

1. Om prāyā disah śātāya namo mahimne svāhā ।।
2. Om devebhyah svāhyebhyah svāhā ।।

**Meaning :** 1. This is offer. In reverence for the good and honour of the east direction of the house.

2. This is for the revered seniors of the east direction.

**For South :**

ओम् दक्षिणायो दिशः शालाया नमो महिम्ने स्वाहा ।।  
ओम् देवेभ्यः स्वाह्येभ्यः स्वाहा ।।

Om dakṣiṇāya disah śātāyā namo mahimne svāhā ।।

Om devebhyah svāhyebhyah svāhā ।।

**For West :**

ओम् प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा ।।  
ओम् देवेभ्यः स्वाह्येभ्यः स्वाहा ।।

Om prācīyā disah śātāyā namo mahimne svāhā ।।

Om devebhyah svāhyebhyah svāhā ।।

**For North :**

ओम् उदीच्या दिशः शालाया नमो महिम्ने स्वाहा ।।  
ओम् देवेभ्यः स्वाह्येभ्यः स्वाहा ।।

Om udīcyā disah śātāyā namo mahimne svāhā ।।

Om devebhyah svāhyebhyah svāhā ।।

**Meaning :** The meaning as above, with reference to each direction.

Now the following six ahutis have to be offered in the central vedi with reference to the lower, upper and all the directions, two for each :—

**Lower :—**

ओम् ध्रुवाया दिशः शालाया नमो महिम्ने स्वाहा ।।  
ओम् देवेभ्यः स्वाह्येभ्यः स्वाहा ।।

**Upper :—**

ओम् ऊर्ध्वाया दिशः शालाया नमो महिम्ने स्वाहा ।।  
ओम् देवेभ्यः स्वाह्येभ्यः स्वाहा ।।  
Om urdhvāyā disah śālāyā namo mahimne svāhā ।।  
Om devebhyah svāhyebhyah svāhā ।।

**All Directions :—**

ओम् दिशोदिशः शालाया नमो महिम्ने स्वाहा ।।

ओम् देवेभ्यः स्वाह्येभ्यः स्वाहा ।। *अथर्व० ६. ३. २५-३१.*

Om disodisah salaya namo mahimne svāhā ।।

Om devebhyah svāhyebhyah svāhā ।। *Atih. 6. 3. 25-31.*

**Jug of Water :** Now rekindle the fire in the east vedi, let the Brahma sit south of the vedi, and others in their respective places. Place a jug of water in the north of the vedi and keep the sthalpaka (sweets, etc.) close by.

**Four ahutis in the central vedi**

Now all should move by a door other than the main door and should sit in their respective places. The following four ahutis should be offered by all.

1. ओम् वास्तोष्पते प्रति जानीह्यस्मान्स्वावेशो अन्मीवा भवा नः ।

यत्नेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे स्वाहा ।।

Om vastospate prati janīhyasman-svaveso anamīva bhava nah । yattvemahe prati tanno jusasva sam no bhava dvipade sam catuspade svāhā ।।

**Meaning :** Master of the house, know each one of us. May you be good and hospitable to us! May our hopes and expectations come true whenever we come to your house! Do us the favour we may need. May all be good for our people and for our animals!

2. वास्तोष्पते प्रतरणो न एधि गयस्कानो गोमिस्स्येभिरिन्दो ।

अजस्सस्सते सख्ये स्वामा पितेव पुत्रान् प्रति नो जुषस्व स्वाहा ।।

vastospate pratarano na edhi gayasphano gobhir-asvebhiritndo ।  
ajarasaste sakhye pileva putran prati no jusasva svāhā ।।

**Meaning :** Lord of the universe, auspicious as the Moon, you save us from all sin and pain and bless us with cows and horses. May our horses abound in wealth! come to us and bless us! May we never tire out under your kind and friendly care! Bless us and protect us as a father does his children.

3. वास्तोष्पते शमया संसदा ते सक्षीमहि स्ववया गातुमत्या ।

प्राक्षिेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः स्वाहा ।।

*श्र० ७. ५४. १-३.*

vastospate sagmayaya sainsada te saksimahi ranvaya gatumatya ।  
prahiksema uta yoga varam no yuyam pata svasstibhih sada nah svāhā ।।

**Meaning :** Lord of the universe, under your kind care and benevolent dispensation may we always seek to be with you. Protect and promote us well in our growth and preservation of what you have granted. ye Venerable and the wise, you protect us always with your kindness and blessings.

