

ओम् भूर्भुवः स्वः । अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ।
दधदभि मयि पोषं स्वाहा ॥ इदमन्त्ये पवमानाय इदन्न मम ॥

ऋ० १, ६६, १९-२१.

ओम् भूर्भुवः स्वः । प्रजापते न त्वदेतान्यन्यो विश्वाजातानि परिता भूव ।
यत्कामस्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो स्योगाम् स्वाहा ॥
इदं प्रजापत्ये इदन्न मम ॥

ऋ० १०, १२१, १०.

Om bhūrbhūva svah | agna āyūṅṣi pavasa āsuvorjamiṣam
ca nah | Āre bādhasva ducchunām svāhā | |
Idamagnaye pavamānāya idanna mama | |

Om bhūrbhūvaḥ svah | agni-r̥ṣiḥ pavamānaḥ pañcājanyaḥ
pudohitaḥ | tamimaha mahāgayam svāhā | |
Idamagnaye pavamanaya idanna mama | |

Om bhūrbhūvaḥ svah | agne pavaśvā svapa asme varcaḥ
suviryam | dadhadrayim mayi poṣam svāhā | |
Idamagnaye pavamanaya idanna mama | | Rg. १, ६६, १९-२१.

Om bhūrbhūvaḥ svah | prajāpate na tvadetanyanyo visvājātāni
paritā babhūva | yatkāṃaste juhūmas tanno astu vayam
syāma patayo rayiṇām svāhā | |

Idam prajāpataye idanna mama | |

Rg. १०, १२१, १०.

(For meaning please refer to Samanya Prakarana)

5. Vratapate aji ahutis

ओम् अग्ने व्रतपते व्रतं चरिष्यामि तत्ते प्रब्रवीमि तच्छक्रेयम् ।
तेनध्यासमिदमहमनृतात् सत्यमुपैमि स्वाहा ॥
इदमन्त्ये इदन्न मम ॥

ओम् वायुव्रतपते.....स्वाहा ॥ इदं वायवे इदन्न मम ॥

ओम् सूर्य व्रतपते.....स्वाहा ॥ इदं सूर्याय इदन्न मम ॥

ओम् चन्द्र व्रतपते.....स्वाहा ॥ इदं चन्द्राय इदन्न मम ॥

ओम् व्रतानां व्रतपते.....स्वाहा ॥ इदं इन्द्राय व्रतपत्ये इदन्न मम ॥

मं० ब्रा० १, ६, १-१३. गोमि० २, १०, १६.

Om agne vratapate vratam carisyāmi tatte prabravimi
tacchakeyām | |

tenardhyasamidamaham-angtat satyam-upaimio svāhā | |

Idamagnaye idanna mama | |

Om Vāyo vratapate.....svāhā | | Idam Vayave idanna mama | |

Om Sūrya vratapate.....svaha | | Idam sūryāya idanna mama | |

Om Candravratapate.....svaha | | Idamcandrāyaidanna mama | |

Om vrtānām vrtapate.....svāhā | |

Idam indraye vratapatāye idanna mama | |

Man. Bra. १, ६, १-१३. Gobh. २, १०, १६.

All these ahutis have to be given with the full mantra chanted, the form as given in the mantra "Om agne vratapate....." above. In these mantras, the child addresses God and his manifestations, in all five powers who are described as Lords of vows and says : "I commit myself to knowledge, virtue and discipline, and bind myself in a vow, you being the presiding deity of the vow and me. I vouch I shall keep the vow. Give me strength and will to keep the vow. I hereby dedicate myself to Truth from untruth, I say this into you and I am truth-bound to the end of my life." १

4. Vyahrti ahutis

ओम् भूरन्त्ये स्वाहा ॥ इदमन्त्ये इदन्न मम ॥

ओम् भुवर्वायवे स्वाहा ॥ इदं वायवे इदन्न मम ॥

ओम् स्वरादित्याय स्वाहा ॥ इदं आदित्याय इदन्न मम ॥

ओम् भूर्भुवः स्वस्मिन्वाच्चादित्येभ्यः स्वाहा ॥

इदमग्निवाच्चादित्येभ्यसः इदन्न मम ॥

गोमि० १, ८, १४.

