

Agni is the god of the earth, since heat makes life on earth possible. Vayu is the god of the atmosphere as it dominates between the earth and heaven. the Sun and Moon are gods of the regions of light. Hence Agni, Vayu and the sun and the Moon mean involvement of all the three regions of the universe. Hence the prayers involve all the regions and say that if there be any defects in the woman's generative system, these powers may remove them. The birth of a child is a planning, and the planning involves all nature, so that all the powers of nature conjoin to bless the human community with a new arrival. All animals procreate, but according to Vaidic culture human procreation is a conscious and well-programmed act with in the system of nature and society. Sanskara is a symbolic part of the planning.

These prayers point to something more. There can be four defects of weakness in woman. since woman is the mother, the human form of nature, she should be above all defects. The first weakness of woman can be the love of money which has been called 'papi laksmi tanu'. The child may inherit certain defects from the father, but the mother can be the cause of not only of hereditary defects but also of environmental defects. She bears the child in her womb, and through her indiscretions, the defects of the environment can be transferred to the child. If the mother loves money luxury, indulgence over moral and spiritual discipline, the child will inherit all these qualities of character. Hence the prayer to Agni and other natural powers of God to remove all the defects of 'papi laksmi', or the unethical love of wealth and splendour. The mother's attitude should be realistic and balanced.

The other weakness of woman can be violence to the interests, emotions, sentiments and ideals of the husband. And in these days of sex-communicated diseases for want of hygiene and self-control, these weaknesses can play havoc. If the husband and the wife have attitudinal conflicts, the children are bound to be of distorted mind. hence the prayer that Vayu may remove all her anti-husband tendencies, The prayer also is for a lasting company between the husband and the wife. the husband is the main support of the family. Hence the prayer.

The third weakness of woman can be infertility. If she lacks the generative power, she cannot bear any child. Hence the prayer for fertility. The fourth weakness of a woman can be incompatibility with the husband. If the husband and the wife follow two contrary paths, the home will be a veritable hell, and the children will be mentally and morally defective. The reason of the problem children lies in problem parents. Hence the prayer for conjugal harmony.

Thoughts on the mantras : The invocation of Agni means living by hard-work and performing yajna. One who lives by hardwork, enjoys health and beauty and long life. Those who perform yajna enjoy health of body, mind and soul and are blessed with prosperity. The invocation of Vayu shows the importance of fresh and invigorating air. If you take a walk regularly in fresh air, you are protected against many ailments of the brain and the lungs. The moon plays a very important role in the health and prosperity of life. It causes the tides in the ocean, produces and increases the vital juices in the plants and herbs and energises, the blood and generative power in women. It also causes purification of the blood. In fact, we can cure many ailments with the light of the moon. But one must not stare with naked eyes at the moon. Doing so spoils the eye. The sun gives heat and light. Heat is life. it also causes sweat and the purification of the body. Sun-bath cures many ailments. Sun bath on the chest strengthens the lungs, on the back, it strengthens the spine, while the morning sun blesses us with the glow of health. In the fifth all the powers are invoked to bless the woman with the health of body and mind.

In the mantras 6-10, it is said that if the woman suffers from a bodily defect, the same may be passed on to the husband and the children. Hence all these defects should be cured before the couple plan to have children. In the mantras 11-15, it is said that if a woman works hard and well-exposes herself to fire, air, sun and moon, she will never lack fertility. This is a hint that infertility can be cured with natural treatment. In the mantras 16-20, it is indicated that if the husband and the wife have attitudinal harmony, the home can be a veritable heaven. If one of the two is parasite, the home can never be happy.

The ghee that's left after twenty ahutis as above, should be kept in a bronze container with water so that the ghee condenses in contact with the water.

Six ahutis with cooked rice: After the twenty ahutis, six ahutis have to be offered with cooked rice. Take adequate quantity of cooked rice in a silver or bronze container. Mix ghee, milk and sugar properly with the rice. Now, with the following mantras give the ahutis. The ghee that is left in the ladle after the ahuti should be dropped into the pot containing the remaining ghee after the earlier twenty ahutis. These mantras are the following :—

1. ओम् अग्नये पवमानाय स्वाहा ॥ इदमग्नये पवमानाय इदन्न मम ॥

Om agnaye pavamañāya svāha ॥

Idamagnaye pavamañāya idanna mama ॥

Fire is a great purifier. Let us purify ourselves with fire. This is for fire, not for me.