4. अमीवहा वारतोषते विश्वा रूपण्यविशन् ।

सखा सुशेव एषि नः स्वाहा ॥

ऋ० 7. 55. 1.

amīvahā vastospatē viśva rūpaṇya viśan ।

sakhā suseva eṣhi nah svāhā ॥

**Meaning :** Lord of the house/universe, providing for all the various things of life for all, ward off all pain and disease and as a friend come to be with us for our good and benefit.

**Note :** All these four mantras can be interpreted as if they are addressed to the master of the house, and also to the Lord of the universe (which is like a grand house for all God's creatures. We have preferred to interpret these as addressed to God in which care the prayers are for all of us, the master of the house included.

### Six ahutis with shalipaka (sweets)

Now offer six ahutis with shalipaka, sweet rice putting or any other sweet preparation mixed with ghee :—

1. ओम् अग्निमिन्द्रं गृहस्फतिं विश्वांश्च देवानुपह्वये ।

सरस्वतीञ्च वाजीञ्च वारसु मे दत्त वाजिनः स्वाहा ॥

Om agnimindram vṛhaspatim viśvāśca devānupahvaye ।

sarasvatīṇca vājīṇca vāstu me datta vājinaḥ svāhā ॥

**Meaning :** Invoke Agni, Indra, Vṛhaspati, and all the forces, physical as well as spiritual, Sarasvati and Vaji, to come and bless this home of mine with peace, plenty, strength, energy, and enlightenment.

2. सप्तदेवान्सर्वान् हिमवन्तं सुदर्शनम् ।

वसुंश्च रुद्रानदित्यानीशानं जगदैः सह ।

एतान्सर्वान् प्रपद्येहं वारसु मे दत्त वाजिनः स्वाहा ॥

Sarpadevān-t-sarvān himavāntam sudarśanam ।

vasuṅśca rudrān-ādityān-īśānam jagadaiḥ saha ।

etān-t-sarvān prapadye' aham vāstu me datta vājinaḥ svāhā ॥

**Meaning :** I invoke and call upon all who can treat of snake poison, who can do water-treatment, vasus, Rudras,.....Adityas, Isanas, all with their attendant powers. May I benefit from them. May they bless this house with health, energy, peace and plenty.

3. पूर्वाहणमपराह्णं चोभे मध्यन्दिना सह ।

प्रदोषमधरात्रं च व्युष्टं देवी महापथाम् ।

एतान्सर्वान् प्रपद्येहं वारसु मे दत्त वाजिनः स्वाहा ॥

Pūrvāhṇam-aparāhṇam cobhe madhyandinaḥ saha ।

pradosam-ardharātrāṇ ca vyuṣṭam devīm mahāpathām ।

etān-t-sarvān prapadye' aham vāstū me datta vājinaḥ svāhā ॥

**Meaning :** I invoke and call upon the forepart of the day, the latter part of the day, both with the middle part of the day, the evening, the midnight and the bright dawn of the grand path. May I benefit from all of them and may they bless this house with light, peace and plenty!

4. ओम् कर्तारं च विकतारं विश्वकर्माणमोषधीश्च वनस्पतीन् ।

एतान्सर्वान् प्रपद्येहं वारसु मे दत्त वाजिनः स्वाहा ॥

Om kartāram ca vikartāram viśvakarmaṇām oṣadhīśca

vanaśpatīn । etān-t-sarvān prapadye' aham pāstū me datta

vājinaḥ svāhā ॥

**Meaning :** I invoke the maker, the decorator, the architect, the herbs and all vegetation. May I benefit from all these! May they bless this house with beauty, light and health! Thanks to all of them.

5. धातरं च विधातारं निधीनां च पतिं सह ।

एतान्सर्वान् प्रपद्येहं वारसु मे दत्त वाजिनः स्वाहा ॥

Dhātāram ca vidhātāram nidhīnām ca patim saha ।

etān-t-sarvān prapadye' aham vāstū me datta vājinaḥ svāhā ॥

**Meaning :** I invoke the powers that maintain and the powers that govern, along with the Lord of all that wealth and prosperity. May they all bless this house with peace, happiness, plenty and prosperity.

6. स्योनं शिवमिदं वारसु दत्तं ब्रह्मप्रजापती ।

सर्वाश्च देवताश्च स्वाहा ॥

Syonam śivam-idam vāstū dattam brahmāprajāpatī ।

sarvāśca devatāśca svāhā ॥

Par. 3, 4, 8.