For meaning, please refer to Samanya Prakasana.

Om bhūragnaye svāha | | Idamagnaye idanna mama | |

Om bhūvar-vayave svāha | | Idam vayave idanna mama | |

Om svarādityaya svāhā | | Idamādityāya idanna mama | |

Om bhur-bhuvah-svaragni-vayvādityebhyah svāha | |

Idamagni-vayvādityebhyah idanna mama | | Gobh. १, ८, १४.

In response, the child says the following :—

ओम् ब्रह्मचर्यमागामुप मा नयस्व ॥ मं० ब्र० १. ६. १७. गौ० २. १०. १७.

Om brahmacharyamāgām-upā-ma nayasya ॥

Man. Bra. 1. 6. 17. Gō. 2. 10. 22.

The child prays to the teacher, "I have come to join and observe the vow of Brahmacharya. Take me unto you, so that in your guidance and supervision, I may fulfill the rules and vows. Take me under your cure.

The teacher says :—

को नामासि ॥

मं० ब्र० १. १६. १७. गौ० २. १०. २२.

Ko Nāmāsi ॥

Man. Br. 1. 16. 17. Gō. 2. 10. 22.

What is your name?

The child replies :

एतन्नामास्मि ॥

मं० ब्र० १. ६. १८.

Etannamasmi ॥

Man. Br. 1. 6. 18.

Etat—This is my name.

The name has to be pronounced in place of Estat.

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ पर० १. ११. ३.

Om prajapatāyē svāhā ॥ Idam prajapataye idanna mama ॥

Par. 1. 11. 3.

The teacher and the child to know each other

When the child has offered the fifteen ahutis as above, the teacher should sit north of the yajna-kunda, facing east. The child should sit before him, facing west. The teacher should look at the child and chant the following :—

ओम् आगन्त्रा समगन्महि प्र सुर्मत्य युयोतन ॥

अरिष्टाः संचरेमहि स्वस्ति चरतादयम् ॥

मं० ब्र० १. ६. १४. गौ० २. १०. २०-२२.

Om āgantrā samaganmahī pra sumartyam yuyotana ॥

ariṣṭāhsancaremahī sasti caratādayam ॥

Man., Bra. 1. 6. 14. Gō. 1. 10. 20-22.

Meaning :—We all in this asram (abode or hermitage) welcome this new Brahmachari (disciple). May we be with good people! May we in love and respect observe the vows in peace without hurt or violence! May we move together in this abode without fear! May this child move about in this abode in peace and freedom! May God bless him!

One Svistakṛtahuti

ओम् यदस्य कर्मणोऽत्यरिचं यद्वा न्यूनमिहाकरम् ।

अग्निदत्त्विष्टकृत्विद्यात्सर्वं स्विष्टं । सुहुतं करोतु मे ।

अन्वये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धमित्रे
सर्वान्नः कामान्समर्द्धय स्वाहा । इदमन्वये स्विष्टकृते इदन्न मम ॥

आश्व० १. १०. २२.

Om yadasya karmāṇo'atyaricam yadvā nyūnamihākaram ॥

agnīṣṭat-svistakṛt-vidyāt-sarvam svīṣṭam suhutam karotū me ॥

agnaye svistakṛte suhuthahute sarva-prāyascīttapūtinām

kamānām samarddhayitrē sarvānu-ṇaḥ kāmān-ṭ-samarddhaya

svāhā ॥ Idamagnaye svistakṛte idanna mama ॥ *Ash. 1. 10. 22.*

One Prajapati Ahuti (silent)

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ पर० १. ११. ३.

Om prajapatāyē svāhā ॥ Idam prajapataye idanna mama ॥

Par. 1. 11. 3.

Filling of the child's Anjali (hollow of the Land) with water

Chanting the following three mantras, the teacher should fill the right hand anjali of the child with water :—

ओम् आपो हिष्ठा मयोवुवस्ता न ऊर्जे दधातन ॥

महे रणाय चक्षसे ॥

ऋ० १०. ९. १.

