

4. ओम् संहितो विश्वरामा सूर्यो गन्धर्वस्तस्य परेवयोऽस्तस्य आयुषो नाम ।

ताभ्यः स्वाहा ॥ इदं मरीचिभ्योऽस्त्रोभ्य आयुष्यः इदन्न मम ॥
 Om sanhito viśvasāma sūryo gandharvastasya maricayo'ap-
 sarasa āyuvō nāma ॥ tābhyaḥ svāhā ॥ idam maricibhyo'
 āpsarobhya ayubhyoh idanna mama ॥

Meaning :—The Sun joins all things, the nights and the days, it is a source of energy, peace and happiness for all. It bears and maintains the earth. Its rays, extending far and wide are the harbingers of life and happiness. Oblations to the agents and powers of the Sun. This is for the rays of the Sun, the bringers of light and energy, for the givers of life. It is not for me.

5. ओम् सुबुध्मः सूर्यस्मिन्नन्दा गन्धर्वः ।

स न ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ॥
 इदं सुबुध्मण्य सूर्यस्मये चन्द्रस्मये गन्धर्वय इदन्न मम ॥
 Om susumṇaḥ sūryarasmāścandramā gandharvaḥ ।
 sa na brahṇa kṣātram pātu tasmāi svāhā vaṭ ॥
 idam susumṇaya sūryarasmāye candramāse gandharvāya
 idanna mama ॥

Meaning :—The Moon gives us cool comfort and, receiving and reflecting the rays of the Sun, sustains the earth. May the Moon sustain and protect the men of vision and the men of justice in the nation. Praise to the Moon so that we may prosper in peace and happiness in the home. This oblation is for the Moon, giver of cool comfort, sustainer of the earth and child of the sun since it reflects the light of the Sun.

6. ओम् सुबुध्मः सूर्यस्मिन्नन्दा गन्धर्वस्तस्य

नक्षत्राण्यस्त्रसो भेकुर्यो नाम । ताभ्यः स्वाहा ॥
 इदं नक्षत्रेभ्योऽस्त्रोभ्यो भेकुरिभ्यः इदन्न मम ॥
 Om susumṇaḥ sūryarasmāścandramā gandharvas-tasya
 nakṣatṛāṅyapsaraso bhekurayo nāma । tābhyaḥ svāhā ॥
 idam nakṣatṛebhyo' apsarobhyo bhekuribhyaḥ idanna
 mama ॥

Meaning : The Moon is the giver of cool comfort. It shines with the rays of the sun, reflects the rays, and sustains the earth. The naksatras (planets such as Asvini and Bharani are the agents and powers that carry its sustaining power. They are all known as lights and luminaries of the lunar family. Oblations and praise to these powers! This oblation is for the naksatras, the agents of the moon, the lights of the sky. It is not for me.

7. ओम् इषिसे विश्वव्यचा वातो गन्धर्वः । स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ॥ इदमिषिराम्य विश्वव्यचसे वाताय गन्धर्वाय इदन्न मम ॥

Om iṣiro viśvavyacā vāto gandharvaḥ । sa na idam brahṇa
 kṣātram pātu tasmāi svāhā vāṭ ॥ idamiṣirāmya viśvavyacase
 vātāya dīgandharvāya idanna mama ॥

Meaning :—The wind that moves across space, and gives energy and life to the planets which bless us with food, is the sustainer of the earth. The wind may protect and advance the men of knowledge, wisdom and vision and the men of justice and the defence forces of our nation. Oblation to the wind. This oblation is for the wind that moves around the wind, tickling, as if, the plants with fresh joy and energy, the wind that sustains the earth and her children. It is not for me.

8. ओम् इषिसे विश्वव्यचा वातो गन्धर्वस्तस्यागो अस्त्रस ऊर्जा नाम ।

ताभ्यः स्वाहा ॥ इदमद्भ्योऽस्त्रोभ्य ऊर्जभ्यः इदन्न मम ॥
 Om iṣiro viśvavyacā vāto gandharvastasvāgo ap sarasa ūrjo
 nāma । tābhyaḥ svāhā । idanadbhyo' apsarobhya ūrjebhyaḥ
 idanna mama ॥

Meaning :—The wind blows where it wants freely in the sky, tingles us to joy and tickles the plants to grow. Its agents are energies and vital airs called urja, variations of vital energy. Oblations to the Wind, to the airs that flow about in the sky carrying the waters, and to the variations of energy which bless us with life. This oblation is to the wind, its agents, currents and variations. It is not for me.

