

### चार पवमानी-आहुतियों (Four Pavamani ahutis)

Offer four ahutis with ghee, one each with the following mantra :—

ओम् भूर्भुवः स्वः। अग्न आयूषि पवस आयुवोर्जमिषं च नः।

आरे बाधस्य दुच्छुनां स्वाहा॥ इदमग्नये पवमानाय इदन्न मम॥

यजु० 19, 30.

**Om Bhūrbhuvah svah | agna āyūṣi pavasa ā suvorjamaṣam ca nah |**

**Are bādhasya ducchunam svāhā | |**

**Idamagnaye pavanāya idanna mama | |**

Yaj. 19, 30.

Lord Existent, Aware and Blissful, may our life be pure, our age full and long! May we obtain physical and mental strength in full measure! May we enjoy plenty of things! May all the obstacles of our paths be removed! Since God is the protector of life, giver of food and strength, and saviour against all weaknesses and calamities, this mantra is a hymn of praise as well as a prayer for longevity, purity and prosperity. This is for Agni, the purified, not for me, it is nothing mine.

2. ओम् भूर्भुवः स्वः। अग्निर्ऋषि पवमानः पाञ्चजन्यः पुरोहितः।

तमीमहे महागयं स्वाहा॥ इदमग्नये पवमानाय इदन्न मम॥

ऋ० 9, 66, 20.

**Om bhūr-bhuvah svah | agni-r̥ṣi pavamanah pāñcajanayah**

**purohitah | tamimahe mahāgayam svāhā | | Idamagnaye**

**pavanānāya idanna mama | |**

The Lord is our guide, all pervasive, he watches all our secrets and knows our confidence. He purifies all and protects all, the best, the worst and the weakest of the weak. All mankind follow him for what they want to achieve. He is praised by the learned and the wise. We pray to Him for happiness, prosperity and a life of honour.

3. ओम् भूर्भुवः स्वः। अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम्।

दधद्रयिं मयि पोषं स्वाहा॥ इदमग्नये पवमानाय इदन्न मम॥

ऋ० 9, 66, 20.

**Om bhūr-bhuvah svah | agne parasya svapā asme varcaḥ suvīryam |**

**dadhadrayim mayi poṣam svāhā | |**

**pavanānāya idanna mama | |**

Rg. 9, 66, 21.

Lord of knowledge, first and highest cause of the first and highest acts, Lord of glory and honour, Glory Itself, give us the lustre and virtue of life. Invest me with the means of living and being and good health to serve you.

4. ओम् भूर्भुवः स्वः। प्रजापते न त्वदेतान्यन्यो विश्वा जाताति परि ता बभूव।

यत्कामारस्ते जुहुमस्तन्नो अस्तु क्यं स्याम पतयो रयीणां स्वाहा॥।

इदं प्रजापतये इदन्न मम॥ ऋ० 10, 121, 10. आश्व० 1, 4, 4.d

**Om Bhūr-bhuvah svah | prajāpati na tvadetānyanyo viśva jātāti pari tā babhūva | |**

**Yatkāmāste juhūmas tanno astu vāyam syāma patayo rayinām Svāhā |**

**Idam prajāpataye idanna mama | | Rg. 10, 121, 10. Ash. 1, 4, 4.**

Lord of Creation, father of all living and non-living, no one other than you keeps the world in order and control. No one else is the governor of the universal forces. Fulfil our desire of good and holy living for we invoke and serve you to maintain the good life. Only with your grace can we achieve our ends of life with Dharma and noble acts and of service. We pray to you to inspire us and give us strength to act. Give us fulfilment and grant us our boons of health and wealth, knowledge and wisdom, and lastly your love and service.

How to live a happy, prosperous and pious life? The only way to live such a life is first to live in faith, surrender to God, then work with His will and grace, offer all and the best to Him, and enjoy what He grants as your personal share. The condition for wealth is piety, and the condition for self-enjoyment is self-surrender.

### अष्टाज्याहुति

#### (Aṣṭājyāhutis—Eight Ahutis with ghee)

After the four Pavamani ahutis with ghee, eight ahuties have to be offered with ghee on all auspicious occasions. On which occasions they will be offered will be indicated where necessary or prescribed. The eight mantras, one for each ahuti, are given below :—

1. ओम् त्वन्नो अग्ने वरुणस्य विद्वान् देवस्य हेलोऽवयासिरीष्टाः।

यजिष्ठो वहिन्तमः शोशुचानो विश्वा द्वेषासि प्रमुमुध्यस्मत् स्वाहा॥।

इदमग्नीवरुणास्याम् इदन्न मम॥।

ऋ० 4, 1, 4.

