

**Meaning :** The pranas have taken out the soul from its materials house, it is not to come back to the body. O pranas, carry it away from the body, its place of habitation so far. Death was a wise agent of Lord yama and has carried the pranas to the moon or the path of the fore fathers.

8. यमो परोऽवरो विवस्वांस्ततः परं नाति पश्यामि किंचन।

यमे अवरो अशि मे निविष्टो भुवो विवस्वान्ना ततान स्वाहा।।

yamo paro'awaro vivasvans-tataḥ param nati pasyami kin-cana | yame adhvaro adhi me nivīṣṭo bhuvo vivāsvananavā-tatāmasvāhā ||

**Meaning :** The Lord yama, Ordainer of the universe, bright as the sun, is closest and the farthest, I see nothing greater or beyond. All my good deeds are dedicated to Him. He is the power that has created and also pervades this universe.

9. अपयद्दन्मृतं मर्त्यैः कृत्वा सर्वणमदद्युर्विस्वते।

उताश्चिन्नावमर्द् यत् तदासीदजहाद् द्वा मिथुनासरण्युः स्वाहा।।

apāgūhannamr̥tām martyebhyaḥ kṛtvā savarnamadadhur-vivasvate | utasvinavabharad̥yat tadāsīdajahādu dvā mithunā-saranyauḥ svāhā ||

**Meaning :** The Lord released the eternal energy and, having made it various, gifted it to the sun for the emergence of living forms. Then whatever creation there was received the twofold vitality of prana and apana, and the dynamic nature then produced the twofold male and female principles for further procreation.

Life then is a creative process and death is a logical implication of it, a simultaneous fact of existence. Why then worry?

10. इमौ युनक्ति ते वहनी असुनीताय वोढवे।

ताभ्यां यमस्य सादनं समितीश्याव गच्छतात् स्वाहा।।

अथर्व० 18: 2: 7, 14-17, 19, 27, 32, 33, 56.

Imau yunajmi te vahni asunitāya vodhave |

tabhyām yamasya sādananam sāmītīścāva gacchataṭ svāhā ||

Ath. 18: 2: 7, 14-17, 19, 27, 32, 33, 56.

**Meaning :** To carry you to your next destination, departed soul, I join the two vital airs, prana and apana, and ordain that with these you go to the region of justice and may you enjoy noble company by virtue of your performance.

## 26 ahutis

Having offered the ten ahutis as above, the four persons should offer 26 ahutis with the following mantras :—

1. अग्नये रथिमते स्वाहा।।

agnaye rayimate svāhā ||

**Meaning :** This is for agni which is rich in wealth. (This is the last farewell of the departed soul to Agni which blessed him with so much of wealth in his life.)

2. पुरुषस्य स्यावयपेदधानि मुञ्चहे।

यथा नो अन्न नापरः पुरा जरस आयति स्वाहा।। तै० अ० 6, 1.

Purusasya sayāvarayaped-aghāni mṛjmahe |

yathā no atra nāparah purā jarasa āyati svāhā ||

Tai. aran. 6, 1.

**Meaning :** Opotencies of the departed soul (Which go with the subtle body), we cleanse our selves by removing our sins, so that, here in life, till the ripest old age, no sin should soil us.

3. य एतस्य पथो गोप्तारस्तेभ्यः स्वाहा।।

ya etasya patho gopltaras-tebhyah svāhā ||

**Meaning :** This is for the protectors of the path of this departed soul. (There protectors are vayu, i.e., air, the rays of the moon or sun, etc., depending upon the karma and sanskaras of the soul.)

4. य एतस्य पथो रक्षितारस्तेभ्यः स्वाहा।।

ya etasya patho rakṣitaras-tebhyah svāhā ||

**Meaning :** This is for those who are the guardians of the path of this departed soul. (Note that there is protection of various sorts, preservation, conservation, protection and so on.)

5. य एतस्य पथोऽभिरक्षितारस्तेभ्यः स्वाहा।।

ya etasya patho' abhirakṣitaras-tebhyah svāhā ||

**Meaning :** This is for all those who are the all-round protectors of the paths of this departed soul—

**Note :—**No one knows by direct experience the paths of the departed soul. They are all hidden forces of nature working under the rule of the Almighty God. These ahutis are for the Lord and for all this laws and natural forces.