9. ओम् भुज्यः सुपर्णो यज्ञो गन्धर्वः । स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ॥ इदं भुज्यदे सुपर्णय यज्ञाय गन्धर्वय इदन्न मम ॥

Om bhujyāḥ suparṇo yaḥṇo gandharvaḥ । sa na idam brahṇa
 kṣātram pātu tasmāi svāhā vāṭ ॥ idam bhujyave suparṇaya
 yajñaya gandharvāya idanna mama ॥

Meaning :—Yajña—social cohesion, constructive cooperation, and creative action—is the giver of all means of comfort and happiness, nourishes and sustains us all and bears the earth and her children in stability. May yajna, for our sake, sustain, protect and advance our men of vision and wisdom, and our men of justice and defensive force. Oblations to yajña so that we may live in peace and happiness in each home. This oblation is for our sustainer, giver of prosperity and the preserver of life. It is not for me.

10. ओम् भुज्यः सुपर्णो यज्ञो गन्धर्वस्तस्य दक्षिणा अक्सस्तत्तावा नाम ।
ताभ्यः स्वाहा ॥ इदं दक्षिणाभ्यो अक्सरोभ्यः स्तावाभ्यः इदन्न मम ॥
Om bhujyah suparṇo yaṅno gandharvasdasya dakṣiṇa
apsarasa stāvā nāma । tābhyaḥ svāha ॥ idam dakṣiṇābhyo
apsarobhyaḥ stāvābhyāḥ idanna mama ॥

Meaning :—Yajna is the giver of means of living, means of sustenance and happiness, and bears the earth and her children. Dakṣiṇas—expertise, incentives, and gifts are the agents which carry the gifts of yajna far and wide. Praise and oblations to Dakṣiṇas. This oblation is for Dakṣiṇas, fragrances and mutual appreciation and praises of the participants. It is not for me.

11. ओम् प्रजापतिर्विश्वकर्म मनो गन्धर्वः । स न इदं ब्रह्म क्षत्रं पतु तस्मै
स्वाहा वाट् ॥ इदं प्रजापतये विश्वकर्मणे मनसे गन्धर्वाय इदन्न मम ॥
Om prajāpatir-viśvakarmā mano gandharvāḥ । sa na idam
brahma ksatram patu tasmai svāhā vāt ॥ idam prajāpataye
viśvakarmāṇe manase gandharvāya idanna mama ॥

Meaning :—Mind is the instrument of perception, action and knowledge for the soul and sustains all the organs together. The universal mind is the instrument of the Lord of creatures and the creator of the cosmos. The same mind may sustain and advance our men of knowledge and vision and the defenders of the nation. Praise and oblations to the mind so that we may advance in life. This is for the Mind, sustainer of all organs and the earth, the lord of creatures and the creator of the world. It is not for me.

12. ओम् प्रजापतिर्विश्वकर्म मनो गन्धर्वस्तस्य ऋक्सामान्यपरसस एष्टयो
नाम । ताभ्यः स्वाहा ॥ इदमुक्त्सामेभ्योऽक्सरोभ्यः इदन्न मम ॥

यजु० 18. 38-48. ऋ० 1. 5. 7-8

Om prajāpatir viśvakarmā mano gandharvasāsyā estayo
namā । tābhyaḥ svāhā ॥ idamṛksāmēbhyo'apsarobhya
aṣṭibhyaḥ idanna mama ॥ Yaj. 18. 38-43. Rām. 1. 5. 7-8

Meaning :—Mind the organ of perception and action for the soul and the cosmic mind, the power of Lord Prajapati and Viśvakarma is the sustainer of the human and the cosmic system. The Rk hymns and the Sama hymns which are repositories and which communicate various kinds of knowledge are the agents and instruments of the Mind and they are called 'the Desired ones' by name. Praise and oblations to these Rk and Sama hymns. This is for the Rks and Samas and for the instruments and repositories of knowledge.

