

AUM

# **THE SANSKAR VIDHI**

(The Procedure of Sacraments)

of

**Swami Dayanand Saraswati**

English Translation

by

**Acharya Vaidyanath Shastri**

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**PUBLISHER'S NOTE**  
(First Edition)

It gives me great pleasure to present English version of 'Sanskar Vidhi (code of Aryan rituals and sacraments) of Swami Dayanand Saraswati, the illustrious founder of the Arya Samaj (Vedic Church) before the general public. It is to meet an overdue necessity and to fill up a gap which was actually felt when I was abroad on *prachar* mission, that this version has been brought out

This book formed a very important item of the publications that were designed to be undertaken on the sacred occasion of Arya Samaj foundation centenary

My thanks are due to Shri Acharya Vaidyanath Shastri who needs no introduction. At Sabha's request specially that of mine, he took up the work and carried out the way.

I hope that this will enjoy greatest possible popularity.

O.P. TYAGI  
Ex. M.P.  
Secretary

Sarvadeshik Arya Pratinidhi Sabha,  
3/5, Maharshi Dayanand Bhawan,  
Ramlila Ground, New Delhi.



## **Publisher's Note**

(Second Edition)

For us it is a matter of great pleasure that we are presenting the Second Edition of Sanskar Vidhi (the procedure of sacraments) by Great Swami Dayanand Saraswati who galvanized a new spirit and enthusiasm among the scholars and the people towards the study of the Vedas and practice of Vedic sacraments rituals and Yajnas. This english translation proved to be a gift for the english-knowing people in country and abroad. We are not required here to express any word regarding the antecedents of the author of the translation as his performance of tremendous task itself fulfil that need.

The work is ready and very soon go to the hands of the readers. We express here own sense appreciation for the work done by Shri Ramesh Chandra Shastri, the Karyalaya Sachiva and Shri Rambhul Sharma Accountant of the Sabha and the printer Jan Shakti Mudran Yantralaya, Shahadra, Delhi who took great interest in reading the proof, designing get up and printing the book.

**Ramgopal Shawlwale**

President

Sarvadeshik Arya Pratinidhi  
Sabha, New Delhi-110002

Dated 1st January 1985

It was a great, important and equally difficult task which was not done upto this time. The requirements, pressing needs and requests were made from all the corners of the Aryan world that "Sanskarvidhi" should be appropriately translated into English. I, without desiring any credit due to the tremendous work, have to say that I took this undertaking and completed to my satisfaction. Without having any air of self aggrandizement, I can say that I translated this book in true letter and spirit of the great teacher, Swami Dayananda Saraswati and the translation is completely and unscrupulously faithful.

My thanks are due to my friends, who asked me to take up the venture as well as the Publisher and Printers and other colleagues for their unstinted cooperation.

**ACHARYA VAIDYANATH SHASTRI**

**BARODA**  
7th January, 1976

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नमो नमः सर्वविघ्नो जगदीश्वराय ।

अथ संस्कार विधिं वक्ष्यामः

ओं सह नावबतु । सह नौ भुनक्तु । सह बीर्ष्यं करवावहै । तेजस्वि  
नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

तैत्तिरीय आरण्यके । अष्टमप्रपाठके । प्रथमानुवाके ॥

सर्वात्मा सञ्चिदानन्दो विद्वादिर्विद्वाङ्मह्विभुः ।  
भूयासमां सहायो नस्तर्षो न्यायकृष्णुषिः ॥ १ ॥

नर्भाद्या मृत्युवर्ष्यन्ताः संस्काराः षोडशोऽहं हि ।  
वक्ष्यन्ते तं नमस्कृत्यान्तविद्यं शरीरवर्म् ॥ २ ॥

वेदाविशास्त्रातिद्वान्तनाभ्याम् परमावरात् ।  
धार्पतिह्यं पुरस्कृत्य शरीरत्नचिमुद्धये ॥ ३ ॥

संस्कारैस्तंस्कृतं यद्यन्नेष्यन्न सतुतमम् ।  
असंस्कृतं तु ग्रहलोके तद्यनेष्यं प्रकीर्त्यते ॥ ४ ॥

प्रतः संस्कारकरणे क्विप्यतामुद्धनो बुर्षः ।  
शिक्षयीष्विभिरियं सर्वथा सुसचर्द्धनः ॥ ५ ॥

कृतानीह विधानानि ब्रह्मब्रह्मनतत्परैः ।  
वेदविज्ञानविरहैः स्वार्थिभिः परिमोहितैः ॥ ६ ॥

प्रणार्थस्तान्मनादृत्य फिक्कते वेदनामतः ।  
जननीं सुखबोधाय संस्कारविचिन्तनः ॥ ७ ॥

बहुभिः सञ्जनैस्तन्महं मानवप्रियकारकैः ।  
प्रवृत्तो ब्रह्मकरणे क्रमशोऽहं नियोजितः ॥ ८ ॥

दयाया ज्ञानन्दो विलसति परो ब्रह्मचिन्तितः ।  
तरस्वत्यस्यात्रे निवसति मुखा सत्यनिलया ।  
इयं स्वातिर्यस्य प्रसन्नपुत्रुणा हीनकारणाऽस्त्वेननायं  
बन्धो रचित इति बोद्धव्यमनयाः ॥ ९ ॥

षड् रामाकचन्द्रेऽब्दे कार्तिकस्यान्तिमे दले ।  
अनायां जनिवारेऽयं अन्वारम्भः कृतो मया ॥ १० ॥

विन्दुवेदाकचन्द्रेऽब्दे शुषी मासेऽसिते दले ।  
प्रयोवश्यां रवीं वारे पुनः संस्करणं कृतम् ॥ ११ ॥

—

**All humble obeisance to Om who is the creator of all and the master of the universe.**

Now here to begin with we will describe the procedure of sacraments.

Let us both, the teacher and taught preserve the standard of education together, let us eat together, let us resort to endeavour and exertion together, let whatever we have learnt be sound and fruitful.

*Taitiriya Aranyka, VIII-1*

May God Who is the spirit of all, who is Existent, conscious and All-bliss, who is the creator of the universe, who is the first cause of the universe, who is All-pervading, who is the master of all, who is holy by nature and who is the dispenser of justice, be our helpful guide (in this undertaking).

The sixteen sacraments beginning with impregnation and ending with death will be described by us after paying our homage to Him who is the paramount Lord and Possessor of infinite knowledge.

(These sacraments will be described by us for the purification of the body and the soul by giving full consideration to the principles of the scriptures of which the first is the Veda, with due respect and keeping the history of the Aryas before our mind<sup>3</sup>

Whatever is purified and refined through the sacramental process in this world is pure and excellent and whatever is not thus purified and refined is described impure in this world.<sup>4</sup>



Therefore, auspicious endeavour should be made in performing the sacraments, by the learned men through instruction and herbacious plants always altogether.<sup>5</sup>

In this subject various procedures of conducting sacramental ceremonies have been laid down by the persons engaging themselves in compiling the books, who are bereft of the knowledge of the Veda and have selfish motives and are totally confused.<sup>6</sup>

Refuting them with proofs, authorities and reasons this excellent book of sacramental procedures in being written by me according to the dicta and dictates of the Veda for the easy perspicuity of the people.<sup>7</sup>

On having been persuaded from time to time by many gentlemen devoted to the good of the people. I took up the work of writing this book.<sup>8</sup>

O pious persons! let it be known to you that this book (*the sanskarvidhi*) is written by this author in whose name the word 'Anand' which is found in Brahman, the Supreme Being occurs after the word 'Daya' the word 'Sarasvati' who resides in truth gets its place thereafter i. e. after Anand, and thus whose consecuity is Dayanand Sarasvati. which disseminate virtues and the only home of which is God.<sup>9</sup>

This book I began to write in the middle of the month Kartika on Saturday, the day of *Amavasya* in the year 1932 (Vikram).<sup>10</sup>

The amended edition of this book was prepared again on Sunday, the day of Trayodashi of dark half of the month *Ashadha* in the year 1940 (Vikram).<sup>11</sup>

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In the beginning of all the *Sanskaras* one learned of sensible man should chant the following Mantras with the meaning thereof and thus take to the eulogium, glorification, prayer and meditation on God with concentrated mind and others present should hear attentively and consider over them seriously.

### Invocation Prayer and Communion

१. विश्वानि देव सवितुं रितामिषरातुष ।

यद्गुह्यस्तान् आतुष ॥

(१) यजु० अ० ३० मं० ३

O All-creating, Almighty, Pure-natured God Thou art the giver of all pleasures, please keep far from us all evils, bad habits and pains and make us attain whatever be beneficial to us,

२. हिरण्यवर्मः समवर्षताम्रे घृतस्य जातः पतिरेक आसीत् ।

स वाचां पृथिवीं आतुषे मां कर्त्तुं देवाय हविषा विधेम ॥

(२) यजु० अ० १३ मं० ४

The Divine Power who is refulgent by nature and who possesses all the luminous worlds within Himself and existed before the creation of this world and from the very eternity is the only one conspicuous and animate Lord of all the created objects. He is sustaining this earth and the Sun etc. to that All-blissful Divinity we offer our humble worship with attainable yogic concentration and devotion.

३. य आत्मवा बलवा यस्य विश्व उपासते प्रशिक्षं यस्य देवाः ।

यस्वच्छायाऽमृतं बल्य ब्रह्मः कर्त्तुं देवाय हविषा विधेम ॥

(३) यजु० अ० २५ मं० १३

He who is giver of spiritual inspiration and physical, spiritual and social vigour. He who is worshipped by all, whose governance and order is carried out by all luminous bodies and enlightened, whose shelter (*grace*) is immortality whose dis-favour and disobedience is the cause of pains like death etc., to that All-blissful Divinity who is the giver of all knowledge we offer our humble worship with conscience and spirit and be ready to obey His commandments.

४. वः प्राणतो निमिषतो महित्वं ह्यत्राजा जयतो बभूवुः ।

व इति कस्य द्विपदस्यतुष्यवः कर्त्तुं देवाय हविषा विधेम ॥

(४) यजु० अ० २३ मं० ३

He who by His sublimity is the sole ruler of the living and non-living beings existing in this world, He who governs the bipeds and quadrupeds; to that All-blissful Divinity we offer our humble homage dedicating to Him all that belongs to us in obeying His command.

५. येन सौम्या पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।  
यो अन्तरिक्षे रजतो विमानः कर्त्तुं देवाय हृदिषा विधेम ॥

(५) मनु० अ० ३३ अं० ६

He by whom the resplendent Sun and the earth have been made firm, who has held under His possession the pleasure and the bliss of salvation, who has measured, created and gave motion to all the worlds in the unbounded space moving in the manner as birds fly in it, to that All-blissful Divinity we offer our worship with our full devotion.

६. प्रजापते न त्वदेताम्यन्वो विद्या क्षातानि परितः मनुष्य ।  
यस्कामास्तो बहुमस्तन्नो जस्तु वयं स्वाम वल्लो रयोषाम् ॥

(६) श्वक्-१०-१२१-१०

O *Prajapati* (Lord of the entire creatures) there is no other entity besides Thee who can maintain command over and surpass all these created animate and inanimate objects, i. e. Thou art Paramount. Aspirant of whatsoever we offer our worship to Thee please grant them, we may by Thy grace be possessors of all kinds of wealths and high possessions.

७. स नो वन्दुर्धनिता स विधाता धामानि देव मूचनानि विद्या ।

यत्र देवाः प्रकृतमानसानामस्तृतीये धामान्यर्चयन्त ॥

(७) मनु० अ० ३२ अं० १०

He is giver of all prosperity to us like brother, He is our procreator and He fulfils all of our aspirations, He knows all the worlds, all the names, localities and created objects of this universe, it is in Him where the men of wisdom obtaining salvation move freely after having been free from worldly pleasures and pains in the third stage of their divine life. He is our preceptor, teacher, ruler and administrator of justice. We with all offer our worship to Him.

८. अग्ने नम सुपवा राये अस्मान् विभ्वानि देव वसुतानि विद्वान् ।  
 सुयोप्तस्मञ्जुहुराणमेनो मूयिष्ठान्ते नम उक्त विभवे ॥

(८) यजु० सू० ४० मं० १६

O Self-refulgent Divinity Thou art All-knowledge and illuminator of all the universe. Please lead us on the path of virtue for the acquirement of physical and spiritual wealth inclusive of science, Kingdom etc, Thou knowest all the procedures of works and wisdom underlying therein and please grant all this to us leading us on the path of righteousness. Please keep us immune from sinful acts which transgress nature and its law. We may remain ever-engaged in uttering Thy praises in various ways.

It is the end of the performance of invocation, prayer and communion.

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## Recitation of Benedictory Hymns

१. अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् ।  
होतारं रत्नधातमम् ॥

ऋक् १-१-१

I describe the attributes of Self-refulgent Divinity who is upholder of universe from very eternity the illuminator of all activities and the sole object of adoration in all seasons, the most Bounteous and the great possessor of shining wealth.

२. स नः पितेव सूनवे जने तृपायनोमव ।  
सचस्वा नः स्वस्तये ।

ऋक् १-१-६

That Thou O Self-refulgent Divinity ! be easily accessible to us and be with us ever for our well-being just like a father to his son.

३. स्वस्ति नो मिमीतामश्विना भग स्वस्ति देव्यदितिरनर्षाः ।  
स्वस्ति पूषा भ्रमुरो ब्रधानु नः स्वस्ति छावापृषिवो मुचेतुना ॥

ऋ० ५-५१-११

O Great Lord ! May the teacher and preacher by Thy grace be engaged to do our good; may the science of electricity be for our prosperity when we are deprived of other means of conveyance, may the cloud with its protective power bestow prosperity upon us, may the heaven and earth being the source of all sciences be for our prosperity.

५. स्वस्तये वायुपुनश्चानहं तौमं स्वस्ति भूषणस्वस्त्यसि ।  
 बृहस्पति तर्षणं स्वस्तये आदित्यासौ भवन्तुनः ॥

ऋ० ५-५१-१२

O Ye Lord, May we by Thy grace propagate the knowledge of air for our prosperity, may we spread for our prosperity the knowledge regarding moon which gives protection to word by its operation, may we preach for our well-being the knowledge of the Lord of speech with His other co-operating forces, may twelve months of the year be for our prosperity.

५. विद्ये देवा नो अद्या स्वस्तये बंश्चानरो वनुरग्निः स्वस्तये ।  
 देवा अवन्तुभ्य स्वस्तये स्वस्ति नो वरः वात्संहसः ।

ऋ० ५-५१-१३

O ye Divine spirit ! may all the physical forces and men of wisdom be for our prosperity at present, may the all-pervading universal fire serving multifarious purposes be for our prosperity, may the various forces operating in the world give us protections, may the vital heat operate its activities in pleasant way to secure our prosperity.

६. स्वस्ति मित्रावद्यथा स्वस्ति षण्णे देवसि ।  
 स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अग्निरे कृषि ॥

ऋ० ५-५१-१४

O Indivisible Divine Power ! please give me all prosperity may the forces of worldly integration and disintegration be, for our prosperity, may the all-powerful air and electricity be for our benefit, and may there be pleasure for us in the way of prosperous life.

७. स्वस्ति पञ्चामनुचरेम सूर्याचन्द्रमसाद्यथ ।  
 पुनर्ब्रह्मताघ्नता जानता संगमेमहि ॥

ऋ० ५-५१-१५

May we adopt and traverse the path of prosperity like the sun and moon and may we be accompanied by munificent, constructive and prudent persons.



८. ये देवानां यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता अतसाः ।  
ते नो रासस्तामुदगावमस्य पूयं पात स्वस्तिभिः सवा नः ॥

ऋ० ७-३५-१५

Those who are specially skilled in performance of *Yajna* among the expert possessing the dexterity of performing *Yajnas* who have extraordinary mental development, who have attained immortality in their present life, who know the law and uniformity of nature, impart to us now the knowledge aspiring to high eminence. Those experienced persons be engaged always to protect us by means of pleasure and prosperity.

९. येभ्यो माता मधुमत्पिन्वते पयः पीयूषं क्षीरदितिरग्निर्बर्हाः ।  
उपयमुष्मान् वृषभरान्त्स्वप्नसत्तां आवित्वा अनुमदा स्वस्तये ॥

ऋ० १०-६३-३

O Lord! Please make us have amongst us for our prosperity those strong, righteous and conscientious learned persons for whose sake the earth produces sweet juices (milk, fruit juices etc.) and unbounded atmosphere overwhelmed with cloud produces rain.

१०. नृचक्षतो अनिनिबन्तो अर्हृणा बृहद्देवातो अमृतस्वमानसुः ।  
उपोतीरषा अहिमाया अनानसो विषो वर्णानिं वसते स्वस्तये ॥

ऋ० १०-६३-४

The learned who know the nature and habit of men, who are diligent and admirable, who have attained the high sense of immortality in their life. who are endowed with enlightenment, who have insurmountable knowledge, who are sinless and attain the state of sublime spiritual light be for our prosperity.

११. सन्नाजो ये सुबुधो यजमायपुरपरिहृता दधिरे विवि जयम् ।  
तां आ विवात नमसा सुवृत्तिमर्हो आवित्वा अर्चित स्वस्तये ॥

ऋ० १०-६३-५

For our prosperity we keep in our conscience the Imperial Lord of the universe with right invocations and serve with water and food those highly learned persons who possess spiritual light, are mature in their thought, attend our yajnas and who reside in Divine Light uninterruptedly.

१२. को वः स्तोत्रं रावति यं जुजोषच विरथे, देवातो मनुषो यतिष्ठन ।  
को बोज्ज्वरं तुषिजाता धरं करको नः वर्यवत्यहः स्वस्तये ॥  
ऋ० १०-६३-६

Enquire the devotees :-

O ye learned persons ! always have in your mind that who among you accomplishes the hymn of invocation which all of you use in the *yajnas* and prayers. (No one but Almighty God makes this hymn). O ye sharp-sighted thoughtful persons ! who among all of you in whatever numbers you are, accomplishes that (*adhvaram*) inviolable performance inspiring Veda, the knowledge which removes evils from us to attain spiritual happiness.

१३. देष्यो होत्रां प्रचक्षामायेषे मनुः समिद्धाग्निर्नला सप्तहोतुभिः ।  
त चावित्वा जनवं धर्मं यच्छत युगा नः कर्त्तुं सुपथा स्वस्तये ॥  
ऋ० १०-६३-७

For whose well-being the thoughtful performer of *yajna* performs important *yajna* employing his mind and seven senses, may those learned persons make easy, and good path leading to our prosperity and give us the pleasure free from fear.

१४. य ईश्वरे भुवनस्य प्रचेतसो विस्वस्य स्वातुर्बन्तस्य मन्तवः ।  
ते नः कृतावकृतादेनसत्यसंज्ञा देवातः विपृता स्वस्तये ॥  
ऋ० १०-६३-८

Those learned persons who are fully conversant with the animate and inanimate world, who are held in esteem now for our prosperity remove us from the sin of which we have any intentions and of which there is possibility in future.

१५. भरेधिन्द्रं सुहृवं ह्यवानर्होऽहोमुषं सुकृतं देव्यं जनम् ।  
धमिन् वित्रं वष्यं सातये जगं धावा पृथिवी मरुतः स्वस्तये ॥  
ऋ० १०-६-३६

In our *yajnas* we invoke the Indra, the Almighty Lord whom all worships are due, who is free from sin, who is supranatural



person and is the embodiment of right and good activities. For the attainment of wealth and prosperity we get our hold upon fire, vital air, water, light, heaven and earth and various gases.

१६. सुत्रामात्रं वृषिर्षीं क्षामनेहसं सुवामनिमरिति सुप्रशीतिम् ।  
 ईर्षीं नात्रं स्व रिरामनागतमज्ञवन्तीया ह्येना स्वस्तये ॥

ऋ० १०-६३-१०

O ye Divine Lord ! By thy grace may we board ourselves on the ship equipped with the means of safety, having vast accommodation, free from all defects, enjoyable, unbreakable, skilfully constructed, furnished with light, provided with necessary machines, strong in structure and sailed by electricity, for our prosperity.

१७. विश्वे यजत्रा अविशोचतोतये प्रायश्चं नो दुरेवाया अभिहूतः ।  
 तस्यया नो देवहृत्या हुवेन नृष्यतोवेवा जयते स्वस्तये ॥

ऋ० १०-६३-११

O ye learned persons deserving our obeisance preach us for our safety and save us from the painful indigence. O ye learned ones assiduous to our request ! We call you among us with true courtesy for our safety and benefit.

१८. अपामनीवात्म्य विश्वामनाहुतिमचारारति बुधिवत्रामघायतः ।  
 भारे देवा हुषो अस्मन्नृयोतनोवमः शर्म वण्छता स्वस्तये ॥

ऋ० १०-६३-१३

O learned person ! Please keep away from us all kinds of diseases, remove all sorts of unrighteousness, throw away covetousness, make the sinners get rid of the tendencies of committing sin send away from us the men affected with the tendency of aversion and animosity and shower your blessings upon us for our benefit.

१९. प्ररिष्टः समस्तो विश्व एवते प्र प्रजाभिर्जायते धर्ममस्परि ।  
 यमादित्यास्तो नयथा मुनीतिभिरति विश्वानि वुरिता स्वस्तये ॥

ऋ० १०-६३-१३

O learned persons ! that person whom you lead on the right path by your fair ways of life removing all his short-comings flourishes with children in this world to attain prosperity adhering to principles of righteousness.

२०. यं देवास्तोत्रैश्च वाचसाती यं कूरताता मस्तो हिते बने ।

प्रातर्याचार्णं रथमिन्द्र तानतिभरिभ्यन्तमा कुरुवा स्वस्तये ॥

ऋ० १०-६३-१४

O persons of science ! We, for our well-being mount upon that mechanical conveyance, which you preserve for acquiring wealth and after having in possession such amassed wealth you utilize the same in the battle, and which is furnished with electrical artifices and is defectless and conductible for long duration.

२१. स्वस्ति नः पश्यातु बन्धतु स्वस्त्यप्सु युक्ते स्वर्षति ।

स्वस्ति नः पुत्रकुशेषु योनिषु स्वस्ति राये नवतो वचात्मन ॥

ऋ० १०-६३-१५

O learned men, secure us our good in thoroughfare secure us our good in space, secure us our good in water, secure us our good in the well equipped army, give protection to children in the womb, and bless us to attain all sorts of wealth.

२२. स्वस्तिरिद्धिः प्रपथे अष्टा रेणुस्वत्वानि वा वाचनेति ।

सानो अमातो अरणेनिपातु स्वावेज्ञा नवतु देवगोपाः ॥

ऋ० १०-६३-१६

That this earth which is convenient for giving path to the persons treading on it, which is grand and full of wealth, which extends place for our righteous performances, may be soucer of of protection, may this our abiding home and forest, and may this sustained by physical forces, provide us good dwelling places.

२३. इधे त्वोर्जो त्वापायवस्य देवो वःतविता प्रार्पयतु अष्टतमाय कर्मण

ः आप्यायज्वमन्था इन्द्राय भागं प्रजावतीरनमीवा जयन्वा ना वस्तोन्

ईशत माघशंसो ध्रुवा अस्मिन् गोपती स्यात् बह्वीर्ब्रह्मानस्य पशून्

पाहि ॥

यजुः १-१

O Lord Divine ! We pray thee for the attainment of grains and knowledge. We pray thee to secure physical and spiritual strength. O ye souls ! be active like wind, may All-creating God employ you to perform the *yajna* which is the most excellent act. By this *yajna*, O ye men ! increase you share of excellence; to serve the purpose of *yajna* possess the Cows which are prohibited to be killed and which be progenitive, unaffected of diseases and free from the germs of tubercuclosis; thieves and scoundries do not govern you; the Person protecting cows may possess a large number of strong cows; O merciful Lord protect the animals of the performer of the *yajnas*.

२४. ज्ञानो भद्राः कृतवो यन्तु विश्वतोऽदग्धासो अपरीतास उद्भिदः ।

देवा नो यथा अद्भिद्वेषे अलन्न प्रायुषोरक्षितारो विधे विधे ॥

यजुः २५-१४

O God ! may benevolent activities always accompany us, may the learned who are unyielding to pressure from any side, who are excellent and guarding pillar against calamity, work for our progress in our parliament in such a way as they could prove them industrious guardians of ours day by day.

२५. देवानां भद्रा सुवतिर्ऋजूयतां देवानां रातिरभि नो निवर्त्तताम् ।

देवानां तस्यमुपतेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे ॥

यजुः २५-१५

May we attain the auspicious noble counsel of the enlightened persons, may the bounty of enlightened persons descend on us; may we gain the friendship of enlightened persons and may the enlightened persons help us to live long by supplying us with all the necessary means of life.

२६. तमोशानं जगतस्तस्युषस्पति धियं जिन्वमवसे ह्रमहे वयम् ।

पूषा नो यथा वेदसामसद्बुधे रक्षितापायुरदग्धः स्वस्तये ॥

यजुः २५-१

For our protection we adore Him who is the master of the world that moves and that moves not, He is the inspirer of our

intellect, just as He is our sustainer so as He being protector of our physical and spiritual wealth and guardian to save us from calamities, be our saviour for our progress and prosperity.

२७. स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः प्रथा विश्ववेदा ।  
स्वस्ति नस्तारुण्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्बचायु ॥

यजुः २५-१६

May the almighty lord commendable by all be for our prosperity, May the All-sustaining Omniscient Lord be for our prosperity, May the All-impelling merciful Divine be for our prosperity, may the master of speech and physical forces vouchsafe us prosperity.

२८. भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षनिर्घण्टयाः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्भ्यंशेमर्हिर्बभूवुर्हिसं वचायुः

यजुः २५-२१

O ye associable enlightened persons ! may we hear with our ears whatever is good, may we see with our eyes whatever is good, ever praying with our firm limbs may we attain such a state of life through our bodies which will be helpful to serve the cause of the enlightened persons.

२९. अग्न आ याहि बीतये गुणानो हव्यदातये ।  
निहोता सत्ति बहिषि ॥

साम० छन्दः प्रथा १-१

O Agni (self-refulgent God) ! being praised by us make Thyself manifest within us for the sake of illuminating our soul with thy radiance and conferring on us such objects which are offered and accepted. O ye accepter of our devotion ! please remain ever present in the recess of our heart.

३०. स्वमग्ने यज्ञानां होता विश्वेषां हितः ।  
देवेभिर्मानुषे जने ॥

साम० छ० प्रथा० १-२

O Self-refulgent God ! Thou art the inspirer of the knowledge of all *yajnas* and Thou art present in the heart of men with thy extraordinary qualities.

३१. ये विषयताः परि शक्ति विरवा क्वाचि विभक्तः ।  
 वाचस्पतिर्बला तेनां सम्यो ज्ञान वचासु मे ॥

सचर्व • १-१-१

May the Lord of speech give strength now in our bodies which are the result of the three times seven elements (*maha bhutas* 10 limbs of sense and action, 5 Vital airs and *antahkarna*) that assuming all the worldly formes mingle and un mingle in their turn.

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## Hymns of Auspiciousness and peace

१. शन्न इन्द्रान्ती भवतामवोभिः शन्न इन्द्रा बरुणा रातहव्या ।  
शमिन्द्रा सोमा सुविताय शं योः शन्न इन्द्रापूषणा वाजसातो ॥

ऋ०-७-३५-१

May the electricity and fire with their constructive operations be auspicious for us, may electricity and water extending their advantages to us be auspicious for us, may the electricity and herbaceous plants be auspicious for us in the attainment of excellence and happiness, may the electricity and air be beneficial to us in battle.

२. शन्नो भगः शम्भुनः शंसो अस्तु शन्नः पुरन्धिः शम्भु सन्तु रायः ।  
शन्नः सत्यस्य सुयमस्य शंसः शन्नो अयमा पुरुजातो अस्तु ॥

ऋ० ७-३५-२

May our fortune be auspicious to us, may our discipline be gladdening to us, may our extensive wisdom and all our riches be the source of happiness to us, may our well-regulated and truthfull life be blessings to us and may the administrator of justice chosen by many be just to us.

३. शन्नो वाता शम्भु र्क्षा नो अस्तु शन्न उरुषी भवतु स्वर्षाभिः ।  
शं रोदसी बृहती शन्नो अग्निः शन्नो देवानां मुहूर्तानि सन्तु ॥

ऋ० ७-३५-३

May the thing sustaining us be auspicious for us, may the things supporting us be auspicious for us, may the earth be auspicious for us with grains and other products, may the vast earth and heaven be auspicious for us, may clouds be for our happiness and may the sermons of learned persons be for our prosperity.



४. शन्नो अग्निर्द्योतिरनीको अस्तु शन्नो मित्रावश्यावभिचना शन् ।

शन्नः सुकृतां सुकृतानि सन्तु शन्न इचिरो अभिवातु वातः ॥

ऋ० ७-३५-४

May the fire which is effulgent and powerful consuming agent, be auspicious for us, may the hydrogen and oxygen gases be beneficial to us, may night and day be for our happiness, may the good acts performed by righteous and conscientious persons be to serve our benefit, and may the blowing wind be auspicious for us.

५. शन्नो वावावृषीषी पूर्वहृती शमन्तरिसं वृशये नो अस्तु ।

शं न श्रोचवीर्षनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ।

ऋ० ७-३५-५

May the electricity and earth serve our benefit in our graceful attainments, may the space between heaven and earth helping visibility be auspicious for us, may the medicinal plants and the trees of forest be wholesome for us, may the victorious administrator of the land be the source of our happiness.

६. शन्न इन्द्रो वसुभिर्दशो अस्तु शनावित्येभिर्बहवः सुशंसः ।

शन्नो वरो वरं भिर्जंलावः शं नस्त्वष्टाम्नाभिरिह भृजोतु ॥

ऋ० ७-३५-६

May the brilliant sun with earth, moon etc. be auspicious for us, may the laudable water with the twelve months of the year be auspicious for us, may the Peaceful Lord of the universe punishing evil-doers with all His administrative powers be favourable to us, may the persons of wisdom by their instructive speeches give peaceful audience to us.

७. शं नः सोमो भवतु ब्रह्म शं नः शं नो प्राचावः शमु सन्तु यज्ञाः ॥

शं नः स्वर्णां मितयो भवन्तु शं नः प्रस्वः शम्बस्तु वेदिः ॥

ऋ० ७-३५-७

May the moon be auspicious for us, may the grain and other eatable things be for our happiness, may the clouds be auspicious for us, may the *yajnas* and other excellent acts including scientific achievements be for our favourable end may

the measurement of the pillars of our *yajnasala* be useful for us in attaining mathematical knowledge, may the herbs used in *yajnas* be useful for us in removing diseases and may the altar (Vedih) of the *yajna* be for our Intellectual and physical benefit.

८. शं नः सूर्य उदयता उदरेतु शं नक्षत्रतमः प्रविशो भवन्तु ।  
शं नः पर्वता द्रुववो भवन्तु शं नः सिन्धवः क्षन्तु सन्धवाः ॥

ऋ० ७-३५-८

May the luminous sun rise up for our weal, may the four directions be auspicious for us, may the firmly rooted mountains be the source of happiness to us and may the rivers and waters be pleasing to us.

९. शं नो अदितिर्मन्वन्तु दृतेभिः शनोमन्वन्तु मरुतः स्वर्काः ।  
शं नो विश्वः क्षन्तु पूषा नो अस्तु शं नो अवित्रं शम्बस्तु वायुः ॥

ऋ० ७-३५-९

May the educated mothers by their good acts make us prosperous, may the men of noble intentions shower their blessings upon us, may the Omnipresent Divinity give us peace and prosperity, may the invigorating continental power strengthens our physical, mental and spiritual happiness, may our destiny lead us for happiness and may the air be auspicious for us.

१०. शनो देवः सविता त्रायमाणः शं नो भवन्तुचतो विभर्ताः ॥  
शं नः पर्जन्योः भवन्तु प्रजान्भ्यः शं नः क्षेत्रस्य पतिरस्तु शम्भुः ॥

ऋ० ७-३५-१०

May the All-creating Divinity protecting us make us blessed may the lustrous dawns bring happiness to us; may the rainy clouds bring prosperity to us and all creatures and may the peasant be the source of our prosperity.

११. शं नो देवा विश्वदेवा भवन्तु शं नरत्नवती सह भोविरस्तु ।  
शमभिवाचः शमुरातिवाचः शं नो दिव्याः पाणिवाः शन्नो अग्न्याः ॥

ऋ० ७-३५-११

May all the physical elements be auspicious for us, may the holy words of the Vedic speech with their pure knowledge be



the source of universal peace and happiness. May the generous ones and who have taken the vow of serving all living being be the promoters of general welfare and may all the heavenly objects together with the product of earth and water be helpful to our prosperity.

१२. शं नः सत्यस्य पतवो भवन्तु शं नो धर्मन्तः समु सन्तु गावः ।  
शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥

ऋ० ७-३५-१२

May the custodians of truth be auspicious for us, may the horses be for our pleasant service, may the cows give us pleasure, may the righteous dexter wise persons lead us to happiness and may the parents guide us to acquisition of happiness.

१३. शं नो अत्र एकपाद्द्वेषो अस्तु शं नोऽहिकुंध्यः शं समुद्रः ।  
शं नो अयां नपात्पेवरस्तु शं नः पृथिव्यं वतु देवयोषाः ॥

ऋ० ७-३५-१३

May Infinite Unbegotten Divinity bless us with His beatitude may cloud moving in the atmosphere be for our well being, may ocean be for our benefit, may our boats in the water pleasantly sail us to our destination and may the vast space as residence of the celestial bodies be auspicious for us.

१४. इन्द्रनेत्रिभ्यश्चैव राजति । शं नो अस्तु द्विपदे शं चतुष्पदे ॥

ऋ० ३६-८

Indra, God of Supreme Power illumines the entire universe, may there be happiness for our bipeds and happiness for our quadrupeds.

१५. शन्नो वातः पवतां शन्नस्तपतु सूर्यः ।  
शन्नः कनिकवद्देवः पजंन्यो अभिवर्धतु ॥

ऋ० ३६-८

May the winds blow pleasantly for us, may the sun warm the atmosphere pleasantly, may the roaring cloud rain pleasantly for us.

१६. अहानि सं भवन्तु नः सं रात्रौः प्रतियोगिताम् ।  
 सं न इन्द्राग्नी भवतामबोनिः सं न इन्द्रावरुणा रातहृन्वा । ॥  
 सं न इन्द्रावृषणा वाजसाली जनिन्द्रातोवा मुविताव संयोः ॥

यजु० ३६-११

May our days bring us pleasure, may our nights be auspicious for us, may the electricity and fire with their constructive powers be auspicious for us, may the sun and moon extending their physical utility be for our well-being, may the atmospheric air and earth be beneficial to us in attaining grains and other eatable products, may our spirit and mind work in co-operation for attaining happiness.

१७. शन्नो देवीरभिष्वये प्रापो भवन्तु पीतये ।  
 संयोरभिष्वन्तु नः ॥

यजु० ३६-१२

May the All-pervading Divinity be the source of pleasure to us, and for the sake of satisfying our mental cravings may He be blissful and may He rain down happiness on us all around.

१८. ओ३म् ! शी शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरावः शान्तिरोक्ष्वथ  
 शान्तिः । मनस्पत्यः शान्तिर्बिभ्ये देवाः शान्तिर्ब्रह्म शान्तिः सर्वशान्तिः  
 शान्तिरेव शान्तिः सा मा शान्तिरेवि ॥

यजु० ३६-१७

May there be peace in heaven, may there be peace in atmospheric region, may peace reign on the earth, may the waters be soothing and may the medicinal plants be conducive to health, may the plants be the source of peace to all, may all the men of science bring peace to us, may the science constructively spread peace throughout, may all other objects give us peace and may peace even be peace to all and may that peace come to us.

१९. तच्छक्रमुद्धृतं पुरस्ताच्छक्रमुच्चरत् । पश्येन्न शरदः शतं जीवेन्न शरदः  
 शतं श्वनूयाम शरदः शतं प्रवचाम शरदः शतमबोना स्याम शरदः शतं  
 नृपयन्न शरदः शतात् ॥

यजु० ३६-२४

The Supreme Being is All-vision, Pure and Genuine. He is benevolent to enlightened persons. He exists from eternity to eternity, by His grace a hundred autumns may we see, a hundred autumns may we live, a hundred autumns may we hear, a hundred autumns may we remain able to speak, and a hundred autumns may we enjoy unfettered liberty. In case we live longer than this we enjoy all those blessings likewise.

२०. यच्चाप्रतो दूरमुर्वति वंदं तदुत्पत्त्य तर्चंवेति । दूरंगमं ज्योतिषा  
ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-१

That celestial entity which goeth far when man is in awakening phase and wanders similarly which he is in slumbering phase and that which travels for and wide is the only one light of all lights; may that mind of mine be possessed of auspicious intentions.

२१. येन कर्माण्यपत्तो मनीषिणो यज्ञे कुर्वन्ति विदधेद्यु धीराः ।  
यद्युर्ध्वं यज्ञमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-२

Through whose agency the patient wise men perform their works or sacrifices and that which is mysterious seated in the inmost recess of all creatures, may that mind of mine be possessed of auspicious intentions.

२२. यत्प्रज्ञानभ्रुतचेतो वृत्तिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।  
यस्मान्न ज्ञते किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-३

That which is endowed with the faculties of cognition, recollection and retention and that which is the immortal light placed with in the self of all creatures and that without whose agency no work can be accomplished, may that mind of mine be possessed of auspicious intention.

२३. येनेवं नृतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।  
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-४

That immortal substance by which all this world which was is and will be, is full comprehended and under whose authority the *yajna* presided over by seven *hotars* is extended; may that mind of mine be possessed of auspicious intentions.

२४. यस्मिन्नुचः साम यजूषि यस्मिन् प्रतिष्ठिता रचनाभाषिधाराः ।  
यस्मिन्स्थितं तर्षमीत् प्रजानां तन्मे मनः शिवत्कल्पवस्तु ॥

यजु० ३४-३

Wherein, the Rg. the Saman the Yajuh and wherein the Atharva Vedas are placed together like spokes in the navel of the chariot wheel and wherein the cognitive faculty of all the creatures is interwoven: may that mind of mine be possessed of auspicious intentions.

२५. सुचारधिरश्वानिब यन्मनुष्यान्नेनीयतेऽनीशुभिर्वाजिन इव ।  
हृत्प्रतिष्ठं यवजिरं अचिष्ठं तन्मे मनः शिवत्कल्पवस्तु ॥

यजु० ३४-६

As the skilful charioteer drives the horses with the reins the mind controls mankind; This mind remains within the heart, it is most swift agile; may that mind of mine be possessed of auspicious intentions.

२६. स नः पवस्व शं यद्ये शं जनाय शमयंते  
शं राजन्नीषधीम्य ॥

साम उक्त० १-१

O ye Imperial Ruler ! Thou art manifest Lord of the universe. Please be kind upon us for our cows, be gracious for our men, benevolent for our horses, and for the sake of medicinal plants please shower blessing upon us.

२७. अभयं नः करत्यन्तरिक्षमभयं आवापृषिवी उमे इमे ।  
अभयं पृथ्वाभयं पुरस्तादुत्तरादधरावभयं नो अस्तु ॥

अथर्व १६-१५-३

May the atmosphere give us peace and safety and may both these heaven and the earth be secure for us, may we be free from west and east and may there be no fear for us from north and south.

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरो यः ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥

अथर्व १६-१५-६

May we be fearless of our friends and even of those who are unfriendly to us, may we never fall in dread of those whom we know and even of those whom we do not know. may we remain free from any apprehensiveness by night and in the day time and may all the quarters be friendly to us.



### Here Begins the Common Procedure Chapter

The performances given below should be performed in all the *Sanskaras*. But wherever there will be any special act to do or not to do, will be indicated. Whatever more should be done and whatever should not be done would be directed at its proper places.

*The place of yajna.* The place of yajna should be neat, clean and pure. It should be pure in ground and air and its vicinity should be pure. This should be free from any kind of disturbance and perturbation.

*Yajnashala.* This is also called *yajnamandap*. This should be utmost 16 hands square (8 yards square and atleast 8 hands square (4 yards square). If anywhere the soil of the ground is dirty then in the case of *yajnashala* two hands (one yard) deep and in the case of *Vedi* to the proportion of the depth of it, the ground should be dug out, the dirty soil removed and the dug filled with the pure and clean soil. If the *yajnashala* is made of 16 hands square there should be 20 pillars and if eight hands square then the pillars should be 12 in number. There should be a shed of roof on the pillars over the whole area.

The height of the roof of *yajnashala* should surely be 10 hands and there be four doors or entrances in four sides of it. There should be flags fixed on all corners and decoration of it with leaves etc. This *yajnashala* should be cleaned with brush every day. It should be made neat and clean by anointing with Cow dung and pure water. This should also be decorated with



lines and drawings of saffron, *Circuma Longa* and powder of wheat or rice. It is obligatory to all the men that they should pray Divinity through the performance of *yajna* for the well-being of the men who are their own as well as men who are not their own. For this purpose they offer the oblation of sweet-smelling or fragrant plants. grains; herbs, cereal preparations etc. As has been written hereafter in their context, in the *Vedi* of *yajna*.

N. B. Here in the above and in other similar context hand is equal to half yard or 18 inches and *Angula* is equal to half inch.

The Dimension of *yajnakunda*. If one lac oblations are to be dropped therein the *yajnakunda* should be of four hands square. It should be four hands deep but in the bottom it should be one fourth of the upper surface, e. i. one hand square. In this manner the length, breadth, depth etc. of the *Kunda* should be according to the numbers of the oblations to be dropped. If more oblations are desired to be offered the space of the *Kunda* should be increased by adding to hands square, that is, in offering two lacs of oblations the *Kunda* should be proportionately 6 hands square. The bottom should be one fourth of the upper surface,

If only fifty thousand oblations are to be offered there should be one hand decrease that is the *Kunda* should be only three hands square and to the same standard deep. If only 25 thousand oblations are to be offered the *Kunda* should be two hands square and to the same extent deep. But the bottom should be half hand. Upto ten thousand oblations the same should be area etc. of the *Kunda* that is it should be two hand square to the same extent deep with bottom of half hand. If the oblations to be offered are upto five thousands the *Kunda* should be  $1\frac{1}{2}$  hands square and to the same extent deep but bottom should be of  $8\frac{1}{2}$  *Angulas*.

This above described dimensions of the *Kunda* is only for particular oblations of *ghee*. If the oblations of *Mohanbhogha* or *Khira* are 2500 and of *ghee* 2500 in addition thereto, the *Kunda*

should be two hands square and 2 hands deep with the bottom of half hand. If only one thousand oblations of *ghee* are to be offered the *Kunda* should not be less than  $1\frac{1}{2}$  hand square and  $1\frac{1}{2}$  hand deep. The bottom should be one fourth of the upper surface. In all these *Kundas* there should be three *Mekhalas* of fifteen inches each five inch high. These three *Mekhalas* should be constructed from the ground floor of the *Yajnasala* not of the *Kunda*, raised upward. The first of three *Mekhalas* should be 5 inches high and five inches wide. The same should be the scale of the second and the third *Mekhalas*.

#### The wood-fuel prescribed for the *yajna*

Palasha पलाश (Butra Frondosa), *Shami* (Mimosa Suma), पीपल (Ficus Religiosa) बर (Banyan), *gular* (Ficus glomerata) *Amb* [Amra] आम (Mango tree) Bilva (Aegle Marmelos) are the woods prescribed as the wood-fuel of the *yajna*. The wood-fuel sticks should be kept after cutting them into piece in proportion to the area of the *Yajna Vedi*. These wood fuels should not be eaten by worms, produced in dirty land and spoiled with dirty things. These should be examined thorough and should be arranged squarely in the middle of the *Kunda*.

#### The four kinds of articles for the HOMA, the oblation.

(The first of good fragrance) *Kasturi* (Musk), *Keshar* (Rottleria Tinctoria). *Agar* (Aquilaria Agallocha). *Tagar* (Tebernamutan Caronaria), *Shveta Chandan* (White sandal wood or powder) *ilayachi* (Feronia Elephantum) *Jayphala* (Nutmeg) and *Javitri* (Mace) etc. (The second strengthening) *Ghee*, Milk, Fruit, Herbacious roots, cereal, rice, wheat and *Urada* (Phaseolus Radiatus). (The third sweet) Sugar, honey, date, vine etc. The fourth herbacious plants) *Somalata* ie *Giloya* (Cocculus cordifolius) etc, herbs.

#### *Sthalipaka* the Cereal preparation.

Cooked rice, ingredient of rice and *Urada*, the Phaseolus Radiatus, *Khira*, the rice cooked in milk and sugar, *laddoo* (Small round sweetmeat prepared in *ghee* with powder of *munga* and sugar), *Mohanabhoga*—a kind of sweetmeat prepared with flour of grain and *ghee* and sugar, should be prepared according to the method described as under. The authority of scripture.

आदेम् । देवस्त्वा त्विता पुनात्वच्छिष्टं पवित्रेण वसोः सूर्यस्य  
रत्नानि ॥

दो० मू० प्र० १ शब्द ७ सूत्र २४

The purport of this *Mantra* is that things to be prepared for the oblation should be entirely cleaned. These should be carefully examined, sifted and sieved. The *Paka* should be made after mixing them in appropriate proportion. For example if *Mohanbhoga* is to be prepared in one seer of ghee; one *Ratti* of musk; one *Masha* of Rotilerio; Tinctoria; two *Masha* of Nutmeg; two *Masha* of mace. one seer of sugar be mixed in the preparation. In the same manner sweet rice, *Khīr* (Rice cooking in milk and sugar, *Khichari* (rice cooking with the mixture of *Urad* or *Munga* without salt) *Modak* (round small balls prepared in *ghee* and with the powder of grain) should be prepared for the sake of *Homa*.

The Method of preparing *charu*, the cereal preparation by cooking—

दोम् अग्नये त्वा जुष्टं निर्वायामि ।

आप्तव० मू० अ० १ क० १० सू० ६

That is, the four *Muthis* (the quantity which a clenched hand may contain in it, i e, about two or three *tolas* hardly) of rice etc. for each of the oblation according to the numbers of the oblations totally offered, should be taken and by pronouncing the *Mantra*

अग्नये त्वा जुष्टं प्रोक्षामि

आ० मू० अ० १ क० १०-सू० ७

and washing and cleaning with the water the same should be put in caldron and be cooked. When this is to be taken in another pot for the sake of *homa*, it should be taken away from the caldron and be kept entirely safe and molten *ghee* should be poured on it.



