

left in the ladle is kept in a plate made of bronze (kansa). The 4n there are six ahutis given with sweet cooked rice mixed with ghee, milk and sugar with the mantras "Om agnaye pavamanaya svaha". etc. The sweet rice should be kept in a pot of silver or bronze. Then there are eight ajuhutis with — "Om tvanno agne vasunasya vidvan...." etc., nine ahutis of ghee and pudding with "Om visnur-yonim kalpayatu..." etc., four ahutis of ghee with "Om agnaye svaha", etc., and om Svista kṛta ahuti of ghee with the mantra "Om yadasya karmano...". During all these ahutis, the ghee left in the ladle is kept in a pot of bronze containing water. After these ahutis the wife takes this ghee with her to the bath room, massages her body with it from the nails to the head, takes bath, puts on a decent beautiful dress and comes back to the place of yajna. the husband and the wife go round the fire, go and watch the sun and pray with six mantras beginning with "Om adityam garbham payasa", etc. The wife then greets her husband, his parents and other senior people. After music, refreshments and offerings of Dakṣiṇa etc. the ceremony is concluded.

During this part of the ceremony, certain acts are performed. Let us study their significance.

The wife puts her right hand on the husband's shoulder—This act signifies the mutual love and interdependence of the husband and the wife in the family. The wife seeks support of the husband, and the husband supports her as a sacred obligation.

Secondly, the wife anoints and massages her body with the ghee left in the ladle and kept in a pot containing water. this ghee is mixed with the fragrance of the yajna materials in an atomized form. **Anointing the body with this ghee** means energizing the body with the vitality of the yajna action so that the coming child will be blessed with all this energy and virtue.

Seeing the sun :—Seeing the sun and praying to God with six mantras signifies that the husband and the wife absorb the beauty and lustre of the sun. The child will then reflect the virtues of the sun. The ancient Indians knew that from the appearance of the menses upto the conception, the mind of the woman is open to influences, and the child reflects those very influences. If the woman concentrates on the sun and prays to God, she can surely give birth to a child of great qualities.

From the day the menses appear, the woman should abstain from all indulgences. Sleeping in the day, applying beauty aids to the eyes, perfumes, chipping the nails, tears, running, hardwork, too much laughing, speaking, hearing, combing the hair, too much of air, all these should be avoided.

Question :—Can insemination be performed in the day?

Answer :—No. According to Maharshi Charaka, it should not be done. He says that those who indulge in sex in the day destroy their vital energy, the prana energy leaves them :

प्राणा एव प्रकन्दन्ति ये दिवास्तथा संयुजन्ते ।।

Prāṇa eva praskandanti ye divāstathā saimyuñjante ।।

Question :—What is the use of ahutis in the second month of pregnancy?

Answer :—The mantras which are chanted to offer the ahutis in the second month are hymns of prayer for the safety and growth of the foetus. Prayer is strong and it strengthens our power of conviction. The mantras also provide instruction about what tonics and herbs are to be taken by the expecting mother. This part of the yajna has to be repeated every month until the delivery. The mother should also be given the tonics and herbs prescribed by the science of nutrition. Svami Dayanand also prescribes the same observances in the **Sanskara Vidhi**.

Question :—Why should there be a Sanskara? Insemination can be effected in the natural way without the Sanskara.

Answer :—Sanskara kindles and rouses the power of faith and sentiment. A child born without Sanskara is the gift of nature, i.e., passion. A child born of sanskara is the gift of Dharma. A gift of nature is like a calf, not a human child. A gift of nature is born of the force of natural law and the passionate urge of sex. A child born after sanskara also comes into the world according to the laws of nature but it is that law which is Dharma, the mind of man, his reason and faith working within the Dharmic possibilities of the law of God. The result of Sanskara is discipline and control over passion and indulgence and the advancement of planned society.

According to the law of life, the body and the soul go together. A sound body is an invitation to a meritorious soul, since a meritorious soul looks for an appropriate mansion (body) in which it may live a full span of life. Hence the parents should try to 'build' the child's body so as to elevate the soul residing in it to the level of psychic grandeur. the body will attract a soul of high order. If the body is weak, underdeveloped, and diseased, the soul too is going to be mean. In life, body and soul are integrated. Hence the need for a planned family and a sound body, a sound mind and a virtuous soul all integrated.