(The hymns are named 'the Desired ones' because we obtain the objects of our desires in the world with the knowledge obtained from the hymns of the Veda.)

The Rastrabhr yajna is a very important part of the marriage ceremony since it stands for the couple's commitment to the family and the nation. There twelve mantras invoke the powers which are the foundations of the Rastra. There are Agni (vital heat and fire), sun, moon, air, yajna (creative and collective action) and mind. All these powers are called 'gandharvā', because they support and sustain the world. These powers are invoked to sustain and advance the Brahma sakti and ksatra sakti, the vision of the nation and the intellectuals on the one hand and the strength and prowess of the defence forces on the other. Yajna speaks of the third dimension of national life—collective and creative action resulting in a productive and surplus economy which is the mark of development.

The firmness and advancement of the Rastra depends on the firmness and prosperity of the national units. The unit of the nation is the family. Hence the commitment of the bride and the bridegroom to each other and the joint dedication of both to the nation is of essential importance. Further, the Rastra does not exist by itself. It is borne supported and nourished by various natural forces working through their own agents and powers. All these forces and powers are invoked. The Rastrabhr yajna shows the Vaidic view of life, an organismic, integrated, cooperative system of units, subunits, and subsystems, all working together in one direction for the fulfilment of the aspirations of the individual (The bride as well as the bride-groom), the family, the nation, and the entire globe and the cosmos.

Gaya Homā

With the following mantras thirteen ayaḥmanis are to be offered with ghee :—

1. ओम् चित्तं च स्वाहा ॥ इदं चित्ताय इदन्न मम ॥
2. ओम् चित्तिश्च स्वाहा ॥ इदं चित्ते इदन्न मम ॥
3. ओम् आकृतं च स्वाहा ॥ इदमाकृताय इदन्न मम ॥
4. ओम् आकृतिश्च स्वाहा ॥ इदमाकृत्यै इदन्न मम ॥
5. ओम् विज्ञातं च स्वाहा ॥ इदं विज्ञाताय इदन्न मम ॥
6. ओम् विज्ञातिश्च स्वाहा ॥ इदं विज्ञात्यै इदन्न मम ॥
7. ओम् मनश्च स्वाहा ॥ इदं मनसे इदं न मम ॥
8. ओम् शक्यरीश्च स्वाहा ॥ इदं शक्यरीभ्यः इदं न मम ॥

9. ओम् दशैश्वर्यं स्वाहा ॥ इदं दशाय इदं न मम ॥
10. ओम् षोडशाय च स्वाहा ॥ इदं षोडशाय इदं न मम ॥
11. ओम् बृहच्च स्वाहा ॥ इदं बृहते इदं न मम ॥
12. ओम् स्वन्स्वच्छं स्वाहा ॥ इदं स्वन्स्वच्छाय इदं न मम ॥
13. ओम् प्रजापतिर्जयन्तिन्द्राय वृष्णे प्रायच्छदुग्रः पुलना जयेषु ।
तस्मै विशः समनमन्त सर्वाःस उग्रः स इहव्यो बभूव स्वाहा ॥
इदं प्रजापतये जयन्तिन्द्राय इदं न मम ॥
1. Om cītam ca svāhā ॥ idam cītāya idanna mama ॥
2. Om cītīśca svāhā ॥ idam cītīyai idanna mama ॥
3. Om ākutam ca svāhā ॥ idam ākūṭāya idanna mama ॥
4. Om ākūṭīśca svāhā ॥ idam ākūṭīyai idanna mama ॥
5. Om vijñātam ca svāhā ॥ idam vijñāyāyai idanna mama ॥
6. Om vijñātīśca svāhā ॥ idam vijñāyāyai idanna mama ॥
7. Om manasāca svāhā ॥ idam manasāyai idanna mama ॥
8. Om śakvarīśca svāhā ॥ idam śakvarībhyaḥ idanna mama ॥
9. Om darśāśca svāhā ॥ idam darśāya idanna mama ॥
10. Om paurṇamāsāca svāhā ॥ idam paurṇamāsāya idanna mama ॥
11. Om vrhacca svāhā ॥ idam vrhate idanna mama ॥
12. Om rathantaram ca svāhā ॥ idam vathantarāya idanna mama ॥
13. Om prajāpatiḥ-jayānīndrāya vṛṣṇe prāyācchadugraḥ pulanā jayeṣu
jayeṣu ॥
tasmai viśaḥ samanamanta svāhasa ugrasahabhavo vabhava
svāhā ॥