### YAJNAPATRA, the pots of Yajna

Especially the *Yajnapatra* should be of silver, gold or wood, They should be as follows:

#### यज्ञपात्र

विशेषकर चाँदी, सोना अथवा काष्ठ के पात्र होने चाहिए, निम्नलिखित प्रकारके:—

अथ पात्रलक्षणानुस्यूयन्ते—वाहुनाश्वः पवित्रात्रयुष्कराः, षडङ्गुलजाता-  
स्त्वन्विला हंसयुक्तप्रसेकाः, मूलवन्डास्त्वत्तसः ऋचो भवन्ति । तत्र पालाशी कुहः,  
आदवत्स्युवभृत् बंकज्जुतो अद्वा, अग्निहोत्रहवणी च ।

अरतिमात्रः साविरः ऋचः, षड्गुण्ठपंचमात्रयुष्करः । तथाविधो द्वितीयो  
बंकज्जुतः ऋचः ।

वार्षं वाहुनाश्वं ऋकराकारमग्निहोत्रहवणीनिधानार्थं कूचंम् ।

अरतिमात्रं साविरं षड्गुण्ठकृति षष्ठम् ।

वारचान्यहोमसंयुक्तानि । तत्रोत्सूलं नानिमात्रम्, मुसलं शिरोमात्रम् अथवा  
मुसलोलूकले वाष्यं सारवाक्ये सुभं इच्छात्रमाथे ऋचतः । तथा—

साविरं मुसलं कार्यं पालाशः स्यादुत्सूलम् ।

यद्दोमो वार्षो कार्यो तद्वनाथेऽथवृक्षमी ।

शूर्पं वंशवनेच वा, ऐषीकं नलमयं वाऽचर्मवद्वम् ।

प्रादेशमात्रो वार्षो षष्ठा ।

कृष्णाग्निमसकृदम् ।

द्व्युपले अदममये । वार्षो २४ हस्तमात्रो, २२ अरतिमात्रो, सातमध्या  
मध्यसगृहीताभिहावात्रोम् ॥

अरतिमात्राणि ऋष्ययजनानहोतृपत्न्यासनाणि ।

मुञ्जमयं त्रिभूतं व्याममात्रं योषत्रम् ।

प्रादेशवीधे अष्टागुण्ठलायते षडङ्गुलसातमण्डलमध्ये पुरोडासापाश्र्वो ।

प्रादेशमात्रं द्व्यङ्गुलपरीणाहं तीक्ष्णाग्रं अत्तावदानम् ।

आवर्त्तकारे चतुरश्रं वा प्राशित्रहरणं । तयोरेकमीषत्सातमध्वम् ।

षडङ्गुलकृत्तिकाकारमुभयतः सातं षडवसम् ।

द्वारशाङ्गुलमद्वं चर्त्तिकाकारमष्टाङ्गुलोत्सेधमन्तद्वनिकद्वम् ।

उपवेशोऽरत्निनाथः ।

मुञ्जमयी रञ्जुः ।

आविरान् द्वावशाङ्गुलवीर्यां चतुरङ्गुलमस्तकान् लीलायां वाङ्मन् ।  
 यजमानपूर्वपात्रं पत्नीपूर्वपात्रं च द्वावशाङ्गुलवीर्यं चतुरङ्गुलमित्थार  
 चतुरङ्गुलमात्मन् ।

तथा प्रणीतावाग्रञ्च ।

आज्यस्थाली द्वावशाङ्गुलमित्थस्ता प्रादेशोष्वा ।

तर्पणं चक्षुस्थाली ।

अन्वाहार्यपात्रं पुष्यचतुष्टयाहारवाक्यवर्षाप्तम् ।

समिदिञ्चार्थं यज्ञाशशास्त्राद्यम् ।

कौशां बहिः ।

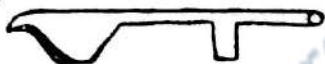
श्रुत्विम्बरनार्थं कुण्डलाङ्गुलीयक्यमस्ति ।

पत्नीयजमानपरिधानार्थं लीलायास्तासश्चतुष्टयम् ।

अन्याधेयवसिनार्थं चतुर्विंशतिपक्षे एकोनवमं वासद् वाचः, द्वावशाङ्गुलं  
 पत्रं चतुर्विंशति, चतुष्पदे त्रयोदश, सर्वेषु पक्षेषु आविस्तेष्टी चतुः । वरायं चतस्रो  
 वाचः ॥

### सामान्यप्रकरणम्

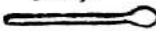
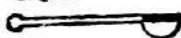
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पूर्वपाथ अ० १२, बीडा अंगुल ६. Siuch सु. च. ल. ४, बाहुमान



सु. च. ४, अंगुल २४  
Sruvah

शम्या प्रादरा १  
Shamyā

अरली ४  
Arni



पाटला ४, लम्बा २४ अंगुल  
Patala

उत्थल नाभिमान  
Ulkhala

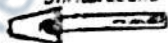
Musal  
मुसल



उपल  
Upal

शृतावदन प्रादरा  
Shritavadana

कृन् बाहुमान



अन्तर्धान १, अ० १२  
Antardhana

कांडा अंगुल २४  
Kanda

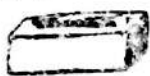
उत्तररणी टुकडा १०  
Uttararni



अंगुल ६ पोली अगल  
४ अची अघारली

प्राशत्ररणी  
प्रेणकार

पिठपात्री  
Pistapati



Agharali

Pistapati



समिध पलाश की १= हस्त [ वा ] अ. अथवा समिधि ३ पलाश  
की बाहुमात्र. सामिधेनी समिध प्रादेशमात्र. समोक्षक अेर ५, शाटी १,  
दृषदपल १, दीर्घ अंगुल १२ पृ० १५, उपल अ० ६, नेतु क्यम हाथ ४  
त्रिकुत्तण वा गे बाल का ॥

## SELECTION AND APPOINTMENT OF YAJNA PRIESTS

Request by performer of *yajna*,

ओमावसो सवने सीद । गोभिल । १।६।५

I invoke the sacred name of *Om* and request you to take your seat in the *Yajna* till the completion of it.

Pronouncing this *mantra yajamana* should request the priest to conduct the *yajna*.

Acceptance by the priest.

“ओं सीदामि ।”

I also invoke the name of *Om* and take my seat.

Pronouncing this the *yajna* priest should take seat fixed for him.

The performer of *yajna* says.

अहमद्योषतकर्मकरणाय भवन्तं वृषे

The priest of *yajna*.

“वृतोऽस्मि”

I accept myself selected.

**The qualification and quality of Yajna-Priests-** The learned who are well accomplished, righteous, continent, skilled in conducting and performing the acts required, uncovetous, benevolent, free from bad habits, of good family, of good characteristics, the follower of vedic cult and creed and the master of *Vedas* should be selected and appointed as the priests of *Yajna* and the number should be one or two or three or four as be required.

If the priest is one his designation be *Purohita*, if there be two they should be designated as *Ritvic* and *Purohita*, if there are three they be described as *Ritvik*, *Purohita* and *Adhyaksha* and if there are 4 priests they be given the titles of *Hotar*, *Adhvaryu*, *Udgatar* and *Brahman*. The seats of these four priests should be arranged on the four sides of the *Yajnavedi* in the

manner that the *hotar* be in the west keeping his face towards east, *Adhvaryu* sit in the north keeping his face towards south, the *Udgatar* be on his seat in the east keeping his face towards west and *Brahman* should take his seat in the south keeping his face towards north. *Yajmana* the performer of *Yajna* etc. take his seat in the west keeping his face towards east or take his seat in the south and keep his face towards north. These priests should be seated with due respect and they should take their respective seats delightfully and none should do any other thing or talk except the performance which is present and which they are entrusted with.

### SIPPING OF WATER

All those who are sitting to perform *yajna* should sip water thrice from their respective water-pots with these *Mantras* i.e. one sipping by one *mantra*, and the *mantras* are as follows:

ओम् अमृतोपस्तरणमसि स्वाहा ॥१॥

ओम् अमृतापिचानमसि स्वाहा ॥२॥

ओम् सत्यं यशः श्रीर्मयि श्रीः श्यताम् स्वाहा ॥३॥

ब्राह्म० गृ० अ० १।कं० २५।सूत्र १२, २७, २२

This water is the means of protection from blow, whatever is uttered herein is right.

This water is the means of protection from above, whatever is uttered herein is right.

May the truth, the fame and the weal be always with me, whatever is uttered herein is right.

### TOUCHING BODILY PARTS

Afterwards the performers of *yajna* touch the parts of the body with water by the following *mantras*

ओं	वाङ्म आत्येऽस्तु-	by this mouth
ओं	नसोर्भ्राजोऽस्तु-	by this both the nostrils
ओं	अक्षयोर्भ्रंशरस्तु-	by this both the eyes
ओं	कर्णयोर्भ्रंशरस्तु-	by this both the ears
ओं	बाहुयोर्भ्रंशरस्तु-	by this both the arms
ओं	ऊर्ध्वोर्भ्रंशरस्तु-	by this both the thighs
ओं	अरिप्टानि मेऽङ्गानि-	by this taking the water in the
	तनुस्तन्वा मे सह सन्तु-	right hand <i>Marjana</i> should
वार०	गु० कां १।क० ३ सू० २५	be done

O God, Let speech reside in my mouth.

O God, Let breath reside in my nose.

O God, Let vision reside in my eyes.

O God, Let hearing reside in my ears.

O God, Let strength strengthen my arms.

O God, Let there be power in my thighs.

O God, Let my body and its parts be healthy.

#### ARRANGEMENT OF WOOD-FUEL

This arrangement of wood-pieces, should be done in the *Vedi*, the altar.

#### PUTTING FIRE IN THE VEDI

Then:-

ओं वूर्ध्वः स्वः ।

गो० गु० १-१-११

The all-protecting Divinity is existent, conscious and all-bliss.

Pronouncing this above cited *mantra* bringing fire from the house of *Brahmana*, *Kshatriya*, or *Valshya*, performer or the priest of *yajna* should light a lamp of *ghee* and lighting a piece of camphor from this lamp he should place it in a dish and drop small pieces of wood therein and raising the dish by his both



hands,(in the case of its being hot he should hold it by means of doubled-fork) should place the fire in the centre of the *vedi* after pronouncing the following hymn :

ओं नृभुवः स्वर्गो रिच जुष्ता वृषिवीच वरिष्वा,

तस्वास्ते वृषिवि देववजनि वृष्टेऽग्निमन्नावनन्नाह्वावाचये ॥ यजु० १-५

I, for obtaining grains as well as other edible products of the earth, place on the back of the earth whereon the *Yajnas* are performed by the righteous learned persons this fire which consumes all that is offered to it as oblations, which is luminous as the Sun in heaven and as grand as the earth with its grandeur and which is residing in three localities; the earth, the atmosphere and the heavenly region.

#### FANNING THE FIRE

Putting the fire in the middle of the *Vedi* with the Mantra ओं नृभुवः स्वर्गो रिच० arranging the piece of wood-fuel and a small bit of camphor on it and pronouncing the following hymn the performer of *yajna* should fan the fire:

ओं उद्बुध्यस्वाने प्रति जागृहि त्वमिष्टानूर्ते

सं कृजेचामयं च ।

अस्मिन्सवस्थे अद्युत्तरस्मिन् विश्वेदेवा यजमानश्च लीयत ॥ यजुः १५-४४

May this fire rise and boom, may this fire and *yajamana*, the performer of *yajna* accomplish the desired performances like *yajna* etc and the other works of public utility. May the learned persons and the performer of *yajna* encircling north side take their seats on the *Vedi*

#### ADDITION OF WOOD-FUEL TO THE FIRE OF *Vedi*

When fire begins to make its way in the wood-pieces arranged in the *Vedi* the performer of *yajna* dip three sticks of sandal wood or *palash* as mentioned above, each of four inches in length and taking one of them at each turn add to the fire pronouncing the hymn assigned for it. The hymns assigned for the purpose are as follows:



श्रोत्रं क्षयन्त इवन् आत्वा जातवेदस्तेनेध्यस्व वर्धस्व  
 वेदं वर्धय आत्मान् प्रजया, पशुनिर्वाह्यवर्धतेनात्मा-  
 क्षेण सनेधय स्वाहा ॥ इदमग्नये जातवेदसे इदन्नमम ॥१॥

आवच० म० १।१०।१२

This woodful is the power of endurance to fire which is present in all the created objects, by this it may be lighted and may increase its strenght and in the same manner be it source of our progress blessed with offspring animals, knowledge, radiance, physical spiritual, and edible things like grains etc. Whatever is uttered herein is right. This offered oblation is meant for *jatavedas agni only*, it is not for me. With this hymn first wood-fuel be added to.

श्रोत्रं सनिर्वाग्निं दुवस्यत वृत्तर्बोधयतातिभिम् ।  
 आस्मिन् हव्या जुहोतन स्वाहा ॥  
 इदमग्नये इदन्नमम ॥२॥

यजुः ३-१

With this hymn and;—

सुतमिन्द्राय शोचिषे घृतं तीव्रं जुहोतन ।  
 अग्नये जातवेदसे स्वाहा ॥  
 इदमग्नये जातवेदसे इदन्न मम ॥३॥

यजुः ३-२

With this hymn i. e. with both of the hymns  
 (समिन्वाग्निम्०) and (सुतमिन्द्राय०)

The second wood-fuel be added to.

O performer and conductor of *yajna* (the *yajmana* and *Ritvik*, the priests) feed the permanently preserved fire with fuel, enkindle it with *ghee* and offer *havis* in it. Whatever is uttered herein is right. This offered oblation is meant for *jatavedesagni only*, it is not for me.

O ye performers of *yajnas* and conducting priests! offer purified molten *ghee* in the well-burnt enkindled fire which is present

in all the worldly objects, Whatever is uttered herein is right. This offered oblation is meant for *jatavedas* only, it is not for me.

सो तन्वा सन्निभरं गिरो वृतेन वर्धयानति ।  
 बृहज्जोषा यविष्य स्वाहा ।  
 इवन्नमयेऽङ्गिरसे इवन्न नम ॥४॥

बृ० ३-३

The third woodfuel should be added to with this above cited hymn.

With woodfuels and *ghee* we further inflame that fire which is present in all the organic and inorganic bodies and encourage this powerful fire to blaze more and more. Whatever is uttered herein is right. This offered oblation is meant for the *angiras angi* only, it is not for me.

#### FIVE OBLATIONS (Ahetis)

After performing the act of *Samidadhana* (Fuel-adding) the articles accordingly prepared for the purpose of *yajna* should be kept safe in the pots of Gold, silver of *Kansi* or of wood. Quantity of an oblation of *ghee* which is molten, warm and mixed with the fragrant herbs etc. and kept in the pots, should not be less than 6 *Mashas*, (5gm) and the quantity of the oblation of *Mohandhoga* etc, or whichever *samagri* is there, should be utmost one *chhataka*. (50gm) This is the quantity of the oblation.

सोम् अयन्त इष्म घ्रात्वा जातवेदस्तेनेष्वस्य वर्धस्य  
 वेष्ट, वर्धय चास्मान् प्रजया, यद्युनिर्वा इवधर्षते—  
 नान्नाद्ये न, सनेधय स्वाहा ॥  
 इवन्नमये जातवेदसे इवन्नमम ॥आश्व० बृ० ११०१२२

This hymn has already been translated on page 36

From this molten *ghee* the spoon which is prepared to contain only 5 gm should be filled and five oblations should be offered by pronouncing the following *mantra*,

**Sprinkling of Water Round the *Vedi* containing  
Fire ablaze**

Afterwards taking palmful water the performers of *yajna* should sprinkle it on the four directions including east etc. around the *vedi* and the *mantras* assigned for this purpose are as follows.

**ओम् अदिते अनुमन्यस्व**

With this *mantra* in the east direction.

O Indivisible Divinity ! Please let us be according to you.

**ओम् अनुमतेऽनुमन्यस्व**

With this in the west direction

O Irrefragable Divinity ! Please let us be according to you.

**ओम् सरस्वत्यनुमन्यस्व**

गोमिन्न गृ० १।३।१-३

With this in the North direction

O Divine Power (the Source of Knowledge) please let us be according to you.

**ओम् देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपति भगव ।**

**दिव्यो गन्धर्वः केतवुः केतं नः पुनातु वाचस्पतिर्वाचं न स्ववतु । वसुः ३०-१**

And with this (above cited) hymn water should be sprinkled in all the four directions round the *Vedi*.

O ye Savitar ! (All-impelling Lord) for the sake of attaining felicity, speed onward our self-sacrificing acts and speed him onward who is engaged in protecting our self-sacrificing act. May the Self-refulgent Lord, the upholder of the earth and other worlds who is the Purifier of reason purify our thoughts and may the Lord of speech sweeten our words which we utter.

## AGHARAVAJYABHAGAHUTAYAH

After this the performance of water sprinkling.

It is positively required that the common *homahuti* (oblation of the *yajna*) should be done in the principal sacraments like *Garbhadhiana* etc.

Among the *Ahuti* (oblations) offered in the beginning and the end of the principal *homa*, the first oblation offered in the north side of *yajna kunda* and the second oblation offered in the south side of the *yajna kunda* are named as *agharavajyahuti*. The oblations offered in the centre of *yajna kunda* are called *Ajabh-agahuti*. After filling the spoon with molten *ghee* preserved in the pot, holding it with thumb and first and the central second fingers the following hymn should be pronounced:—

ओं अन्नये स्वाहा । इदमन्नये इदन्न मम ॥

With this *mantra* the libation of molten *ghee* should be poured on the fire in the *Vedi* in the northern side.

I offer this oblation in the praise of self-refulgent God of the fire, the positive electricity. Whatever is uttered herein is right. This offered oblation is meant for *agni* only. it is not for me.

ओं सोमाय स्वाहा । इदं सोमाय इदन्न मम ॥

गो० न० १।८।३-४

With this *Mantra* the libation of molten *ghee* should be poured on fire in the south side of the *Vedi*.

I offer this oblation in the praise of *Soma*, the negative electricity. Whatever is uttered herein is right. This offered oblation is meant for *Soma* only, it is not for me.

Afterwards:—

ओं प्रजापतये स्वाहा । इदं प्रजापतये इदन्न मम ॥

ओं इन्द्राय स्वाहा । इदमिन्द्राय इदन्न मम ॥

कान्वास० श्री० ३।१२, ३।१६

Two oblations should be offered on the fire in the centre of the *Vedi* with these two above mentioned *Mantra*.

I offer this oblation in the praise of *Prajapati*. Whatever uttered herein is right. This offered oblation is meant for *Prajapati* only, it is not for me.

I offer this oblation in the praise of *Indra*. whatever is uttered herein is right, This offered oblation is meant for *Indra* only, it is not for me.

After offering the four *Agharavajyabhaghautis* and then performing the principal *Homa*, i. e. completing the desired and required *Homa* to be performed, as the final oblations the four *Agharavajyabhaghautis* should be again offered by the *yajmana*. Again from that pot of the purified molten *ghee* the four oblations of *Vyahriti* should be offered on the burning fuels with the full spoon.

The *Vyahriti Ahutis* are the following :—

ॐ भूरग्नये स्वाहा । इवमग्नये-इवन्न मम ॥  
 ॐ भुवर्वायवे स्वाहा ॥ इवं वायवे इवन्न मम ॥  
 ॐ स्वरादित्याय स्वाहा ॥ इवमादित्याय इवन्न मम ॥  
 ॐ भूर्भुवः स्वरग्निवात्स्वावित्येभ्यः स्वाहा ।  
 इवमग्निवात्स्वावित्येभ्यः इवन्न मम ॥

(1) I offer this oblation to know the *bhuh* which is closely connected with *Agni*. Whatever is uttered herein is beautiful and true. This oblation is meant for *Agni* only and it is not for me.

(2) I offer this oblation to know the *bhuvah* which is closely connected with *Vayu* the firmament. Whatever is uttered herein is beautiful and true. This oblation is meant only for *Vayu* and it is not for me.

(3) I offer this oblation to know the *svah* which is closely connected with the *Aditya* the sun. Whatever is uttered herein is beautiful and true. This oblation is meant only for *Aditya* and it is not for me.

(4) I offer this oblation to know *bhur bhuvah* and *svah* collectively which are closely connected with *Agni, Vayu* and *Aditya*. Whatever is uttered herein is beautiful and true. This oblation is meant collectively for *Agni, Vayu* and *Aditya*, and it is not for me.

With these *mantras* four oblations of *ghee* should be offered in the *Vedi*.

### SVISTAKRIDAHUTI

The *svista-Kridahuti* is only one. It should be either of *ghee* or of cooked rice. The *mantra* with it should be given is as follows:—

ध्रौं यदस्य कर्मणोऽप्रयरीरिचं यद्वाप्यूनमिहाकरम् ।  
अग्निष्टत् स्विष्टकृद् विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे । धामने स्विष्टकृते  
सुहुतकृते सर्वप्रायश्चित्साहुतीनां कामानां समर्द्धविजे सर्वान्निः कामान्स्तमर्द्धं च  
स्वाहा ॥ इदमग्नये स्विष्टकृते इदन्नमम ॥

Whatever in this performance, I have done going out of the procedure, whatever I have left of it with negligence let all that be traced out and corrected by the learned man who knows to perform the act in noble way. May He perfect our act to befit them in the procedure adopted to serve the *yajna* which fulfils the desired end of *yajmana*, for which sake all the oblations of resipiscence are offered and which is the source of producing good and is eater of the offered oblation. May He fulfil our aspirations. Whatever is uttered herein is right. The oblation offered in the fire of *Vedi* is meant for *Swistakrit agni*, it is not for me.

### OBLATION OF PRAJAPATI

The *Prajapati* oblation should be offered in the fire of the *Vedi* with the following *mantra* which should be pronounced only in mind, not by the organ of speech.

ध्रौं प्रजापतये स्वाहा । इदं प्रजापतये इदन्नमम ॥

### PAVAMANAHUTIS, THE OBLATIONS OF PAVAMANA

One oblation with one *mantra* and thus amounting four oblations of *ghee* should be offered with the following hymns:—



But these oblations are principal in the sacraments—  
*Mandana Samavart ana Pivaha*

सो अर्घुः स्वः । अन्नं क्षारं चि वसत वा सुषोर्जमिचं च नः । आरे वावस्व  
पुष्पुवा स्वाहा । इदमन्ववे वचमानाय इदन्न मम ॥ २ ॥

सो अर्घुः स्वः । अग्निर्ध्वं चि वचमानः पाञ्चजन्यः पुरोहितः । तमीमहे महाययं  
स्वाहा । इदमन्ववे वचमानाय इदन्न मम ॥

सो अर्घुः स्वः । अग्ने वसस्व स्वया अग्ने वचः सुषोर्जम् । वसव रयि वयि पोषं  
स्वाहा । इदमन्ववे वचमानाय इदन्न मम ॥२॥ ऋ० ६, ६६, १६-२१

सो अर्घुः स्वः । प्रजापते नत्वेतान्यन्वो विद्वा वातानि धरिता बभूव । यत्का-  
यास्ते सुप्रवाप्तानो अस्तु वचं स्वाम पतयो रयोषां स्वाहा । इदं प्रजापतये-इदन्न  
मम ॥३॥ ऋ० १०, १२१, ११

God is existent, conscious and all-blissful. By His grace may the fire be means of protection for us, may it give to us strength and grains and keep away from us all sorts of evils and persons of evil designs. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Pavamana Agni* only. it is not for me.

God is existent, conscious and all-blissful. It is by His grace that this fire becomes the source of our seeing; it is best purifier applicable in *yajna* by five kinds of men : *four* *varnas* and those who do not come in *varna* category; it is present in every thing from very beginning and may we know to utilize this powerful element in our work. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for the *Pavamana Agni*, it is not for me.

God is existent, conscious and all-blissful. By His grace may this fire which serves multifarious purposes, being the source of wealth and energy for us, give us strength and physical radiancy. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Pavamana Agni*, it is not for me.



God is existent, conscious and all-blissful. It is by His grace and power that the fire protecting all the subjects of the world has none as its equal to over-power those worldly objects which are created. May this fire used in *yajna* be the means of fulfilling our those aspirations for which we enkindle it and we may be the possessors of all kinds of riches. Whatever is uttered herein is right. The oblation offered in the fire of the *Ved* is meant for the *Prajapati* only, it is not for me.

After offering four oblations of *ghee* by these for *mantras* one should offer *eight Ajyahutis*.

### EIGHT AHUTIS of *Ajya*

These eight oblations of *ghee*, one by each, should be offered at the time of all the auspicious rites with the following eight *mantras*:—

ओं त्वन्नो धन्ने वरुणस्य विद्वान् देवस्य हेडोऽन्ववसितोष्ठाः वज्रिष्ठो वहुतम  
क्रोमुचानो विश्वा इवेति प्र मुमुग्ध्यस्मत् स्वाहा । इदमग्निवचनाभ्याम् इदम  
मम ॥ १ ॥

ओं स त्वं नो धन्नेऽन्नो नवोती नेदिष्ठोऽन्नत्वा उचो ऋषी । अथर्वण नो वरुणं  
रराणो बोहि नृडोकं सुहो न एति स्वाहा । इदमग्निवचनाभ्याम् इदम मम  
॥२॥ ऋ० ५-१-४,५

ओं इमं मे वरुण ऋषी हवमद्या च मुचय । त्वाय वसुराचके स्वाहा । इदं  
वरुणाय इदम मम ॥ ३ ॥ १-२५-१९

ओं तत्त्वा यानि ब्रह्मणा वन्दमानस्तदास्तास्ते वरुणानो हविर्बिः ।  
अहेडमानो वरुणेह बोधुदशंत मा न ज्ञानुः प्रनोषी स्वाहा ॥ इदं वचनाय-  
इदम मम ॥ ४ ॥ ऋ० १-२४-११

ओं ये ते शतं वरुणये सहस्र वज्रियाः पाशा चित्ता महात्सः तेषिर्नोऽन्न सधि-  
तोत् विष्णुविश्वे मुञ्चन्तु मस्तः स्वर्कः स्वाहा ॥ इदं वचनाय सवित्रे विष्णवे  
विश्वेभ्यो देवेभ्यो मदऽन्न्य स्वर्कऽन्न्यः- इदम मम ॥५॥

ओं इदं वचनाय अग्निवसिस्तवाय सत्वमित्त्वमयाति । अथा बो बोहि देवसं  
१ स्वाहा ॥ इदमग्ने अग्नौ इदम मम ॥६॥ ऋ० २५-११

सो उदुत्तमं वदन् वाशानस्मदवापन्नं दिनध्यमं अवाय । अथा न्यमादित्य  
 ऋते तवानामती ऋतितये स्यान् स्वाहा ॥ इदं वचनायादित्यावादितये च  
 इदन्न मन ॥७॥ ऋ० १-१४-१५

सो ऋतं नः समनसी सजेत सावरेपती । या यज्ञं हि सिष्टं वा यज्ञर्षति  
 जातवेदसी जिवी ऋतमन्न नः स्वाहा ॥ इदं जातवेदोभ्याम् इदन्न मन ॥८॥  
 यजु० ५१३

*Agni*, the animal heat functioning in the body for our benefit does not deviate from the course adopted by the vital air which is also an important functionary in our body. This as the source of corporeal and corpuscular organization, and most powerful force of subsistence strengthening all our activities keeps away from us all kinds of diseases. Whatever is uttered herein is right. The oblation offered in the fire of *Vedi* is meant for *Agni* and *varuna*, it is not for me.

That this *Agni* is our protector by its operations of protection, resident in our body nearest to us it enlivens our vital air. Strengthening our activities it keeps everything right to give us pleasure. It is fit for our good worlds. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Agni* and *Varuna*, it is not for me.

*Varuna*, the air communicates our words to others to make it audible to them, it gives us pleasure by its activities. We desirous for our well-being praise its various properties to take into our use. Whatever uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for only *varuna*, it is not for me.

We desire to attain long life from the *Varuna*, the vital air, performer of *yajnas* pronouncing Vedic hymns desires to attain that by offering oblations, and keeps in balance, this praiseworthy *Varuna* fulfils our desires and gives to us long life. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Varuna*, it is not for me.

The *Savita*, *Savita Prana*, the *Vishnuh*, The *Vaishnava prana* and the brilliant *Maruta*, the *Maruta prana* save us to day from

those hundred and those thousand great bodily and worldly obstacles of the *Varuna* which are extending throughout, Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* meant for *Varuna*, *Savita*, *Vishnu* and *Swarkah marutah*, it is not for me.

*Agni* is pervading in inner world and outer world both, it is the purifier of dirty things; it is for the benefit of all, it is quite true, it carries the substance of oblations to all the physical forces, and it provides us with the remedy through *yajna*. Whatever is uttered herein is right. The oblation offered in fire of the *Vedi* is meant for *ayasagni*, it is not for me.

*Varuna*, the Vital air throws away physical impediments developed in the upper part of our body, middle part of our body and lower part of our body. We should adhere to the ways of *Aditya* and obey the laws of nature inviolably. Whatever is uttered herein is right. The oblation offered in fire of the *Vedi* is meant for *Varuna*, *Adijya* and *Aditi*, it is not for me.

May *Jatavedasau*, the outer and inner *agnis* be the source of our mental concordance, around consciousness and perfection, may they be source of protection of our *yajna* and the performer of *yajna* and may they be auspicious for us on this occasion. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for the two *Jatavedas*, it is not for me.

In all *Sanskaras* or ritual pronunciation in a sweet tone, neither quick nor in delay but in middle tone according to the pronouncing procedure of each *Veda* be done by *yajmana*. If the *yajmana* is illiterate, he must atleast make these *mantras* by heart. If any man performing the duty of *yajmana* is uneducated, dull in understanding and illiterate, he should be known as unaccomplished or uncultured & due to his being unable in pronouncing the *mantras* the *Purohita* and *Ritvij* should pronounce the *mantras* and the required actions should be made performed by him, the *yajmana*.

### Purnahuti the completing Procedure of ahuti

Filling the spoon with *ghee* the performer of *yajna* should perform *purnahuti* with the following *mantra*.

ओं सर्वं वं पूर्णं वाहा ॥

May all this be exactly accomplished.

By this *mantra* one oblation should be offered and it the same manner the second and third oblations should also be offered. Remuneration should be given to him who deserves it and to whom he desires to entertain with food should do this and give remuneration to him and thus all should be given leave. Afterwards the ladies and gentlemen of the family first eat the remaining *ghee* cooked rice or *Mohanbhoga* which is remaining after offering oblations. Afterwards they eat good food according to their choice.

### Vamdevya ganam

The following *Vamdevya ganam* of Samved as well as *mahavamedevam* should be performed positively in the sacraments from *Garbhadhana* to *Sanyasa*.

ओं नृनुवः स्वः । कृषा नृषिन्न आनुवदुती सदा वृषः सखा । कृषा नृषिष्ठया  
वृता ॥१॥

ओं नृनुवः स्वः । कस्त्वा सत्यो मरानां नृहिष्ठो नत्तदग्यतः । वृषा विदापये  
वसु ॥२॥

ओं नृनुवः स्वः । अग्नी वु षः सखीनामविता जरित्नाम् । शतम्भवास्त्युतये  
त्तान्, उत्तराधिक १-३-१, २, ३

God is existent, conscious and all-blissful. He is always mature, unique and friend of all. May He come to our help with His pleasant protection and in auspicious intelligent manner.

God is existent, conscious and all-blissful. God, the greatest possessor of blessedness is true and all-beatitude. O man ! It is He who may make you happy and courageous with his power to overcome the internal enemies firmly.

O Lord ! you are the protector of the eulogizers who have attained great intimacy with you. Please come to our protection hundred times.

### Mahavamdevyam

काऽ ५ वा । नन्वा ३ इना ३ मा भुवात् ।  
 ऊ । ती सदाभूयः स । सा । श्री ३ होहार्द ।  
 कया २ ३ वावाह ष्टवीहो श्री ३ हुम्ना २ ।  
 वा २ तौ ३५५ हाइ ॥ १ ॥

काऽ ५ स्त्वा । सत्यो ३ ना ३ वानाम् ।  
 ना हिष्ठो मात्सादन्वा । सा । श्री होहार्द ।  
 वृद्धा २३ चिदा । इजीहो ३ । हुम्ना २ ।  
 वाऽ ३ तौ ३५५ हायि ॥ २ ॥

काऽ ५ नी । बु ना ३ : सा ३ सीमान् ।  
 प्रा । वित्ता जरायित् । पाम् श्री २३ हो ।  
 हायि गतर २३ इमवा । सिवी हो ३ ।  
 हुम्ना २ । ताऽ २ यो ३५ ५ हायि ॥ ३ ॥

साम० उत्तराधिके । अथवाये १ सं० ३ ॥  
 सं० १, २, ३

### HOSPITALITY

House-holding men and women, workers, righteous, prominent, compassionate gentlemen, learned persons, unattached impartial monks who are always engaged in the advancement of knowledge and in doing good of all should be given due respect with provision of obeisance, seat, grain, water, clothes, pots, money and gift according to *yajmana's* own possessions and means.

Those who have participated as spectators should also be given leave with due respect. Those who desire to see the performance of sacraments should take their seats separately and

keep quiet without indulging in any kind of talks or uproar. All should be attentive and of delightful faces. The performers specified act and priests should discharge their functions in peace, tolerance, discrimination and accordance with procedure. This common procedure should be performed in all the sacraments.

*—Here ends the common procedure Chapter.*

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## Sacrament of Impregnation

निवेकादिश्मशानान्तो मर्त्यस्योदितो विधिः । अनु० २२—इतो० १६

For the fitness and sound development of the physique and spirit of the people there are prescribed sixteen sacraments beginning from the ceremony of impregnation to the consignment to fire the mortal remains of the dead after death.

From the beginning to the body through impregnation and to the cremation of the body there are 16 *Sansharas* which are very noble acts of refinements. The impregnation is the first of them. *Garbhadhana* is that act or method in or by which the impregnation is ensured or materialized, seed fluid for conception is established or made firm.

As the grains become good and fide by the fertility and soundness of field and seed so the progeny becomes good and refined by the maturity of strong females and males. Therefore, for the fulfilment of thy conditions of this ceremony the girl (wife) should atleast be of 16 years having full blooming youth, having practised the disciplines of celibacy and having completed her education. The man (the husband) surely should atleast be of 25 years. It is better if they possess more ages.

Without attaining the age of 16 years the womb of the female has no capacity for the development of the foetus and her body does not become fit and mature to ensute and preserve the conception. The power of procreation or virility in a man is not ripe unless he attains the age 25 years. In this connection the following is the medical authority.

पंचविधो ततो वर्षे पुमान्नारी तु षोडशे ।  
समत्वागत बीयो तो जानीयात् कुशलोभिचक् ॥

सुख० ३२ अ० १३ इतो०



इमद्योऽस्य गर्भावाप्तपक्षविलसितम् ।

यच्चावसो पुमान् गर्भं कुलित्वः स विपद्यते ॥ २ ॥

आतो वा न चिरं जीवेत्स्त्रीवेदा दुर्बलेन्द्रियः ।

तस्मादस्यन्तवालायां गर्भावाप्तं न कारयेत् ॥ ३ ॥

सुश्रुत० १० अ० । ५४-५५ श्लोक

These are the *Shlokas* of *Sushruta* (a treatise of *Ayurvedic* sciences). The procedure of growth and declination, maturity and immaturity of body described in the *Ayurveda* treatises has no parallel elsewhere. The fundamental principles of *Ayurveda* in this connection which would be written in the *Vedarambha Sanskara*, include idea and details of the growth and declination maturity and immaturity of essential ingredients of the body in correspondence with the years of the age. Therefore it is necessary to take special advantage & support of the *Ayurvedic scriptures* in performing these rituals of *Garbhadhana* etc.

Be attentive to this fact that the highest medical authority, the author of the *Sushruta* whose authority is accepted by all the learned persons fixes the time of marriage and impregnation at the completion of at least 16 years of the age of the female and completion of twenty five years of the age in the case of male. A female of 16 years and a male of 25 years at least are fit for marriage and impregnation. Whatsoever copicity and strength in her body a girl acquires at her sixteens correspondingly the same is acquired by a male of twenty five years of age. It is why the medical authorities treat them of equal capacity and strength. 1.

If the male who has not attained the age of 25 years impregnate a female who is less than 16 years in her age the foetus will face decay even in the womb of the mother. 2.

If any child from such an impregnation is born it would not survive long, if any how survives would be weak in its body and limbs. Therefore it is obligatory that one should not any how ever impregnate the woman who is less than 16 years in her age.

In the same treatise of the *Sushruta* it has been also mentioned:—

यतलोऽयस्वाः शरीरस्य वृद्धिर्षीकनं संपूर्णता किञ्चित्परिहानायेति । का  
योऽन्ताद्बृद्धिराद्युविशतेयोषिर्ननाचत्वारिंशतः संपूर्णता ततः किञ्चित्परिहा  
नयेति ।

सुखुत सप्तम्याम अ० २५ । सू० २६

From the age of sixteen onwards all the tissues of the body grow and the youth begins from age of 25th year and it completes at the age of 40 years. At this age the youth becomes perfect and all the tissues of the body attain maturity. Afterwards semen tends towards depletion to some extent. That is at the 40 years of age all the limbs and organs of the body are perfectly developed. Afterwards the semen produced from diet takes the turn towards declination.

Therefore, it is proved that if marriage is to be done soon the age of the girl should be 16 years and of the boy 25 years at least. The girl be of 20 years and the boy be of 40 years, this is the middle course. The utmost and excellent period of marriage is the time when the girl attains 24 years age and the boy becomes of 48 years.

Those who desire the refined development of the family, good progeny and making it long-lived, characteristic, accomplished in knowledge, strength and venturesome, wise and prosperous should not under any circumstances do the marriage of girl attaining the age less than 16 years and the boy attaining the age less than 25 years. This is the act of progress that observing the discipline of continent in this stage, people impart education and good training to their children, so that progeny be good.

#### The Time for Impregnation

ऋतुकालाभिवाप्नो स्वास्त्ववारनिरतस्तथा ।

पंचमं वयोर्धनं तद्वत्तो रक्षितकाम्यथा ॥ १ ॥

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः ।  
 अतुभिरितरैः सार्द्धं महोभिः सङ्घिर्गहितम् ॥ २ ॥  
 तासां चाद्याक्षतस्तु निन्दितैकादशी च वा ।  
 त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥ ३ ॥  
 युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।  
 तस्माच्च युग्मासु पुत्रार्थी संविशेदासंवे क्षुभम् ॥ ४ ॥  
 युग्मानु सोऽधिके क्षुभे स्त्री भवत्यधिके स्त्रियाः ।  
 समे युग्मान् पुंस्त्रियौ वा क्षीभेऽल्पे च विपर्ययः ॥ ५ ॥  
 निन्द्याच्चष्टासु चान्यासु स्त्रियो रात्रिषु वर्ज्यम् ।  
 ब्रह्मचर्ये च भवति यत्र तत्राप्यने वसन् ॥ ६ ॥

मनुस्मृति अ० ३, श्लोक ४५-५०

In this way the seers like Manu etc. have decidedly prescribed the time of impregnation. According to them the housholding man should always do the sexual intercourse in the properly prescribed time after the completion of menstrual course. He should keep away the idea of sexual intercourse with any woman other than his own wife. The woman on her own part should always be in this matter far away from any other man except her own husband who has been won through real marriage. The man who is avowed with his wife in nuptial vows and is happy with her, like a wife who is faithful to her husband does not live with another man except her own husband, should leave out the Parva (Purnima, amavasya, Chaturdashi and Astami) nights of the 16 nights prescribed for impregnation when he desires to perform impregnation in these Parva nights the husband and wife ought not to do sexual course.

The impregnation time of woman consists of 16 nights which begins from the commencement of the menstrual discharge and lasts till 16 days thereafter. Among these sixteen nights the first four nights when menstruation starting from the first day continues are abominable and odious for the purpose of sexual function. The husband ought not to touch his wife in these first, second, third and fourth nights and should not even drink water from her hands and the wife also on her part should not contact her husband in person. The wife should not do any physical or mental exertion at this time, should sit in segraga-

ted place as in these four nights co-habitation is useless and source of chronic diseases. Rajas, a kind of luke-warm menstrual blood like the pus or suppurated matter from boil, discharges out.

Just like the first four nights, the eleventh and thirteenth night are also prohibited for the purpose of impregnation. The remaining other ten nights are auspicious and excellent for the purpose of impregnation.

Those who desire male child should know that the sixth, eighth, tenth, twelfth, fourteenth and sixteenth nights are appropriately good for impregnation and those who desire female<sup>2</sup> child should realize this fact that these four nights, the fifth, seventh, ninth and fifteenth are well conducive to their desired aim.<sup>3</sup> Therefore, the husband and wife desirous of male child ought to materialise the function of impregnation in odd nights.<sup>4</sup>

In the case of the man's semen being more and prevalent the male child takes birth while woman's semen being more and prevalent the birth of female child takes place. In the case of the semen of men and woman being proportionate in quantity and prevalence the impotent boy and barren girl are born. The semen deprived of its normal properties and quantitatively less in required proportion materialise no conception or it causes abortion.<sup>5</sup>

The house-holding man who does not carry out the sexual intercourse with his wife in those eight nights which have been previously prohibited for impregnation, is in real sense a celibate leading even the life of house-hold.<sup>6</sup>

अपनिवधि वर्जसम्भोजम् ० १

(भास्कर ० सू० १।१३।२)

This is the word of Ashvalayana Grihyasutra. The procedure of impregnation should be followed in conformity with the procedure laid down in the Upanishad in this matter. The upanishad describes the same procedure as it has been laid down

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Nights are counted here to denote that day time is prohibited for impregnation.

previously comprising that after marrying the man of 25 years with a girl of sixteen years and materializing impregnation at its appropriately prescribed time.

अथ गर्भाधानं ऽ स्त्रियाः । पुण्यकृत्याश्चतुरहापूर्वम् ऽ स्नात्वा विदवायास्त-  
स्मिन्नेव दिवा जावित्यं गर्भंजति ॥ २ ॥

This is the dictum of Paraskara grihyasutra. Similar to this is the command of Gobhiliya and Shaunakiya Grihyasutras. On the fifth day succeeding the fourth one when woman starting menstruation has completed the course of discharging menses and has become totally free from it, or thereafter, on any day preceding the night when the man and woman desire to have sexual course for conception, the ceremony should be held with the letter and spirit of the verse. आदित्यं गर्भंजम्०

The yajna according to Samanya Prakarna should be performed with the odoriferous things prescribed for the purpose, first and thereafter the oblations with the following verses should be offered. The wife in this ceremony should sit in the left side of her husband and the husband as he likes, should sit in the east direction, of the Vedi keeping his in the west or in south or north directions keeping his face befittingly on his own choice. The priests of the ceremony should sit in four directions of the Vedi at their ease.

ओं अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाचकाम  
उपचावाणि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा ॥ इदं अग्ने-इदन्न  
मम ॥ १ ॥

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाचकाम  
उपचावाणि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा । इदं वायवे  
इदन्न मम ॥ २ ॥

ओं अन्न प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाचकाम  
उपचावाणि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा ॥ इदं अन्नाय  
इदन्न मम ॥ ३ ॥



ओं सूर्यं प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपचहि स्वाहा ॥ इदं सूर्याय  
इदमग्निबापुचन्द्रसूर्येभ्यः-इदमग्नि मम ॥ ४ ॥

ओं अग्निबापुचन्द्रसूर्याः प्रायश्चित्तयो सूर्यं देवानां प्रायश्चित्तयः स्व ब्राह्मणी  
यो मायकाय उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपचत स्वाहा ॥  
इदमग्निबापुचन्द्रसूर्येभ्यः-इदमग्नि मम ॥ ५ ॥

ओं अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः पतिष्णी तनूस्तामस्या अपचहि स्वाहा ॥ इदमग्ने इदमग्नि  
मम ॥ ६ ॥

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः पतिष्णी तनूस्तामस्या अपचहि स्वाहा ॥ इदं वायवे-इदमग्नि  
मम ॥ ७ ॥

ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः पतिष्णी तनूस्तामस्या अपचहि स्वाहा ॥ इदं चन्द्राय इदमग्नि  
मम ॥ ८ ॥

ओं सूर्ये प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः पतिष्णी तनूस्तामस्या अपचहि स्वाहा ॥ इदं सूर्याय-इदमग्नि  
मम ॥ ९ ॥

ओं अग्निबापुचन्द्रसूर्याः प्रायश्चित्तयो सूर्यं देवानां प्रायश्चित्तयः स्व ब्राह्मणी  
यो मायकाय उपधावामि यास्याः पतिष्णी तनूस्तामस्या अपचत स्वाहा ॥  
इदमग्निबापुचन्द्रसूर्येभ्यः-इदमग्नि मम ॥ १० ॥

ओं अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः अपुष्वा तनूस्तामस्या अपचहि स्वाहा ॥ इदमग्ने इदमग्नि  
मम ॥ ११ ॥

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा मायकाय  
उपधावामि यास्याः अपुष्वा तनूस्तामस्या अपचहि स्वाहा ॥ इदं वायवे इदमग्नि  
मम ॥ १२ ॥

ओं अन्न प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकाम  
उपधावामि यास्या अग्न्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं अत्राय इदन्न  
मन्त्र ॥ १३ ॥

ओं सूर्यं प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकाम  
उपधावामि यास्या अग्न्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय इदन्न  
मन्त्र ॥ १४ ॥

ओं अग्निबायुअन्नसूर्याः प्रायश्चित्तयो सूर्यं देवानां प्रायश्चित्तयः स्वब्राह्मणो  
वो नायकाम उपधावामि यास्या अग्न्या तनूस्तामस्या अपहत स्वाहा ॥ इदम  
न्नबायुअन्नसूर्येभ्यः-इदन्न मन्त्र ॥ १५ ॥

ओं अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकाम  
उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नेये इदन्न  
मन्त्र ॥ १६ ॥

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकाम  
उपधावामि यास्या अपसव्या तनूरतःमस्या अपजहि स्वाहा ॥ इदं वायवे इदन्न  
मन्त्र ॥ १७ ॥

ओं अन्न प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकाम  
उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय इदन्न  
मन्त्र ॥ १८ ॥

ओं सूर्यं प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकाम  
उपधावामि यास्या अपसव्या तनूरतामस्या अपजहि स्वाहा ॥ इदं अत्राय-इदन्न  
मन्त्र ॥ १९ ॥

ओं अग्निबायुअन्नसूर्याः प्रायश्चित्तयो सूर्यं देवानां प्रायश्चित्तयः स्व ब्राह्म-  
णो वो नायकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपहत स्वाहा ॥  
इदमग्निबायुअन्नसूर्येभ्यः-इदन्न मन्त्र ॥ २० ॥

वे० गोभिल गू० प्रपा० २।कं० ५।सू० २-६, पार० गू० कां १।कं०  
११।सू० १, २, मन्त्रब्राह्मण १।४।१-५ ॥

इम बीस मन्त्रों से बीस ब्राह्मणी देनी\* । और बीस ब्राह्मण करमे से धार्मिक-  
चित्त धृत कचे, वह काले के पात्र में डाँक के रस देवें ।

\*इम बीस ब्राह्मण देते समय बच्चे अपने दक्षिण हाथ से धर के दक्षिण स्कन्ध  
पर स्पर्श कर रक्खे ॥



This Agni (fire), the best purifier by nature is the medium of all sorts of purifications amongst all the physical elements. I, the wisher of all prosperities and believer in the existence of Divinity and His words use this fire in various ways. Let this fire remove the invalid and inauspicious signs or bents of the limbs, if any from this lady. Whatever is uttered herein is true. This oblation offered is meant for Agni and it is not for me.<sup>1</sup>

This Vayu (Air) the best purifier by nature is the medium of all sorts of purifications amongst all the physical elements .... The oblation offered is meant for Vayu and it is not for me.<sup>2</sup>

This Chandra (Moon), the best purifier by nature is the medium of all sorts of purifications amongst all the physical bodies... .. The oblation offered is meant for Chandra and it is not for me.<sup>3</sup>

This Surya (Sun), the best purifier by nature is the medium of all sorts of purification amongst the physical elements ... .. The oblation offered is meant for Surya and it is not for me.<sup>4</sup>

The fire, air, moon and the sun, the excellent purifiers by their nature are the media of all sorts of purifications. I, the wisher of all prosperities and believer in the existence of Divinity and His words use them in various ways. Let them remove the invalid and inauspicious signs and bents of the limbs, if any, from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni, Vayu, Chandra and Surya and it is not for me.<sup>5</sup>

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications amongst the physical elements. I, the believer in Divinity and His words and the wisher of all prosperities use this fire in various ways. Let this fire remove the husband-inflicting bents of the limbs, if any, from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni and it is not for me.<sup>6</sup>

This Vayu (Air), the best purifier by nature... ... The oblation offered is meant for Vayu and it is not for me.<sup>7</sup>

This Chandra (Moon), the best purifier by nature... ... The oblation offered is meant for Chandra and it is not for me.<sup>8</sup>

This Surya (sun), the best purifier by nature... ... The oblation offered is meant for Surya and it is not for me.<sup>9</sup>

These Agni, Vayu, Chandra and Surya, the excellent purifiers by their nature are the media of all sorts of purifications I, the believer in Divinity and His words, the wisher of all prosperities take advantage from them in various ways Let them remove ... ... The oblation offered is meant for Agni, Vayu, Chandra and Surya and it is not for me.<sup>10</sup>

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications amongst all the physical elements I, the believer in Divinity and His words and the wisher of all prosperities use this fire in various ways. Let this remove the imperfect bents of the limbs, from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni and it is not for me.<sup>11</sup>

This Vayu (Air), the best purifier by nature... ... The oblation offered is meant for Vayu and it is not for me.<sup>12</sup>

This Chandra (Moon), the best purifier by nature... ... The oblation offered is meant for this Chandra and it is not for me.<sup>13</sup>

This Surya (Sun), the best purifier by nature ... ... The oblation offered is meant for this Surya and it is not for me.<sup>14</sup>

These Agni, Vayu, Chandra and Surya, the excellent purifiers by nature are the media of all sorts of purifications. I the believer in Divinity and His words, the wisher of all prosperities take advantage from them in various ways. Let them remove the anti-proliferous bents of the limbs from this lady. Whatever is uttered herein is true. The oblation offered is meant for is uttered herein is true. The oblation offered is meant for Agni, Vayu, Chandro and Surya and it is not for me.<sup>15</sup>

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications. I, the believer in Divinity and His words and the wisher of all prosperities use this in various ways. Let this remove the imperfect bents of this limbs from this lady. Whatever is uttered herein is true. The oblation offered is meant for this fire and it is not for me.<sup>16</sup>

This Vayu (Air), the best purifier by nature... .. The oblation offered is meant for this Vayu and it is not for me<sup>17</sup>

This Chandra (moon), the best purifier by nature... .. The oblation offered is meant for Chandra and it is not for me.<sup>18</sup>

This Surya (Sun) the best purifier by nature... .. The oblation offered is meant for Surya and it is not for me.<sup>19</sup>

These Agni, Vayu, Chandra and Surya, the excellent purifiers by nature are the media of all sorts of purifications. I, the believer in Divinity and His words and the wisher of all prosperity take their advantage in various ways. Let them remove the imperfect bents of the limbs from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni, Vayu Chandra and Surya and it is nor me.<sup>20</sup>

The twenty oblations should be offered one by each of the above cited twenty Mantras.\* The ghee which remains after offering these twenty oblations, should be kept safe and covered in the pot of bronze.