Hints for the expectant mother :—Svami Dayanand writes in his **Satyartha Prakash** that before insemination during pregnancy and after delivery they should abstain from intoxicants, alcoholic drinks, dry and

devitalizing and de-wenting foods. They should take food stuffs such as ghee, milk, sweets and fruit which give health of body and mind, coolness of temper, intelligence, prowess, manners and culture. By such foods and drinks, the strength, vitality and purity of the semen in men and generative energy of women go up in quality.

Svami Dayanand also draws our attention further to the problems raised above. He has prescribed the use of herbs and tonics for the health of the husband and the wife and the safety and growth of the foetus. On the base of the science of medicine and nutrition he says : Take two pieces of 'Amba raldi' (turmeric) sandal, 'mura' kurtā (Costus Speciosus Aralucis), 'jata-masi' (Asparagus Racemosus), 'Morbel', Shilajit (Rock exudation), camphor, Musta (cyperus Rotundus), Bhadramotha (a kind of cyperus), take all these in equal quantity, powder these, mix them with cows milk and ferment them into curd in a container made of udumber wood. Churn the curd with a churner of udumber wood, separate the butter and make it into ghee. Add saffron, musk, 'jāyaphal' (nutmeg), cardemom and javitri to the ghee. The ratio between milk and herbs powder is 50 grms. to a kilogram of milk. the ratio for ghee is 125 mg. of saffron, one gram of musk and one two grms of nutmeg to a kilogram of ghee. Every day four agharavajyabhaga ahutis and seven ahutis with "Vishnyonin..." etc. should be offered. On the day preceding the night of impregnation, the same number of ahutis should be offered in morning. The husband and the wife should also eat of the same ghee mixed with rice or rice pudding. If a male child is wanted this procedure should be followed; if a female child is wanted, rice boiled in water should be taken with curd of the milk as prescribed. This practice should be followed from 12-13 days before impregnation to the day preceding it.

Maharshi Dayanand also suggests a remedy if impregnation does not take place in two consecutive months. In the third month, when the time for impregnation comes along with Pusa naksatra, then, in the morning, the husband should take two grms. of curd made from the milk of a cow which has calved for the first time, mix it with two grms. of roasted-barley powder, put it in the hand of his wife and say "kim pobasi" (what are you going to take?). The wife should reply "Punsavanam" (generative energy). This process should be performed three times. The wife should eat the curd and powder. This procedure should be repeated thrice (in three days).

After this, the husband should crush 'Sankhahuti' or 'Bhatkai' (solanium plant with white flowers) herle in water, strain the juice fine and put a few drops of it in the right nostril of his wife. While doing so he should pray to God with the following :

ओंम् इयमोषधी त्रायमाण्णा सहमाना सरस्वती ।
अस्या अहं वृहत्याः पुत्रः पितुरिव नाम जग्रभम् ॥

Om iyamosadhi trāyamānā sahamānā sarasvatī ।

Asy āham Vṛhatyāḥ putrah pitoriva nāma jagrabham ॥

The prayer is : By the effect of this power ful herle, I, like a son, have got the name and light of my father. and, in similar way, may the child take birth and hear my name and splendour! Thus, the usual procedure is to be followed.

Svami Dayanand has also suggested a lot about the care of the expectant mother. In respect of food he says that she should avoid : exciting and intoxicating things, irritants and puskative, excessive salt, sour, dry or sharp thing, spices and such others. She should take ghee, milk, sweet, 'giloy', rice, curd, wheat, lentils such as 'urda, 'moong' and 'arhar', nutritive vegetables, white cardemom in summer, saffron and musk in winter. She should take a walk daily, avoid over eating and live and move cheerfully. She should take saunth and Brahmi herb with milk for the growth of the child's brain so that the child be of a noble mind and good habits.

This sanskara also suggests and prescribes how to avoid infection and distortions of the body specially the uterus and the stomach and how to promote the overall general health and generative power of the mother, how to help the growth of the foetus, and how to create and promote the mental and moral well-being of the coming child.

Spacial importance of this Sanskara : We would like to say the following on the over all importance of this Sanskara :

1. Garbhadhana is the beginning of the process of a planned family where by the life of the coming child is set to move along lines of physical, mental, moral and spiritual nobility. It is a part of planned nation—building as well.
2. It teaches us how to live a disciplined and virtuous family life.
3. It is a key to happy conjugal living and happy family.
4. It shows that love, marriage and family is not just a private affair. These things are part of joint social life. Sex, love, and children are subject to social aims of development and community living. How to integrate the individual, the family, the society and how to plan the future, this is a great advancement over the present day concept of family planning.
5. It shows that the rules of conduct and behaviour prescribed here are part of national planning of what we call human resources.

