

- Om prāṇāya tvā juṣṭam prokṣāmi |
 Om apānāya tvā juṣṭam prokṣāmi |
 Om cakṣuṣe tvā juṣṭam prokṣāmi |
 Om śrotrāya tvā juṣṭam prokṣāmi |
 Om agnaye sviṣṭakṛte tvā juṣṭam prokṣāmi |

The meaning of these five is : O cereal (rice) I clean you for food and energy of the vital breath, for the wind downward (cleansing the system), for the eyes, ears, for the fire and well doing.

When the rice is properly cooked, let it cool and then put portions of it in the plates for the participants in the Havana—priests and the yajamana. While the rice is thus being put, the following mantras are to be chanted :—

- ओम् प्राणाय त्व जुष्टं निर्वपामि ।
 ओम् अपानाय त्वा जुष्टं निर्वपामि ।
 ओम् चक्षुषे त्वा जुष्टं निर्वपामि ।
 ओम् श्रोत्राय त्वा जुष्टं निर्वपामि ।
 ओम् अग्नये स्विष्टकृते त्वा जुष्टं निर्वपामि ।
 Om prāṇāya tvā juṣṭam nirvapāmi |
 Om apānāya..... |
 Om cakṣuṣe..... |
 Om śrotrāya..... |
 Om agnaya sviṣṭakṛte..... |

The meaning :—O anna (food) you are now ready for offering. I therefore put you in portions for the sake of breath energy, the lower wind, eye, ear and fire which sanctifies all.

The Yajna start

After the rice is apportioned for the Havana, start the yajana. Arrange the samidha in the kunda and start the fire, i.e., agnyadhana with

- ओम् भूर्भुव स्वः । ओम् भूयुवः स्वः द्यौरिवभूना.....etc. p.34.
 Om bhūrbhuvah svah ! Om bhurbhuvah svah dyauriva-
 bhūna.....etc. p.34.
 ओम् उद्बुध्यस्वाने.....etc. p.35.
 Om udbudhyasvāgne.....etc. p.35.

Samidadhana or offering three samidhas :—

- ओम् अयन्त इधम आत्मा.....etc. p.38.
 Om ayantā idhma atma.....etc. p.38.
 Aghārāvājya ahutīs with mantras from
 ओम् अग्नेय स्वाह.....p.39.
 Om agnaye svāhā.....p.39.
 upto ओम् इन्द्राय स्वाहा ।।
 Om bhūragnaye svāha ।।.....p.40.

Two ahuti of Bhata (Rice)

1. देवी वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
 सा नो मन्त्रेषुमूर्जं दुहाना धेनुर्वागस्मानुपसुष्टुतैतु स्वाहा ।।
 इदं वाचे इदन्न मम ।। ऋ० 8, 100, 1A. पार० 1, 19, 2.

Devim vācamajanayanta devaṣṭām viśvarūpaḥ paśavo vadanti |
 Sā no mandre ṣamūrjam duhanā dhenur-vāgasmanupasūṣṭutaitu
 svāhā ।। Idam vāce idanna mama ।। Rg. 8, 100, 11 Par 1, 19, 2.

Meaning : The pious and the learned have developed and taught the sacred speech. Various people of the simple type follow then and speak the same speech of infinite variety. The same speech, giving energy and food, may bless us with intelligence and wisdom just as a cow blesses us with pure and life-giving sweet-nectarlike milk. May the sacred speech (sanskrit) bless us.

The Significance of this mantra is related to the child learning to speak. The child starts speaking/lisping around the anna-prasana time. Hence the prayer and also the wish that the child may learn to speak words sweet and clear with facility.

2. वाजो नो अद्य प्र सुवाति दानं वाजो देवो ऋतुभिः कल्पयति ।
 वाजो हि मा सर्ववीरं जजान विश्वा आशा वाजपतिर्जयै स्वहा ।।
 इदं वाचे वाजाय इदं न मम ।। यजु० 18, 33. पार० 1, 19, 31.
 Vajo no adya pra suvāti dānam vajo devām vajō devām rtubhiḥ kalpyati |
 Vajo hi ma sarvaviram jajāna viśvā āśā vajapatir-jayeyam
 svāhā ।। Yaj. 18, 33. Par. 1, 19, 31.