6. स्वान्ने स्वाहा ॥

khvātre svāhā ॥

**Meaning :** This is for the promoter of the virtue and fame of the departed soul.

7. अपस्वान्ने स्वाहा ॥

apākhvātre svāhā ॥

**Meaning :** This is for the protection of the departed soul against the evil speaker.

9. अपत्तात्पते स्वाहे ॥

apātalāpate svāhā ॥

**Meaning :** This is for the penitence of those who back-bite and speak ill out of jealousy.

10. अग्नये कर्मकृते स्वाहा ॥

Agnaye karmakṛte svāhā ॥

**Meaning :** This is for Agni which is the mean and promoter of human acts of good.

11. यमत्र नयीमस्तस्यै स्वाहा ॥

yāmatra nādhimas-tasmai svāhā ॥

**Meaning :** This is for those who are out of mind.

12. अग्नये वैश्वानराय सुवर्गाय लोकाय स्वाहा ॥

agnaye vaiśvānarāya suvargāya lokāye svāhā ॥

**Meaning :** This is for Agni, the sustainer of all life, which inspires people to do acts of good and thus attain all happiness.

13. आयातु देवः सुमनाभिर-कृतिभिर यमो ह वेह प्रयताभिरका ।

asīdatāṁ suṣṣṛṇatē h vṛtibhīrjāy jātasyāi mṣa śaṅgṛṇatē svāha ॥

āyātu devaḥ sumanābhir-ūtibhir-yamo ha veha prayatābhir-aktā । asīdatām suṣṣṛṇate ha varhīṣyūrjāya jāyayai mama śātruhatyai svāhā ॥

**Meaning :** May Lord yama, Ordainer of the universe be pleased with our sincere prayers and praises and acts of obedience to the vaidic injunctions for our life here. May we perform yajñas for the attainment of an auspicious state of existence, means of sustenance and protection against internal enemies harbouring the mind! May all men and women join our yajnas!

14. योऽस्य कौष्ठ्य जगतः पार्थिवस्यैक इद्वयशी ।

यमं भङ्ग्यश्रवो गाय यो राजाऽनपरोथ्यः स्वाहा ॥

yo'asya kauṣṭhya-jagataḥ pāṛthivasyaika idvāśī ।  
yamam bhangya-śṛavo gāya yo rājāṅ anaparodhyah svāhā ॥

**Meaning :** O men, sing the sweetest of praises in honour of the only Lord ordainer of this world of beauty, variety and prosperity, the sole ruler of the earth, whom no one can equal or oppose.

15. यमं गाय भयश्रवो यो राजाऽनपरोथ्यः ।

yeṅaṣṣṣo nayo bhayāśraṇo yeṅo yōḥ pūṣṭivī dṛḍḍā amaparodhyah ॥  
yamam gāya bhangyaśṛavo yo rājāṅ amaparodhyah ॥

**Meaning :** Men of the earth, sing the sweet praise of Lord yama, the sole ruler and ordainer of the universe. Surely, He alone is worthy of praise and worship. He holds the waters, rivers, deserts, the heaven and the earth. He alone holds the universe firmly in balance.

16. हिरण्यकक्ष्यान्त्सुष्टुरान् हिरण्याक्षनयः शकान् ।

अश्वाननश्शतो दानं यमो राजाभितिष्ठति स्वाहा ॥  
hiraṅyākakṣyānt-sudhurān hiraṅyākṣanāyāḥ śaphān ।  
aśvānanaśśāto dānam yamo rājābhitiṣṭhati svāhā ॥

**Meaning :** Yama, Lord Ordainer of the Universe and dispenser of justice holds and wields worlds with golden rounds of girdles, moving on golden axes and golden axles, fast and firm like horses with hoofs of steel. He is the giver of a hundred gifts of life and energy—only if we can deserve and pray for them.

17. यमो दाधार पृथिवी यमो विश्वमिदं जरात् ।

यमाय सर्वमित्तस्य यत् प्राणाद्वायुरक्षितं स्वाहा ॥  
yamo dādāhāra pṛthivīm yamo viśvam-idaṃ jagat ।  
yamāya sarvamittasṭhe yat prāṅādvāyurakṣitam svāhā ॥

**Meaning :** Lord yama holds the earth and this entire universe in motion. All that exists here, follows the law of yama. Everything living, which is sustained by air and energy, is sustained by Him only.

