

4. इन्द्रानी शर्म यच्छतं प्रजायै मे प्रजापतिः।
यथायं न प्रमीयते पुत्रो जन्त्रिया अधि।।

**Indrāgni śarma yacchetam prajayai me prajapatih |
yathāyam na pramiyate putro janitrya adhi | |**

Meaning :—May the sun and fire be good and give sustenance to my child! May the Lord of creation be kind and generous! May we never be deprived of our darling child in our life time! May the child come to no harm, may be never die in our life time!

5. यदहश्चन्द्रमसि कृष्णं पृथिव्या हृदयं श्रितम्।

तदहं विद्वांस्तत्पश्यन् माहं पौत्रमघं रुदम् मं ब्र० 1, 5, 10-13
गो० 2, 8, 4-7

**Yadahaścandramasi kṛṣṇam pṛithivya hṛdayam śritām |
tadaham vidvān-s-tapśyan māham pantramagham rudam | |**

Man. Br. 1, 5, 10-13. Go. 2, 8, 4-7.

Meaning :—How beautiful is the Moon. And yet, there in too is the shadow of the earth. I know this. So I must know that though the child means the greatest happiness of the world, I may not be lost in sorrow in the suffering of the child. May there be no mishap!

After marjana (wash) of the body of the mother, the father should bless the baby with the following two mantras :—

कोऽसि कतमोऽस्येषोऽस्यमृतोऽसि।

आहस्यत्यं मासं प्रविशासौ।।

Ko'asi katamo' asyeso' asyamrto' asi |

āhaspatyam māsam praviśāsau | |

Meaning :—The father looks at the baby and says : Dear child, who are you? Which one are you? Then himself replies : You are this. You are immortal. (In the Veda it is said : Listen ye all, children of immortality!) Related to the sum, the Day, enter the month.

स त्वह्ने परिददात्वहस्ता रात्रौ परिददातु रात्रित्वाहोरात्राभ्यां परिददात्वहोरात्रौ
त्वाह्वमासेभ्यः परिददत्तृत्वस्ता संवत्सराय परिददतु संवत्सस्तवा युषे जरयै
परिददात्वसौ।।

मं ब्र० 1, 5, 14-15. गो० 2, 8, 13-14

**sa tvāhne paridatvahaastvā rātrai paridatātu rātristvāhorā-
trābhyām paridatvaho rātrau tvārdhamasebhyāḥ paridatām-arddha-
māstvā māsebhyaḥ paridatātu māstvartubhyaḥ. paridatvṛtavastvā
samvatsarāya paridatātū samvatsarastvayuse jarāyai paridatvāsau | |**

Man. Br. 1, 5, 14-15. Go. 2, 8, 13-4.

Meaning :—Darling child, by the Grace of God, may the sun give you unto the Day, the Day to the Night, the Night to the Day-and-night. May the Day-and-nights lead you on to the fortnight, the fortnights to the months, the months to the seasons, the seasons to the year, the year to longevity and full age.

The meaning in short is that the child may live a full age in a happy succession of days, months, seasons, years and so on.

Now the father should smell the head of the baby while chanting he following four mantras. smelling the head is a mark of affection.

1. अङ्गादङ्गात् संभवसि हृदयादधिजायसे।

प्रार्ण ते प्राणेन संदधामि जीव मे यावदायुषम्।।

aṅgādanī āt samsravasi hṛdayādadhijāyase |

prāṇam te prāṇena samdadhāmi jiva me yāvadāyusam | |

Meaning :—Dear child, you are born of every part of my body, you are born of my heart, verily. So I join your breath and energy with mine. Darling, live a full life. I give my very life unto you.

The child is the very flesh and bone of the father and the mother, the very life of their life. All the physical and the mental qualities of the parents flow into the child. It is an extension of the very existence of the father and the mother.

2. अङ्गादङ्गात् संभवसि हृदयादधिजायसे।

वेदो वै पुत्रनामासि स जीव शरदः शतम्।।

aṅgāṅgat smbhavasi hṛdayād-adhijāyase |

vedo vai putrānāmāsi sa jiva śaradah śātam | |

Meaning :—Darling baby, you are born of the very particles of my body. You have emerged from my very heart. grow to be a master of the secrets of the knowledge of reality. You are my son by name and description, in reality you are my own form. Live happy, live a full span of hundred years!