idam prajāpataya jāyānīndrāya idanna mama ॥

Meaning (1-12) :—For the sake of success and honour in life, these ahutis are offered for all those acts and faculties of action which ought to be performed and guarded (as well as advanced) in life. These ahutis are therefore offered for the acts of the mind (the seat of awareness and memory) and the mental faculty (1-2), the decisions and the faculty of decision-making (3-4), the acts and contents of knowledge and the faculty of knowing in a

scientific manner (5-6), for thought and the thinking power and the senses (7-8), for the acts to be performed on the last day of the dark and the bright fortnights, i.e. antavasya and purnima (9-10), and for all those higher and greater acts, knowledges, achievements and means of successful living which a pious and active life can possibly command with the grace of God (11-12).

13. Lord Prajapati is great. Man can be great, powerful and prosperous if he observes the right conduct and performs yajña in life. For the shower of prosperity on the righteous man, God has already blessed him with Vedic knowledge, mantras which reveal the secrets of success. With these secrets of success properly acted, man wins success over all his physical and mental and spiritual antagonists. For this gift, all being how to the Lord. The Lord most powerful is worthy of worship. Similarly, the man most successful in action and knowledge is worthy of honour and reverence.

These ahutis are offered to the Lord for the activation of all those faculties which He has already gifted to mankind.

Abhyatana Homa (18 ajyahutis)

This part of the yajna is performed for the sake of all-round progress and advancement in life.

Eighteen ahutis have to be offered with ghee. The eighteen mantras are given below :—

1. ओम् अग्निर्भूतानमधिपतिः स मासवत्स्मिन् ब्रह्मव्यस्मिन्
क्षत्रेऽस्वामाधिपत्यं पुरोधायामस्मिन् कर्मव्यस्मिन् देवहृदरां स्वाहा ॥
इदमन्तये भूतानामधिपतये इदन्न मम ॥ १ ॥
Om agnirbhūtānām-adhipatiḥ sa mā' avatvasmin
brahmanyasmin ksatre' asyām-āśīsvāyām purodhāyām-
asmin karmavyasyām devahūṛāyām svāhā ॥ 1 ॥
idmagnaye bhūtānām adhipataye idanna mama ॥

Meaning :—Agni (fire) is the first/prime among physical elements, sustaining, vitalizing and protecting all others. That same agni may sustain protect me too. In matters of vision, virtue and justice including gathering of Brahmanas and ksatriyas, in matters of social prayer, appeal and benediction, in matters of this veda and this bride and our conjugal life, in this act of yajna and all such acts of social creativity, and whenever I call upon the good and the great of our society, may Lord Agni help and advance us! This is for Agni, Lord of all The elements and forms of life. This is not for me.

2. ओम् इन्द्रो ज्येष्ठानामधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदमित्यय ज्येष्ठानामधिपतये इदन्न मम ॥

Om Indro jṛeṣṭhānām-adhipatiḥ sa mā'avatvasmin brah-
maṅgyasmin kṣatre' asyām-āśīśyaśyām purodhāyāmasmin
karmaṅyasyām devahūtyām svahā ॥ idam-indrāya jṛeṣ-
ṭhānām-adhipatāyē idanna mama ॥

Meaning :—Indra/electrical energy of the universe is the prime among
the highest of natural forces. That same energy may inspire, sustain and bless
me..... (The rest as above). It is for Indra.....

3. ओम् यमः पृथिव्या अधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदं यमाय पृथिव्या अधिपतये इदं यमाय पृथिव्या अधिपतये इदं न मम ॥
Om yamah pṛthivyā adhipatiḥ sa mā'avatvasmin brahmaṅ-
yasmīn kṣatre' asyāmāśīśyaśyā purodhā yāmasmin karmaṅ-
yasyām devahūtyām svahā ॥ idam yamāya pṛthivyā
adhipataye idanna mama ॥

Meaning :—The Lord of natural law is the Lord of the earth. the
predominating power.....It is for yama. Lord of the earth.....

