

Meaning :—Just as the Sun is the first among all the stars and planets which shine in heaven, so am I the first, at this moment, among equals (who are all noble of family, knowledge, wisdom, character and conduct, health, wealth, honour and prestige) and just as I sit on and occupy this seat to-day so may I put down anyone who might try to oppose and enslave me.

Note—Why does the bridegroom use this language of challenge, battle and victory on this auspicious occasion? The reason probably is that the bridegroom recalls the real situations of life and there in acknowledges the strength he is now going to obtain from his life's partner. Opposition and challenge is a fact of life. The bridegroom has received a seat of welcome from his life-partner. With her strength joining his, the two grow up manifold in strength. He feels inspired and speaks this language of the battle of life. We may remember, here, the language and temper of the medieval bride who went to the battle and to the tournament. The bride as well as a Rajput hero was offered the lance and the sword by his lady-love. So is the bridegroom here offered the seat of pride and privilege, a seat that makes him feel like the sun among the stars. Here is an expression of joint self-confidence.

Offer of water for foot-wash

Now some one should give a jug of water to the bride who should offer it to the bridegroom for washing his feet. She offers it with

ॐ पद्मम् पद्मम् पद्मम् प्रतिगृह्णामि

Om pādyaṃ pādyaṃ pādyaṃ pratigṛhṇātam

Here is water to wash your feet with. Please accept it.)

The bride-groom replies :—

ॐ प्रतिगृह्णामि

Om pratigṛhṇāmi

(Thanks, I accept it.)

While the bridegroom is washing his feet, he should say the following mantra :—

ॐ विराजो दोहोऽसि विराजो दोहमशीय मयि

पद्मस्य विराजो दोहः ॥

Om virājo doho' si Virājo dohamāśīya

mayi pādyaṃ virājo dohah ॥

पार० १. ३. १२.

Meaning :—Water, you are distilled from the radiance of the universe. It is fortunate that I am getting it for use to wash my feet.

Note—That man, according to vaidic culture, is organically related to nature and nowhere and never does man feel severed from her. Whenever he receives a favour from nature in the form of a natural object, he acknowledges the favour and offers thanks. The idea of an integrated universe pervades everywhere.

Offer of water for washing the face

Someone hands over a jug of water to the bride who offers it to the bridegroom to wash his face saying

ॐ अर्घोऽर्घोऽसि प्रतिग्रहताम् ॥

Om argho'rgho'rgbah pratigrahātām ॥

(Here is water to wash your face with. Please accept it. The bride-groom accepts the water saying.

ॐ प्रतिगृह्णामि ॥

Om pratigṛhṇāmi ॥

(Thanks, I accept it.)

While washing his face, the bridegroom chants the following mantra—

ॐ आप रथ युष्मभिः सर्वान् कामानवाप्नुवामि ॥

ॐ समुद्रं वः प्रहिणोमि स्वां योनिमभिगच्छत् ॥

अरिष्टा अस्माकं वीरा मा परासेचि मत्पयः ॥ पार० १. ३. १३, १४.

Om āpa sīha yusmabhiḥ sarvān kāmān avāpnūvāmi ॥

Om samudram vah prahīnōmi svām yonimabhiḡacchata ॥

Ariṣṭā asmakam virā ma paraseci matpayah ॥

पार० १. ३. १३, १४.

Meaning :—Water, you are the giver of health. May I be blessed with health and may I attain all my desires in the pursuit of health'. As I use the water, I send it up to the ocean of vapours in the sky to join the clouds (wherefrom it blesses the earth). May our offspring be healthy and brave, free from disease. May I never feel deprived of water—may we have it in plenty.

Note—This mantra speaks of the nature cycle in the formation. water evaporates, goes up to form the clouds, rains and replenishes the earthly supply. Water is the source of life and health. Hence it should be used but not wasted. Hence the bridegroom says that he will use it and send it up to the clouds. While the vaidic tradition wants plenty from nature, it preserves nature by recycling the gifts of nature with a strict sense of no-waste.

Offer of water for acamana (sipping)

Now the bride-groom is sitting on the asana on the west of the vedi and facing east. Someone should give a decent container of water with a spoon in it to the bride who should offer it to the bride-groom, saying-

ओम् आचमनीयमाचमनीयमाचमनीय प्रतिगृह्यताम् ॥

Om ācamāṇīyam-ācamāṇīyam-ācamāṇīyam pratigṛhyatām ॥

The bride-groom accepts it, saying

ओम् प्रतिगृह्णामि

Om pratigṛhṇāmi

(Thank you. I accept it.)

