's energy for the child. The father recognizes this fact with the mantra "Inam stamam....." saying that the breast is the source of energy and strength, it is an inexhaustible source of nourishment. The simple, the ordinary, the great and the wise all receive their nourishment from the mother's breast. It is a recognition of the motherly energy of nature. In the mantra "yaste stanah.....", the mother is addressed as the nourisher of all the great people, whoever is born on the earth, and she is exhorted to nourish this baby too to be a great person at his/her time. The mother is also a symbol of tolerance and forbearance. She is exhorted to give that virtue also to the child. The virtue and strength of life flow into the child with the mother's milk just as the streams of the earth feed the great ocean. Hence the mantras link the father, the child, the mother and the earth mother into one common link of nature's creative energy.

Why havan with mustard seeds? Haven with mustard seed is highly disinfectant. The germs get killed with its fumes. Words like 'hantré-mukha' (meaning 'with the killer month') express the name and character of germs. In *Atharva Veda*, Book VIII, the names of various killer-germs are given. The Sama Veda also says that the germs are destroyed by sun-light, fresh water and herbs. The mustard-seeds fume too destroy the germs.

Sanskara Vidhi

to grant the baby long life, health, intelligence and happiness. In the last mantra, it is prayed that just as the rivers bring in the wealth of waters to the ocean and thereby feed it for a long long life, and yet the ocean does not spill over, similarly life may bring to the baby gifts of wealth, honour, strength and prosperity, of the person and the family, but he should keep within the bounds of veda and Dharma. The prayers to God thus cover the total gifts of life, of discipline, balance and happiness.

After this, the father touches the baby's shoulders very gently and softly (without putting any pressure at all), and chants these mantras—

"ओम् इन्द्र श्रेष्ठानि द्रविणानि दधि.....",

"ओम् अस्मे प्र यन्धि.....",

and, "ओम् अश्मा भव्....." ।

"Om Indra Sreṣṭhāmi draviṇāni dधि.....",

"Om asme pra yandhi.....", and

"Om āsmā bhava.....".

In these mantras, it is prayed that the baby may grow up to have been the four desirables in life—Dharma, wealth, happiness and freedom—. He may have health, wealth, sweetness of speech and manners, long life, firmness as that of granite, righteousness so that he destroys unrighteous as an axe, brightness and incorruptibility as that of gold, and a generous heart.

Then the mantra "Om tryayusam jamadagneh...." is chanted thrice. It contains a prayer for health and energy of the senses and the mind, prayer for thrice the wealth of these. After this, the father goes to the place where the baby was born, and chants the mantra "Om Veda te bhumi hrdayam.....". In this mantra, the mother is called 'bhumi' (the earth), and the baby the moon, and the desire to know this secret is expressed along with a prayer for long life. Then, in a mood of joy and celebration he chants another five mantras and sprinkles water on the mother's body. Then he chants another two mantras, "ko'asi katamo'asi.—" and "sa tvahne paridadat....." to bless the baby, and smells the head of the baby with four mantras from "angadangat....." to "pasunam tva...." All this is meant to increase and celebrate the triple joy of the father, the mother and the baby.

Then after prayers to God, and after cleansing the breasts of the mother with clean and fragrant water, the baby is to be helped to the right and then the left breast of the mother with two mantras : "Om imam stanam...." for the right, and "Om yaste stanah....." for the left. Then with the mantra "Om apo devesu....." a pitcher full of water should be put on the headside of the

One question arises about the equal quantity of ghee and honey mixed for the baby's first feed. Why does Swami Dayanand prescribe this? Mixture of equal quantities of ghee and honey becomes poison ours. The real point is that here 'equal' means 'appropriate quantity'? Swamiji was Gujarati. His first language was Gujarati. In Gujarati, the word barabar means 'appropriate,' 'adequate', not equal for example, when we say in Gujarati that the salt in the curry is 'barabar', it means proper, ok., as required or desired.

It is an important caution that, for one week after delivery, the mother should be given only cow's milk, properly heated, and mixed with 'mishri', i-e., indigenous crystal sugar (not that crystal sugar which is generally used). She must not be given water in any case. If she feels too thirsty, cows milk may be cooled enough and then given as a drink. Her stomach (The middle of the body) should be kept tied, and she should remain under close supervision of the doctor.