Meaning : The food gives us the will to give in charity. The food blesses the learned to grow with the seasons. The food has blessed me with godly and brave children. May I be blessed with food and prosperity so that I can advance

in all the directions. This is what I want in relation to food. The prayer is for plenty of good food—food gives strength, energy and vitality, intelligence and knowledge, because without food, we won't be able to think, work and speak. Hence we should have plenty. If the children of a nation are starved, that nation is doomed.

Four more ahutis with Bhata (rice)

Add some ghee to therice and offer four ahutis with it with the following mantras :—

ओम् प्राणेनान्मशीय स्वाहा ॥ इदं प्राणाय इदन्न मम ॥
 ओम् अपानेन गन्धानशीय स्वाहा ॥ इदमपात्रय इदन्न मम ॥
 ओम् चक्षुषा रूपाण्यशीय स्वाहा ॥ इदं चक्षुषे इदन्न मम ॥
 ओम् श्रोत्रेण यशोऽशीय स्वाहा ॥ इदं श्रोत्राय इदन्न मम ॥

पार० १, १९, ४.

Om prāṇēnānmaśīya svāha ॥ Idam prāṇāya idanna mama ॥
 Om apānēna gandhāśīya svāhā ॥ Idam apānāya idanna mama ॥
 Om cakṣuṣā rūpānyāśīya svāha ॥ Idam cakṣuṣe idanna mama ॥
 Om śrotreṇa yaśo'asiya svāhā ॥ Idam śrotre idanna mama ॥

Par. १, १९, ४.

Meaning : The yajamama says : "My vital air (breath) energy should be so strong that, with it, I may digest and assimilate all food I eat. My lower wind may be so strong that with it I may counter and eliminate all gases so that the digestive system remains clean and strong. My eyes , with nourishments of food, may be so strong that I may see all the forms and sights of life and the world. My ear should be So strong that I may hear all praises and honour of me.

After this : offer

One svistakṛt ahuti with "yadasya karmano atyariricam...." etc. p....

Four vyahrti ahutis with "Om bhuragnaye svaha"etc. p.....

Eight Astajya ahutis with "Om tavanno agne....." etc. p.....

Now complete the ceremony with the three purnahutis, each with :

ओम् सर्वं वै पूर्णं स्वाहा ॥

Om sarvam vai pūrṇam Svāhā ॥

Now mix ghee, curd and honey with the rice and feed the child carefully and affectionately as the child may seem to like with the following mantras :—

ओम् अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।

प्र प्र दातारं तारिष ऊर्जं ना धेहि द्विपदे चतुष्पदे ॥ यजु० ११, ८३.

Om annapate' annasya no dehyanamivasya śusminah ।

pra-pra dātāram tariṣa ūrjēṃ no dhehi dvipade catuspade ॥

Yaj. ११, ८३.

Meaning : Lord of Anna (food), give us plenty of food, pure, invigorating and free from vermis and disease. May the giver of food go higher and higher! Give us plenty of food for the bi-peds and the quadupeds.

Let the child take the feed as it likes. Then open his/her month, clean your hands and sing the Mahavama devya hymns (p.....) and pray, all joining, with the following :—

त्वमन्नपरिन्नादो वर्धमानो भूयाः ॥ (for the male child)

त्वमन्नपति अन्नादा वर्धमाना भूयाः ॥ (for the female child)

This is a prayer as well as a blessing :
 for the male child :

tvamannapatir-annado vardhamanah bhuyah ॥ १

for the female child :

Tvamannapati annada vardhamana bhuyah ॥ १

Now the ceremony is over. The hosts may treat the guests to hospitality and, with thanks, see them off.

ब्रिहिसिद्धं यवमन्तस्यो माषस्यो तिलम् ।

एष वां भागो निहिता स्तन्धेयाय दत्तो या हिंसिष्टं

पितरं मातरं च ॥

(6, 140, 2)

Vrihimattam yavamattamatho māsamatho tīlam ।

Eṣa vai bhāgo nihitā standheyāya dantan mā hinsiṣṭam

pitāram matṛam ca ॥

It is a hymn addressed to the teeth. What are the things worth eating? rice, beans, barley and sesamum. The best for you is not to hurt anyone, anything, The Veda says : boil the rice, Bake barley bread, prepare lentil soup, get oil from sesamum. Consume these for they are good for health. But don't hurt any one. Violence is ruled out.