2. ओम् अन्नये पावकाय स्वाहा ॥
इदमग्नये पावकाय इदन्न मम ॥
Om agnaye pavakāya svāhā ॥
Idamagnaye pāvakaya idanna mama ॥

Fire is a burner of impurities. Let us purify our selves with it. It is for fire, not for me.

3. ओम् अन्नये शुचये स्वाहा ॥
इदमग्नये शुचये इदन्न मम ॥
Om agnaye śucaye svāhā ॥
Idamagnaye śucaye idanna mama ॥

Fire is a great cleanser. Let us cleanse ourselves. This is for fire the cleanser, not for me.

4. ओम् अदित्ये स्वाहा ॥ इदमदित्ये इदन्न मम ॥
Om adityai svāhā ॥ Idamadityai idanna mama ॥

The earth sustains us all. Let us adore it. This is for the earth, not for me.

5. ओम् प्रजापतये स्वाहा ॥
इदं प्रजापतये इदन्न मम ॥
Om prajāpataye svāhā ॥
Idam Prajāpataye idanna mama ॥

The Lord Prajapati maintains the creation. We adore Lord Prajapati. This is for Prajapati, This is for Prajapati, not for me.

6. ओम् यदस्य कर्मणोऽव्यरीरिचं यद्वा न्यूनमिहाकरम् ॥
अनिष्टत्स्विष्टकृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे ॥
अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे
सर्वान्निः कामान्त्समर्द्धय स्वाहा ॥ इदमग्नेय स्विष्टकृते इदन्न मम ॥

आख० 1, 10, 22.

Om yadasya karmaṇo' atyariricam yadvā nyūnamihākaram ॥
agniṣṭat-sviṣṭakṛt-viudyātsarvam sviṣṭam karotū me ॥
agnaye sviṣṭakṛte suhutahute sarvaprayāścittāhūtinam kāmānām
samarddayitṛe sarvānnaḥ kāmānt samar-ddhaya svāhā ॥
Idamagnaye suistakṛte idanna mama ॥

Lord God, I am limited in my knowledge, power and action. Whatever I have done, whether in excess or short of the required, accept, and turn it into something good and beneficial for us, for, you know, and you bless. We offer the oblations for purity and progress, accept these, O Lord, and bless us to rise and move forward. We adore you, Lord of Love and bliss. This is for the Lord Agni, The Great Mover, and for the Lord Benefactor, not for me.

Astajyahutis : After these six ahutis, offer eight ajyahutis with ghee with "Om tvanno agne varunasya vidvan.....", etc. (See p....).

Nine ahutis with Bhata (rice pudding)

1. ओम् विष्णुर्गोनिं कल्पयतु त्वष्टा रूपणि पिशतु ॥
आ सिञ्चतु प्रजापतिर्धाना गर्भं दधातु ते स्वाहा ॥
Om Viṣṇur-yonim kalpayatu tvaṣṭā rūṇaṇi piśatsu ॥
ā siñcatū prajāpatir-dhātā garbham dādhatu te svāhā ॥

May Lord Visnu, present everywhere and infinite, expand your womb! May Lord Tvasta create the organs and forms of the foetus! May Lord Prajapati, father and sustainer of all, nourish and sustain the foetus in the womb. May the Lord who holds all hold the foetus firm in the womb! We adore the Lord Almighty.

2. ओम् गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ॥
गर्भं ते अश्विनौ देवावा धत्तां पुष्करखजौ स्वाहा ॥
Om Garbham dhehi sinivāli garbham dhehi sarasvatī ॥
garbham te aśvinau devāvādhattām puṣkarasrajau svāhā ॥

Beautiful lady, conceive the foetus. Lady of intelligence, conceive the foetus. May the prana and apana, vital airs, preserve and protect your foetus.

3. ओम् हिरण्ययी अरणी यं निर्मथ्यतो अश्विना ॥
तं ते गर्भं हवामहे दशमे मासि सूतवे स्वाहा ॥ ऋ० 10, 184, 1-3.
Om Hiraṇyayi arṇi yam nirmanthātō aśvinā ॥
tam te garbham havāmaha daśame māsi sūtave svāhā ॥

Rg. 10, 184, 1-3.