Om āpo hi ṣṭhā mayobhuvastā na urje dadhātāna ॥

mahe raṇāya cakṣasa ॥

Rg. 10. 9. 1.

Meaning :—O water, you are surely the giver of the happiness of life, Nourish us so that we may obtain the nutriments and strength and courage so that we meet the challenges of life. Nourish us with your energy so that we see and face the various problems of life successfully.

Significance :—The water here is a symbol of vital energy which flows through the body. The water's energy is invoked here, so that we may face the greatest challenges of life. The water also symbolises the vital fluid which ought to be preserved during Brahmaçarya, the preparation stage of life. If energy is wasted though indulgence in pleasure in early life, the foundations of good health gather no strength and, after dissipation, one suffers physical and intellectual poverty and meets an early death—without enjoying a full span of life.

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥

ऋ० 10, 9, 2.

Yo vah śivatamo vasastāsyā bhājayabha nah ।

uśtiriva mātaraḥ ॥

Rg. 10, 9, 2.

Meaning :—O water, bless us in this life with your life-giving rasas (fluids). Just as the mothers, full of affection, feed their babies with vital nourishing milk, so feed us and give us vital energy. May one, thus equipped with energy and courage, defeat all those difficulties and enemies who beset us.

तस्माऽअरं गमाम वो यस्य क्षयाय जित्थ ।

आपो जनयथा च नः ॥

ऋ० 10, 9, 3.

Tasmā aram gamāma vo yasya kṣayāya jinvatha ।

āpo janayathā ca nah ॥

Rg. 10, 9, 3.

Meaning : (I) O water, you feed the vegetation with life for nutriments and vital energy. For those very nutriments we invoke you Give us the strength and vitality to beget sons and grandsons and maintain the continuity of life and human tradition.

Significance :—The purpose of reciting these three mantras is to pray through the symbol of water for obtaining strength, energy and vitality from God who has created the life-giving mother nature and use nature's agents such as water. For, this very purpose we should refrain from wasting and polluting natural resources. For, if we waste and pollute nature, how do we get the energy and vitality from natural nutriments?

(II) Water is a symbol of the vital fluid in the body. If a person wastes it through early indulgence, in sex for example, the vitality wastes him. At the very threshold of education, thus, a young seeker is weaved though these mantras. Waste the vitality, and you waste yourselves. You can't eat the cake and have it too. Nature allows no indulgence, no casualness. Be firm and build the foundations and structure of life intelligently.

Having poured water into the child's anjali with these three mantras, let the teacher fill water into his own anjali, and, reciting the following mantra :—

ओम् तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।

श्रेष्ठं सर्वधातम् तुरं भगस्य धीमहि ॥

ऋ० 5, 82, 1.

Om tatsaviturvṛṇīmahe vayam devasya bhojanam ।

śreṣṭham sarvadhātamaṁ turam bhagasya dhimahi ॥

Rg. 5, 82, 1.

Meaning :—O children of the Lord, we all do her by invoke and receive all those blessings of the Lord—who is in us, who knows us, who is the Lord of the universe, and who blesses us with nutriments, energy, intelligence, knowledge and virtue—which dispel all our weakness and ignorance. May all men invoke and receive His blessing.

The idea is that those who worship the One Lord, and live according to His law of nature, in obedience to Him, enjoy peace and progress in life.

The teacher should leave the water of his anjali into the anjali of the child. When the waters have thus mingled, the same have to be left by the child, with the help of the teacher, into a container placed on the floor. The teacher should hold the child's anjali along with his thumb, and, with the chant of the following mantra, help him to release the water :—

ओम् देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णे

हस्ताभ्यां हस्तं गृह्णाभ्यसौ ॥ अश्व० १, २०, ४ ।

Om devasya tvā savituh prasave' aśvinor-bāhubhyāṁ

pūṣṇo hastābhyāṁ hastāṁ grhṇāmyasan ॥

Yaj. 5, 26. Ash. 1, 20, 4.