**Meaning :** May Lord Brahma and Prajapati, and may all the powers of creative Nature bless this house with everything good and beautiful!

### Safety and Security from all directions

Then follows a ceremony of social and psychological safety and security of the house. For this purpose certain materials have to be mixed and scattered with sprinkling of water in all the directions at and close to the doors.

The house owner should mix leaves of 'udumbara' and 'falasa', sadvala (durba) grass, cowdung, curd, honey, ghee, kusa grass and barley seeds (grain), put them in a bronze container, and scatter portions of the mix with a sprinkling of water at and about the door in all the different directions with the following procedure :—

**East door :** ओम् श्रीरव त्वा यशस्य पूर्वे संघौ गोपयेताम् ॥

Om śrīśca tvā yaśasca pūrve sandhan gopāyētām ॥

**South door :** यज्ञस्य त्वा दक्षिणा च दक्षिणे संघौ गोपयेताम् ॥

yajñasca tvā dakṣiṇā ca dakṣiṇe sandhan gopāyētām ॥

**West door :** अन्त्य च त्वा ब्राह्मणस्य पश्चिमे संघौ गोपयेताम् ॥

annañca tvā brāhmaṇasca paścime sandhan gopāyētām ॥

**North door :** उर्क च त्वा सूर्यता चोत्तरे संघौ गोपयेताम् ॥

Urk ca tvā sūryatā cottare sandhan gopāyētām ॥

**Meaning :** May honour and wealth guard you in the east direction. May yajña (creative acts) and dakṣiṇa (gifts made to the virtuous) guard you in the south direction. May good and learned Brahmanas guard you in the west direction. May the power of knowledge and truth of speech guard you in the north direction!

What is the last safety and security for man and for his house? All-round wealth-health, wealth and character and social acceptance and reverence, a life of giving in preference to taking and consuming, a life of production and social service, a life of strength born of truth of word and deed is the best safe guard. In short, the vaidic ideal of a householder is creation, production and service rather than selfish consumption at the cost of society.

### Prayers to the Omnipresent

The master of the house then should pray to God Almighty and Omnipresent, standing at the door and facing outwood in all the four directions according as follows :—

**East :—** ओम् केता च मा सुकेता च पुरस्ताद् गोपयेताम्

इत्यग्निर्षे केताऽऽदित्यः सुकेता तौ प्रपद्ये ताभ्यां नमोऽस्तु तौ मा

पुरस्ताद् गोपयेताम् ॥

धरो 3, 4, 14.

Om ketā ca mā suketā ca purastāt gopāyētām ityagnir-  
vai ketā' ādityah suketā tau prapadye tābhyām na  
mo'astu tam mā purastād gopāyētām ॥

**Meaning :** The Lord Intelligent and Guide, Agni, and the Lord of Light and Life, Aditya, may protect me from the east or the front direction I invoke them and come to them in prayer. I bow to them in reverence and homage.

**South :—** दक्षिणातो गोपयमानं च मा रक्षमाणा च दक्षिणातो गोपयेतोमित्यहर्षं गोपयमानं रात्री रक्षमाणा ते प्रपद्ये ताभ्यां नमोऽस्तु ते मा दक्षिणातो गोपयेताम् ॥

Dakṣiṇato gopāyāmanam ca mā rakṣamānā ca  
dakṣiṇato gopāyētām-ityahar-vai gopāyāmanam rātrī  
rakṣamānā te prapadye tābhyām namo'astu te mā  
dakṣiṇato gopāyētām ॥

**Meaning :** The nourishing day and the protecting night, I invoke them and come to them. May these protect me from the south/right direction!

**West :—** ओम् दीदिविश्च मा जागृविश्च पश्चाद् गोपयेताम्-इत्यन्न वै दीदिविः प्राणो जागृविस्तौ प्रपद्ये ताभ्यां नमोऽस्तु तौ मा पश्चाद् गोपयेताम् ॥

Om didivisca mā jāgṛvisca paścād gopayētām-ityannam  
vai didivih prāṇo jāgṛvistau prapadye tābhyām namo'  
astu tau mā paścād gopāyētām ॥

**Meaning :** May brightness and alertness protect me from the west/back direction. Grains and herbs give us brightness and the vital air give us alertness. I invoke and come to these powers. May these protect me from behind!