Jatakarma Sanskara

(The practical part with mantras and meaning)

cleaning/washing of the mother in the labour-room twice :—

At the time of delivery, sprinkle water/wash the baby of the mother chanting the following mantra :—

ओम् एजतु दशमास्यो गर्भो जरायुणा सह ।

यथायं वायुरेजति यथा समुद्र एजति ।

एवायं दशमास्यो अस्मज्जरायुणा सह ॥

यजु 8, 28.

Om ejatū daśamāsyō garbhō jarāyūṇā saha ।

yathayāṃ vāyurejati yathā samudra ejati ।

evāyaṃ daśamāsyō asrajjarāyūṇā saha ॥ Yaj. 8, 28.

Meaning :—May this baby, growing in the womb for ten months may grow on with the embryo sheath. Just as the wind moves, just as the sea rolls, similarly this baby, forming in the womb for ten months, emerge along the embryo covering safely, easily and securely. Sprinkle water/wash again with the following mantra :—

ओम् अर्धतु पृश्निशेवल शुने जरायवत्त्वे ।

नैव मासेन पीवरी न कस्मिंश्च नायतनमव जरायु पद्यताम् ॥

पार० 1, 16, 2.

Om avaitū pṛśnīśevalam śune jarāyavauave ।

naiva māseṇa pivasī na kasmiñścanayatanaṃava jarāyū padyatām ॥

Par. 1, 16, 2.

The broad meaning is a prayer that the embryo sheath, in which the baby is about to be born, may emerge from the womb safely so that the delivery is easy. May the sheath not remain inside. Also, no part of the mother's body should come about with the sheath at the delivery time.

Cutting the canal

When the baby has been delivered, the place being safe from wind and cold, the father should cut the canal leaving if about tying it there, and cutting it from above the knot. Then the baby should be given a wash with warm water. The baby should be dried with a very soft towel and dressed in new and comfortable clothes, then the father should come out to the place of havan where the vedi is kept ready.

The father, who is a yajamana, should wash his hands and feet, wear an upper garment, something such as a shawl, and sit west of the yajna kunda, facing east. The priest should face north.

Ritual outside the labour-room and yajan

After cutting the canal, the following is to be done. Appointment of the first....p.31; Acaman (sipping of water....p.32; Anga-sparsa (touching organs of the body with holy water....p.32; then place the samidhas (firewood) in the kunda. Then start the fire with "Om bhur, bhuvah, svah I Om bhūr-bhuvah svah svadyanriva bhumna...ect. p.34; then let the fire rise, chanting Om udbudhyasvagnep.35.

Then place three samidhas with four mantras beginning with "Om ayantā idhma atma....etc. p.38.

Now offer four agharavajya ahutis with ghee with the mantra beginning with "Om Agnaya svaha.....and ending with "Om Indraya svaha....p.39.

Then offer four Vyahrti ahutis beginning with "Om bhuragnaye svaha.....and ending with "Om bhur-bhuvah-svaragni.....etc....p.40; thus it means eight ahutis with ghee.

2. Ajyahutis

With the following give another two special ahutis with ghee.

ओम् या तिरश्ची नियद्यते अहं विधरणी इति ।

तां त्वा दृत्तस्य धारया यजे संराधिनीमहम् ॥

इदं संराधिन्यै इदन्न मम ॥

सा० वे० मं० ब्रा० 1.5, 6.

Om yā tiras̄cī nipadyate aham vidharāṇi iti ।

tām tvā ghr̄tasya dhārāya yaje samrādhanimaham ।

Samrādhinīyayai devyai destryai svāha ।।

Idam rādhinīyayai idanna mama ।। Sa. Ve. man. Br. I, 5, 6.

Meaning : These words are spoken by the husband. He says to his wife : You donot go astray nor against the family, i.e., your action and behaviour is in the interest of the family and me, you regard yourself as mainly responsible for the family welfare, that is, you keep the home and organize all the activities of the home. I honour you with the offerings of ghee. This ahuti is for the goddess of the home who blesses us with all things good, with this ahuti I pray for the blessings of God.

The second ahuti with the following :—

ओम् विपश्चित् पुष्कमभरत् तद्भाला पुनराहरत् ।

परे हि त्वं विपश्चित् पुमानयं जनिष्यतेऽसौ नाम स्वाहा ।।

इदं धात्रे इदन्न मम ।। ऋ० ब्रा० I, 5, 7.

