

On the day of the ceremony, take rice, sesamum seed (tila), and mudga/moong (a kind of bean) in equal measure and prepare khichri (a boiled pudding) without salt. With this pudding, first the ahutis are given and of the rest, the expectant mother is given to eat with a liberal quantity of heated ghee (clarified butter). The mother first has to see the reflection of her face in the ghee, and while she is looking at her face, the husband asks : What do you see there?" The mother replies, "I see the new arrival."

Why should the mother see the reflection in the liquified ghee? Why not in a mirror?

She can, surely, see the reflection in the mirror, but seeing the reflection in the ghee has a special purpose—it is psychological as well as physical. To see the reflection in the ghee, she takes time because the reflection takes time to stabilize. During this time her mind too gets stabilized on the thoughts of the coming arrival. This means concentration and fixation of mind and energy of the child. Secondly, since the ghee is hot, the vapour enter the nose and affect the brain of the mother. As they affect the brain, they stimulate its cells, and consequently they stimulate the forming brain cells of the child. That is precisely what happens with us when we sit at the Havan and inhale the fragrant vapours etheralized by the fire. During the fourth and the sixth month, the large brain is being formed. During this period, the forming brain needs external aids to growth as well as internal aids for stimulation and energization. These two are application by afflication of oil and perfumes to the hair, including hair—do, of the mother and by the fumes/vapour of ghee inhaled by her. The ceremony, in short is for the formation, strengthening, stimulation and energization of the brain and mind of the child through the physical and mental cheer of the mother.

During this ceremony, the husband has to perform the wife's hair do before both of them join the yajna. Why the husband? Why can't someone else?

The bearing and bringing up of the child is the joint responsibility of the parents. So the husband and the wife both participate in the ceremonies. The husband doing the hair-do is a darling act of love and respect for the wife, and a man of the great preparations in honour of the coming arrival. The child's arrival is a sacred trust, and both the parents join the preparations in the happiest moods of cooperation. And who could do in deeper love and greater expectation?

The purpose of this ceremony being the mental growth of the child, all the materials and actions are symbolic of growth, strength and happiness. The

pudding, taken with ghee, is highly nourishing, the Lait-do is a mark of love, security, stability and assurance. And where love, nourishment, security and happiness are present with the sanctity of the home and the family, what more is wanted?

During this ceremony, the pudding with ghee is a special kind of food which, through the mother's system, is highly nourishing for the child's brain. Ghee is a tonic for growth and long life. Hence the child is expected to be healthy, happy and having a full span of life. At the delivery time, the mother undergoes great strain. If she takes food such as offered in the ceremony, she can bear the strain. Therefore the purpose of the ceremony is : mental growth of the child and the mother's happiness and strength.

Simanta also means a joint—here, a part and joint of the skull. Susruta in Sartrasthana, chapter 6, says :

पंच संध्यः शिरसि विभक्ताः सीमन्ताः ।

तत्राघाते वोन्मादभयचेष्टानाशौर्मरणम् ॥

Panch Sandhayah śirasi vibhaktāḥ simantāḥ ।

tatrāghāte vomādbhaya-ceṣṭānasair-maraṇam ॥

**Meaning**—There are five parts and five joints in the head. These are called simantas. The purpose of Simantonnayan is the strength and growth of these parts and joints. In other words, The purpose is the growth of the power of the mind. If these parts of joints (of the skull and brain) are hit or hurt, the person can die because of fear, insanity and loss of sensation.