**Om tvanno agne varunasya vidvān devasya heḷo' avāyasistīṣṭah |**

**yajīṣṭho vahnitamaḥ śosūcāno viśvā dvesāsi pramumugdhyasment**

**svāhā | | Idamagnivarunabhyaṁ idanna mama | | Rg. 4, 1, 4.**

Lord of Light and knowledge, Light Itself, you know all, you know all we do, good or bad. You know also when we neglect the will and command of the Lord that moves everything in the universe. Lord, protect us, and keep us away from a life of neglect and impiety. Bless us with knowledge and will to do your will and command. You are the highest Lord of Yajna to whom offering are made, you are the most powerful of the fires which atomize the offering made and universalize their catalytic benefits, you are the most sacred of the sacred. Keep us free of the entire negative forces and feelings of the world. I surrender and offer this to Agni and Varuna, Lord of Light and motion, and peace and happiness. It is for you, not for me nor longer mine.

2. ओम् स त्वं नो अग्नेऽवमो भवती नेदिष्ठो अस्या उषसो युष्टौ।  
अब यक्ष्व नो वरुणं रराणो वीहि म्लीकं स्रह्वो न एधि स्वाहा।।

ऋ० 4, 1, 5.

**Om satvam no agne' avamo bhavoti nedistho asyā uṣaso yuṣṭhau।**  
**ava yaksva no varuṇam rarāno vihi mṛlikam suhavo na edhi svāhā।।**  
**Idamagni varuṇābhyām idanna mama।।**

Rg. 4, 1, 5.

Lord of Light and knowledge, be close to us as we adore you with pious deeds of knowledge and action. Be closest to us in this early hour of light which inspires all to pious thoughts and deeds. Bless us with the choicest things, best people around, strength to serve good and fight evil, and keep us with you so that we ever walk in your shadow. Illumine our heart and mind and soul with light and knowledge. You give everything, listen to the call of the devotee, call us to you and let us live with you. This is offered to you, Lord of light and motion, knowledge and action. It is nothing for me, nor mine, anymore.

**The Idea is :** How to live happy and active and good? To walk in the shadow of God who is the god of Light/knowledge and action, who gives us the power to act and yet be cool. To call upon Him is also to remind us that He is close and He does not tolerate selfishness or lethargy. Let us learn and not be ignorant. Let us rise early in the hour of the gods. God is kind, but He does not love man's laziness, carelessness, inactivity, selfishness, exploitation and self-pity. We should be, therefore, bold and confident, social and loving, active and persistent with reference to us, but humble to God. Then alone He will help—when we do our best and then look to Him for Grace. Disposed to act, we ask for help, He will help.

3. ओम् इमं मे वरुण श्रुधी हवमद्या च मूलय।

त्वामवस्युराचके स्वाहा।। इदं वरुणाय इदं न मम।। ऋ० 1, 25, 19.

**Om imam me varuṇa śrudhi havamadyā ca mūlaya।**  
**tvām-avasyur-ācaka svāha।।**

**Idam Varuṇāya idanna mama।।**

Rg. 1, 25, 19.

Lord Varuna, lover of all and loved by all, you listen to all, and none do you neglect. Listen to me, remove the weight of my sin and pain and grant me your blessings. I look to you in faith and hope that you will save me. This offering is for Varuna, not for me, it is no longer for me, nor mine.

The Idea is to invoke God, Lord Varuna for help and to remind ourselves of our duty into ourselves and to God. When we think of our duty and self help, we also think of those among us who know and who can guide us. So we turn to the men of knowledge and wisdom, saints and sages, scholars and teachers. Varuna literally means "of our choice". We choose the invoke God, to be is Varuna. We choose to invite the learned. They are varunas too. Thus vaidic language is versatile. It gives its meaning at many levels. All the levels are important for a successful, happy and pious living.

4. ओम् तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः।  
अहेलमानो वरुणेह बोधयुरुशंस मा न आयुः प्रमोधीः स्वाहा।।  
इदं वरुणाय इदं न मम।।

ऋ० 1, 24, 11.