Meaning :—Dear child,.....(name)....., I take you unto me and hold your hand to fulfil the commandments of the Lord for His glory among mankind. May the Lord bless us so that we shine like the sun and the moon, do good unto all like the sun and the moon, so that we may receive the Lord's vital gift of energy and ultimately, under His will, give it according to the law of Nature.

The Significance :—This mantra is important. The teacher says to the child : "You are child of the sun. You are being reborn with the blessings of the Sun with its light. May you shine in life like the child of the sun! I hold your hand like the hand of Asvins who induct the dawn and light over darkness, like the hand of the Sun who traverses the sky and whom no one can excel." This is a prayer as well as a blessing for health, education and glory in life.

The process has to be repeated. The teacher should hold water in his anjali as before, then pour it into the child's anjali, and with the following mantra, let the child release the water.

ओम् सविता ते हस्तमग्रभीत् (असौ) ॥ अश्व० १, २०, ५ ।

Om Savitā te hastanagrābhīt asam ॥

Ash. 1, 20, 5.

(Pronounce the name of the child in place of 'asau'.)

Meaning :—Dear child,....., I hold your hand. I take you unto me; I am a symbol of Savita, The Lord of Light. May the Lord bless us together. Let the water be released.

Now the third time. Fill the child's anjali, let the teacher hold water in his anjali and pour it into the child's. Then hold the child's hand, and reciting the following :—

ॐ अग्निचार्यस्त्व असौ ॥ अश्व० 1, 20, 5.

Om Agñirāryastava asau ।। Aśt. 1, 20, 5.

(The name to be pronounced in place of 'asau'.)

The meaning is that Agni, the Lord who vitalises all and leads all forwards and upwards way inspire and lead the child on in life. The teacher is a symbol of the Lord as well as the priest of the Lord to lead the child.

Let the child be helped to release the water.

Sight of the Sun

The teacher should now take the child out for a sight of the sun. Let the child stand, facing the sun, and the teacher should help him to see the sun while chanting the following mantras :—

ॐ देव सवितरेष ते ब्रह्मचारी ते गोपाय स मामृत ॥ अश्व० 1, 20, 6.

Om Deva Savitāreṣā te Brahmācari te gopāya sa mamṛta ।।

Aśt. 1, 20, 6.

Meaning :—O Lord, The Sun, inspirer of all, this is your disciple, protect him. Take him unto you/so that he may be good to me (i.e., his discipline) and live a full and long span of life.

ॐ तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम

शरदः शतं शृणुयाय शरदः शतं प्रब्रवाम शतमदीना स्याम शदः

शतं भूयश्च शरदः शतात् ॥ यजु० 36, 8.

Meaning :—The Lord of Light lights the paths of all. He lights the minds of all with knowledge. He is the power over all, the Light of all. May we see Him for a hundred years! May He bless us with a hundred year span of life! May we hear His praise for a hundred year! may we sing his praise for a hundred years! May we live free and fearless, independent, for a hundred years and more!

The teacher's Pradaksina

(The child goes round the teacher)

Then the teacher and the child come back and join the gathering. They sit north of the Vēdi. Let the teacher recite the following mantra :—

ॐ युवा सुवासः परिवीत आगात् स च श्रेयान् भवति जायमानः ॥

ऋ० 3, 8, 4. अश्व० 1, 20, 8.

Meaning :—Here is this child, wearing good clothes and invested with yajñopavita, the sacred thread. In this attire and discipline he will grow to be enlightened to the great benefit of all.

Then the teacher recites the following and thereby go round him, keeping the teacher to his sight which is a mark of reverence :—

ॐ युवा सुवासः परिवीत आगात् स च श्रेयान् भवति जायमानः ॥

ऋ० 3, 8, 4. अश्व० 1, 20, 8.

Meaning :—Here is this child, wearing good clothes and invested with yajñopavita, the sacred thread. In this attire and discipline he will grow to be enlightened to the great benefit of all.

Then the teacher recites the following and thereby go round him, keeping the teacher to his sight which is a mark of reverence :—

ॐ सूर्यस्यावृतमन्त्रास्तस्व असौ ॥ गो० 2, 10, 28

Om sūryasyāvṛtamāntrāstasva asau ।। Go. 2, 10, 28.