Om vipascit pucchamabharat taddhātā punarāharat ।

pare hi tvam vipascit pumānayaṁ janīsyate' asan nāma svāhā ।।

idam dhātre idanna mama ।। Man. Br. I, 5, 7.

Meaning :—These are words spoken on behalf of the wife. She says : learned men have said that the child is the cause and symbol of honour and glory. God's word confirms this truth. Come ye wise men, My husband, of the name of....., will beget sons further, this my child will add to the honours of the family. This ahuti is for his good. I say this for him in the name of God.

Last ahutis, song and prayer

Now offer three ahutis to complete the Havan with the following—
repeat thrice :—

ओम् सर्वं वै पूर्णं स्वाहा ।

Om sarvama vai pūrṇam svāha ।।

Now sing vama-devya-gana and pray with the eight prayer mantras beginning with.

ओम् विश्वानि देव.....

Om visvāmi deva.....etc. p.....

After the completion of the Havan

1. Take a saloka, i.e., a thin long piece of gold, dip it in honey and write Om on the baby's tongue.
2. After this, say "वेदोऽसि"—"your name is Veda"—first in the right ear and then in the left.
3. Then the baby has to be given a feed of honey mixed with ghee. This has to be done seven times with a golden piece, with the following mantras :—

1. ओम् प्र ते ददामि मधुनो घृतस्य वेदं सवित्रा प्रसूतं मघोनाम् ।

आयुष्मान् गुप्तो देवताभिः शतं जीव शरदो लोके अस्मिन् ।। अश्व० I, 15, 1.

Om prā te dadāmi madhuno ghṛtasya vedam savitrā prasūtām maghonām ।

āyusmān gupto devatābhiḥ śatam jiva śarādo loka asmin ।।

Ash, I, 15, 1.

Meaning :—Dear baby, I give you this drop of honey and ghee with love. I know this honey is good, God has blessed us with this, God who is the creator and the maker of the wise and the wealthy. Live for a hundred years, happy and free and fearless, and all the wise and the great may protect you.

2. ओम् मेधां ते मित्रावरुणौ मेधाग्निर्दधातु ते ।

मेधां ते अश्वनौ देवावधत्तां पुष्करस्त्रजौ ।।

ऋ० 2, 7, 21.

Om medhām te mitrā-varuṇau medhāagnir- dadhātu te ।

medhām te asvīnan devāvadhattām puškara-strajan ।। Go. 2, 7, 21.

Meaning :—Here is a blessing and a prayer for the child—May the Lord distil the virtues of the earth and the ocean to give you, dear baby, the sharpness of intellect and wisdom of the mind! May Lord Agni give you the vision to go forward! May the power of the sky give you intellectual insight! May the powers of mother nature give you the beauty and fragrance of the mind!

3. ओम् सूस्त्वयि दधामि ।।

Om bhūstvayī dadhāmi ।।

4. ओम् भुवस्त्वयि दधामि ।।

Om bhuvastvayī dadhāmi ।।

5. ओम् स्वस्त्वयि दधामि ।।

Om svastvayī dadhāmi ।।

6. ओम् भूर्भुवः स्वस्सर्वं त्वयि दधामि ।।

Om bhūr-bhuvah svas-sarvam tvayi dadhāmi ।।

Par. 1, 16, 4.

Meaning :—I put all the physical energy and power into you. I put all the knowledge and happiness into you. May you have all the energy, power, knowledge and happiness! I give unto you all the blessing created and provided for man in all the three worlds. May you get abundant portion of all there is for man. May you get knowledge of physical, mental and spiritual world. May you get happiness of all the three world! May you get knowledge of the facts, laws, and essences of the world.

7. ओम् सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काश्यम् ।।

सनि मेधामयासिष स्वाहा ।।

ऋ० 1, 18. 6. गौ० 2, 7, 19-22

Meaning :—The father here speaks on behalf of the baby. The baby, as if, says : May I get sharp analytical intelligence, intelligence that can command all qualities of the mind, which is unique, which is lovable, which even Indra, even they great people love to have.

In the earlier mantras the father prays for the child. Here the father prays on behalf of the child—as if the child is speaking through the words of the father. The prayer is for intelligence, even Indra aspires for it.