Thereafter this procedure should be adopted to offer the oblations of the cooked rice. The cooked rice should be kept in one pot of silver or bronze and it should remain kept for a little time after mixing ghee, milk and sugar. When these mixtures are totally mixed in the rice, the one oblation with each of the Mantras should be offered on fire and whatever remains in the spoon of libation should be dropped into the water-filled pot of bronze placed before.

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At the time of offering the twenty oblations the wife should continue to touch the right shoulder of her husband throughout.

श्रीं अग्नये पवमानाय स्वाहा ॥ इदमग्नये पवमानाय—इदन्न मम ॥ १ ॥

श्रीं अग्नये पावकाय स्वाहा ॥ इदमग्नये पावकाय—इदन्न मम ॥ २ ॥

श्रीं अग्नये शुष्ये स्वाहा ॥ इदमग्नये शुष्ये—इदन्न मम ॥ ३ ॥

श्रीं अदित्ये स्वाहा ॥ इदमदित्ये इदन्न मम ॥ ४ ॥

पा० मू० कां० १ । कं० २ । सू० ७ ॥

श्रीं प्रजापतये स्वाहा ॥ इदं प्रजापतये—इदन्न मम ॥ ५ ॥

पार० मू० १ । ११ । ३ ॥

श्रीं यदस्य कर्मणोऽप्यरीरिचं यद्वा न्यूनभिहाकरम् अग्निष्टस्विष्ट कृष्टिष्वात्-  
स्तं स्वष्टं सुहृतं करोतु मे । अग्नये स्विष्टकृते सुहृतकृते सर्वप्रायश्चित्ताहुतीनां  
कामानां समर्षयित्रे सर्वान्नः कामान्तमर्षं च स्वाहा । इदमग्नये स्विष्टकृते—  
इदन्न मम ॥

आदध० मू० १ । १० । २२, सुलना पार० मू० २ । ११ ॥

विद्युद्योनि कल्पया त्वष्टा क्वाणि विशतु ।

आ सिञ्चतु प्रजापतिष्वाता गर्भं दद्यातु ते स्वाहा ॥ १ ॥

गर्भं वेहि सिनीवालि गर्भं वेहि तरस्वति ।

गर्भं ते अग्निनी देवावाहतां मुत्करञ्ज्या स्वाहा ।

हिरण्ययो भरणी यं निर्मन्वतो अग्निना ।

तं ते गर्भं हवामहे दशते मे माति मृतये स्वाहा ॥ ३ ॥

ऋ० मं० १० । सू० १८४ । (मं० १-३) । गोभि०

मू० २ । ५ ६-१०) ॥

रेतो मूत्रं वि जहति योनि प्रविशदिन्द्रियम् ।

गर्भो जरायुणावृत उत्सं जहति जन्मना ।

ऋतेन तस्यमिन्द्रियं विपानं सुक्रमन्वस । इन्द्रत्येन्द्रियमिदं पयोऽमृतं मम  
स्वाहा ॥ ४ ॥

यजु० अ० १६ । मं० ७६ ॥

यत्ते सुतीमे हृदयं विवि चन्द्रमसि अितम् । वेदाहं तन्मां तद्विष्वात् पश्येम  
शरवः शतं जीवेम शरवः शतं श्वंशुयाम शरवः शतं प्रब्रह्माम शरवः शतमवीनाः  
स्याम शरवः शतं मूयश्य शरवः शतात् स्वाहा ॥ ५ ॥

पार० मू० कां० १ । कं० ११ । सू० ६, यजुर्वेद ३६ मं० २४ ॥

यथेयं पृथिवी मही भूतानां गर्भमावर्षे ।

एषा ते भ्रियतां गर्भो अत्रु स्रुतं सवितवे स्वाहा ॥ ६ ॥

यथेयं पृथिवी मही वाधारेभान् वनस्वतीन् ।

एषा ते भ्रियतां गर्भो अत्रु स्रुतुं सवितवे स्वाहा ॥ ७ ॥

यथेयं पृथिवी मही वाधार पर्वतान् गिरीन् ।

एषा ते भ्रियतां गर्भो अत्रु स्रुतुं सवितवे स्वाहा ॥ ८ ॥

यथेयं पृथिवी मही वाधार विष्टितं जगत् ।

एषा ते भ्रियतां गर्भो अत्रु स्रुतुं सवितवे स्वाहा ॥ ९ ॥

अथर्व० का० ६ । सू० १७ । (मं० १-४) ॥

ओं भूरग्नये स्वाहा ॥ इवग्नये-इवन्न मम ॥ १ ॥

ओं भुवर्वापये स्वाहा ॥ इवं वायवे इवन्न मम ॥ २ ॥

ओं स्वरादित्याय स्वाहा ॥ इवमादित्याय-इवन्न मम ॥ ३ ॥

ओं अग्निवाग्वादित्येभ्यः प्राणापानभ्यानेभ्यः स्वाहा ॥

इवग्नानिवाग्वादित्येभ्यः प्राणापानभ्यानेभ्यः इवन्न मम ॥ ४ ॥

(गौनि० सू० १ । व । १५ ।)

पश्चात् नीचे लिखे मंत्रों से घृत की दो आहुती देनी—

ओं अयास्यग्नेर्बद्धकृतं यत्कर्मणोऽप्यरीरिचं देवा गातुविषः स्वाहा ॥ इवं देवेभ्यो

गातुविद्भ्यः इवन्न मम ॥ १ ॥

(पार० का० १ । कं २ । सू० ११) ॥

ओं प्रजापतये स्वाहा ॥ इवं प्रजापतये-इवन्न मम ॥ २ ॥

(पार० सू० १ । ११ । ३) ॥

इन कर्म और आहुतियों के पश्चात् पृष्ठ में लिखे प्रमाणे "ओं यदस्य कर्म-  
णोऽप्यरीरिचं" । आश्व० सू० १ । १० । २२ ) ॥ इस मन्त्र से एक स्विष्ट-  
कृत् आहुति घृत की देवे ।

ओं आदित्यं गर्भं पयसा सवर्द्धिध सहस्रस्य प्रतिभां विश्वकपम् ।

वरिद्धि ह्रस्ता माभि संस्थाःसतायुषं कृष्णि चौर्यवानः ॥ १ ॥

(यजु० अ० १३ । मं० ४१) ॥

सूर्यो नो विवस्पानु वातो अन्नरिक्तात् अग्निर्नः पार्थिवेभ्यः ॥ २ ॥



ओषा सखितर्वस्य से हरः सतं सदां ग्रहंति ।

वाहि नो विजुतः पतन्वी ॥ ३ ॥

अक्षुर्नो देवः सखिता अक्षुर्न उत पर्वतः । अक्षुर्घाता यथातु नः ॥ ४ ॥

अक्षुर्नो वेहि अक्षुर्न अक्षुर्विष्वे तनुम्यः । सं वेवं वि च पश्येन ॥ ५ ॥

सुतं वृषां त्वा वर्षं प्रति पश्येन सूर्य । वि पश्येन नृचक्षतः ॥ ६ ॥

(ऋ० मं १० । सू० १५८ । मं १-५)

Agni, the fire present in digestion system is Pavamana, remover of all diseases. Whatever is uttered herein is true. The oblation offered is meant for Agni Pavamana and it is not for me.<sup>1</sup>

Agni, the fire is Pavaka, the disinfectant agent. Whatever is uttered herein is true. The oblation offered is meant for Agni Pavaka and it is not for me.<sup>2</sup>

Agni, the fire is Shuchi, the galvanizing and purifying electrical, property. Whatever is uttered herein is true. The oblation offered is meant for Agni Shuchi and it is not for me.<sup>3</sup>

This Agni is Aditi, the indivisible unit of heat, light and magnetism. Whatever is uttered herein is true. The oblation offered is meant for Aditi and it is not for me.<sup>4</sup>

Prajapati, the wind protecting the creature is the element which preserves. Whatever is uttered herein is true. The oblation offered is meant for Prajapati and it is not for me.<sup>5</sup>

Whatever in this performance I have done going out of the procedure, whatever I have left out of it with negligence let all that be traced out and corrected by the learned man who knows to perform the act in noble way. May He perfect our acts to benefit them in the procedure adopted to serve the yajna which fulfils the desired ends of the yajmana for the sake of which all the oblations of recipience are offered and which is the source of producing good and is the consumer of the offered oblations.

May He fulfil our aspirations. Whatever is uttered herein is true. The oblation in the fire of the Vedi is meant for swistakrit Agni and it is not for me.<sup>6</sup>

With these six Mantras cited above the oblations of cooked rice should be offered. Afterwards eight oblations should be offered with the eight Mantras of Astajyahuti written in the Samanya Prakarana. Eight oblations with these Astajyahuti Mantras, one with each and further oblations of ghee should be offered with the following Mantras :—

O lady ! Let Vishnu, the vital air which has direct connection with task of conception develop your womb to facilitate conception- let tvastar, the sunlight help in formation of forms of embryo, let Prajapati, the vital air known as Prana give life and invigoration to it, let Dhatar, the preserving- apana preserve the embryo.<sup>1</sup>

O beautiful lady ! let you be conceived, O learned wife ! let you be pregnant and let Ashvinau, the Prana and apana which are present in the space of heart preserve and protect your embryo.<sup>2</sup>

We desire the child in your womb which Ashvinau the Prana and Apana that are resendent and source of bodily motion and purity, come from the womb in the tenth month.<sup>3</sup>

The male organ entering into the organ of female releases genitive fluid while otherwise it releases urine. The embryo covered with secundine leaves out the skin-cover of it by taking birth. The soul of the embryo through the law of nature retains the organic power and the protective diet, the essence of eatable the milk and honey etc. which is a nectar for it. Whatever is uttered herein is true.<sup>4</sup>

O Wife ! you are well dressed in your hair. Really your heart is fixed in moon in the sky i. e. you are full of pleasure and I realize this fact and the present tendency of your mind. Let your mind know my mind also. May we both have the sight into our eyes for hundred autumns may we both live hundred



autumns, may we both hear hundred autumns, may we both have the power of speech for hundred autumns, may we both enjoy freedom for hundred autumns and if we attain a life longer than this, may all these privileges be granted further. Whatever is uttered herein is true.<sup>5</sup>

O Wife ! As this mighty earth in the beginning conceived the germ of all the creatures. So may the germ of life be laid in you and you bear it to give a suitable birth and to gain glamour and grace. Whatever is uttered herein is true.<sup>6</sup>

As this mighty earth has borne and bears the grand forest of these trees so may the germ of life be laid in you and you bear it to give a suitable birth and to gain glamour and grace. Whatever is uttered herein is true.<sup>7</sup>

As this mighty earth has borne and bears the mountains and hills so may the germ of life be laid in you to give suitable birth and to gain glamour and grace. Whatever is uttered herein is true.<sup>8</sup>

As this mighty earth supports the moving world that dwells thereon, may the germ of life be laid in you to give suitable birth and gain glamour and grace.<sup>9</sup>

After having offered nine oblations of the *ghee* and *Mohan-bhoga* with these above cited *Mantras*, the four oblations should be offered with the following *Mantras* ;—

ॐ सूरग्नये स्वाहा । इत्यादि

(For the translation of these *Mantras*, see *Samanya Prakrana*)

Thereafter two oblations of *ghee* should be offered with the following *Mantras*.

ॐम् अवास्यान्ने० । इत्यादि

O Agni ! the expert of *Yajna Vidya* ! let the *Havana* which has been performed by the medium of fire and whatever has been performed more than the proper procedure, be permanent.<sup>9</sup>

This oblation is meant to obey the command of *Prajapati*,

the Lord of the creation. Whatever is uttered herein is true. This oblation is meant for *Prajapati* and it is not for me.

After this performance and oblations the oblation of *ghee* for *Swistakrit* with the *Mantra वस्वत् कर्मणे०* should be offered.

The wife should take that remaining *ghee* which has been dropped in the waterfilled bronze pot put before and which is the remaining part of the libations which have been offered with these *mantras* and going to the bath room should rub it on her body from the foot-nails to head and take bath. Thereafter she should rub the body with clean cloth and wearing on neat and clean clothes come near the *yajna kunda*. The wife and husband both should circum-ambulate the *Kunda* and see sun. Seeing the sun they should pronounce the following *mantras* and meditate God through them.

श्रीम् श्वावित्यं गर्भम्०

O Almighty Divinity ! make powerful and beautiful with the milk, juice of the fruits and herbs eaten by mother the child in the womb who is the measurement of the wordly objects and the model of the universe. Please remove the obstacles in its way by your power and save it from infliction. Make the daily growing embryo to live the life of hundred years.

O God ! by Thy grace may the sun save us from the troubles and tragedies of the heavenly region. May the air save us from the troubles and tragedies of firmaments and may the fire from the troubles and catastrophes of earthly regions.<sup>2</sup>

O All-creating God ! pour Thy mercy upon us. May your strength which is the powerful source of performing hundreds of *yajnas* and good deeds, protect us. O Lord ! protect us from the lightnings falling from the clouds<sup>3</sup>

Let the sun be full of light and lustres for us, let the cloud be resplendent for us and let the air give us sight.<sup>4</sup>

O God ! please grant us sight to see through eye and grant us light for making our limbs illuminated with their natural functions so that we may see the world of multifarious varieties.<sup>5</sup>

O All-inspiring Lord ! may we see Thee who is the watching observer of all the creature and may we look at the things which are discernible by the men.<sup>6</sup>

Meditating God with above cited *mantras* the wife pronounce as:

जोम् अमुक<sup>1</sup> गोत्रा शुभदा, अमुकदा<sup>2</sup> (नाम्नी)

अहं भो भवस्तमनिवाद्यामि । (बु० योगिनिय गृह्य० २ । ४।११)

and salute her husband. She should, afterwards, also offer her best compliments to father, grand father etc. of her husband and respectable men and women, family members and old ladies of relations including the mother of her husband.

Thus, after the bride have belonged to the *gotra* of her husband, i.e. after the bride assuming wife-hood and the husband husband-hood, the wife and husband both sitting on a nice seat in the west of the *Vedi* keeping their faces eastward should sing the *Vamddevyagana*.

Afterwards both<sup>3</sup> should take their meal as has been described in the *Shastras* and give leave to priests etc. including the gathering with due respect entertaining them with food according to their own circumstances.

1. At this place bride should pronounce the *Gotra* or *Kula* of her husband.
2. At this place bride should pronounce her name.
3. The main cause of making the progeny good is dependent on the prescribed diet of wife and husband. Therefore, the wife and husband should use all the herbs which increase strength and intellect, for the vigour of body and spirit. These herbs are :—

Two pieces of *आंवा हल्दी, हल्दी, (turmeric) चन्दन, (Sandal) मुरा* (this name is prominent in Southern India), *कुष्ठ* or (*Costus speciosus Aralucis*.) *बटाभासी, Asparagus Racemosus,* *मोषवेन* (this is also prominent in Southern India), *शिलाजीत (Rock-exudation कपूर (Camphor), नुस्ता (Cyperus Rotundus) मद्रवोष* a kind of *Cyperus*.

All these herbs should be powdered and taking all of them in equal proportion mixing with a considerable quantity of cow milk should be curdled to form curd in the pot made of the wood of उदुम्बर (Ficus Glomerata). This curd should be churned by the churning wheel of उदुम्बर and by this process butter should be drawn away from that. The butter thus prepared should be turned to ghee. In ghee should be mixed fragrant things like केसर (Crocus Sativus or saffron), कस्तूरी (Musk), वायवज (Nutmeg), इलायची (Feronia Elephantum) and चाविली. The proportion should be 50 gm of the herb's powder in one seer of cow milk. When the ghee from this milk has been made by the previously prescribed procedure. 05 रत्नी musk, gm Saffron and one gm of each of the Jayphal (Nutmeg) etc. should be mixed therein (i.e. in the ghee). Every day in the morning the four oblations for Agharavajyabhagabuti (beginning with मूलनवे स्वाहा) and seven oblations with the seven Mantras of this impregnation ceremony (beginning with विष्णुर्वैलि० and ending with वसुधैव कुटुम्बकम्) of the seventh Mantra arranged in serial order should be offered by adding the word स्वाहा to each of them if not already added to, and the night in which the function of impregnation is to be performed this Havana should be performed in the day which the impregnation night follows. The both of the wife and husband should eat the same ghee by mixing it in चौर or rice according to their choice and liking.

If the impregnation is performed in conformity to this method there may be born a characteristic, long-living, brilliant strong and wholesome male child. If there arises the desire of female child the rice should be boiled in water and should be eaten by them with the curd curdled in the pots of Udumbar wood according to the procedure described previously. By doing so a good female child may be born. The reason for this is :

“आहार शुद्धो सत्वशुद्धिः सत्वशुद्धी म्वात्मनि.”

(छान्दो० उप० प्रपा० ७ । सव्य २६ । प्रपाक २ ॥)

This is the words of Chandogya. This means that the pure diet quite free from the intoxicants, meats etc. like ghee, milk etc. rice, wheat etc. when taken purifies the internal organic

Afterwards at a fixed time in the night when the body of both (the wife and husband) is in a wholesome state, both of them feel exceedingly hilarious and find them in a state of exuberant love, they should perform the act of sexual intercourse. The time of impregnation may be fixed at any time between the period from three hours passing of night and three hours remaining to pass. The wife and husband ought to keep their bodies stable, their face delighted, their mouths face to face of each others mouth, their noses vis-a-vis, their whole body straight at the time when the discharge of semen in the womb tends to nearest proximity. The germinating fluid be dropped by the husband. The wife realizing that the semen fluid has been dropped in her womb should contract the bottom of her rectum and uterous upward and establish the semen fluid in her womb by indraught.

Thereafter with temporary stop the wife should take a bath. If there is a cold season first they (wife and husband) should sleep separately after drinking, to their desire, the cold milk which had been boiled and prepared in Rotleria Tinctaria (केसर) musk (कस्तूरी) nutmeg (जायफल) Mace (जायवली) and Feronia Elephantum (एलायची) If the wife and husband are assured that

system and gives strength, perseverance, wholesomeness and intellect. Therefore, man and woman enjoying the fully bloomed youth marry and after being married perform the procedure strictly and do the impregnation with love the progeny and the family would be refined accomplished day by day. When twelve or thirteen days remain in the time of menstruation in the moon-light part of the month the wife and husband should eat ~~the~~ mixed with this previously prescribed ghee upto twelve days and keep a strict discipline of celibacy for 12 day and living on restricted limited diet should perform impregnation function in the previously prescribed period and thus attain very good progeny. This is the science of ennobling and excelling the progeny like the sciences of refining, reforming and elevating the things. Men should pay an infallible attention on this matter as the absence of this brings deterioration, backwardness in the family while the presence thereof fetches the sure advancement and excellence of family



the germinating fluid has been established they on the second day of the night of impregnation and if they are not assured of pregnancy, then after a month at the time of menstruation (that is on the second day at the beginning of the second month should offer the oblations with following *Mantras*\*. Here it should be borne in mind that in absence of menstruation it is sure that the lady has got pregnant. The *Mantras* of oblation run as follows :—

\*If two times prescribed for impregnation, i.e. two times within two months, fail without conception and there be no pregnancy assured the husband, in the third month when the time prescribed for impregnation comes with the coincidence of *Pushya nakshatra*, at the first morning, taking two *manchas* of the curd of the cow of first procreation and two *manchas* of crushed roasted barley and mixing them should put into the hand of wife and should then ask her ("किं पिबसि" *अथ* १:१३:१) What do you drink? He should ask her thrice likewise. The wife should reply three times pronouncing, "तु क्वचन्" *अथ* १:१३:१ and should eat that mixture. This procedure should be repeated thrice (in three days). Afterwards the husband should crush solanum (*सन्धवाठी*) plant of white flower in water and sieve the liquid and drop it in the right nostril of his wife and pronounce this *Mantra* :—

सोमं इत्यमोषधीं प्रायमाना सक्तमन्वा सरस्वती ।

अन्वा सप्तं वृक्षान्वा दुःखः किन्दुरिच नाम सक्तमन्वा ॥

आ० १० अ० १ । अ० १३१

This hercaceous plant is a safeguard against diseases, this overpowers them and is the product of the water which are the causes of it. By the effect of this powerful herb I like, a son, have got the name and light of my father and in the similar way the child take birth and grasp my name and splendour.

With this *Mantra* the husband praying God who controls and ordains the whole universe, proceed on with the procedure and course of impregnation prescribed in the scripture. This is the opinion of the author of above quoted *Sutra*.

यथा वातः पुष्करिणीं समिञ्जयति सर्वतः ।  
 एषा ते गर्भं एजतु निरंतु दशमास्यः स्वाहा ॥१॥  
 यथा वातो यथा वनं यथा समुद्र एषति ।  
 एषा त्वं दशमास्यं सहावेहि जरायुषा स्वाहा ॥२॥  
 दश मासान्कलयामः कुमारो ऋषि मातरि ।  
 निरंतु जीवो प्रकृतो जीवो जीवन्त्वा ऋषि स्वाहा ॥३॥

ऋ० मं० ५ । सू० ७८ । मं० ७ । ८ । ९ ॥

एजतु दशमास्यो गर्भो जरायुषा सह ।  
 यथायं वायुरेजति यथा समुद्र एषति ।  
 एषायं दशमास्यो ऋषिजरायुषा सह स्वाहा ॥१॥  
 यस्यै ते यज्ञियो गर्भो यस्यै शोनिहरण्ययो ।  
 भङ्गान्यहनुता यस्य तं मात्रा तनजीगर्भं स्वाहा ॥२॥

ब्र० अ० ८ मं० २८ । २९ ॥

पुमाँसौ मित्रावरुणौ पुमाँसावश्विनाशुजौ ।  
 पुमानग्निश्च वायुश्च पुमान् गर्भस्तथोदरे स्वाहा ॥१॥  
 पुमानग्निः पुमानिन्द्रः पुमान्देवो बृहस्पतिः ।  
 पुमाँसं पुत्रं विदस्व तं पुमाननु जायतां स्वाहा ॥२॥

सामवेदे ॥ (मन्त्रशास्त्र १ । ५, ७, ९)

O Wife ! as the wind moves, on the sides, as the rivers so move your embryo in and come out from the womb as being ten month old.<sup>1</sup>

O ten month old soul in the womb ! as the wind freely moves, as the forest freely flourishes, and as the ocean moves without obstruction, so you take birth out of the womb with cover of embryo.<sup>2</sup>

O Lord of Universe ! may the soul, to be called *Kumar* in time, sleeping in the womb of the mother for ten months come out of the womb of the mother living alive and unmortified.<sup>3</sup>

May the embryo of ten months move and grow with his cover. As the wind moves without any obstruction and so this ten months old embryo take birth with secundine.

O lady of fortune ! the embryo that you have in your womb is the custodian of good knowledge and actions, your womb



having such an embryo inside is free from all darkness, misfortunes, may I, the husband receive that embryo whose limbs are free from all kinds of infirmities. Whatever has been uttered herein is true.<sup>3</sup>

The two vital airs called *Prana* and *apana* are full of masculine power, the two electricities are also endowed with masculine power, the fire is full of masculine power and the wind is also united with masculine power may the embryo in your womb be male endowed with masculine strength.

This fire is endowed with manly vigour. *Indra*, the all-per-vading electricity also possesses the manly vigour, *Brihaspati*, the Sun is the embodiment of manly vigour, may you get the male child, O lady and may by God's grace the progeny succeeding him also be vigorous. Whatever has been uttered herein is true.

Having offered the oblations with these above cited *mantras* and also the oblations with afore-mentioned *mantras* of the *Samanya Prakarana* for the purpose of peace and tranquility they should perform the procedure of *Purnahuti* as has been described in the *Samanya Prakapana*.

He should restrict the diet of his wife. Any kind of intoxicants purgatives like *Terminalia Chebula* हरीतकी etc., things of acidity like excessively saltish eatables etc, more sour things; dry grain etc., pungent things like chillies etc. should be avoided by her always. But she should eat *ghec*, milk, sweet, *Somalata* i.e. *Guduchi* (गुडुकी) etc. herbs; rice, sweet curd; wheat; *Urad* (उदक), मूँग, पुष्कर etc. grains, the vegetables giving strength. In these eatables she should mix the spices according to seasons of cold and summer and eat them. In the summer season she should eat cold white *Feronia Elephantum* etc. and in cold season the saffron, musk etc. Always she should depend on restricted good diets. The woman in the time of pregnancy should particularly use dry ginger root and (जाड़की) herb in milk. So that the child be intelligent, healthy and endowed with good qualities, actions and nature.

— Here ends the procedure of ceremony of impregnation.

## Punsavanam

*Here begins the ceremony procreating male or vigorous child.*

The time of the *Punsavana* sacrament should be fixed in the second or third month from the period when it is known that pregnancy has been assured. The ceremony should be performed at the time so that there be advantage of vigour, Unless two months after the birth of child are elapsed the man (husband) should remain intact in continence without spoiling the semen fluid even in dream, He should conduct the affairs of eating, clothing, sleeping, awaking etc. in such a manner as it could save the semen intact and help in making the other progeny noble.

Scriptural authorities on the subject :

अत्र प्रमाणानि—

पुमाँसो मित्रावरुणौ पुमाँसास्विनावभौ ।  
पुमानग्निश्च वायुश्च पुमान् गर्भंस्तपोदरे ॥१॥  
पुमानग्निः पुमानिन्द्रः पुमान् देवो बृहस्पतिः ।  
पुमाँसं पुत्रं विन्दस्व तं पुमाननु जायताम् ॥२॥

सामवेदे (मं० ब्रा० १।४।८,९) ॥

(गो० नृ० ब्र० २। मं० ६। सू० ३, ११) ॥

*Translation of these mantras has been given in Garbhadhan Ceremony :*

शमीमश्वत्थ आरुदस्तत्र पुंसवनं कृतम् ।  
तद्दं पुत्रस्य वेदनं तत्प्रजापतिरब्रवीत् ॥१॥  
पुंसि वै देतो भवति तत्स्त्रियामनु सिष्येत ।  
तद्दं पुत्रस्य वेदनं तत्प्रजापतिरब्रवीत् ॥२॥  
प्रजापतिरमुमतिः सिमीवालयचीकल्पत् ।  
स्त्रं वृयकन्धत्र वचस्पुमांसमु दधविह ॥३॥

अथर्वं का० ६।११। (मं० १-३)

This is the purport of these *mantrās* the man should be full of vigour.

*This is the authority of Ashvalayana Grihyasūtrā :—*

मन्वात्स्यं मन्वसामारुणायथां दक्षिणत्वां नालिकायाम्जीतावीचवी नस्तः  
करोति ॥१॥

प्रजावृक्षीचपुत्रान्वां ह्ये ॥२॥

आश्व० न० अ० १ । अ० १३ । सू० ५, ६ ॥

The husband in second or third month, make the pregnant wife smell the hairy root and new leave of banyan in her right nostril and other powerful herbs like *Cocculus Cordicoli* (वृक्षी) and (बाह्यी) should be given to her to eat. Similar is the authority of *Paraskara Grihyasūtra*.

अथ पुंसवनं पुरा स्पन्दत इति नाले द्वितीये तृतीये वा ॥१॥

पार न० का० १ । अ० १४ । सू० १, २ ॥

This is the proof from *Paraskara Grihyasūtra*.

The *Punsavana* sacrament is that ceremony which is performed in the second or third month after impregnation the conception being assured.

So has been written in the *Gobhiliyā* and *Saunak Grihya Sutra*.

If the tree of *Ficus Religiosa* (वृक्षवृक्ष) is mounting or climbing on the tree of *Mimosa Suma* (बाह्यी) the use of this *Ashvattha* as a medicine in *Punsavana* make one able to have a male or vigorous child. We the house-holders perform these functions in our wives.

The male has semen and it is dropped in woman. Through this child is to be had it is the saying of *Prajapati*, the house-holding man.

*Prajapati*, the year or time keeps up female creating germ in other, i.e. in female and in male it maintains the male creating germ. This time of year, full moon night, dark moon night make the embryo perfect.

**Now begins here the procedure**

The priest and the performer of the Ceremony should do the procedure of prayer, स्वस्तिप्रकरण and शान्तिप्रकरण. In doing prayer with the *Vedic mantras* विष्वाग्नि देव० etc. the performer of *yājna* and the priest should pray God and the men present there should pay their attention to in meditation of God. They afterwards pronounce the *mantras* of *Svativachana* and *Shantiprakarana* respectively. They making all sorts of arrangements place of *yajna*, *yajnasala*, *yājnakundā*, *yajnasamidha*, *yajnapatras* and other utensils of *yājna* should perform the procedure of अयन इष्ट्य स्वाहा०, बोधस्ति०, four स्वाहावाप्राज्याप्रायाहुति, four *Vyahruti* oblations, two oblations of and वसुधैव कुटुम्बको०. ओं प्रजापतये स्वाहा Thereafter they should offer the oblations of *ghee* with the following two *mantras* :—

ओम् आते गर्भो बोधिनेतु पुमान् वाच इवेषुविन् ।

आ बीरो जायतां पुत्रस्ये दत्तमास्यः स्वाहा ॥१॥

आवच० १।१३।६

आवच० ३।२३।२

ओं अग्निरेतु प्रथमो देवतानां सोऽस्त्वं प्रजां मुञ्चतु मृत्युपाशात् । तव्यं राजा वदन्नोऽमुमन्वतां वषेयं स्त्री वीरमवचं न रोवात् स्वाहा ॥२॥

आवच० १।१३।६

O lady ! may your vigorous embryo like arrow in its quiver go to the womb and becoming ten month old may your strong child take birth smoothly and normally. Whatever is uttered herein is true.

Agni, the fire first amongst all the physical elements by grace of God come to her protection and it save the offspring of this lady from the hold of immature death. *Varuna* the vital air may come to its co-ordination in this matter and this lady may not ever wail for the grief of her child. Whatever is uttered herein is true.

After offering oblations with the above two *mantras* duly pronounced, the husband keeping his hand on the heart of his wife in a lonely place should pronounce the following *mantra*.

ओं वसो सुतोमे हृदये हितवन्तः प्रजापती ।  
मन्वेऽहं नो तद्विद्वांसम् माहं वीप्रमजन्निवाम् ॥१॥

O well dressed lady ! Whatsoever embryo is present in the interior of your child protecting heart I feel myself the knower of it. I pray God that I might not ever receive the grief of immature death of son or child.

Afterwards they should sing the song of *Mahāvamadevya* which has been given at the end of *Samanyaprakarana* and give leave to men and women who came on the occasion of this ceremony,

Then the husband crushing very minutely new leaves of banyan and Coculous Cordicoliis (गिरीश) and sieving the same with a cloth piece, put it to the right nostril of the pregnant wife to inhale it. Thereafter the husband should pronounce these two *mantras* as follows and put his hand on the womb of her wife—

हिरण्यगर्भः समधर्ततांशं द्रुतस्य जस्तः परिरैक आसीत् ।  
स बाधार वृषिर्षी क्षामुतेना कस्मै देवाय हविषा विधेन ॥१॥  
य० अ० १३ । अ० ४ ॥ —वार० नृ० १।१५३

अद्भ्यः संभूतः वृषिर्षी रसायय विद्वकर्मणः समधर्ततांशे ।  
तस्य त्वष्टा विदधद्रूपमेति तन्मत्स्यस्य देवत्वभाषानमन्त्रे ॥२॥  
य० अ० ३१ । अ० १७ ॥ वार० नृ० १ । १४ । ३॥

The Divine Power who possesses all the luminous world with in Himself and exists from the very eternity, is the only one conspicuous Lord of all the created objects. He is sustaining this earth and the heaven, to that All-blissful Divinity we offer our humble worship.



God, the creator of the universe, creates in the beginning with His urge this world nourished by waters. earth and sun fixing its form, He assigns in the beginning the wisdom and duties of mankind.

Placing his hand on the womb of his pregnant wife the husband should pronounce the following *Mantra*—

सुपर्णोऽस्ति गर्भस्थान्निवृत्ते शिरो नायत्रं चक्षुर्बृहन्नन्तरे पक्षी ।

स्तोत्रं ध्यात्वा छन्दस्याय-ङ्गानि यन्ब्रूषि नाम ।

साम ते तनूर्बामदेव्यं यज्ञायज्ञियं पुच्छं विष्ण्याः शका ।

सुपर्णोऽस्ति गर्भस्थान्निवृत्ते गच्छ स्वः पत ॥१॥

य० अ० १२ । म ४ ॥ पा० नृ० १।१४'५ ॥

O soul in the womb ! may you have the swiftness of nice-winged swift bird, may there arise in your head the trio of action, contemplation and learning. *Gayatri* be your eye, *Brihat* and *Rathantara* like your sides, *Rigveda* your soul, metres your limbs, The hymns of *yajuh* are your name. The *Vamadevya* is your body. The deeds worth-doing and shunning are your hind part, The *yajnas* are like your hooves, the feet. You are a noble soul, and master of noble qualities. Acquire knowledge and attain to happiness in life and beyond.

After this the pregnant lady should live in a disciplined way and lead the life of restricted diet and confined movements. She should eat in a small quantity the cocculus cordiclius (गिलोय) बाह्यी herb, and dry ginger (मूठ) with milk. She should not sleep more, should not talk more, should not eat more saltish preparations, should avoid to eat sour, pungent, bitter things and purgatives like *Termunallia* *Chebula* (हरिणकी) She should not be involved in the evils like anger, aversion, greed etc. and should always keep her mind delighted and thus such good conducts she should lead.

—Here ends the procedure of Punsavana Ceremony.

## Simantonnayana

*Here begins the sacrament of Simantonnayana.*

Now we tell you the third sacrament called *Simantonnayana* through which the mind of pregnant woman be made satisfied and healthy, conception firm and noble and grow day by day. Now we quote here the authorities :—

चतुर्थे गर्भमासे तीव्रन्तोन्नयनम् ॥१॥

आपूर्वमापयते (यदा) पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात् ॥२॥

अथास्यं युग्मेन शालातुषप्तेन (शलाटुषप्तेन) श्रेण्या च शतस्वा त्रिभिश्च  
कुशविष्णुसंघर्षे सौमन्तं गृह्णीति दूर्भूषः स्वरोमिति त्रिः चतुर्वा ॥

यह आश्वलायनगृह्यसूत्र (अ० १। कं० १४। सू० १, २, ४, ५)  
दुःसवनाप्रयत्ने गर्भे मासे चण्डेऽष्टमे वा ॥

(वार० गू० का १। कं० १५। सू० २, ३)

This is the quotation of *Pāraskara Grihyasutta* and this has been similarly written in *Gobhiliya* and *Shaunāka Grihyasutras*.

**The meaning—**

In the fourth month after time of pregnancy, on the day of moonlight when moon is connected with the stars which have masculine names viz, *Punarvasu*; *Pushya*, *Anurvdhas*; *Mula*; *Shravana*; *Ashvini* and *Mrigshiras*, the procedure of *Simantonnayana* should be performed. Or like the *Punsavona* sacrament in the sixth or eighth month in the moonlight fortnight when the moon is connected with these *Nakshatras* the *Simantonnayana* be performed.

**The Procedure—**

After performing prayer, *Svastivachana*, *Shantikarana* and *Samanyaparakarana*, the water should be sprin led in the east



etc. sides of the *yajurvedi* with the *mantras* चक्षितेऽनुबन्धस्य० and with the following *mantra* on the four sides of the *Vedi*—

ओं देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपति भगव्य इत्यादि ।

After sprinkling the water on four sides of the *yajurvedi* the four oblations of *Agharavajyabhagahuti* and four oblations of *Vyahruti Ahuti*, (thus amounting to eight oblations in all) should be offered according to procedure mentioned in *Samanya Prakarnam*.

Thereafter pronouncing the *mantra* “बोम् प्रजापतये स्वा वृष्ट निर्वपामि the performers of the *Sanskura* should take rice. Sesamum Indicum (तिब) and Phaseolus Mungo in equal quantity (about 6 gm each) and wash it with water with *Mantra*— “बोम् प्रजापतये स्वा वृष्टं प्रोक्षामि” After washing the ingredients he should cook them into one and mixing sufficient ghee in this cooked hotch-potch, he should offer eight oblations of this hotch-potch with the following *Mantras* :

ओं घाता ददातु दासुषे प्राची जीवातुमुक्षितम् ।

वयं देवस्य धीमहि सुमति या जिनवति स्वाहा ॥

इदं घात्रे इदन्न मम ॥१॥

अथर्व० का० ७ । सू० १७ । मं० २, आश्व० सू० १ । १४, १३

ऋ० तिल सू० ३ । मं० ७, निरुक्त अ० ११ । मं० ११) ॥

ओं घाता प्रजानामुत रायऽईशे घात्रे वं विश्वं भुवनं जजान ।

घाता कुष्ठीरनिमिषाभिचष्टे घात्रऽइद्व्यं घृतवक्त्रुहोत स्वाहा ॥

इदं घात्रे-इदन्न मम ॥२॥

—आश्व० सू० १ । १४ । ३, ऋ० तिल सूक्त सं० ३ मं० ६ ॥

ओं राकामहं सुहवां सुष्टुतौ हुवे शृणोतु नः सुजगा बोधतु त्वना ।

सौम्यत्वपः सूच्या ऋक्षमानया ददातु वीरं शतवापमुष्यं स्वाहा ॥

इदं राकार्यं-इदन्न मम ॥३॥

वास्ते राके पुनस्तवः पुनेतलो माभिर्बवाति वासुधे क्वमि ।  
 ताभिर्नो ब्रह्म पुननात्रवानहि सहस्रपोषं पुनने रराणा स्वाहा ॥  
 इषं राकायै-इवन्न मम ॥४॥

ऋ० मं० २ । सू० ३२, अं. ४३ ॥

नेत्रमेव वरा वत सुपुत्रः पुनरावत ।  
 प्रस्यं मे पुत्रकामायं गर्भमावेहि वः पुनान्स्वाहा ॥५॥  
 यथेवं वृषिषी मह्युत्ताना गर्भं मा वधे ।  
 एवं तं गर्भना वेहि वदने मासि सूतये स्वाहा ॥६॥  
 विष्णोः अष्टेन रुषेणास्यां नार्था यथीष्यात् ।  
 पुनातं पुत्राना वेहि वदने मासि सूतये स्वाहा ॥७॥

मादव० सू० १ । १४ । ३, ऋ० क्षिल सूक्त सं० ३४ । अं० १-३

O lady of vigorous progeny ! May God who sustains the universe provide the giver with life-giving herbs full of juice. We including you grasp and retain unto us good knowledge of that mighty power. Whatever is uttered herein is true. The Oblation offered is meant only for *Dhatar* and it is not for me.

The all sustaining Lord is the master of all the creatures and wealth. This whole universe has come into being by his power and wisdom. He, the upholder of all is witnessing every moment the acts of all men. O men ! offer the oblation full of *ghee* for obeying the command of Lord, the sustainer of the universe. Whatever is uttered herein is true. The oblation offered is meant only for *Dhatar* and it is not for me.

I, the husband ! call my wife who is as beautiful as full moon night and possesses the good words for me, in all the functions of prayer and praise. Let her, the lady of good fortunes, listen to my words and understand them with her spirit. May she perform the functions of progeny in such a good way as she sews the clothes etc, with the needle which does not pierce the fingers at the time of sewing. May she give me a brave son. Whatever is uttered herein is true. The oblation offered is meant for *Raka* and it is not for me.

O full-moon-like beautiful lady ! Let you come to me with delighted heart accompanied by your those praise-worthy advices through which you give various physical and spiritual wealth to me who is of munificent nature. O lucky one ! come to me giving thousand kinds of fortunes, Whatever is uttered herein is true. The oblation offered is meant for *Raka* and-it is not for me.

My husband who is potentially vigorous has established the germ fluid in me, who is desirous of a son or vigorous child. May my husband be free from all evils and accompany me with noble son.

As this grand earth in straight position contains in her the seed of various things so you, O lucky lady I establish in you the embryo to give it birth in the tenth month.

O house-holding man ! by the good grace of God you get the male child or vigorous child in this lady who is the owner of the animals like cow etc. born in the tenth month.

The seven oblations of hotch-potch offered by the above quoted mantras and one should be offered by the *mantra* 'प्रजापते न त्वदेवानम्भो', thus these become eight oblations. Again one oblation of cooked rice should be offered with the *mantra* 'ओं प्रजापतये स्वाहा' Afterwards one oblation of hotch-potch previously prepared should be offered by the *mantra*—'वदस्व कर्मणो'.

Thereafter offering eight oblations of *ghee* with the eight *mantras* beginning with 'त्वन्मो वाम्ने' etc. and four oblations of *ghee* with the four *mantras* of *Vyahruti Ahuli* (ओं वृत्तये०) the husband and wife should go to a lonely place and seat them on a good seat in order that the seat of husband be in the back of the wife.

ओं बुभ्रियया न क्षाय क्षोषधयः सन्तु बुभ्रिययास्तस्मै सन्तु बोधमान्द्वेषि  
यच्छ्व वयं द्विष्टमः ॥१॥

मूर्धानं विषीं शरतिं बुधिव्या वेश्वानरन्तु वा ज्ञानमग्निम् ।

को यदे तन्नाजमतिथिं जनानामात्मना वाम्रं जनकन्त देवाः ॥२॥

वसु० ब्र० ७ । मं० २४ ॥

श्रीं अयमूर्ध्नावतो वृक्ष ऊर्ध्वाय कलिनी नमः ।

वर्षं वनस्पते नु त्वा नु त्वा सुवतां रधिः ॥३॥

वा० नृ० १ । १५ । ६, मन्त्र ब्रा० १ । ५ । १ ॥

श्रीं वेनावितेः सीमानं नयति प्रजापतिर्ब्रह्मते सीमनाय ।

तेनाहमस्यै सीमानं नयामि प्रजानस्यै शरवन्धि कुषोमि ॥४॥

मन्त्र ब्रा० १ । ५ । २ ॥ पौ० नृ० २ । ७ । ६ ॥

श्रीं राकामहं सुहर्षां सुष्टुतीं हुषे भूमीतु नः सुमना बोधतु त्वना ।

सीम्यत्वयः सूच्यां छिद्यमानया वदातु वीर शतबाधुसुष्यम् ॥५॥

श्रीं यास्ते राके सुमलयः सुपेसतो वामिर्ददाति वायुषे वसुभिः ।

तामिर्नो अद्य सुमना उपायहि सहजपोषं सुमगे वराणा ॥६॥

किं पश्यसि प्रजां पशुन्तीनामं मह्यं वीर्षानुष्टम् वसुः ॥७॥

मं० ब्रा० १ । ५ । ३-५ । पौ० नृ० २ । ७ । ८-१० ।

May the waters and herbs be friendly to us. May they be unfriendly or destructive to those diseases which harm us and whom we also dislike.

Just as masters of the science of archery, who are at the top of the learned, like the sun, that stands highest in the space, know the qualities of ores inside the earth, are well known for their good behaviour in the path of righteousness afford delight to all and are respected by all like a guest, protect mechanical arts by their selfless life, establish the qualities of lustrous fire as a king establishes the greatness of his country in the world so should all do.

O lady ! as this tree of *Ficus glomerata* (अशुम्बर) is full plenty of ripe fruits, so you become prolific with the arrival of good child. O proliferous lady ! may we be praising frequently your bud like child produce wealth with your co-operation.

The fifth and the sixth *mantras* are translated previously in this chapter.

Asks the husband. O lady ! what do you see here ? Really you are seeing in it progeny, animal, good fortune for me, and a long life for me, the husband.

Pronouncing these above cited seven *mantras* the husband should drop odiferous oil in the hair of his wife with his own hand and dress the hair with a comb. Afterwards he, taking the small smooth branch piece of कर्पूर tree, or the branch of smooth *Kusha* (कुशा) or the quill of porcupine (बाही बच्चा का कंटा) clean the hair of his wife, make two parts of hair-bunch and make a nice hair-bunch on her hind part of head. Afterwards both should come to the *yajnasala*. At this time the sounding instruments like *वीणा* etc. should be sounded. Afterwards song of the *Samveda Mantras* as has been given in the end of *Samanyu Prakarana* should be sung. In singing the *Mantras* or *Samveda* first they should sing the following *mantra* and other *Mantra* thereafter :

ओं सोम एव नो राजेवा मानुषीः प्रजाः ।

अविमुक्ताय नमः आसीरस्तीरे तुन्धव असी\* ॥

वार० नृ० कां १ । सं० १५ । सू० ८ ।

May our King be possessed of peace and tranquility, may this human subject be blessed with happiness and prosperity. This is the river on the vast bank of which the people dwell.

Afterwards the pregnant wife, pouring plenty of ghee in the hotch-potch remaining from the offer of oblations, should see the reflected face of her in that *ghee*.

This time the husband should ask—"किं वदसि" what do you see ?

The lady should reply— "प्रजां वदामि" I am seeing progeny.

Then, thereafter the old noble ladies of own family of pregnant lady who possess good fortunes, who have children, sit

\*Here the name of a river should be pronounced.

together and talk together and talk delightfully and pregnant bride should eat that hotch-potch and old ladies sitting near should shower blessing on her in this manner :—

शौं वीरसूत्सवं मय, जीवसूत्सवं मय, जीवयन्ती त्वं मय ॥

शो० मू० २।७।१२।

You give birth to brave child, you give birth to living child, you remain the wife of living husband.