The Parent's Responsibility :—The mother's responsibility before and after the birth. After birth, the child learns a lot from his environment. But before birth, it receives all the impressions, influences and attitudes through the mother only, nothing reaches it directly. If the mother is hungry, the child feels starved. If the mother lives in a state of constant bickering, insult, slavery or tortured, the child acquires a sense of defeat. If the mother is immoral, an adulteress, the child receives these very traits of the mind. If the child carries negative sanskaras from the previous birth, but the mother's attitudes and instincts are pious and virtuous, the child's psyche is influenced positively and it is a reconditioned child at birth. The negative impressions are countered just as the rain counters the effects of drought. On the contrary, if the child carries positive Sanskaras, but the mother's attitude, thoughts and appetencies are negative, the child loses its virtues and moves on the negative track. Just as the most delicious sweets are affected by the smell of onions or garlic, so the sweetest temper is affected by the mother's vices. If the child carries good sanskaras, and the mother too is a virtuous soul, so much the better. A beautiful plant flourishes in a congenial environment. So does a good soul grow better in the womb of a holy mother. The responsibility of the mother and the father is great—they are trustees of a soul, not merely of a body.

Garbhadhana (Insemination) Sanskara (The Ritual part with meaning)

First perform the general part (Samanya Prakarana) as indicated below:—

Appointment of priests as on p. 31; acamana or sipping of water as on p.32; anga-sparsa or touching limbs of the body as on p.33; Hymns of prayer or Isvara—stuti-prarthana-upasana as on p.1; Hymns of Benediction or Svastivacanes as on p.4; Hymns of peace or Santi-prakasana as on p.20; samidha-cayana and starting the fire or Agnyadhana as on p.34; Raising the fire or Agni-pradipana as on p.35; five ahutis with ghee with "Om ayanta idhma "ahntma...." as on p.38; four agharavajya bhagahutis with "Om agnaye svaha", etc. as on p.39;

After this part of the general section, offer twenty ahutis with the following mantras. During these ahutis, the wife, sits on the left of her husband, and with her right hand, touches his right shoulder and keeps her hand there. In these mantras, prayers are said and ahutis offered for the purification, invigoration and sanctification of the woman's generative system. The mantras are the following, given together first in Nagari script, and then in the Roman :

1. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा॥ इदमग्नये इदन्न मम॥
2. ओम् वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा॥ इदं वायवे इदन्न मम॥
3. ओम् चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि ।। इदं चन्द्राय इदन्न मम॥
4. ओम् सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्याः अपजहि स्वाहा॥ इदं सूर्याय इदन्न मम॥
5. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपहत स्वाहा॥ इदमग्निवायुचन्द्रसूर्येभ्यः इदन्न मम॥
6. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिष्ठी तनूस्तामस्या अपजहि स्वाहा॥ इदमग्नये इदन्न मम॥
7. ओम् वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिष्ठी तनूस्तामस्या अपजहि स्वाहा॥ इदं वायवे इदन्न मम॥
8. ओम् चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिष्ठी तनूस्तामस्या अपजहि स्वाहा॥ इदं चन्द्राय इदन्न मम॥
9. ओम् सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिष्ठी तनूस्तामस्या अपजहि स्वाहा॥ इदं सूर्याय इदन्न मम॥
10. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम यास्याः पतिष्ठी तनूस्तामस्या अपहत स्वाहा॥ इदमग्निवायुचन्द्रसूर्येभ्यः इदन्न मम॥
11. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा॥ इदमग्नये इदन्न मम॥

12. ओम् वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपुत्र्या तनुस्तामस्या अपजहि स्वाहा ॥
इदं वायवे इदन्न मम ॥
13. ओम् चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपुत्र्या तनुस्तामस्या अपजहि स्वाहा ॥
इदं चन्द्राय इदन्न मम ॥
14. ओम् सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपुत्र्या तनुस्तामस्या अपजहि स्वाहा ॥
इदं सूर्याय इदन्न मम ॥
15. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः
स्थ ब्राह्मणो नाथकाम उपधावामि यास्या अपुत्र्या तनुस्तामस्या अपहत्
स्वाहा ॥ इदमग्निवायुचन्द्रसूर्यैः इदन्न मम ॥
16. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥
इदमग्नये इदन्न मम ॥
17. ओम् वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥
इदं वायवे इदन्न मम ॥
18. ओम् चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥
इदं चन्द्राय इदन्न मम ॥
19. ओम् सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा
नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥
इदं सूर्याय इदन्न मम ॥
20. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः
स्थ ब्राह्मणो नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपहत्
स्वाहा ॥ इदमग्निवायुचन्द्रसूर्यैः इदन्न मम ॥

गो० 2, 5, 2, -6: मं० ब्रा० 1, 4, 1; पा० 1, 11, 1-3.