With these seven mantras, ghee and honey is to be given seven times (once with each mantra).

Then powder rice and barley, make a thin solution in water (as if it is milk), dip the thumb and the ring finger together in the solution and put a drop into the baby's mouth with the following mantra :—

ओम् इदमज्यमिदमन्मिदमगुरिदममृतम् ।।

मं० ब्रा० 1, 5, 8.

Om idamājyam-idamannam-idamāyur-idamamṛtam ।।

Man. Per. 1, 5, 8.

Meaning : This gives life, this gives lustre, this is tonic—nectar. This is worth taking.

After this the father has to speak the hymns of blessing into the baby's ear. These are nine. He has to speak these into the right ear first, and them into the left.

1. ओम् मेधन्ते देवः सविता मेधां देवी सरस्वती ।।

मेधान्ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ।।

Om medhānte devaḥ savitā medhām devī Sarasvatī ।।

medante aśvinan devāvādhattām puṣkarasrajau ।।

Meaning :—Dear baby, may the Lord creator give you abiding intelligence! May the words of the wise give you obiding intelligence full of knowledge of the secrets of life and nature!

2. ओम् अग्निरायुष्मात्स वनस्पतिभिरायुष्मांस्तेन

त्वाऽऽयुषाऽऽयुष्मन्तं करोमि ।।

Om agnirēyusmān-t-sa vanaspatibhir-āyusmanstenatva 'tvā yusā' yusmāntām karomi ।।

Meaning :—Agni is the giver of long life. It remains alive and burning. It feeds on vegetation and the Samidhas—the wood offered into the Havan kunda. I invest you with long life by virtue of Agni. Agni is life itself, gives a long life. It consumes vegetation and wood and the fragrant Havi (Samagri), atomises it and spreads it around to all of us to inhale. This inhalation is a tonic—it vitalizes, energizes, inspires and blesses; the father blesses the baby in the name of Agni.

3. ओम् सोम आयुष्मात्स ओषधीभिरायुष्मांस्तेन

Om soma āyusmān-t-sa ośadhibhir-āyusman-s-tena.....

Meaning :—The Moon is the giver of long life. It gives life by vegetation. I invest you, dear baby, with long life in the name of the moon.

4. ओम् ब्रह्म आयुष्मत् तद् ब्राह्मणैरायुष्मतेन.....

Om Brahma āyusmat tad brāhmanair-āyusmat-teṇa.....

Meaning :—Veda is the giver of life. It gives life by study and meditation as the Brahmanas do. I invest you, darling, with long life in the name of the Veda.

5. ओम् देवा आयुष्मन्तस्तेऽमृतेनायुष्मन्तस्तेन.....

Om devā āyusmantaste' amṛteṇāyusmantas-tena.....

Meaning :—The learned and the wise are long lived. They live long by nectar, i.e. knowledge which is like nectar. I invest you, dear baby, with long life in the name of the learned and learning—study, good conduct, works of virtue and service.

6. ओम् ऋषय आयुष्मन्तस्ते व्रकतेरायुष्मन्तस्तेन.....

Om rṣaya āyusmantāste vrakateirāyusmantas-tena.....

Meaning :—The teachers and seers live long. They live long by vows of discipline and austerity. I invest you with long life in the name of the Rsis.

7. ओम् पितर आयुष्मन्तस्ते स्वधामिरायुष्मन्तस्तेन.....

Om pitara āyusmantāste svadhābhir-āyusmantās-tena.....

Meaning :—The pitaras, i.e., the parents, the ancestors, the line of generations, are long lived. They live and lived by sacrifice and yajna. I invest you, darling, with long life in the name of the pitaras.

8. ओम् यज्ञ आयुष्मान् स दक्षिणाभिरायुष्मांस्तेन.....

Om yajna āyusmān sa dakṣiṇābhir-āyusmān-s-tena.....

Meaning :—Yajna is the giver of long life. It lives long and blesses by charity.....

9. ओम् समुद आयुष्मान् स खवन्तीभिरायुष्मांस्तेन

त्वाऽऽयुष्मान् करोमि ॥

ऋ० 1, 16, 6.

Om samudra āyusmān sa sravantībhir-āyusmān-s-tena

tvā' āyusa' āyusmantān karomi ॥

Meaning :—The ocean is long-lived. It lives long fed by flowing in of the streams. I invest you, dear baby, with long life in the name of the Ocean.