These auspicious words should they speak. Afterward giving full respect and entertaining to participants of the ceremony ladies should see the ladies off and gents should see the gents off.

—Here ends the procedure of Simantomayana



## Jatakarma

Here begins the ceremony of Newly born child

The time, the scriptural authorities and the procedure of this ceremony should be followed as this :—

सीष्यन्तीमद्भिर्भ्रभ्युजति ।

वा० मू० का० १ । अ० १६ । सू० १

The persons concerned sprinkle waters on the woman giving birth to a child.

This is the authority from Paraskar Grihya sutra and thus the same has been written in the Ashvalayana, Gobhiliya and Shaunakiya Grihya Sutra.

The procedure. At the time when delivery is going to take place the sprinkling of water on the body of the pregnant woman should be done with the *mantra* written below :—

ओं एतु ब्रह्मास्यो गर्भो जरायुषा सह ।

यथायं वायुरेजति यथा समुद्र एजति ।

एवायं ब्रह्मास्यो ब्रह्मजरायुषा सह ॥

य० अ० ८ । अ० २८, वा० मू० १ । १६ । १ ।

Let, still born, the ten-month old child move with the secundines, just as the wind moves, as the ocean moves uninterruptedly. so may this ten-month child come forth together with the secundines.

After sprinkling the water with the *mantra* the following *mantra* should be pronounced in mind and the *Marjana*, the water sprinkling act should be done again.

ओं सर्वतु पुत्रिनशेवलं शुभे जरायुषा ये । नंब माँसेन पीवरी न  
कश्चिद्वचनायतनमथ जरायु पद्यताम् ॥

वा० मू० १ । १६ । २



कुमारं जातं पुराणैरात्मन्नात् सविर्भ्रुवीं हिरण्यनिकातं हिरण्येन  
प्राशयेत् ॥ काश्यप० सू० १।१५।१

O birth giving woman ! Let the cover of the foetus which has many forms and is somewhat stiff come out for the purpose of devouring by dog etc. Let not this spreading and swelling with flesh etc. fall down, O strong lady. By God's grace may not the secundine of any pregnant woman fall down abnormally to cause pain to her.

The father of the newly-born child should make the child to suck the *ghee* and honey rubbad in gold by giving it in the mouth of the child with the bar of gold, before the child born is being taken away with others (in their laps).

When the child has got born, the woman like the nurse etc, should first remove the secundine (the cover with which the child was covered in the womb) from the body of the child born and clean at once the dirt from his mouth, nose, ears, eyes etc. and should put the child in the lap of its father cleansing it with a smooth cloth and thus making the child clean and neat.

The father of the child born sitting in the place where the wind and cold waves could not enter in, should cut the (नाभ) navel-string of the newly born child by binding this (navel string) with a thread on the point of about nine inches above from the root of this navel string and in cutting this navel-string he should carefully cut the part of it above the tie of the thread leaving the nine inches part of it from the root place to the tie of the thread. He afterwards should bathe the child with luke-warm water, clean it with clean cloth, dress this child with new clean cloth and should come to the place of *yajna kunda* which should be prepared out of the house of the maternity or the place where the *yajna kunda* made of copper has been arranged. He should arrange the wood fuel in the *kunda* according to the method prescribed previously in the (*Samanya Prakarana*). He should perform the procedure of *Agnyaadhana* and *Samisadhana* as has been described in the *Samanyaprakarana*. Afterwards,

he enkindling the fire keeping safely the fragrant articles liek *ghee* etc. near the *yajurvedi*, washing hands, feet, should provide with one nice seat meant for ceremony-conducting priest in the southern side of the *yajurvedi* and the priest (*Purohita*) should sit on that keeping his face northward.

*Yajmana*, the father of the child born, should take his seat stretched in the west of the *Vedi* having washed his hands and feet, wearing a small cloth piece known as *upvastra*. keeping his face eastward. He, keeping all the things required for *yajna* near him and the priest, should for the acceptance of priesthood by the priest, pronounce—

ओं वा वसो वदने वीद ॥ (Please sit on the seat).

The priest should speak—ओं वीदसि (yes. I sit) and take his seat. Thereafter the priest should offer *yajna-sticks* of sandal wood in the *Vedi* with the four *mantras* prescribed in the *Samanya prakarana* beginning with the *Mantra* वदन्त इत्थम्. He should offer the four oblations of *Agharavajyabhagahutis* and four oblations of *Vyahriti Ahutis* on the fire flaming in the *Vedi*. Afterwards two oblations of molten *ghee* should be offered by following two *Mantras* :—

ओं या तिरदधी निपद्यते अहं विधरणी इति तां त्वा वृत्स्य चाराया वजे  
संराधनीमहम् । संराधिन्यं देव्यं देव्यं स्वाहा ॥ इदं संराधिन्यं—इदम्  
मम ॥१॥

ओं विपश्चित्युच्छमभरतदाता पुनराहृत् । परेहि त्वं विपश्चित्युजानयं  
अनिष्यतेऽसौ नाम स्वाहा ॥ इदं घ्रात्रे इदम् मम ॥२॥

मन्त्राहाण १ । ५ । ६, ७ ॥ गोमिल २ । ७ । १५, १६ ॥

I, the husband, make happy, with offering the pour of *ghee* in the fire of the *Vedi* my wife who understanding her custodian of house-hold affairs, becomes fully concordant with me. I think, you, O lady ; the accomplisher of all the domestic purposes. I hail the glory of this lady who accomplishes homely works, gives all the desired things and is mighty force of the house. The oblation offered is meant for this accomplishing factor and it is not for me.

The wisemen call the progeny a point of family honour. God, who is the preserver of the universe also treats the child a point of family's honour. Therefore, O learned men ! you always come to us and preach for our well being, so that this my husband who bears such a name and is strong with vigour may again produce a child endowed with all admirabilities.

After offering these oblations with the above cited two *mantras* he should sing the *Vamadevyaga* given in the end of *Samanyuprakarana* and perform the prayer of God as has been described in the beginning of *Samanyuprakarana*. thereafter, the father of the child should write ओम् syllable on the tongue of the child with the already prepared golden bar dipped in the *ghee* and honey mixed properly. Doing so he should whisper वेदोऽसीति (your confidential name is *Veda*) in the right ear of the child and then, with the bar of the gold make the child lick a little of the mixed *ghee* and honey with the following *Mantras* :

ओं प्र ते दद्यामि मनुजो ज्ञुत्स्य वेद सधिया प्रसूतं मघोनाम् ।

आयुष्मान् गुप्तो देवताभिः कृतं जीव शरदो लोके कस्मिन् ॥१॥

आहव० नृ० १ । १५ । १ ॥

ओं भूस्त्वयि दद्यामि ॥२॥ ओं भुवस्त्वयि दद्यामि ॥३॥ ओं स्वस्त्वयि

दद्यामि ॥४॥ ओं भूर्भुवस्त्वयि दद्यामि ॥५॥

वार० नृ० का० १ । कं० १६ नृ० ४ ॥

ओं सदस्यतिमद्भुतं त्रिधनिन्द्रस्य काम्बम् ।

सनिमेष्टामयासिञ् स्वाहा ॥६॥

यजु० अ० ३२ । मं० १३,—नृ० २ । ७ । २१

O child ! for you I give this *ghee* and honey, I know that this *ghee* and honey has been produced by God who is the producer of all the wealth of the world, so you preserved and

protected by learned men and parent attain long life and live in this world for hundred autumns.

I establish in you the idea of God who is the giver of life.

I establish in you, O child ! the idea of God who is all-beatitude. <sup>3</sup>

I establish in you, O child ! the idea of God who is the source of all movements. <sup>4</sup>

I establish in you the idea of God who is the life of all, all-beatitude and the source of all movements. <sup>5</sup>

May I attain Divinity who is the master of all the assembled masses of the world, who is wondrous and eternal, who is desired and attainable by individual souls and also the wisdom of discrimination.

After giving *ghee* and honey six times to the child to lick with these above cited six *mautras*, the rice and barley in a very meagre quantity should be cleaned and crushed with water and the liquid thus prepared be seathed out through a cloth-piece and be kept in a pot. The father of the child or person concerned should drop a drop of this liquid in the mouth of child with thumb and the last finger taken together, pronouncing the Mantra as follows :

ॐ इवमावृषमिदमन्नमिदमावुरिदममृतम् ॥

अ० आ० ११५, पी० सु० २१७।२०।

This is *ghee*, this is grain or cereal, this is for life and this is immortality or the nectar of eatables.

This is the opinion of only *Gobhiliya Grihya-sutra* not of all others. Afterwards, the father of the child born, should keep his mouth with the right ear of child and pronounce the following Mantras :

ॐ देवां से देवः सविता देवां देवी सरस्वती ।

देवां से सवित्री देवावाचलां पुष्करवती ॥१॥

आश्व० सु० १ । १५ । २ ॥

सोमं धर्मव्याकुलान् स कर्मवीरव्याकुलान्मेव ॥ त्वाऽऽव्याऽऽवृण्वन्  
करोमि ॥२॥

सौ सोमं वाकुलान् स सोमवीरव्याकुलान्मेव ॥ ३ ॥

सौ स्याऽऽव्याकुलान् स स्याऽऽव्याऽऽवृण्वन्मेव ॥ ४ ॥

सौ देवा वाकुलान्मेवमेव वाकुलान्मेव ॥ ५ ॥

सौ अथ वाकुलान्मेव कर्मव्याकुलान्मेव ॥ ६ ॥

सौ पितर वाकुलान्मेव कर्मवीरव्याकुलान्मेव ॥ ७ ॥

सौ सप्त वाकुलान् स सप्तवीरव्याकुलान्मेव ॥ ८ ॥

सौ सव्य वाकुलान् स कर्मवीरव्याकुलान्मेव ॥ त्वाऽऽव्याऽऽवृण्वन्  
करोमि ॥ ९ ॥

वा = वृ = वा १ । १६ । ६ ॥

O child ! may God the creator of all, bless you with firm wisdom, may Saraswati, the All-knowing God bless you with firm wisdom, may the sun and moon stationed in the space be the source of giving you firm wisdom. <sup>1</sup>

The fire is the source of life, it gains this power from the wood-fuel and I make you attain long life, O child ! with that life of fire. <sup>2</sup>

Soma, the moon is the source of life. ....

..... with that life of moon. <sup>3</sup>

The knowledge and wisdom, is the source of life, it gains this power with the Brahmanas, the knower of the Vedas .... with that life of knowledge and wisdom. <sup>4</sup>

The enlightened persons are the source of long life, they gain this power through immortality ... with that life of the learned persons. <sup>5</sup>

The seers, possessing penetrative genius are the source of life, they gain this power by the dint of austerity and discipline .... with that life of the seers. <sup>6</sup>

The parents, grandfathers etc. are the source of life, they gain this power from grain and various cereals.....with that life of parents, grandfathers etc. <sup>7</sup>

The yajna is the source of life, it gains this power through qualified ways of performance.....with that life of yajna. <sup>8</sup>

The ocean is the source of life,, it gains this power from the rivers.....with that life of ocean.

In the similar way these nine *Mantras* should again be recited in left ear of the child. There after, the father of the child born, putting his hand very gently on the shoulders of the child without making the it feel any heaviness of his hand, should recite the following *Mantras* :

श्रोत्रं इन्द्रं श्रेष्ठानि ब्रह्मिणानि श्रेष्ठि चिन्ति ददात्य मुभयत्वमस्ते ।

पोषं रवीनामरिष्टि तनूनां स्वाधानं वाचः सुविनत्वमह्नाम् ॥ १ ॥

ऋ० मं २ । सू० २१ । मं ६ आ० सू० १ । १५ । ३ ।

अस्ते प्र यन्धि मघवन्नुजीविन्निन्द्र राघो विश्वधारस्व भूरेः ।

अस्ते शतं शरदो जीवसे वा अस्ते वीराच्छावत इन्द्र शिशिन् ॥ २ ॥

ऋ० मं ३ । सू० ३६ । मं १० ॥ आ० सू० १ । १५ । ३ ।

श्रोत्रं प्रदमा भव परशुर्भव हिरण्यमस्तुत भव ।

वेदो मे पुत्रनामासि सं जीव शरदः शतम् ॥ ३ ॥

मं वा० १ । ५ । १८ । आ० सू० १ । १५ । ३ ।

O Lord Almighty ! please grant us excellent wealths, inspire into us the consciousness of accomplished knowledge and action give the fortune of good children and body's pleasure, grant us the nicety of speech and prosperity of the days. <sup>1</sup>

O Lord Almighty ! Thou art the master of all worldly wealth and the object aimed attain by all. Kindly grant us that plentiful wealth to be desired by all. O Lord give us hundred autumns to live. O omniscient. All powerful Lord ! give us large number of brave and strog men.



O child ! by God's grace you become firm and strong like rock, become axe for wicked and become bright in character and knowledge like the gold. You are the son of mine and Veda by confidential name so you live hundred autumns.

Afterwards he should recite in mind the following Mantra thrice.

श्र्यायुषं समवन्नेः कश्चनस्य श्र्यायुषम् ।

यद्देवेषु श्र्यायुषं तन्नो जस्तु श्र्यायुषम् ॥ १ ॥

अथु० अ० ३। अं ६२, धार० नु० १।१६।१७।

May by God's grace there be three times life of my eyes, three times life of my vital airs, three times life and may that three times life of learned persons be attained by us and may it be three times for us.

There after he should take off the hands from the shoulders of the child and going to the place where the child was born should pronounce in mind the following Mantra.

श्रो वेव ते नूनि हृदयं विधि चन्द्रमसि चितम् ।

वेदाहं तन्नां तद्वि छात्पश्येन शरवः शतं जीवेन

शरवः शतं श्रुत्वाय शरवः शतम् ॥ १ ॥

धा० नु० कां १। कं० १६। सू० १७।

O lady ! (the ground of child-birth) I know your heart and mind which got fixed in moon in the heavenly region and let it know me. May I and you be able to see hundred autumns, live hundred autumns and possess the audibility of ears for hundred autumns.

The father of the child pronouncing the following Mantras should sprinkle fragrant water on the body of the lady who has delivered the child :

वत्ते सुतीने हृदयं हितमन्तः प्रधापयी ।

वेदाहं मन्वे तद् कष्टा मातुं पीयमर्षं निषाम् ॥२॥

यत्पुत्रिणा जनामृतं विधि चन्द्रमसि चितम् ।

वेदान्तस्वाहं नाम माहं पीयमर्षरिषम् ॥३॥

इन्द्राग्नी धर्मं वचस्तं 'प्रजापते मे) प्रजापतिः ।

यथायं न प्रजापते पुत्रो जनिष्या सधि ॥४॥

यदवदन्ममनि कृष्ण पृथिव्या हृदये स्थितम् ।

तवहं विद्वाँस्तत्कथयन् आहं पौत्रमयं ववम् ॥५॥

म० ब्रा० ११.५। १-१३, गोमिल नु० २। ८। ४-७

O lady of attractive hair-bunch ; I know that of your heart which is fixed in the Lord of the creatures, that is very generous and I also realize this fact. May God be graceful to me so that I could not be subjected to pain caused by the absence of progeny.

O lady ! I know that of your heart which is the substantial product of earth and is fixed in the moon resident in heavenly space. I know it the mixture of immortality in this world. May I not be subjected to the pain caused by absence of progeny.

Let the fire and electricity which are the preserver of worldly subjects give us pleasure, in the way that this child in the lap of mother may not be subjected by immature death.

I knowing that black substance of the earth which is fixed in moon and carefully seeing it may not weep for the pain caused by the absence of progeny.

The father should bless the child with the following Mantras :—

कोऽसि कतमोऽन्धेषोऽस्यन्तुऽसि ।

आहृत्स्यस्यं मासं प्रविशाली ॥६॥

स त्वान्हे परिववात्बहृत्स्वा रात्र्यं परिववानु रात्रिस्वाहोरात्राम्यां परिववात्बहोरात्रौ त्वाद्भासेभ्यः परिववात्माद्भासास्त्वा भासेभ्यः परिववानु संवत्सरस्त्वामुषे जरायु परिववात्बर्त्सौ ॥७॥

म० ब्रा० ११.५। १४-१५, गोमिल नु० २। ८। १३-१४ ।

O child ! who are you ? Amongst whomsoever are you ? Really you are this one of our souls. You are immortal. May God grace you to enter the month which is produced by the sun.

By God's grace may the sun give you to days, may the days give you for nights, may nights give you to day and night O child ! may day and night give you to half months, may half months give you to months, may the months give you to seasons, may seasons in their turn preserve you to the full year, may the full year preserve you for life and timely maturity of age.

He again pronouncing the following Mantra should smell the head of the child. In the same manner he should smell the head of the child when he (father) comes from the journey of out stations, so that there grow more love between the son and parents.

अङ्गावंगान्तंभवति हृदयावधिजायते ।  
 प्राचं ते प्राणेन सं रक्षामि जीव मे याववायुषम् ॥८॥  
 अङ्गावङ्गात्संभवति हृदयावधिजायते ।  
 वेदो वं पुत्रनामासि स जीव शरवः शतम् ॥९॥  
 अन्मा भव परशुर्भव हिरण्यमस्तुतं भव ।  
 आत्मासि पुत्र ना भूषाः स जीव शरवः शतम् ॥१०॥  
 पशूनां त्वा हिङ्कारेषामिजिप्राम्यती ॥११॥

मं० ब्रा० १।४।१६-१९, गोभिल मं० २।८।२१-२२

O child ! you are born from every limb of my body, you have come to exist from my heart. I preserve your vital airs with my vital airs, O child live up to the life span prescribed to live normally.

O child ! you are born from every part of my body and have come to exist from my heart, you are my son and you are Veda in your confidential identity.

May you become firm and strong like rock, may you become like an axe to destroy injustice, may you become as bright as gold with knowledge and action, O child you are my soul and spirit die not an immature death and live hundred autumns

I smell your head with the lowing of animals.

Again, praying God with the following Mantras restoring the lady to a delightful mood father of child should wash the braces of the lady, (the mother of the child) with lukewarm odoriferous water and wipe them ;

श्लोम इडासि मंत्रावहणी बीरे बीरमजीवनवाः ।

सा त्वं बीरवती भव याऽऽत्मान्बीरवतोऽकरत् ॥१॥

वार० नू० कां० १ । कं० १६ । सू० १६ ॥

O brave lady ! you are like the idapatri of two vital airs, the *prana* and *apana*, you have given birth to a brave child. May you who has made us the possessors of brave child, be the mother of brave child.

The father of the child pronouncing the following Mantra should put the right brace of the child's mother into the mouth of the child ;—

श्लोम इमं स्तनमूर्ध्निस्त्वन्तं श्रवणां श्रवीनमग्ने सरिरस्य मध्ये ।

उत्तं बुधस्य मधुमन्तमर्बन्तमुद्भिर्भे सवनमाशिसस्य ॥१॥

यजु० ब्रा० १७ । मं० ८७, निर्वेक-वार० नू० १ । कां० १६ । सू० २० ।

O child ! you keeping yourself strong and sturdy amongst your men suck this invigorating brace which has got fat with the flow of milk, You throughout your infancy affectionately suck milk from this brace full of palatable milk and thus enjoying the state of blooming strength you attain not only earthly knowledge but also the knowledge of firmament and heavenly region.

With the following Mantra he should put the left brace of child's mother into the mouth of the child :

श्लो यस्ते स्तनः ज्ञासाधो यो मयोभूर्यो रतनवा वरविद्यः सुवचः ।

येन विद्यया पुष्यसि वार्याणि सरस्वति तमिह वातये कः ॥१॥

शत० ब्रा० १४।१।४।२८, वार० नू० १। १६ । २१।

O lady of knowledge and wisdom you give to this child that of your brace which is in your body, which is the source of

pleasure, by which you grow and strengthen all the limbs of the child, which has in it the qualities and effect of precious metals and intellectual strength and which gives strength and vigour to child, to suck it.

Afterwards, a jug full of water should be put on the earth in the side where the lady having given birth to child keeps her head and thus this jug should be kept there upto ten nights. The lady who delivered child should positively remain there in the place of delivery for ten days. The Mantra with which the jug of water be kept there runs as follows :

ओं ज्ञापो देवेषु जायच यथा देवेषु जायच ।  
एवमस्याँभूतिकायाँसुत्रिकायाँ जायच ॥१॥  
(पार० न० का० १ कं० १६ । सू० २२)

The water always remain effective amongst all the physical forces, as they remain activated in all the physical powers so they remain effective and activated in the place of maternity where the child has been born.

With the following two Mantras, there should be offered in the fire the oblations of cooked rice mixed with mustard seeds upto ten days in the place where delivery took place at each evening and morning when the night and day meet together :

ओं शब्दामर्का उपवीरः शौण्डिकेय उलूखलः ।  
मलिन्मुचो द्रोणासञ्ज्यवनो नदयतावितः स्वाहा ॥  
इवं शब्दामर्काम्यामुपवीराय शौण्डिकेयावोलूखलाय  
मलिन्मुचाय द्रोणेन्वञ्ज्यवनाय-इदं न मम ॥१॥  
पा० न० का० १ । कं० १६ । २३ ॥

ओं ध्रालिखन्नमिषिच किबदन्त उपभृतिहृयंक्ष कुम्भीशत्रुः  
पात्रपाणिर्नृमणिहृन्त्रीमुखः सर्वपादण्ड्यवनो नदयतावितः स्वाहा ॥  
इदमातिस्तेऽनिमिषाय किबदन्त्यः उपभृत्तये हृयंजाय कुम्भीशत्रवे पात्र-  
पाणये नृमणये हृन्त्रीमुखाय सर्वपादणाय ष्यवनाय इदं न मम ॥२॥  
पार० न० का० १ । कं० १६ सू० २३ ॥

Let the diseases or germs creating diseases like death, inflicting pain, creating discomfiture to the child, the germs which seem like *Ulakhala*, the germs due to dirt etc., the germs which deform the nose, the disease creating general debility flee away from this place by God's grace.

Let the germs or diseases which always bite, making unintelligible sounds, active in approaching the child, having yellow eyes, creating puss in the nose treating like enemies, whose hands are like pot, killing the man, having violent and voracious mouths, red like mustard seed, causing decay, flee away from this place by God's grace. The oblations offered here are meant for these *शालिषन्*, etc. and are not for me.

Thereafter, the highly learned, pious men subscribing to the vedic religion standing outside and the father of the child remaining inside should delightfully pronounce the following Mantras of the blessings :

मानो हासिषुष्टं वयो बंध्या ये तनूपा ये नस्तन्वस्तनूजाः ।

अथर्त्या मर्त्या अभि न सखद्वप्रवृषत्त प्रतरं जीवते न ॥१॥

अथर्वं का० ६ । अनु० ४ । सू० ४१ । (मं० ३) ॥

इत्नं जीवेभ्यः परिधिं दधामि मेषां नु गादपरो अथमेतम् ।

अनं जीवन्तः शरदः पुरुषोस्तिरो मृत्युं दधतां पर्वतेन ॥२॥

अथर्वं का० १२ । अनु० २ । (सू० २) मं० २३ ।

दिवस्वान्तो प्रभवं कृणोतु यः सुनामा जीरवानुः सुवानुः ।

इहेवे वीरा बहवो भवन्तु गोमदश्वन्मयस्तु पुष्टम् ॥३॥

अथर्वं का० १८ । अनु० ३ । (सू० ३) । मं० ६१ ॥

Let not the mighty *Rishis*, the organs of our bodies, leave us, let not the protective bodily forces which are stationed in our bodies and which are produced from them leave us. Let these immortal powers remain united with the mortal bodies and let them provide us with a praiseworthy life to live.



I (God) enjoin the guiding principle of life for all living creatures, let not any one violate that principle; may all of us live a life of hundred autumns acting up in various ways and may all of us subdue death by the mighty force of (continent etc)

May God, who throws away all ignorance and who is excellent protector, giver of everything and invigorator of energy make us free from fear. May there be many brave men in this world and may there be in me the strength and growth accompanied by cows and horses.

Now here ends the procedure of the ceremony of newly born child.

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## The Ceremony of Naming

Now we will speak of the ceremony of naming.

The authority of scripture on the subject :—

जन प्रथमम्—नाम चास्मै वक्षुः ॥१॥

घोषवदाद्यन्तस्वर्णनिष्कानान्तं द्वयकारम् ॥२॥

चतुरकारं वा ॥३॥

द्वयकारं प्रतिष्ठाकामश्चतुरकारं ब्रह्मवर्षसंकाशः ॥४॥

युग्मानि त्वेष पुंसाम् ॥५॥

अयुजानि स्त्रीषाम् ॥६॥

अभिवाचनीयं च सनीक्षेत सन्नातापितरौ विवश्वातानीपनयनात् ॥७॥

तथा पारस्कर गृह्यसूत्रे इत्याश्वलायन गृह्यसूत्रेषु (आश्व० सू० १।१५।४-१०)

वशाभ्यामुत्थाप्य पिता नाम करोति ॥ (१) ॥ द्वयकारं चतुरकारं वा घोष-

वदाद्यन्तःस्वर्णं बोधाभिनिष्कानान्तं कृतं कुर्वन्ति तद्वितम् ॥ (२) ॥ अयुजाकार-

माकारान्तं द्वित्रयं (तद्वितम्) ॥ (३) ॥ अर्थं ब्राह्मणस्य वरं क्षत्रियस्य पुप्तेति

वेदस्य ॥ (४) ॥

पार० सू० १। १७। १-४

They (the parent, Acharya etc.) give name to the child.<sup>1</sup> This name should be formed of the letters of *Ghoshā* (प्रथम) in the beginning, अन्तस्वर्ण letters in the middle and (विश्वम्) in the end. This name should be of two vowels or four vowels. This restriction is not applicable in the case of the numbers of consonant letters. The child who seems endowed with the tendency or instinct of observing the discipline of continence should have the name of two or four vowels and who similarly desires consecuity should have the name of two vowels. Or the parent desiring their child to observe the discipline of continent should give the name of four vowels to the child and those who desire their child to earn fame should give the child name of two vowels.

The name of the male child should be of even numbers of letters while of female child it should be of odd numbers of letters. One name of the child be given by *Acharya* so as it remain till the ceremony of sacred thread and this name be known by father and mother of the child.

This is from the *Ashvalayava Grihya Sutra*.

Now we quote *Paraskara Grihyasutra*.

On the tenth day from the day of delivery of the child the father taking him from the maternity place gives the name to child.

This name be of two vowels or four vowels and the Ghosha (घोष) letter be arranged in beginning and वृत्त letters in the middle. The name be arranged in such a manner that वीर्ष letter vowel be in the end or as it be in the ancestral practice but the name should not be formed of वृत्त । The name of the female child be of odd letters and ending with वृत्त and it also could be वृत्त । The name of the child who promises to rise to the state of a *Brahmans* by worth should be followed with the epithet of वृत्त and वृत्त epithet be used for the child who promises to rise to the status of *kshatriya*. In the same manner the title *Gupta* (गुप्त) be used for the child who could be promising to rise to the status of *Vaishya*.

Accordingly it has been written in *Gobhiliya 2/8/8-18* and the *Shaunaka Grihyasutra* that a very sound meritoriously attractive name should be given to child born.

*The time of Namakarana.* The name should be given to child on the 11th day leaving ten days from the day of the birth of child or on hundred-first day (101st day) or on the very day of the birth of child in the beginning of the second year.

On the day fixed for giving name to the child the *yajmana* (the father of the child) and the priests of the *yajna* inviting cordially the gentlemen, friends and well-wishers and giving respect to them should start the procedure of ceremony.

After performing the procedure of prayer of God as prescribed in 8 mantras of *Samanya prakarana*, *Svastivachana*, *Shantikarana*, and the complete procedure of *Samanya prakarana*, four oblations of *Aghavarajyabhagahuti*; four *Vyahriti* oblations, eight oblations with eight mantras beginning with स्वन्नो ऋषे as has been given in the *Samanya Prakarana*, should be offered. *Agharavajyabhagahuti* four, *Vyahriti* four and with eight Mantras of स्वन्नो ऋषे are totalled 16 oblations of *ghee*.

Afterwards, the mother of the child bathing the child with clean water, dressing him with nice and clean clothes, coming near the *yajnakunda* and passing behind the father of the child, standing on the right side of him (child's father) keeping the head of the child in north direction should hand over the child into the hands of the child's father and she herself returning from the back side of her husband (the child's father) should take her seat in the north side keeping her face in the east.

Afterwards the father of the child keeping the child's head in north direction and feet in south direction, should give the child to his wife (the mother of the child). Afterwards they should performed the procedure which has been mainly prescribed for the same ceremony and treated to be main *yajna* performance of it. Filling the spoon with *ghee* from the prepared and properly arranged *yajna-samagri* etc., *yajmana*, the father of the child should offer one oblation pronouncing this *mantra*:—

“सो प्रजापतये स्वाहा” (गो० नृ० २/८/१२)

Thereafter four oblations—one oblation with each of the *Tithi*, *Nakshatra*, *Tithi devata* and *Nakshatra-devata*, should be offered. These *Tithis* and *Nakshatras* are ment and taken here in this context are the lunar dates and the stars on which the birth of the child took place.

These four oblations are counted in this manner:—first oblation in the name of *Tithi*, the second in the name of *Tithi devata* the third in the name of *Nakshatra* and the final fourth in the name of the *Nakshatra-devta*. The oblations should be offered by adding the *chaturthi Vibhakti* (i. e. making *sampradana*) in

the names of the *Tithis*, *Nakshatras* and their *Devas*. For example if the birth of child took place on *Pratipada* (the first lunar date) and there was in the sky the presence of *Ashvini Nakshatra* the oblations should be offered like thus:—

श्रीं प्रतिपदे स्वाहा ।  
 श्रीं ब्रह्मणे स्वाहा ।  
 श्रीं अश्विन्यं स्वाहा ।  
 श्रीं अश्विन्यां स्वाहा ॥

श्री० वृ० २।५।१२

Afterwards one oblation with the *स्विष्टकृन् मंत्र* which is written in *Samanya prakarana* and four *Vyahruti* oblations (see *Samanya prakarna*) and thus totalling five oblations in all should be offered.

Then the mother taking the child in her lap should sit on a nice seat and the father of the child should touch (examine) the

**Foot Not :** The *devatas* of the *Tithis* (the lunar dates) *nakashtras* are as follows:—

तिथि-देवता:- १-ब्रह्मण् । २-स्वष्टु । ३-विष्णु । ४-यम । ५-सोम ।  
 ६-कुमार । ७-मुनि । ८-बभ्रु । ९-शिव । १०-वर्म । ११-वज्र । १२-वायु ।  
 १३-वाम । १४-अनन्त । १५-विश्वेदेव । ३०-वितर ।

नक्षत्र-देवता — अश्विनी-अश्वि । भरणी-ब्रह्म । कृत्तिका-कृत्ति । रोहिणी-  
 ब्रह्मापति । मृगशीर्ष-सोम । आर्द्रा-वज्र । पुनर्वसु-अश्वि । पुष्य-बृहस्पति । आश्लेषा-  
 तर्ष । मघा-पितृ । पूर्वाषाढा-अम । उत्तराषाढा-वर्मन् । हस्त-शक्ति ।  
 चित्रा-स्वष्टु । स्वाति-वायु । विशाखा-इन्द्राग्नी । मघा-शिव । ज्येष्ठा-इन्द्र ।  
 मूल-विश्व । पूर्वाभाद्रा-अम । उत्तराभाद्रा-विश्वेदेव । अश्लेषा-विष्णु । अश्विनी-  
 बभ्रु । शतभिषा-वर्मन् । पूर्वाभाद्रा-अम । उत्तराभाद्रा-अश्वि ।  
 रेवती-बभ्रु ॥

breaths being exhaled out from the nostrils of the child should pronounce the following mantras:—

कोऽसि कतमोऽसि कस्यासि को नामसि ।

धेस्य ते नामामन्महि यं त्वा सोमेनातीतुषाम् ।

सूर्भुवः स्वः सुप्रजाः प्रजाभि स्वाँसुवीरो वीरैः सुपोष पोषः ॥

ब० ब० ७ अ० २६ ॥

ओं कोऽसि कतमोऽस्येषोऽस्यन्तुोऽसि ।

आहृत्स्वत्वं मासं प्रविशासौ ॥

अ० वा० १।५।१५॥ गो० २।८।१३॥

O Child ! you are the source of pleasure and delight, you are most delighting factor, you belong to God, the Lord of creatures. You are of the good and pleasant name. You are the entity whose name we know; name we satisfy with the nice sipping milk etc., may God bless you to make us satisfied, may God who is existent, conscious and all-blissful make us belong good progeny, make us belong brave children and make us rich with all the means of protection and preservation.

O Child ! who are you ? Whom do you belong to ? Really you are immortal and you belong to all-blissful God. May you enter into the months after monthes in the reign of God.

In the place of word *सो* used in the end of the second Mantra the name given to child should be pronounced. In the fixing of name the procedure should be adopted that if the child is male he should be given the name of two vowels or four vowels and the *Ghosha varnas* and *Antastha varnas* and the third, fourth, and fifth letters of the alphabetical orders of Sanskrit should also get place in the formation of names.\*

Foot Note : ष, ष, ऊ, ऋ, ॠ, इ, ए, अ, इ, उ, ऋ, ॠ, ऌ, ॡ, ऽ, ञ, ण, न, ण, न these, स्वर्गं वर्णं ष, ष, ऋ, ॠ these four *अन्तस्वर्ण* and इ (इन्द्रा) should also get place in the formation of names. There is no restriction about vowels. anyone of them can be used but vowels here are meant the *स्वर* of Sanskrit. The males names should be formed as :—

अः अइन्द्रेण, देवदत्त, अणः, अणनाथः, नागदेवः, अइन्द्रेण, इन्द्रदेवः etc. But in forming the names rules of even numbers of letters in the case of males and odd numbers of letters in case of females, should be positively applied to, In the case of female names the *दीर्घ* and *सङ्घटान्त* also applied. These females names are like thus :—*नीः, शीः, यशोदा, सुचरा, मान्जारी, श्रीमान्मवती, कल्याणकोरा, etc.*



But ladies should not be given the names which are like under-mentioned ones:—

नक्षत्रेषु नदी नाम्नीं नान्त्यर्षवर्तमानिकाम् ।  
न पक्षवहिं प्रेक्ष्यनाम्नीं न च भीषणनाम्निकाम् ॥

मनुः ३ । २ ॥

Names formed on the names of stars—रोहिणी, ऐश्वरी, etc., names formed on the names of trees and plants like चम्पा, कुलवी etc., names formed on river's names as:—वन्दा, यमुना, सरस्वती etc. names formed on the basis lowering merit like चाण्ढारी, names formed on the names of mauntain like विष्णुपर्वत, हिमालया names based on the names of birds like—कीर्तिना, हवा etc., names based on the snake's names like लपिनी, नागी etc., names formed on the ground of orderly and menial servants like बाली, विष्णुकरी etc., and the names which create an awe and fear like भीषा, अचक्ररी, अश्विना etc., are prohibited to take place in naming a female child.

This distinguishing but not discriminating factor should bear full attention, consideration in giving names. For example the names—देव, अवदेव, can be given to the children. But—in the case of the child possessing a promising tendency of becoming Brahma-  
mana, or the parents desiring to make their child a Brahmana should give him the name as देव वर्मा and similarly in the case of Kshatriya, Vaishya and Shudra, the names be respectively given to children as देव वर्मा, देव मुक्ष, and देवराज etc. if the child is a female the name should be of one or three or five letters like श्री, ह्रीः, वक्रोपा, मुचका, श्रीवाचस्पति etc. Pronouncing first the name fixed it should be used in the place of वरी in the Mantra, and again the Mantra—कोऽसि अववोऽसि० as given above be repeated.

By the following Mantras as it has been mentioned in the *Jatkarma* ceremony the child should be blessed accordingly by the father.

श्रीं त त्वाङ्गे परिवर्त्तयित्वा राग्यं परिवर्त्तयु रागिस्त्वाहोरात्राणां  
परिवर्त्तयित्वाहोरात्री त्वाङ्गं मातेभ्यः परिवर्त्तयित्वा मातेभ्यः परिवर्त्तयु  
मातास्त्वर्त्तुभ्यः परिवर्त्तयित्वा संवत्सराय परिवर्त्तयु संवत्सरास्त्वामुचे अराग्ये  
परिवर्त्तयु, वली ॥

अ० आ० १ । ५ । १५ ॥ श्री० मू० २ । ८ । १५ ॥

The translation of this has been given in the Jatkarma ceremony.

By this authoritative procedure having given the name to child and announcing the name to the people who are participating in the ceremony the performers of ceremony should sing the *Vamdevya gana* as has been described in the end of *Samanaya prakarana*.

Afterwards giving full respect to the people who graced the occasion by their presence, they should leave to them. All people who are to leave this place should perform adoration, prayer and meditation of God with the Mantras prescribed for this purpose and give blessings to the child as follows:

“हे बालक ! त्वनायुष्मान् बर्षस्वी तेजस्वी जीमान् भूषाः ।”

O Child ! may you be long-lived, learned, pious, famous, perseverant, influential, philanthropic and prosperous.

Here ends the procedure of ceremony of naming.

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# Niskraman

Here we will speak of the procedure of  
Niskraman Sacrament

The *Niskramana Sanskara* is the name of Vedic sacrament in which the child is brought from the house to place of pure fresh air and climate to take him round. When the time is suitable the parente should take the child outside to turn him round or they should positively take him round in the fourth month.

Authorities—

अतुर्थे मासि निष्क्रमणिका । पूर्वपुत्रीजयति तच्छकुरिति ॥

This is also in the *Gobhll Grihyasutra* (2.8.1)

जननाद्यस्तृतीयो ज्योत्स्नास्तस्य तृतीयायाम्

There are two alternatives regarding the time of *Niskramana*. The first time is the third lunar date of the third full-mooned fort-night from the birth date of the child. The second time is the birth *Tithi* of the child in the fourth month from the date of birth to perform this ceremony.

On the day of the celebration of this sacrament, in the morning after sunrise the parents should bathe the child with clean water and dress him in clean nice clothes. Afterward, the mother of child bring the child in *yajnashala*, passing from the right side of her husband and coming in front of him should give the child into the hands of him (her husband) keeping the head of child in north direction and chest straight upward. Then, she returning from behind her husband should sit in the left of the husband keeping her face eastward.

शौं वत्सो बुलीये हृष्ये हितवन्तः प्रजापती ।

वेदाहं मन्ये तद् ब्रह्म माहं पौत्रमथं निगाम् ॥१॥

शौं यत्पुत्रिज्यामन् तं विधिं चन्द्रमसि जितम् ।

वेदान् तत्वाहं नाम माहं पौत्रमथं रिचम् ॥२॥

शोम् इन्द्राणी शर्म यच्छतं [प्रजायं मे] प्रजायतो ।

यथायं न प्रमीयेत पुत्रो जनिष्या अग्नि ॥३॥

मं० का० १।५। १०-१२ ॥ पौत्रिल गू० २।८। १-५ ॥

(The English translation of these Mantras has been given in the *Jatkarma Sanskar*.)

Praying God with these above mentioned three Mantras, the procedure of prayer of God by eight *mantras* of *Prarthanopasana* स्वस्तिवाचन, शान्तिकरण and complete Havana of *Samanyaparakarana* as described in the *Samanya prakarna* should be performed. The father of the child be-holding the child touch the head of the child with the following three Mantras:—

शोम् अङ्गादङ्गात्संभवसि हृदयावधिजायसे ।

आत्मा त्वं पुत्रनामासि सं जीव शरदः शतम् ॥१॥

शौं प्रजापतेष्ट्वा ह्रिडकारेणावजिघ्रामि ।

सहस्रायुषाऽसौ जीव शरदः शतम् ॥२॥

यवां त्वा ह्रिडकारेणावजिघ्रामि ।

सहस्रायुषाऽजो जीव शरदः शतम् ॥३॥

पार० गू० का० १।१०। १८। २-४ ॥

O Child! you come into existence from all of the parts of my body (i.e. the semen from all my bodily parts come and materialize the embryo) and take birth from my heart. You are my soul. May you not die before me and may you enjoy the life of hundred autumns.

O Child! I smell your head with the affectionate heart loving granted to me my God, May you attain very long life and live hundred autumns.

O Child! I smell your head with sentiment affectionate cowlowing. May you attain very long life and live hundred autumns.

The father of child should whisper the following Mantra in the right ear of the child:—

अस्मे प्र यन्धि मघवन्जीपिन्निद्र रायो विश्ववारस्य भूरे ।

अस्मे दातं शरदो जीवसे धा अस्मे बोराच्छदवत इन्द्र शिप्रिन् ॥१॥

श्रु० मं० ३ - सू० ३६। मं० १० ॥ पार० गू० १।१८। ४ ॥

The translation of the Mantra has been given in *Jatkarma Sanskara*.

The following Mantra should be whispered in the left ear of the child by his father:—

इन्द्र षष्ठानि इक्षिणानि षोडशि विहितं दक्षस्य सुवचनमन्त्रे ।  
 पोष रथीचामरिष्टि तनूनां स्वाद्मानं वाचः सुविमलमङ्गलम् ॥२॥  
 ऋ० म० २ । सु० २१ । म० ६ ॥ वा० म० १ । १८ । ५ ॥

The translation of this Mantra has also been given in the *Jatkarma Sanskara*

The father of the child, thereafter, should pass over the child into lap of his wife (child's mother) keeping its (child's head in the north direction and its foot in the south direction and keeping a silence should touch the head of his wife. Afterwards he standing in delight and gay should display the sun to child and pronounce the following *mantra*:—

ओं तन्मनुर्वेदहितं पुरस्ताच्छुक्लमुष्णरत् । षडयेन शरदः शतं जीयेय शरदः  
 शतं मृशुयाम शरदः शतं प्र वचाम शरदः शतमदीनाः स्वाम शरदः शतं नृवच  
 शरदः शतात् ॥

मन्त्र० म० ३६ । म० २५ ॥ वा० म० १ । १७ । ६ ॥

He is all-vision and benevolent to men of wisdom. He existed pure and genuine prior to this world and would exist pure and genuine after it, mediating Him a hundred autumns may we see, a hundred autumns may we hear, a hundred autumns my we speak, a hundred autumns may we enjoy full freedom; and longer than hundred autumns we may enjoy all those blessings.

Turning round the child in fresh air for a little he should bring the child to the yajnashala and all people should bless it (the child) pronouncing the following sentence—

“न्य जीव शरदः शतं वर्धमानः”

O Child ! you growing in health and strength live a hundred autumns.

Afterwards the mother and father of the child according due respect to them should give leave to ladies and gentlemen who participated in the ceremony.

Afterwards, in the night when moon be shining in the sky, the mother of the child dressing the child in nice clothes coming in his front from his right should give the child into the hands of the father (child's father) keeping child's head in north direction and foot in the south direction. The mother of the child turning by the right of her husband and coming on his left standing before the moon face to face with water filled in her hand should pray God with the following Mantra—

ॐ वरवदवदमसि कुम्भं वृषिष्या हृदये मितम् ।

तवहं विद्वाँस्तत्पयन्माहं वीजमयं वचम् ॥

म० वा० १।५।१३॥ सो० वृ० २।८।१।७॥

Performing the prayer of God by this above-mentioned Mantra the mother should drop the water filled in her hands on the ground. Afterwards she, passing from the back side of her husband and coming before him by his right should take the child from him and again passing behind the husband should come by his left and stand keeping the head of the child in north direction and foot in the south direction. The father of the child, then filling his hand with the water perform the prayer of God with the *mantra* "ॐ वरवदवदमसि०" and drop water on the ground. Thus both (the wife and husband) go home in a delightful mood.

Here ends the procedure of *Nishkramana* sacraments.

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## Annaprashana

Now we will speak of the procedure of Annaprashana.

### The first feeding of cereal to child

This Annaprashana ceremony should be performed at the time when child gains strength to digest cereal and its preparation.

Herein stands the authority of *Ashvalayana Grihyasutra* (1.16 1,4,5):—

एवमे वाग्दानप्राशनम् ॥१॥

सुतीक्ष्णं तेषाम्नायः ॥२॥

इतिजम्पुप्रातिपद्यमानं वाचयेत् ॥३॥

There are similar authorities of *Paraskar grihyasutra* etc.

In the sixth month child be fed cereal. He who desires his child to be brilliant and famous should feed cooked rice mixed with ghee or the rice mixed with honey, card and ghee according to the following procedure. That is, after having performed the complete procedure of Prayer of God, *Svastivachna*, *shantikarana* and complete *Samanya prakarana*, the person concerned should perform the ceremony on the day on which the child was born. The rice should be prepared by the following method.

सौ प्राणाय त्वा सुव्यं प्रोक्तवि । सौत्तमप्राय त्वा० । सौ सुव्यं त्वा० ।  
सौ सोमय त्वा० । सौ तन्वये निपद्यते त्वा० ।

This is the purport of these above-cited *Mantras* that the rice be washed, cleaned, cooked nicely, ghee in proper quantity be mixed in the rice when it is in cooking process. When this rice has been cooked properly and has become cold it should put in *Homasthali*, the pot of Horna. He should then distribute some of this rice in the pots of *yajmana*, the *Purohita*, and *Ritvi*, the priests with the following five *Mantras*:—

श्रीं प्राणाद्य स्वा सुष्टं निर्वपायि । श्रीं क्षपानाद्य स्वा० । श्रीं यक्षुधे  
स्वा० । श्रीं जीवाद्य स्वा० । श्रीं क्षणधे त्विच्छकृते स्वा० ॥

Thereafter the *yajmana* should performd *Agniyadhana*, *Sami-dadhana* etc and then should offer eight oblations in total, that is, the four oblations of *Aghavarajyabhagahuti* and four oblation of *Vyahriti*. Afterwards the oblation of that cooked rice (kept in the pots of *Purohita* etc.) should be offered with the following *Mantras*:—

देवीं वाचमजमन्त देवास्तां विश्वकृपा पशपो वदन्ति ।  
वा नो मन्त्रं वदूर्ध्वं दुहाता येनुर्वागिस्त्वानुष सुष्टुर्तनु स्वाहा ॥  
इदं वाचे-इदमन्त मन् ॥१॥

[श्रु० मं० ८ । सू १०० मं ११ ॥ पार० नु० १ । ११ । २७

वाजो नोऽन्नञ्च ब्र सुवाति वानं वाजी देवां ऋतुभिः कल्पयति ।  
वाजो हि मा सर्ववीरं जजाम शिष्या आसा वाचपतिर्भवेयं स्वाहा ॥  
इदं वाचे वाजाय इदमन्त मन् ॥१॥

यसु० अ० १८ मं० ३३ ॥ पा० नु० १ । ११ । ३ । १ ।

The physical forces of the nature give rise to the mighty and forceful speech which the men of various stature speak. That original speech created by the physical forces praised and having got pleasant come to us pouring knowledge, food, etc. like a milch cow. Whatever is uttered herein is true. The oblation offered is meant for *Vach* not for me.

This grain gives us now the power of giving gift, this also makes strong the learned man with seasons, this is the corn which makes us possess children, may I possess corn and food and conquer all the directions. Whatever is uttered herein is true. The oblation offered is meant for only this *Vaj* and it is not for me.

