

Whatever is good and praiseworthy, born of light and good be given unto this bride and to me. May our home be blessed with prosperity and honour. This is for agni, not for me.

4. ओम् सुगन्तु पथ्यां प्रदिशन् एहि ज्योतिष्मद्ये ह्यजरन् आयुः ।
अथैतु मृत्युमृतं म आयाद्वैरवततो नोऽस्ययं कृणोतु स्वाहा ॥
इदं वैरवतताय इदन्न मम ॥

Om sugannu panthām pradishanna ehi jyotismadhye
hyajaramna ēyuh | apaitu mṛtyuramṛtam ma āgūdā vaivasvato
no abhavam kṛṇotu svāhā | |
idam vaivasvatāyā idanna mama | |

Meaning :—Lord, come to us, showing us the simple path of good and prosperity. May our progress be steady in life! May our home life be bright and free from the ill effects of age! Bless us with a long life. May death keep off, and may immortality come to us. May Lord! Vaivasvat, the Sun, give us freedom from fear. This is for Vaivasvat, not for me.

5. ओम् परं मृत्यो अनु परेहि पथ्यां यत्र नो अन्य इतरो देवयान्तात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां सीरिषो मोत वीरान्स्वाहा ॥
इदं मृत्यवे इदन्न मम ॥

Om param mṛtyo anu parehi panthām yatṛo no anya itaro
devayāntā | cakṣuṣmate śṛṇvate te bravimi mā nah prajāṁ
ririṣo molā virantsvāhā | | idam mṛtyave idanna mama | |

Meaning :—Death, move away from the path followed by the wise—and that is the path followed by us. If there be another (and contrary to ours) path, move on to that, come not close to us. You have eyes, you can see what is right and true from what is false and untrue. You can hear the voice of good and can distinguish it from the voice of evil. Listen, I pray, do not destroy our people, do not touch our brave off-spring. (See chandogya 4, 15; 5, 10; and Prasnopanisad 1, 9, 10). This is for Death, not for me.

6. ओम् द्यौरते पृष्टं रक्षतु वायुरूरु अश्विनौ च । स्तनन्धरते
पुत्रान्स्ववितानिभिरक्षत्वावासरः परिधाद् वृहस्पतिविश्वे देवा अभिरक्षन्तु
पश्चात्स्वाहा ॥ इदं विश्वेभ्यो देवेभ्यः इदन्न मम ॥

Om dyauṣte pṛsthāṁ rakṣātu vāyurūrū aśvinau ca |
stanandhayaste putrānt-savitābhiraṣṣatvāvāsasah paridhād
Bṛhaspatir-viśvedeva abhiraṣṣantu paścatstsvāhā | |
idam viśvebhyo devebhyah idann mama | |

Meaning : The current of energy radiating from the regions of light protect your back, dear bride, may the air and the vital pranic energy protect your belly, waist and things, may the teacher protect them when they dress (as inmates of the gurukulā), and may the wise and the virtuous one protect them ever afterwards. This is for viśvedevas, the wise and the virtuous, it is not for me.

7. ओम् मा ते गृहेषु निशि षोष उत्थादन्त्र तद्दुदन्त्यः संविशन्तु ।
मा त्वं रुदत्युर आवधिष्ठा जीवन्ती पतिलोके विराज पश्यन्ती प्रजां
सुमन्स्यमानां स्वाहा ॥ इदमन्त्ये इदन्न मम ॥

Om mā te gṛheṣu niśi ṣhoṣa utthādanyatra tvadrudāntyaḥ
samviśantu | mā tvam rudatyura āvadhīṣṭhā jīvatantī pati-
loke virājya pśyāntī prajāṁ sumanasyamānām svaha | | idam-
agnaye idanna mama | |

Meaning :—May there be no waiting at night in your house, nor any waiting by other women elsewhere. May you never, be waiting or quarrelling, afflict anyone in the home. Watching and enjoying the happy faces of your family reflecting a cheerful mind be a very queen of the home nursing and looking after the children, your husband, and others. (be the proud mother of a happy family.) This is for Agni, not for me.

8. ओम् अप्रजस्यं यौत्रमर्त्यं पाप्मानमुत वा अथम् ।
शीर्ष्वाः स्रज्जिबोन्मुच्य द्विपदभ्यः प्रतिमुञ्चामि पाशं स्वाहा ॥
इदमन्त्ये इदन्न मम ॥

श्री० ब्री० 1, 1, 12-14.