(Substitute the name of the child for 'asau'.)

Meaning : O Brahmācari, be like the sun, shine and do good to all. Follow the sun as your ideal and receive his virtues. The sun is bright. He moves according to his own law. He takes nothing. He gives to all. Be like Him.

The teacher touches the child's body

The teacher now touches the right shoulder of the child with his right hand. Then he should cover his hand with the child's upper garment, and chant the following :—

ॐ प्राणानां ग्रन्थिरसि मा विस्रसोऽन्तक इदं ते परिददामि अमुम् ॥

गो० 2, 10, 28.

Om pranānam granthirasi ma visraso'antaka idam te

paridadamī amum ।। Go. 2, 10, 28.

Meaning : The navel is centre of energy. Therefore the child (the foetus) receives nourishment from the mother through the navel/O Lord, let this navel be ever steadfast in thee. Let the navel/be firm. this child's body is dedicated unto thee. Protect his body and health.

(Substitute the name of the child for 'amum' in the accusative singular and vocative (for 'asau').

Then the following be chanted—

✓ ओम् अहूर इदं ते परिददामि अमुम् ।। *Man. Br. I, 6, 22.*

Meaning : O Lord of the Wind, Giver of energy.....as above.

With this the teacher touches the child's navel/stomach.

Then let the child's heart be touched with the following :—

✓ ओम् प्रजापतये त्वा परिददामि, असौ ।। *मं० ब्रा० I, 6, 24.*

Om prajāpataye tvā paridādāmi asu ।। *Man. Br. I, 6, 24.*

Meaning : Dear child, I give you unto the Lord who creates and nurses all.

Then the left shoulder with the following :—

✓ ओम् देवाय त्वा सवित्रे परिददामि असौ ।। *मं० ब्रा० I, 6, 25.*

Om devāya tvā Savitrē paridādāmi asu ।। *Man. Br. I, 6, 25.*

Meaning : I give you unto Lord Savita, the creator, the sustainer and the Lord of all virtue.

Then the teacher puts his hand on the child's heart, chanting the following :—

ओम् तं धीरासः कवय उन्नयन्ति स्वाद्योश्मनसा देवयन्तः ।।

ऋ० 3, 8, 4. अश्व० I, 20, 9.

Om tam dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ ।।

Rg. 3, 8, 4. Ash. I, 20, 9.

Meaning : May the men of vision, knowledge and wisdom take this child with all their care and affection on the path of progress.

The Common vow of the teacher and tought

Then let the teacher put his hand on the right of the child's heart and chant the following by way of a vow :—

ओम् मम व्रते ते हृदयं दधामि मम चित्तमनुचितं ते अस्तु ।।

मम वाचमेकमना जुषस्व बृहस्पतिष्ट्वा नियुनक्तु महाम् ।।

ऋ० 2, 2, 16.

✗ **Om mama vrate te hrdayam dadhāmi mama cittamanucitam te astu** ।। **mama vācamekamanā juṣasva Vṛhaspatiṣṭvā niyunaktu mahyam** ।। *Par. 2, 2, 16.*

With this mantra; the teacher and the taught bind themselves in a common bond with a vow. It shows that the matter of learning and teaching and discipline is not one sided. It is a responsibility of both. Therefore they bind themselves together in mutual love, affection, respect and cooperation. The teacher says that henceforth, the heart, mind and speech of the two shall be one and they shall work in unison.

Let the teacher chant the above first. Then let the child follow, chanting the same.

The meaning is : I bind your heart unto me. Let your wind be in unison with mine. Let your heart be one with mine. Let our speech be common. Listen carefully and follow. Let the Lord Vṛhaspati, the Universal teacher of all bind us together.

The teacher and the disciple both say the same words to each other. the vow is one. The bond is one.

The covenant between the teacher and the disciple is complete.

They continue :—

The Teacher :

को नामसि ।। Ko nāmasi ।।

What is your name?

The Disciple :

अहम्भो ।। Ahambhoh ।।

I am so and so :

The Teacher :

कस्य ब्रह्मचार्यसि ।। Kasya brahmacāryasi ।।

Whose brahmacari are you?