Manu writes in Manusmṛti, 9, 9 :

यादृशं भजते नारी सुतं सूते तथाविधम् ।

तस्मात् प्रजा विशुद्ध्यर्थं स्त्रियं रक्षेत् प्रयत्नतः ॥

Yadr̥śam bhajate nari sutām sūte tathāvidham ।

Tasmāt prajh viśuddhyartham striam rakṣet prayatnataḥ ॥

The mother bears a child after the form she conceives in her mind. Therefore, to beget a good and virtuous child, the mother ought to be kept in a beautiful and cheerful environment. The thoughts, feelings and sanskaras of the mother affect the child. There are many examples of this condition of the mother and her environment. Madalasa mentally conditioned eight of the children with her thought, meditation and discipline, and the result was that they became great saints and seedrs. She had fixed the pictures of great saints, yogis and Rishis in her bed room. She focused on the pictures and meditated. When all the eight sons retired to the forest, the king, their father, said to

Madalara, his wife, "Darling, let us have at least one ksatriya child who may inherit this kingdom." She replaced the pictures of saints and yogis with those of warriors, ksatriyas and rulers. She read the stories of heroes and just rulers and meditated on their virtues. History tells us that she succeeded in her mission. Similarly, Abhimanyu learnt the secret of chakravayuha formation of the army while he was in the womb. Napoleon became a great general because his mother constantly watched the soldiers on parade. Bismarck received the seeds of the hate of France from the womb of his mother. Thus the purpose of Simantonnayana is to inspire the heart and mind of the mother with those feeling, thoughts and sentiments with which you inspire the child who is forming in the womb.

### Simantonnayana Sanskara (The Intellection ceremony)

The Rtvik part with mantras and meaning :—

Appointment of priest see p.31

Acamana mantra for three sips of water.....see p. 32

Anga-sparsa (touching the organs of the body, of sense and volition p. 32.

Chanting the hymns of prayer.....p.1; Svasti vacana of hymns for weelfare and benediction.....p.4; hymns of peace (Santi-prakarana).....p.32

Then the sprinkling of water around the kund.....p.38.

Then after four agharavajyabhagahutis, and four Vyehti ahutis—all told eight ahuties.....p.39.

Now eight ahutis of khichri (a kind of pudding) are to be given. The pudding is to be prepared with an equal amount of rice, mudga (moong), that is, a kind of small beans, and seeds of sesamus with a good quantity of ghee, for this purpose, while taking the three for the pudding, chant the following :—

ओम् प्रजापतये त्वा जुष्टं निर्वपामि ॥

Om prajāpatāye tvā juṣṭam nivapāmi ॥

Having taken the grains, chant the following :—

ओम् प्रजापतये त्वा श्रुष्टं प्रोक्षामि ॥

Om prajāpatāye tva śruṣṭam prokṣāmi ॥

and prepare the pudding. Add a good quantity of ghee. Then offer eight ahutis with this pudding with the following mantras :—

ओम् धाता दधातु दाशुषे प्राची जीवातुमक्षिताम् ।  
वयं देवस्य धीमहि युमतिं वाजिनी वतः स्वाहा ॥

इदं धात्रे इदन्न मम ॥ अथ 7. 17. 2.

Om dhātā dadhātudaśuṣe prācīm jīvātumakṣitam ।

Vayam devasya dhimahi sumatim vājimvataḥ Svāha ॥

Idam dhatre idanna mama ॥ Ath. 7. 17. 2.

**Meaning :—** Dear Lady, you are blest with virtue and strength May God bless you with greater strength, energy, and vitality and virtue surely He is master of all strength and virtue. He advances the person who gives. We invoke him and pray to Him for all the good. May He bless you!

**Significance :—**God is the giver of everything. His state is greater than that of a king. Here is a prayer that He may bless the expectant mother with energy, vitality and virtue so that the mother may be able to pass it on to the child. All the people pray to Him so that he may bless the mother and the child. The mother's physical and mental strength form the baby's, and so this ceremony is to make her feel the best at heart.

ओम् धाता प्रजानामुत राय ईशे धात्रेदं विश्वं भुवनं जजान ।

धाता कृष्टीरनिमिषाभिचष्टं धात्र इद्द्वयं घृतवज्जुहोत स्वाहा ॥

इदं धात्रे इदन्न मम ॥ आश्व० 1, 14, 3.