We desire that the foetus in the womb, which the husband and the wife, in hopes of joy and happiness, plant there, may mature and emerge to birth in the tenth month.

ओम् अग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥
 इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः इदन्न मम ॥
 ओम् अयास्यनेर्वषट्कं यत्कर्मणोऽत्यरीरिचं देवा गातुविदः स्वाहा ॥
 इदं देवेभ्यो गातुविद्भ्यः इदन्न मम ॥
 ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥
 षष्ठो 1, 2, 11; 1, 11, 3.

Om bhūragnaye svāhā ॥ Idamagnaye idanna mama ॥
 Om bhuvar-vāyave svāhā ॥ Idan vāyave idanna mama ॥
 Om svārādityāya svāhā ॥ Idādityāya idanna mama ॥
 Om agni-vayvādityebhyaḥ prāṇāpānavyāe bhyaḥ svāhā ॥
 Idamagni-vāyrādityebhyaḥ prāṇāpāna-vyānebhyaḥ idanna mama ॥
 Om ayaśyagner--vasatkrītam yotkarmaṇo'atyarīricam deva gatuvīdah
 svāhā ॥ Idam devebhyo gatuvīdbhyaḥ idanna mama ॥
 Om prajāpataye svāhā ॥ Idam praja pataye idanna mama ॥
 Par. 1, 2, 11; 1, 11, 3.

Please refer to the general section.

Now one Svistakrt ahuti with ghee to the offered :—

ओम् यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् ।
 अग्निष्टत्-स्विष्टकृद्-विधात् सर्वं स्विष्टं सुहुतं करोतु मे ।
 अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां
 समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा ॥
 इदमग्नये स्विष्टकृते इदन्न मम ॥

Om yadsya karmaṇo' atyarīricam yadvā nyūnamihākaram ।
 agniṣṭat-sviṣṭakrd-vidyāt-sarvam sviṣṭam suhutam karotū me ।
 agnaye sviṣṭakrte suhutahute sarva-prāyāścittāhutīnām kāmānām
 samarddhayitre sarvān nah kāmān-t- samarddhaya svāhā ॥
 Idamagnaye sviṣṭakrte idanna mama ॥

Please refer to if.....

Bath with massage of ghee : The woman should now retire to the bathroom with the ghee which was dropped into a pot containing water. This ghee was that which was left in the ladle after each ghee-ahuti had been offered. she should massage her entire body with that ghee all over from the nails to the top of the head. Then she should take bath, dress herself well and

come back to the yajna. She should be on the left of her husband; they should both go round the yajna-kunda in pradaksina and, after that, move for a sight of the sun.

Sight of the Sun by the husband and wife :—while the husband and the wife see the sun, they should pray together with the following mantras :—

1. ओम् आदित्यं गर्भं पयसा समङ्ग्धिं सहस्रस्य प्रतिमां विश्वरूपम् ।
 परिवृङ्ग्धिं हरसा मासि मँस्थाः शतायुषं कृणुहि चीयमानः ॥

यजु० 13, 41.

Om ādityam garbhām prayasā samangdhi sahasrasya
 pratimāṃ viśvarupam ॥

parivṛngdhi harasā mārabhi mansthaḥ satayansam kṛṇuhi
 chiyamānah ॥

Lord of Light Almighty god, nourish the child in the womb with milk and juices of fruit and herbs and make him grow into a measure of the objects of the world, the very model for the universe. With your power and grace remove all the obstacles from his path of growth and progress and protect if from all affliction. Make the foetus grow day by day and grant the child a full life of hundred years.

2. ओम् सूर्यो नो दिवस्पातु वातो अनतरिक्षात् । अग्निर्न पार्थिवेभ्यः ॥

Om suryo no divaspātū vāto antariksāt । agnir-nah pārdhivēbhyaḥ ॥
 Lord Almighty, by your grace, may the Sun protect us from the troubles and tragedies of the heavenly region! May the vayu, air and wind, save us from the troubles and tragedies of the sky, and may the fire protect us against the troubles and tragedies of the earthly region!

3. ओम् योषा सवितर्यस्य ते हरः शतं सर्वो अर्हति ।

पाहि नो विद्युतः पतन्त्याः ॥

Om yośa savitaryasya te haraḥ satam savani arharti ।
 pāhi no vidyutaḥ patantyaḥ ॥

Lord Creator, grant us your grace and protect us. Your glory equals the light and glory of a hundred yajnas. Protect the foetus from the falling lightning and all kinds of unforeseen tragedies.