The bride groom accepts the container of water, places it in front, takes water in the right palm and sips it with chanting of the following mantra (The acaman is to be had three times. The same mantra is to be chanted every time.)

ओम् आ मागन् यशसा ससृज वर्धसा ।

तं मा कुरु प्रियं प्रजानामधिपतिं पशूनामरिष्टिं तन्नाम् ॥

एत० 1. 3, 15.

Om ā māgan yasāsā samrja varcasā ।

tam mā kuru priyam prajānāmādhipatim paśūnamāriṣṭim

tankṇām ॥

Par. 1, 3, 15.

Meaning :—Lord of water, may I be blest with the nectars of life from all sides. May I be blest with honour and glory of life. Make me dear to my offspring. Give me cattle wealth and bless me with good health through every part of the body-system.

As said above the acaman has to be repeated thrice.

Offer of Madhuparaka to the Bride groom

Now some one from the family gives a bowl of madhuparaka to the bride and she offers it to the bridegroom with the following words :—

ओम् मधुपर्को मधुपर्को मधुपर्कः प्रतिगृह्यताम् ॥

Om madhupariko madhupariko madhuparakah pratigṛhyatām ॥

(Here is medhuparaka. Please accept it.)

ओम् प्रतिगृह्णामि ॥

Om pratigṛhṇāmi ॥

(thanks, I accept it.)

Receiving :—The bride-groom takes the madhuparaka from the bride,

He looks at it as a gift from the dearest one with the following mantra :—

ओम् मित्रस्यत्वा चक्षुषा प्रतीक्षे ॥

एत० 1. 3, 16.

Om mitrāsya tvā cākṣuṣō pratīkṣe ॥

(I look at you with the eye of a friend—endearingly.)

Having looked at the madhuparaka, the bridegroom takes the bowl into his left hand, and while doing so, speaks the following mantra :—

ओम् देवस्य त्वा सवितुः प्रसावेऽश्विनोवाहुभ्यां पूष्णे हस्ताभ्यां प्रतिगृह्णामे ॥

एत० 1. 3, 17. आश्व० 1, 20, 4. यजु० 1, 10.

Om devasya tvā savituh prasave 'asvīnorbahubhyām pūṣṇo

hastābhyām prati gṛhṇāmi ॥

Par. 1, 3, 17. Aśva. 1, 20, 4.

Yaj. 1, 10.

Meaning :—I take you for the sake of the glory of Lord Creator of the universe, for the light and beauty of the sun and the moon, and for the health and regularity of the flow of prana or energy.

The point is that just as the Lord Creator holds the sun and the moon and gives the world heat and energy, similarly the bridegroom holds the madhuparaka in his hand for the sake of health, energy and glory in his life.

Observing—While he holds the madhuparaka in his left hand, the bridegroom observes it carefully and while doing so chants the following three mantras :—

ओम् भूर्भुवः स्वः । मधु वाता ऋतायते मधुक्षरन्ति सिन्धवः ।

माद्रीर्नः सन्त्वोषधीः ॥

Om bhūr-bhuvah svah । madhu vāta ṛtāyate madhu kṣaranti

sindhavah । madhvīr-nah santvoṣadhīḥ ॥

Meaning :—May the nights and dawns be honey-sweet for us! May the particles of the earth be honey-sweet for us! May the region of the light which blesses us with sunlight, heat and cool, and rain be honey-sweet for us and bless us with all the sweets of life!

ओम् भूर्भुवः स्वः मधुमान्नो वनस्पतिर्मधुमां अस्तु सूर्यः ।

माद्रीर्नोवो भवन्तु नः ॥

यजु० 13, 27, 29. आश्व० 1, 24, 14.

Om bhūr-bhuvah svah । madhumanno vanaśpatir madhumān
astu suryah । madhvīr-gāvo bhavantu nah । । Yaj. 13, 27-29.

Aśva. 1, 24, 14.

Meaning :—Lord, absolute Existence, absolute Intelligence, and absolute Bliss, may all the herbs be honey, sweet to us, may the sun be honey-sweet to us, may the cows yield streams of honey-sweet milk for us!