Om dhātā prajānamutā rāya īśe dhātreḍam viśvam  
bhuvanam jajāna ।

dhātā kṛṣṭīranimīṣabhicṣṭam dhatra iddhavyam ghṛtāvajju-  
hota svāha ॥

**Meaning :—**The Lord holds and sustains all the living beings. He is the creator of all things needed for the life and joy of all. He alone has created this world. He alone sustains it. He watches all humanity without a wink of sleep. Offer this fragrant material with ghee into the fire, keeping in mind at all powerful, kind and vigilant Lord of all. The Significance :—The Lord is the creator and sustainer. He is ever watchful of our good. This godly vision of life and its Lord is the inspiration for our surrender to Him, for nothing escapes from His eye. All the offerings of man, therefore, are acts of service in gratefulness. These very thoughts are inhaled by the mother and the child whom, too, the Lord watches, nourishes and sustains.

ओम् राकामहं सुहवां सुष्टुती दुवे शुणोतु नः सुभगा बोधतुत्मना ।

सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुख्यं स्वाहा ॥

इदं राकायै इदन्न मम ॥ ऋ० 2. 32. 4.

**Om rakamāhām suhāvām sustūti have śrīnotu naḥ subhagā bodhatu tmana ।**  
**Sīvatvāpah sūcya-cchidyamānāyā dadātu viramśātādayam-**  
**ukthyam svāhā ।।**  
*Rg. 2, 32, 4.*

**Meaning :**—I adore my wife, sweet as her name is, and beautiful as the full moon. She is worthy of love, respect and reverence. May she listen to us, and understand! Just as a sharp and stroong needle joins one stitch with and other and sews one piece of cloth to another, so may she, the mistres of all good fortune, work out a never ending chain of good and auspicious works. May she never lose hope and courage! Praiseworthy and liberal of heart, may she do good to all as if with a hundred hands! May she be the mother of a heroic child, and may she, through service, be the darling of the home and the community.

**ओम् यास्ते राके सुमतयः सुपेशतो याभिर्ददासि दाशुषे वसूनि ।**  
**ताभिर्नो अद्य सुमना उपागहि सहरूपोषं सुभगे रराणा स्वाहा ।।**

**Om yāste rāke sumatayaḥ supēśaso yābhirdadāsi dasuṣe vasūni ।**  
**tābhirno adya sumanā upāgahi sahasrapoṣam subhage rarānā**  
**svāha ।।**  
*Idam vakyaḥ idanna mama ।। Rg. 2, 32, 5.*

O lady of beauty and virtue, of the body and mind both bright as the moon, bless me with the virtue with which the Lord has blessed you. I am dedicated to you with all my heart and soul. All that is mine is yours. Sweet of heart and mind, and mistress of a thousand life-sustaining qualities and virtue, bless me.

**The significance** of this hymn is the mutual dedication and cooperation of the husband and the wife in each other's life and the life of the family. The family is an organism, and the two complete each other. One alone cannot have complete and a meaningful creative life. Hence the husband says that he is completely dedicated to her. And dedicated as he is, he prays that she be dedicated to him. She is a mistress of a thousand beauties and virtues, and she is compared to the moon, the mistress of the night. It is a very romantic and holy declaration of mutual love and respect. The vaidic thought is neither feminist, nor misogynist. It is mutual, cooperative, participative.

**ओम् नेजमेष परा पत सुपुत्रः पुनरापत ।**  
**अस्त्यै मे पुत्रकामायै गर्भमा धोहि यः पुमान्स्वाहा ।।**

**Om najamesa parāpata suputraḥ punarā patā ।**  
**asyai me putrakāmāyai gaibhama dhehi yaḥ pumantsvāhā ।।**

**Meaning :**—These words are spoken by the wife. They are a prayer that the beauty and sweet of the conjugal happiness may continue. I adore the man, my husband, who had pleased me with the child (foetus). Blessed be he ! May he continue to maintain his virtue and virility. And may we continue to live a happy life of conjugal love and enjoy the bliss of family life in our home.