**Om tattvā yāmi brahmaṇā vandamānastadā śāste yajamāno havirbhīḥ।**  
**ahelamāno veruṇeha bodhyurusānisa māne āyuh pramoṣiḥ svāhā।।**  
**Idam varuṇāya idanna mena।।**

Rg. 1, 24, 11.

Lord Adorable, God of action and peace, I adore you with Vaidic hymns and pray to you for all those blessings which man can pray for with yajnic actions. Lord of Glory and Peace, I come to you. Ignore me not, but take me up as your own, and reveal to me the secrets of divine knowledge and wisdom here and now in this life. Let me live a full life of fulfillment. Cut it not short, Let it not be wasted for what is life if it is not lived and spent in your service? We should note the multiplicity of the levels of meaning in the case of a Vaidic hymn. Varuna also means the Sun. So the hymn enjoins the knowledge of God as well as the sun which is surely the giver of light and heat, and nourishment of all sorts to the human, animal and the vegetable kingdom. We should know the secrets and virtues of the sun as well as God, and making use of the knowledge of nature for the sake of prosperity, we should live in the shadow of God.

The man who performs yajna in three ways—praise of God, living in the company of the wise and the pious, and giving charity—attains to the grace of God, because veruna is the Reality which is the highest object and objective of human choice. If a person, with knowledge, discipline and humility, chooses Him and serves Him, without disobeying His will and command, and

Lord of Light, Agni, you are everywhere, in and out, you are sustainer and protector of the innocent and those who purify themselves with discipline. You are good and kind to all, surely this is true. You are our rest and stay and the object of our yajnas. Help us, Lord, to cut through all our difficulties and misfortune to attain happiness, fulfilment and bliss.

We should note that in Vaidic praises and prayers, there are no prayers for a natural miracles, nor any prayers for un-natural or supernatural success. All prayers are for knowledge, action, devotion dedication, strength of mind, body and soul. Success comes by the grace of God through the mind and soul of man. The causes of failure and pain lie within us. These causes are-psyche weaknesses, negative passions and ambition, anti social and impious behaviour. But God can help us remove all these weaknesses—these weaknesses, in fact, are what we call sins in ordinary language. God is the light which dispels darkness, He is the force that destroys evil, the weapon that cuts through all sins and weaknesses of man.

7. ओम् उदुत्तमं वरुण पाशमस्मदवाधमं विणध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम स्वाहा ॥

इदं वरुणायाऽऽदित्यायादितये च इदन्न मम ॥ ऋ० १, २४, १५.

Om uduṭtamam varuṇa pāsamasmada vādhamaṁ śrathāya ।

athā vayamāditya vrate tavānāgaso aditaye syāma svāhā ॥

idanna mama ॥

Rg. 1. 24, 15.

Lord Veruna, love and choice of the blessed, remove our upper bondage, cut off the lower bondage, loosen the middle bondage, so that we, freed of our limitations, weaknesses and sins, living in the discipline of your laws, may be able to enjoy the eternal bliss of your love. Lord of law and vows, grant us the grace to attain that purity and freedom of the body, mind, and soul which will enable us to enjoy moksa in your blessed company.

Let us understand the bondages. The lower bondages are the bondages of the body, the appetites such as hunger, thirst, sleep, sex, etc. The middle bondages are those of the mind of love of the objects of the senses and passions of hate, attachment, jealousy and the love of the rights and sounds and other objects of sense. The higher bondages are weaknesses of the soul which the soul invites by falling a victim to the passions of ambitions dominance, sensuality, etc. The bondages thus are physical, mental and psychic. These bondages are also called sufferings of the body, mind and soul. We suffer these because of our ignorance of the laws of nature, love of earthly things and lack of vision. Once we know the laws of nature and follow them, know the value

without ignoring His laws, he attains Him. God never forsakes the man that chooses Him. Nature too—sun, air, water, earth, the Law of Nature—reveals her secret to the person who dedicates himself/herself to a conscientious study of her.

5. ओम् ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः ।

तेभिर्नो अद्य सवितोत विष्णुविश्वे मृञ्चन्तु मरुतः स्वर्काः स्वाहा ॥

इदं वरुणाय सवित्रे विष्णवे विश्वेभ्यो देवेभ्यो मरुद्भ्यः स्वर्कभ्यः इदं न मम ॥

ऋत्यो २५, १, ११.