3. अश्मा भव परशुर्भव हिरण्यमस्वृतं भव।

आत्माऽसि पुत्र मा मृधाः स जीव शरदः शतम्।।

aśma bhava paraśur-bhava hiraṇyam-asvṛtam bhava |

ātma'asi putrā mā mṛthāḥ sa jiva śaradah śātam | |

Meaning :—Darling, be firm and strong in body as granite, be sharp and strong for the difficulties of life just like an axe for the enemies, you are the soul—not merely the body. The soul does not die. Live your full span of life for a hundred years.

4. पशूनां त्वा हिंकारेणभिजिघाम्यसौ ॥

मं० ब्रा० 1. 5, 16-19.
मं० 2, 8, 21-25.

paśūnām tvā hinkāreṇābhijighrāmyasau ॥

Man. Br. 1.5, 16,-19. Co. 2, 8, 21-25.

Meaning :—Darling just as animals smell their off-spring with sounds of joy, so do I smell you with joy.

The modes of the expression of love are different in different regions. In the west, the kiss is the expression of love. In India, smelling is the mode. Hygienically, smelling is safe, as kissing may cause infection. Smelling, therefore, is better from the point of view of health as well as love.

Similarly, when the father returns home after absence for some time, the father may repeat this act of love and affection. Love grows by such acts of expression. We do these acts not only because we love, but also because we may love.

In praise of the Mother

The husband should speak the following in appreciation and praise of the mother, celebrating the birth of the baby.

1. ओम् इडासि मैत्रावरुणी वीरे वीरमजीजनथाः ॥

सा त्व वीरवती भव यास्मान् वीरवतोऽकस्त ॥ पार० 1, 16, 19.

Om idāssi maitrāvaruṇi vire vīram-jījanathāḥ ॥

sā tvam viravati bhava yā' asmān viravato' akarat ॥

Par. 1; 16, 19.

Meaning :—O brave, you are a friend, my love and choice. You are intelligence itself. You have born a brave one. You have made me a proud father, be a proud mother. You have done all proud.

We should understand the meaning of mitra-varuṇi. We have two types of people in and with the family : those whom we love as members, They are mitra (friends), those whom we have chosen as members, they are varuṇas. The wife is a friend, a partner in life, a life of love and choice.

Breast-feeding the baby

With words of prayer and praise to God, help the mother to cheer up—because delivery involves a lot of strain—Then wash the breasts with warm and fragrant water. Now help the baby take the right breast, with a chant of the following mantra :—

ओम् इमं स्तनमूर्जस्वन्तं धयापां प्रपोनमग्रे सरिरस्य मध्ये ।
उत्सं जुषस्व मधुमन्तमर्वन्समुद्रियं सदनमाविशस्व ॥

यजु० 17, 87. पार० 1, 16, 20.

Om imam stanamūrjasvantam dhayāpāṃ prapōnamagre
sarirasya madhye ॥

utsam juṣasva madhumantām-arvant-samudriyam sadana-
māviśasva ॥
Yaj. 17, 87. Par. 1, 16, 20.

Meaning :—Dear child, lustrous as fire, the Lord Agni, streams of milk flow into this breast from all over the body. Suck it, it is in the middle of this profuse flow. It is the stream of honey. Grow on this ocean which is rolling with milk and life.

The child is the darling of God, placed in the paradise of the home where the mother's breast flows with milk and honey. And the breast-feed is the best in nature according to the science of nutrition also.

After this, let the baby be helped to the left breast with a chant of the following :—

ओम् यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।

यो रत्नधा वसुविद्यः सुदन्नः सरस्वति तमिह धातवे कः ॥

ऋ० 1, 164, 49. पार० 1, 16, 21.

Om yaste stanah śāsayo mayobhūryena viśvā puṣyasi vāryāṇi ॥
yoratnadhāvasuvidyahasudatnarahsarasvatitamihadhatava kaḥ ॥

Rg. 1, 164, 49. Par. 1, 16, 21.

O lady of knowledge and wisdom, your breast holds the wealth of nourishment, peace, pleasure and happiness. You know only giving and you nourish every part of the baby's body. Help the baby to the breast and bless it with life.