**ओम् यथेयं पृथिवी मह्युत्ताना गर्भमा दधे ।**  
**एवं ते गर्भमा धेहि दशमे मासि सूतवे स्वाहा ।।**

**Om yatheyam pṛthivi mahayuttānā garbhama dadhe ।**  
**evam tam garbhāmā dhehi dasame māsi sūtave svāhā ।।**

**Meaning :**—Just as this earth, rising higher, holds in her womb innumerable herbs and minerals, similarly, you the expectant mother, hold the foetus safely so that it is born in the tenth month.

The significance of the hymn is that rearing a family with children is an extremely resitive affair. The birth of a child is not an accident of nature. It is a planned affair. Let us remember that a farmer is called 'husband man', and 'husbandry' is the task of raising good crops. Hence the mother here is compared to the earth who holds in her womb an untold wealth of herbs and minerals. Just as the farmer has to make great preparation—Tills the land, waters and manures the field, sows the seeds, guards the seed lings and nourishes the plants until they yield the fruit, so the planning for the birth of a child is an elaborate affair. Hence it is the duty of the mother to hold, protect, nourish the foetus so that the baby is born safe and sure in the tenth month. Termination of pregnancy in the present day world is the result of a totally unplanned way of life. Aids and such other diseases are the wages of sin. What is sin? That which destroys life.

**ओम् विष्णोः श्रष्टेन रूपेणास्यां नार्या गवीन्याम् ।**

**प्रमांसं पुत्राना द्देहि दशमे मासि सूतवे स्वाहा ।।** आश्व० 1, 14, 3.

**Om Viṣṇoḥ sṛeṣṭhena rūpensāsyām nāryām gavinyām ।**  
**Pumānsam putrānā dhehi desame māsi sūtare svāhā ।।**

**Meaning :**—O master of the home and observer of the duties of the family and conjugal life, may this mistress of the home and of cows, etc., be blessed with a child, strong in body and mind, virile and lustrous! May she be blessed with a child in the tenth month!

**ओम् प्रजापते न त्वदेतान्यन्यो विश्वाजातानि परिता बभूव ।**

**यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो र्योणाम् स्वाहा ।**

**इदं प्रजापत्ये इदन्न मम ।। ऋ० 10, 121, 19.**

ओम् सर्व वै पूर्णयं स्वाहा ।।  
Om sarvam vai purnam svaha ।।

After the completion of the Havan, the husband should retire into privacy. The husband, sitting backside of the wife, should chant the following mantra :—

ओम् सुमित्रिया न आप ओषधयः सन्तु ।  
दुमित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यज्व वयं द्विष्मः ।। यजु० 6. 22.  
Om sumitriya na apa osadhayah santu ।  
durmitriyastasmai santu yo' asman dvesti yañca vayam  
dviṣmah ।।

**Meaning** :—May the waters and the herbs be friendly to us both. If someone hates us or we hate someone, the waters and the herbs be never friendly to those who hate and are enemies. The significance :—This mantra expresses the need for the mutual happiness of the husband and wife, and their psychological harmony with nature and the society. They pray for the blessing of waters and herbs. So they should be virtuous and careful in their food and behaviour, they should never hate anyone, nor have any enemies. If the husband and the wife have negative feelings, or someone has negative feeling toward them, they cannot be happy. And if they are not at peace, the child will surely be handicapped mentally and, may be, physically as well. A successful and happy couple is that which is at peace with the world and with them selves.

ओम् मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरसूतः ।। यजु० 7. 24.  
कविं समाजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ।।  
Om mūrdhanam divo artim pṛthivya vaiśvanaramīta' ajātamagnim ।।  
kavim samajamatithim janānāmāsannā patram janayantā devāh ।।  
Yaj. 7. 24.