4. ओम् वायुर्न्तरिक्षस्याधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदं वायवे अन्तरिक्षस्याधिपतये इदन्न मम ॥
Om vāyur-antarikṣasyādhipatiḥ sa mā'avatvasmin brah-
maṅgyasmin kṣatre' asyām-āśīśyaśyām purodhāyām-asmin
karmaṅyasyām devahūtyām svahā ॥ idam vāyaue an-
tarikṣasyādhipataye idanna mama ॥

Meaning :—Air is the Lord of the sky.....It is for air, Lord of the
sky.....

5. ओम् सूर्यो दिवोऽधिपतिः स मासवत्स्मिन् ब्रह्मण्य स्मिन् क्षत्रेऽस्यामाशिव्यस्यां
पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥ इदं सूर्याय दिवोऽधिपतये
इदन्न मम ॥
Om sūryo divo' adhipatiḥ sa mā'avatvasmin brahmaṅgyas-
min kṣatre' asyāmāśīśyaśyām purodhayām-asmin karmaṅ-
yasyām divahūtyām svahā ॥ idam sūryaya divo' adhi pataye
idanna mama ॥

Meaning :—The sun is the Lord of the regions of light.....It is for the
Sun.....

6. ओम् चन्द्रम नक्षत्राणामधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदं चन्द्रस्ये नक्षत्राणाम् अधिपतये इदन्न मम ॥
Om candramā nakṣatṛāṅām-adhipatiḥ sa mā'avatvasmin
brahmaṅgyasmin kṣatre' asyām-āśīśyaśyām purodhāyā
masmin karmaṅyasyām devahūtyām svahā ॥ idam candramase
nakṣatṛāṅām-adhipataye idanna mama ॥

Meaning :—The moon is the Lord of the nakṣatras, the constella-
tions.....

7. ओम् बृहस्पतिर्ब्रह्मणोऽधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदं बृहस्पतये ब्रह्मणोऽधिपतये इदन्न मम ॥
Om Bṛhaspatir-brahmaṅo' adhipatiḥ sa mā'avatvasmin
brahmaṅgyasmin kṣatre' asyām āśīśyaśyām purodhāyām—
asmin karmaṅyasyām devhūtyām svahā ॥ idam bṛhaspataye
brahmaṅo' adhipataye idanna mama ॥

Meaning :—Bṛhaspati is the Lord of speech (Veda).

8. ओम् मित्रः सत्यानामधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदं मित्राय सत्यानाम् अधिपतये इदन्न मम ॥
Om mitrah satyānām adhipatiḥ sa mā'avatvasmin brahmaṅ-
yasmīn kṣatre' asyām-āśīśyaśyām purodhāyām asmin kar-
maṅyasyām devahūtyām svahā ॥
idam mitrāya satyānām adhipataye idanna mama ॥

Meaning :—Mitra, the integrating force is the Lord of all the elements
of reality.....

9. ओम् वरुणोऽपामधिपतिः स मासवत्स्मिन् ब्रह्मण्यस्मिन्
क्षत्रेऽस्यामाशिव्यस्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥
इदं वरुणायपामधिपतये इदन्न मम ॥
Om varuṇo' apām-adhipatiḥ sa mā'avatvasmin brahmaṅ-
yasmīn kṣatre' asyām-āśīśyaśyām purodhāyām-asmin kar-
maṅyasyām devahūtyām svahā ॥ idam varuṇāyapām-
adhipataye idanna mama ॥

Meaning :—Varuna is the Lord of waters.....

10. ओम् समुद्रः स्रोतानामधिपतिः स माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदं समुद्राय स्रोत्यानामर्क पतये इदन्न मम ।।

Om samudrah srotyanam-adhipatih sa ma’ avatsmin brahmanyasmin ksatre’ asyam-asisyasyam purodhyam-asmin karmanyasyam devahrutyam svahah! ।। idam samudryaya srotyanamadhipataye idanna mama ।।

Meaning :—Ocean (The vapours in the sky) is the Lord of the flowing waters.....