**North :—** अस्वपश्य माऽनवदाणस्योत्तरतो गोपयेतामिति चन्द्रमा वा अस्वन्तो वायुरनवदाणस्तौ प्रपद्ये ताभ्यां नमोऽस्तु तौ मोत्तरतो गोपयेतामिति ॥

Asvapnaśca mā anavadrāṇascottarato gopāyētām-iti  
candramā vā asvapno vāyuranavadrāṇastau prapadye  
tābhyām namo' astu tau mottarato gopāyētām-iti ॥

**Meaning :** May watchfulness and wakefulness protect me from the north direction. The Moon is watchful, and Vayu is wakeful. May these protect me. I invoke and come to these, bow to them in reverence!

धर्मरूपगाराजं श्रीरूपमहोरारो धारकलके । इन्द्रस्य गृहा वयुमन्तो  
बलुगिनस्तानहं प्रपद्ये सह प्रजया पशुभिरसह । यन्मे किञ्चिदस्तरुपहृतः  
सर्वगणः सखायः साधुसंमतः । तौ त्वा शाले अरिष्टवीरा गृहान्तः सन्तु  
सर्वतः ॥

Dharmasthūnārajam śrīstūpamahorātre dvārāphalake |  
 Indrasya grhā vasumanto varūhīnastānahanam prapadye saha  
 prajāya paśubhissaha | yanme kincidas tyupahūtah sarva-  
 ganah sakhāyaḥ sādhusammataḥ | tam tvā sāle arisṭavīrā  
 grhānah santu sarvataḥ ||

**Meaning :** The two wings of the door are like the pillar of Dharma and the mound of Lakshmi (wealth). They are like the day and the night. The rooms are like the houses of Indra blessed with showers of prosperity, full of wealth and humming with the activities of the inmates. I come and occupy this house with all the cattle, all its inmates, all my friends and senior people of wisdom and virtue. I welcome this house. May all the members of our family and our friends be happy, prosperity, full of love and free of discord for all times in all respects.

Thus the master of the house should pray to God facing all the directions at all the four doors.

### Completion of the yajna

He should then come to the central vedi, raise the fire and offer astajyahutis with "Om tvanno age....." and complete the yajna with three Purnahutis with "Om sarvam vai punnam svaha".

### Prayers and Good wishes

Now all should pray for the hort and offer their good wishes to the family with.

सर्वे भवन्तोऽन्नाऽऽनन्दिताः सदा भूयात्सुः

Sarve bhavanto' atra ānandīh sadā bhūyasuh

(May all of you live here in happiness, peace and prosperity.) The host family should then offer gifts to the priests and proper hospitality to the guests and see them off with thanks.

### Inauguration of Business

If you have to start some business—a shop, workshop, factory, art and craft centre, a cooperative organization, fix the day. And on the day, in the morning, the yajamana with his wife sitting on his right should follow the procedure as given here :—

- Ritigvarana (appointment of priests) p. 31
- Acamana (sipping of water) p. 32
- Anga-Sparsa (touching limbs with water) p. 33
- Hymns of prayer, p 1
- Hymns of Benediction (Stutivacanam) p. 4
- Hymns of peace (Santiprakarana) p. 20
- Agyadhana (starting the fire) p. 33
- Agni-pradipana (raising the fire) p. 35
- Samidadhana (offering samidhas) p. 35
- Jalaproksana (sprinkling of water) p. 38
- Acharavaiyabhaḥ ra huties, p. 39

### The Meaning and Value of wealth

Money is power, but according to the Veda and all great thinkers of the world it is not an end in itself. It is a means to other ends—peace and happiness of all, general welfare. The following mantras express this value and significance of money. The priest should help the yajamana to pronounce these and think on their meaning :—

ओम् नमिन्हं रयोणं नमिन्हं रयोणं नमिः समानानां भूयासम् ||

अथर्व० 16. 4. 1.

Om nābhiraham rayiṇām nabhiḥ samānānām bhūyāsam ||

Ati. 16. 4. 1.

**Meaning :—**May I be at the very centre of wealth! May I be at the centre of economic activity among equals!

ओम् मूर्धासु रयीणाम् मूर्धा समानानां भूयासम् || अथर्व० 16. 3. 1.

Om murdhaham rayiṇām mūrdhā samānānām bhūyāsam ||

Ati. 16. 3. 1.

**Meaning :** I am at the head of wealth. May I be at the head of economic activity among equals!

ओम् शतहस्तु समाहर समस्त हस्त सं किर ।

कृत्स्न्य कार्यस्य चेह रकतिं समावह || अथर्व० 3. 24. 5.