Mixing:—Having observed the madhuparka and having prayed for all sweetness in life and mother-nature, the bride-groom should mix the three ingredients while chanting the following mantra—

ॐ नमः श्यावराययान्शने यत् अविद्धं तत् तिष्ठन्नामि ॥

पर० १. ३. १८.

Om namah syāvāyāyamaśane yata aviddham tatte

niskṛntami ॥

Par. 1. 3. 18.

Meaning :—Salutations to the vital heat that digests food into the system. Whatever inedible there be in this madhuparka, that I separate and reject. The point is that the madhuparka is pure and ought to be pure. Any impurity whatsoever should be rejected and thrown out.

The bride-groom should mix the ingredients with the thumb and first finger of the right hand thrice. Then he should sprinkle droplets of it in all the four directions and above as given below—

Offer of madhuparka to nature in various direction

The bridegroom should sprinkle droplets of madhu parka with his thumb and first finger into all the directions with the following mantras—

1. ॐ वसवस्त्वा गायत्रेण दन्दसा भक्षयन्तु ॥ to the east;
2. ॐ रुद्रस्त्वा त्रैष्टुभेन छन्दसा भक्षयन्तु ॥ to the south;
3. ॐ आदित्यस्त्वा जागतेन छन्दसा भक्षयन्तु ॥ to the west;
4. ॐ विश्वे त्वा देवा आनुष्टुभेन छन्दसा भक्षयन्तु ॥ to the north;
5. ॐ भूतेभ्यस्त्वा परिगृह्णामि ॥ upward above.

East—Om vasavastva gayatreṇa chandasa bhakṣayantu ॥

South—Om rudrāstivā traiṣṭubhena chandasa bhakṣayantu ॥

West—Om ādityāstivā jagatena chandasa bhakṣayantu ॥

North—Om Viśva tvā devā ānuṣṭubhena chandasa bhakṣayantu ॥

Upward above—Om bhūte bhyaṣtvā parigṛhṇāmi ॥

Meaning :—1. Vasu brahmacaris of twenty-four may take you while they sing the Gayatri hymns.

2. Rudra brahmacaris of thirsty six may take you while they sing the Trishubha hymns.

3. Aditya brahmacaris of forty-eight may take you while they sing the Jagati hymns.

4. The learned and the wise of the world may take you while they sing the Anustup hymns.

5. I take you for all the other living beings.

The point is : That madhuparka, in fact all food, is a sacred trust in the hands of those who have it. It is for all living beings, the bride-groom on the threshold of gṛhasthasrama reminds himself of this trust before he takes the madhuparka.

Taking the Madhuparka—Now the bridegroom should make three portions of the Madhuparka, put each in one bowl (having three bowls now in place of one) and take one helping from each with the following mantra :—

ॐ यन्मधुनो मधत्सं परमं रूपमनाद्यम् । तेनाहं मधुनो मध्व्येन

परमेण रूपेणान्नाद्येन परमो मध्व्योऽन्नाद्योऽस्मानि ॥ पर० १. ३. २०.

**Om yannadhuno madhavyam paramam rūpamannādyam ।
tenāham madhuno madhavyena paramaṇa rūpeṇānnādyena
paramo madhavyo' annādo' asāni ॥** Par. 1. 3. 20.

Meaning :—Honey is sweet, the best form of food as it contains the nectar of the sweetest flowers. May I, by virtue of that very sweetness, ever enjoy the best and sweetest of nourishment, and may I be blessed with the sweetest of nourishment, and may I be blessed with the sweetest of discourse, manners and behaviour in my dealings with people.

Chanting this mantra thrice, the bridegroom should take a helping ounce from each of the three portions. The rest may be disposed of.

Acamana and anga-sparsa

The bridegroom should now sip water twice with the following mantras :—

ॐ अमृतापिधानमसि स्वाहा ॥

ॐ सत्यं यशः श्रीर्मयि श्रीः श्रयताम् स्वाहा ॥ अश्व० १. २४. २१-२२

ॐ amṛtāpīdhānam-asi svāhā ॥

ॐ satyam yasaḥ śrīrmayi śrīḥ śrayatām svāhā ॥

ASVA. 1. 24. 21-22.

(For meaning please refer to Samaya Prakarna P.....)