Om aprajasyam pantramartyam pāpmanāmutā vā aghram |
śīrṣṇah srajanibomucya dvīpad bhyaḥ pratimuñcāmi pāśam
svāhā | | idam agnaye idanna mama | |

Meaning : O Bride, just as an old goriand is taken of and removed from the head, so I pledge to remove any possible disability to bear children (barrenness or infertility), the fear of child mortality, or any other fear or misfortune, or any other possible danger or design caused or contemplated by probable enemies. This verily is true. This is for Agni, not for me.

Important :—These are hymns of prayer to God, pledge by the bride-groom and assurance to the bride. These are prayers for protection against disease, decay and death, invocations of Agni and Home fire for the advancement of fertility, vitality, health, efficiency of body and mind, and the cheer and delight of the family in a happy home. The bridegroom assures the bride

that she is going to be the very queen who would rule the life of her hearth and home. Since the bride is going to join a new life, and see new faces and inculcate new equations and new loyalties, such prayers, pledges and assurances are necessary. They all provide for a new orientation for the bride in view of the new role she is going to play.

Four Vyahrti ahutis (with ghee and Sakalya)

- ओम् भूरानये स्वाहा । इदमनये इदन्नये इदन्न मम ॥
 ओम् भुवर्वायवे स्वाहा ॥ इदं वायवे इदन्न मम ॥
 ओम् स्वर्दित्याय स्वाहा ॥ इदनादित्याय इदन्न मम ॥
 ओम् भूर्भुवः स्वर्निवासादित्येभ्यः स्वाहा ॥
 इदमनिवासादित्येभ्यः इदन्न मम ॥
 Om bhūragṇāyave svāhā ॥ idamagnāyave idanna mama ॥
 Om bhūvar-vāyave svāhā ॥ idauṇ vāyave idanna mama ॥
 Om svarādityāyā svāhā ॥ idam-ādityāyā idanna mama ॥
 Om bhūr-bhuvah svar-agni-vāyādyebhyaḥ svāhā ॥
 idam-agni-vāyādyebhyaḥ idanna mama ॥

For meaning please refer to the General section.

Pani-Grahana-taking the hand of the Bride

Now follows the Pani-grahana (taking the hand) ceremony. The bridegroom rises and stands before the bride—the bride is sitting facing east, and the bride groom faces her, his face being westward. He should help her rise, taking her right hand (palm upward) into his left (palm upward). As she rises, he takes her right hand from his left hand into his right. As he stands with the bride's right hand held in his right hand, he pronounces the following mantras :—

1. ओम् गुण्यसि ते सौभगत्वाय हस्तं मया पत्या जरदित्यर्थासः ।
 भगो अर्यमा सविता पुरश्चिह्नं त्वाद्युर्गर्हपत्याय देवाः ॥

ऋ० 10, 85, 36, पार० 1, 6, 3.

Meaning :—Dear Bride, I take your hand unto mine for the progress and prosperity of home-life. Live with me, your husband, happy upto a full ripe age. The Lord of all prosperity, Dispenser of justice, Lord Creator and Sustainer of all forms of life, and all the virtuous and the wise gathered here

have blessed me with your auspicious hand for the performance of household duties and the fulfilment of all social obligations.

Just as the bridegroom addresses these words to the bride, the bride too is supposed to say the same words to the bridegroom. Thus both of them join a new phase of integrated life.)

2. ओम् भगस्ते हस्तमग्नीत् सविता हस्तमग्नीत् ।
 पत्नी त्वमसि धर्मगाहं गृहपतिस्त्वत् ॥

Om bhagaste hastam-agrabhit savitā hastam-agrabhit ।

patni tvam-asi dharmagāham gr̥hapatis-tvave ॥

Meaning : I have accepted your hand, so prosperity has taken your hand, so progress and creativity has taken you by the hand. In dharmā, you are my wife and I am your husband, head of your family. (The point is that the husband is, as if, Bhaga, progress and prosperity, he is, as if, savita, a man inspired with procreation and advancement. The Bride should feel secure, because prosperity and procreation are just at hand. The husband and the wife have to work together as a matter of pleasure and duty for the well-being of the family, joined as they are in wedlock.)

(The bride is supposed to say the same words to the husband.)

3. मसेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः ।
 मया पत्या प्रजावति शं जीव शरदः शरम् ॥ अथ० 14, 1, 51-52

Mameyam-astu poṣyā mahayam tvādād bṛhaspateḥ ।

māyā patyā prajāvatī śam jivāśaradāḥ śātam ॥

Ath. 14, 1, 51-2.