Om śatahastā samāhara sahastra haste sam kira |

ktasya kāryasya ceha sphāim samāvaha | Ati. 3. 24. 5.

**Meaning :** Produce and collect with a hundred hands. Give with a thousand hands. What you have done and what you are doing, develop and expand. (There is no end to development and expansion.)

Here is a suggestion for collective and cooperative economic action. But the underlying principle is : Collect with a hundred hands, spend, i.e., give with a thousand. It is an injunction against hoarding and exploitation. This is the socialism of the vaidic imagination.

उद्यानं ते पुरुष नवयानम् ॥

अथर्व० ४. १. ६.

Udyānam te puruṣa navayānam ॥

Ath. ४. १. ६.

**Meaning :** Man, thou shalt go higher, never lower. (This is God's blessing as well as a command that man should progress continuously—no break, no let up of effort and action.)

### Prayers to the Lord Giver of Wealth

ओम् ईशा वारयसिदं सर्वं यत्किञ्च जगत्सां जगत् ॥

तेन जगत्केन भुञ्जीथा मा गृधः कस्य सिद्धयन्म् ॥ १ ॥ यजु० ४०. १.

Om īśā vāsyam idam sarvāṃ yat-kiñca jagatyām jagat ॥

tena tyaktena bhunjiṭhā mā gr̥dhah kasya svid-dhanam ॥ १ ॥

Yaj. ४०. १.

**Meaning :** Whatever there is and moves in this dynamic world, is pervaded by the Lord, the Spirit Omnipresent. Live and enjoy, but in a spirit of renunciation (for everything is given to you by the Lord, nothing is your absolute right). Do not grab anybody's share of goods. (Don't be greedy, for the wealth and power belongs to none, nor to you, it belongs only to the Lord.)

ओम् कुर्वन्नेह कर्माणि जिजीविशेच्छतं समाः ॥

एवं त्वसि नान्यथेतोऽस्ति न कर्म क्रियते नरे ॥ १ ॥ यजु० ४०. २.

Om kurvanneveha karmāni jijivisecchatam samāḥ ॥

evam tvavi nānyatheto'asti na karma lipyate nare ॥ १ ॥

Yaj. ४०. २.

**Meaning :** Let man want and plan to live for a full hundred years, acting in piety in the service of the Lord. (He must not commit the sin of pride, acting with selfish ambition, nor suffer remiss or dereliction of duty by neglecting action.) This is the only way, no other way of living freely and meritoriously without involving oneself with sin and suffering.

### Main Homā

Offer abutis with ghee and something sweet—pudding, etc.—with the following mantras :—

१. ओम् अन्नानां पतये नमः स्वाहा ॥

Om annānām pataye namaḥ svāhā ॥

२. ओम् दिवो वा विष्णुऽउत वा पृथिव्या मतो वा विणुऽउत्सोऽन्तर्भिक्षत् ॥

उथा हि हस्ता वसुना पूणस्वा प्रयच्छ दक्षिणतोत सयार्द्रिष्यते त्वा ॥ १ ॥

यजु० ५. १९.

Om divo vā vishna uta vā pṛthivyā mahorā vishna uro' antarkṣat ॥ ubha hi hastā vasuna pūnasvā prayaccha dakṣiṇā-dota sabyād-vishnava tvā ॥ १ ॥

Yaj. ५. १९.

**Meaning :** Lord Vishnu, all pervasive and Universal ruler of this mighty yajna of the Universe, bless us with plenty of power and glory and abundance of wealth and materials from the sky, the middle region and this dear great green earth. Bless us with plenty from right and left both. We pray to you for blessings for all of us together.

Also offer abutis with ghee and sweets with the following :—

ओम् अन्नानां पतये नमः स्वाहा ॥

ओम् क्षत्राणा पतये नमः स्वाहा ॥

ओम् ओषधीनां पतये नमः स्वाहा ॥

ओम् नमो मन्त्रिणे वाणिजा स्वाहा ॥

ओम् नमऽआयच्छद्भ्यो नमो विसृजद्भ्यः स्वाहा ॥

ओम् नमो ज्योष्ठाय च कनिष्ठाय च स्वाहा ॥

Om annānām pataye namaḥ svāhā ॥

Om ksatrāṇām pataye namaḥ svāhā ॥

Om oṣadhinām pataye namaḥ svāhā ॥

Om namo mantrine vāṅjīyā svāhā ॥

Om nama' āyacchadbhy'o namo visṛjadbhyah svāhā ॥

Om namo jyesthāya ca kanisṭhāya ca svāhā ॥

**Meaning :** Salutations to the master (producer) of grains, to the Head of the dependers of the nation, to the master of herbs and vegetation (including forests), to the adviser and master of business, to the bringers and takers (i.e.,

importers and exporters, buyers and sellers), to the eldest and the youngest (i.e., the first as well as the last) in business.