The bride-groom then touches the limbs of his body with the middle and ring fingers of the right hand, tips soaked in water, and chant the following mantras :—

ओम् वाङ् म आस्येऽस्तु ॥ The mouth,
 ओम् नसोर्मे पाणोऽस्तु ॥ The two nostrils
 ओम् अक्षणोर्मे चक्षुरस्तु ॥ The two eyes,
 ओम् कर्णयोर्मे श्रोत्रमस्तु ॥ The two ears,
 ओम् बाहयोर्मे बसमस्तु ॥ both the arms,
 ओम् ऊर्वोर्मे ओजोऽस्तु ॥ The two thighs,
 ओम् अस्त्रिष्टानि मेङ्ङ्गानि तनूस्तन्वा मे सह सस्तु ॥

All the parts of the body sprinkling the water over.
 (For meaning please turn to Samanya Prakasana p....)

Gift of the Cow

Now the bride offers a cow and/or other gifts to the bridegroom, pronouncing the following mantra :—

ओम् गौर्गोर्गोः प्रतिगृह्याम् ॥ अश्वो १. २४. २२.

Om gour-gaur-gaulḥ pratigryhatām ॥ Asva. 1. 24. 22.

(Here is a cow. Please be gracious to accept it.)

The bridegroom accepts the cow, etc. saying the following :

ओम् प्रतिगृह्णामि ॥ अश्वो १. ३. २६.

Om pratigṛhṇāmi ॥ Par. 1. 3. 26.

(Thanks. I accept it.)

Kanyadana

(Offer of the Bride)

Now the bride and the senior members of her family and party take the bride-groom to the inner part of the house wherever the wedding ceremony is to be performed. The bridegroom is to be seated with his face toward the east. The bride is to be seated before him with her face to the west. The father of the bride or any other senior member who has to perform the ceremony of Bride-gift should sit with them with his face to the north. He should then hold the right hand of the bridegroom in his, keeping the palm upward. Then he should hold the right hand of the bride, palm upward, and place it into the hand of the bride-groom. That is how the hand of the bride is to be given to the bride

groom. While the bride's hand is thus offered, the following mantra is chanted by the giver :—

ओम् अमुक गोत्रोत्पन्नाम् इमाम् अमुक नाम्नीम्
 अलंकृतां कन्यां प्रतिगृह्णातु भवान् ॥

Om amuka-gotrotpannām imām amuka-nāmnīm
 alankṛtām kanyām pratigṛhṇātu bhavān ॥

(Here use the name of the gotra and the name of the bride in place of the word 'amuka' (such and such) in the mantra.

Meaning :—Please to accept this girl of such and such name, born in such and such gotra, and well educated and cultured of manners.

The bride-groom says :—

ओम् प्रति गृह्णामि ॥

(I accept her and feel most grateful.)

Gift of bridal clothes to the bride

The bride-groom now should offer the bridal dress to the bride, chanting the following mantras :—

ओम् जरां गच्छ परिधत्स्व वासो भवाकृष्टीनामभिशारित्वा वा ॥

शतं च जीव शरदः ससिं च पुत्राननुसंख्यायरायुष्मकतीदं परिधत्स्व
 वासः ॥ १. ४. १२. अन्वयात्

Om jarām gaccha paridhatsva vāso bhavākṛṣṭīnām
 abhisāstipā vā ॥

sātam ca jiva śaradaḥ suvarcā rayin ca putrānamu

samyayasvāyusmātidam paridhatsva vāsah ॥ Par. 1. 4. 12.

Meaning :—Live long, wear this bridal dress, be good to good people and save them from deprivation, live for a hundred years, enjoy prosperity and honour in the home and be blest with progeny. Wear this bridal dress.

With the following mantra, the bridegroom should offer an upper garment to the bride :—

ओम् या अकृन्तन्वयन् या अतन्वत याश्च देवीस्तन्नुनिभितो तन्वथ ॥

तास्ता देवीर्जस्से संख्यायरायुष्मतीदं परिधत्स्व वासः ॥ अश्वो १. ४. १३.

Om yā akṛntannvayan yā atannvata yaśca devīstantūnabhito
 tatantha ॥

tāstā devir-jarase samxyayasvāyusmātidam paridhatsva vāsah ॥

Meaning :—Live long, wear this bridal dress, be good to good people and save them from deprivation, live for a hundred years, enjoy prosperity and honour in the home and be blest with progeny. Wear this bridal dress.