4. ओम् चक्षुर्नो देवः सविता चक्षुर्न उत पवतः ।

चक्षुर्धाता दद्यातु नः ।

Om cakṣurmo devaḥ savitā cakṣurna uta parvataḥ ।
 cakṣurdhatā dadhatu nah ॥

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May the Lord of Light of perfection give us grace and glory. May the Lord sustainer of the universe give us vision and protection. May we have the eye to see the Lord and spirit of the Universe in everything!

5. ओम् चक्षुर्नो धेति चक्षुषे चक्षुर्विख्ये तन्नृषः।
सं चेदं विच पश्येमक॥

Om cakṣurno dhehi cakṣuṣe cakṣur-bikhyai tanubhyah san
cedam vica pasyama ॥

Lord bless our eyes with good vision. Bless our body with brightness and lustre. May we see and enjoy the beauty and grandeur of this world.

6. ओम् सुसंदृशं त्वां वयं प्रति पश्येम सूर्य।
वि पश्येम नृचक्षसः॥

ऋ० 10, 158, 1-5.

Om susamdrāśam tvā vayam prati paśyema sūrya ।

Vi paśyema nr̥caksasah ॥

Rg. 10, 158, 1-5.

Lord Almighty, you are the watcher of all universe, grant us the eyes to see you. Grant us the eyes to see the beauty of the creation.

The sight of the sun is important. The ancient sages knew that from the appearance of the menses to the end of season/cycle, the mind of woman is disirous of mother hood and it is highly impressionable. Hence if the husband and the wife see the sun, the offspring is likely to receive the imprint of its glory and light through the mother. Hence to beget a son-like sun. The Light of this grand star is important.

The prayers in the six mantras are for sight, vision, honour and glory. Moreover, the husband and the wife pray for vision to watch the world in all its variety, beauty, and glory. In fact, if we watch the world carefully, we watch its ugliness too. It is we who turn the world into something ugly with our actions. Hence the prayer is that we watch ourselves too and watch the creator. The act of insaunation is not a private unrelated act, it is the first great act in the total programme of family planning, domestic happiness, nation-building and corporate virtuous living according to the law of Dharma as reflected in th universe and universal liberature, the Vedas.

Greetings and blessing :—After sight of the sun and joint prayers, the woman should greet her husband with the following mantra. She should speak her gotra (that is, the gotra of her husband, since she joined the husband after marriage and adopted his gotra), and her name in place of the word 'amuka' :—

ओम् अमुक गोत्रा, शुभदा, अमुक नाम्नी अहं भो भवन्तमभिवादयामि ॥

Om amuka-gotrā śubhadā amuka-nāmnī

aham bho bhavantam-abhivādāyāni ॥

I, of.....name, and of.....gotra, greet you. The woman thus formally joins the husband's gotra.

After this she should duly greet and do reverence to the parents and grand parents of her husband and other senior persons who had gathered for the Sanskara.

The assembly should then bless the woman :—

ओम् अद्योरचक्षुरपत्तिन्ध्वेधि शिवा पशुभ्यः सुमनाः सुवर्चाः।

वीरसूद्वृकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥ ऋ० 10, 85, 44.

Om aghoracakṣurapatnighnyedhi śivā paśubhyah sumanāh

suvarcāh ।

Virasūr-devrkāmā syonā śam no bhava dvipada śam catuspada ॥

Rg. 10, 85, 44.

Be good to your husband, have a kind eye for everyone, bring goodluck to your home, be good to the animal wealth of your home, be sweet at heart, be gentle and kind and cultured, be the mother of brave children, be good and kind to your husband's brothers, may you always bring good luck to all the members of the family and do good to the animals as well.

Vamadevya gana : Now all should celebrate this auspicious occasion with vamedevya music from the veda and sing other devotional songs in chorus.

Then the husband and the wife should enjoy meals and treat all the guests to hospitality and see them off.

The time for the insemination is the right, when the husband and the wife are happy, cheerful and in an amorous mood of mutual love. When the semen is about to be discharged into the womb, both should keep their body steady and straight, the mouth and nose facing the mouth and nose of the other. They should be most happy and cheerful then. After the intercourse, they should take bath after some interval of rest and go to bed separately.