Om ye te śatam varuṇa ye sahasram yajniyāḥ pāśā vitatā mahantah ।

Tebhirmo adya savitota viṣṇu-viśve muñchantu marutaḥ svarkah ।

svāhā ॥

Idam varuṇāya savitre viṣṇavaśviśvebhyo devebhyo marudbhyaḥ ।

svarkebhyaḥ idanne mama ॥

Lord of our choice and love, Veruna, in this great yajna of our life, there are hundreds and thousands of shackles and obstacles into which we get entangled on our way forward. The Lord Visnu who is the omnipresent Spirit in the Universe, who is Lord Savita, the inspirer of all, may be gracious so that the powers of nature (your agents) and the learned and the wise of the world may deliver us of these and save us on our way to success and fulfilment.

The broad idea is a philosophy of reality and success and a prayer to God for his grace in a life of action in piety. Life is subject to the laws of God (Nature). In our search for fulfilment, we are likely to violate certain laws, unwillingly, though, and for reasons of our limitations. Then we are in difficulty. But there are knowledgeable persons, seniors, teachers, inspirers, saviours. Let us work in cooperation with them. Let us appeal to them for guidance, for they are the faith--finders. Let us pray to God for His grace. What are we with the best and highest of our powers? Limited, often helpless, bound, even disabled. And what are we with our guides, inspirers, and God? As God's children and the care of the seniors, we are all privileged men and women of action and success.

6. ओम् अयाश्चान्नेऽस्यनभिश्रित्पाश्च सत्यमौवमयासि ।

अया नो यज्ञं वहास्यया नो घेहि भेषज स्वाहा ॥

इदमन्वये अपसे इदन्न मम ॥

Om ayāścāgne āsyanabhisātipāśca satyēmittvamayāsi ।

ayā no yajñam vahāsyāya no dhehi bheśajam svāhā ॥

Idamagnaye ayase idanna mama ॥

of earthly possessions, and have a vision of Reality, we shall be pure at heart and in the mind and soul. Then pure as light, we shall be in the company of God. We shall have attained the ultimate freedom, Moksa.

8. ओम् भवतन्तः समनसौ सचेतसावरपसौ मा यज्ञ हि सिष्टं  
मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः स्वाहा ॥  
इदं जातवेदोभ्यां इदन्न मम ॥ यजु० 5. 3. षारो 1, 2, 8.

The heat and light of the sun and the life-sustaining heat of the earth and earthly atmosphere be in harmony. May their purpose and action be harmonious! May these be working in the creative process! May they be auspicious for us here and now and always!

This mantra also refers to the life of the home and the family. In this context, it is a prayer for conjugal and domestic harmony and creativity. The mind, purpose, acts, words and communication of the husband and wife be harmonious. The home is a yajna, may that grow and prosper. May there be no violence in that reign of love!

The mantra also refers to the teacher and the disciple. The prayer is for peace, harmony and growth of the education-yajna.

The mantra also is a prayer for the peace, harmony, progress and prosperity of the social and political systems. May there be perfect harmony and faith between the ruler and the people! Their mind, intention, purpose and action be in harmony.

This ahuti is for the jatavedas, not for me. It is no longer mine, not any more.

### 3 पूर्णाहुति (Three Completion/closing Ahutis)

Offer three ahutis with the following one mantra repeated thrice :—

ओम् सर्वं वै पूर्णं स्वाहा ॥

Lord Almighty, may all that we have prayed for be fruitful.

May all be fruitful.

May all be fruitful.

This for the Lord, for the fruitfulness of the yajna!

**Why three ahuties ?** The yajna is dedicated to Agni, Lord Almighty of the universe—who brings it into being, takes it on, sustaining it, and then ultimately absorbs it back unto Him. So the yajna is dedicated to the process of creation also. It is addressed to Agni (heat and light) pervading in the three

lokas, the region of the earth, the region of the stars and the middle region. It is for the well-being of all in the three fields phphysical (body), social (human community), and spiritual. It is dedicated to amelioration and elimination of three kinds of suffering and advancement of three kinds of well-being—physical, mental and spiritual. Hence three ahutis.

### महावामदेव्य गान (Music and Song)

On all auspicious occasions, there should be Vamadevya music (song) from the Sama Veda. If this is not manageable then there may be songs of the family and traditional type. But in view of the auspicious occasion, the songs should be serious and devotional, and they should be, in theme, relevant to the occasion.