1. Om agne prāyāścītte tvam devānāṃ prāyāścīttirāsi brahmanastvā
nāthakāma upadhāvāmi yāsyāḥ pāpi lakṣmīstanūs-tāmasya apajahi
svāhā ॥ Idamagnaye idanna mama ॥
2. Om vāyo prāyāścītte tvam devānāṃ prāyāścīttirāsi brahmanastvā
nāthakāma upadhāvāmi yāsyāḥ pāpi lakṣmīstanūs-tāmasya apajahi
svāhā ॥ Idam vāyave idanna mama ॥

3. Om candra prāyāścītte tvam devānāṃ prāyāścīttirāsi brāh-
manastvā nāthakāma upadhāvāmi yāsyāḥ pāpi lakṣmīstanūs-
tāmasya apajahi svāhā ॥ Idam candraya idanna mama ॥
4. Om sūrya prāyāścītte tvam devānāṃ prāyāścīttirāsi brāhmanastvā
nāthakāma upadhāvāmi yāsyāḥ pāpi lakṣmīstanūs-tāmasya apajahi
svāhā ॥ Idam suryaya idanna mama ॥
5. Om agni-vāyu-candra-suryah prāyāścīttayo yūyam devānāṃ
prāyāścīttayah brāhmanastvā nāthakāma upadhāvāmi yāsyāḥ
pāpi lakṣmī-tānus-tāmasya apajahi svāhā ॥ Idamagni-vāyu-
candra-sūryebhyaḥ idanna mama ॥
6. Om agne prāyāścītte tvam devānāṃ prāyāścīttirāsi brāhmanastvā
nāthakāma upadhāvāmi yāsyāḥ pātighni tanūs-tāmasya apajahi
svāhā ॥ Idamagnaye idanna mama ॥
7. Om candra prāyāścītte tvam devānāṃ prāyāścīttirāsi brāh-
manastvā nāthakāma upadhāvāmi yāsyāḥ pātighni tanūs-tā-
masya apajahi svāhā ॥ Idam candraya idanna mama ॥
8. Om candra prāyāścītte tvam devānāṃ prāyāścīttirāsi brāh-
manastvā nāthakāma upadhāvāmi yāsyāḥ pātighni tanūs-tā-
masya apajahi svāhā ॥ Idam candraya idanna mama ॥
9. Om sūrya prāyāścītte tvam devānāṃ prāyāścīttirāsi brāhmanastvā
nāthakāma upadhāvāmi yāsyāḥ pātighni tanūs-tāmasya apajahi
svāhā ॥ Idam suryaya idanna mama ॥
10. Om agni-vāyu-candra-suryah prāyāścīttayo yūyam devānāṃ
prāyāścīttayah stha brahmano vo nathakama upadhāvāmi yāsyāḥ
pātighni tanūs-tāmasya apahatā svāhā ॥ Idamagni-vāyu-can-
dra-suryebhyaḥ idanna mama ॥
11. Om agne prāyāścītte tvam devānāṃ prāyāścīttirāsi brāhmanastvā
nathakāma upadhāvāmi yāsyāḥ apuṭryā tanūs-tāmasya apajahi
svāhā ॥ Idamagnaye idanna mama ॥
12. Om vāyo prāyāścītte tvam devānāṃ prāyāścīttirāsi brāhmanastvā
nāthakāma upadhāvāmi yāsyāḥ apuṭryā tanūs-tāmasya apajahi
svāhā ॥ Idam vāyava idanna mama ॥
13. Om candra prāyāścītte tvam devānāṃ prāyāścīttirāsi brāh-
manastvā nāthakāma upadhāvāmi yāsyāḥ apuṭryā tanūs-tā-
masya apajahi svāhā ॥ Idam candraya idanna mama ॥
14. Om sūrya prāyāścītte tvam devānāṃ prāyāścīttirāsi brāhmanastvā
nāthakāma upadhāvāmi yāsyāḥ apuṭryā tanūs-tāmasya apajahi
svāhā ॥ Idam suryāya idanna mama ॥