With the following mantra, the bride groom should offer an upper garment to the bride :—

ओं या अकृन्तन्नवयन् या अतन्वत यारव देवीस्तन्वनीभितो तन्नय ।

तारता देवीर्जरसे संव्ययस्वायुष्मतीदं परिधरव वासः ।। ऋ० 1. 4. 13.

**Omyakrñtannavayan yaatanayata yasca devistantunabhito
tatantha ।**

tasta devir-jarase samvyayasyayusmatidam paridhatsva

vasah ।।

Par. 1. 4. 13.

Meaning :—This mantra expresses deep sentiments of love and involvement of the bridegroom's family with the bride, and the upper garment is an embodiment of those sentiments. The bridegroom says: The bodies of my family have spun the thread, spread the warp and wove, and woven this cloth for you. They have hemmed it from all sides and beautified it with frills. Be with them and keep them with you to your full life, and with the gift of their blessings and love and good wishes, wear this for our sake.

The bride groom wears the dhoti (Lower garment) and dupatta (upper garment)

The bride groom now wears the undergarment (dhoti) with the following mantra :—

ओंम् परिधारस्यै यशोधरस्यै दीर्घायुत्वाय जरदष्टिरसि ।

शतं च जीवामि शरदः पुरुन्दी रायस्योषमभिरस्ययिष्ये ।। ऋ० 2. 6. 20.

Om paridhāsyai yaśodhāsyai dirghayutvāya jaradastivāsami ।

śatam ca jivāmiśaradah puruci rāyasposam-abhisamyayisyā ।।

Par. 2. 6. 20.

Meaning :—to cover the body and to achieve honour and fame I wear this garment. I wish to live long till a ripe old age. I wish to live for a full hundred years. May I be blessed with wealth, prosperity and a good progeny, obeying the rules of a good and decent life!

with the following mantra, he dons the upper garment :—

ओंम् यशसा मा द्यावागृथिवी यशसेन्द्रावृहस्पती ।

यशो भगश्च मा विदधशो मा प्रतिपद्यताम् ।। ऋ० 2. 6. 19.

Om yaśasā mā dyāvāpṛthivi yaśasendrāvṛhaspati ।

yaśo bhagaśca mā vindad-yaśo māpratipadyatām ।।

Par. 2. 6. 19.

Meaning :—May the heaven and the earth, the wealthy and the wise, bless me with honour! May honour and prosperity come to me! May I enjoy lasting honour in my life!

While the bride and the bride groom are changing and getting for the main ceremony, someone from the bride's family keeps the following things ready—the utensils and other things to perform the yajna, one kilogram of ghee, two kilogram of samagri, ten grams of camphor, samidhas, two yajnopavitas (sacred threads), a slab of stone, sindoor, some sweet or sweet rice, flowers for blessings. The brother or cousin of the bride should keep some roasted rice and dry leaves of Sami tree, in a palm leaf container. One person from the bride-grooms side should sit south of the Vedi facing north with a jug of pure water. Another person from the same side should sit beside him with a staff. These two should stay there till the completion of the ceremony. Seats for the bride and the bridegroom should be kept ready. The stone-slab is to be on the same side toward north east.

The Bride and the Bride groom come to the Mandapa

The family of the bride should escort the bride to the bride groom, and the two should chant the following mantra together :—

ओंम् समञ्जन्तु विश्वे देवाः समयो हृदयानि नौ ।

सं मतरिश्वा सं धत्ता समु देद्वी दधतु नौ ।। ऋ० 10, 85, 47.

ऋ० 1. 4. 14.

Om samanjanantu viśva devāḥ samāpo hrdayāni nau ।

sam matariśvā sam dhātā samu deśtri dadhātu nau ।।

Rk. 10, 85, 47. Par. 1. 4. 14.

Meaning :—ye learned and the wise gathered here, please know we have accepted each other and decided to join in wedlock for a life time of our own free will. Our hearts are one like the waters of two streams joining together. We shall be dear to each other just as the very breath of our life. Just as the Lord God holds and sustains the world, so shall we support and sustain each other. Just as the teacher or the preceptor holds his disciples (audience) to heart, so shall we hold each other.

Now the bride groom holding the right hand of the bride in his right hand both should come close to the Vedi. The bridegroom should pronounce the following mantra :—

ओम् यदैषि मनसा दूरं दिशोऽनुपवमनो वा ।

हिरण्यपर्णो वैकर्णः स त्वा मन्मनां करोतु असौ ।। षट् ० 1, 4, 25.