For Vamadevya gana the mantas are three :—

1. ओम् भूर्भुवः स्वः । कया नश्चित्र आ भुव्यूती सदावृधः सखा ।

कया शचिष्ठया वृता ॥

सामो उत्तर० 1, 4, 1.

Om bhūr-bhuvah svah । kayā nāścitra ā bhuvadūti sadāvṛdhah  
sakhā । kayā śacīṣṭhayā vṛtā ॥  
Sama, Uttar. 1, 4, 1.

The Lord Almighty, existent, aware and blissful, ever expansive, adorable and friendly, is close at hand. But how do we attain to Him? How does He come to us? The reply is contained in the mantra itself : By intelligent, pleasant, and gracious behaviour which leads all to happiness. With the boon of protection, progress, friendship, intelligence.

2. ओम् भूर्भुवः स्वः । कस्त्वा सत्यो मदानां महिष्ठो मत्सदन्धसः ।

दृढा चिदारुजे वसु ॥

सामो, उत्तर०, 1, 4, 2.

Om bhūr-bhuvah svah । kstvā satyo madānā mahiṣṭho mānistho  
matsadandhosah । dradhā cidāruje vasu ॥ Sama, Uttar., 1, 4, 2.

Who is truly that who grants us the nutriments of life, the best of happiness? Who delivers from all pain and suffering?

The mantra is the answer too : God, the most advanced in Happiness, the Embodiment of joy grants you happiness through the nutriments of life, He delivers you from misery and grants you durable wealth—material as well as spiritual. Verily the Lord is All Truth, Intelligence and Bliss.

3. ओम् श्रुतः स्वः । अभी शु णः सखीनीमिता जरितृणाम् ।

शतं भवास्तुते ॥

साम्, उत्तर, 1, 4, 3.

Om bhūr-bhuvah svaḥ । abhi śu ṇah sakhināmavita jaritṛṇām ॥  
śatam bhavāstyūte ॥

Sam. Uttar., 1, 4, 3.

Lord of Existence, Intelligence and Bliss, granting us manifold glories and protecting us from all sides, you guard us who are your friends and who praise and worship you.

### दक्षिणा दान अभ्यागत सत्कार (Gifts and Hospitality)

After the song and music, the yajamana couple should offer gifts of daksina and other offerings (in cash or kind or both) to the priests and sanyasius, i.e., all those who have helped in the conduct of the yajna. they should offer proper hospitality to all the guests and see them off.

Here closes the general part of the ceremony which is common to all the particular ceremonies.

## I

# Garbhadhana Sanskara (The Sacrament of Insemination)

The Sacrament of Insemination (Garbhadhana Sanskara) is the first act of family planning and the first stage of a hundred-year plan of living.

This Sanskara sounds an antique practice, though. For this reason, probably, it is rarely performed. But it deserves explanation in order to be properly understood. It is felt that sex is a private and a secretive affair which ought not to be publicised. At the same time, sex has been raised to public exhibition in actuality as well as on the media—There is nothing private about it. So while we have privatised the serious aspect of sex, we have publicised the non-serious part of it. According to vaidik Dharma, sex is neither self-willed, nor unboiddled, nor perverse, as a part of life. It is a matter of importance for the individual and the society. This is a part of individual family-planning and nation-building. Hence Garbhaadhana (The Insemination Sacrament) is a part of the observance of Dharma.

**The Importance of Garbhadhana :**—Garbhadhana or the Sacrament of Insemination is a religious duty. Only the Vaidik culture proclaims this character of the ceremony. The ancient seers said so because it marked the beginning of a new life in the world. They believed in planned life and nation-building. The plan began with the very foundation, the seed and the seeding process. With twenty-five years of Brahmacharya discipline the seed is ripened to the right degree of generative power, and with Garbhadhan, the seeding process is initiated, just as the growth of the plant begins with the seed, so the life of the child begins with the generative power of the father and the mother. A great mind and soul can live only in a sound body, and a sound body grows from a well-cultivated and well-preserved seed. If the body, mind and culture of the parents is of a high order, so will the offspring be of a good body, mind and culture. Sound and noble preparation means an invitation to a good soul.