18. यथा पञ्च यथाषड् यथा पञ्चदशर्षयः ।

यमं यो विधात् स द्वायाद् यथैक ऋषिर्विजानते स्वाहा ॥  
yathā pañca yathā śad yathā pañcadasarṣayah ।  
yamam yo vidyāt sa brūyād yathaika ṛṣiḥ-vijānate svāhā ॥

**Meaning :** Only he who knows Lord Yama and His Law, can say what the five elements, six seasons, fifteen dates of the fortnight, and the seven stars (ris) are. He alone can say of things in reality as the Lord knows they are.

19. त्रिकदुकेशिः पतति षडुषीरेकसिद् वृहत् ।

गायत्री त्रिष्टुप् छन्दसि सर्वा ता यम अहिता स्वाहा ॥

trikadrūkebhī palati sadurvīrekamid vṛhat ।

gāyatri trīstūp chandānsi sarvā tā yama ahitā svāhā ॥

**Meaning :** Three processes—knowledge, action and prayer—save the human being from three kinds of affliction physical, mental and spiritual. By virtue of this threefold piety, man attains to six great things in the universe—the middle region, the earth, water, vegetation, strength, and truth of speech—in accordance with his virtue (quality), acts and nature. Everything of life, and all the mantras, gāyatri, trīstūp, etc., which stand for all the hymns of knowledge, acts and prayer, exist in Him. He alone is great.

20. अहरहर्नयमानो गामरवं गुरुषं जनत् ।

वैश्वरतो न तृप्यति पञ्चभिर्मर्नवैर्यमः स्वाहा ॥

aharahaṛ-nayamāno gāmaśvaṁ puruṣam jagat ।

vaivaśvato na tṛpyati pañcabhir-mānavair-yamaḥ svāhā ॥

**Meaning :** Taking the entire world of man, horse and cow is endless change through the integration and disintegration of the five elements which make up the body, the Lord of Light and justice never tires—the process of change continues.

21. वैश्वरते विवच्यन्ते यमे राजनि ते जनाः ।

ये वेह सत्यनेच्छन्ते य उ चानृतवादिनः स्वाहा ॥

vaivaśvate vivichante yame rājani te janāḥ ।

ye ceha satyenechchante ya u cānṛtavadinah svāhā ॥

**Meaning :** The Lord of Light and justice presiding over the universe, those who act by truth in this world, and those who act by untruth, all of these people are discriminated separately for what they are and what they do. Thus is the dispensation of justice effected by Lord yama.

22. ते राजनिह विविच्यन्तेऽथा यन्ति त्वामुप ।

देवांश्च ये नमस्यन्ति ब्राह्मणारचापचित्यति स्वाहा ॥

te rājaniha vivicyante athā yanti tvāmpa ।

devānsca ye namasyanti brahmanāṁscapacityati svāhā ॥

**Meaning :** Lord Ruler of the world, they—men of virtue and vice, truth and untruth, are discriminated. Those who bow to the saints and the wise, and those who serve the scholars and men of God, attain to Thee, O Lord. The others who do otherwise are lost in the dark.

23. यास्मन् वृक्षे सुपलाशे देवैः संपिबते यमः ।

अत्रा नो विश्वतिः पिता पुराणो अनुवेनति स्वाहा ॥ तै० अ० 6. 5.

yasmin vṛkṣe supapāśe devaiḥ sampibate yamaḥ ।

atrā no vispatiḥ pitā purāṇo anuvenati svāhā ॥

Tai. aran. 6. 5.

**Meaning :** In this world, apparently beautiful as a palasa tree, only the man of virtue and discipline fully in his senses can enjoy the good provided by the father. Here in this creation, The Lord our father since eternity provides for us as for His children. (He recalls us too when it is time.

24. उत्ते तभ्नीमि पृथिवीं त्वत्परीमं लोकं निदधत्सो अहंरिषम ।

एतां स्थणां पितरो धारयन्तु तेऽत्र यमः सादनात्ते मिनोतु स्वाहा ॥

utte tabhnomi pṛthivīm tvatparimam lokam nidadhanno

aham riṣam । etam sthūṇām pitaro dhārayantu te' ātro

yamaḥ sādānāte minotu svāhā ॥

Tai. A. 6. 7.