(2) All these four things, kept in the north of the fire are offered as libations into the fire. The offering is a prayer : May the life of the child be a life of service, sacrifice and creativity. The yajna is an act of sacrifice and service and spreads fragrance all round. The parents want that the life of the child may be a life of service, sacrifice and fragrance.

(3) Another purpose is that the qualities of these grains may enrich the body and mind of the child. Barley is nourishing and purifying. It eliminates stone/sediments and other impurities from the body. The meaning is that the child may grow strong, mentally and morally sound, and may have the strength to eliminate his enemies who might otherwise be hard as stone.

Beaus are hard and heavy. In Sanskrit, hard and heavy substance are called 'guru'—we have the word 'gravity' in English from the same root as 'guru'. The child, thus, is supposed to have the virtue of gravity, grandeur, and magnanimity.

Rice is white. Boiled or roasted, it stays white inside out. Whiteness is a symbol of purity. May the child be everpure at heart, this is the significance of rice.

Sesamum seed contains oil, and oil is smooth and lubricant. In Sanskrit, smoothness is called 'Sneha' which means love and affection. It softens and eliminates friction. So the presence of tila (sesamum seed) signifies that the child may be affectionate and loving for all those around him.

The hair changes colour with age. It is golden in childhood, black in youth, grey later and white in old age. Barley is golden, masa or beans in block, tila is grey and rice is white. The presence of these four is symbolic of a prayer and blessing : May the child live a full span of life from the golden childhood to the ripe white.

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

8

Cudakarma or Mundana or Kesacchedana

(The Tonsure Ceremony)

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

The Sutra books, or 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. In the first year, the teething starts, and in the third year the molars grow. Hence the ceremony is performed either in the first or the third year of birth.

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 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 strogger, healthier and more lustrous. If the razor is used twice or thrice, the stubs too are removed, and the new hair takes firm roof and grows richer and longer.

During this ceremony, four grains—barley, masa (a kind of bean a bentil), rice and tila (seeds of sesamum) are kept on the north side of the yajna-kunda, the sacred pit or vessel, square and sloping in shape, in which the fire is lit and offerings of ghee and samagri are made to the fire for dissemination of the sacred fragrance in to the atmosphere. The purpose of keeping these four grains is explained by the teachers like this—

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

Cudakarma Sanskara (Hymns with meaning)

The Ritual part—appointment of Priests and the beginning of yajan. The appointment of Priests (p.31); Acamana or three sips of water (p.32); anga-sparsa or touching and energizing parts of the body (p.33); Prayers to the Lord (p.1); Svastivacanam or prayers for welfare (p.4); Santipura karana or prayers for peace (p.20); agnipradipana or raising up the fire (Om udbudhyasvagne, etc., p.33); Tri-samidhadhanam or placing three Samidhas on the fire, (Om ayanta idhama atma, etc. p.35); five aija (clarified butter) ahutis (Om ayanta idhma atma, etc., p.38); sprinkling of water on all four sides of the Vedi (p.38); four agharavajya ahutis with clarified butter (Om agnaye svaha, etc., p.39); four vyahrti ahuties (Om Bhuragnaye svaha, etc., p.40); eight astajyahutis (Om tvanno-agne varunasya, etc., p.43). All these together are 16 ahutis. Then there are four ahutis of the main Itoma (Om Bhur-bhuvah-svah agna ayaunsi pavasa, etc. p.42); four vyahrti ahutis (Om Bhur-agnaye svaha, etc., p.40); one Svistakrt ahuti (Om yadasya karmano, etc., p.40); The vyahrtis and svistakrt ahutis are five, these have to be given with ghee (clarified butter).