Meaning :—Dear bride, Lord Brhaspati has gifted you unto me. You are my wife, to be protected and supported by me. Blest with the procreative power of nature live with me, your husband, to a hundred years in peace and security.

(The bride also should pledge herself with the bridegroom in the same words.)

4. ओम् त्वदा वासो व्यदधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम् ।
 तेनेमां नारी सविता भश्य सूर्यासिषि परि धत्तां प्रजानाम् ॥

Om tvaṣṭā vāso vyadadhācchubhe kam Bṛhaspateḥ
 prakṣiṣā kavīnām । tenemām nārim savitā bhagascā
 sūryāṁivā pari dhattām prajāyā ॥

Meaning :—Tvasta, the maker, the teacher, with the blessings of the learned and the wise, has made the dress, has beautified her with education and training. May the Lord Creator, the giver of honour and glory invest her with beauty, joy and offspring just as the Sun invests his rays with radiance and glory.

This mantra can be explained at two levels—the aesthetic level of beauty and the mental level of education and culture. Tvasta is the maker, the Lord God who makes all beautiful forms, the teacher who refines the disciple's personality and the bridegroom who has done his best to provide her with the most beautiful vestments. It is better to explain it in all the comprehensive aspects.

5. ओम् इन्द्रानी छावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा ।
बृहस्पतिमरुतो ब्रह्म सोम इमां नासी प्रजया वर्धयन्तु ॥

अथो 14, 1, 51-4.

Om indragñi dyāvāpṛthivī mātariśvā mītrāvaruṇā bhago
asvinohñā ।
Brahspati-maruto brahma soma imām nāsim prajāya
vardhayantu ॥

Ath. 14, 1, 51-4.

Meaning : May Indra and agni (energy and fire), the heaven and earth, the higher wind, oxygen and hydrogen, the glory of the earth, the physician and the teacher, the ruler, the leaders, the Lord supreme, the moon and the waters of life bless this bride with off-spring and increase her family and personality.

6. ओम् अहम् विद्यामि मयि रूपमस्या वेददित्यश्नन् मनराः कुलायम् ।
न रतेयमदमि मनसोदमुच्ये स्वयं श्रद्धानो वरुणारय षाशान् ॥

अथो 14, 1, 57.

Om aham vi śyāmi mayi rūpam-asyā vedaditi-paśyan
manasah kulāyam ।
na steyam-admi manasodamucye svayam śrathāno
varnasya pāśan ॥

Ath. 14, 1, 57.

Meaning :—Dear Bride, I love your beautiful form and love you from the core of my heart. I can see the increase and progress of my family. I shall never conceal anything from you nor have anything without taking you into confidence. Loosening the bonds of all kinds of difficulties in the path of our life, I remove all the obstacles to our mutual happiness.

The bride too reciprocates the emotions and sentiments expressed in these six hymns.

The First Round

Having spoken these six mantras the bridegroom, holding the right hand of the bride in his, should help her rise, and both should go round the fire, the bride leading. The man sitting south of the vedi with a jug of water should accompany them during the circumambulation. When the bride and the bridegroom have completed the round, the man with the jug should go back and resume his seat. After this first round (Pradakṣiṇa), the bride and the bridegroom should keep standing in their places and pronounce the following mantra, confirming their wedlock and pledging themselves mutually :—

ओम् अमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहम् । समाहमस्मि ऋक्त्वं
दौरहं पृथिवी त्वं तावेव विवहावै सह रेती दशावहै । प्रजां प्रजनयाव है
पुत्रान् विदावहै बहून् । ते सन्तु जारदष्टयः सं प्रियौ रोचिष्णु
सुमन्स्यमानौ । पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः
शतम् ॥

पठो 1, 6, 3.

Om amo' ahamasmi sā tvam sā tvamasyamo' aham । sāmāha-
masmi ṛktvam dyaurahm pṛthivi tvam tāveva vivahāvahai
saha reto dadhāvahai । prajāṃ prajānayaāvahai putrān
vindāvahai bahu । te santu jaraḍaṣṭayaḥ samprīyau rocīṣṇu
sumanasyanānau । paśyema śaradaḥ śatam jīvema śaradaḥ
śātam śṛṇuyāma śaradaḥ śātam ॥

Par. 1, 6, 3.