Placing a pitecher of Water on the head-side

Place a pitecher full of clean water on the head-side of the mother's bed, and let it lie there for ten days. Place the pitecher chanting the following mantra :—

ओम् आपो देवेषु जाग्रथ यथा देवेषु जाग्रथ ।

एवमस्यां सुतिकायां सपुत्रिकायां जाग्रथ ॥ पार० 1, 16, 22.

Om āpo deveṣu jāgratha yathā deveṣu jāgratha ॥

evamasyām sūtikāyām saputrikāyām jāgratha ॥

Par. 1, 16, 22.

Meaning :—O waters, who are the source of life, just as you are ever at work among the celestial powers of nature, so are you ever at work among the terrestrial powers. Just as you are active on high and on earth, so do you bless this mother's room as well for the sake of the baby.

Havan in the Room for ten days

In the mother's room, let there be havan for ten days morning and evening. The ahutis have to be given with boiled rice and mustard, with the chanting of the following mantras :—

ओम् शण्डामर्कः उपवीरः शौण्डिकेय उलूखलः ।

मलिमल्लूचो द्रोणासश्च्यवनो नश्यादितः स्वाहा ॥

इदं शण्डामर्कस्याम् उपवीराय शौण्डिकेयायोलूखलाय मलिमल्लूचाय
द्रोणोसश्च्यवनाय इदं न मम ॥

Om śaṇḍāmarkā upaviraḥ śauṇḍikeya ulūkhalaḥ ।

malimlucō droṇāsācyavano naśyāditaḥ svāhā ॥

idam śaṇḍāmarkābhyām upavirāya śauṇḍikeyāyolūkhatāya
malimlucāya droṇebhyas-cyavanāya idanna mama ॥

ओम् आलिखन्निमिषः किंवदन्त उपश्रुतिः हर्यक्षः ककुम्भीशत्रुः

पात्र पाणिर्नृमणिर्हन्त्रीमुखः सर्षपारुणश्च्यवनो नश्यतादितः स्वाहा ॥

इदमालिखतेऽनिमिषाय किंवदद्भ्य उपश्रुतये हर्यक्षाय कुम्भीशयात्रवे
पात्रपाणये नृमणये हन्त्रीमुखाय सर्षपरुणाय च्यवनाय—इदं न मम ॥

पारो 1, 16, 26.

Om ālikhanna-nimiṣaḥ kimvadanta upaśrutih haryakṣaḥ
kumbhisātruh pātrapāṇir-nrmaṇir-hantimukhaḥ sarṣapā-
ruṇaś—cyavano naśyāditaḥ svāhā ॥

Idamālikhate' animiṣāya kimvadadbhya upaśrutaye har-
yakṣāya kumbhi satrave pātrapāṇoye nrmaṇāye han-
trimukhāya sarṣapāruṇāya cyavanāya—idanna mama.

Par. 1, 16, 26.

Meaning :—This is an ahuti 'for' the evil ones, that is, an ahutis praying that the evil ones may be kept off, so that even their shadow should not affect the child in life. The child must be carefully protected against all evil influences. Who are the evil ones. Those who write to harm other, those who are ever awake to sieze an opportunity to strike, men of evil tongue, eaves-droppers (Those who overhear other's secrets), back-biters, whose eyes change colour and roll in anger, who squeeze others to fill their own pitchers

(that is, pockets), sheer enemies, who move with a begging bowl, those who kill their fellow human beings, man-killers, those with blood-stained mouth, man-eaters, those who change colour with every breath, whose company is vicious and destroys virtue—all these keep off, they be warded off. May God save the child from these.

Blessing on the tenth day : Three mantras

After ten days havan with rice and mustard, good people, honest, virtuous, senior, learned and wise should gather outside the mother's bed, while the father should be in the room with the mother and child, and they should all chant the following mantras of blessing :—

ओम् मा नो हासिषुर्ऋषयो दैव्या ये तनूपा ये नस्तन्वस्तनूजाः ।

अमर्त्या मर्त्या अभि नः सचध्वमायुर्धत्त प्रतरं जीवसे नः । अथो 6, 41, 3.