Afterwards more *ghee* should be poured in this cooked rice and the four oblations should be offered with the following *Mantras*:—

श्रीं प्राणैर्वायव्यशीघ्रं स्वाहा ॥ इयं प्राणाय-दुहन्म वय ॥१॥

श्रीं अपानैश्चाम्नाशरीरं स्वाहा ॥ इयं अपानाय-दुहन्म वय ॥२॥

श्रीं चक्षुषा कर्मात्मशीघ्रं स्वाहा ॥ इयं चक्षु-दे-दुहन्म वय ॥३॥

श्रीं श्रोत्रं च शरीरशीघ्रं स्वाहा ॥ इयं श्रोत्राय-दुहन्म वय ॥४॥

पार० पृ० शी० १ । अ० १६ । १॥

I through vital breath take the corn<sup>1</sup>

I through *apana* take the things other than corn<sup>2</sup>

I through eyes see the forms<sup>3</sup>

I through ears here the words of fame<sup>4</sup>

Afterwards one oblation of *विष्वक्मन्* should be performed with the *पश्य सर्वान्* Mantra as written in the *Samanya Prakarna*. Thereafter giving four oblations of the *स्वाहा*, eight oblations with *कर्मो वयं* etc. Mantras should be offered. Thus, four oblations of *स्वाहा*, and eight oblations of eight Mantras of "कर्मो वयं" group become twelve oblations in total.

Thereafter the *yajmana* mixing curd, honey and ghee, in a small quantity, in the rice which remains after oblations and mixing in it a little other cooked rice which be fragrant, should give into the mouth of the child in a very minute quantity according to the desire of the child with the following Mantra.—

भोजं क्षमस्वीत्यस्य श्रीं हेतुमशीघ्रं च सुखिनः ।

प्र प्र दातारं तस्मिन् कर्मो श्रीं श्रीं शिष्ये चतुष्पदे ॥

सङ्० अ० ११ । म २३ ॥ पार० पृ० १ । १६ । ३ ॥

O Lord of plenty of Food ! vouchsafe us a share of food that invigorates us, and brings no sickness, Onward (:) onward lead the giver. Grant us maintenance both for quadrupeds and bipeds.

After feeding the rice to the child to his desire his mouth should be washed. Then washing his own hands and singing

the *Vamdevyagana* as described in the end of *Samanya prakarna* the mother and father of the child and other old ladies and gentlemen praying God should bless the child with the sentence :

'स्वमन्त्रपतिरन्नाद्यो वर्धमानो भूयाः'

O Child ! may you by God's grace become master of corn, eater or consumer of corn, growing in strength and life.

Afterwards the father of the child should give respect to the gents and his mother to the ladies who have participated in the ceremony and thus delightfully should give them leave.

Here ends the procedure of *Annaparashana*.

## Chudakarma

Now we will speak of the procedure of the Sacramental ceremony of crest or Tuft.

This ceremony of tuft is the eight of all the Sacraments. It is also called the ceremony of cutting or shaving the hair. In this matter the opinion of the *Ashvalayana Grihyasutra* is like thus :—

तृतीये वर्षे शीलम् ॥१॥ उत्तरतोऽग्नेर्ग्रीह्यववावतिलानां कृषकपूर्वं  
शरावाणि निवधाति ॥२॥ अथ च० सू० १।१७।१-२॥

In the same manner we find authority in the *Paraskara Grihyasutra* :—

सावत्सरिकस्य चूडाकरणम् ॥ पार० २।१।१

Coincide with the same authority and opinion of *Gobhitiya Grihyasutra* (गो० सू० २।१।१० १॥)

This ceremony of crest should be performed in the third or the 1st yaers from the date of the child's birth. On the day of delight and choice in the full-mooned fortnight in north solstice this ceremony should be celebrated.

*The procedure.* In the beginning the performances of *Samanya prakarna* should be performed. The four earthenware pots (गरावे) one of them full of rice, the second one full of barley, the third one full of *Phaseolus mungo* (मूष) and the fourth full of *Sesumum* (विष)—should be put in the north direction of the *yajurvedi*. Afterwards the procedure of sprinkling water on the four sides of the Vedi with *Mantras* commencing as ओं अग्निःसृजन्मन्त्रं and ending with 'ओं देव अग्निः प्रसूय' in the way that with three *Mantras* in three sides and with one ओं देव अग्निः in the four sides—should be performed Afterwards by *Agnyadhana*, *Samidadhana* the fire of the *Kunda* should be kept ablaze. Keeping in mind the enkindled fuel-wood of the Vedi the 16 oblations which includes four *Agharavajyabhagahuti*; four *Vyahriti*

*Ahuti*, and eight oblations of *ghee* with the eight *Mantras* of (स्नानो बन्ने) etc. as described in the *Samanya prakarana*, should be offered. Afterwards four oblations of *ghee Mantras* beginning with श्रीं नृपुं० स्वः । नम नमू० पि० etc- be offered. Again offering four *Vyahruti Ahuti* one oblation of *Svistikrit* with *Mantra* यस्य कर्मणो० should be offered.

After having performed the procedure the performer of the ceremony remember God, glancing first at the barber should recite the following *Mantra* :

श्रीम् आयमगन्तवित्ता क्षुरेणोष्णेन वाय उवकेनेहि । आदित्या दद्या यस्य  
उन्वन्तु स चेत्ततः सोमस्य राज्ञो वपस प्रचेत्ततः ॥

शुक्लं० का० ६ । सू० ६८ । मं० १ । गो० २ । ११ १०॥

This barber who is competent and swift has come with his razor. Let him come with lukewarm water. May the learned men known as *Rudra*, *Vanus* make it wet with utmost care and let the learned others cut the hair like the king of the *Soma*, the herbs etc.

Afterwards the father of the child sitting behind the child taking a little hot water in one pot and a little cold water in the other pot should mix the waters of both the pots pronouncing the *Mantra* श्रीं उष्णेन वाय उवकेनेहि—i.e. let the hot water be mixed with cold water. Afterwards he taking a little water, a little butter or the curd should moisten the hair of the child by turning his hand three times in the hair (on the head) of the child and pronounce the following *Mantras* in doing so—

श्रीम अदितिः शमन् वपत्वाय उन्वन्तु शुक्लता ।

शिकित्तु प्रजापतिदोर्घायुत्वाय वसते ॥

शुक्लं० का० ६ । सू० ६८ । मं० २॥ आ० नृ० १ । १७ ७॥

श्रीं सवित्रा प्रसूता दंभ्या आय । उन्वन्तु ते तन् दोर्घायुत्वाय शुक्लते ॥२॥

पार० नृ० २ । १ । १॥

Let this unbreakable razor cut the bunch of hair, let the waters with their moistening power drench the hair of the child.



may the Lord of the creatures (God) remove diseases from this child to make him attain a long life and knowledge.

O Child ! Let the mighty celestial waters produced by sun drench your head to attain a long life and knowledge.

Afterwards the father of the child taking a comb in his hand comb the hair and make them collected in bunch, i.e. the hair be not disturbed. Thereafter, he pronouncing the *Mantra* ओम् ओम्बुधे वायस्वैनम्, ओ० २।१।१४ (let the herb protect this child) should take three वर्ष and should slightly press the bunch of the hair of right side with these *darbhas* and should glance at the razor pronouncing the *Mantra*—विष्णोर्वं शुद्धोऽसि ॥ ओ० २।१।१३ व० वा० १।६।४ razor is the means in performance of this *yajna* of *chudakarma*.

Afterwards he should hold the razor in his right hand pronouncing the following *Mantra*—

ओम् शिवो नामासि स्वधितस्ते पिता नवस्ते (अवस्तु) मा मा हिंसीः ॥  
यजु० अ० २। व० ६३॥ वा० नू० २। १। ११॥

This razor is for auspiciousness, the steel which is so strong as *Vajra* is its producing material, let it be fit for cutting the hair, let it not anyhow cause pain.

Thereafter the father of the child should bring the razor and the *कुशा* near the hair-bunch of the child pronouncing the following *Mantras* :—

ओम् स्वधिते मं न् हिंसीः ।

यजु० अ० ४। व० १॥ अ० नू० २। १७। २

ओम् निवर्त्तयाम्यामुधेऽन्नाद्याय प्रजननाय रायस्पोषाय सुप्रजास्तदाय सुवीर्याय ॥

यजु० अ० ३। व० ६३। वार० नू० २। ११॥

Let not this constant steel razor inflict any harm to this child.

O Child ! I perform this tuft-ceremony to make you attain life, constructive power, strength of wealth, good progeny and strength and Vigour.

He (the father of the child) should cut<sup>1</sup> the hair-bunch with *Kusha* (कुश) and pronounce the following *Mantra* :—

ओं वेवावपत्तविता क्षुरेण सोमस्य राज्ञो बरुणस्य विद्वान् ।

तेन ब्रह्मराजो वपतेवजस्य गोमानद्वयवानयमस्तु प्रजावान् ॥

अथर्व० की० ६ । सू० ६८ । नं० ३ ॥ आ० सू० १ । १७ । १२० ॥

वा० सू० २ । १ । ११ ॥

O priest and learned ! this competent barber shaves this child by the same razor whereby he shaves the glorious king and man of merits. May this child be possessor of cows, horess and children.

The hair cut by the razor or scissor, the *Kushas* and the leaves of *Mimosa* (वर्षी) which should be arranged to collect there previously should be kept safe in one earthen dish (अरावा) by the father or the mother of the child, If any hair has flown hither and thither at the time of shaving or cutting should be picked up throug the cow-dung and put in the अरावा with him or her.

Afterwards in the same manner the second the other hair-bunch of another side should be cut and kept in अरावा with the following *Mantra* :—

ओं येन धाता बृहस्पतेरग्नेरिन्द्रस्य वायुबेऽवपत् ।

तेन त वायुबे वपामि मुदलोवपाय स्वस्तये ॥

आश्व० १ । १७ । १२ ॥

O Child ! I cut your hair for your long life, fame and prosperity through that power by which the All-sustaining Divinity

1. The method of cutting the hair is that it be cut in the middle by holding it with two *Kushah* on both sides. If the scissor is used instead of razor it is also better.

has cut the grossness of material objects to maintain the longevity of the air, fire and electricity.

In the same manner the third time the hair-bunch should be removed by the following *Mantra* :

ओं येन नृपवचरात्वं ज्योक् च पश्यति सूर्यम् ।  
तेन त आमुषे वषाणि सुदलोपचाय स्वस्ताये ॥

आय० १।१७।१२।१॥

O Child ! I cut your hair for your long life, fame and prosperity through that power by which this kingdom of creatures sees again and again the objects in the night and the sun till the time of dissolution.

Afterwards with the above mentioned three *Mantras*—"ओं वेनाचपत् ०" 'ओं येन आता०', 'ओं येन नृपवच०' and the fourth *Mantra* as it is being given below (ओं येन पूषा०) the father of child should cut the hair-bunch for the fourth time in similar manner :—

ओं येन पूषा नृहस्वतेर्बावोरिन्द्रस्य आचपत् ।  
तेन ते वषाणि ब्राह्मण जीवातये जीवनाय दीर्घायुष्ट्याय वर्धते ॥

गोमिल २।१।११-१५।१॥

O child ! I cut your hair for your living, life and prolonged life through that power by which the All-sustaining Divinity maintains the life of the sun, air and the electricity.

This is the procedure of the cutting of right side hair-bunches of the child and completing thus, this procedure, the procedure of cutting the hair-bunches of the left-side should be followed. Thereafter the father of the child should cut the hair-bunches of hind side of the head- But in cutting the hair-bunch at the fourth time the following *Mantra* should be pronounced instead of येन पूषा :-

ओं येन नूरिवचरा दिवं ज्योक् च पश्यति सूर्यम् ।  
तेन ते वषाणि ब्राह्मण जीवातये जीवनाय सुदलोपचाय स्वस्ताये ॥

आय० २।१।१६।१॥

O Child ! I cut your hair for your living, life, fame, and prosperity through that power by which the moving air moves in heavenly region, the sun thereafter, till the time of dissolution.

Thus having completed the cutting of the hair-bunch of left side with the above mentioned *Mantra* at the fourth time the father of the child should cut the hair-bunch of hind head once again with this following one *Mantra* :—

ओं श्र्यायुषं जन्मदग्नेः कश्यपस्य श्र्यायुषम् ।

यद्देवेषु श्र्यायुषं तन्नो अस्तु श्र्यायुषम् ॥

यजु० अ० ३ । मं ६२ । पार० २ । १ । १५ ॥

May our eesy attain three times life, may our ears attain three times life, may our other organs attain three times life, may our life be increased three times more as the learned men attain three-times prolonged life.

Afterwards pronouncing the *Mantra* ओं श्र्यायुषं जन्मदग्नेः the father of the child should pass over his hand-palm on the head of the child from hind part of the head and when the *Mantra* is finished he give the razar to barber.

He should, then pronounce the following *Mantra* :—

ओं यत्क्षुरेण मर्चयता कुपेशता वप्ता वपसि केजाम् ।

शुन्धि क्षिरो मास्यायुः प्र मोषीः ॥

आश्व० १ । १७ । १५ ।

O barber ! you are the cutter of the hair, you cleanse the head of the child with that swift soft razor by which you cut his hair and do not decrease his life.

After pronouncing this above-mentioned *Mantra*, he (the father of the child) making the barber sharp the razor on his stone should advise him (the barber) that he (the barber) nicely drench the child's head with hot and cold water very smoothly, do the shaving attentively and with smooth hand, and avoid any cut from the razor. Saying so he take the barber in the north direction of the *yajnakunda* and seat the child in his front

keeping child's face eastward and get the child shaved leaving only the hair which he (the father of the child) does not want to get shaved. But the hair should be kept a little unshaved on five sides or on any one side or once it should get completely shaved as the keeping of tuft at the second time is proper and good.

When the shaving of the child has got completed the child's father should give the barber whatever to be given is lying near the *yajnakunda* and the four cereal-filled earthen dishes previously kept by the north side of *yajnakund*. The barber should be given some money and clothes also. The barber be advised by child's father to carry the cut-hair *दूर्ध*, *समोपत्र* and *पोवर* in the jungle, dig a pitch and bury all this therein by filling the soil or bury those hair etc. near cow-home, river to tank, Either he should advise the barber to do so or send some one with him to get the needful done through the barber.

After shaving is complete, the father of the child taking curd or butter in his hand and rubbing it on the head of the child should bathe the child. Thereafter dressing the child with nice dress, the father should keep the child with him and sit on a nice seat keeping his own face eastward and perform the singing of *Mahavandeva Gana*. Afterwards the mother of the child giving due respect to ladies and child's father to the gentlemen leave them. All leaving and father and mother of the child remembering God should bless the child with the sentence—“*सो ल्व जेव शरदः शत वर्षमानः* (ie. "O Child ! you live hundred autumns growing in strength and vigour.) Thus all should go their homes and father and mother delighted themselves keep the child delighted and happy.

Here ends the procedure of *Chudakarma*.

## Karnavedha

Now we will speak of the ceremony of Piercing the ears.

The Scriptural authority:—

कर्णवेधो वर्षे तृतीये पंचमे वा ॥१॥

This is the saying of *Katyayana Grihyasutra* (1.2). The time of the piercing the ear or nose of the child is the third or the fifth year from the date of birth.

On the day when the piercing of ears or nose of the child is fixed, the mother of the child should take the child to the *yajna-shala* after bathing him in the morning with clean water and getting him dressed with clothes and ornaments. The procedure of *Samanya Prakaran* should be completely performed. Afterward putting some eatables or toys before the child by the experienced physician who is specialist in the treatises of *Charaka* and *Sushruta* and who can do the work saving sinews etc., should be materialized the piercing of ears and nose, He should pierce the right ear first with the following *Mantra*:—

ओं मद्रं कर्णेभिः शृणुयाम देवा मद्रं पश्येमाक्षनिर्मलाः ।

स्विररंक्षं स्तुषुर्वा तस्तनूनिष्वशेमहि देवहितं यदायुः ॥१॥

यजु० २५ । २१

O ye enlightened persons ! you are fit for our association, may we ever hear with our ear such words which are beneficial to all, and may we ever see with our eyes whatever is good. Ever praying with our firm limbs may we attain such state of life through our bodies which will be help-ful to the cause of the enlightened persons.

He should pierce the left ear with the following *Mantra*:—

वक्ष्यन्ती देवा शनोयन्ती कर्णं प्रियं सखायं परिवस्वजाना ।

योषेव सिद्धं क्ते वितताधि शन्वञ्ज्या इयं समने पारयन्ती ॥२॥

यजु० २६ । ४० ॥ पार० १ । १७



This bow-string strained on the bow whispers like a woman, and preserves us in the combat, as a wife, fain to speak, offering advice, embraces her affectionate praiseworthy husband.

Thereafter the same physician should put bar or wire in the holes of the piercing so that the holes could not be filled up and he should apply such medicine on the holes that the ears be not rotten and be cured soon.

Here ends the procedure of the ceremony of piercing the ears.

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## Upanayana

Now we will speak<sup>1</sup> of the Procedure of Investiture of Sacred Thread.

Scriptural Authorities :

अष्टमे वर्षे ब्राह्मणमुपनयेत् ॥१॥ गर्जाष्टमे वा ॥२॥ एकादशे क्षत्रियम् ॥३॥ द्वादशे वैश्यम् ॥४॥ त्रायोदशाद् ब्राह्मणस्वानतीतः कालः ॥५॥ ब्राह्मणविशाखावित्यस्य, क्षत्रियविशाखावित्यस्य, अत ऊर्ध्वं पतितसाधिव्रीका भवन्ति ॥६॥

This is the authority of *Ashvalayana Grihyasutra* 1-19-1-6). Similar saying is found in the *Paraskara Grihyasutra* etc.

The *Brahmana* the child of *Brahmana* or the child promising to be *Brahmana* should be invested with the sacred thread in the eighth year from the date of birth or from the date of conception; *Kshatriya*, the child of *Kshatriya* or the child promising to be *Kshatriya* should be invested with the sacred thread in the eleventh year from the date of birth or from the date of conception; *vaishya*, the child of *vaishya* or the child promising to be *vaishya* should be invested with the sacred thread in the 12th year from the date of his birth or from the date of conception. Positively the children of *Brahmana*, *Kshatriya* and *Vaishya* should respectively be invested with sacred thread before the years 16th, 22nd and 24th of their age. If they are not invested with sacred thread in these years they are treated befallen from their duties.

ब्रह्मचर्चसकामस्य कार्यं विप्रस्य पञ्चमे ।  
राज्ञो बन्धुभिः षष्ठे वैश्यस्येहाचिनोऽष्टमे ॥

मनु २।३७

This is the word of *Manusmriti*, The child of the *Brahmana* whose parent wish him attain learning, strength and application

1. *Upa* here means near and *Nayana* means to go or to be brought.

of knowledge soon and who by himself be promising in study should be invested with sacred thread in the fifth year of his age from the date of birth or from the date of conception (his mother materialized in her womb), in the same manner the child of *Kshatriya* in the sixth year of his age from the date of birth or from the date of conception and the child of *Vaishya* in the eighth year of his age from the date of birth or from the date of conception be invested with sacred thread. But this thing is possible only under the conditions that the parent of the child had been married after having completed the strict discipline of continent on their parts. It is only such kinds of the parent who can have such excellent child who could promise genuine wisdom and swiftness of advance capacity. Generally the parents or the men concerned should arrange to get the child invested with sacred thread when the child possesses such a grasping power that he would learn and study smoothly.

The time of *yajnopavita*—The winter solstice and

वसन्तो ऋतुः कृत्तिकामस्य । शीतो रजसस्य ।  
शरदि ईशस्य । सर्वकालयेति ॥

This is the injunction of *Shatapath Brahmana* (2.1.3.5).

That is, the child of *Brahmana* in the spring season, the child of *Kshatriya* in the summer season and the child of *Vaishya* in autumn be respectively invested with sacred thread. Or the investiture of sacred thread can be held in all seasons and the morning time is the best time for holding this ceremony.

त्रयोक्तो ऋतुः कृत्तिकामस्य । शीतो रजसस्य । शरदि ईशस्य ॥

Three or one day prior to the day when the ceremony is fixed to be held the child to be invested with sacred thread, should have three or one fasts. In the time of fastings the child of *Brahmana* can take only milk once or many times; the child of *Kshatriya* can take barley gruel (वसन्) (which is prepared of crushed barley by mixing sugar and boiling in water). This barley gruel should be given to him to drink. The child of

*Vatshya* should complete his fast by taking *वामिका* once or many times. This *वामिका* (*Amiksha*) is sometimes called *Shrikhanda* or *Sikhanda*. This is prepared from curd four parts, milk one part, sugar in proportionate quantity and saffron (कुम्ह). This preparation is made after sorting these curd etc. through the cloth-piece. The children of three *Varnas*, as described above should eat only things prescribed above for them respectively when they feel hungry and they should not eat and drink any thing else.

The procedure—The utensils to be used in the *yajna* etc. should be collected and appropriately sorted and cleansed out day before the sacred thread investiture is going to be held. On the day of ceremony every thing needed as has been mentioned in the *Samanya Prakarana* should be arranged near the *yajna Kunda*. The child to be vested with sacred thread should be shaved and bathed with clean water and dressed in nice dress. Either the father of the child or the Acharya<sup>1</sup> having fed the child with sweets, eatables etc. seat him on a comfortable seat in the west of the *yajnavedi* keeping his face eastward. The father of the child and the priests of the *yajna* who are mentioned in the *Samanya prakarana*, taking their respective seats in the previously described manner should properly perform acts of *yajna* like sipping of water etc.

Afterwards the Acharya conducting the ceremony should make the child pronounce the following sentence from his child's own mouth

May I observe the discipline of celibacy and thus may I be a celibate.

\* Acharya is he who knows the words, meanings, their relations and the application of the Vedas with their limbs and joint limbs. is free from pretention, deceit, given of knowledge to all with great affection, altruist busy in ameliorating the pleasure of all with body, mind and wealth, is magnanimous impartial, expounder of truth, well-wisher of all, righteous and free from carnal desires.

The Acharya pronouncing the following *Mantra* should give to the child a dress and a *sapota* to put on:—

सौ तेजसाय वृद्धयधीन्यसि सर्वव्यायकृतम् ।

देव त्वा दरिद्रव्यापत्तयुने दीर्घायुषाय क्लृपय वशी ॥

पर० पृ० २।२।७

O Child ! I for your health, long-life, strength and Vigour give this dress to you to wear, through the method by which an Acharya gives strong and durable dress to his disciple.

Afterwards the child taking the sacred thread in his hand should sit in front of Acharya and Acharya pronouncing the following *Mantra* should invest with sacred thread which he puts on in such a manner that it could be on the left shoulder near the throat hanging below the right hand side upto belt and the head be in the middle:—

सर्वोपधीन परमं वसिष्ठं प्रव्यासोपधीनमुच्यं पुरस्तात् ।

सायुष्यवयस्य यं प्रतिमुच्यते सुखं सर्वोपधीनं कल्पयन्तु देवाः ॥१॥

सर्वोपधीनवसिष्ठं प्रव्यासं त्वात्सर्वोपधीनोपधीनव्यायकृतम् ॥२॥

This sacred thread is very sacrosanct. This normally and naturally extends out before the *Prajapati* the *Prajapati yajna* performed to enter into the *Ashram* of *Sanyasa*. I invest you with this white *yajnopavita* which being a main thing, is meant for strength and vigour.

This sacred thread is really a sacred thread. I tie you with this for the purpose of performing *yajna*.

Afterwards the Acharya seating the child on his right with him, should perform the adoration, veneration and meditation of God *Svastyachama*, *Shantikarana*, *Samidadhana* and *Agnyadhana*. Afterwards pouring water in the four sides of the *yajna Kunda* with the *Mantras* beginning with *सौ अथैते यजमानः ॥३॥*

the procedure has been mentioned in the *Samanyaprakarana* the preparation should be made to offer *Ajyahutis*.

He taking into mind the woodfuels blazing and taking *ghee* in spoon from the pot of *ghee* should offer sixteen oblations in total consisting four oblations of *Agharavajyahagahuti*, four oblations of *Vyahriti Ahutis* and eight oblations of *Astajyahuti*, should be offered. Thereafter the oblations of principal *Homa* (होम) with the special *Shakalya* (शाकल्य) prepared for the purpose, should be offered by the child himself with the following *Mantras*—ओं वृद्धः स्वः । वनं वायुं चि ववच० etc. four *Mantras*. Thereafter the five oblations be offered with the following five *Mantras*—

- ओं अग्ने अतपते अतं अरिष्मन्नि तस्ते अन्नवीनि तच्छमेयन् ।  
 तेनर्ध्वासिनिदमहमनुतात्तस्यनुपैनि स्वाहा ॥ इदमग्ने-इदमन्न मन ॥१॥
- ओं वायो अतपते० स्वाहा ॥ इदं वायवे-इदमन्न मन ॥२॥
- ओं सूर्यं अतपते० स्वाहा ॥ इदं सूर्याय-इदमन्न मन ॥३॥
- ओं अन्नं अतपते० स्वाहा ॥ इदं अन्नाय-इदमन्न मन ॥४॥
- ओं अतानी अतपते० स्वाहा ॥ इदमिन्द्राय अतपतये-इदमन्न मन ॥५॥
- मं० आ० १ । ६ । ६-१३॥ योमिन २ । १०। १६

O Self-refulgent God ! Thou art the master of vows; I will observe the vows and disciplines of celibacy, I declare before you. May I be able to observe that my vow. May I prosper with that vow and I attain highest truth rising above from the untruth. Whatever has been uttered herein is true. The oblation offered is meant for *Agni* and it is not for me.<sup>1</sup>

O All-moving God!.....  
 .....The oblation offered is meant for *Vayu* and it is not for me.<sup>2</sup>

O All-impelling soul ! .....  
 .....The oblation offered is meant for *Surya* and it is not for me.<sup>3</sup>



O All blissful God !.....  
 .....The oblation offered is meant for *Chandra* and it is not for me.<sup>4</sup>

O Lord of all the Vows and laws !.....  
 .....The oblation offered is meant for *Indra* and it is not for me.

Thereafter, the six oblations consisting four oblations of *Vyahriti* *Ahuti*; one of *Svistakrit*, and one of *Prajapatyahuti* should be offered.

All these fifteen oblations stated above (four oblations of अन्न वाक्पि० etc., four *Mantras*; five oblations of अग्ने चतसरे० etc. *Mantras*; and six oblations of *Vyahriti*, *Svistakrit* and *Prajapatya*) should be offered by the child himself who is being invested with sacred thread

Afterwards, the *Acharya* should sit in the north of the *Yajna Kunda* keeping his face eastward and the child should sit in front of *Acharya* keeping his face westward.

Afterwards, the *Acharya* looking at the child should recite the following *Mantra*:—

ओम् आपन्ना सवन्महि प्र सु युषोतम ।

अरिष्टाः संचरेमहि स्वस्ति अरतावयम् ॥

मं वा० १। ६। १४ ॥ गोमिल २। १०। २०-२२ ।

O Self refulgent God ! We have got on a very good term with this boy. Kindly lead to the company of good men and teachers. This lad as well as we follow the path of knowledge and ease. May this lad do whatever is auspicious for him and for all.

मानवकवाक्यम्— ओम् अहुर्यवमागामुप मानवस्य ॥

मं वा० १। ६। १६ ॥ गोमिल २। १०। २०-२२ ।

आचार्योक्तिः ... को नामासि ॥

मन्त्रं वा० १ । ६ । १७ ॥ गौमिन २ । १० । २२

आचार्योक्तिः ... पूतन्नाचार्यिण ॥

मं० वा० १ । ६ । १८ ॥

The student (child, says—"O teacher ! I have—accepted to observe the discipline of continence, now kindly admit me and invest me with sacred thread" says Acharya— What is your name ? Replies the student— Sir, My name is so and so. Or I bear such a name.

Afterwards, the Acharya should fill up the right *चन्द्रनि*, (the hollow of the hand) with clean and pure water and pronounce the following Mantras in doing so:—

ओम् आपो ह्यिष्टा मयीभुवस्ता न ऊर्ध्वं वधातन ।

महे रजाय चकसे ॥१॥

धो धः शिवतमो रसस्तस्य भाजयतेह नः ।

उक्षतीरिच मातरः ॥२॥

तस्मा अरं गन्नाम धो यस्य क्षयाय जिन्वथ ।

आपो जनयथा ध नः ॥३॥

मन्त्रं वा० १० । सू० ६ । म० १-३ ॥ पार० २ । २ । १४

The waters are the source of happiness, may they be helpful for us in attaining grain and may they help us to have a nice sight. <sup>1</sup>

Let the pleasant essence of waters be useful for us like the mothers who, for the well-being of their children, give their breast to them to suck. <sup>2</sup>

Let us acquire those cereals for the growth of which the waters help herbacious plants and let them be helpful in welfare of our progeny. <sup>3</sup>

Afterwards, the Acharya, filling his own handful with water

should drop the water of his handful in the handful of the child pronouncing the following *Mantra*:-

सो लब्धविभुम् वीर्यस्य वसं देवस्य वीर्यस्य ।

सर्वं सर्वं चान्नं सुरं वसस्य वीर्यस्य ॥

ॐ नमः १ । सु० २२ । १० ॥ ११ ॥ १२० । १५

We, for our maintenance, accept whatever good food has been provided by God who is the mighty power and creator of the world. We also accept the strength and might of all-powerful God who maintains and preserves the existence of all the objects of creation.

Afterwards the Acharya, holding the handful of the child filled with water, including child's thumb, these with should get the child pour down the handful of water in a pot pronouncing the following *Mantra*:-

सो देवस्य त्वां वसिन्नु. प्रवर्धेऽनिकतोऽवीर्यस्यो दुष्प्रवृत्ततायां

हृत्तं वृत्तान्तनी ॥

ॐ नमः १ । सु० २२ । १० ॥ ११ ॥ १२० । १५

O child! I admit you in this life to make you attain the power and prosperity of God, who is the creator of the world. I hold your hand in my own with the firmness and strength of the vital breaths called *Prana* and *apana* and with the firmness and strength of *Pushan*, the all preserving vitality of the body.

In the similar way again for the second time the Acharya filling water in his own handful and pouring the same in the handful of the child and holding child's *Anguli* together with his thumb, get him drop the water in the pot. The Acharya should pronounce the following sentence in doing so:-

सो वसिन्ना ते हृत्तवचनोन् वसि ॥

ॐ नमः १ । सु० २२ । १० ॥ ११ ॥ १२० । १५

The name of the child be pronounced everywhere in the place of वसो.

O Child ! your hand has been grasped by *Savitā*, the mighty teacher who is the preserver of all knowledge .

Again for the third time the Acharya filling water in his own handful and pouring it in the *Anjali* of the child and holding his hand together with his thumb should get the water dropped in the pot . In doing so he should pronounce the following *Mantra* :—

अग्निराचार्यस्तव, असी ॥

मं० आ० १ । ६ । १५ ।, आश्व० १ । २० । ५ ।

O Child ! Again, the self-refulgent God is your Acharya.

Afterwards, Acharya going out standing in front of the sun, should show the sun to the child and should pronounce the following two *Mantras* in complying with this procedure :—

१ ओं देव सगितरेव ते बह्वचरी ते गोपाम्

सनायता ॥ आ० १ । २० । ६

२ तत्त्वज्ञूर्वेदहितम् इत्यादि

O All-creating Lord ! this child is the *Brahmacharin* of Thine. Please protect and preserve him, so that he may perform his duties well.

2. Translation has been given in *Shantikarana* and *Sandhya*.

Thereafter, the Acharya returning to *yajna Mandapa* with the child and sitting in the north of the *yajnakunda*, should pronounce the following two *mantras* and the child should take a round of the Acharya and sit before him:—

ओं युवा युवासाः वरिषीत आनास्त उ अयान् भवति आयमानः

श्रु० मं० ३ । सु० ८ । मं० ४ ॥ आ० १ । २० । ८

ओं सूर्यस्यावृतमन्वावर्त्सव, असी ॥

मोनिन २ । १० । २८

This child possessing strong physique, dressed in nice dress,

wearing the sacred thread comes before me. He taking the second birth in the domain of study enjoy dignity.<sup>1</sup>

O Child ! you circum-ambulate your Acharya who is the sun of knowledge.

After this, the Acharya should touch the right shoulder of the child with his (Acharya's) right hand and thereafter covering his (Acharya's) hand with a piece of cloth should pronounce this following *Mantra*:—

ओं प्राणानीं वृश्चरसि ना विहसतो ज्येष्ठ इदं ते  
परिवहामि, अमुन्\* । नो० २ । १० । २४

Let not this navel which is a tie of vital airs be displaced from its proper place, O Lord ! (the Annihilator of all) I, the Acharya give it to your cautious care and I declare this keeping this child in my mind.

Thereafter Acharya pronouncing the following *Mantra* should touch the belly of the child:—

ओम् अहुर इदं ते परिवहामि. अमुन् ॥ २ ॥

O God ! Thou art the mover of wind. I, the Acharya...etc.

Acharya should touch child's heart and pronounce :—

ओं कुषाव इदं ते परिवहामि, अमुन् ॥ ३ ॥

O God ! Thou art invigorator of the fire. I, the Acharya...etc.

The Acharya should touch child's right shoulder and pronounce:—

ओं प्रजापतये स्वा परिवहामि, जती ॥ ४ ॥

\*Everywhere the name of the child should be pronounced in the place of *अमुन्* and *जती* in their respective cases.

O Child ! I appoint you to attain the knowledge of God and follow his commands.

The Acharya should touch child's left shoulder and should pronounce —

ओं देवाय त्वा त्विमे परित्वामि, असी ॥ ५ ॥

मं० आ० १ । १ । २१-२४ ॥ गौमिज २ । १० । ५८-३४ ॥

O Child ! I appoint you to attain All-creating God and obey His commands.

Thereafter, the Acharya keeping his hand on the child's breasts, should pronounce the following *Mantra* :—

ओं तं धीरातः कथय उन्नयन्ति स्वाध्याये मनसा देवयन्तः ॥

आ० मं० ३ सू० ८ । मन्त्र ४ ॥ आ० १ । २० । १६

The learned men of firm intentions and swift intellects attain ing the highest feats of knowledge through their mind and spirit raise this student to high status of genus and charater.

Thereafter, tht Acharya keeping him in front of the child and putting his hand on the right breast of the child should pronounce the following *Mantra* of the sacred pledge :—

ओं मम ज्ञते ते हृदयं वधामि मम चित्तमनुचित ते अस्तु ।

मम वाचनेकमना कुवन्व बृहस्पतिष्ट्वा नियुनक्तु मह्यम् ॥

पार० कां० २ । कां० । १६

Thereafter Acharya should order the child to pronounce this *Mantra* ओं मम ज्ञते ॥

O disciple ! I make your mind and heart into my own control, let your mind be concordant with my mind always, you being fully attentive grasp my words with affection and attain



the meaning of these words and May God who is the master of Vedic speech, unite you with me in thought and act-on according to your vow from this very day, to day.

Similarly the disciple should also request the Acharya to take the vow. I hold your mind and heart in me for the advancement of my study and learning and good action. May your mind be accordant with that of my mind. Please listen to my words with attention and may God keep you always engaged in task of my well-being.

Thus both should complete the procedure of taking vow

ब्रह्मचर्योक्तिः — श्री गुरुभ्यः ।

Says Acharya—What is your name ?

ब्रह्मचर्योक्तिः :— ब्रह्मचरी ।

Says student— Sir, my name is so and so.

ब्रह्मचर्यः :— कस्य ब्रह्मचर्योक्तिः ॥

Acharya says—Whose *Brahmachari* are you ?

ब्रह्मचर्यः :— कस्यः ॥ अरु० श्री० १ । १७-१०

Says student—your, Sir.

The Acharya should pronounce the following *Mantra* for the safety of the child:—

ब्रह्मचर्यं ब्रह्मचर्यं ब्रह्मचर्यं ब्रह्मचर्यं ब्रह्मचर्यं ब्रह्मचर्यं ब्रह्मचर्यं ॥

अरु० श्री० २ । ७-२ । ११

O child ! You are the *Brahmachari* of Almighty God. The Self- refulgent God is your Acharya. I am your Acharya (as His representative).

ब्रह्मचर्योक्तिः, ब्रह्मचर्यः—।

Everywhere the name of the child should be pronounced in the place of श्री Acharya should again pronounce these following two *Mantras* for child's safety and should instruct the child to be active in attaining the knowledge of *Prana* etc.

ओं कस्य ऋषिर्वासीति ज्ञानस्य ऋषिर्वासीति कस्य कमुचनक्ते काव त्वा  
परिवशामि ॥ १ ॥ ब्राह्म १ । २० । ७ ॥

ओं प्रजापतये त्वा परिवशामि । देवाय त्वा सवित्रे परिवशामि । अश्वि-  
स्तोत्रवीर्यः परिवशामि । आषाढुषिर्वीर्या त्वा परिवशामि । विश्वेभ्यस्त्वा  
शेवेभ्य परिवशामि । सर्वेभ्यस्त्वा भूतेभ्यः परिवशाम्यरिष्टवै ॥ २ ॥

वार० का० २ । कं० २ । २१

O Child ! you are the *Brahmachari* of *Prajapati*; you are the *Brahmachari* of *prana*, God who is the soul of all. *Prajapati* in vest you with sacred thread for your happiness. I also appoint you to follow the command of *prajapati*.

O Child ! I appoint you for attaining the knowledge of *Praja-pati*, the Lord of the creatures; I appoint you to attain the knowledge of the mighty sun, I appoint you for attaining the knowledge of liquids and herbs; I appoint you for attaining the knowledge of the earth and heavenly region; I appoint you for attaining the knowledge of all the physical and spiritual forces; I appoint you for maintaining peace and tranquility among all the living beings.

After this *Upanayana* ceremony is finished, the father of the child and Acharya, if they think fit, should hold the *Vedarambha* ceremony on the very day and if they think to hold *Vedarambha* on other day they should sing *Mahavandevya* as has been prescribed in the end of *Samanyaprakarna*. The mother of the child paying full respect to ladies give them leave and the father of the child give respect to gentlemen and give them leave.

The mother and father of the child, the Acharya, other relatives, friend etc, should say together—

ओं त्वं शीघ्रं शरवः शतं वयुं जायः ।

शानुष्यान् तेजस्वी वर्चस्वी युवाः ॥

O Child ! you, growing in strength and vigour live hundred autumns. You become long-lived, brilliant and radiant.

Here ends the procedure of the *upnayana* ceremony.

# VEDARAMBHA

Now here is prescribed the procedure of *Vedarambha*, the beginning of the study of Vedas

To undertake to observe the discipline and rules for studying the four Vedas with all their systems and limbs (*Sangopanga*\*) beginning from the *Mantra* of *Gayatri*—is called the *Vedarambha*.

Time—the day of the investiture of sacred thread is also the time of *Vedarambha*. If the same could not be performed on the day of *Upanayana* or it is anyhow not desired to be done on the same day, this be performed on the next day. If this next day is also not suitable the ceremony of *Vedarambha* be performed on any day within one year (from the date of *Upanayana* performed).

*Procedure*—On the day fixed for the *Vedarambha* ceremony the performer of the ceremony, i. e. father of the child or in absence of father the *Acharya* bathing the child with pure clean water and dressing him in nice dress should sit with the child on a good seat in the west of the *Yajurvedi* keeping faces eastward.

Thereafter, the adoration, supplication and meditation of God with the eight<sup>1</sup>, *Mantra*, *svstivachan*, *Santikarana* should be performed. *Agnyadhana* with ओं पूर्वः स्वः • *Samidadhana* with ओम् अन्नं इन्द्र • इत्यदि three *Mantras* and the sprinkling of water on the four sides of the *yajanakunda* with ओम् अग्निः • ..... ओं देव त्वितः • etc. four *Mantra* should be performed.

\*Angas of the vedas are:—*Shiksha*, *Kalpa*, *Vyakarana*, *Nirukta*, *chhandas* and *Jyotisha*, *Upangas* are —*Purvamimansa*, *Vaisheshika*, *Nyaya*, *Yoga*, *Sankhya* and *Vedanta*. *Upvedas* are —*Ayurveda*, *Dhanurveda*, *Gandharvaveda*, *Arthveda*. The science of art. *Brahmanas arç*:—*Aitreya*, *Shatapatha*, *Sam*, *Gopath*, *Vedas* are—*KK*, *Yajur*, *sam* and *Atharva*. The student should learn them systematically and in their order.

1. He who holds the *Vedarambha* on the day of *Upanayan* after its performance has not to do these prayers etc, again.

Thereafter the fire of the *Yajnakunda* should be inflamed ablaze with **ओम् वदद्भ्यस्त्वाम्** and on the enkindled woodfuel four oblations of *Agharavajyabhagahuti*, four *Vyahriti Ahutis*, and eight *Ajyahutis* with (**ओं त्वाम्ने वन्ने** etc, eight *Mantras*) (all totalling 16) should be offered. Then principal *Homa* should be Performed (with the four *Mantras* **ओं वृषुवः स्वः वृषुवः स्वः** etc.). There after, four oblations of *Vyahriti Ahuti*, one oblation of *Svistakrit Ahuti* and one *Prajapatya Ahuti* (thus totalling six in all), should be made offered from the hand-of the child.

Afterward the fire of the *Yajnakunda* should be gathered in the *Kunda* with following *Mantra*—

ओम् ज्ञाने सुखवसं मा कुव । ओं वचा त्वज्जाने सुखवः सुखवा वसति । ओम्  
एवं मां सुखवः तीक्ष्णवसं कुव । ओं वचा त्वज्जाने देवानां वज्रस्य गिरिवा वसति ।  
ओम् एवमहं मनुष्याणां वेदस्य निक्षिपो भूवास्तम् ॥

वार० का० २ । सं० ४ । २

O famous *Acharya* ! please make me earn fame in the field of education. O *Acharya* ! as you are enjoying prominence and are highly learned so you make me enjoy prominence and become highly learned. O *Acharya* ! as you among the learned men, are the preserver of the treasure of knowledge, *Yajna* etc. so I become amongst the men, the preserver of the treasure of the Vedic knowledge and speech,

Afterward the child taking round of the *Yajnakunda* should sprinkle water round the *Yajnakunda* with the procedure and pronouncement of **ओम् वदित्वे 'जुवन्वस्व'** etc. four *Mantras*.

Thereafter the child standing on the south side of the *Yajnakunda* keeping his face northward should take one wood-stick (*वणिवा*) dipped in *ghee* and should offer it in the middle of fire of the *Vedi* after pronouncing the following *Mantra*:—

ओम् ज्ञाने तन्निधनाहार्यं बृहते जातवेदसे । वचा त्वज्जाने तन्निधा तन्निध्वज  
एवमहवाकुवा मेववा वर्धता प्रथवा वसुनिर्वाणवर्धतेन तन्निधे श्रीमन्मो नना-

चारों ओरान्महमसान्मनिराकरिष्णुर्ब्रह्मस्वी तेजस्वी ब्रह्मवर्षस्यन्नावो ब्रूवात्  
स्वाहा ॥

पार० का० २। क० ४। ३

I have brought the wood-fuel for the enkindlement of *Yajna* fire which is mighty in nature and is present in all the created object of the world. As this fire blazes with wood-fuel so I shine with long life, wisdom, vigour, progeny, animals and the knowledge of *Veda* and *Brahman*. May my *Acharya* have his sons alive and may I be enriched with high intellectual power. May I not be arrogant to anyone. I may be prominent, vigorous, possessed of the Divine merits and the master of grain and food.

In the same manner the second and third wood-stick should be offered. Thereafter the fire of the *Vedi* should be accumulated by pronouncing the *Mantra*—'ओम् अग्ने ब्रूवः ब्रूववः' and water should be sprinkled in the four side of the *Vedi* with ओम् अग्ने अमुमन्व० इत्यारि four *Mantras*. The child sitting in the west of the *Vedi* keeping his face in the east warm his hand palms a little and touching a little water should touch his mouth seven times with each of the following *Mantras* likewise :—

Here the word likewise means that procedure of warming of hand palms and touching of water with them should be done at each time.

ओं तनूवा अग्नेऽसि तन्वं मे वाहि ॥ १ ॥

ओम् मातुर्वा अग्नेऽस्यानुर्वं देहि ॥ २ ॥

ओं वर्योवा अग्नेऽसि वर्यो मे देहि ॥ ३ ॥

ओम् अग्ने अग्ने तन्वा क्रमं तन्म मातुष ॥ ४ ॥

ओं मेधां मे देवः सखिता मातुषातु ॥ ५ ॥

ओं मेधां मे देवो सरस्वती मातुषातु ॥ ६ ॥

ओं मेधां मे अग्निवगो देवावावस्तां पुष्करजसो ॥ ७ ॥

पार० का० २। क० ४, ७, ८ ॥

- This fire is the preserver of body let it preserve my body.<sup>1</sup>  
 This fire is the giver of life let it grant me long life.<sup>2</sup>  
 This fire is the giver of brilliancy let it give me brilliancy.<sup>3</sup>  
 Whatever has exhausted in my body let this fire recuperate.<sup>4</sup>  
 May the creator of the universe grant me wisdom.<sup>5</sup>  
 Let the all-flourishing knowledge give us wisdom.<sup>6</sup>

Let the teacher and preacher wearing garlands give us knowledge.

Afterwards the child should touch the limbs described in each *Mantra* by pronouncing the concerned following *Mantras* in the manner given below:—

- ओं वाक् च न प्राप्यावताम् ॥ १ ॥—touch the mouth  
 ओं प्राणश्च न प्राप्यावताम् ॥ २ ॥—touch the nose  
 ओं चक्षुश्च न प्राप्यावताम् ॥ ३ ॥—touch the eyes  
 ओं श्रोत्रश्च न प्राप्यावताम् ॥ ४ ॥—touch the ears  
 ओं यतो बलश्च न प्राप्यावताम् ॥ ५ ॥—touch the both arms

O God ! may my organ of speech be sound and well developed.<sup>1</sup>

O God ! may my nose be sound and well developed.

O God ! may my eyes be sound and well-developed.

O God ! may my ears be sound and well-developed.

O God ! may my arms which are the source of fame and strength grow appropriately.

The child should meditate God with the following *Mantras*:—

ओं मयि मेधां मयि प्रज्ञां मय्यग्निस्तेजो दधातु । मयि मेधां मयि प्रज्ञां मयोन्द्र इन्द्रियं दधातु । मयि मेधां मयि प्रज्ञां मयि सूर्यो आजो दधातु । धत्ते जन्ते



तेजस्तेनाहं तेजस्वी भूवात्मन् । वसो जग्ने वर्धस्तेनाहं वर्धस्वी भूवात्मन् । वसो जग्ने  
हरस्तेनाहं हरस्वी भूवात्मन् ।

आखण्ड० अ० १ अं० २१ । सू० ४

May Agni, the self-refulgent God give me wisdom, progeny and strength. May Indra, The Almighty God bestow upon me the favour of wisdom, progeny and the organic power, May *Surya*, The All-Controlling God grant me wisdom, progeny and brilliance, May I be effulgent with the effulgence Thou possess-est in Thee my Lord ! May I be powerful with the power Thou hast in Thee my Lord ! May I be an overpowering force with the force wherewith Thou art endowed my Lord !

Afterwards the child walking to the north side of the *Yajna-knuda* should sit his knees supported on the ground keeping his face in the east and *Acharya* should sit in front of the child keeping his face westward.

बालकोक्ति :—अधीहि नूः सावित्री यो अनुवृद्दि ॥

आखण्ड० १ । २१ । ४

Says the child—O *Acharya* instruct me the *Gayatri Mantra* the subject-matter of which is *Savitari*, the sun. Please teach me.

Here it is meant by the term अधीहि and 'अनुवृद्दि' that first Om be pronounced, at the next step the नूः, ऋः be pronounced and at the third step the portion of *Mantra* be pronounced. The trio of *Om Mahabhyahrti* and the portion of *Mantra* explain the nature and characteristics of God and it is, therefore, the demand of child that this be pronounced in the specific manner.

Thereafter, *Acharya* putting a cloth piece on the shoulder of him and on the shoulder of the child and holding the fingers of both of the hands of the child into his own hand should teach *Gayatri Mantra* to child in three parts.

## First time

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं ।

This part be got pronounced by the child word by word correctly.

## Second time

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भवो देवस्य धीमहि ।

This should be repeated by the child slowly and correctly word by word.