The special part of Cudakarma Sanskara

Having done as above, the yajamana, with his mind concentrating on the Lord, should address his attention to the barber. He should chant the following mantra—

ओ३म् आयमगन्त्सवित क्षुरेणोष्णेन वायु उदकेनेति ।

आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः ॥

अथो 6, 68, 1; ऋ० 2, 9, 10.

Om āyamagantsavitā kṣureṇoṣṇēna vāya udakenehi ।

ādityā rudra vasava undantu sacetasah somasya rajñyo

vapatā pracetasah ॥

Ath. 6, 68, 1; Go. 2, 9, 10.

Meaning :—Just as the sun, with its rays, removes the darkness, so does this barber, with his razor, remove the hair. Just as the cloud approaches with water, so do you, expert barber, come here with warm water. Come and shave the head of this dear child.

So much importance has been given to this ceremony. Men and women of high calibre, such as Brahmacharis of the aditya, rudra and vasu order, are invited to shower their blessing on the child.

Having chanted the above mantra, the father should sit behind the child with hot water in one vessel and cold in another. And before he mixer the water, he should chant the following mantra—

ओ३म् उष्णेन वाय उदकेनैधि ।
तु०—ऋ० 2, 1, 6; मंत्र ब्रा० 1, 6, 2;
अथ० 6, 68, 2.

Om uṣṇena Vaya udakenaidhi

Having chanted this, let him mix the hot and cold water to a comfortable degree in one vessel. Then he should take some curd and some cream and apply these to the child's head. While doing this, he should chant the following two mantras—

ओ३म् अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा ।
चिकित्सतु प्रजापतिदीर्घायुत्वाय चक्षसे ॥

Om aditiḥ śmaśru vapatvāpa undantu varcasā ।
cikitsatu prajāpatir-dirghayutvaya cakṣase. Ath. 6, 68, 2.

Meaning : May the razor's edge shave the hair without hurt or bruise! May the water wash the hair clean and soft. May the Lord Who protects all mankind keep the child safe from disease and bless him with long life, intelligence and knowledge.

ओ३म् सवित्रा प्रसूता देव्या आप उन्दन्तु ।

ते तन्न दीर्घायुत्वाय वर्चसे ॥ 2 ॥

ऋ० 2, 1, 9.

Om savitrā praśūtā daiṛyā āpa undantu ।

te tanūm dirghāyutvaya varcase ॥ 2 ॥

Pa. 2, 1, 9.

Meaning : O child, may these waters wet thy head and body and bless thee with long life and exceptional virtues—since they have themselves been so blessed by the sun.

Let the father move his hand over the child's head through the hair. Let him then comb the hair and bring it together. Let it hot remain dishvelled. Then let the father chant the following :—

ओ३म् ओषधे त्रायस्यैनम् । मेनं हिंसीः ॥
मं० ब्रा० 1, 6, 5.
ऋ० 2, 9, 14.

Om oṣadha trayasvainam । mainam hinsīḥ ॥

Man. Br. 1, 6, 5. Go. 2, 9, 14.

Meaning :—O herbs, protect this child. O razor, ward off pain. Do not hurt this child.

with this mantra, let him take three leaves of Darbha grass, and then collect and hold with his fingers the hair on the right side.

Then let him further chant the following :—

ओ३म् विष्णोर्दष्टोऽसि ।

मंत्रं ब्रा० 1, 6, 4. गो. 2, 9, 13.

Om viṣṇordanstro' asi.

Man. Br. 1, 6, 4. Go. 2, 9, 13.

Meaning :—O razor, thou art the sharpest of those which cut hair.

With this, looking at the razor, let him chant another hymn, which is this :—

ओ३म् शिवोनामसि स्वधितिस्ते पिता नमस्तेऽस्तु

मा मा हिंसीः ॥

यजु० 3, 63. पा० 2, 1, 11.

Om śivonāmāsi svadhitiṣṭē pita namaste astu

mā mā hīnsih

Yaj. 3, 63. Pa. 2, 1, 11.

Meaning :—O razor, thou art blissful by description. Thou art born of steel. Salutations to thee. Shear well with love and care, Hārt me not. (Here, incidentally, an explanation is needed, since the poetry uses metaphorical style. Here, it is not the razor that is addressed, it is the barber who wields the razor that is addressed. This style is accepted in poetics, for example, when it is said that "manchah krosanti" (The platforms are making a noise), it means that the people sitting on the platforms are making the noise, and not the platforms. Similarly the barber is addressed through the razor.)