15. Om agni-vāyu-candra-sūryaḥ prāyaścittayo yūyam devānām prāyaścittayaḥ stha brāhmaṇo vo nāthakāma upadhāvāmi yāsyāḥ apuṭryā tanuṣ-tāmasyā apahatā svāhā || Idamagni-vāyu-candra-sūryebhyaḥ idanna mama ||
16. Om agne prāyaścitte tvam devānām prāyaścittirasi brāhmanastvā nāthakāma upadhāvāmi yāsyāḥ apasavya tanuṣ-tāmasyā apajahi svāhā || Idamagnaye idanna mama ||
17. Om vāyo prāyaścitte tvam devānām prāyaścittirasi brāhmanastvā nāthakāma upadhāvāmi yāsyāḥ apasavya tanuṣ-tāmasyā apajahi svāhā || Idam vayava idanna mama ||
18. Om candra prāyaścitte tvam devānām prāyaścittirasi brāhmanastvā nāthakāma upadhāvāmi apasavyā apuṭrya tanuṣ-tāmasyā apajahi svāhā || Idam caṇḍraya idanna mama ||
19. Om surya prāyaścitte tvam devānām prāyaścittirasi brāhmanastvā nāthakāma upadhāvāmi yāsyāḥ apasavyā tanuṣ-tāmasyā apajahi svāhā || Idam suryaya idanna mama ||
20. Om agni-vāyu-candra-sūryaḥ prāyaścittayo yūyam devānām prāyaścittayaḥ stha brahmaṇo vo nāthakāma upadhāvāmi yāsyāḥ apasavyā tanuṣ-tāmasyā apahatā svāhā || Idamagni-vāyu-candra-sūryebhyaḥ idanna mama ||

Go. 2. 5. 2-6; Man. ber. 1. 4. 1; Par. 1. 11. 1-3.

Of these twenty mantras, there are four groups of five each. There are all prayers of purification of the generative energy and power of the female system. In the five. The prayer is for the purification of "yasyah papi laksmitanuh", i.e., the invalid and inauspicious signs of the deformities of the system. In the second group of five, the prayer is for the purification of "yasyah patighni tanuh", i.e., all those defects of the system which may afflict the husband. In the third group the prayer is for the purification of yasyah apuṭrya tanuh", i.e., defects of the generative system causing barrenness of infertility. In the fourth group, the prayer is for the purification and rectification of all that is negative and contrary. the rest of the words are the same. the prayers are to Agni, Vayu, Candra, Surya and all of them together. We now proceed with the meaning :—

1. Lord God, Agni, you are the purified of all nature (just as fire burns all the impurities of things and restores their original purity). I am a human being, pure and simple, and I come to you. I come with prayers for a good home, a good family. If there be any defect of invalidity or inauspiciousness in the generative system of this lady,

my wife, then with your grace remove it and purify her system.

The same prayer is then addressed to Vayu, Candra, Surya and all of them together :

6. The prayers to Agni, Vayu, Candra and Surya are for the removal and rectification of all the defects and deformities which may negatively affect the body and mind of her husband.

As before, the prayers are addressed to Agni, Vayu, Candra and Surya, and all of them jointly.

11. The prayers to Agni, Vayu, Candra and Surya are addressed for the removal of infertility and the rectification of the procreative system.

16. The prayers are for the removal of all the negative and wrong tendencies of her system and the restoration of all efficiency of the system.

Sanskrit language is very versatile. the mantra can be explained in various ways. The husband describes himself as a Brahmana, one who is eager for knowledge and the attainment of Brahma through performance of his duties as a house holder. The prayer is for the removal; of 'papi lksmi-tanu', that is anything on the body of the wife which might have been acquired by evil means. In the mantras from 6 to 10, the prayer is for the removal of "pati-ghni" tendencies to mean that the woman may enjoy a free span of life in the company of her husband, and she may never be a widow. In the mantras 11 to 15, the prayer is for the removal of all those defects and defective tendencies which may work toward deprivation of children. That is, it is prayed that she may never lose her children. In the mantras from 16 to 20, the prayer is that the wife may also act in unison with her husband and she may never go contrary to him.

What do we require for a happy home? Wealth and prosperity obtained by right means, health and company of the husband and the wife, healthy, intelligent and virtuous children, and complete harmony between the husband and the wife. This is the Vaidik ideal of a happy home. In the present day world, the family is breaking because we want excess of individualism and discount the value of integrated and harmonious living.

The Significance : The significance of these prayers can be further explained. First, these prayer involve the cosmic forces of the universe with the birth of an individual child. Man is not only a child of the parents, he/she is also a child of the earth and the cosmos, a child of nature and the God of nature.