## Third time

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भवो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।

*Acharya* getting this repeated by the child slowly should tell the short meaning of this *Mantra* to the child.

Meaning—*Om* is the prime name of God in which all other names somehow are contained; He is *Bhuh* because of his being the life of life; He is *Bhuvah* as He is the protector from all the pains; He is *svah* because of His being all-bliss and giver of bliss to His devotees. To that creator of all the worlds, the illuminator of all the luminous bodies like the sun etc; the giver of wisdom and wealth we establish in our heart as our worshipable Lord. We concentrate in our hearts the excellent attainable, thinkable quality and power of God who is desired by all and who is most predominating, pure, sanctimonious by nature and the destroyer of all sorts of pains. May he lead our intellects and actions towards excellent quality, acts and natures. For this purpose only the Lord of the universe should be eulogized, prayed and premeditated. None else but Him should be treated as the object of worship and choice and be known as like Him and superior to Him,

Afterwards the child and *Acharya* should take a firm vow as has been taken previously in the sacred-thread ceremony with the following *Mantra*:—

ओं नमः शनैः कृत्वां ते वदामि नमः चित्तमनुचितं ते कस्तु ।

नमः वाचनेकप्रतो भुवस्व कृत्स्वतिष्ठन्वा निवृत्तस्तु मह्यम् ॥

This *Mantra* has been translated in the sacred thread ceremony.

The *Acharya* should tie in the belt of the child the girdle (नेवला)\* previously prepared, beautiful and smooth one by the following *Mantra* :—

श्रीम् इयं वृषस्तं परिवाचयामा वर्षं पवित्रं कुमती न ज्ञामात् ।

प्राणापानान्यां बलमावयामा स्वता देवी कुमता नेवलेवन् ॥

वार० का० २ । कं० २ । व

This is the girdle which is as sacred and pleasant as the sister. It is *Devi*; the sign and symbol of purity and chastity. This obstructing evil thought and action, preserving the sanctity of *Varna* system, giving strength for our inhaling and exhaling breath has come into my possession.

The *Acharya* pronouncing the following *Mantra* should give the *Brahmachari* (the child) two clean कौपीन, two नगोळे, one उत्तरीय (बादर) and two कटिवस्त्र. Of these clothes one कौपीन, one कटिवस्त्र, and one नगोळा should be put on by the child with the advice of *Acharya*: |

यौ मुखा मुखाताः परिधीत ज्ञामात् त उ धीवान् भवति ज्ञायमानः

तं धीरात् कथय उन्नयन्ति स्वाध्याये मनसा देववन्तः

ऋ० सं० ३ । सू० ८ । मन्त्र ४ ॥ वार० २ । २ ३

The translation of this *Mantra* has been given in *Upanayana*. Afterwards the *Acharya* having a रण्ड\*, stick in his hand should stand up before the child and the child standing in the

\*Foot note : The girdle of *Darbha* or *Munja* be appropriated for *Brahmana*, the *Khastriya* be provided with the girdle of *Dhanusa* Grass or *Valkala* and the *Vaishya* with wooden or jute girdle.

\*The child to be worthy of *Brahmanship* would take the stick of पलाश or सिख which be as long as it extends from the ground to hair of fore head, the child to be worthy of *Khatriya* ship take the stick of बट or बरिह as long as it could reach to his brows, the child to be worthy of *Vaishyaship* take of पीपल or दूबर as long as it could reach upto projectile part of his nose. These sticks should be made smooth, straight, free from fire burnt, bending and worm-eaten :—

One piece of deer skin for each to sit, one water-pot, one small pot and one जलपानीय should be given to the *Brahmacharis*



मत्तः स्वयमिन्द्रियव्ययं वीर्यस्थलनं विहाय वीर्यं शरीरे संरक्ष्योर्ध्वरेताः सततं  
 भव ॥ १८ ॥ तन्नाम्बुभ्रुभर्वनात्यम्नातितिरुक्त्वायकाररेचनद्रव्यमि मा सेवत्य  
 ॥ १९ ॥ नित्यं मुक्ताहारविहारवान् विप्रोपार्थने च बलवान् भव ॥ २० ॥  
 सुशीलो नितभाषी सन्धो भव ॥ २१ ॥ मेसलावन्द्यकारणभेदयश्चर्यतमिहावानोच  
 कल्पार्थान्पार्थमिवाचरन्प्रातःतामनमिवादनपिशात्तच्यवितेन्द्रियत्वावीर्येते ते  
 नित्यं वर्णाः ॥ २२ ॥

सु० मोनिल ३ । १ । १५-२६

You realize it that you are celibate (ब्रह्मचारी) from to day.<sup>1</sup> You always perform the act of sipping clean pure water before taking meals and performing daily prayers.<sup>2</sup> Always be away from evil acts and do the pious and righteous acts.<sup>3</sup> You do not ever sleep in day time.<sup>4</sup> Remaining under the guidance and control of your Acharya you always persevere in learning the *Vedas* with their limbs and sub-limbs.<sup>5</sup> You lead the life of celibate throughout till 48 years in proportion to 12 years for each of the four *Vedas* with its limbs and sub-limbs or you observe this discipline without any failure unless you complete the study of the four *Vedas* with limbs and sub-limbs.<sup>6</sup> You always follow the rules of *Dharma* under your Acharya but you do not ever obey the advice of your Acharya if he preaches you anything of *Adharma* and desire you to act according to that.<sup>7</sup> You do abstain from anger and telling a lie. Always you keep yourself away from the habit of the eight kinds of passionate<sup>8</sup> acts.<sup>9</sup> You do sleep only on ground never sleep on *charpoy* etc. Never be in the habit of *Kaushilava*, i. e. bad song, playing on musical instruments, dance etc. abominable acts, use of perfumery and *Anjana*.<sup>11</sup> Always keep you away from much-bathing, much-eating, much-sleeping, much-awaking, reproach, greed, undue indulgence, fear, grief.<sup>12</sup> Rise in the fourth part of night, always-

\*Foot note:—To think of woman, to gossip about woman, to touch woman, to play with woman, to gaze at woman to embrace woman, to stay separate with woman, to have cohabitation—are the habits of eight kinds of passionate acts.



do needful acts like clearance of bowls etc. brushing the teeth with *Dantadhavana*, washing the mouth, bath daily, two times meditations, eulogium, prayer and communion with God and the practice of *Yogie* systems.<sup>15</sup> Do not eat meat, dry, coarser cereals and do not ever drink intoxicant drinks.<sup>16</sup> Never you do the riding on bullock, horses, elephant, camel etc.<sup>16</sup> You never live in a village (Except in *Gurukula*), never use shoes and umbrella.<sup>17</sup> Except in the case of urine-discharge never touch the organ of urine to cause the discharge of semen and restraining the semen in body always try to become 'उन्मत्त'; the man whose semen is never discharged and has thus become the source of attaining knowledge by taking uptrends towards mind and thus do your work with all such cares.<sup>18</sup> Do not ever use massage with oil etc., do not use mustard-plaster for the beauty of body, do not take ever the eatables which are very sour like tamerind etc. very pungent like red chillies etc., astringent like (हल्द) *Terminalia chebula*; purgative like (बकसुन्दरी) *Clerodendrum Phlomidoides* aciditic like more saltish things. Daily you do your work of eating and other dealings with great care and thought and be active in learning knowledge.<sup>19</sup> You always possess good character, be not extravagant in talk and cultivate behaviour and courtesies of sitting in meetings and assemblies. You keep yourself bound by the duties of wearing girdle, keeping the stick, mendicancy\* performance of *Agnihotra*: bath, daily meditation of God, good sentiments for Acharya and salutation to Acharya every morning and evening. These are the deeds of your daily performance and whatever has been prohibited, you should abstain from doing.

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\*Foot note:—The Brahamana's child in asking for alms from a man should address him ब्रह्मान् पित्रां दद्यात् in asking alms from woman he should address ब्रह्मणी पित्रां दद्यात्; the kshatriya's child should address men and ladies respectively as—पित्रां ब्रह्मान् दद्यात्, पित्रां ब्रह्मणी दद्यात्; Vaishya child should address men and women respectively पित्रां दद्यात् ब्रह्मान्, पित्रां दद्यात् ब्रह्मणी ।



As father has completed his preaching the child salute him, should say him with folded hand. "I would no doubt, act according to whatever you have preached me"

Afterward the celibate circumambulating the fire of the *Yajnakunda* should stand in the west of that and ask alms from mother, father, sister, brother, maternal uncle, mother's sister, uncle etc. who do not hesitate in giving alms and thus alms accumulated should be surrendered to Acharya. Afterwards Acharya taking some-what cerial from that return the alms to the celibate and he (the child) should keep it safe for his own food.

Afterwards seating the child on a nice seat the song of *Vandevya* as has been prescribed in *Samanya Prakarana* should be performed. Thereafter the child should eat the alms which he had kept for him.

Afterwards there should be rest till evening and then (in the evening) Acharya should get the prayer and meditation as described in *Grihashrama Sanskara*, performed by the child with his own hands.

Afterwards Acharya with the Brahmachari should sit in the west of the kunda keeping faces eastward and should prepare *SthaliPaka* (स्थलीपाक) according the method described in *Samanya Prakarana* and sprinkling *ghee* on it should keep it safe there. They should perform *वनिष्ठासन* and keeping the *samidhas* ablaze they should offer the four oblations of *Agharavajyabhagahutis* and four oblations of *Vyahriti Ahutis* totalling eight in all.

Thereafter the Brahmachari standing up should offer three *वनिष्ठा* with the Mantra *होम् वाने हुम्ब •* etc. Again he warming his hand-palms on the fire of *Agnikunda* should touch his limbs having touched his mouth according to the procedure previously described in this *Vedarambha* Sanskara. Afterwards the child

(बह्वचारी) should hand over *Acharya* the previously prepared rice for offering oblations and eating thereafter, Then *Acharya* taking into press the prepared rice in the proportion desired for offering oblations and sprinkling *ghee* on it, should offer three oblations with the following Mantras:—

ओं तव सत्त्वतिमवृत्तं त्रिवर्णिमस्य काव्यम् ।

सति मेवाभ्यासि च स्वाहा ॥ इदं सवसत्त्वत्मे-इवम मम ॥ १ ॥

[यजु० अ० ३२ । अं० ११ ॥]

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

प्रियो नो नः प्रचोदयात् [स्वाहा] ॥ इदं सवित्रे इवम मम ॥ २ ॥

[यजु० अ० २२ । अं० ६ ॥]

ओं ऋषिभ्यः स्वाहा ॥ इदं ऋषिभ्यः इवम मम ॥ २ ॥

[सात्व० अ० १ । अं० २२ । सू० १४ ॥]

May I attain God who is self-effulgent, the master of knowledge, wondrous, dear to all, desirable by human spirit and also the discriminatory wisdom. Whatever has been uttered herein is true. The oblation offered is meant for obeying the command of *Sadasapati* and it is not for me.

I hold into me the praiseworthy qualities and light of all-creating God who is almighty. May he lead our intellects and acts towards good qualities. Whatever has been uttered herein is true, the oblation offered is meant for *Savitara* and it is not for me.

We describe the qualities of seers who study *Veda* and see their meanings. Whatever has been uttered herein is true. The oblation offered is meant for the *Rishis* and it is not for me.

After having offered these three above mentioned oblations the *Acharya* should offer fourth oblation with the *Mantra*—ओं वसव कर्मणः etc. Thereafter he should offer four oblations of *Vyahriti Ahutis* and eight oblations of *Ajyahutis* totaling twelve in number. Thereafter the *Brahmachari* sitting on a nice seat, keep-

ing his face eastward should do *Vamdevyagana* as has been described in *Samanya Prakarna* with the Acharya. Then saying—  
 मद्गुणोत्पन्नोऽहं भो जगन्नामविवाहवे (गोपिब० २/१०/२१) i. e. I born in the  
 geneology of so and so salute you, O my teacher—should salute  
 the Acharya.

Acharya says—आदुस्मान् विद्यावान् नव लीप्य ॥

O my dear disciple ! may you be long-lived and celebrated  
 with knowledge.

When Acharya has given his blessing to the *Brahmachari*,  
 he should eat the cerials remaining from *yajna* and also other  
 sweets etc. with Acharya sitting separately. Afterwards washing  
 hand and mouth they entertain the people invited to grace  
 the occasion with food according to their satisfaction. After-  
 wards ladies give leave to ladies affectionately and gents to  
 gents. All the people leaving the place should give blessing to  
 the child with the following Sanskrit sentence and go their  
 home:—

हे बालक ! त्वनीश्वरकृपया विद्वान् शरीररत्नबलपुङ्गव कुसलो  
 वीर्यवानरोमः सर्वा विद्या अधीत्याऽस्मान् विद्मः सन्नामन्वाः ॥

O child ! you, by the grace of God become learned, strong  
 in body and soul, blessed with pleasure, vigorous, healthy and  
 having attained all the branches of knowledge come from (*Guru-  
 kula*) with the desire of seeing us.

Afterwards the *Brahmachari* (child) should sleep on the  
 ground for the three days. The Acharya should get performed by  
 the *Brahmachari* the procedure of three *Samidha* with *Mantra*  
 ओम् अग्ने स्वधः etc. and the *Angasparsha* procedure as has been  
 described in the *Vedarambha*. He should also get performed by  
 the hand of *Brahmachari* the four oblations of the स्वाकोपक by  
 the *Mantra* (सर्वमस्पर्ति०). the *Brahmachari* should take for three  
 days only the food which are free from acidity and salt

Afterwards he should go to *Pathshrla* and perform the pledge

and vows of the time of education near him and Acharya also do take pledge.

आचार्य उपनयनानो ब्रह्मचारिर्षु कृणुते गर्वमन्तः ।  
 तं रात्रिस्तिस्र उदरं चिन्तति तं ज्ञातं ब्रह्मभिसंबन्धि देवाः ॥ १ ॥  
 इयं समितृषिबी श्रीद्वितीयोत्तारिकां समिधायुषाति ।  
 ब्रह्मचारी समिधा वेकलया धमेव लोकास्तपसा पिपति ॥ २ ॥  
 ब्रह्मचर्येति समिधा समिद्धः कार्ण्यं वसानो वीक्षितो वीर्यशम्भुः ।  
 स सद्य एति पूर्वस्नानुत्तरं सनुन्नं लोकान्तंभुम्बु मुहुराचरिष्यत् ॥ ३ ॥  
 ब्रह्मचर्येण तपसा रात्रा राष्ट्रं वि रक्षति ।  
 आचार्यो ब्रह्मचर्येण ब्रह्मचारिषमिच्छते ॥ ४ ॥  
 ब्रह्मचर्येण कन्वादे मुषानं चिन्वते पतिम् ॥ ५ ॥  
 ब्रह्मचारी ब्रह्म भाव्यं चिन्तति तस्मिन्वेवा अघि चिन्वे समीताः ।  
 प्राभापानो जनयन्नाव व्यामं वाचं मनो हृदयं ब्रह्म वेदान् ॥ ६ ॥

अथर्व० का० ११ । सू० ५ । [ अं ३, ४, ६, १७, १८, २४ ]

*Purport.* The Acharya having solemnized the vow concerned with the scriptural ceremony of *Vedarambha* keeps the celibate near him for three days. He makes him a celebrated scholar by keeping him (the celibate) in his own control to establish the knowledge in the spirit of student and teaching him the performance of *Sandhyopasana* as described in the *Grihasthashram* chapter and imparting him the knowledge of the conduct of the learned righteous persons. All the learned men approach the celibate to see and admire and respect him when he completing his education and strict full discipline of continence return back home.<sup>1</sup>

The *Brahmachari*, who at the time of *Vedarambha* offering three sticks in the fire of *Homa*, observing the complete strict discipline of celibacy regularly gain courage to complete education, in reality protects all the humanity like the earth, the sun and the firmament as he satisfies all by wearing the signs of *girdle* etc. offering the *Samidhas*, completing the education and exercising the austerity of continence and with the good qualities and pleaur.<sup>2</sup>

The *Brahmachari*, when shining with knowledge becoming initiated in attaining knowledge wears the deer skin etc. and does not shave beards, moustache, etc. five Keshas and becomes full fledged celibate, completing in *Gurukula* the state of *Brahmacharya* called as *Purvasamudra* enters immediately into the house-hold life called as *uttarsamudra*. He organizes all the people to achieve their goal and exerting continuously achieves the goal of life and makes happy the world with his speech of righteousness and truth.<sup>3</sup>

Only that is the king who by the dint of observing the austerity, strict celibacy becomes a perfect learned man, perfectly educated, symbol of good conduct, and self-controlled and rules the country in various ways. In the same manner only that learned Acharya who with the observation of complete strict discipline of continence has attained the perfect knowledge of all sciences can desire a learned celibate to teach and become the Acharya in real sense.<sup>4</sup>

As the boys completing the life of perfect *Brahmachari*, attaining the complete knowledge of all branches of science and bloomed with full youth wed to a girl so the girls completing and bloomed with full youth wed to a girl so the girls completing the courses of all sciences with perfect discipline of continence and becoming fully young should attain matchful young husband.<sup>5</sup>

When *Brahmachari* retain the *Brahma*, the four *Vedas* with all their limbs and sub-limbs with the knowledge of their words, meaning and the links between these two, he shines and all the virtuous qualities abide in him and all the men of wisdom treat him friend, This *Brahmachari* only through the power of celibacy attains vigour, long life, freedom from pains and sorrows, dexterity in all branches of knowledge, good speech, purity of soul, purity of conscience, God and excellent intellect disseminates all sciences for the good of all men.<sup>6</sup>

#### The period of *Brahmacharya*

Here is the authority of *Chhandogyopnishad* 3/16:—

आतुमान् विदुमानाचार्यवान् युक्तो वेद ॥ १ ॥

सप्त० १५१ ५। १०। २



पुरुषो वाच यज्ञस्तस्य यानि ऋषिर्वाहितर्वाणि तत् प्रातः सवनं ऋषिर्वा  
शक्यकरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायसाः प्राणा वाच एते  
एते हीरवसर्वं वासयन्ति ॥ २ ॥

तं चैवेतस्मिन् वयसि किञ्चिदुपतयेत् स ऋयात् प्राणा वसव इवं मे प्रातः  
सवनं माध्यन्दिनं सवनमनुसन्तनुतेति माहं प्राणानां वसुनां मध्ये यज्ञो विलोप्ती  
येत्युद्धं च तत एत्यगवो ह भवति ॥ ३ ॥

अथयानि ऋषिर्वाहितर्वाणि तन्माध्यन्दिनं सवनं ऋषिर्वाहितर्वाणि  
शक्यकरा त्रिष्टुप् त्रिष्टुभं माध्यन्दिनं सवनं तदस्य वस्रा अन्वायसाः प्राणा वाच  
एते हीरवसर्वं रोदयन्ति ॥ ४ ॥

तं चैवेतस्मिन् वयसि किञ्चिदुपतयेत् स ऋयात् प्राणा वस्रा इवं मे माध्य-  
न्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां मध्ये यज्ञो विलो-  
प्तीयेत्युद्धं च तत एत्यगवो ह भवति ॥ ५ ॥

अथ याग्याष्टाक्षर्यारिर्वाहितर्वाणि तत् तृतीयसवनमष्टाक्षर्यारिर्वाहितकरा  
अगति जागत् तृतीयसवनं तदस्यावित्था अन्वायसाः प्राणा वाचावित्था एते हीरव  
सर्वममावदते ॥ ६ ॥

तं चैवेतस्मिन् वयसि किञ्चिदुपतयेत् स ऋयात् प्राणा वाचित्था इवं मे  
तृतीयसवनमापुरनुसन्तनुतेति माहं प्राणानामावित्थानां मध्ये यज्ञो विलोप्ती यत्युद्धं  
च तत एत्यगवो ह भवति ॥ ७ ॥

[छादोग्य० अ० ३ ख० १६ । १-६

Become in the matter of achieving Dharma, Arth, Kama and Moksha excellently clever celebrated with knowledge only those men and women who respectively have got the education and instruction till five years of age from mother, five to eight from father and eight to 48, 44, 40, 36, 30, 25 from Acharya (माचार्य) and 8, 10, 24, 22, 20, 18. 16 from Acharya (माचार्य).<sup>1</sup>

The smallest side to keep this *yajna*, the human body fully bloomed with long life, vigour etc, is that the man should keep a strict celibate life till 24 years of his age and woman till 16 years of her age taking in mind the similarity of the 24 letters of the *Gayatri* metre. That is the first phase (प्रातः सवनं) of the human body when the vital airs known as *Vasus* come to it and



gaining vigour make reside all the meritorious qualities in body, spirit and mind.<sup>3</sup>

If any one preaches to *Brahmachari* that he should execute marriage or enjoy carnal pleasure or passion before 25 years of his age he should reply to the man that he would not be able to observe the strict discipline of *Brahmachrya* of 44 years, the middle one had he not got his vital air, mind and organs strong by adhering to the discipline of celibacy till 25 years. He should say the *Brahmacharya* of first category approves the *Brahmacharya* of middle category. Am I a fool like you who quickly destroying the body which is the organization of vital airs, bodies, inner organs, soul and the medium of all good qualities, good acts and good nature, become deprived of the fruits of assumption of the human body? Why do I sink into the deep sea of great pains by breaking the discipline and pledge of the state of celibacy which is the root of all *Ashramas* and most excellent act among all the nice deeds and the main cause of all virtues? He who observes the discipline of *Brahmachrya* in the first age becomes free from all diseases, attaining knowledge through the power of *Brahmacharya*. Therefore I would not break the pledge of *Brahmacharya* under influence of the exhortations of you fools<sup>3</sup>.

The *Brahmachari* who observe the strict disciplines of the 44 years *Brahmacharya* known as middle category and symbolized by the 44 letters of the Tristup metre, holds into him the vital and he always leave the wickedness to weep and cry<sup>4</sup>

If any one say to the *Brahmachari* who is going to observe the discipline of the continence of middle category to leave this and gain pleasure with marriage the *Brahmachari* should thus—“Whatever happiness can be attained by observing the first category of *Brahmacharya* and even whatever more carnal pleasure can be obtained by it—may not be attained even in dream without observing the celibate life. It is only *Brahmachari* who can attain the full worldly and unworldly happiness and no one

else. Therefor, I would achieve the complete happiness enjoying wisdom, strength, long life and righteousness without breaking the pledge of observing the celibacy which is the excellent source of gaining pleasure and happiness. I won't spoil and destroy myself and family by doing marriage early, acting under the persuasive of you fools."<sup>5</sup>

The student observing the discipline of the celibacy till 48 years of age which has been symbolized on the similarity of the 48 letters of the Jagati metre and is the first category, attains complete knowledge, perfect strength, perfect intellect, perfect good qualities, acts and nature and shining like sun he learns all the sciences.<sup>6</sup>

If anyone desires to deviate him from the path of first category of continence, the Brahmachari should replying say, "O lads of lads ! keep away from me. I always remain far off from your words of bad-smelling and spoiling. I would never break this excellent Brahmacharya. I will be equipped with the good qualities, acts, nature like knowledge etc. by completing this Brahmacharya. May God fulfil my this auspicious pledge through his kindness so that I could specifically make your children happy by preaching and educating you uneducated."<sup>7</sup>

अतस्त्रोश्वत्थाः शरीरस्य बुद्धिवीचनं संपूर्णा किञ्चित्परिहाणित्वेति । तथा  
शोडशाद् बुद्धिः । प्रायश्चरित्तैर्यौवनम् । आश्वत्थारिवातस्तन्पूर्णा । ततः  
किञ्चित्परिहाणित्वेति ॥ १० ॥

पञ्चदशे ततो वर्षे पुमान्मारी नु शोडशे ।

सप्तदशतवीर्यो ती जानीयात् कुशलो निषङ् ॥ २ ॥

This is the authority quoted here from the *Sushruta* of *Dhanvantari*.

There are four stages of this human body— The first growth, the second youth, the third maturity and the fourth gradual decay. The growth stage begins from the age of 16 and completes in 25th. If any one spoils the marrows in the stage of growth he is destroying his all like the axed tree and broken Jug, would repent on his act and there would remain nothing in

his hand to recuperate this loss. The second stage known as youth begins from the age of 25 years and finishes at 40 years. He who does not preserve this stage thoroughly would exterminate his fortune. The third stage which is of maturity is completed at 40th year. Any one who having observed Brahmacharya would in household life) not become *Ritugami*, free from the discourse of other lady, desirous to his own wife as pledged and Brahmachari for one year after the wife being pregnant would spoil all good he had earned previously and really he would demolish every thing to dust. The fourth stage begins from 40th years and remains till any one becomes semenless. This is known as the stage of gradual decay. Any one who will destroy his semen more than whatever decay takes place in this stage would fall the victim of tuberculosis, fistula etc. diseases. He who keeps these four stages well balanced and safe, would earn pleasure for always and would make all the world happy.<sup>1</sup>

Here a little variety should be realized and this is that there is not the equal period of the four stages of the bodies of male and female. Whatever strength and power is available in the body of male in his age of 25 years, is available in the female body in her sixteens. If the marriage is desired to be celebrated early it should be known that male of 25 years and the female of 16 years have equal strength and power.<sup>2</sup>

Therefore the marriage in this stage is of the marriage of low grade merit. The marriages respectively of female 17 and the male 30, female 18 and male 36, female 19 and male 38 should be treated as of middle grade merits. The marriages between female and male respectively in the ages 20, 21, 22, 24 female and 40, 42, 46, 48 male is of first grade merit. O celibate ! you bear in your mind all these things and these will serve your purpose well in the other *Ashramas*.

Those men who desire to promote their families, progenies and relatives and their countries should keep the following things in their minds:—

शो.प्र. त्वक् बलुषो विह्वला नासिका चैव पञ्चमी ।  
पापुपस्थं हस्तपादम् वाक् चैव वशनी स्मृता ॥ १ ॥

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्मनुषुर्ब्रह्मणः ।  
कर्मेन्द्रियाणि पञ्चैषां पाप्मादीनि प्रचक्षते ॥ २ ॥

एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम् ।  
यस्मिन् जिते जितायेतौ भवतः पञ्चमी गणौ ॥ ३ ॥

इन्द्रियाणां विचरतां विषयेष्वपहारिभू ।  
संयमे यत्नमातिष्ठेद्विद्वान् यत्तेषु बाजिनान् ॥ ४ ॥

इन्द्रियाणां प्रतङ्गेन बोधमृच्छत्यसंशयम् ।  
सनियम्य तु तान्येषु ततः सिद्धिं नियच्छति ॥ ५ ॥

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तर्पांसि च ।  
न विप्रभावकुष्टस्य सिद्धिं गच्छन्ति कर्हिचित् ॥ ६ ॥

वशे कृत्वेन्द्रियघ्नान् संयम्य च मनस्तथा ।  
सर्वान् संवाचयेदर्शानाजिष्वन् योगतस्तनुम् ॥ ७ ॥

(मनु० अ० २ । ६०-६२, ८८, ६३, ६७, १००)

यमान् लेखेन सततं न नियमान् केवलान् ब्रुषः ।  
यमान् पतत्यकुर्वाणो नियमान् केवलान् भक्षन् ॥ ८ ॥

(मनु० ४ । २०४)

अभिवादनशीलस्य निरुधं बृद्धीपसेविनः ।

चन्दारि तस्य बर्द्धन्ते आपुर्विष्ठा यशो बलम् ॥ ९ ॥

अज्ञो भवति वै बालः पिता भवति मन्त्रव ।

अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रवम् ॥ १० ॥

न हायननं पलितं न वित्तेन न बन्धुभिः ।

शुचयश्चक्रिरे धर्मं योऽनुमानः स नो महान् ॥ ११ ॥

न तेन बृद्धो भवति येनास्य पलितं शिरं ।

यो वै युवाप्यधीयानस्तं देवा स्थविरं विदुः ॥ १२ ॥

यथा कण्ठमयो हस्तो यथा धर्ममयो मूगः ।

यश्च विप्रोऽनधीयानस्त्रयस्ते नाम विभ्रति ॥ १३ ॥

संमानाद् ब्राह्मणो नित्यमुद्दिजेत विद्यादिव ।

अमृतस्येव चाकाङ्क्षे श्रेयमानस्य सर्वथा ॥ १४ ॥

वेदनेषु सदाभ्यस्येत्तपस्तपस्यन् द्विजीतमः ।  
वेदान्मातो हि विप्रस्य तपः परमिहोच्यते ॥ १५ ॥

योऽनधीत्य द्विषो वेदमन्वत्र कुस्तो यमम् ।  
स जीवनेषु भ्रूतवनाशु गच्छति सान्धवः ॥ १६ ॥

यथा क्षमन् क्षत्रिणे नरो वार्यधिगच्छति ।  
तथा गुरुगतां विद्यां युष्मद्गुरुधिगच्छति ॥ १७ ॥

अहृद्यान् शुभां विद्यानावधीतावरावपि ।  
अन्त्यावपि परं धर्मं स्त्रोरत्नं कुक्कुलावपि ॥ १८ ॥

विद्यावध्यमृतं प्राहृतं बालावपि तुनाधितम् ।  
विद्विद्यानि च शिल्पानि समावेद्यानि सर्वतः ॥ १९ ॥

(मनु० म० २ । इतो० १२१, १५३, १५४, १५६, १५७, १६२, १६६  
१६८, २१८, २३८ २३९ पूर्वाखं २४० उत्तराखं ।)

These are the shlokas from Manusmriti.

The ears, skin, eyes, tongue, nose, rectum, phalus, hands, feet and speech are the organs of the body. Amongst them five, the ears etc. are the cognitive organs while remaining others are called the active organs.<sup>2</sup>

The eleventh organ is the mind. It has its relation with both the sets of organs in its qualities and functions. By the control of this mind the both sets of organs are controlled.<sup>3</sup>

The Brahmachari and learned men should always control their organs when they go to enjoy the external objects and their reactions in the manner as a chariot-holder controls the horses running amuck and astray.<sup>4</sup>

The Brahmachari implying his mind with the organs in the function of their hunting becomes blamable undoubtedly. He can gain the accomplishment after keeping these above-mentioned organs in his control.<sup>5</sup>

The study of the Vedas, renunciation (*Sanyasa*) performance of *yajna*—*Agnihotra* etc., observance of celibacy etc., Austerity including the tolerance of blame, praise, loss, profit etc., of the man who has lost his main quality of keeping away from praise



and respect and control of organs and has fallen lacking in the duties, qualities etc. of *Varanashrama*, do not succeed to perfection. Therefore it is the duty of the Brahmachari to succeed in attaining perfection by scrupulously discharging the duties of his *Ashrama*.<sup>6</sup>

The celibate should keep all his organs in control. He should concentrate his mind with his inner spirit. He should succeed in reaching at his aim by exercising the principles and practices of *yoga* and thereby giving a very minute pain to his body.<sup>7</sup>

The wise celibate ought to observe the principles of *yamas*,<sup>8</sup> not only of *niyamas* as without observing *yamas* and observing only *niyamas* anyone becomes fallen from his duties. Therefore it is necessary to observe *yamas* with the observance of *niyamas* daily.<sup>9</sup>

He who cultivates the habit of paying respect (Salutation) and serves the men older in age and in knowledge, prolongs his life, knowledge, fame and strength always. Therefore it is incumbent on the Brahmachari to salute and serve Acharya, mother, father, guest and man of spirituality.<sup>9</sup>

An ignorant one is called *Bala*, the child or innocent in knowledge, the man who gives idea too thers, and is educated and mature in sciences and thought is called *Pita*, the father

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**Foot Note:**—Non-violence, truth, non-stealing, continence and indifference or discard in wordly attachments.

Purity, contentment, austerity, self-study and surrender o actions in Divinity.

\*ब्रह्मिणामन्वासीषद्ब्रह्मचर्यापरिग्रहा यमाः । (योग सू० २ । ३०) । सत्यं वीर्यमा, शौरीत्याग, शौचंरक्षण, शीर विषयभोग में युत्वा ये ५ यम हैं ।

श्रीयमन्तोयस्यः स्वाध्यायेश्वरप्रणिधानमि नियमाः । योग सू० २ । ३२ ।

श्रीय, सन्तोष तप (ह्रामि लाभ यादि वृष्ट का सहना) स्वाध्याय (विषय का बहना), ईश्वरप्रणिधान (सर्वस्व ईश्वरार्थ) ये वीच नियम कहते हैं ।



as the learned persons have called the ignorant man as *Bala* and man of intellect as *Pita*. Therefore every one should become learned and wise by accomplishing the principle of celibacy.<sup>10</sup>

The teachers of piety, righteousness and duty have not counted years, white hair, loosing limbs, wealth and family as the standard of greatness but they have established that he who is competent in answering the debate and is an orator may be called great. Therefore it is obligatory on the Brahmachari to become learned by attaining perfection in the observance of Brahmacharya and attain greatness and fame and dexterity in answering the questions from others.<sup>11</sup>

A man does not become *Bridha*, the mature or perspicacious one as his is trembling in oldness and his hair have grown gray. But a youth who is educated and dexter has been treated as *Bridha*, the old or mature by the men of learning. Therefore completing the discipline of continence one ought to learn and study.<sup>12</sup>

The Brahman or learned, by name and not in reality having no education is treated to be like a doll of wood and a lion of eather. Such elephant, lion and Vipar are not the same in reality but the only bear the names alike. Therefore it is a pressing need that knowledge be attained by observing the discipline of celibacy.<sup>13</sup>

A Brahman, the man desirous to learn the *Veda* and know God should be indifferent from the respect treating it like poison and desire disrespect taking it as Amrit or nectar or boon and he should never expect respect even if he is asking for alms in obeying the rules of the *Ashramas* like *Brahmacharya* etc.<sup>14</sup>

The persons superior amongst the men of Brahmana, Kshatriya and Vashyas practising austerity should always study the *Vedas*. As the study of the *Vedas* by Brahmana or learned man has been called a great austerity in this world so one should learn the sciences of the *Vedas* accomplished in the Brahmacharyashrama.<sup>15</sup>

The Brahmana, the kshatriya and the Vaishya who does study the *Vedas* and engage him earnestly in the study of other scriptures, goes down to the state of *Shudra* in his life time and with his children. So it is incumbent on every one to study *Veda* by observing the discipline of *Brahmacharyashrama*.<sup>16</sup>

As a man digging the earth with spade finds out water in the same manner a student serving his teacher habitually attains the knowledge acquired by him (the teacher). Therefore it is an obligation for student to take instruction from teacher to take education and education by serving him and study the *Veda* with the observance of discipline of the *Brahmacharyashrama*.<sup>17</sup>

The man having faith in the attainment of perfect knowledge should take instruction from the man might he be low in rank. The teachings of a true *Dharma* should be taken from even the man of low status and in the same manner good woman (in-marriage) should be accepted from a blamed family also. This is the practical norm of morality. Therefore a *Brahmachari* observing discipline of continence should acquire good knowledge from any quarter before entering into the house-hold life. He should learn the canons of true *dharma* and completing the *Brahmacharyashrama* marry a suitable woman in house-hold life.<sup>18</sup>

Because, the *Amrit* should be taken from within the poison good words should be grasped even from a child and all sorts of arts should be learnt from every one. Therefore, observing *Brahmacharya* one should learn good qualities by touring one country to other.<sup>19</sup>

यान्बनवद्धानि कर्माणि । तानि लेखितव्यानि । नो इतराणि । यान्बन्वाकं  
सुचरितानि । तानि त्वबोपास्यानि नो इतराणि । ये के चात्मच्छेद्याऽति  
ब्राह्मणा । तेषां स्वयात्मेन प्रवक्षितव्यम् ॥ ११ ॥

तैत्तिरीय० प्रपा० ७ । अनु० ११ :

श्रुतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो बन्स्तपश्शान्तस्तपो वानं तपो वन  
स्तपो ब्रह्मभूमं वः सुब्रह्मं ह्यं तदुपास्वतस्तपः ॥ २ ॥

तैत्तिरी० प्रपा० १० । अनु० ८

O disciple ! you do attend to and follow only those acts which are unblamable, sinless i. e. free from injustice and unrighteousness and concordent with justice and righteousness and do not follow the acts otherwise contaminated with unrighteousness. O disciple ! you do take into action and attend to only those acts of your Acharya ! mother and father like us which are right, true and full of righteousness and you never translate into action those acts of ours which are bad and blameworthy, O Brahmachari ! you sit only near those persons amongst us who are pious, righteous, learned and celebrated with the knowledge of Divinity and sit in their company and do have faith in them only.<sup>1</sup>

O disciple ! you embrace only whatever is true and in reality, accept only truth, speak truth, hear and study the true scriptures like the Vedas; abstain your mind from its attending to unrighteousness, control your organs like ears etc. from doing bad acts and employ them in good acts, become calm and quiet by renouncing anger etc., disseminate good qualities like knowledge etc; enjoy the company of learned and perform *Agnihotra* etc; acquire to your best the knowledge of all the objects found in the locality of the earth, firmament and the sun etc.; do practices of *yoga*, *Pranayama* and worship only one God who is second to none. The performance of all such acts is called austerity (*Tapas*).<sup>2</sup>

श्रुतञ्च स्वाध्यायप्रवचने च । तत्त्वञ्च स्वाध्यायप्रवचने च । तपञ्च स्वाध्याय  
 ध्या० । वैशद्यञ्च स्वाध्याय० । क्षमञ्च स्वाध्याय० । जन्मवश्यञ्च स्वाध्याय० । अग्निहोत्रं  
 च स्वाध्याय० । तत्त्वमिति तत्त्ववचा राशीतरः । तच्च इति अयोमित्यः वीरमित्यः ।  
 स्वाध्यायप्रवचने एषेति ताको भौतुम्यः । तद्धि तपस्तद्धि तपः ॥ ३ ॥

संसिरी० प्रथा० ७ । अनु० २ ।

O Brahmachari ! you do accept truth, learn and teach others. Always preach truth, speak truth, learn and teach others. Leave out pleasure and grief etc; practice *yoga* and *Pranayama*, learn and teach others. Obstruct your organs from bad things, employ them in good acts, acquire knowledge and give it to

others also, Abstain your conscience and spirit from unjust actions, employ them in just actions, persuade others to do good and just actions; learn and teach others Learn and make other learn acquiring the science of *Agni*. Learn and teach others performing *Agnihotra*. To be a truth-teller is austerity according to Acharya *Rathitara*, a truth-teller. To suffer pain in acting according to the terms of justice is the austerity according to Acharya *Paurushisti*, the great austere one, to learn and teach others according to the dictates of Dharma and preach truth is the austerity—this is the opinion of Naka Maudgalya. In the opinion of other Acharyas this is the austerity whatever has been previously revealed and revealed before—this you do bear in mind. This preaching should be put into the mind of the child within three days by the Acharya or by the father of the child.

Afterwards leaving the home the child should be sent to *Gurukula*. If male, should be sent to the *Gurukula* of boys and if girl, should be sent to the *Kanya gurukul*.

If the children have not been taught the pronunciation of the alphabets the Acharya to boy and female Acharya to girl should teach this in the period of a month. For this end the *Panini's Varnochcharana Shiksha* should be utilized. Again teaching the *Asthadhyayee* of *Panini* with the division of words and meaning within eight months or an year the derivations and from of the 10 *Lakars*, tenses etc. of the roots should be taught with the making of all forms of the Verb and their grammatical operations. Afterwards they should teach the *Ling-anushashana* of *Panini Unadipatha* and *Ganapatha* as well as the forms of cases and derivataives from the root mentioned in the *Asthadhyayee* as *वृत्* and *वृत्* suffix within the period of six months. There are concerned with noun in cases and noun forms derived from root directly by the procedure of *Kridanta*. Then there should be the second teaching of the *Asthadhyayee* specially with reference to *Padarthokti*; compounds, questions and answers, *utsarga* exception and *Anvaya* etc. Effort should be made to make student competent in speaking in *Sanskrit*. This syllabus should be completed within 8 months.

Thereafter the *Mahabhashya* by *Patanjali Muni* which is the commentary of *Varnochcharana Shiksha, Astadhyayee Dhotuptha, Ganapatha, Unadigana and Linganushashana* etc. six treatises should be studied and taught within 18 months i, e, one and a half year. Thus completing the study of *Shiksha* and *Grammar* within three years and 5 months or 3 years 9 month, or with in four years should gain the knowledge of sanskrit language and attain competency in understanding the vital contexts thereof.

Afterwards having studied the *Nighantu Nirukta* of *yaska*, the *Kashas* of *Katyayana Muni* within one and half year should correctly know the meaning of *Avyaya* and etymology of the words and meaning with special context of *yaugika, yogarudhi* and *Rudhi* the kinds of words, Afterwards student should study the *Pingalsutra* by *Pingalacharya* with its commentary within three months and within other three months should learn the art of framing or constructing *Shlokas*. Thereafter the *Kavya-Jankar Sutra* of *yaska* with *Vatsayana's* commentry with special reference of *Akanksha, yogyata, Asatti* and *Tatparyarth* with the *Anavaya* should be studied, *Manusmriti Vidurniti* and 10 cantos of any chapter of the *Ramayana* of *Valmiki* should be studied. All this should be completed within one year.

Thereafter from any *Siddhanta* of the *Suryasiddhanta* Mathematics including Algebra, Geometry, Arithmetic should be learnt and taught in one year. The students should study *Vedangas* from *Nighantu* to *gyotisha*, the Astronomy should be studied within four years. Afterwards the *Jaiminiya sutras* of *Purvamimansa* with *Vyasa's* commentary; *Vaisheshika Sutras* of *Kanada* with the commentary of *Gotama* know as *Prashastapada* commentary; the *Nyayasutra* of *Gotama* with the commentary of *Vatsyayana Muni*, the *yogasutras* of *Patanjali* with *Vyasa's* commentary, the *Sankhya Sutras* known as *Sankhya Shastra* by the *Kapilacharya* with the commentary of *Bhaguri Muni* and the *sharirikasutra* of *Vyasa* with the commentary of *Jaimini* or *Bauddhayana* and *Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taaittiriya, Chhandogya* and *Brihadaranyaka* ect. 10 *Upanisheds* and *Vedanta* with the commentary of *Vyasa* etc. should be studied within two years.



Afterwards within the period of three years should be studied and taught the *Rigveda* with the specific knowledge of metres, accents (ॐ) meanings of the words, *Anvaya*, purport with the help of grammar including *Bahvricha*, *Aitaraya Brahmanas* of *Rigveda*, the *Shrauts* and *Grihya\* sutras* of *Ashvalayana* known as *Kalpa*. In the same way the *yajurveda* with *Shatapath Brahmana* and knowledge of words and meanings in two years, the *Sama veda* with word-meaning, *Sambrahmana* and knowledge of its singing details in two years and with *Gopatha Brahmana* and knowledge of words and meaning the *Atharvaveda* within two years—should be studied. The four *Vedas* including its auxiliary treatises should be thus studied and taught in nine years. Thereafter the *Ayurveda*, the *Upaveda* of *Rigveda* which is the scripture of medical sciences, and wherein are included the treatises like *Sushruta* and *Nighantu* of *Dhanvantari* and *Charaka* etc. of *Patanjali* which are the treatises written by *Rishis* should be studied within three years. The operational instruments given in the *shushruta* should be prepared accordingly and students should examine the parts of body by postmorteming the dead body and dissecting it. They should verify carefully the sciences of anatomy etc. given in them by practical demonstration.

Thereafter, *Dhanurveda*, the *upaveda* of the *yajurveda* which is known as the treatise on weapons, arms and amunitions and are written by *Angira* etc. seers, not generally available now, should be studied and taught within three years. Thereafter, the student should be taught *Gandharvaveda*, the *upaveda* of the *Samveda* in which are included the *Narada-samhita* etc. with the knowledge of *Svara*, *Raga*, *Ragini*, *Samaya*, *Vadira*, *Grana*, *Tala* and *Murehhana* etc. within three years.

Afterwards, *Arthveda* the *upaveda* of *Atharvaveda* which is known as the scripture of the various arts and in which are included the various treatises of *Vishvakarma*, *Tvastar* and *Maya*

\*Foot note:—Brahmanas or the Sutas which seem to inculcate the spirit of violence should not be treated as authority.



should be studied within six years and thus thereby the sciences of Aircraft, telegraphy, geology should be acquired and experimented. In this way completing the syllabus beginning from Shiksha and ending at *Ayurveda* etc. which are known as the 14 Arts and sciences in 31 years, the students becoming celebrated scholars should engage them always in the welfare of their own and all the world.

Here ends the ceremony of *Vedarambha*.



## Samavartana

Here we would prescribe the procedure of Samavartana, the convocation.

The Samavartana sacrament is that sacrament in which the student having completed the discipline of Brahmacharya and the study the Vedas with their limbs and sub-limbs and having fully attained good knowledge with the learning of physical sciences, returns to the parental home leaving the Gurukula with the idea of entering into house-hold life after doing a legitimate marriage in conformity to scriptural dictates.

Authorities:—

वेदस्तमाप्ति वाचयति । कस्वार्थैः सह सम्प्रयोगः । स्नातकावोपस्मिताय ।  
राज्ञे च । आचार्येऽवबुदुरपितृ-भ्यानातुलानां च इक्षनि मन्वानीय । तपिर्वाग्ध्व-  
सामे । विष्टरः वाङ्मन्व्यंवाचमनीयं मधुपर्कं ॥१॥

आश्वलायनगृह्यसूत्र (१।२२।१६।१।२३।२०।१।२४।२-७) तथा  
पारस्करगृह्यसूत्र (२।६।१-२॥१।५।३२ में—)

वेदस्तमाप्य स्नायाद् । ब्रह्मचर्यं वाष्ट्याचारिणोऽकम् । त्रय एव स्नातका  
भवन्ति । विद्यास्नातको व्रतस्नातको विद्याव्रतस्नातकश्चेति ॥२॥

The ceremony of Samavartana be performed when the study of the Vedas are finished. Always should be a partner in the dealings of the pious persons. At the time when there come these dignities viz, the student after graduation and completion of discipline of Brahmacharya from Gurukula King, Acharya, father-in-law, uncle and maternal uncle, the water for washing feet first, water for washing mouth thereafter and then water for sipping should be given to them and they be given a nice seat to sit. Thereafter honeymixed curd, if not available, the ghee-mixed curd in a clean pot should be given to them. This is called *Madhuparka*. There are three categories of *Snatkas*, the graduates of Gurukulas. These are *Vidyasnataka*, *Vratasnataka* and *Vi-*

*dyavratasnataka*. Therefore a student who takes the bath\* of Samavartana after having completed his education as well as the discipline of Brahmacharya vows for 48 years is fully competent for this ceremony.

तं प्रतीतं स्वधर्मैव धर्मदावहृरं विदुः ।

अग्निवर्षं तस्य आसीनमर्हन्तेत् प्रवर्षं यथा ॥३॥

(मनु० ३।३॥)

The Brahmachari Student who is the son of learned parent, should seat the Acharya, who is pious and like his father on a good seat, garland him and give the gift of cow, the dress according to his status, money etc, and thus respect the Acharya.

तानि कल्पद् ब्रह्मचारी तमिसस्य वृष्टे तपोऽतिष्ठत प्यमानः सवुद्धे ।

त स्नातो वधुः विज्ञानः पुनिष्ठां बहु रोचते ॥४॥

(मध्व० का० ११।४० ५।१० २६॥)

That Brahmachari who is as grave as the calm ocean, who abiding by the disciplines of strict celibacy and thus practises a hard austerity who completing the discipline of controlling his semen and acting according to the desires of the Acharya acquires and retains all the perfect sciences, bathing according to the procedure of Samavartana enjoys the position of a good Varna and thus shines on the earth endowed with various good qualities, actions and nature, deserves all thanks.