The Disciple :

भवतः ।। Bhavataḥ ।।

Your's

The teacher then prays for the protection of the disciple, chanting the following :—

इन्द्रस्य ब्रह्मचार्यहयग्निराचार्यस्त्वहामाचार्यस्तव असौ ।।

ऋ० 22, 22, 21.

Indrasya brahmacāryasyagnirācāryāstāvahamācāryastava ।।

Par. 22, 22, 21.

Meaning :—Dear child, Indra, the Lord Almighty is your teacher (acharya). The Lord Agni is your teacher. I am your teacher too—on their behalf. You are the disciple of the Lord Almighty. The Lord will take you on and lead you. I too shall help you.

Then again :—

ओम् कस्य ब्रह्मचार्यसि प्राणस्य ब्रह्मचार्यसि ।

कस्त्वा कमपनयते काय त्वा परिददामि ॥ मानव गू० सूत्र १: २२, ५.

Om kasya brahmacāryasi prāṇasya brahmacāryasi ।

kastvā kamapanayate kāya tvā paridādāmi ॥

Manva Gr. Sn. 1, 22, 5.

Meaning :—Whose brahmacari (disciple) are you? I am a brahmacari of prana, the vital breath (energy). Who takes whom unto himself, adopting as a disciple? So whom shall I entrust you for nurture?

The answer follows :—

ओम् प्रजापतये तवा परिददामि । देवाय त्वा सवित्रे परिददामि ।

अद्भ्यस्तौषधीभ्यः परिददामि । द्यावापृथिवीभ्यां त्वा परिददामि ।

विश्वेभ्यस्ता देवेभ्यः परिददामि । सर्वेभ्यस्ता भूतेभ्यः परिददाम्यसिद्धये ॥

पार० २, २, २१.

Om Prajāpataye tvā paridādāmi । devāya tvā savitre

paridādāmi । adbhyaस्ताुषधीभ्यां paridādāmi ।

dyāvāpṛthivībhīyam tvā paridādāmi । viśvebhyaस्ता devebhyaḥ

paridādāmi । sarvebhyaस्ता bhūtebhyaं paridādā-

myasiḥ ॥

Par. 2, 2, 21.

I dedicate you unto the service of the Lord of creation. I dedicate you to the knowledge of the Creator. I commit you into knowledge of the waters and the vegetation (herbs). I charge you to explore and know the earth and space.

I enjoin you to know the fire and the other forces of nature. I dedicate you to the knowledge and service of all the living beings. —

The significance of this dedication is the disciple's commitment to the knowledge of all and the service of all. the teacher (Acarya) says : "Your parents have given you unto me, leaving you under my care. So protect you and to promote your progress and development—physical, mental or spiritual— is now my responsibility. I entrust you to the Lord and His law. God and Nature shall protect you and lead you on into the secrets of universal knowledge. May all the forces and powers of nature protect you and reveal their secrets to you—the life-giving powers, waters, herbs and vegetation, earth and space, all the celestial powers and forms of life, may adopt you, and may you be integrated in knowledge and action with the total environment."

The ideal of initiation and education, thus, is knowledge, integration and total fulfilment. The teacher is an instrument of the will of God toward human welfare.

Completion, Song and Blessing

With the dedication above, the ceremony draws to the close. First offer three Purnahutis with.

ओम् सर्वं ये पुर्णं स्वाहा ॥

Om sarvam vai puṇam Svāhā ॥

Then sing collectively Mahavamadevyagana (p.....).

Then all those present—mother, father, acarya (the teacher), friends and relations—should join to bless the child :—

For a boy—

ओम् त्वं जीव शरदः शतं वर्द्धमानः आयुष्मान् तेजस्वी वर्चस्वी भूयाः ।

Om tvam jiva śaradah śatam vardhamānaḥ āyusmān tejasvī varcasvī bhūyāḥ ।

For a girl child—

ओम् त्वं जीव शरदः शतं वर्द्धमाना आयुष्मती तेजस्विनी वर्चस्विनी भूयाः ।

Om tvam jiva śaradah śatam vardhamānā āyusmati tejasvini varcasvini bhūyāḥ ॥

Dear child, live for a hundred years. growing, full of energy and vitality, lustrous, glorious—by the Grace of God.