**Meaning :** The Lord thus says to His children : for you do I hold up this earth. For you, and above this earth, do I hold the sky. No one comes to grief in this system created for you. May the seniors among you keep it fast and maintain it. May they join you with the pillars of virtue and happiness by the grace of yama, Lord of law and righteousness.

The point is that while the Lord God creates and holds the universe—the earth, the heavens, suns and stars, etc.—the duty of organizing and holding the human society is man's. The wise and the virtuous should guide the human family. The system of the universe is the total context in which we live. We have to make our existence meaningful by working in our place within the system.

25. यथाऽहान्यनुपूर्वं भवन्ति यथर्नव ऋतुभिर्गन्ति कल्पसाः ।

यथा नः पूर्वमपरो जहात्येव धात्स्वयूषि कल्पयैषां स्वाहा ॥

yathā ahānyanupūrvam bhavanti yatharṇava rṭubhir-yanti

klīptāḥ । yathā nah pūrvamaparo jahatyēvā dhātārayūṣi

kalpayeṣāṁ svāhā ॥

**Meaning :** Just as days follow in succession, just as seasons follow seasons close, just as among us the latter follows leaving the former (who has gone), so may the Lord of life bless us with life in succession in this whirling wheel of the universe.

26. न हि ते अग्ने तनुवै क्रूरं चकार मर्त्यः।

कपिर्दभस्ति तेजनं पुनर्जरयुर्गौरिव।

अप नः शोशुचदमग्ने शुशुष्या रयिम्।

अप नः शोशुचदचं मृत्यवे स्वाहा॥।

तै० आ० 6, 10.

na hi te agne tanuvai krūram cakāra martyah ।

kapir-babhasati tejanam punarjarāyur-gaur-ive ।

apa nah śosūcad-aghnam agne śusūshyā rayim ।

apa nah śosūcad-aghnam mṛtyave svāhā ।। Tai. A. 6, 10.

**Meaning :** Lord Agni, no mortal child of yours may do any violence for the sake of his body (its survival). Restless as a monkey shows agitation (for its protection against fear and suspicion) just as a cow does for the skin cover of its new-born. Lord Agni, cleanse us of our sins—burn them. Purify our real worth (as gold is purified in the fire). Cleanse us of our sins as a worthy offering to Death. This is for Death—This is for death.

The dead body is thus offered to the fire as a fit offering of the last of the dead for purification to join the cycle of existence.

### Prayers for Salvation

When the dead body has been reduced to ashes, the friends, relatives and members of the family of the dead should assemble at some place close by and pray for the peace and salvation of the departed soul. After the prayers, they should disperse and go home.

*Ugrakha* *Shukla*

### Yajna in the house of bereavement

Clean, wash and purify the house in which death took place. Then perform a yajna in the home with each one of the mantras of prayer (Om visani deva.....to agne naya supatha raye.....). Hymns of Benedication (Svasti-vacana) and Hymns of peace (Santi-prakarana). Say svaha at the end of each mantra and offer abuti with ghee and fragrant samagri. The yajna will dispel the air of the sickly atmosphere, cleanse the house and rejuvenate the heart and mind of the inmates.

### Disposal of the ashes

On the third day of the cremation, the son's and other relatives should go to the cremation ground, collect the bones and ashes; the bones should be collected in the clean cloth and consigned to a safe place in or close to the cremation ground. The ashes should be consigned to a stream or river or scattered over a field. Or, the bones and ashes, all should be consigned to a stream or river or scattered over a field. After this, which is the last act of the rites, there is nothing to do now or ever after, since the Veda says that the story of human life closes when the body is reduced to ashes. If, however, a person desires in his life time, or his relatives so desire after his death, money may be given in charity for social and philanthropic causes.

### House-building etc.

Buildings are of various kinds. For example, a residential house, a school, a shop or factory, a hospital or clinic, a library, a hotel or restaurant. The rituals and activities are of three types—

1. Laying of the foundation.
2. House warming when you start using the building for the purpose for which it was built.
3. Inauguration of the business or activity for which the building is meant.

The second and third can be done in a rented building also.