**Meaning** :—Men of learning, bright and first among the wise, men who show the path, lustrous, unpossessive, not been for worldly pleasures, always at work, dedicated to truth and welfare of all, intelligent, brilliant, men of exceptional vision, venerable of all like the holy wanderers, capable of sustaining all others, may bring into being the man who can be prime among all other.

**Significance** :—The husband and the wife, absorbed in each others love wish and commit themselves to the birth of a child who should be first among the good and creative minds capable of leading others. Their ambition is to shape a child of whom the parents prepare and plan for such a child, then the world changes to the ideal world of human beings.

Om prajāpate natvadetananyano visvājātāni paritā babhuva ।  
Yatkāmāste juhumnastānno astu vayam syāma patayo vayinām  
svāh ।। Idamprajāpataye idanna mama ।। Rg. 10, 121, 19.

**Meaning** : O Lord alfercation, there is no one other than you who possesses and presides over the riches of the universe, living or materials. Bless us with all that we may righteously desire. We come unto you and adore you. Bless us with a life of fulfilment and happiness and all the prosperity of a good life.

Now, the eight ahutis of khichri, i.e., pudding of rice, beans (moong) and sesamum (tile) are complete.

Then offer one ahuti with sweet rice with the following mantra :—

ओम् प्रजापतये स्वाहा ।। इदं प्रजापतये इदन्न मम ।। (Meaning P....)  
Then offer one more ahuti with khichri (pudding) with the following  
mantra :—

ओम् यदस्य कर्मणोऽत्यरीरिचं यद्वां न्यूनमिहाकरम् ।  
अग्निष्टत् स्विष्टकृद् विद्यात्सर्वं सर्वं स्विष्टं सुहुतं करोतु मे ।  
अनये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे  
सर्वान्नः कामान्त्समर्द्धय स्वाहा ।। इदमनये स्विष्टकृते इदन्न मम ।।  
Om yadasya karmaṇo' atyararicam yadvā nyūnamihākaram ।।  
agnīṣṭat sviṣṭakṛd-vidyāt sarvam sviṣṭam suhutaṁ karotu me ।।  
agnaya sviṣṭakṛte suhutaḥute sarvaprayaścittāhutinām kā-  
mānām samardhayaītre sarvānnah kāmān-t-samardhaya svaha ।।  
Idamagnaye Svīṣṭakṛte idama mama ।। (Meaning P....)

Then offer four ahutis with vyahrti mantra :—

ओम् भूर्गनये स्वाहा ।। इदमनये इदन्न मम ।।  
ओम् भुवर्वायवे स्वाहा ।। इदं वायवे इदन्न मम ।।  
ओम् स्वरादित्याय स्वाहा ।। इदंमादित्याय इदन्न मम ।।  
ओम् भूर्भुवः स्वरग्निवाच्चादित्येभ्यः स्वाहा ।।  
इदमग्निवाच्चादित्येभ्यः इदन्न मम ।।

Om bhūrgnaye svāha ।। Idamagnaye idanna mama ।।

Om bhuvanar-vayave svāha ।। Idam vayave idanna mama ।।

Om svaradityaya svāhā ।। Idamadityaya idanna mama ।।

Om bhūr-bhurvah svaragni-vayvadyeḥ svāhā idanna inama ।।

Now offer three ahutis in completion of the yajan with the following  
mantra which is chanted with each ahuti :—

ओम् अयमूर्ज्जावतो वृक्ष ऊर्ज्जीव फलिनी भव ।

पर्णं वनस्पते नुत्वा नुत्वा सूयतां रयिः ॥

मं० १, ५, ६.

Om ayamurjjavāto vṛkṣa ūrj̄jiva phalini bhava ।

parṇam vanaspate nutvā nutvā sūyatām raiḥ ॥ Par. 1, 15, 6.