With this, the razor may be held in the right hand, and the following be chanted :—

ओ३म् स्वाधते मेनं हिंसीः ॥

यजु० 4, 1. आश्व० 1, 17, 9.

and

मंत्रं ब्रा० 1, 6, 6.

ओ३म् निवर्त्तयाम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय

सुप्रजोत्वाय सुवीर्याय ॥

यजु० 3, 63. पा० 2, 1, 1.

Om svādhate mainam hīnsih

Yaj. 4, 1.

and

Om nivartāmyāyuse' annādyāya prajānāyā rayaspoṣāya

suprajāstvāya suvirāya ॥

Yaj. 3, 63. Par. 2, 11.

Meaning :—(The father speaks these on behalf of the barber) I shave off the hair from the child's head for long life, for good digestion of food, for growth of the vital energy, for the attainment of wealth and nourishment, for begetting of children, and for strength and prowess.

With these two mantras, take the razor and the kusa (darbha) grass close to the hair on the right side and start the tonsure. With the first stroke of the razor, chant the following :—

1. ओ३म् येनावपत् सविता क्षुरेणा सोमस्य राज्ञो वरुणास्य विद्वान् ।
तेन ब्रह्मणो वपतेदमस्य गोमानश्ववानयमस्तु प्रजावान् ॥

अथ० 6, 68, 3. आ० 1, 17, 10. या० 2, 1, 11.

Om yanāvapat savita kṣureṇa somasya rajño varuṇasya vidvān ।
tena brahmāṇo vapatēdamasya gomānasvāvanayamastu
prajāvām ॥

Ath. 6, 68, 3. Ash. 1, 17, 10. Ya. 2, 1, 11. R

Meaning :—Just as the sun with the razor of its rays removes the darkness of the moon, just as the teacher with the edge of his teaching dispels the darkness of ignorance from his disciples, similarly, O noble ones, just as the hair of this child is being removed, so may you dispel the darkness of his mind throughout life. May he, with your blessings be the master of his organs of perception and action. May he be the progenitor of many children!

(The father of the child here desires of the noble people gathered there that just as the barber is removing the dark hair from the child's head, similarly with their blessings they may dispel the darkness and ignorance from the mind of the child. In other words, the tonsure ceremony is not only an act of physical cleansing, it is also symbolic of mental and moral purification and growth.)

Let the hair be cut with the chanting of this mantra. The shorn hair with 'darbha' grass and leaves of should be put in an earthen vessel by the father and the mother of the child. And then for the second cut, the following mantra should be chanted :—

2. ओ३म् येन धाता वृहस्पतेरग्नेरिन्द्रस्य चायुषेऽवपत् ।

तेन त आयुषे वपामि सुश्लोक्याय स्वस्तये ॥

आ० 1, 17, 12.

Om yena dhata vṛhaspateragnerindrasya cāyuse' vapat ।

tena tā āyuse vāpāmi suślokyāya svastaye ॥

As. 1, 17, 12.

Meaning :—Just as the Lord of the Universe removes the obstacles from the paths of Vṛhaspati, Agni and Indra for their life and glory, so do I cut off your hair as if to remove the obstacles from your path for your good, honour and long life. In other words, I clear your tracks of life of all the difficulties. May you rise and prosper in your life freely and fearlessly!

Then the following mantra should be chanted for the third cut—

3. ओ३म् येन भूयश्च रात्रयां ज्योक् च पश्यति सूर्यम् ।

तेन ते आयुषे वपामि सुश्लोक्याय स्वस्तये ॥

आश्व० 1, 17, 12.

Om yena bhūyaśca rātrīyām jyok ca paśyati sūryam ।

tena te āyuse vāpāmi suślokyāya svastaye ॥

Ash. 1, 17, 12

Meaning :—Just as a man looks at the light of the moon at night and the glory of the sun in the day, so, while I am cutting your hair, do I wish to see you prosper in life with honour and glory day and night. Just as the day follows the night and the night follows the day, so may your life grow on and on with health, honour and glory.