11. ओम् अन्नं साम्राजयानमधिपतिः तन्माऽवत्स्मिन् ऋष्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदमन्नाय साम्राज्यानामधिपतये इदन्न मम ।।

Om annam samrajyanam-adhipatih tanma’ avatsmin brahmanyasmin ksatre’ asyanasisyasyam purodhyam-asmin karmanya yasyam devahrutyam svahah! ।। idam annyaya samrajyanam-adhipataye idanna mama ।।

Meaning :—Anna (food) is the Lord, the mainstay, of empires.....

13. ओम् सोम ओषधीनामधिपतिः स माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदं सोमाय ओषधीनाम् अधिपतये इदन्न मम ।।

Om Soma osadhinam-adhipatih sa ma’ avatsmin brahmanyasmin ksatre’ asyam-asisyasyam purodhyam-asmin karmanyaya syam devahrutyam svahah! ।। idam somyaya osadhinam-adhipataye idanna mama ।।

Meaning :—Soma (The lunar substance, or vital juice, or the Soma herb) is the Lord of the herbs.....

13. ओम् सविता प्रसवानामधिपतिः स माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदं सवित्रे प्रसवानाम् अधिपतये इदन्न मम ।।

Om savita prasavanam-adhipatih sa ma’ avatsmin brahmanyasmin ksatre’ asyamasisyasyam purodhyam-asmin karmanyasyam devahrutyam svahah! ।। idam savitre prasavanam adhipataye idanna mama ।।

Meaning :—Savita, the creative power, is the Lord of all generation and procreation.....

14. ओम् रुद्रः पशूनामधिपतिः स माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदं रुद्राय पशूनामधिपतये इदन्न मम ।।

Om rudrah pasunam-adhipatih sa ma’ avatsmin brahmanyasmin ksatre’ asyam-asisyasyam purodhyamasmin karmanyaya syam devahrutyam svahah! ।। idam rudryaya pasunam-adhipataye idanna mama ।।

Meaning :—Rudra is the Lord of the animals.....

15. ओम् त्वष्टा रूपाणामधिपतिः स माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदं त्वष्ट्रे रूपाणामधिपतये इदन्न मम ।।

Om tvastha rupanam-adhipatih sa ma’ avatsmin brahmanyasmin ksatre’ asyamasisyasyam purodhyam-asmin karmanyasyam devahrutyam svahah! ।। idam tvastre rupanam-adhipatyae idanna mama ।।

Meaning :—Sun (sun light) is the Lord of all the forms and colours.....

16. ओम् विष्णुः पर्वतानामधिपतिः स माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।।

इदं विष्णवे पर्वतानामधिपतये इदन्न मम ।।

Om vishnuh parvatanam-adhipatih sa ma’ avatsmin brahmanyasmin ksatre’ asyanasisyasyam purodhyam-asmin karmanyasyam devahrutyam svahah! ।। idam vishnave parvatanam adhipataye idanna mama ।।

Meaning :—Visnu is the Lord of the mountains.....

17. ओम् मरुतो गणानामधिपतयस्ते माऽवत्स्मिन् ब्रह्मण्यस्मिन्

क्षत्रेऽस्यामाशिवर्यां पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ।। इदं मरुदभ्यो गणानाम् अधिपतिभ्यः इदन्न मम ।।

Om maruto ganananam-adhipatayaste ma’ avatsmin brahmanyasmin ksatre’ asisyasyam purodhyam-asmin karmanyasyam devahrutyam svahah! ।। idam marudhyo ganananam-adhipatihyah idanna mama ।।

Meaning : The maruts are the Lords of the commonwealths.....

18. ओम् पितरः पितामहाः परेऽवरे तत्तरत्तामहा इह माऽवन्त्वारिम्
 ब्रह्मण्यस्मिन् क्षत्रेऽस्यामशिष्यरयां पुरोधायामस्मिन् कर्मण्यरयां देवहृत्वा
 स्वाहा। इदं पितृभ्यः पितामहेभ्यः परेभ्योऽवरेभ्यस्ततेभ्यस्ततामहेभ्यश्च
 इदं मम॥

Om pitarah pitamahāhā pare' avare tatāstataamahā iha ma'
 avantvāsmiṇ kṣatre'syāmaṣiṣyaraṃ purodhāyāmaṣmiṇ karmṇyaraṃ devahṛtvā
 purodhāyām-asmiṇ karmagyaṣyām devahūtyām svāhā।।
 idam pitrbhyaḥ pitamahabhyaḥ parebhyo' avarebhyaś-
 tatebhayaś-tatamaelehyaśca idanna mama।।

Meaning : Father and Mother, their equals like uncles and aunts, grand parents and their equals, all the near and dear ones and all the distant relations, and all those related through these and all those beyond these, may bless me in this gathering of the pious, of the just and the brave, in this common prayer for invoking the blessings of God and the auspicious influences of the powers of nature in the cosmos, in relation to the bride and the yajna vedi, in relation to this blessed ritual of the wedding, may all these in this noble assembly of pious and cultured soul bless me, protect me, save me. May all these prayers be true and fruitful.