If the husband and the wife are sure that fertilization has taken place, then on the following day the rest of the ceremony has to be completed. If they are not sure, let them wait till the next menstrual period. If the menses do not

flow, then it is certain that the woman is pregnant. In such a case, the rest of the ceremony is to be completed in the month/immediately following the confirmation. The mantras are given below :—

1. ओम् यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भं एजतु निरैतु दशमास्यः स्वाहा ॥

Om yatha vatah puskarinim samingayati sarvatah !

eva te garbha ejatu niraitu dasamasyah svaha ॥

blessed lady, just as the wind moves the water of a tank from all sides, so may the foetus move about and may the child be born in the tenth month.

2. यथा वातो यथा वनं यथा समुद्र एजति ।
एव त्वं दशमास्य सहवेहि नरायणा स्वाहा ॥

**Yathā vato yathā vanam yathā samudra ejati ।
eva tvam dasāmāsya sahāvachi jarāyunā svāha ॥**

Just as the wind moves, just as the forest moves with the wind, just as the currents move in the sea, similarly, dear child in the state of foetus, move and be born in the tenth month with the embryo cover.

3. दशमासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि स्वाहा ॥ ऋ० 5. 78, 7-9
**Dasāmāsanāśhāyānah kumāro adhi mātari ।
niraitu jīvo akṣato jīvo jīvantyā adhi svāhō. ॥**

Lord Almighty, may the soul sleeping in the mother's womb for ten months, may the child be born safe and alive, may the mother and the child be safe and healthy.

4. एजतु दशमास्यो गर्भो जरायुण सह ।
यथायं वायुरेजति यथा समुद्र एजति ।
एवायं दशमास्यो अस्वज्जरायुण सह ॥
**Ejatu dasāmāsyo garbho jarāyuna saha ।
yathāyam vāyurejati yatha samudra ejati ।
evāyam ddasāmāsyo asrajjarāyunā saha ॥**

Just as the wind moves, just as the currents of the sea move, so may this foetus move in the womb with the cover for ten months and then emerge to birth along with the cover when it is matured in the tenth month.

5. यस्यै ते यज्ञियो गर्भो यस्यै योनिहिरण्ययी ।
अङ्गान्यहुता यस्य तं मात्रासमजीगमं स्वाहा ॥ यजु० 8, 28, -29.

**Yasaite yajñiyo garbho yasai youir-hiranyayī ।
angānyahrutā yasya tam mātṛā samajīgamam svāhā ॥**

Blessed lady, the foetus in your womb is as sacred as a yajna. Your womb is as pure as gold. May I receive the child full, mature and healthy along with the mother.

This mantra underlines the sanctity of the process of procreation and prays for the maturity and safe delivery of the child from the womb. The man should remain celibate except when he copulates for insemination. Similarly the woman should keep herself pure and clean in a state of celibacy. If she lives thus, she will be free from all kinds of genital and uterine ailments.

6. पुमँसौ मित्रावरुणौ पुमँसावश्विनावुभौ ।
पुमानग्निश्च वायुश्च पुमान् गर्भस्तवोदरे स्वाहा ॥
**pumansau mitravarunau pumāśvasvināvubhau ।
pumāgniśca vāyuśca pumān garbhastavo dare svaha ॥**

The sun and moon are full of virile energy. The vital airs are full of virile energy. The positive and negative currents of natural energy emanate virility. The fire and the air are full of virile energy. So may the foetus in your womb, blessed lady, assimilate all the virile energy and be born strong and healthy!

7. पुमानग्निः पुमानिन्द्रः पुमान् देवो बृहस्पतिः ।
पुमांसं पुत्रं विन्दस्य तं पुमाननु जायतां स्वाहा ॥ ऋ० ब्रा० 1, 4, 8-9
**pumāgniḥ pumānindraḥ pumān devo bṛhaspatiḥ ।
pumānsam putram vindasva tam pumān-anu jāyataṁ svāha ॥**

Blessed lady, the fire, the sun and the air, the Lord Vṛhaspati (The vital Intelligence and all the wise of the world), all these emanate generative power and vital energy. Beget a child replete with this universal vitality. May he also, at his time, beget strong and virile children!

These mantras sun up all the aspects of the health, delivery and all-round development of the child. When the fertilization takes place, the zygote vibrates with vital energy. The mentras then mantion the sources of vitality—