### 1. Foundation Stone Laying Ceremony.

On the day when the foundation has to be laid, the foundation should be dug and a yajna-mandap should be erected. At the time of the ceremony, the following process should be observed :—

Rivig-varama (appointment of priest) as on p. 31

Acamana (sipping of water) as on p. 32

Anga-sparsa (Touching limbs with water) as on p. 33

Hymns of Prayer (Isvara prashana) as on p. 1

Hymns of Benedication (Svasti-vacana) as on p. 4

Hymns of Peace (Santi-prakarana) as on p. 20

Agnyahana (starting the fire) as on p. 33

Agni-pradipana (raising the fire) as on p. 35

Samidadhana (offering the samidhas) as on p. 35

Five ahutis of ghee with "ayanta idhma atma....." as on p. 38

Jalaprasacana (sprinkling the water) as on p. 38

Agharavajya-bhagahutis as on p. 39

After this part of General ceremony, offer one ahuti with the following mantra :—

ॐम् अच्युताय भौमाय स्वाहा ॥

१११० ३, ४, ३.

Om acyutāya bhauṁāya svāhā ॥

Par. ३, ४, ३.

Then water should be sprinkled where the foundation is to be laid. Use bricks, mortar cement, sand, etc. If you feel proper, put copies of the Veda or a family picture in a casket and place the same under the foundation. Now complete the foundation work connected with the ceremony. While doing the construction, chant the following mantra :—

ॐम् स्वानं ध्रुवं प्रजायै धारयामि तेऽस्मानं देव्याः पृथिव्या उपरये ।

तस्मा तिष्ठानुमता सुवर्चा दीर्घ त आयुः सविता कृणोतु ॥

अ११० १४, १, ४७.

Om syanam dhruvam prajāyā dhāryāmi te' aśmanam devyāḥ  
pṛthivyā upasthe । tasmā tiṣṭhānumādyā suvarcā dirgham ta  
āyūḥ savitā kṛṇoṭu ॥

Ath. १४, १, ४७.

**Meaning :** Earth inother, I place/lay this foundation stone firmly in your lap for the sake of the peace, happiness and progress of your children, our family. We praise you and pray that you hold this foundation firm and strong so that it stays stable for long. Be firm to hold this stone : may the Lord of the universe prolong your life too along with this foundation.

After the laying of the foundation, offer

1. Four vyahrti ahutis (p. 40),

2. Eight Ajyahutis (p. 43),

and complete the yajna with three purnahutis with "Sarvam vai purnam svaha."

Then chant the Hymns of peace or sing vama-devya music. All should join to offer the yajamana their good wishes with the prayer—

सत्याः सन्तु यजमानस्य कामाः

Satyāḥ santu yajamānasya kāmāḥ ॥

"May the hopes and prayers of the yajamana come true!"

### House-Warming (Pravesa) ceremony

When the house is ready, it should be properly cleaned. Then four vedies be prepared outside in the four directions and one in the middle. Or, one copper kunda be prepared so that, it being portable, one kunda may do for all the five. Keep all the materials ready a day earlier—things like samidhas (wood), ghee, rice, sweets, fragrant, nourishing and refreshing samagri, and everything else as required. The ceremony should be performed on a day when the family and friends are happy and cheerful. The head of family should sit in the west of the Vedi, facing east. Asanas should be spread around the central vedi too.

#### Flag Hoisting

The head of the family, with the Brahma of the ceremony, should stand outside at the main entrance and offer one ahuti with the following mantra :—

ॐम् अच्युताय भौमाय स्वाहा ॥

१११० ३, ४, ३.

Om acyutāya bhauṁāya svāhā ॥

Par. ३, ४, ३.

(This is for the stability of the flag on the pole firmly held by the mother earth. Having offered this one ahuti, the head of family should fix the flag-pole, with the flag on it, in the ground. He should then go on top of the house and hoist four flags on all the four corners. Then the main pole should be firmed in the ground with water sprinkled on the earth round it.)

#### Sprinkling of Water at the doors

The head of family should sprinkle water just outside at the doors with the following mantras :—

At the eastern door :

ॐम् इमायुच्छयामि सुवन्स्य नामि वसोर्धरां प्रतरणी वसूनाम् ।

इहैव ध्रुवां निमिनोमि शालां क्षमे तिष्ठतु घृतमुक्षमाणा ॥ १११० ३, ४, ४.

Om imām-ucchrayāmi bhuvanaśya nābhīm vasor-dhārāṁ  
prataraṇim vasūnām । ihaiṣva dhruvāṁ niminomi śālām kṣeme  
tiṣṭhatu ghṛtam-ukṣamāṇā ॥

Par. ३, ४, ४.