The Main Idea :—The father, in these mantras, counts on the powers of nature, literature and tradition, and on the God Almighty to bless the baby with long life. These powers also live on and live by certain causes and energies of nature and the human world. The father invokes all these powers and commits himself to the life, health and education of the child.

The same nine mantras have to be inspired into the left ear of the child. Special note is to be taken of the fact that the mind of the baby is a clean state. The winds of change, the heat of competition, the words of lies, the violence of body and mind do not yet exist for him. He/she is untouched by these. The mantras thus get recorded on his mind and will serve him as the beacon of heavenly light. These mantras thus reveal a great truth of the human mind and its growth through the long years of life. They provide something like a computerized programme of a full, successful and pious life.

Three Mantras of Blessing

Then the father should gently put his hands on the baby's shoulders—no pressure at all, please—and chant the following mantras :—

1. ओम् इन्द्र श्रच्छानि द्रविणानि घेहि चितिं दक्षस्य सुभगतवमस्मे ।

पोषं रचीणामरिष्टं तनूनां स्वाद्मानं वाचः सुदिनत्वमहनाम् ॥

ऋ० 2, 2/1, 6.

Om Indra śreṣṭhāni dravināni dhehi cittim dakṣasya
subhagatvam-asme । poṣam rayiṇāmarīṣṭam tanūnām
svādmānam vācaḥ sudinatvam-ahnām ॥ Rg. 2, 2/1, 6.

Meaning :—O Lord, give us the good fortune, the honour of having the power of action, both earned and deserved by hard work and dedication. Bless us with wealth and prosperity, glory and grandeur, health of body, sweetness of tongue, good food to eat, and continuity of pious days of a long life. May we always live a life of service and sacrifice!

2. ओम् प्र यन्धि मघवन्जीषिन्निन्द्र रागो विश्ववारस्य भूरेः ।

अस्मे शतं शरदो जीवसे धा अस्मे वीराच्छश्वत इन्द्र शिप्रिन् ॥

ऋ० 3, 36, 10.

Om pra yandhi maghavannṛjīṣinnindra rāgo viśvavārasya bhūreḥ ।

asme śātam śarado jivase dhā asme viracchaśvata indra śiprin ॥

Rg. 3, 36, 10.

Meaning :—O Lord of glory, simple and yet lustrous, give us lot of wealth and save us from misfortunes. Bless and sustain us so that we live a full span of life of a hundred years. O Lord Omniscient, bless us with sons, brave, unwavering and steady, ever and anon.

3. ओम् अश्मा भव परशुर्भव हिरण्यमस्तुतं भव ।

वेदो वै पुत्रानामसि स जीव शरदः शतम् ॥

अश्वो 1, 15, 3.

Om aśmā bhava paraśur-bhava hiranyamastram bhava ।

Vedo vai-putra-nāmāsi sa jiva śaradh śātam ॥ Aś. 1, 15, 3.

Meaning :—Dear baby, be strong as granite, sharp as an axe, be pure and incorruptible as gold. You are my son, you are me. You are Veda, knowledge incarnate. Live for hundred years.

To note :—It is a wonderful mantra. It uses four metaphors to bless the child : asma (granite), parasu (an axe), hiranyam (gold), and Veda (knowledge eternal). Granite is hard, it does not break under pressure. It is firm and strong. If you polish it, it shines wonderfully smooth and bright. The axe is made of the best tempered steel. It cuts, sharp and sure. Gold is gold, precious, bright, incorruptible, hence invincible. Veda is eternal, universal knowledge. Hence the prayer and the blessing : The child should never break down under pressures, should be strong and sharp as an axe and cut his/her way across all difficulties and opposition, whatever. He/she should live a golden incorruptible life of virtue, and should possess the vaidic knowledge, culture and virtue. The hardness/firmness of body, sharpness or intelligence, incorruptibility of the heart, and the light of the soul—What more could one want? And a life like this for a hundred years!

Now the father to chant the following mantra thrice

ओम् त्रायुषं जमदग्नेः काश्यपस्य त्रायुषम् ।

यदेवेषु त्रायुषं तन्नो अस्तु त्रायुषम् ॥ यजु० 3, 62. ऋ० 1, 16, 7.