Meaning : Dear Bride, fully aware of myself and in full knowledge of my act voluntarily I accept you. Similarly, you too, fully aware of yourself and in full knowledge of your act, voluntarily accept me. Just as I accept you in love without reservation, similarly you too accept me in love without reservation. You are like the Earth, full of procreative energy and I am like the heaven showering life-giving waters for the earth. I am like the Samaveda and you are like the Rgveda, both worthy of each other. Thus we happily bind ourselves in wedlock. Let us join our procreative energy; let us beget children, and may they all attain full age. Let us both in love, mutual admiration and conjugal happiness see a full hundred years, live a full hundred years, and hear a full hundred years.

Silarohana (The adamantime resolve)

The bridegroom should now stand close to the bride south of the vedi facing north. The man with the jug of water has already resumed his seat. The

mother or brother of the bride holding the roasted paddy/maize in the right hand should hold it in the left and help the bride place her right foot on the piece of stone, and while the bride does so, the bridegroom should pronounce the following :—

ओम् आरोहेमश्मनश्मेव त्वं स्थिरा भव ।

अभित्तिष्ठ पूतस्यतोऽवभाषस्य पूतनायतः ॥ ऋ० 1. 7. 1.

Om ārohemam-as̥mānam-as̥mēva tvam sthīrā bhava ।

abhiṭṭisṭha pūtanayato' avabhāṣasya pūtanāyataḥ ॥

Par. 1. 7. 1.

Meaning :—Dear Bride, ascend this slab like a rock, be firm as a rock in gr̥has̥tha, duties of the household Resist those who appose and defeat those who challenge and fight.

Lajahome ahutis

Lajahome ahutis are an important ritual. For this purpose the bride and the bridegroom should stand close to the vedi facing east, the bride on the right. The bride should put her hastanjali (both hands kept together with palms upward so that roasted paddy could be held in the palms) on the hastanjali of the bridegroom. Three hastanjalis are now joined together, the bride's above and the bridegrooms below. Now the mother or the brother, who so ever is handling the 'lajas' (roasted paddy or maize) should sprinkle a little ghee in the joined anjalis, then put two handfuls of the paddy in the anjalis and sprinkle some ghee on the roasted paddy contained in the anjalis. The bride and the bridegroom together have to offer three ahutis with this portion of 'laja'. For this purpose, the bride has to lower her anjali-fingers along with the bridegroom's and offer the ahutis, one each with each one of the following mantras :—

1. ओम् अर्यमणं देवं कन्या अग्निमयसत् स नो अर्यमा देवः

प्रेतो मुञ्चतु मा पतेः स्वाहा ॥ इदमर्यमो अनये इदन्न मम ॥

Om aryamaṇam devam kanyā agnim-ayaksata ।

Sa no aryamā devaḥ preto miñcātu mā pateḥ svāhā ।

idam-aryamne agnaye idanna mama ॥

Meaning :—The bride offers homage and oblation to Agni, Lord Aryama, who controls the world, and prays that the Lord may guide her in separating and departing from this (her parent's) family, but never from the family of her husband. Verily this is true. This is for Aryama Agni. It is not for me.

2. ओम् इयं नार्युषद्वले ताजानायत्तिकाम् । आयुष्मन्नरतु मे पत्तिर-

र्यन्तीं ज्ञातस्यो मम स्वाहा ॥ इदमन्नये इदन्न मम ॥ ॥

Om iyam nāryuṣabrute jājanāyapantika ।

āyusmānastu me padtir-edhanāīm jñāṭṭayo manna svāhā ॥

idamagnaye idanna mama ॥

Meaning : The bride offering oblations in the fire prays : "May my husband attain a long life and may the members of my family and the relations all enjoy a happy life of plenty and prosperity! Verily, this is true and sincere. This is for Lord Agni, it is not for me.

3. ओम् इमंलताजानायवपश्मनौ समृद्धिकरणं तव ।

मम तुभ्यं च संवननं तदग्निरनुमन्यतमियं स्वाहा ॥

इदमन्नये इदन्न मम ॥

ऋ० 1. 6. 2.

Om imam-lājānavapānyagnau samyuddhi-karagaṇam tava ।

mama tubhyam ca samvānanam tadagni-anumanyatāmīyam,

svāhā ॥

Par. 1. 6. 2.

Meaning :—I offer this abuti of roasted paddy to the fire for the sake of your progress and prosperity. May there be great love and affection between you and me. May Lord Agni bless us in our conjugal life. This is true, this is for Agni and not for me.

Here the first round is complete.