**Meaning :**—Here on this dear spot on the earth do I build and enter for peace and progress this house, strong and stable, giver of all the means of living, blest with showers of prosperity. May it stay strong and firm, full of plenty and happiness, for a long time to come.

At the southern door :

अश्वावती गोमती सूनुतावत्युच्छयस्य महते सौमगाय ।  
 आ त्वा शिशुराकन्दत्वा गावो धेनवो वाशयमानाः ॥ पार० ३, ४, ४.  
 aśvāvati gomati sūnṭāvatyucchrayasva mahate saubhagāya ।  
 ā tvā śiśurākandatvā gāvo dhenavo vāśyamānāḥ ॥  
 Par. 3, 4, 4.

**Meaning :** May this house ever progress for great good fortune, be full of horses, milch cows, inmates of culture and good manners. May it ring with the laughter of children in joy, and may cows and bulls repair to this house lowing and bellowing.

At the western door :

आ त्वा कुमारस्तरुणा आ वत्सो जगदैः सह ।  
 आ त्वा परिर्युतः कुम्भ आ दध्नः कलशैरुप ।  
 क्षेमस्य पत्नी वृहती सुवासामिं नो धेहि सुभगे सुविर्यम् ॥  
 पार० ३, ४, ४.

ā tvā kumarās-taruṇa ā vatso jagadaiḥ saha ।  
 ā tvā parisrutah kumbha ā dadhnaḥ kalasāir-up a ।  
 kśemasya patnī vṛhātī suvāsāḥ rayim no dhehi subhage  
 suviryam ॥  
 Par. 3, 4, 4.

**Meaning :** May this house resound with the happy voices of children, boys and young people. May it be full of pitchers over flowing with milk and curds. May it be full of pots of grain and food. May the ladies of the house be intelligent, decently dressed and provided for and may they preserve and protect the honour of the house. May this house be the scene of the growth of our wealth, health and vigour.

North door :

अश्वावद् गोमदूर्जस्वत् पर्ण वनस्मत्तेरिव ।  
 अग्नि नः पूर्यतां रसिरिदमनुश्रेयो वसानः ॥ पार० ३, ४, ४.  
 aśvāvad gomadurjasvat paṇam vanaspatēriḥ ।  
 abhi nah pūryatām rayir-idam-anuśrey vasanah ॥  
 Par. 3, 4, 4.

**Meaning :** Just as the leaves of vegetation prosper while the vital juices flow into and nourish them similarly may this house fulfil us from all sides with wealth and honour! May the house, full of horses and carriage, cows and milk, and all means of strength and energy, give us shelter and all comfort!

### Entering the house

Then all the doors should be decorated with leaves and flowers. The head of the family then should say :—

हे ब्रह्मन्! प्रविशामीति ॥  
 He brahman! praviśāmiti ।।  
 (O Brahman, May I enter with your permission!)

The Brahma says :—

वरं भवान् प्रविशतु ॥  
 Varam bhavan pravisatu ।।  
 (yes, happily, please enter.)

The Head then should enter, saying :—

ओम् ऋचं प्रपद्ये शिवं प्रपद्ये ॥ पार० ३, ४, ६.  
 Om ṛcam prapadye śivam prapadye ।। Par. 3, 4, 6.  
 (May I be blessed with knowledge, goodness and prosperity!)

Then, having entered the house, all should perform the yajna.

### Yajna

Agnyahana (starting the fire with "Om bhur-bhuvah svah । Om bhurbhuvah swardyaauriva....." p. 33)

Agnipradipana (raising the fire with "Om udbudhyasva.....p. 35)

Smīdadhana (offering the samīdhas with "Om ayanta idhma....." etc. p. 35)

Five ahutis of ghee with "Om ayanta idhma atma....." p. 38

Jalaprascana (sprinkling the water with "Om adīe anumanyasva", etc. p. 38)

Four aghharaiya bhagahutis with "Om agnaye svaha", etc. p. 39

Four vyahrti ahutis with "Om bhuragnaye svaha", etc. p. 40

One svistakṛt ahuti with "yadasya karmāno....." p. 40

Then, keeping in mind the directions, the following ahutis should be offered.

For the East :

1. ओम् प्राच्या दिशः शान्ताया नमो महिन्ने स्वाहा ॥
2. ओम् देवेश्यः स्वाहोभ्यः स्वाहा ॥