Om mā no hāsīsur-ṛṣayo daiyya yē tanūpā ye nastanvantanūjāḥ ।
amartyā martyām abhi naḥ sacadhvamāyurdhatta prataram
jivase naḥ ॥

Meaning :—The Rsis are possessed of divine virtues which nourish the body. The children born of us are around. May the Rsis and our children never leave us. O Devas eternal, heavenly energies, be with us always, with us mortals. Bless us with pure and purer and age.

ओम् इमं जीवेभ्यः परिधिं दधामि मैषां गादपरो अर्थमेतम् ।

शतं जीवन्तः शरदः पुरुचीस्तिरो मृत्युं दधतां पर्वतेन ॥ अथो 12, 2, 23.

Om imam jivebhyah paridhim dadhami maisam nu gādaparo
arthametam ।

Sātam jivantaḥ śaradaḥ purūcīstiro mrtyum dadhatām
parvatena ॥

Meaning :—The Lord Isvara (God) says : I set the bounds for men. Let no one else violate these bounds of nature (nor stay short of what is possible). Let man live for a hundred years—and even more. Let not death come before hundred. Stop it, as if, with the force of a mountain.

Broadly speaking, a hundred years is the limit of man's life. No cause can or ought to shorten this limit. If there be any cause which is likely to stand in the way of full age, it has to be fought out patiently and potently. We should learn the art, discipline and science of longevity, and our health-care should be so efficient and effective that the whole system is firm as a mountain. Let death be not allowed to cross and violate our health system. The Vaidic love of life and fight against desecration is a message of health, happiness and hope.

ओम् विवस्वान्तो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।
 इहेमे वीरा बहवा भवन्तु गोमदश्ववन्मच्चसतु प्रष्टम् । अथो 18, 3, 61.
 Om Vivesvān-no abhayam kṛṇōtu yaḥ sutrāmā jīradanuḥ sudānuḥ ।
 iheme vērā bahavo bhavantu gomadaśvavan-mayyaṣṭu fustam ।।
 Ath. 18, 3, 61.

Meaning :—The Lord Isvara is the protector, the saviour, the giver of life, giver of all and everything, He is the giver of knowledge and the dispeller of darkness. May he protect us all! May He dispel all our fears! May this home be blessed with the brave and the beautiful! May we be rich with cows and horses! This mantra is a blessing for the child and a prayer for the home. A Vaidic home, the home of a pious, virtuous, God-loving should ever shine with brave children, grow in prosperity with the wealth of cows and horses, and may it reverberate with Vaidic song and prayer.

5

Namakarana Sanskara (The Naming Ceremony)

The name is the dearest part of one's identity. Therefore the parents want to give their child the sweetest, most significant and sacred name to the child. Hence also it is said : "One who takes away my name robs me of that which enriches him not but makes me for indeed." The name, in fact, is one's social identity.

The time for the Namakarana is the 11th or the 101st day from the birth, or the first day of the second year of the child's life.

In this ceremony yajna starts before the mother joins the ceremony with the child. Before the mother and child join, the hymns of prayer (Isvaropasana), hymns of benediction (Svastivacane) and hymns of peace (Santiprakarana) and the general part of the Havan is completed—Which means that the Samanya prakarana Havan from the start of the fire to 'Om tvanno agne....ect. upto "Om bhavatanna....etc."

After the general part of the Havan, the mother joins with the child in her arms. She comes from behind the father, stands in front of him with the child's head to the north, passes the child to the father, goes back from behind the father and takes her seat on his left. The father then hands back the child to the mother, The child's head again to the north. When the mother is seated with the child in her lap, the special part of the Havan is performed.

One ahuti is given with "Om Prajapataye Svaha." This is followed by four ahutis—one for the tithi (The date according to the lunar calendar), one for the god presiding deity for the tithi, one for the nakshatra (the star in the ascendant), and one for the god. (presiding deity) of the Nakshatra. Then one ahuti is given with "Om yadasya karmāno....ect." (Svistakrt), and four Vyahrti ahutis are given with "Om Bhuragnaye Svaha...." etc.

At this stage the child is to be given the name. The father should feel the air the child breathes from close to its nose and recite two mantras, one

beginning "Om Ko'si....." etc., and the other ending with "asan." The word "asan" means "ther", So, the name of the child is to be spoken in place of this word. If other words, the second of the mantras closes with the name of the child.