The Second Round

Now the bridegroom has to hold the right hand of the bride with his right hand. For this purpose he has to pronounce the following mantra :—

ओम् सरस्वति प्रेदमन सुमने वाजिनीवसि । यान्त्वा विश्वस्य भूतरस्य

प्रजायामरसाप्रतःक । यस्यां भूतं समभवद् यस्यां विश्वमिदं जगत । तमस्य

गाथां गारयामि यारत्रीणामुत्तमं यशः ॥ ऋ० 1. 7. 2.

Om sarasvati predamava subhage vājīnivati । yāntvā viśvasyo

bhūṭasya prajāyāmāsyāgrataḥ । yasyām bhūṭam samabhava-

vad dyasyām viśvām-idam jagat । tāmasya gāthām gāsyāmi

yāstrīṅgām-uttamam yaśaḥ ॥

Par. 1. 7. 2.

Mother Nature, flowing with the living streams of life, source of all good fortune, producer of all means of life's sustenance, promote this union

of ours and the home-fire we are lighting. You are the mother of all the forms of creation existing in the world since the beginning. Whatever rose into existing in the world since the beginning. Whatever rose into existence arose from you and whatever now is in you. I sing your praises and the highest tribute that can be paid to women is that she is gifted with nature's power of procreation.

Holding the right hand of the bride, the bridegroom has to pronounce the following two mantras while the two go round the fire :—

1. ओम् तुभ्यमग्ने पर्यवहन्सूर्या वहतु ना सह ।
गुनः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ ऋ० 10, 85, 38.

ऋ० 1, 2, 4.

Om tubhyamagre parvahan̄sūr̄yā vahatu nā saha ।

punah patibhyo jāyāṃ dā agne prajāyā saha ।।

Rg. 10, 85, 38. Par. 1, 2, 4.

Meaning : Lord Agni, Power presiding over the home-fire, for your sake primarily, have I accepted this bride—bright as a ray of the Sun. May she share with me, bear, the sacred responsibilities of the household. May the Lord Agni, in due course, give her with her children, un to me, her husband, mature and cool as Soma, bless me as the moon with her.

ओम् कत्वला पितृभ्यः पतिलोकं यतीयमप दीक्षमयाष्ट ।
कन्या उन त्वया वयं धारा उदन्त्या इवातिगाहेमाहि द्विषः ।।

ऋ० ब्र० 1, 2, 5.

Om kaṅvāṭc pitr̄bhyah patilokam yatiyamapa dikṣamayaṣṭā ।

Kanyā uta tavayā vāyam dhārā udantya ivātigāhe mahi dviṣah ।।

Man. Br. 1, 2, 5.

Meaning :—This girl, leaving the father's home and going to join her husband's home, has accepted and dedicated herself to him and to his honour and tradition. O bride, with you, we two (the husband the wife), joining together like two streams of water into one strong current, shall overcome whatever negative forces of life confront us.

Going round the fire, the man with the jug of water following, they should complete the second round, and stand west of the Vedi facing east, the bride on the right of the bride-groom.

The third and the fourth round

Similarly, the procedure with Sitarohana and Lajahoma and ending with "Om kanyala....." should be repeated twice more, that is, four times in all. At the end of it, the bride and the bridegroom should stand west of the vedi, facing east. The remaining roasted paddy now has to be offered to the fire in one ahuti.

Last Lajahoma ahuti

The mother or the brother of the bride should now leave the entire remaining roasted paddy into the joint hastanjali of the bride and bridegroom, the bride should pronounce the following mantra and offer the paddy to the fire :—

ओम् भगव्य स्वाहा ।। इदं भगव्य इदन्न मम ।। ऋ० 1, 7, 5.

Om bhagavya svāha ।। idam bhagavya idanna mama ।।

Par. 1, 7, 5.

Meaning :—This is offered for the sake of good fortune and the growth and advancement of the family. Verily and sincerely, it is true. It is for prosperity it is not for me.

One ghee ahuti

The bride and bridegroom should now sit west of the vedi, facing east, the bride on the right of the bridegroom. The bridegroom should offer an ahuti with ghee with the following mantra :—

ओम् प्रजापतये स्वाहा ।। इदं प्रजापतये इदन्न मम ।। ऋ० 1, 7, 6.

Om prajāpataये svāha ।।

idam prajāpadataye idanna mama ।। Par. 1, 7, 6.

Meaning :—This is for Prajapati, the Lord of creatures. Verily it is for Him. It is for Prajapati, it is not for me.