Om yadaṣi manasā dūram dīśo' anupavamāno vā ।

hiranyaparṇo vaikarṇaḥ sa tvā manmanāsaṁ karotu asau ।।

Par. 1, 4, 25.

The name of the bride should be pronounced in place of "asau". Similarly, the bride should also address the bridegroom in these very words using the name of the bridegroom in place of "asau".

Meaning :—O Bride (or Bride groom)..... just as the wind, or the sun, purifying all, and drawing the resplendent water unto itself with its rays, attains to all the directions and the farthest planets such as the earth, so do you come unto me of your free will and choice.

Now, still holding the hand of the bride, the bridegroom pronounces the following two mantras :—

ओम् भूर्भुवः स्वः । अद्योच्यक्षुरपतिच्योषि शिवाप्युभ्यः सुमनाः सुवर्षाः ।

वीरसू दैवकामा स्योना शन्नो भव द्विपदे शं चतुषपदे ।। ऋ० 10, 85, 44.

Om bhūr-bhuvah svah । aghoracaksur-apatigbhuyedhi śivā pasubhyah sumanāḥ savarcāḥ ।

visūr-devṛkama syonā Sanno bhava dvipade śam catuṣpade ।।

Reg. 10, 85, 44.

Meaning :—O Bride, by the grace of God who loves us, protects us from misery and grants us bliss, may your eye be inspiring to your husband. May you be agreeable to us give strength and solace to him! May you be kind to the animals, noble of mind, heroic in character; mother of brave progeny, affectionate to your husband's brother, gentle and sweet, kind to all in the family men, women, children, and all the animals.

ओम् भूर्भुवः स्वः । सा नः पूषा शिवतममैरस्य सा न ऊरु उशति विहर ।

यस्यामुशन्तः प्रहराम शोकं यस्यामुकामा बहवो निविष्ट्ये ।।

Om bhūr-bhuvah svah । sa nah pūśa śivatam amairasya sā na ūrū. usāti vihara ।

yasyāmusantah praharāma śeṣham yesyāmukāmā bahavo nivīṣṭyai ।।

Par. 1, 3, 16.

Meaning :—May the Lord Almighty who nourishes all and protects all, dispose this bride to our love and affection for the good of the family. May she desire as well realize all pleasure and happiness. May we also enjoy in her company the best privileges and pleasures of life toward the good of the family! May we have virtuous children and all prosperity!

Going round the Vedi

While the bridegroom is holding the bride's right hand in his, they go round the Vedi and then sit on the asanas meant for them, the bride on the right, the bridegroom on the left, both facing east. When they are seated, the bride pronounces the following prayer :—

ओम् प्र मे पतिव्रतः पत्याः कल्पतां शिवा अरिष्टा

पतिर्लोकं गमेयम् ।।

ऋ० अ० 1, 1, 8. Ga. 2, 1, 21.

Om pra me pativratāḥ pantiḥ kalpatāṁ śivā arisṭā

patilokam gameyam ।। Man. Br. 1, 1, 8. Ga. 2, 1, 21.

Meaning :—May I follow the path of my husband throughout my life. May I be free of all hardships of life and join the household of my husband in all happiness!

The Wedding Yajna begins

The General part—as given earlier in the Samanya Prakarama—
 Appointment of priest—Om avasoh sadane Sida.....etc. p.31
 Acamana (sipping of water)—Om amrtopastaranamsi svaha.....etc. p.32
 Agnyadhana (starting the fire)—Om bhur-bhuvah svaradyauriva.....etc. p.33
 Agnipradipana (raising the fire)—Om udbudhyasvagne.....etc. p.35
 Samidadhana (offering three samidhas)—Om ayanta idhma atmaetc. p.35
 Five abutis of ghee with Om ayanta idhma atma.....etc. p.38
 Jala prasecana (sprinkling water round the Vedi) with Om adite anumanyasva.....etc. p.38
 4 aghuravajyahuti's with Om agnaye svaha.....etc. p.39
 4 vyahrtihutis with Om bhuragnaye svaha.....etc. p.40
 8 astajyahutis with Om tvanno agne.....etc. p.43
 After these sixteen abutis begins the main homa.