**Meaning** :—The husband addresses the wife and says that just as the first trees are laden with fruit, so may she give birth to a healthy, happy and brilliant child. Just as, when the leaves of plants yield rich juice when they are finely powered, so may the world yield wealth and value to them for their honesty and hard work. The husband and the wife want to distil the light and sweetness of the world in the form of a child and the riches of the earth. He prays and blesses the wife that she may be the proud mother of worthy children.

ओम् येनादितेः सीमानं नयति प्रजापतिर्महते सौभाग्य ।

तेनाहमस्यै सीमानं नयामि प्रजामस्यै जरदष्टिं कृणोमि ॥

मं० १, ५, १-२.

Om yenāditeḥ simānam nayati prajāpatirmahate saubhagāya ।

tenāhamasyai simānam nayāmi prajamasyai jaradaṣṭim kṛṇomi ॥

M. Br. 1, 5, 1-2.

**Meaning** :—The lord prajāpati, who sustains all the living beings on the earth, has ordained the powers and energies of the earth in such a way that it becomes the mother of all the glory and prosperity of the living beings. In the same way I arouse all your energies flowing forms the mother-source so that you became the mother of a child endowed with long life, happiness and glory.

**The Significance** is that this mantra speaks of the universal energy which is the creative power flowing from God, the Lord Prajapati, and relates it to the productive energy of the earth and the generative power and energy of the mother. The earth produces various forms of life and sustains all forms including human beings. So the husband, in the name of God and the mother Earth, invokes and arouses the creative, nourishing and sustaining energy of the mother so that she may bear and bring up a child, and the child may live a long, healthy and happy life. The mantra relates the mother, the earth, and the cosmic energy and it places the mother at a high pedestal of motherhood. Just as the earth is the giver of all blessing to mankind, so is the mother the producer of all blessings for the family and the children.

ओम् राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतुत्मना ॥

सीव्यत्वयः सूच्याल्लिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥

ओम् यास्ते सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूति ।

ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥

किं पश्यसि प्रजां पशुन्सौभाग्यं मह्यं दीर्घायुष्ट्वं पत्युः ॥

मं० १, ५, ३-५.

Om rākāmāham suhavaṃ suṣṭutiḥve śṛṇotu naḥ sabhagā bodhatū tmanā ।

sivyatvapahḥ sūcyā chidyamānayā dadātū viram śatadāyāṃ ukthyaṃ ॥

Om yāste rāke sumatāyah supesaḥo yābhirdadāsi daśuse vasūni ।

tābhirno adya sumanā upāgahi sahasrapoṣam subhage rāraṇā ॥

Kim paśyasi prajāṃ passunt-saubhāgyam mahyam dirghāy-

uṣṭvam patyuh ॥

M. Br. 1, 15, 3-5.

These mantras have been given above in the haven part. The meaning also has been given. Here it may be reiterated that the mantras express the happiness and prosperity of the home and the life and happiness of the expected arrival. The husband asks the wife, "What do you see in the ghee?" She replies, "I see the child, the blessed one that's coming, I see the cows and all the related wealth, I see my husband, my conjugal bliss, and I see the long life and happiness of my husband." This is the vaidic ideal of a home, happy, wealthy, prosperous.

With the chanting of these mantras, the husband handles the wife's hair, applies perfumed oil, combs it and ties it the way they love. Then the two rejoin the assembly.

Why does the husband do all this? Is it only a romantic love-play? Not the romantic love play of sensation, it is the exuberance of love for a wife-and-mother, the centre-pin of future growth. In addition, since the ceremony is for the intellectual growth of the child, the entire hair-do is a stimulant for the child. Siman means the parting line of hair, it also means the skull, the plates and the joints. The exercise thus is for the mother and child both. And the birth of a child is not a private affair. The community is involved with the rearing of the family.

When the couple rejoin the assembly, let there be music, sama music, mahavamadevya music as given on p.....

Then with the name of a river/stream where you have played and enjoyed yourself, chant the following mantra—

ओम् सोम एव नो राजेमा मानुषी प्रजाः ।

अविमुक्तचक्र आसीरंस्तीरे तुभ्यम् असौ ॥

Om soma eva no rājemā manuṣī prajāh ।

avimuktā-cakra āsiranstire tubhyam asau ।

Here speak the name of a river or stream.