Om trayuṣam jamadagneḥ kāśyapasya trayuṣam ।
yaddeveṣu trayūṣam tanno astu trayuṣam ॥

Yaj. 3, 62. Par. . 1, 16, 7.

Meaning :—(I) The man who performs Havan daily lives three ages'—childhood, youth and old age. Man of spiritual knowledge live a three fold span of life. Venerable men of learning live a three fold span of life. May we live similarly a three fold span of life.

Meaning :—(II) This mantra can also be interpreted to mean that it is a prayer for a life of 300 years. Surely the first generation of men and women at the very dawn of creation, those who were born directly from nature without the sexual union of the male and the female, lived for 300 years. There are references to this mysterious fact in ancient literature. Even now it is possible to have a triple span of life if one lives a life of yoga and brahmachary—physical, mental and spiritual discipline of purity and virtue.

The mother to be given a wash

There are five mantras with which the mother should be given a wash after the delivery. After the father has blessed and prayed for the baby, his hands touching the baby's shoulders, he has to give a wash to his wife with clean, perfumed and pleasing/soothing water, He should chant the following five mantras while doing so :—

1. ओम् वेद ते भूमि हृदयं दिवि चन्द्रमसि श्रितम् ।

वेदाहं तन्मां तद्विधात् पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम
शरदः शतम् ॥ ऋ० 1, 16, 17.

Om veda te bhūmi hr̥dayam divi candramasi śrītam ।

Vedāham tanmām tadvidyāt paśyema śaradaḥ śatm, jivema śaradaḥ śatam, śṛṇuyama śaradaḥ śatam ॥ Par. 1, 16, 17.

Meaning :—O mother of the darling, earth it self that produces and sustains, your heart is fixed in the moon which itself is stabilised in space. Your heart is over-flowing with happiness, this I know for sure. Know you, too, that I am feeling the same joy as you. May we see for hundred years, live for a hundred years, hear for a hundred years.

It is a prayer for a life of health and happiness for a hundred years. It is a highly poetic mantra, and we can appreciate it better in the modern scientific environment. The mother is here addressed as the Earth (bhumi). Her heart is fixed on the moon. We know that the moon is a pragment satellite of the earth. In other words, the Earth is the mother and the Moon is the Child. Hence the new born baby is a part (moon) of the mother's (earth) body, and for that very reason the heart of the mother is fixed on the child. If you watch a mother in the human or the animal world, you will notice that all her mind is fixed, and fixed unshakably, on the new-born. In the animal world, in fact, if the mother suspects that you mean harm to the new-born, she can be very very aggressive. Every child's face in the human world is varily 'the moon' in the mother's language.

2. यत्ते सुसीमे हृदयं हितमन्तः प्रजापतौ ।

वेदाहं मन्ये तदब्रह्म माहं पौत्रमघं निगाम् ।

Yatte susime hr̥dayam hitamantaḥ prajāpatau ।

vedāham manye tadbrahma māham pauṭrāmagham nigām ॥

Meaning :—Darling lady of the lovely locks, I perceive the love you bear in your heart for the baby. I know that love of yours, for sure. May God keep me free from any trouble for my child! I love him/her as much as you do.

3. यत् पृथिव्याममृतं दिवि चन्द्रमसि श्रितम् ।

वेदामृतस्याहं नाम माहं पौत्रमघं शिषम् ॥

Yat prthivyām-amṛtam divi candramasi śrītam ।

Vedamṛtasāyāham nāma māham putram-aghām ṣiṣam ॥

Meaning :—Your heart is the essence of the mother-earth. It is sustained by the moon which it self is sustained in space. I know that heart and love of yours, that is the source and cause of my lasting happiness and freedom. May I never face and danger or disease for my son!

In life, whether on the earth, on the moon, or in space, whatever is subject to change and death. But at the present moment, the father and the mother both experience heavenly joy and pray that this joy be lasting. The home is a very heaven for the husband and wife. They must not do anything by which the baby might come to harm. Further, in the earth, in the moon, and in space there is the spirit of life which ever triumphs over death through regeneration, that is, birth and re-birth. The child is a symbol of the spirit of essence or Amrita of life. Indeed, the ancient Greeks as also the upanisadic seers believed that the child is the re-birth of the parents and they survive through him and in him after death. For that very reason, in the animal and the human world, the mother fights for the child till even death.