ओम् येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः।

तस्मिन् इन्दो रुचिमा दधतु प्रजापतिः सविता सोमो अग्निः स्वाहा ॥

अथ० ३, 15, 6.

**Om yena dhanena prapaṇam carāmi dhanena devā dhanam-  
icchamānah | tasmīn-ma Indro rucimā dadhātū prajāpatiḥ  
savitā somo agnih svāhā | |**

Ati. 3, 15, 6.

**Meaning :** Luminaries of business present, I am investing dhana, i.e., money and materials, wanting to have adequate return and growth of capital. May prajāpati, Lord of this children, Savita, the Lord of Glory, Soma, the Lord of peace and patience, Agni, the Lord of initiative and advancement, Indra, the Lord of courage and confidence, bless me with interest and incentive for the growth of the money I am going to invest in the conduct of the business I am starting.

This mantra emphasizes the value of investment, cooperation capital growth and the mental equipment of a successful man of business.

ओम् मोद्यमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वथ इत् स तस्य।

नार्यमणं पुष्यति नो सख्ययं केवलाद्यो भवति केवलादी स्वाहा ॥

ऋ० 10, 117, 6.

**Om moghamannam vindate apracetāḥ satyam bravimi vadha  
it sa tasya | naryamanam puṣyati no sakhāyam kevalāgṛho  
bhavati kevaladi svāhā | |**

Rg. 10, 117, 6.

**Meaning :** That ignorant fool who earns money and obtains the materials of life gets these for no purpose since he neither serves the wise and the virtuous nor helps his friends. Earning for himself only, he eats only sin and selfishness. Truly say I, all wealth is his very death.

ओम् अक्षेमादीव्यः कृषिभित्कृषय वित्ते रमस्य बहुमन्यमानः।

तत्र गावः कितव तत्र जाया तन्मे विचष्टे स्तितायमयः स्वाहा ॥

ऋ० 10, 34, 13.

**Om aksairma dibyah kṛṣim-it-kṛsava vīte ramasva bahu-  
manya mānah | tatra gāvah kitava tatra jāyā tanme vicṣṭe  
savitāmarayah svāhā | |**

Rg. 10, 34, 13.

**Meaning :** Play not with dice. Work hard as the farmer does. Be happy with the means and money you get. Knowing and believing that it is more than enough. There (in that state of life) are cows (plenty of milk and butter), there is the wife (conjugal pleasure). That is what Lord Savita, Lord of truth and friend of all in the very heart, has told me. Gambler, desist from thy ways.

ओम् देहि मे ददामि ते मि मे धेहि मि ते दथे।

निहारं च ह्यसि मे निहारं निहारणि ते स्वाहा ॥ यजु० ३, 50.

Om dehi me dadāmi te ni me dhehi ni te dadhe |

niharām ca harāsi me nihāram nihārāṇi te svāhā | | Yaj. 3, 50

**Meaning :** You give me, I give you. You hold for me, I hold for you. Give me for a price and I give you for a price. Let this be truly the principle of business.

This is fairness in dealing in business. There is fair exchange of goods, fair holding of goods either in earnest or as security or just in storage, even holding in mortgage. There is buying and selling, not on speculative terms but on fair terms which allow a fair margin of profit.

### Completion of the Ceremony

Offer three ahutis with "Om sarvaṃ vai purṇam svaha", and complete the yajna.

### Expression of good wishes

All those present should pray for the yajamana with the following mantra and wish him all success :—

ओम् इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभरात्वमस्ये।

पेषं रयोगमरिष्टिं तनूनां स्वाद्मानं वायः सुदिनत्वमह्नाम् ॥

ऋ० 2, 21, 6.

**Om Indra śreṣṭhāni draviṇāni dhehi citim dakṣasya  
subhagatvaṃ-asme | poṣam rayiṇām-ariṣṭīm tanūnām svād-  
manām vācaḥ sudnatvaṃ-ahnām | |**

Rg. 2, 21, 6.

**Meaning :** Lord of wealth, power and glory, bless the yajamana with wealth, intelligence of mind, good fortune, growth of business and wealth, best of health, sweet and effective communication, and the best of days in his new phase of life and activity.