The old masters say that the name of a male child should consist of an even number of letters, say 2, 4, or 6 and so on, and the name of a female child should consist of soft and voiced sounds. For example, the first two letters of every verge (guttural, falatal, cerebral, dental and labial) should be avoided. In other words, the sounds to be used are the vowels, the semivowels y, r, l, v, and g, gh, n, j, jh, ñ, d, dh, n, d, dh, n, b, bh, m.

Having given the name to the child, the mantra "Om ko'si....." ought to be chanted. Then "Om sah tvahane...." is to be chanted by way of benediction and blessing. 'Mahavama devya Gana' is to be sung in praise of the Lord. Before the gathering leaves, the family and the guests should chant "Om Visvani deva...." and offer the child blessing and good wishes for a long life of knowledge, virtue, honour, industry, courage, service and glory.

Why is the head of the child kept northward in this ceremony? Because the north is a symbol of progress. According to the saints of the past and the Vedas, a person should grow higher and higher physically, mentally, intellectually, spiritually and socially. A person cannot progress only by himself or herself, or by virtue of his father and mother. Growth and progress is a collective affair. One can progress only as part of the society and with the help of the society. Hence all the people offer the child their good wishes for progress whereby they commit themselves to his or her growth. Finally the Sanskrit word for North is 'Uttara' which means 'higher and higher. The Vaidic blessing is उद्यानं हि ते नावयानम् (Udyanam hi te, navayanam) which means "Thou shalt go higher and higher, never lower." The meaning of the child's head being kept northward is that the parents and the community want the child to go higher and higher in life.

The parents help the child to grow and progress in two ways : One, by their example, and secondly, by giving him good education. If the parents are of a mean order of character and culture, they are a drag on the child's progress. If the child does not receive good education, he is deprived of the expertise, character, discipline and culture of the higher order available from teachers and literature of the ideal order. Members of the family, locality and the community are invited only to integrate the child with them and involve their blessing and cooperation with his life. education and progress.

Namakarana Sanskara (with Mantras and meaning)

The Ritual (Appointment of Priests and the beginning of the yajna : Refer to Cudakarman Sanskara p.31.

The child comes to the Vēdi, the place of the Sanskara yajana. Let the child be given a bath in clean and refreshing water. Give him/her beautiful, comfortable clothes. Thus the mother brings the child in her arms, softly and carefully. She comes to the Vēdi, a passing from behind the father (sitting with his face to the east) come to his right. Then she moves back from behind the father and takes her seat on his left, facing east as he. The father then, keeping the child's head eastward, hands him/her back to the mother.

Now, the yajna starts beyond the general (Samanya) part of it. First an ahuti for Prajapati with ghee—

ओम् प्रजापतये स्वाहा ।

Om Prajapataye Svaha I (This for Prajapati, Low of creation)

(The mantra is to be chanted mentally—silently.)

Then four ahutis for : (1) for the tithi, or the date of the child's birth according to the lunas calender; (2) for the deity of the tithi; (3) for the Naksatra or the star, and (4) for the deity of the star. To offer the ahuti, add the fourth case-ending to the name-word of the tithi, Naksatra and the two deities, and the last word is Svaha. As an example, suppose a child is born on the 1st tithi. (pratipada), its deity being ब्रह्मन् and in Asvini naksatra, whose deity is Asvini. The ahuties would be (give these in ghee) :

1. ओम् ऋतिपदे स्वाहा ।

Om Pratipade Svāha I (This is for Pratipada)

2. ओम् ब्रह्मणे स्वाहा ।

Om Brahmane Svāha I (This is for Brahma)

3. ओम् अश्विन्ये स्वाहा ।

Om Asvinyai Svāha I (This is for Asvini)

4. ओम् अश्विन्यां स्वाहा ।

Om Asvibhyām svaha I (This is for Asvis, the deities fo Asvini)

Them follows the Svistiakrt ahuti, in ghee or sweets.

ओम् यदस्य कर्मणोऽज्यरीरिचं यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृं द्विद्यात्सर्वं स्विष्टं सुहृतं करोतु मे ।