**Meaning** :—The ideal love of this assembly is the moon which is all peace, beauty and virtue. We love the moon because our ideal is peace. The woman/mother with her discipline and virtue and generosity is our sustainer. We live by her as we live and play by the bank of a stream. We live for you too who move and flow, giving us joy, comfort and prosperity in life. Life itself is a flow, smooth, circuitous and inspiring. May we enjoy this life with you.

**The significance** of this hymn is to express the human ideal of life's continuity, joy, virtue and discipline. the moon and the streams are symbols of our ideals. the stream flows, it never stops, so life too is a continuous and dynamic process. The moon is coral and beautiful. So should life be. The moon faces the dark and the bright fortnight. So we too face all kinds of rise and fall. Let us face them like the moon.

After this mantra sing other hymns—Vamadeva hymns from the Samaveda, (p....) After all this, the expectant mother should eat the pudding which remains from the Havan. Let there be ample ghee added to it. She should also see her reflection in the ghee and let those words be repeated : “What do you see in this ghee?” “I see the child, the wealth, the prosperity, the glory of my husband and the glory of my family.”

Let the ladies now retire and let them sing in joy and let them offer their good wishes and blessing to the expectant mother as their sole darling on the auspicious blessing. The words of blessing are :—

ओम् वीरसूस्त्वं भव, जीवसूस्त्वं भव, जीवपत्नी त्वं भव ॥ गो ३, ७, १०.

Om virasūstvam bhava, jivasūstvam bhava, jivapatni tvam bhava.

Go. 3, 7, 10.

**Meaning** :—May you be the mother of a hero. May you be the producer of life. May you nourish and sustain life.

The expectant mother thus is like mother nature, mother earth, and like the creative energy of the Lord of the universe. The office of mother nature is the highest ever given to woman in world literature and culture.

## 4

### Jatakarma Sanskara (The Birth Ceremony)

The Jatakarma ceremony is performed just after the birth of the child. Before the birth, three ceremonies are performed. The Birth Ceremony is the fourth. For this ceremony the baby is given to the father who holds it in his lap during the ceremony.

The father performs the yajna with the priest. Then he mixes ghee and honey and, with a salaka (this, fine, pen-like piece) of gold, writes ‘Om’ on the baby’s tongue. Then the father, speaks into the child’s right ear the words ‘Vedo’ asi’ —‘you are Veda’. Having said, this, he pronounces for six times the words ‘Om pra tedadami’ —‘I give you unto Om (you belong to Om)’, and each time he gives the baby a feed of the ghee and honey with the same salaka.

The significance of ghee, honey and gold is this : ghee is nourishing and gives a long life. Honey is cleansing, and thus removes disease. Gold is bright and lustrous. So the three are supposed to add to the life, good health and brightness of the child. Further, the significance is that the child may speak words as soft as ghee, as sweet as honey, and high and powerful as gold. The writing of ‘Om’ means that while the child, in life, may do all other acts, he/she should not neglect the holy duties of chanting Om and performing the religious acts. The speaking of ‘Vedo’ asi’ means that the child, in life, may identify himself/herself with Vaidic knowledge and the do’s and don’t’s prescribed by the Veda.

According to the gobbila grhya-sūtra, it is prescribed that the father should put into the baby’s mouth a drop of ghee, mixed with very fine powder of rice and barley, with his thumb and ring-finger. This is to cool and clean the baby’s stomach. Then the father has to speak nine mantras first into the baby’s right ear, and then into the left ear. While doing this, the father should thumb of and pray for the baby’s health, intelligence and long life of success and happiness. In these mantras, the father prays to Lord God, Savita, Mother Sarasvati, the Veda, Mother Nature, the Asvini (scholars and teachers), etc.