Then the child has to collect the fire together with the mantra "Om agne susravah....." etc. Then he/she has to go round the kunda and sprinkle water with "Om adite aumanyasva" etc., and having gone round has to stand on the south side facing north. Then he should take in hand three samidhas soaked in ghee, and offer each one of the three with "Om agnaye samidamaharitam....." etc. (chanted thrice for the three samidhas).

Then again the child has to collect the fire with "Om agnaye susravah"; go round the fire and sprinkle water the third time, and sit west of the Vedi facing east. Then he has to touch his face seven times with his hands. For this he should apply water to his palms, warm the palms against the Havan fire and touch his face with "Om tanupa agne' asi"etc. Then again with the mantra "Om vak ca ma apyavatam" etc. he should touch his mouth, both nostrils, both eyes, both ears and both arms.

Then he should pray to the Lord Almighty with "Om mayi medham mayi" etc., go northside of the kunda and kneel down facing east. The teacher should sit in front of him facing west. The child should pray to the teacher to initiate him into Om, three mahavyahritis, and the Gayatri with "adhishi bhuh savitrim bho anubruhi". Then the teacher should place one cloth on his shoulder and the same on the child's shoulder, hold the fingers of both his hands into his, and initiate him into the Gayatri in three stage :

1. Om bhurbhuvah svah tatsavitur-varenyam.
2. repeat add "bhargo devasya dhimahi;" and
3. repeat 2 and complete with "dhiyo yo nah pracodayat."

Let the child know and learn the correct pronunciation and explain the meaning also.

Now the teacher and the disciple have to commit themselves to a common discipline of study with the mantra "Om mama vrate hrdayam"; After this the teacher has to offer and tie a girdle round the child's waist with the mantra "Om iyam duruktam." Then the teacher should offer him a pair of loin cloth (under clothing), two towels, one shawl, and two waist clothes. The teacher should help the child wear these. Next, the child has to receive the Brahmacarius staff from the teacher. The teacher should stand holding the staff and the child should face him and request him for bestowing the staff on him with the mantra "Om yo me dandah parapatadvai". With this mantra. The child receives the staff. Then the father says some words of advice to the son, words prescribing do's and don'ts of life and conduct. The son acknowledges the works of advice and promises to abide by them.

11

Vedarambha Sanskara (The Inauguration of Studies Ceremony)

Vedarambha sanskara is the ceremony with which the child enters upon his studies from the Gayatri to the vedas along with the parts (angas) and branches (upangas) of the Vedas. It is an extended programme of studies and includes :—

1. Angas (parts, auxiliaries) : siksa (sound and pronunciation), kalpa (rituals and ceremonies), Vyakarana (Grammar), Nirukta (Vaidic glossary), Chanda (metre and prosody), Jyotis (astronomy).
2. Upangas (suleparts, supplements) : Purva-mimansa, Vaisesika, Nyaya, Yoga, Sankhya and Vedanta. These are six works (some-times called systems) of Indian philosophy.
4. upavadas : Ayurveda (medicine and health), Dhanurveda (military science and training), Gandharva-veda (music and dance), Arthaveda (Economics, commerce, technology, architecture, etc.).
5. Brahmana : Aitareya, Satapatha, Sama, Gopatha.

The time :—The time for Vedarambha is one of the following :—

1. The same day after upanayana Sanskara;
2. The next day,
3. A day within one year of upanayana.

The Performance :—On the Vedarambha day, the child takes bath with pure water, wear good clothes and, with the father or teacher, sits west of the yajna kunda facing east. First the general procedure should be following—Isvara stuti prarthana-upasana, Stuti-vacana, Santi prakarana, agnyadhana (starting the fire), offering Samidhas, water sprinkling, four agharavajya ahutis, four Vyahrti ahutis, eight astajya ahutis, then four vyahrti ahutis, one svistakrt ahuti, one Prajapati ahuti—These ahutis have to be given by the child.