*Period*:—The period of Samavartana be known as has been prescribed in the *Vedarambha* ceremony in the context of the discription of the categories of Brahmacharya. But the man and woman desire to enter into the life of house-hold only when they have completed the education, handicrafts, and pledge of continence. There are two Places of settling marriage. One is the home of the Acharya and the other is ones own house. At any

**Footnote**—He who takes bath completing his study without completing Brahmacharya vows is *Vidyasnataka* He who takes bath completing vows of Brahmacharya without completing study is called *Vratasnataka*. He who takes both after having completed education and Brahmacharya vows both is known as *Vidyavratasnataka*.

one of these places according to the procedure prescribed in marriage should be executed after having completed the procedure of Samavartana.

*The procedure:*—On the day fixed for the Samavartana the *Kunda* etc. for *yajna* as has been prescribed in the *Samanya prakarna* should be made in the house of the Acharya. All the utensils required in the *yajna* should be collected and arranged one day before. The *SthaliPaka* having been prepared, *ghee* etc. and pots etc. should be kept safe in the *yajnasala*, near the *yajnavedi*. The persons concerned with the *yajna* and *Sanskara* should take their respective seats according to procedure prescribed on four sides of the *yajnakunda* and do prayer of God, *Svativachana*, *Shantikarana* and the men and women who have come to participate should concentrate their mind in the meditation of God attentively. Afterwards the procedure of *Agnya-dhana*, *samidhadana* as prescribed in *Samanya prakarana* having been duly performed the sprinkling of water on four sides should be done. The Acharya taking his seat in the west and keeping his face eastward should offer *Agharavajybhagahuti*<sup>4</sup>, *Vyahriti Ahutis*<sup>4</sup> *Svistakriti*<sup>1</sup>, *Prajapatya*<sup>1</sup>, *Ajyahutis*<sup>8</sup> totaling 18 in all. Afterwards, the Brahmachari should heap together the fire in the middle of the *Kunda* with the *Mantra* (बोयग्ने द्युयवः०) Thereafter he offering three sticks in the fire of the *Kunda* with the *Mantra* (बोम् व्रनये वनिष०) should touch first his mouth with (बो तन्पा०). Thereafter his limbs in accordance with the procedure prescribed in the *Vedarambha* for this purpose with the seven *Mantras* (बो वाक् च म०) etc., heating his hand-palm on the fire of *yajna* and sprinkling a little water on it. Then taking one jug from the eight jugs previously kept in the north of the *Vedi* of perfumes and herbacious substance, the Brahmachari take water from it and in doing so he should pronounce the following *Mantra*;—

सो वे अस्वत्तरन्वयः प्रविष्टा गोह्य उपगोह्यो मयूषो मनोहास्त्वलो  
विस्वस्तनदुषूरिन्द्रियहा तान् विजहामि यो रोचनस्तमिह शुद्धामि ॥

वार० का० २ । कं० ६ । १० ॥ )

I renounce here the eight kinds of fire present in the waters including which is concealed, which heats the body, which destroys the strength, which reduces the power of mind, which brings out constipation etc. which creates various pains, which spoils the body and which kills the organs and accept only that fire which is auspicious and destroyer of the diseases.

With this water he should then bathe and pronounce the following *Mantra*:—

श्रीं तेन मामभिधिञ्चामि श्रिये यज्ञसे ब्रह्मणे ब्रह्मवर्चसाय ॥  
(पार० कां० २। कं० ६। सू० ११ ॥)

I take bath with this water for the sake of beauty, spread of Vedic knowledge and propagation of Vedic rites and rituals.

Afterwards the Brahmachari pronouncing the *Mantra* (ओं ये सप्तवन्तर०) should take water into his pot from the second jug of the above mentioned eight jugs. Thereafter he should bathe and pronounce the following *Mantra*:—

श्रीं येन श्रियमकृणुतां येनाबग्शतां<sup>१</sup> सुराम् ।  
येनाख्यावम्यसिञ्चतां यद्वां तददिवना यशः ॥  
(पार० कां० २। कं० ६। सू० १२ ॥)

May I attain by the grace of God that fame of the *Ashvinis*, the surgeon and physician whereby they accomplish the beauty of the organs and whereby they increase pleasure of the organs, whereby they keep moistened the eyes always.

Afterwards he should first pronounce the *Mantra* (ओम् सप्तवन्तर०) and take water from three jugs and should take bath pronouncing the *Mantras* beginning with (ओम् प्रापो द्विष्टा०) written in the *Upanayana*. Thereafter he should take other three remaining jugs of the eight jugs and should bathe pronouncing into mind the three *Mantras* (ओम् प्रापो द्विष्टा०)

Afterwards the Brahmachari pronouncing the following *Mantra* should relinquish his girdle and stick:—

श्रीम् उद्युत्सर्गं वचनं वासुदेवस्यवाचनं वि मन्वन्तः ॥  
 स्यात् वचनवाचित्वात् इति तद्वानामनीज्जवित्वात् इत्याम ॥

(बभू० १२।२)

This has been translated in the *Samanya prakarana*. Standing before the sun he should meditate God with the following *Mantra*:—

श्रीम् उद्युत्सर्गं वासुदेवस्यवाचनं वि मन्वन्तः ॥  
 स्यात् वचनवाचित्वात् इति तद्वानामनीज्जवित्वात् इत्याम ॥  
 उद्युत्सर्गं वासुदेवस्यवाचनं वि मन्वन्तः ॥  
 स्यात् वचनवाचित्वात् इति तद्वानामनीज्जवित्वात् इत्याम ॥

(पार० का० २।कं ६।१६॥)

O God ! Thou art shining like Sun pervading with light every where, Thou art firm in thy powers followed by the various physical forces, Thou art worshipped by all the men of sharp-sightedness in the morning. Thou art pervading in ten directions. Make me able to serve the mankind abiding in ten corners of the world. Thou give me power to attain thee as thou knowest my all the acts.

The snataka Brahmachari, then, should eat curd and seshum (शिशु) and removing his hair of head, hair of mouth and cutting his nails should brush his teeth with the dantdhavana of *Ficus Glomerata* (उद्युत्सर्ग) and doing so pronounce the following *Mantra*:—

श्रीम् उद्युत्सर्गं वासुदेवस्यवाचनं वि मन्वन्तः ॥  
 स ये वुत्सर्गं प्रजावर्धते महात्मा च मनोः च ॥

पार० का० २।कं ६।१७॥

O men ! brush and wash your teeth to take grain and preparations of cereal. This you know purifies and washes my teeth and mouth and would make me crowned with fame and prosperity in the society.



Afterwards the Brahmachari smearing perfumes on his body and bathing with clean water and having washed his body should wear *Dhoti* or yellow cloth should plaster perfumes of sandals etc. He should then touch the holes of the eyes, mouth and nose with the following Mantra:—

ओम् प्राणायामी दे तर्प्यं चक्षुर्षं तर्प्यं श्रोत्रं दे तर्प्यं ॥

(पार० श्लो० २ । श्लो० ६ । १७ ॥)

O Almighty God ! make my *prana* and *apana* full of vitality, make my eyes full of sight, make my ears full of audibility

Thereafter, he taking water in his hand, moving a little in the left side and keeping his face southward should pronounce the following Mantra and drop the water on the ground :—

ओम् पितरः सुख्यन्वम् (पार० श्लो० ३ श्लो० ६ १६ ॥)

Let the *Pitrah*, the preserving or protecting powers of the nature be firm, and pure.

Then the Brahmachari moving a little right recite in mind the following Mantra :—

ओम् सुखसा चक्षुःश्रोत्रं सुखं सुखं सुखं ।

सुखं सुखं सुखं सुखं ॥ (पार० श्लो० २ । श्लो० ६ । १६ ॥)

O God ! may I be normal and good, eye-sighted with my eyes, may I be handsome with my mouth and may I be a man of normal and good audibility with my ears.

He then should put on a nice and precious cloth and pronounce the following Mantra :—

ओम् परिधानं प्रसोधानं शीघ्रं सुखं सुखं सुखं ।

सुखं सुखं सुखं सुखं सुखं सुखं सुखं सुखं ।

(पार० श्लो० २ । श्लो० ६ । १७ ॥)

This Mantra has been translated in the *Vishva Sankara*.

He should dress him with precious and nice *upavastra* pronouncing the following Mantra:—

श्रीं यत्नता ना चावापृथिवी यज्ञसेन्द्रावृहस्तौ ।  
यसो भगवत् ना विन्धन्तसो ना प्रतिवन्दन्ताम् ।

(वार० का० २ । कं० ६ । २१ )

This has been also translated in the *Vivaha Sanskara*.

The *Brahmachari* should take a garland of flowers in his hand pronouncing the following Mantra :—

श्रीं वा चाहूरन्मन्दन्नि-मन्त्राद्यै शेषाद्यै कामायेन्द्रियाय ।  
ता जहं प्रतिवृद्धानि यज्ञता च भवेन च ॥

(वार० का० २ । कं० ६ । २३ )

I with fame and prosperity accept the garland made of those flowers which the man avowed to perform *yajna*, brings for the sake of expressing faith, attaining mental pleasure fulfilling desire and gaining pleasure for limbs—by garlanding a great one.

Thereafter he should pronounce the following Mantra and wear the garland which he had previously taken in his hand :—

श्रीं यज्ञसोऽप्यारत्नानिग्रहणकार विपुलं वृष्टु ।  
तेन सङ्घचिता, सुमनस आवाहयामि यज्ञो मयि ॥

(वार० का० २ । कं० ६ । २४ )

Whatever great fame a *King* earns by using these flowers amongst his workers with that fame I tie to my neck this garland which has artistically prepared,

Afterwards he should put on turban, sheet and cap or taking crown in his hand he should pronounce the Mantra (श्रीं वृषा वृषाः given in *Upanayana Sanskara* and put it on his head, Then, he should take an ornament in his hand and should wear it with the following Mantra :—

श्रीं जलङ्करजसि भूयोऽलङ्करणं भूवात् ॥

(वार० का० २ कं ६ । २६ )

This is an ornament and let it become the article of ornamentation.

He should apply ointment in the eyes with the following Mantra:—

ओं बुधस्यासि कनीमकचक्षुर्दाससि चक्षुर्मे देहि ॥

(यजु० अ० ४ । मं० ३ ॥ वार० कां० २ । कं० ६ । २७ )

O God ! Thou art the illuminator of the black eye. Thou art the giver of eyes so please give me normally fit eyes. He should see his face in the mirror and pronounce :—

ओं रोषिष्णुरसि । (वार० कां० ४ । कं० ६ । २८)

This glass is transparent and beautiful. Thereafter he should have *Umbrella* and pronounce the following Mantra :—

ओं बृहस्पतेःशुद्धिरसि पाप्मनो माजन्तर्चेहि तेजतो वक्तो माजन्तर्चेहि ॥

(वार० कां० २ । कं० ६ । २९ )

This *Umbrella* is the cover of the *King* and learned, let it conceal me as ever from sins, and let it not conceal me from the fame. He should, then wear shoes with the following Mantra:—

ओं प्रतिष्ठे स्पो विवक्तो ना वात्सव् ॥

(वार० कां० २ । कं० ६ । ३० )

These shoes save one from thorn etc. and let them serve me in this matter.

Afterwards he should take a smooth stick of bamboo etc. with the following Mantra:—

ओं विववाभ्यो ना नाधुःश्वस्परिवाहि कर्षतः ॥

[ वार० कां० २ । कं० ६ । ३१ ]

Let this stick protect me from all the wicked.

The father and mother etc. of the *Brahmachari* should receive him cordially when he come from the house of the *Acharya*. They receive him with great affection and gaiety. On his coming

to the house, his father, mother, brother and relatives entertain him according to the procedure of *Madhupark* given in the *Ved-arambha Sanskara*. Again *Brahmachari*, the father and mother etc. of the *Brahmachari* entertaining the *Acharya* and the other participants of the *Sanskara* with nice food and drink respectfully and seating the *Acharya* on a nice seat respect him with the procedure of *Madhupark*, good garland, gift of clothes and cow accordig to their pecuniary condition. They should praise the *Acharya* for his good characteristics before the other people and express their gratefulness for the education he had imparted to the student. They should address the people in the following manner :—

"Here you gentle men ! This honourable *Acharya* has done a great good to me. He has saved me from brutality and has made me a celebrated scholar. I cannot compensate to him for whatever he has done for me, For this I only offer many thanks to my *Achary* and with great respect salute him. I further pray him to make other students successful and accomplished as he had made me by imparting good education and instruction, As you have blessed me with imparting good education I, in the same manner would make accomplished and happy other students, O *Acharya*, I can never forget the good you have done for me."

May Almighty Divinity, the Master of the universe showing mercy on me, the other students and the whole world make all the men cultured, learned and blessed with the physical and spiritual strength and make all long-lived, healthy, industrious and courageous in discharging the duties and fulfilling the task of philanthropy the act of good quality, So that all of us in the creatim of *God* moulding our own qualities, acts and nature in correspondence to the quality, action and nature of *God* and accomplishing the fulfilment of *Dhrama*, *Artha*, *Kama*, and *Moksha* abide in pleasure and happiness for always.

Here ends the procedure of the convocation.

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## Marriage Ceremony

Here-undar we would prescribe the procedure of  
Marriage Ceremony

*Vivaha*, the marriage ceremony is that procedure of rites and performance in which the man and woman having completed the perfect disciplines of the continence, having attained the education, strength, having suited matchfulness and compatibility in good qualities, acts and natures and having sentiment of love, join together in a bond of relation to produce a good progeny according to the authority and standard mentioned hereunder and to discharge duties of their *Varnashram* conducive to good acts :—

*Authorities—*

- उदगयन मातृसर्वमात्मनो पुण्ये नक्षत्रे श्रीलक्ष्मीकल्पनम नोदानविद्यया  
॥ १ ॥ सार्वकालमेके विद्याहम् । २ ।  
आश्वलायन गृह्यसूत्र ( १, ४ । १, २ ) और—  
आश्वलायन शारकाले ॥ ३ ॥ अथारम्भ [ १ । २ । १ ]  
और  
पुण्ये नक्षत्रे शारकाले सुवर्त ॥ ४ ॥  
लक्षणप्रवृत्तान् कुशलेन ॥ ५ ॥  
गोमितीय [ २ । १ । १, २ ] गृह्यसूत्र और इती-शकार श्रीलक्ष्मी गृह्यसूत्र  
में भी है ।

The marriage should take place on the day which is in the light-mooned half of the month and in winter solstice, i. e. On the day which falls in choice and when parties are cheerful. Many Acharva accept that the marriage ceremony be celebrated at any time throughout the year. The fire which is established at the time of marriage is called *Avasathya*.

The hand-grasping of a women accomplished with ai.

The imagination of star etc is nothing but a fancy it has no validity

perfect qualities, be celebrated on the day when both the parties feel them pleased and happy.

*Period:* The time of the marriage ceremony is that which has been described in the *Vedarambha* in the context of the categories of *Brahmacharya*. The age, family, residing place, body and nature of the bride and bride-groom, should be examined carefully i. e. the bride and bride-groom both be mature in sense etc. and both be willing for marriage. The age of the bride-groom should be one and half time more than the age of the bride which is a minimum requirement but maximum age of the bride-groom should be double of the age of bride. The authorities on the subject are :—

वेदान्तोत्थ वेदी वा वेदं वापि यथाकामम् ।  
 अविष्णुतकल्पप्रथमो गृहस्थाध्वनमाचिजेत् ॥ १ ॥  
 गृहस्थानुमताः स्नात्वा समावृत्तो यथाविधि ।  
 उद्धृतेत द्विजो भार्या सवर्णा लक्ष्म्यान्विताम् ॥ २ ॥  
 अक्षयिण्या च वा मासुरसगोत्रा च वा वितुः ।  
 सा प्रशस्ता द्विजातीनां शारकर्षिणि मन्वने ॥ ३ ॥  
 महान्तपि समृद्धानि गोऽजाविद्यमानान्यतः ।  
 स्त्रीतन्वन्ध्वे ब्रह्मैतानि कुलानि परिचर्षयेत् ॥ ४ ॥  
 होनक्रोधं निष्पुरुषं निश्छन्दो रोमशाशंसम् ।  
 क्षय्यामयाव्यपस्मारिदिशत्रिमुष्टिकुलानि च ॥ ५ ॥  
 मोद्धृते कपिलां कन्यां माधिकाङ्गीं न रोगिणीम् ।  
 नालोमिका नातिलोनां न चाचाटां न पिङ्गलाम् ॥ ६ ॥  
 नर्कं ब्रह्मनदीनाम्नो नान्यथर्षतनामिकाम् ।  
 न पशुपतिप्रथ्यनाम्नो न च श्रीवज्रनामिकाम् ॥ ७ ॥  
 मन्वङ्गाङ्गीं सौम्यनाम्नो हंसवारणामिनीम् ।  
 तनुनीमकेशवसनां मृदङ्गीमुद्धृते स्त्रियम् ॥ ८ ॥  
 ब्राह्मो देवस्तर्षबाधः प्राजापत्यस्तवापुरः ।  
 गान्धर्वो राजसन्धश्च वैशाखश्चाष्टमोऽश्विनः ॥ ९ ॥  
 आश्विणश्च आर्षोमासा च भूतिशीतवते स्वधम् ।  
 माङ्गुल वानं कन्याया ब्राह्मो धर्मं प्रकीर्तित ॥ १० ॥  
 कर्षं तु धितो लभ्यन्तिधर्मं धर्मं कुर्वते ।  
 अश्विण कृत्यं युताशायं देवं धर्मं प्रचक्षते ॥ ११ ॥



एवं वीरिभ्यश्च द्वे वा वरावापयत वर्जितः ।  
 कन्यावदानं विदितवर्जितं वर्जं न कथ्यते ॥ १२ ॥  
 यत् नो वरतां वर्जिष्यति वाचानुवाक्ये च ।  
 कन्यावदानमन्वयत्वं ब्राह्मणस्यो विधिः श्रुतः ॥ १३ ॥  
 ब्राह्मिण्यो द्राविणं दण्ड्यं कन्यासौ श्रेयं कथितम् ।  
 कन्यावदानं विदितवरापुरी वर्जं कथ्यते ॥ १४ ॥  
 इच्छन्वाऽऽशौन्यसद्योः कन्यावापय वरमन्वयः ।  
 वान्धवः स तु विद्विषो वीर्यस्य काण्वजन्धवः ॥ १५ ॥  
 कृत्वा क्लिप्त्वा च शिष्ट्या च कीलानीं क्वलीं मुहुत्तम् ।  
 प्रसङ्ग कन्याव्रतस्य राजसो विदितवन्धवे ॥ १६ ॥  
 कुमारी कलां ब्रह्मतां वा रज्जुं बधोपनयच्छति ।  
 न वापिच्छो विवाहानां वैशाखाद्यान्वायोऽप्यः ॥ १७ ॥  
 अष्टादिविंशतिवर्षेषु चतुर्विंशत्युत्तरैः ।  
 अष्टादशमिष्यः पुत्रा ब्रह्मणे शिष्टवप्यताः ॥ १८ ॥  
 कन्यस्यनुप्राप्तेना ब्रह्मणसो ब्रह्मिण्यः ।  
 वर्जितकीला ब्रह्मिण्या वीर्येण च तत्र तत्र ॥ १९ ॥  
 इतरेषु तु शिष्टेषु वृत्रहान्नस्यवितः ।  
 ब्राह्मणे दुषिष्यतेषु अष्टादशमिष्ये मुता ॥ २० ॥  
 अविन्दतेः स्त्रीविवाहैरनिष्ठा वर्जति ब्रह्मा ।  
 निर्विन्देतिनिष्ठा नया नम्याभिनन्द्यान् विवर्जयेत् ॥ २१ ॥

(अनु० अ० ३ : १, ४-१०, ११, २७-३४, ३६-२४)

After completing systematically the study of 4 Vedas or 3 Vedas or 2 Vedas or One Veda with observance of the disciplines of continence and strictly having observed the rules and practices of *Brahmacharya* without any failure the man and woman enter into the life of house-holding affairs.<sup>2</sup>

The men of *Brahman*, *Kshatriya* and *Vaisya* varnas should marry the compatible girl of their own varna with the permission of the preceptor performing the *Samskara* and having systematically completed the vows of *Brahmacharya* and attained the knowledge.<sup>3</sup>

The girl of good qualities who does not fall within the six

geneological orders of the mother and is not of the geneology of the father is legitimately marriageable by the *Dvijas*.<sup>3</sup>

The girls from the ten undermentioned families, may these be superior in the riches of cow etc. animals and wealth should not be accepted for matrimonial relations.<sup>4</sup>

The 10 families are :—

1. The family deprived of good conduct and behaviours. 2. The family in which any good and characteristic personality has not taken existence. 3. The family wherein there is no man of distinguished intellect and wisdom. 4. The family the members of which have more long hair on their bodies. 5. The family which has virus of piles in heritage. 6. The family which has the affection of tuberculosis. 7. The family which is the victim of the abdominal diseases caused by the defect of indigestion. 8. The family which is affected with the fit. 9. The family with white spots on skin and. 10. The family which has leprosy. The girls and boys of such families should not ever be accepted for matrimony.

The girl who is of yellow, colour, who has over-grown limbs as six fingers etc. who has diseases, who is deprived of hair on her body, who has long hair on her body, who is too much talkative and has her eyes as yellow as the the eyes of a cat, should not be accepted as bride.<sup>6</sup>

The girl bearing her name based on the stars like *Revati*, *Rohini* etc. who has her name in the name of river like *Ganga*, *Yamuna* etc. who has the name of mountains like *Vindhyachila*, whose name is based on the birds like *Kokila*, *Hansa* etc. whose name is the name of venomous raptiles like *Dasi* etc. and whose name is dreadful and fear-provoking should not be accepted as bride.<sup>7</sup>

But the girl of beautiful limbs, good name, possessing the movement of a female elephant, having very little and rare hair

rare head-hair, rare teeth and who has all the body parts tender ones should be accepted for marriage.<sup>8</sup>

There are eight kinds of marriages named as—*Brahma*, *Daiva*, *Arsha*, *Prajapatya*, *Asura*, *Gandharva*, *Rakshasa* and *Pishacha*.<sup>9</sup>

1. The *Brahma* marriage is that marriage in which the learned, characteristic, compatible man is married with a girl who is well-dressed and ornamented and for whom the bride-groom is selected and accepted by herself.<sup>10</sup>

2. After performing a great *yajna* by calling the great learned men to participate therein to give the well-dressed and well-ornamented and beautiful girl to the learned man conducting the *yajna*—is called *Daiva* marriage.<sup>11</sup>

3. In the marriage wherein taking one pair\* or two pairs of cow and bullock from the bride-groom, the bride is given to bridegroom is known as *Arsha* marriage.<sup>12</sup>

4. The marriage wherein with the performance of *yajna* and ritual procedure the bride and bride-groom both are preached, before all, to discharge the duties of the house-hold life in union systematically and thus the hand-grasping being performed with pleasure and acceptance of both—is *Prajapatya* marriage. These four marriages are superior to other four.<sup>13</sup>

5. To give the girl with the gift of wealth to girl and the party of bride-groom with performance of *Homa* is called *Asura* marriage.<sup>14</sup>

6. The union of girl and boy on their own mutual accord and the acceptance of the fact in their minds by them that they are now wife and husband—is *Gandharva* marriage which is based on the sentiments of passion.<sup>15</sup>

7. To kidnap the girl physically by killing, cutting and

\* This is not true as it has been prohibited in the Manusmriti itself and is also against the rules of logic and morality. Therefore, without taking from and giving to anything the either party the marriage performed on the acceptance of both is *Arsha* marriage

cleaving the men opposing such an act and marry her in condition of her crying, trembling, fearing and abusing—*Rakshasa* marriage.<sup>16</sup>

8. To defile a girl in sleep, in lunacy, in the state of intoxication in lonely place is known as *Paishacha* marriage and it is very low and most demoralised and full of all sorts of blames and blemishes among all the marriages.<sup>17</sup>

The offsprings issuing out from the couples married under the procedure of first four marriages become superior in quality and nature and shine with the knowledge of the *Veda* and are admired by the learned persons.<sup>18</sup>

Such boys and girls attaining nice beauty, form, strength vigour, clear intellect etc. good qualities, plentiful wealth, pioussness and fame, complete enjoyment of the pleasure and extensive righteousness live hundred years.<sup>19</sup>

The progeny produced by the couple married under the procedure of other remaining four marriages but the first four become blameworthy, lie-teller, antagonist of *Vedic* religion and of very low nature.<sup>20</sup>

Therefore, it is proper for people that they should leave out the marriage low norms which give wicked progeny and they should always accept the marriages of high norms which become the source of excellent progeny.

ब्रह्मपुत्रायाभिरुपाय वराय सवशाय च ।  
 क्षत्राप्तामपि तां तस्मै कन्यां वष्टाद्विचक्षणः ॥ १ ॥  
 कामकारणात्तिष्ठेद्गृहे कन्यास्तु जल्पयि ।  
 न संबन्धा प्रयच्छेत्तु शुभहीनाय कर्हिचित् ॥ २ ॥  
 कीणि सर्वाण्युदीक्षेत् कुमार्त्तुमती सती ।  
 इर्ध्वंस्तु कामादेतस्माद्विन्देत् सवृत्तं वसिन् ॥ ३ ॥

(मनु० च० १ । ८८-९०)

If parent of a girl desire to marry their daughter they should prefer to select only bride-groom who is superior to her in good

qualities, actions and nature and is matchful to her in beauty, radiance and form. In spite of her being within the six genealogical order of mother, she should be given to that bridegroom only and to none else, so that the both of them delightfully promote the life of house-hold and produce good progeny.<sup>1</sup>

The parents of the girls should never marry their daughter to a man who is inferior, unmatched and wicked might she remain in the house of her father unmarried till death and the same standard is applicable to a man that he should marry a bride compatible with him.<sup>2</sup>

The marriage of girl when she desires to do so should be arranged in the fourth year leaving the three years period from the day of menstruation.

*Question*—If so, what will be the situation of the *Shikas* 'सकलं वयं शीकं वयं' व शीकं' etc. ?

*Answer*—Nothing but a miserable fate to them and to their composers. That is, those who according to these *Shikas* do the marriage of their children in immature age or child-hood make them spoiled, ruined, diseased and of very short life. In reality they destroy their family and clan. If anyone desires to marry his children rather he should do their marriage according to whatever has been mentioned in the *Vedas* and in the context of category of continence. They should never do the marriage of girl less than 16 years minimum and a boy less than 25 years minimum. More long period they will extend to observe the discipline of continence greater will they enjoy the pleasure.

*Questions*—Should marriages be arranged in the near vicinity or distance ?

*Answer*—श्रीकं श्रीकं श्रीकं श्रीकं श्रीकं ॥

This is the authority of *Nirukta*. It says that marriage of a girl in distant place is more beneficial.

**Question**—Why do not marriage take place between male and female of the same *gotra* or between brother and sister ?

**Answer**—The first defect which comes in the light is that there remains always lack of love between them. As much love is found in distant thing, the same is not found in the nearest one. The both of them are acquainted with the merits and evils of each other and they do not have any fear from each other. The second defect is that unless the marriage is arranged in a distant family the body does not become strong. The third benefit of the distant marriage is that it increases the mutual love, progress and supremacy. The marriage of near family does not give this benefit.

The *Vedic* proofs pro to the marriage of youth :—

तत्त्वस्मेरा युवतयो युवानं नमं ज्यमानाः परियन्थापः ।

त युक्तेभिः सित्तवती रेवदस्ते वीवायानिष्णो वृत्तनिष्णव्यु ॥ १ ॥

अस्मिं तिलो अज्यज्याय नारोर्बेवाय देवोर्बिधिषन्धन्मम् ।

कृता इवोव हि प्रसले अप्नु त योयुषं धर्यात पूर्वसुनाम् ॥ २ ॥

अवत्स्यात्र अनिमास्य च स्वर्हो रिचः सन्मृषः पाहि सुरोन् ।

आमानु पूर्व परो अग्रन्व्यं नारातयो वि निशम्नानूतानि ॥ ३ ॥

ऋ० मं० २ । सू० ३५ । मं० ४-६

यचूरिवं वल्लिनिष्कन्थेति य ईं बहाते महिषोमिधिराम् ।

आस्य अदत्यात्र च आ च घोवात्पुक सहसा परि वस्त्याते ॥ ४ ॥

ऋ० मं० ५ । सू० ३७ मं० ३

उप च एवे वन्देभिः सूबैः प्र यद्वी विवश्चितवम्भिरकैः ।

उवातामस्ता विदुषोव विश्वना हा बाहलो मर्त्याय यत्नम् ॥ ५ ॥

ऋ० मं० ५ । सू० ४१ । मं० ७

The girls of 20 to 24 years accomplished with good educations and vows of *Brahmacharya* win to us (the bride-grooms) who are one and half-time older or 2 times older than her and have attained the complete knowledge, discipline of *Brahmacharya*, and good merits and are in blooming youth, in



marriage according to their choice, like the river or waters which go to the ocean. The *Brahmachari* embellished with vigour etc. and pure qualities attaining all sorts of praiseworthy things win the girl who is full of youth. As the automatically refulgent water-purifying electricity resides in the firmament of the water-purifying electricity resides in the firmament of the water-purify self shining marine fire resides in the ocean so the wife and husband in whose heart the love is not refulgent externally but is shining internally, obtain good and marvellous pleasure.<sup>2</sup>

O women and men<sup>1</sup> as the learned wives of enlightened persons having the nature of first, second and third grade acquire grain etc. for the purpose of the *Kasia*, which is painless and full of delight. The wife like a trained and educated lady has union with husband and husband equally with wife to employ them in dealings of affection and love. As a child sucking the milk of woman of first delivery increases the nectar of water in the same manner the chaste man and chaste woman increase the prosperity of their children.<sup>3</sup>

As the King and other people can never destroy the good education and instruction etc. in their cities and in their house born children knowing the value of such things and as the internal enemies can not destroy the body which has been attained by the observance of *Brahmacharya* and is equipped with the physical and spiritual strength and falsehood etc. can not touch it so the sentiments of inamcability, evils and violence can not have any contact with them who in their blooming youth delightfully and legitimately do marriage and bring out children. The good children take birth in such families. Therefore, O lady of the house<sup>1</sup> You give all protection to learned men. No doubt this house-hold life of yours would flourish with happiness and delightment.<sup>2</sup>

Prosper in the house-hold life with knowledge, wealth etc. from all sides that married couple amongst whom the man blooming with youth, with careful examination wins the hand of a woman who is born in nice family, is educated, beautiful,

meritorious, characteristic, desirous to have a good husband and lovely to husband and amongst whom the woman wins the hand of a man as her husband who is compatible to her in all respect and selected and desired by her. They can carry on the burden of house-hold exchanging good talk with each other like a *Chariot*. They can solve multifarious purposes and problems facing them from all sides.<sup>4</sup>

O men ! if you do the marriage of your children according to their own choice after making them perfect in the discipline of continence, education etc. they in return would give you all pleasure and happiness equipping them with the various qualities, praise, various knowledge, various acts of good performances and different kinds of strength inclusive of physical and spiritual maturity. They can discharge satisfactorily the duties of household life like the night and day and learned lady and learned man who perform their task smoothly. The marriage in its sanctity is beneficial and auspicious for men and women. The men and women of good nature and culture can attain the desired benefit of house-hold life.<sup>5</sup>

As the observance of celibacy by a girl is the dictum of the *Veda* in the same manner the men should also observe the discipline of continence, through it attain perfect knowledge and becoming full fledged youth marry the girls whom they like with full examinations. The marriage of boy or girl should always be settled only with the girl and boy respectively whom both of them mutually like. This is the best marriage. Those who do not do marriage of girls or boys in full youth and do the marriage in their child-hood and settle an incompatible marriage between boys and girls violate the commandments of God revealed in *Veda*,

Why would they not sink in the deep ocean of great sufferings thus violating the dictates of God? Those persons who do and get done marriages according to aforementioned procedure attain perfect happiness as their act is accordant with the dictates of Divinity.

**Question**—Should marriage take place in one own *Varna* or in other *Varna* also ?

**Answer**—Marriage should take place in their own *Varnas*. But the *Varnavyavastha* be based on quality, action and culture, not on the birth. He or she who is well-learned, pious, benevolent, self controlled, free from the evils like telling lie etc. ready in disseminating education and religious tenets and possessed of excellent characteristics, may respectively be called *Brahmans* and *Brahmani*. The *Kshatriya* or *Kshatriya* is he or she who possesses the qualities of knowledge, strength, bravery, and dispensation of justice. The *Vaiśya* and *Vaiśya* is he or she who is learned, does agriculture, domestication of animals, trade and has efficiency in the languages of countries. He or she who has no education or learning, is *knatsa*, is called *Shudra* or *Shudra*. This order and standard of *Varna* should be counted and maintained in setting and materializing the marriage. That is *Brahman* should marry *Brahmani*, *Kshatriya* *Kshatriya*, *Vaiśya* *Vaiśya* and *Shudra*, *Shudra* and the pleasure and delight flow out in such marriages not other-wise.

The authority in *Varnavyavastha* —

कर्तव्यं च कर्मणो कर्मः पूर्वं पूर्वं कर्म कर्मणो कारिण्यदिपुत्री ॥ १ ॥

अकर्तव्यं च पूर्वं कर्म कर्मणो कर्मणो कर्मणो कारिण्यदिपुत्री ॥ २ ॥

(अथर्वशास्त्र ३० १ १ १ १ १, ११ ॥)

पूर्वो अङ्गव्यापारोऽपि अङ्गव्यापारो अङ्गव्यापारः ।

अङ्गव्यापारोऽपि अङ्गव्यापारो अङ्गव्यापारः ॥ ३ ॥

अङ्गव्यापारः (३० १ १ १ १ १)

Through the righteous conduct an individual of inferior *varna* might be he or she aspires and rises to the status of a superior *varna* and adopts, discharges authorized duties of qualities and right of action etc. of that *varna*.

In the same manner in absence of *Dharmacharanas* and the prevalence of *Adharmacharanas* an individual of excellent *varna*, might be he or she, falls down to the status of an inferior *varna*.

and adopts and practises authorized right and duties of that *varna*.<sup>2</sup>

The *Shudra* of good quality, action and culture rises to the status of *Vaishya*, *Kshatriya* and *Brahman Varnas* and adopts and practises their respective rights and action. Equally the *Brahmans* of evil quality, act and culture may fall down to the status of *Kshatriya*, *Vaishya* and *Shudra*, *Kshatriya* to the status of *Vaishya* and *Shudra* and *Vaishya* to the status of *Shudra* and enjoys the rights and action of these respective *Varnas*.

On being established such a standard of *Varnavyavastha* there arises nothing of partiality to anyone and all the *Varnas* maintain their status to remain always persons of excellent *Varna*. They also try to become superior *Varna* for always. The men of Superior *Varna*, with a fear that we might not fall to the status of low *Varna*, stop to do any bad deed and do always good acts. This leads the world towards a great progress. In *Aryavarta* till the time when such a *Varnavyavastha* was prevailing, the institution of marriage was well-maintained on self-chosen be rothal system after completion of education, and perfect discipline of *Brahmacharya* the country was advanced in all respects. The should continue even now so that the country of *Aryavarta* securing its previous ancient position attain happiness and prosperity.

Examination of compatibility—The bride and bride groom should examine mutually the qualities, actions and nature of one another in this way——the characteristic behaviour of both be equal, intellectual maturity of both be equal, the demeanour of both be equal, the form and beauty etc, qualities of both be equal, both of them be equally non-violent, truth-speaking and sweet-speaking, both be possessed of the sense of gratitude, mercifulness and free from egoism malignance, heart-burning, passion, anger, both be equally free from covetousness and be bedewed with the sentiments of country-reform, knowledge, attainment. intrapedity in truth-preaching, enthusiasm, renouncement of the evils of deception, gambling,

theft, intoxicant drinking, eating of meat etc. and both the equally clever in domestic affairs.

Whenever at morning or at evening they meet together coming from distant places should exchange salutation between one another pronouncing नमस्ते. The wife should touch the feet of her husband wash his feet and give seat to him. Thus both of them should enjoy the pleasure with the reciprocation of affectionate speech and dealing between them. The body of the wife should be slimer than the body of the husband. She should be so tall as her head could reach upto the shoulder of the husband. The internal test should be done by women and men through the confabulation etc.

घोम् ऋतनपे प्रथमं जले ऋते सत्यं प्रतिष्ठितम् । अग्निं कुमार्च्यन्निजात्ता  
सविमिहं प्रतिपन्नताम् । यत्सत्यं तद्दृश्यताम् ॥

(जाह्नव० नृ० अ० १ । अं० ५ । ५ ॥)

When the time of marriage be fixed the girl should get the bride-groom carefully examined through the experienced men indirectly and in the same manner the bride-groom should get the bride tested indirectly through experienced ladies. Afterwards there should be held a meeting of intelligent women and men and both (the girl and the boy) should converse together with one another. They start 'O woman' or O man. *Mahattava*, the resolution, which is a reality came first out of matter in the beginning of creation. The real, indestructible matter endowed with its three qualities and substances was permeating the *Mahattava*. As this universe has come into existence with the union of matter and *Purusha*, the eternal individual soul so we, the virgin and bachelor take this vow now to wed together both of us. Let us win each other i.e. virgin to bachelor and bachelor to virgin. Let us have a firm courage to make this vow a reality by fulfilling it.

*Procedure*—When the girl after discharge of monthly course comes to normalcy and on the day and night of which is decided for impregnation all the utensils and necessary articles of *yajna*



etc. should be arranged before hand to celebrate marriage. All the *samagris* should be kept safe after cleansing them and *yajnashtala*, *vedi*, *yajna*, priests of *yajna*, *yajnapatra* etc. be settled and arranged as has been mentioned in the *samanyaprakarana*.

Afterwards, when one hour not passes\* away the bride and bride-groom taking the jugs full of perfumed clean water should take bath.

Afterwards the bride dressed in nice dress and decorated in ornaments should sit on a nice seat keeping her face eastwards. In taking jugs of perfumed waters and taking their bath they should pronounce the following *Mantras* :—

ओं काम देव ते नाम नवो नामसि समानवानुसुरा ते वरवत् । वरवत्  
वन्माद्ये तपती निमित्तोऽसि स्वाहा ॥ १ ॥

ओं इदं त उषस्य मधुवा संसृषामि प्रजापते सुसमेतव द्वितीयम् । तेन  
पुंसोभिनवसि सर्वात्मयान्त्वसिन्वसि राक्षी स्वाहा ॥ २ ॥

ओं अग्निं कव्यादमकृष्वन् सुहानाः क्षीयानुपस्वन्ववः पुरावाः । तेनाम्ब-  
कृष्वं र्वं भृङ्ग स्वाङ्कुं त्वमि तद्व्याप्तु स्वाहा ॥ ३ ॥

(गी० २ । १ । १० ॥)

This *Kama* (the passion) has been known by the whole of the world by its name. It is known as intoxicant. This girl has become an intoxicant one for purpose of *Kama*. Let this make this girl or boy graceful. This heat of *Kama* has excellent birth in woman. This has got its inception from the heat of the body.

O bride ! I, the husband embrace your organ of pleasure with love and affection. This is the second door or the second requirement of a house-holder to house-holder in real sense. Through this organ and pleasure you take all the men who can not be influenced, under your influence and control. You are the subjugating entity and hence mistress of the house.<sup>2</sup>

\* If the procedure of the marriage cannot anyhow be completed upto midnight, the ceremony should be commenced after meridian to get it completed upto midnight.



The ancient seers of high penetration call the organ of women as the fire which eats the flesh (as it causes the discharge of semen which is the rarest form of flesh and comes from it from all the parts of the body). They accept the semen of men which flows from the organ of men as the *Ajyam*, the *ghre*. Let that semen grow strong and productive in you.<sup>8</sup>

Afterwards, according to the procedure described in the *Samanyaprakarna* eulogium, prayer and contemplation of God, recitation of *Svastimantras*, recitation of *Shanti Mantras* should be performed. Thereafter, *Agnyadhana*, *Sumidadhana* should be done and cereal preparations already prepared should be kept aside on the *Vedi*. In the same manner the bride-groom also, at his home, going in separate corner should put on nice dress and ornaments etc. and sit on a nice seat in the *yajnasala* keeping his face eastward. He performing the procedure of eulogium,<sup>9</sup> prayer and contemplation of God according to the method prescribed in the *Samanyaprakarna* should prepare to him to go to the house of bride. Afterwards the men of bride's party and of bride-groom's party take him with respect to the house of bride. At the time when bride-groom enter into the house of bride, the bride and the person arranging the marriage ceremony should receive the bride-groom with *Madhuparka* etc. in the following manner. The manner of reception is that the bride-groom entering the house of bride stand there keeping his face eastward the bride and people of bride's party stand near bride-groom keeping their faces in north direction. The bride and her party-men should say

आयु मयां वासावर्षं विवाहो मयाम् । परं वरं १ ॥ १ ॥ वृष ४

Kindly stay here, we would receive you. Replies bride-groom.

शुभं ॥ Thanks; please do.

Taking the *axsona*, the seat in her hand standing in front of the bride-groom bride says :

ॐ विद्यरो विद्यरो विद्यरः प्रसिन्नुत्तमम् ।

॥ १ ॥ १ ॥

<sup>8</sup> The men and women participating in the marriage ceremony should contemplate God with concentrated mind in thoughtful manner.

Here is the seat, kindly accept it. Bride-groom replies :

ओं प्रतिगृह्णामि ॥

Thanks, I accept it. The bride-groom, taking the seat from brides' hand and stretching it on the ground of the *mandapa*, sitting on it with his face in the east direction pronounce the following *mantra* :

ओं वर्धोऽस्मिन् तन्मानामुद्यतामिष सूर्यः ।

इमन्तमभितिष्ठामि वो मा कश्चाभिवातति ।

पा० १।३।८

I, at this juncture hold superiority amongst my equal like the sun amongst, shining planets and stars. To Him who tries to humiliate me I will make down like this seat upon which I sitting.

Men from brides' party should give a small pot full of water in the hand of bride should say :

ओं पादं पादं पादं प्रतिगृह्णताम् ॥

पार० १।३।९

Here is water to wash feet, kindly accept it. Bride-groom replies :

ओं प्रतिगृह्णामि ।

Thanks, I accept it.

Bride-groom should take the pot of water from the hand of bride and wash\* his feet and pronounce the following *mantra* :

ओं विराजो वोहोऽसि विराजो वोहमशीष मयि पादायं विराजो वोहः ।

पार० कां० १।३।१२

This water is the essence of the wordly nabulae. May I obtain it for the removal of diseases. It is here at hand for washing my feet.

ओं वर्धोऽर्धोऽर्धं प्रतिगृह्णताम् ।

\* If the door for entry in the house be in the east the bride-groom should keep his face northward and bride and her partymen eastward. If bride-groom is Brahman varna he should first wash his right foot and thereafter left. If the bride-groom of Kshatrya etc. Varna he should fistwash left foot and right thereafter.

Afterwards men of the brides' party should give another pot full of clean water to bride and she should say :

Here is water to wash the face, kindly accept it. The bride-groom taking water from brides' hand replies :

श्रीं प्रतिगृह्णामि ।

Thanks, I accept it.

The bride-groom should wash his face and pronounce the following *Mantra*.

लोपास्य दुष्कायिः कर्मापापात्तथापामि । १

श्रीं ममृतं च प्रतिशोषि त्वां शोणित्वात्तथापामि ।

हरिष्वात्पात्रं वीरा मा वराशोषि श्रवणः ॥२

वाच० श्री० १ । ७०१ । ११, १४ ॥

This is water. Through it I obtain the health, I send this water to Ocean or the atmospheric Ocean. This could reach to its primal source. Our children enjoy health and pleasure. By grace of God this water may not leave us.

Afterwards, the bride-groom should take his seat in the west of the *mandapa* keeping his face in east direction. Bride's men should give a small pot full of clean and pure water to the bride, keeping an *Achamani*, sipping spoon in the pot and the bride should offer it to the bride-groom pronouncing the following *Mantra*:

श्रीं श्रावणशोषणशोणित्वात्तथापामि प्रतिगृह्णामि ।

Here is water for sipping, kindly accept it. The bride-groom taking the pot from bride replies :

श्रीं प्रतिगृह्णामि ॥

Thanks, I accept it.

The bride-groom should take the pot of water from the bride and put it before him. Taking water in the cavity of the palm of right hand the bride-groom should pronounce the following

mantra and sip it. He should pronounce the mantra thrice and sip water thrice,

ओमाभागन् वसता सःपुत्र वर्धता । सं वा कुप त्रिर्षं प्रमाणात्कर्मणि  
पशुनाभरिष्टि तनूनाम् ।

वार० का० १ । ३ । १३

O God ! Please come to us with your great splendours, make us accomplished with your refulgence. by the grace, may we be affectionate to our children, master of animals like cow etc. and well-wisher of our body and limbs.

Afterwards bride's worker should give the pot of *Madhuparka*\* to her and she extending it towards bride-groom should say:—

ओं मधुपर्को मधुपर्को मधुपर्कः प्रतिसृष्टान् ।

Here is *Madhuparka* (Curd and honey put together) kindly accept it.

The bride-groom taking the pot of *Madhuparka* from the hand of bride replies :—

ओं प्रतिसृष्टामि ।

Thanks, I accept it.

The bride-groom should pronounce the following sentence and minutely look at *Madhuparka*.

ओं निमस्यस्त्वा पशुषा प्रतीकं ॥

वार० १ । ३ । १४

I look at you with the eye of friend.

The bride-groom pronouncing the following *Mantra* should take the pot of *Madhuparaka* in his left hand :—

ओं देवस्य त्वा सविभुः प्रसवेऽचिनोर्बाहुभ्यां पूरुषो हस्ताभ्यां प्रतिसृष्टामि ॥

वसु० १ । १० वार० १ । ३ । १०

I take it through the active for of *Prana* and *apana*, the

*Madhuparka* is that in which the ghee or honey is mixed in curd. The quantity of this be in 12 tolas of curd four tolas honey or ghee be mixed and this should be kept in bronze pot.

two vital airs and through the new functions of digestive system for attaining the extension of our inner self.

The bride-groom should pronounce the following three mantras and see the *Madhuparka* carefully :—

ॐ पूर्वः स्वः । मधुमत्स्यं पृथिवीं मधुं शरत्तमं त्रिभुवः । वागीवीर्यं  
मधोपदी ॥

सङ्कः ११ । १०

ॐ पूर्वः स्वः । मधुं मत्स्यतोपदीं मधुमत्स्यं रसः मधुं शरीरं न  
मिता ॥ २ ॥

ॐ पूर्वः स्वः । मधुमत्स्यं मत्स्यतोपदीं मधुं मूत्रं । वागीवीर्यं  
मधुमत्स्यं नः ॥ ३ ॥

God is existent, conscious and all-bliss. For us who strictly adhere to the laws of nature and dictates of God, sweet are the breaths of winds, sweet is the flow of rivers and herbs are full of sweetness

God is existent, conscious and all-bliss. Night is sweet and so is the dawn. Sweet is the earth and sweet is for us the heaven which is the protector of all,

God is existent, conscious and all-bliss. The vegetable is sweet for us and so is the Sun. Rays of sun are also sweet for us.

Afterwards the bride-groom should mix the honey into curd thrice with the second finger and the thumb of the right hand and pronounce the following mantra :

ॐ मधुः स्वाहास्वाहास्वाहा वासु शरत्तमं त्रिभुवः ॥

सङ्कः १ । ११ । १५

This *madhuparka* is food for the heat which operates the digestive system. I take away from it if there is any thing un-eatable mixed therein.

The bride-groom taking very slight part of *madhuparka* at each time should sprinkle it through the medium of second

finger with the thumb of right hand with the following *mantras* in all the direction mentioned below the *mantra* :

ओं वसवस्त्वा वायवेन उन्वता भक्तवन्तु ॥ १ ॥

By this in the East.