Important : These prayers are for peace, progress and prosperity. All the powers of the cosmos, all the forces of nature and all the noble ones of the family and society—all the working and living under the supreme Law of God—creator and sustainer of life—are called upon to bless the couple. No man is an island, no family is isolated, no community, society or nation is wholly sovereign. Everyone and all need the protection and support of all the powers that be. With these prayers, the bride and the bridegroom, both a new and one greater integrated personality, launch upon a new phase of life in an organismic society living in an organismic universe.

It is also to be noted that, as we are members of the whole cosmic system, our duty is not to our selves or families or communities or nations, or even humanity alone, we are responsible to the entire globe, the totality of nature and the supreme system of the cosmos.

Prayers for health and happiness (with ghee)

The following eight abutis are offered for safety and security against dangers and premature death. Death is a reality, it marks the completion of the journey of life. But premature death for any reason is a grave misfortune, these prayers are also for warding off child mortality and for the health, happiness and longevity of the child and the parents. These are ajuhautis and have to be given with ghee.

1. ओम् अग्निरेवु प्रथमो देवतानां सोऽस्ये प्रजां मुञ्चतु मृत्युपाशात्।
 तदयं राजा वरुणोऽनुमन्यतां यथेयं स्त्री पौत्रमघं न रोदात् स्वाहा।।
 इदमनये इदन्न मम॥

Om agniratru prathamo devatānām so' asyai prajāṃ muñcātū
 mṛtyupāśāt। tadayan rājyā varuṇd' anumanyatām yatheyam
 strē pautrāmaghām na rodāt svāhā।।
 idamagnaye idanna mama।।

Meaning : Heat (fire), first among the vital forces (energies) of nature may energise the body system of this bride. May it counter the forces of disease and decay and save her off-spring from the icy clutches of death. May it bless her with the birth of bonny babies! And then Varuna, Lord of the liquid flows of life, bless her with milk in her breast and bless her baby with the nectar of life. May the Lord protect her off-spring from the icy hand of death so that she never cries in child-bereavement. This is for agni, it is not for me.

2. ओम् इमामग्निस्त्रायतां गार्हपत्यः प्रजामस्ये नयतु दीर्घमायुः।
 अशान्योपरथा जीवतामस्तु माता पौत्रमानन्दमभिविष्टयतामियं स्वाहा।।
 इदमनये इदन्न मम॥

Om imāmagnistṛāyātām gārhapatyaḥ prajāmasyai nayatu
 dirghamāyuh।। aśānyopertā jivātāmasitū mātā pantramā
 nandam abhivi bhdhyatām-iyam svāhā।।
 idamagnaye idanna mama।।

Meaning : May the house-hold fire protect this bride! May it bless her with off-spring and long life! May she be blest with fertility and may she be the mother of long-living children! May she be blest with the pleasure of happy off spring! It is for Agni, it is not for me.

3. ओम् स्वस्ति नोऽग्ने दिव आ पृथिव्या विश्वानि धेह्यथा यजन्।
 यदस्यां मयि दिवि जातं प्रशस्तं तदस्मायु दधिषं धेहि चित्रं स्वाहा।।
 इदमनये इदन्न मम॥

Om svasti no'agne diva ā pṛthivyā viśvāni dhehyathā
 yajātrā। yadasyām mayi divi jātām prasaśtam tādasmasū
 dravingam dhehi citram svāhā।।
 idamagnaye idanna mama।।

Meaning : Sacred fire of Home-yajna, whatever contray we have done or whatever contrary has happened on earth and in the regions above, or in the body and in the mind, turn it from evil to good and fix it in our selves.