The Main Homa

First four pavamani ahutis have to be offered with ghee with "Om bhur-bhuvah svah agna ayunsi...." p. 42

upto Om bhur-bhuvah svah prajapate na (vadetanyanyo.... etc. p.40)

While these ahutis are offered, the bride should keep her right hand on the right shoulder of the bridegroom. The fifth ahuti has to be offered with the following mantra :—

ओम् भूर्भुवः स्वः त्वमर्षमा भवसि यत्कनीनां नाम रथधावन्गुह्यं विभर्षि ।

अञ्जन्ति मित्रं सुधितं न गोमिर्षिष्मती समनसा कृणोषि स्वाहा ॥

इदमन्त्ये इदन्न मम ॥

Om bhur-bhuvah svah | tvamarayamā bhavasi yat kaninām nāma svadhāvanguhyam vibharsī |

aṅjanti mitram sudhitam na gobhir-yaddampati samanasa kṛnoṣi svaha | | idamagnaye idanna mama | | ऋ० 5. 3. 2.

Meaning : Lord God, Agni, giver of life and energy, remover of misery, giver of all happiness, is the ordainer of all the finer and subtle objects and looks after young girls too. God is the creator of all nourishments and He is the giver of health and He helps all parts of the body to mature. God brings the bride and the bride-groom together into a union of hearts and accords one mind with the other. They adore the Lord in unison with their knowledge, speech and all organs of perception and thought. This oblation is for vital agni, not for me.

Rastrabhrt yajna

Twelve ahutis are to be offered for Rastrabhrt yajna which symbolizes the couple's commitment to the society and the nation. These ahutis have to be offered with ghee and Sakalya (some sweet puparation male for the occasion). The twelve mantras are given below :—

1. ओम् ऋताषाद् ऋतकथामग्निर्नर्च्यः । स न इदं ब्रह्म क्षत्रं पातु

तरुषै स्वाहा वाट् ॥ इदमुलसाहे ऋतथान्ते अन्त्ये गन्धर्वाय इदन्न मम ॥

Om rāsād r̥tadhāmāgnir-gandharvah |

sa na idam brahma kṣatram pātu tasmai svāhā vāt | |

Idamr̥tasāhe r̥tadhānne agnaye gandharvāya idanna mama | |

Meaning :—Bearing as well as working under the divine law of nature is Agni, the refulgent and glorious power of the Lord, which holds and stabilizes the earth. May that power protect and advance our men of vision and justice—men who advance knowledge, goodness and virtue, and men who maintain justice and advance the interests of the nation. May Agni advance the intellectual and defensive power of our nation. This oblation is for Agni which is Rtasat (working for the Law Divine), Rradhama (reflecting the Eternal law), and gandharva (which holds the earth). It is not for me.

2. ओम् ऋताषाद् ऋत धामग्निर्नर्च्यर्द स्तरुषीष्वयोऽस्वरसो मुदो नाम ।

तास्यः स्वाहा ॥ इदमोषधिभ्योऽस्वरोस्यो मुदस्यः इदन्न मम ॥

Om rāsād r̥tadhāmāgnir-gandharvas-tasyosadhayo' apsaraso mudo nama | tābhyah svāhā | |

Idamosadhībhyo' apsarobhyo mudbhyah idanna mama | |

Meaning : Agni, reflecting and working for and by the Eternal Law, holds and stabilizes the earth. It waks through the vegetation of the earth—through which flows the energy of divine nature and which advances the life and happiness of the life forms on earth. This oblation is for those life-giving and inspiring agents of the Agni and divine law, it is not for me. (By working by and under the laws of the Divine can we be happy in the home and contribute to the prosperity of the nation and mankind.)

3. ओम् संहितो विश्वसमा सूर्यो गन्धर्वः ।

स न इदं ब्रह्म क्षत्रं पातु तरुषै स्वाहा वाट् ॥

इदं संहिताय विश्वसान्ते सूर्याय गन्धर्वाय इदन्न मम् ॥

Om Saṁhito vīśvasāmā sūryo gandharvah |

Sa na idam brahma kṣatram pātu tasmai svāhā vāt | |

idam sanhitāya vīśvasānne sūryaya gandharvāya idanna mama | |

Meaning :—The sun (with its heat and energy) pervades through all objects of the world and thus joins them all together—it joins the days and the nights. It works for the peace and happiness of the world, and the whole world sings its praises. It bears and maintains the earth with all its life forms. May the sun protect and nourish the men of vision and the men of justice of our nation. This oblation is offered to the sun. It is for the sun which joins, which blesses us with peace and happiness, and which bears and maintains the mother earth. It is not for me.