Untying the bride's hair

The bride and the bridegroom now retire into privacy where the bridegroom should untie and loosen the bride's hair. While doing this, he should pronounce the following two mantras :—

1. ओम् प्र त्वा मुञ्चामि वरुणारय पाशाथेन त्वावधत्त सविता सुरेशः ।
ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टान्त्वा सह पर्या दधामि ।।

2. ओम् प्रेतो मुञ्चामि नामुतः सुवक्षाममुत्तरकम् ।
यथयमिन्द्र मीढ्वः सुपुत्रा सुभगारति ॥ ऋ० 10, 85, 24-5.
1. Om pra tvā mūñcāmi varuṅasya pāsād yena tvābaddhāt savitā sūstevah ।
rasya.yonau sukrtasya loke' aristantva saha patya dadhāmi ॥
2. Om preto muñcāmi nāmutah subaddhāmanutaskaram ।
yatheyamindra midhvah suputrā subhagāsati ॥

Rk. 10, 85, 24-25

Meaning :—1. Here release you from the bonds of society and the law (of virginity) by which your good father (and the Lord Creator) hitherto bound you in vow. I place you into a different state of the law of virtue, a different world of righteousness and well-doing, where you will live happily with your husband without any worries whatsoever. I hereby take you unto me.

2. I release you from the household of your father and take you, safe and secure, into mine so that living with your virile and powerful husband, you enjoy a life of happiness and prosperity with your offspring.

With these mantras the bridegroom unites and loosens the hair of the bride. Then both come to the vedi. At this time the upper garment of the bride is tied with a knot to the upper garment of the bridegroom. This is called the conjugal tie of the couple.

Sapta padi (Seven Steps) ceremony

Saptapadi is the main part of the marriage ceremony. For this part of the ritual, the bride and the bridegroom stand on the north side of the vedi, facing north, the bride on the groom's right. While in the act of standing, the bridegroom should hold the right hand of the bride into his right hand and help her rise. When they stand facing northward, the bridegroom should put his right hand on the right shoulder of the bride. Standing close thus, the bridegroom initiates the process by suggesting to the bride—

मा सव्येन दक्षिणमतिक्राम ॥ गी० 2, 2, 12.
mā savyena dakṣiṇamatikrāma ॥ Gā. 2, 2, 12.

Meaning :—Do not pass your right foot (step) with your left, or, let not the left step exceed the right. This means that the move of the left foot will be in unison with the right, this rhythm of movement is symbolic of right and balanced action within the bounds of law, justice, tradition, culture and Dharma.

The First Step :—Having suggested this by way of caution or forewarning, the bridegroom takes the first step with his right foot taking the bride with him. The left foot joins the right, without exceeding the right. For the first step the following mantra is pronounced by the bridegroom—

1. ओम् इषे एकपदी भव सा मामनुव्रता भव विष्णुस्ता नयतु पुत्रान्
विन्दतावहै बह्वंस्ते सन्तु जरददत्यः ॥ अथर्व० 1, 7, 19, यार० 1, 8, 1-2
Om iṣe ekapadi bhava sā māmānuvratā bhava viṣṇusta
nayatū putrān vindāvahai bahūnste santu jaradaśayah ॥

As. 1, 7, 19, Par. 1, 8, 1-2.

Meaning :—Take the first step for the sake of 'anna'—means of health, nourishment and energy. Be with me in my vows and duties of the household/Dharma. May Lord Vishnu who looks after all lead you on. May we beget offspring, and may our offspring enjoy a long and full life.

2. The second step with the following mantra :—

ओम् ऊर्जो द्विपदी भव.....(therest as in the first)
Om ūrjje dvipadi dhava.....

(Take the second step for the sake of strength and power.....)

3. The third with—

ओम् रायस्योषाय त्रिपदी भव.....
Om rāyaspoṣāya tripadi bhava.....

(Take the third step for the sake of weal and prosperity.....)

4. The fourth with—

ओम् मयोभवाय चतुष्पदी भव.....
Om mayobhavāya catuṣpadi bhava.....

(Take the fourth step for all happiness.....)

5. The fifth with—

ओम् प्रजाप्यः पंचपदी भव.....
Om pragābhyah pañca-padibhava.....

(Take the fifth step for progeny.....)

6. The sixth with—

ओम् ऋतुभ्यः षट्पदी भव.....
Om ṛtubhyah ṣatpadi bhava.....

(Take the sixth step for the seasons and our cycle of life in accordance with the flow of the life of nature.....)