Not a word in the Sankara Vidhi smells of vulgarity or violence. While you read if, you feel that you are reading something sacred. The wife and the husband perform the yajna, they invite senior people, and this means that insemination is not first sexplay but it is part of a sacred and serious programme. It is sacred because it is a part of social and national growth and development. It is sexbut planned and controlled. Those who consecrated it as ritual had high ideals of social planning. Sex privatised can be love-play, an intoxication, but sex socialised and sanctified can not be. If we prepare the way for great souls, the world goes up in achievement and happiness. If souls of an inferior order infest the world, the society goes down. Gerbhadhana means that from the very inception (the ritual) and the conception (actual impregnation or feestilization of the ovum with the sperm), the man-to-be is invested with the potential of facing and solving the problems of his life in a positive manner.

The state of the parents body and mind deeply influences the body and mind of the coming child. Charaka, the great sage of medicines, in fact, writes that a mother who wants her child to be brave, intelligent and virtuous should daily watch a white bull of good breed, both in the morning and in the evening. All the time of insemination the woman should be absorbed in the thoughts, ideas and virtues she wants the child to embody.

**Thought versus Drive** : Sex probably is the strongest desire and passion in nature's language. Insemination in the language of nature means a passionate expression of the desire for sex. But the Sanskara does not mean just nature. If it did, there would be no difference between human beings and animals. In fact, human beings would be much worse than animals : among the animals it is nature which rules. The animals do not violate the laws of nature. But human beings can and do violate nature if they are not guided by Dharma. The Manusmrti speaks of the ill-effects of desire and passion without the guiding light of Dharma. Maharshi Manu says :—

न जातु कामः कामानामुपभोगेन शान्यति ।

हविषा कृष्णवत्सैव भूय एवाभिवर्धते ॥

मृ०, 2, 91.

Na jātu kāmah kāmānamupabhogena śāmyati ।

Haviṣā kṛṣṇavartmēva bhūya evābhivardhate ॥ Manu, 2, 91.

Just as fire grows more and more with the input of wood and ghee, so does passion grow more and more fierce as you try to quench it with the food of the senses. Hence a person should not abandon himself or herself to the hands of the senses and passions. One should control and canalise passion and desire with thought and virtue, control nature with Dharma.

नास्ति कामसमो व्याधिर्नास्ति मोहसमो रिपुः ।

नास्ति क्रोधसमो वह्निः पाशो लोभसमो न च ॥

Nāsti kāmāsamo vyadhīḥ nāsti mohāsamo ripuḥ ।

Nāsti krodhasamo vhaṇiḥ pāśo lobhāsamo na ca ॥

There is no distress/disease such as desire for sex. nor enemy such as attachment, nor fire like anger, nor snare as strong as greed.

Hence, although the husband and the wife do perform the act of sex and desire in the sense of pure nature, they should think of it in terms of its sanctity, their social responsibility and their Dharmic obligation to God and the life to come. Hence the Aryan people used to control their desire with discipline and Brahmacharya and beget children according as they planned.

The Aryan rishis know that, in life, there are two elements, agni (sun fire) and Soma (moon, water) Agni dominates in man, while Soma dominates in woman. If at the time of insemination, the man dominates, then a male child is conceived; if the woman (Soma) dominates, then a female child is conceived.

**The time for insemination** :—The ancients have said that the time for insemination is sixteen days from the appearance of the menses. Of these, the first four are ruled out, because during these the menses continue. During these four days, the husband should avoid physical contact with his wife. Contact is not only fruitless, but may also cause disease. In addition, the eleventh and the thirteenth nights also are forbidden because a child, born of copulation during these two, would surely be of shameful nature, of the rest if insemination takes place in a night of even number (6, 8, 10, 12, 14, 16), a male child is born. If insemination takes place in a night of odd number (5, 7, 9, 15), a female child is born. The reason is that during even nights, the Agni element dominates in the man, and during the odd nights the Soma element dominates in the woman. If the sun and the soma elements are equal, an eunuch (sexless) child is born. If the man is weak in vitality, either conception will not take place, or, if it takes place, there will be a miscarriage. The ancients know that the higher and stronger the discipline of Brahmacharya with the preservation of vitality, the better the child would be.

**Importance of certain acts in the ritual** :—On the day preceding the yajna is performed with ahutis fragrant materials with the general mantras followed by special ahutis. The wife sits on the husband's left and west-side. The priests sit in their respective places. The special ahutis are twenty with mantras beginning with "Om agne prayasci the tram..." etc. During this-time, the wife puts her right hand on her husband's right shoulder. The ghee that is