Having completed the three strokes, the following mantra should be chanted for the fourth stroke :—

4. ओ३म् येन पूषा बृहस्पतेर्वायोरिन्द्रस्य चावपत् ।
तेन ते वपामि ब्रह्मणा जीवाते जीवनाय दीर्घायुष्ट्वाय वचसे ॥ FRONT

मंत्रे ऋ० १, ६, ७. गोमि० २, ९, ११, १६.

**Om yena puṣā vṛhaspatervāyorindrasya cāvapat ।
tena te vapāmi brahmaṇā jivātāve jīvanāya dīrghayusṭvāya
varcase ॥**

Meaning :—Just as the Lord of the universe, who sustains all, removes the obstacles from the paths or Vṛhaspati, Vayu and Indra and grants them a long life of glory, so do I remove the obstacles from the path of your life so that you may have a long long life of goodness and honour and glory.

With this mantra, the hair on the right side has to be cut with the fourth stroke. The hair cutting process should be thus completed on the right side.

After this, the left side hair has to be cut. And for this, the process as above has to be repeated.

When the process on the right side and left side is complete, then the hair on the front side and the backside has to be cut in the same manner with four strokes. With each the mantras have to be repeated. But this time, in stead of yena Pusa.....". The following mantra has to be chanted for the fourth stroke :—

5. ओ३म् येन भूरिश्वरा दिवं ज्योक् च पश्यद्वि स्युम् ।
तेन ते, वपामि ब्रह्मणा जीवाते जीवनाय सुरलोकाय स्वस्तये ॥
PARO 2, 1, 16.

**Om yena bhūrīśvarā divam jyok ca paśyadvī syum ।
tena te vapāmi brahmaṇā jivātāve jīvanāya suralokāya svastāyē ॥** TOP

PARO 2, 1, 16.

Meaning :—Just as under the Law of the Lord the lights of heaven and the glory of the sun shine on and on, similarly, under the same law, I pray for your long life, progress and prosperity, honour and glory while I am cutting your hair.

The significance of this mantra is symbolic. Man's life is a part of the system of Nature. Nature operates according to the Law of the Lord, and we are all subject to that very Law. Let us, then, live under that very law, work and cooperate for the peace, progress, prosperity, happiness and glory of all—each one and all collectively. Hence the prayer to the Lord and good wishes and blessing to our friends and children. Sharing a common life in the lap of mother Nature, let us pray to the Lord : Just as by thy Law, The lights of Heaven shine and the sun is bright in glory, so may this child grow and prosper for many many years to come. May there be no difficulties in his path of life!

After this much process, the hair on the back has once again to be cut while the following mantra is chanted :—

ओम् त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
यदेवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥ यजु० ३. ६२. पारो २, १, १४.
**Om tryāyusam jamadagneḥ kaśyapasya tryāyusam ।
yaddeveṣu tryāyusam tanno astu tryāyusam ॥** Yaj. 3. 62.
Par. 2, 1, 14.

Meaning :—Just as the man who performs homa daily, lives through the three phases of life—childhood, youth and age—just as the men of Self-knowledge live through these very phases, just as the venerable scholars live through these very three phases, similarly may we too live a full span of life through all these phases!

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

The father, then, should chant the same mantra and move the left hand on the child's head as an act of beneficence, then he should hand over the razor to the barber and, while doing this, chant the following mantra—

ओम् यत् क्षुरेण मर्चयता सुपेशसा वता वपसि केशान्
शुचि शिरो मास्यायुः प्रमोषी ॥
अश्व० १, १७, १५.
Meaning :—O Barber, you shave clean with a sharp razor. Shave the hair off this child's head. Cleanse his head carefully. O Lord, do not decrease in any way the life of this child.

With this mantra, having handed over the razor to the barber the father should ask him to sharpen the razor, wash the head and soften the hair with warm water and shave off the hair with a soft and delicate hand and not to hurt the child. Let the barber be on the north side of the Havan-kunda. The child should be reated before him with its face to the east. Then the barber should give the child a clean head-shave softly.