ओं द्यास्त्वा र्षभुमेन उन्वता भक्तवन्तु ॥ 2 ॥

By this in the South

ओं वायव्यास्त्वा वागतेन उन्वता भक्तवन्तु ॥ ३ ॥

By this in the West.

ओं दिश्ये त्वा देवा आनुष्दुमेन उन्वता भक्तवन्तु ॥ ४ ॥

By this in the north.

ओं त्रुतेभ्यस्त्वा परिगृह्णामि ॥ ५ ॥

By this in the above direction three times.

The learned men known as *vasus* should take it with the *gayatri* metre.

The learned men known a *Rudra* should take it with *tristubha* metre.<sup>2</sup>

The learned men known as *aditya* should take it with *jagati* metre.<sup>3</sup>

The other learned men known as *Vishvedevas* should take it with *anustubha* metre.<sup>4</sup>

I accept it for all the creatures<sup>5</sup>

Afterwards the bride-groom dividing the *madhuparka* in three parts, should put these parts in three bronze dishes one in each. He should put these three dishes in front of him and pronouncing the following mantra he should eat a little or the whole of the *madhuparka* from each of three dishes. Whatever remains in the dishes should be given to servant or be dropped in water :—

ओं वसवसुतो भक्तव्य परमं कृपमन्नाद्यम् तेमहं मनुषो भक्तव्येन परमेव  
कृपेभ्यान्नाद्यं न परवो मधुष्वीम्नावोऽस्मि ॥



O ye learned men ! may I be pure, sweet-tongued and the consumer of all cereals through the purity, sweetness and cereal essence pertaining to whatever is the pure, sweet and establie form of honey.

Thereafter the bride-groom should sip water twice by the following *mantras* one by each :

वीर्यमृतानिवालयसि स्वाहा ॥ १ ॥

कारण० १ । २४ । २१

वीं सत्यं वयः वीर्यं च वीः कस्यस्य स्वाहा ॥ २ ॥

कारण० । २४ । २२

This water is protection to creatures, and this my utterance is quite true.

This bring unto us the truth, fame, beauty and fortune. Whatever is being uttered herein is quite true.

After this the bride-groom should touch his limbs like eyes etc. with water by the *mantras* prescribed for this purpose in the *Harana* i. e.

वीं सद्यं सत्यं सत्यं सत्यं कुर्यात् ।

Thereafter the bride should give to the bride-groom the cow or money etc. according to her circumstances pronouncing the following sentence :

वीं वीर्णं वीं : इतिमृच्छाम् ॥

कारण० । २४ । २२

Here is Cow or money, kindly accept it.

The bride-groom should accept it by pronouncing the following formula :

वीं इतिमृच्छामि । वारम्बर १ । १

Thanks, I accept it.

The person entrusted to accomplish the ceremonial work of the bride's party should take the bride-groom to *subhamandapa* or the other room of the house joining the *madhuparka* place and seat him keeping his face in the east direction and seat the



These ladies of my household family who prepared fabrics, spun the thread and wove this cloth, and who in the process of weaving stretched and arranged the knot of warp and weft, may provide you the cloth till the attainment of indefectible maturity of oldness

The bride-groom should dress himself with the *vasitra* and *upavastra* respectively by the following *mantras* :

ओं परिधास्यं यशोधास्यं वीर्वायुत्वाय ऋरवष्टिरस्मि ।

शतं च जीव ऋरवः पुकञ्ची रायस्तोचमनि संख्ययिष्ये ।

पार० २. ६। २०

ओं यशसा मा धावायुचिबो यशसेन्द्रावृहस्पती ।

यसो भगवच्च मा बिन्वद्यसो मा प्रति पद्यताम् ॥

पार० २। ६। १०

May I be possessed of maturity of age and blessed with wealth, children etc. I will put on this cloth which is symbolic to weal and nourishment for the sake of dressing, fame and long life. May I live hundred autumns.

May the earth and heaven find me attended by fame, may the air get me accompanied with fame, may the Sun find me enriched with fame and may fame always visit me.

During the period in which the bride and brid-groom are engaged in changing their dresses the preparation should be made and the following items should be arranged :

1. Wood-fuel for *yajna* should be kept reserved in sufficient quantity.
2. With Camphor or ghee the fire in the *Kunda* should be inflamed.
3. Ghee should be molten and perfumed with the necessary *yajna dravyas*.
4. Spoon for dropping oblation and other pots of *yajna* should be arranged.

5. *Havana Samagri* should be kept safe for the *yajna*.
6. One man from the party of bride-groom dressed neatly and cleanly, taking a jug full of water should circumambulate the *yajna kunda* and should sit in the south direction keeping his face in the north and having placed the jug in his front. He should sit there till the completion of marriage ceremony.
7. Similarly another person from the bride-groom's party taking a stick in his hand should sit in the south direction keeping his face in the north.
8. Bride's akin brother or cousin brother or the son of maternal uncle, or the son of mother's sister as the case may be should sit there in the west direction of the *Vedi* keeping four handful of roasted paddy mixed with dry *shami patra* in a *surpa*.
9. One squared small stone and two seats (*asanas*) for bride and bride-groom should be kept there.

Afterwards escorted by the person entrusted with the ceremony purpose the bride should come before the bride-groom and both the bride and bride-groom should pronounce the following *mantra* :

ॐ समञ्जन्तु विश्वेदेवाः सत्तापो ब्रह्मनिनी ।  
सं मातरिश्वा सं वाता तनुवेष्टी इवानु नी ॥

ऋग्वेद १०-८-४७

Let all the learned persons present here know that we are accepting each other voluntarily and pleasantly and our hearts are concordant and united like waters, let the air, let God, let the instructress keep us conjugate.

The bride-groom, taking the right hand of the bride into his own right hand and pronouncing the following *mantra*, should come to the *Yajna Vedi* :

\*ॐ यदेभि मनसा दूरं विसोऽनुपवमानो वा हिरण्यपर्षो संकथं स त्वा  
मञ्जन्तां करोत्वनी ॥

वार० १ । ४

\*The name of the bride should be pronounced instead of बनी ।

O bride or bride-groom ! you voluntarily and mindfully accept one another like the wind and transplendent Sun which attain the contact of directions from a great distance. May God make both of us of concordant and united mind.

Afterwards the bride-groom should pronounce the following Mantras:

ओं भूर्भुवः स्व । अघोरबलुरपतिव्येचि शिवा वसुध्वः सुवनाः सुवर्चाः ।  
वीरसूर्वेवुकामा स्योना शन्नो मव द्विपदे शं वतुष्वदे ॥

ऋग्वेद १० । ८१ - ४४

ओं भूर्भुवः स्व । सा नः पुत्रा शिवतनार्मेरय सा न रुक उर्जाति विहर ।  
यस्यामुशन्त प्रहराम शेफं यस्यामुकामा बहवो निविष्ट्यं ॥

वारस्कर १ । ४ । १६

O bride ! by the grace of God who is existent, Conscious and all-bliss, you may not be ungenial in temperament and rigorous-eyed towards husband. May you be benevolent to animals, and be conscientious, delighted at mind and possessed of gracious energy; May you be procreant of brave offsprings, desirous of *devara* under the circumstances when such emergency arises, and blessed with great pleasure. May you be favourable to our bipeds and kind to our quadrupeds.

May condescending Master of the world make this bride that ideal custodian of maternity who abiding with the sacrosanctity of the procreative function of the household life submits herself to her husband's impregnation and in whom are destined many desired ends of life.

Afterwards bride-groom and bride circum-ambulate the-*yajna kunda* and take their seat at previously fixed place in such a manner as the bride, keeping her face in the east be in the right of the bride-groom and bride-groom in the left side of bride. The bride should pronounce the following *mantras*:

ओं प्र मे पत्नियानः पन्था कल्पताम् शिवा अरिष्टा वतिलोकं गमेयम् ॥  
गो० २ । १३ मंत्रब्राह्मण १ । १ । ८

May this path of mine leading to husband-hood be auspicious and I unobstructed and free, go husband's home.

**The chief Homa of marriage ceremony.** The following acts should be done in connection with the chief *Homa* of marriage ceremony.

1. *Purohita*. Priest to conduct the ceremony should be selected and employed. He should take seat in the south of the *Vedi* keeping his face in the north direction.
2. *Achamana* (sipping of water) should be done with 'आचमन्तो-पस्तरजवति स्वाहा' etc. *mantras*.
3. *Samidadhana* and *agnyadhana* etc. should be done according to *Samanya yajna* procedure.
4. Sprinkling of water round the *vedi* with 'मदिते सृष्टमन्त्र' etc. four *mantras*.
5. आचाराराज्यनागाहुति, स्वाहुति, माहुति, and अष्टांगहुति should be offered.

After performing all these above acts the bride should touch the right shoulder of bride-groom. Thereafter they should offer the four oblations of molten ghee with the four *mantras* — अण्णमादूषि पवत० etc. they should offer the fifth oblation with the following *mantra*—:

सो भूमिः स्वः । स्वमर्षमा भवति यत्कनीनां नाम स्वघ्रातगुह्यं विभक्ति ।  
 अन्नमन्ति मित्रं सुखितं न गोविर्गृह्यती समनसा कृणोवि स्वाहा ॥ इदमन्त्रे  
 इदमन्त्रे ॥

ॐ ५ । ३ । २

God is existent, Conscious and all-bliss. This fire or heat which has its connection with girls is the most controlling power in the body. It consumes the oblations of cereal etc. and has a mysterious name—the *Vaishvanara*. Performers of *yajnas* keep this clandestine fire ablaze with milk, ghee, curd etc. like friend as it makes the married couple of concordant mind.



The *Rashtrabhris* oblations should be offered in the fire of the *vedi* with the following twelve hymns:

शोकतावाद् द्युतवासाभिर्नन्दर्वः । न व इदं उक्तं अत्रं पशु तन्वी न्यस्त-  
वाद् ॥ इवतावाद् द्युतवासां चन्दर्वे नन्दर्वीश—इत्यन्व यम ॥ १ ॥

Bearing the operation of eternal law and abiding by the eternal law this fire is *gandharva* the force resisting the earth. May it be source of protection to intellectual and defensive power of our society or state. This oblation offered in the fire of the *vedi* is meant for *Rtasat, Rtasadhama, gandharva agni, and it is not for me.*

शोकतावाद् द्युतवासाभिर्नन्दर्वे चन्दर्वीशोऽन्वरीशो वृषो नान्य तान्यः न्यस्त-  
इवकोवचोऽन्वरीशो नुवन्व—इत्यन्व यम ॥ २ ॥

Bearing the operation of eternal law and abiding by the eternal law this fire is *gandharva*, the force resisting the earth and herbs are its *apsaras*, the element extending in water named as *mudrah*, the giver of pleasure. This oblation is offered for them. The oblation offered in the fire of the *Vedi* is meant for the *Osadhi, apsaras mudrah*, it is not for me.

सो वीक्षितः विद्यमाना सुवीं कचर्वः न व इदं उक्तं अत्रं पशु तन्वी  
न्यस्तवाद् ॥ इव वीक्षितः विद्यमानो सुवींश नन्दर्वीश—इत्यन्व यम ॥ ३ ॥

Co-ordinating night and day and maintaining the tune of all the *Saman* this sun is *gandharva*, the power resisting the planets. May it be the source of protection to intellectual and defensive power of our society or state. This oblation is offered for its substance. The oblation offered in the fire of the *vedi* is meant for *Samatra, Vish-asaman, swya gandharva*, and it is not for me.

वीक्षितः विद्यमाना सुवींशोऽन्वरीशो वृषो नान्य तान्यः न्यस्त-  
वाद् ॥ इव वीक्षितोऽन्वरीशो चानुवन्व—इत्यन्व यम ॥ ४ ॥

Co ordinating night and day maintaining the tune of all saman, this Sun is *gandhrava*, the power resisting the planets and the rays are its *apsavas*, the means of evaporation, named *ayuvah*, the power causing expansion. This oblation is offered for them. The oblation offered in the fire of the *Vedi* is meant for *maricht apsara ayuvah* and it is not for me.

ओं सुसुम्नः सूर्यरश्मिचक्रना गन्धर्वः । स न इव बृह्य क्षत्रं वातु तन्वं  
स्वाहा वाद् ॥ इवं सुसुम्नाय सूर्यरश्मये चक्रनासे गन्धर्वाय—

इदमन् मम ॥ ५ ॥

Illuminated by the rays of sun the pleasant moon is *ganharva* the planet which acquires its light from the Sun. May it be the source of protection to the intellectual and defensive power of our society or state. This oblation is offered for its subsistence. The oblation offered in the fire of the *Vedi* is meant for *susumna, suryarahmi chandrama gandharava* and is not for me.

ओं सुसुम्नः सूर्यरश्मिचक्रना गन्धर्वस्तस्य नक्षत्राभ्यन्तरतो मेकुरयो नाथ  
तान्यः स्वाहा ॥ इवं नक्षत्रेभ्योऽन्तरोभ्यो मेकुरिभ्यः— इदमन् मम ॥ ६ ॥

Illuminated by the rays of the Sun the pleasant moon is *gandharva*, the planet which acquires light from the Sun and the stars are its *apsaras*, the celestial co-inhabitants, named as *behkurayah*, the bodies emitting light. This oblation offered in the fire of the *Ved* is meant for *Naksatra apsaras bhekuris* and not for me.

ओमिबिरो विश्वव्यचा वातो गन्धर्वः । स न इवं बृह्य क्षत्रं वातु तन्वं  
स्वाहावाद् ॥ इवमिबिराया विश्वव्यचसे वाताय गन्धर्वाय— इदमन् मम ॥ ७ ॥

Expeditious and all-pervading wind is the *gandharva*, highly conductible medium. May it be source of protection to the intellectual and defensive power of our society or state. This oblation is offered for its subsistence. The oblation offered in the fire of the *vedl* is meant for *ishira Vishvavyacha Vata gandharva* and it is not for me.

ओं इबिरो विश्वव्यचा वातो गन्धर्वस्तस्यापो अन्तरस ऊर्ध्वो नाथ तान्यः  
स्वाहा ॥ इवमन्व्यो अन्तरोभ्य ऊर्ध्वः— इदमन् मम ॥ ८ ॥

Expeditious and all-pervading wind is the *gandharva*, highly conductible medium and the waters are its *apsaratas*, atmospheric co-movers named *urjas*, powerful essence produced by heat. This oblation is offered for them. The oblation offered in the fire of *Vedi* is meant for *apuh* *apsarata* *urjas* and it is not for me.

ओं भुवः सुपर्णो वसो नमस्तस्य । य न इहं कष्टं क्षमं वायु सख्यं स्वाहा वाद् । इहं भुवःस्ये सुपर्णाद्यं वसो नमस्तस्य - इत्यम सप्त ॥ ६ ॥

Giving protection and happiness to its performers and conducive to produce good results, this *yajna* is *gandharva*, the means of knowledge and happiness (worldly and unworldly). May it be the source of protection to intellectual and defensive power of our society or state. This oblation is offered for its subsistence. The oblation offered in the fire of the *Vedi* is meant for *bhuju* *suparna* *yajna* *gandharva* and it is not for me.

ओं भुवः सुपर्णो वसो नमस्तस्यैव वसिष्ठा कृत्स्नस्य स्वाहा वाद्यः । वाद्यः स्वाहा । इह वसिष्ठास्योऽप्यस्योऽप्यस्यैव वाद्यः - इत्यम सप्त ॥ १० ॥

Giving protection and happiness to its performer and conducive to produce good results this *yajna* is *gandharva*, the means of knowledge and happiness (worldly and unworldly) and *dakshina*, the remuneration for the conducting priests is its *apsara*, good act of fulfilment named as *stavah*, the praiseworthy performances. This oblation is offered for them. This oblation offered in the fire of the *vedi* is meant for *dakshina* *apsarata* *tava* and it is not for me.

ओं प्रजापतिविष्वक्कर्मा वसो नमस्तस्यैः य न इहं कष्टं क्षमं वायु सख्यं स्वाहा वाद् । इहं प्रजापतये विष्वक्कर्मा वसो नमस्तस्यै - इत्यम सप्त ॥ ११ ॥

The master of all organs and instrumental in all actions, this mind of ours is *gandharva*, the inspiring principle between all organs. May it be source of protection to intellectual and defensive power of our society or the state. This oblation is offered for its subsistence. The oblation offered in the fire of

the *vedi* is meant for *Prajāpati Vishvakarman manas gandharva* and it is not for me.

ओं प्रजापति विश्वकर्मा मनो गन्धर्वस्तस्य शृण्वन् त्वान्यत्पन्नस्य एषद्वो मास  
ताम्यः स्वाहा ॥ इदं शृङ्खलान्यैः स्तरोभ्य एषिदम्यः —

इदम्य मम ॥ १२ ॥

The master of all organs and instrumental in all actions this mind of ours is *gandharva*, the inspiring principle between all organs and *RK* and *Saman*, are its *apsaras*, the accomplishing factor of knowledge and actions named as *estayah*, the deliberate activities of mind. This oblation offered in the fire of the *vedi* is meant for *RK saman apsarasas estayas* and it is not for me.

N.B. These oblations are entitled as *Rastrabhrita* oblations. These security of *Rashtra* is the main theme of them. The security depends on the coordination of all the units of state. Household life is a small unit of society or state. House becomes an abode of bliss if there is coordination in the wife and husband. This is based on the firmness of conjugal tie. Thus aiming at the security and safety of the state great stress has been laid on the firmness of conjugal coordination through the education of permanent coordination of physical *gandharva* and *apsarasas*. The married couple should lesson from them in maintaining close affinity between them.

With the following *mantras* oblations of *jaya homa* should be offered.

ओं चित्तं च स्वाहा ॥ इदं चित्ताय—इदम्य मम ॥ १ ॥

ओं चित्तिश्च स्वाहा ॥ इदं चित्त्ये—इदम्य मम ॥ २ ॥

ओंम.कूतं च स्वाहा ॥ इदमाकूताय—इदम्य मम ॥ ३ ॥

ओंमाकूतिश्च स्वाहा ॥ इदमाकूत्ये—इदम्य मम ॥ ४ ॥

ओं चित्तात्म्यं च स्वाहा ॥ इदं चित्तात्म्ये—इदम्य मम ॥ ५ ॥

ओं चित्तातिश्च स्वाहा ॥ इदं चित्तात्ये—इदम्य मम ॥ ६ ॥

ओं मनश्च स्वाहा ॥ इदं मनसे—इदम्य मम ॥ ७ ॥

ओं शक्यरोश्च स्वाहा ॥ इदं शक्यरोभ्यः—इदम्य मम ॥ ८ ॥

ओं वर्त्ताश्च स्वाहा ॥ इदं वर्त्ताय—इदम्य मम ॥ ९ ॥

ओं दीर्घमासं च न्याहा ॥ इदं दीर्घमासाय - इदम्य मय ॥ १० ॥

ओं बृहस्पत न्याहा ॥ इदं बृहस्पते - इदम्य मय ॥ ११ ॥

ओं रथम्वरज्जं न्याहा ॥ इदं रथम्वराय - इदम्य मय ॥ १२ ॥

ओं अथापनिमंवाग्निंश्राय सुन्वीं श्रावण्यज्युषः पुनसा ज्येसु । तन्वीं विष्ठाः  
सकलमासं त्वां न उच्यते इहज्यो वयुष न्याहा ॥ इदं श्रावण्यज्यो अथापनिमंश्राय -  
इदम्य मय ।

शारङ्गार १ । ३ । ३

May *Prajapati*, the Master of the universe give us good conscience. The oblation offered is meant for *chitta* and it is not for me. "1"

May *Prajapati*, the master of the universe give us good consciousness of the conscience. The oblation offered is meant for *chitti* and it is not for me. "2"

May *Prajapati*, the master of the universe make us competent in forming good opinion. The oblation offered is meant for *akuta* and is not for me. "3"

May *Prajapati*, the master of the universe endow us with the power of right discrimination. The oblation offered is meant for *akuti* and it is not for me. "4"

May *Prajapati*, the master of the universe inspire unto us the tendency of science. The oblation offered is meant for *Vijnatum* and it is not for me. "5"

May *Prajapati*, the master of the universe inspire unto us the love for arts. The oblation offered is meant for *Vijnatih* and it is not for me. "6"

May *Prajapati* the master of the universe keep our mind alert for ever. The oblation offered is meant for *muna* and it is not for me. "7"

May *Prajapati*, the master of the universe give us the strength of mind and body. The oblation offered is meant for *shakva* and it is not for me. "8"

May *Prajapati*, the master of the universe keep us conscious of the duties at the time of *darsha* (*amanavasya*). The oblation offered is meant for *darsha* and it is not for me. "9"

May *Prajapati*, the master of the universe keep us aware of the duties at the time of full moon. The oblation offered is meant for *Pournamasam* and it is not for me. "10"

May *Prajapati*, the master of the universe endow us with the knowledge of distinguishing the relation between *Brihat saman* and its counterpart in the physical world. The oblation offered is meant for *Brihat* and it is not for me. "11"

May *Prajapati*, the master of the universe endow us with the knowledge of distinguishing the relation between *Rathantara Saman* and its counterpart in the physical world. The oblation offered is meant for *Rathantara* and it is not for me. "12"

*Prajapati*, the master of the universe handed over *jayama*, the hymns of victory to *Indra*, the all pervading electricity, which is the source of rainfall. *Indra* became furiously powerful to have celebrated victory upon the foes in the battle with *vritra*, the cloud. It is why all the subjects of this world subordinate them to *Indra*. *Indra* is deadfully powerful and oblations in the *yajna* are offered for him. The oblation offered is meant for *Prajapati Jayanindra* and it is not for me.

Afterwards the oblations of *abhyatana homa* should be offered with the following *mantras* :

ओमग्निभूतानामधिपतिः स मावत्बस्मिन्ब्रह्मण्यस्मिन् क्षत्रेऽस्वामासिष्वात्वां  
पुरोधायामस्मिन् कर्मण्यस्यां देवहृत्यां स्वाहा ॥ इदमग्नये भूतनामधिपतये - इदम  
मम ॥

ओमिन्द्रो उपेष्ठानामधिपतिः.....स्वाहा । इदमिन्द्राय उपेष्ठानामधिपतये  
इदम मम ॥ २ ॥

ओं यम वृषिष्या अधिपतिः.....स्वाहा । इदं यमाय वृषिष्यामधिपतये -  
इदम मम ॥ ३ ॥

ओं वायुरन्तरिक्षस्याधिपतिः.....स्वाहा । इदं वायवेऽन्तरिक्षस्याधिपतये -  
इदम मम ॥ ४ ॥

ओं सूर्यो दिवोऽधिपतिः.....स्वाहा । इदं सूर्याय दिवोऽधिपतये - इदम  
मम ॥ ५ ॥





our intellectual feats and let it be so in our administrative performances, let it be source of protection in this auspicious act, let it be source of protection for this bride. Let it be source of protection in this marriage ceremony and let it be source of protection in this *yajna* wherein the oblations are offered for the *devast* the physical and spiritual elements. Whatever has been uttered herein is correct. The oblation offered is meant for the *Prajapati agni* and it is not for me.<sup>1</sup>

*Indra*, the Electricity is the dominating power in all the powers of pre-eminence. Rest is like the previous one. The oblation offered is meant for the *Jyestadhipati Indra* and it is not for me.<sup>2</sup>

*Yama*, the attraction power of the sun is pre-dominating over earth. Rest is like the previous one. The oblation offered is meant for *Prithvipati yama* and it is not for me.<sup>3</sup>

*Vayu*, the air is predominating over the atmospheric region. Rest is like previous one. The oblation offered is meant for *antrikshadhipati vayu*, and it is not for me.<sup>4</sup>

*Surya* the sun is predominating over the heavenly region. Rest is like the previous one. The oblation offered is meant for *divoadhipati Surya* and it is not for me.<sup>5</sup>

*Chandrama*, the Moon is the predominating planet among the stars. Rest is like the previous one. The oblation offered is meant for *Nakshatradhipati Chandrama* and it is not for me.<sup>6</sup>

*Brihaspati*, the Ether is predominating the sound or speech. Rest is like the previous one. The oblation offered is meant for *Brahmanoadhipati Brihaspati* and it is not for me.<sup>7</sup>

*Mitrah*, the force of integration is predominant over the existing objects. Rest is like the previous one. The oblation offered is meant for *satyadhipati mitra* and it is not for me.<sup>8</sup>

*Varuna*, the Vapour is the predominant power of waters. Rest is like the previous one. The oblation offered is meant for *upamadhpati Varuna* and it is not for me.<sup>9</sup>

**Samudrah**, the Ocean, or atmospheric ocean is the predominating power over the rivers. Rest is like the previous one. The oblation offered is meant for *pratyadhipati samudra*, and it is not for me.<sup>1</sup>

**Anna**, Grain is the predominant protective means of the is empty. Rest is like the previous one. The oblation offered is meant for *samrajyadhipati anna* and it is not for me.<sup>11</sup>

**Soma**, the lunar substance which flourishes medicinal herbs, is the predominating strength of herbs. Rest is like the previous one. The oblation offered is meant for *oshadhyadhipati soma* and it is not for me.<sup>12</sup>

**Savitara**, the creative energy of the sun is the predominating constructive power of the product. Rest is like the previous one. The oblation offered is meant for *Prasavayadhipati savitar* and it is not for me.<sup>13</sup>

**Rudrah**, the animal heat is predominant over the animal kingdom. Rest is like the previous one. The oblation offered is meant for *Pashvayadhipati Rudra*, and it is not for me.<sup>14</sup>

**Tvastar**, the light of the Sun is the predominating source of colours. Rest is like the previous one. The oblation offered is meant for *Rupayadhipati Tvastar* and it is not for me.<sup>15</sup>

**Vishnuh**, the scorching heat of the Sun is the predominant factor of the clouds. Rest is like the previous one. The oblation offered is meant for *Parvatayadhipati vishnu* and it is not for me.<sup>16</sup>

**Marutah**, the forty nine *maruts* are the dominating power which control the bodies collected. Rest is like the previous one. The oblation offered is meant for *Ganadhidati maruts* and it is not for me.<sup>17</sup>

**Pitarah**, the learned and practical persons playing their respective roles in the family, society and states be our saviors in intellectual feats etc. Rest is like the previous one. The

oblation offered is mean for *Pitarah, Pitamaha, paravara tatas tatamahar* and it is not for me.

Further the oblations should be offered with the following *mantras* :

ओमपरितु प्रथमो देवतामां सोऽस्य प्रजां मुञ्चतु मृत्युपाशान् । मयञ्छी  
राजा वचनोऽनुमन्यमां यथेष्टं स्त्री पीत्रमर्थं न रोवात् स्वाहा ॥ इदमग्नये इहं  
न मम ॥ १ ॥

ओमिमाग्निस्त्राघतां गार्हपत्यः प्रजामस्यै मयानु शीर्षवायुः । अग्नीश्वीपत्या  
श्रीधतामस्तु माता पीत्रमानन्दमभिधितुष्यतामिव स्वाहा ॥ इदमग्नये—  
इहं न मम ॥ २ ॥

मत्र अष्टमम २ । १ । २ ॥

ओं स्वस्ति नोऽग्ने दिव आ पृथिव्या विश्वानि वेष्टामवा यज्ञत्र वक्षन्ती महि  
द्विषि ज्ञातं प्रशस्तं तदस्मानु प्रविणं वेहि विश्व स्वाहा ॥ इदमग्नये— इहं न  
मम ॥ ३ ॥

ओं मुगन्मयन्वा प्रविश न एहि अयोतिर्मध्ये ह्यजरं न वायुः । अर्धं तु मृत्यु-  
मृतं न आगार्हवस्वतो नो अभयं कृणोतु स्वाहा ॥ इहं वैवस्वताव— इह न  
मम ॥ ४ ॥

ओं पर मृत्यो अनुपरेहि पन्वां यत्र नो अन्य इतरो देववामात् । वक्षन्ती  
भुञ्चते ते अवीमि मानः प्रजा रीपियो मोत शीरान्-स्वाहा ॥ इहं मृत्यवे-इहं  
न मम ॥ ५ ॥

पार० का० १ । ५ ११-११

ओं शीले पृष्ठं रक्षतु वायुस्क अश्विनी च । स्तनग्धवांस्ते कुशान्मविमा-  
भिरक्षत्ववास्त परिधानाद् बहुस्पतिविश्वेदेवा अभिरक्षन्तु पशवात् स्वाहा ॥  
इहं विश्वेभ्यो देवेभ्य— इहं न मम ॥ ६ ॥

ओं मा ते गृहेषु निशि घोष उत्पादन्वत्र स्वहृदावः संविजन्तु । मयञ्छी  
इहानुपुर आर्षधिष्ठा जीवपत्नी वतिलोके विराज वक्षन्ती प्रजा मुञ्चन्स्वमानां  
स्वाहा ॥ इदमग्नये इहं न मम ॥ ७ ॥

ओमत्रमर्थं पीत्रमर्थं पाप्मानमृत वा अघम् । शीर्षं अक्षयिणोन्म  
द्विषद्वयः प्रतिमुञ्चामि पात् स्वाहा ॥ इदमग्नये इहं न मम ॥ ८ ॥  
अष्टमम १ । १ १-३, गोभिल २ । १ २३-२६

First amongst all the physical elements *Agni*, the fire by grace of God come to her protection and it save the offspring of this bride from the hold of immature death. *Vairava*, the vital air may come to its coordination in this matter and this bride may not ever wait for the grief of her child. Whatever is uttered herein is true. The oblation offered is meant for *agni* and it is not for me.

May the fire of house-hold come to the safety of this bride and may it lead her offspring to long life. May she be free from all defects of barrenness and be the mother of living children. May she ever be conscious of the pleasure of children. Whatever is uttered herein is true. The oblation offered is meant for *agni* and it is not for me.<sup>1</sup>

May *Agni*, the refulgence of vitality which is the means of all voluntary activities, correct our incongruous deeds and make them of our benefit. Whatever is possessed for glory in the broad region of heaven the earth, be given to us. May we attain the various wealth produced in earth as well as the praiseworthy wealth hidden in the refulgence of wisdom. Whatever is uttered herein is correct. The oblation offered is meant for *agni* and it is not for me.<sup>2</sup>

O enlightened person ! please come to us guiding us the easily passable path of prosperity, bless us with the life full of enlightenment and free from the evils of oldness, death may not hunt us, immortality be attained by us and by your blessing the time make us fearless. Whatever is uttered herein is correct. The oblation offered is meant for *Vairavata* and it is not for me.<sup>3</sup>

Let the death carry unfavourably towards the second path to him who amongst us is other than the man who traverses the path of enlightened persons. I pray god that the death which works out its plan like the man enjoying the possession of sound hearing and seeing, should not destroy our offspring and brave men. Whatever is uttered herein is true. The oblation offered is meant for *mrityu* and it is not for me.<sup>4</sup>

O bride ! let the Sun protect your back, let the vital airs like *Prana* and *apana* and the atmospheric wind protect your belly and waist, let *savitā*, the productive power of nature protect your children who are infant and sucking the breast, prior to their being able to put on dress and let Brihaspati, the teacher and *vishvedevah*, other learned persons protect them afterwards. Whatever is uttered herein is true. The oblation offered is meant for *vishvedevah* and it is not for me.<sup>6</sup>

O bride ! let there not be wailing of any kind in your home in the night time, let not there weeping women also enter the house not appertaining to you. Let you not weeping punish your attendants in your house and you having your husband alive and seeing your children delightful prosper in your husband's house. Whatever is uttered herein is correct. The oblation offered is meant for *agni* and it is not for me.<sup>7</sup>

O bride ! like a garland from the head I remove from you the evils of barrenness, affection of child's death, dreadful sin and sins caused by foes. Whatever is uttered is true. The oblation offered is meant for *agni* and it is not for me.<sup>8</sup>

After this the four oblations should be offered with *mantras*—*वृत्तये स्वाहा*-etc.

The bride-groom standing in front of sitting bride keeping her face in the east direction, should keep his face in west direction and should lift up the bride by taking her right palm into his left hand. He grasping the lifted right hand palm of bride by his right hand should pronounce the following hand-grasping *mantras* to take vow :

ॐ गृह्णामि ते सौभाग्याय हस्तं मया यत्वा अरश्चिर्बन्धसः । भगो बन्धना  
सञ्चिता पुरश्चिर्बन्धुं त्वाहुगार्हपत्याय देवा १ ॥

ॐ १० । ८५ । ३६ चार १ । ६ । ३

ॐ भगवो हस्तमग्रभीत् सञ्चिता ते हस्तमग्रभीत् । क्ली त्वमग्नि बन्धनात्  
गृह्णतिस्तव ॥ २ ॥



करीवकामु लोका बहु' त्वादात् सुहृन्मयीः । मया मया प्रसाधयि तं वीर्य  
 करतः काम ॥ ३ ॥

मया दातो व्यवसायभूमेः सुहृन्मयीः प्रक्षिप्य करीवाम् । श्रेया वारी  
 मया प्रसाध सुवर्णिव परिचरतां प्रसाध ॥ ४ ॥

दुष्टानीं प्रायश्चित्ती वाररिज्या विद्यापय्या मयो वरिचरिता । सुहृन्मयी-  
 मयो बहु वीर्य इवां वारी प्रसाध करीवाम् ॥ ५ ॥

सुहृन्मयी मयि करीवाम् वैदिकप्रसाधना सुहृन्मयी । व वीर्यवित्त  
 मयावित्तुमे त्वं मयावो व्यवसाय दादात् ॥ ६ ॥

अर्थ १४ । १ । २५

I, the bride-groom hold your hand unto mine for the prosperity of house-hold life. May you attain the age of oldness in pleasure with me as your husband. God who is the master of all prosperity, the administrator of justice, the creator of the universe and all sub-sisting and the enlightened persons present here are giving you to me for the fulfilment of house-hold life's attainments and obligations.<sup>1</sup>

I possessed of virtues and prosperity grasp your hand I full of inspirations of duty and procreation hold your hand unto mine, you are my wife in the letter and spirit of *dharma* and I your husband accordingly.<sup>2</sup>

O bride ! that you whom the Protector of the universe gave to me, remain supported and nourished by me. O ye procreating lady ! may you live hundred autumns delightfully with me as your husband.<sup>3</sup>

O bride ! the relation of husband and wife is based in this world in conformity to the teachings of God and enlightened persons. Just as the electricity is permeating in all the objects so you attain nice dresses, ornaments and happiness from me for the sake of my pleasure. May the all-creating, Super-excellent God bless this my wife with offspring. Similarly I will keep you well-dressed and well-ornamented.<sup>4</sup>

O ye our relatives ! Kindly be helpful in well-being of my wife just as the electricity and fire, the Sun and the earth, atmospheric air, oxygen and hydrogen, good fortune, physician and true preacher, impartial ruler, cultured men, Supreme Being and the moon protect and enhance the lot of subject and thus my wife with prosperity, offspring etc.<sup>5</sup>

O bride ! just as I, foreseeing the progress of family through my mind, love your beauty, desire you, so you also be attracted in me. I leave with good intention to conceal any thing from you and I say I would not also eat or use any thing stealthily. I myself even being unsteady would remove all the obstacles of righteousness and you are also expected to act accordingly.<sup>6</sup>

The vow of hand-grasping should also be taken by the bride. Afterwards the bride-groom accompanied by the bride should circum-ambulate the *agnikunda* and the person who was sitting near the jug full of water and placed in the south direction, carrying the jug should follow the bride-groom and bride. After the circum-ambulation being finished both of them should take the following *mantra* :

सोमस्योऽहमस्मि सा त्वं सा त्वमस्यमोऽहम् । तामाहवस्मि अहं  
 श्रीरहं पृथिवी त्वं ताविव विवाहायै सह रेतो वधायै । अर्वा अन्नमवाच्यै  
 पुत्रान् विवाच्यै वहन् । ते सन्पुत्ररक्षयः सं प्रिवी रोचिन्त्सु मनस्यवायी ।  
 अथेव शरवः शतम् अथेव शरवः शतम् श्रुन्वान् शरवः शतम् ।

वार० १ । १ । ३

O bride ! I am *amah* and you are *saa* and say in turn that you are *saa* and I am *amah* which form *saam* signifying our conjugal affinity in which I intentionally and voluntarily accept you and you intentionally and voluntarily accept me. I am *sama* and you are like *RK*, I am like *dyauh*, the Sun and you are like *priithivi*, the earth. Both of us are marrying each other pleasantly, let us put our semen together let us procreate children, let us have many sons and let these children live till the expiry of oldness. Both of us loving each other, admiring each other and keeping each other good at heart see hundred autumns, live hundred autumns end hear hundred autumns.

Thereafter, the bride-groom from behind the bride going near her and standing in the south direction keeping his face in the north, should hold the right palm of the bride in his own right palm and thus both should stand. The man carrying the jug full of water should take his previously occupied seat in the south of the *yajna vedi*. Thereafter the mother or brother of the bride taking the roasted paddy or maize kept in the winnowing basket in her or his left hand should lift the right foot of bride and should make her mount it on the small slab of stone. At this time the bride-groom should pronounce the following *mantra*:

श्रीभारोक्षेकममाममयेव स्वःशिवरा मय । अग्निनाम कुम्भतोऽवसावस्य  
कुम्भामयः । १ ।

ॐ० १ । ० । १

O bride ! ascend this stone assume firmness like rock. Resist foes and overcome quarrelsome persons.

Thereafter the bride and bride-groom should stand near the *yajna kunda* keeping their faces in the east direction. In this performance the bride keeping herself in the south should place her folded and kept-together hand palms on the folded and kept-together hand palms of the bride-groom. After this the mother or brother of bride, as the case may be, should place the winnowing basket on the ground or give to some one else and should sprinkle pure ghee on the coupled *anjalis* of the bride and bride-groom. In this performance the *anjali* of the bride should be above and the *anjali* of bride-groom should be below. The mother or brother of bride after this should take two handful of roasted paddy or maize from the winnowing basket with her or his right hand, should drop in the coupled *anjali* of the bride and bride-groom and should sprinkle a little pure ghee again on the roasted paddy or maize contained in the *anjali* of the bride and bride-groom. Then, the bride bending her own *anjali* with that of bride-groom should drop three oblations on the blazing fuel, one by each, dividing the roasted paddy in three equal parts, with the following *mantras* :

श्रीभार्यस्यै देवैः कन्या अग्निप्रदाता । स नो कर्तव्य देवैः शंकी कुम्भायु क  
पतेः स्वाहा । इत्यर्चयन्त्यै कान्ये इत्यं न कय ॥ १ ॥

श्रीविश्वं नार्धुषद् ते साक्षात्पत्निका । जामुज्यामस्तु मे वतिरेकतां ज्ञानयो  
मय स्वाहा । इदमग्नये— इदं न मय ॥ २ ॥

श्रीविश्वं साक्षात्पत्निकां तद्भक्तिरज तव । मय मुष्यं च संयत्नं  
तन्निरनुभवतामिव<sup>१</sup> स्वाहा ॥ इदमग्नये इदं न मय । षार० १ । ६

The bride offers the oblation in the fire which is controlling the world. May that all-controlling fire be the source of separating me from parentpl family for joining the husband' family but it should not keep me separate from my husband. Whatever is uttered herein is correct. The oblation offered is meant for *aryama agni* and it is not for me.<sup>2</sup>

This lady offering the oblations of roasted paddy in the fire prays, " By grace of God my husband attain long life and the members of the family and relations flourish in happiness and prosperity, Whatever is uttered herein is correct. The oblation offered is meant for *Agni* and it is not for me.<sup>3</sup>

O bride-groom ! I drop these grains of roasted paddy in the fire for your prosperity and progress, may there be great affection between you and me for each other's this fire of yajna be the source of help to us. Whatever is uttered herein is correct. The oblation offered is meant for *agni* and it is not for me.

Thereafter the bride-groom should pronounce the following *mantra* :

जो सरस्वति प्रेक्षय सुभगे वाजिनीवति । वाग्वा विश्वस्य भूतस्य प्रजा-  
यामस्यावतः । यस्यां भूत<sup>१</sup> समभवत्सयां विश्वमिदं जगत् । तामन्न काचं  
मास्यामि वा स्त्रीणामुत्तमं यशः ॥ १ ॥ षार० १ । ७ । २

Endowed with excellent powers, treated to be the material cause of all worldly objects, grain etc. this *Prakriti*, the matter be helpful to save this conjugal affinity. It is called the procreator of the objects of this present world which remained even prior to the world enveloped in the dissolution. It is that material cause in which this world got rise and wherein the whole of the universe is present now. I will sing that story of the matter which involvest the most excellent worthwhile glory of women.

Afterwards the bride-groom holding the right palm of bride into his own right palm pronounce the following *mantra* and circum-ambulate the *yajnakunda* :

सौं शुभमग्ने सर्वभूतान्पूर्वां यज्जुना सः । पुनः परित्यजो वासवं वा वासो उच्यते  
सः ॥ १ ॥

शु० १० । १३ । १४

वा० १ । २ । ४

सौं अग्नये विद्मः परित्यजो वासिः अग्नये वासवः । अग्नो वासवो वासं  
वासा उच्यते इत्यग्निं वासुदेविं विद्मः ॥

शु० १ । २ । ३

The natural elements organic and inorganic playing their parts in the body hand over the girl to *agni*, the heat which brings maturity in her. This *agni* in its turn gives her to *Soma*, the most vital activity of mental maturity just as the light of Sun with its operational power goes to the moon. And consequently in the form of bride she is given to husband for being his wife blessed with children.

This girl leaving her parents and going to join the husband's family has accepted the husband's creed. She may live with me as her husband. We would dip deep in happiness like the me as her husband. We would dip deep in happiness like the streams of water crushing and overcoming the obstacles and jealousies.

After this the bride and bride-groom should stand for a little in the west of the *yajnakunda* keeping their faces in the east direction. Thereafter they both should circum-ambulate the *yajnakunda* once again followed by the man carrying the jug of water.

The procedure beginning from stone-climbing with the *mantra* *वासुदेवस्य वासम्*—and ending with the circum-ambulation of *yajnakunda* after pronouncing the *mantra* *वासुदेवस्य वासम्*, etc., should be repeated twice again.

Thus completing the procedure three times in total for the fourth time the bride and bridegroom should stand in the west of the *vedi* keeping their faces in the east direction. The mother or the brother of the bride, as the case may be, bending

obliquely the winnowing basket should drop the remaining roasted pady in the *anjali* of the bride. Then, bride pronouncing the following *mantra* should offer one oblation of that who roasted pady in the blazing fire of the Vedi :

ओं भगवत् स्वाहा ॥ इदं भगवत् इवम् न मे ॥

I offer this oblation for the great fortune. Whatever is uttered herein is correct. The oblation offered is meant for *Bhaga* and it is not for me.

Afterwards bridegroom should sit in the west, keeping his face in the east direction and [having the bride seated in his right-side. They should offer one oblation of molten ghee by the spoon with the under-mentioned *mantra* :

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मे ॥

वार० १ । ७ । ६

We offer this oblation for *prajapati*, the fire resisting the world. Whatever is uttered herein is correct. The oblation offered is meant for *Prajapati* and it is not for me.

Thereafter going to a private room the bridegroom should loosen the tied hair of bride with the following *mantras* :

ओं प्रत्या मुञ्चामि वचनस्य पाशाच्चै नत्याचक्ष्णा त्वदिता मुनेवः । ऋत्स्य  
योमी मुक्तस्य लोकेऽरिष्टान्त्वा सह पत्या इचामि ॥ १ ॥

ओं प्रेतो मुञ्चामि नानुतः सुवह्नामुतस्करम् । वनेवनिम्न वीद्वं मुञ्चा  
मुञ्चामि ॥ २ ॥

ऋ० १० । ८३ । २४-२५

O bride ! I free you from the restrictions of the law, the life of celibacy by which your good father hitherto bound you. With me as your husband you will live a life of righteousness and charity.

I free this bride from the obligations of her father's family, of course, not from her husband's family. Now she stand well



bound, that she, with her valiant husband might have good luck in worthy progeny.

After this the bride and bride-groom should come in the *sabhamandapa* and begin the procedure of seven steps ceremony. At this juncture the dress-sheet of bride should be tied with the *upvatra* of the bride-groom. This is called the conjugal tie of couple. Leaving their seats the bride and bride-groom both should stand up. Then the bride-groom holding the right hand *anjali* of the bride in his own right hand and taking her with him should go in the north side of the *yajnakunda*. Then both of them should stand near keeping their faces in the north direction but in this pose the bride-groom should put his right hand on the right shoulder of the bride. The bride-groom pronouncing the under mentioned *Mantra* should order the bride to walk by raising her right foot :

वा अश्वेन दक्षिणपदिकाय ॥

In order to let her realize importance of consistency and constancy in the life bride-groom says to bride "Let not your left foot surpass your right foot."

Afterwards the bride-groom taking the bride with him should walk and also make her to walk, one step in the north east corner of the direction with the following hymns :

शोभिते दक्षिणी मय वा वाचसु क्ता मय विष्णुस्त्वामवतु कुशम् शिवायतु  
व्युत्ते कस्य वरदत्तवः ॥ १ ॥

O bride ! take the first step for the sake of *laha*, the cereal or food. Follow me in my vows. May God be your guide. May we both get children. Let your progeny be numerous and long-lived.

The second to seventh steps should be with the following hymns :

शोभिते दक्षिणी मय-पुर्वपदवत्

The second step.

ओं रामस्वोवाय विष्वी नमः	"	The third step.
ओं नयोभवाय वसुध्वीनमः	"	The fourth step.
ओं प्रधाव्यः संवत्सीनमः	"	The fifth step.
ओमृतुन्वः वद्वीनमः	"	The sixth step.
ओं लक्ष्णे सप्तस्वीनमः	"	The seventh step.

Take the second step for power...

follow me etc. etc,

Take the third step for the weal and prosperity ...

follow me etc. etc,

Take the fourth step for happiness...

follow me etc. etc,

Take the fifth step for progeny...

follow me etc, etc,

Take the sixth step for seasonal equipment...

follow me etc. etc,

Take the seventh step for close union...

follow me etc. etc,

Completing the procedure of seven-step-ceremony the bride-groom and bride, their tie having got tied, should take their previous seats. Thereafter the man who was sitting in the south of the *yajnakanda* with the jug full of water, should carry that previously placed jug near bride-groom. The bride taking a little water from that jug should sprinkle it on the bride-groom and he should pronounce the following four hymns at that time :

ओमापो हिष्ठा नयो भुवस्ता न ऊर्ध्वं वधातन । नहेरनाय वलते । १ ।

योवः शिवतमो रसतस्य भाजयतेह नः । उशीतीरिष मातरः । २ ।

तस्मा अरङ्गनाम वो यस्य क्षयाय जिन्यथ । अपो जनयथा व नः ॥

ऋ० १०। १। १-३ ।

जीवन्तः शिवाः शिवतयाः शान्ताः शान्ततयास्तस्ते सुख्यन्तु प्रेयसात् । ४ ।  
 वार० १ । ८५-८६

The waters are the source of happiness, may they be helpful for us in attaining grain and may they help us to have a nice sight. 1.

Let the pleasant essence of waters be useful for us like the mothers who, for the well-being of their children, give their breast to them to suck. 2.

Let us acquire those cereals for the growth of which the waters help herbacious plants and let them be helpful in welfare of our progeny. 3.

O bride ! These waters are auspicious, and most advantageous. They are sources of peace and most pleasant. Let them make you free from all sort of diseases. 4.

After this the bride and bride-groom see the Sun with the following *mantra* if marriage is being conducted in the day time ;

सो त एवम ब्रह्मिणं पुरस्ताच्छुक्नुञ्चरत् । एवमेव शरवः शतं जीवेन शरवः  
 शतं चक्षुष्यान् शरवः शतं श्रवणान् शरवः शतमचीनाः स्वान् शरवः शतं मूषकान्  
 शरवः शतात् ॥ १ ॥

यजुः ३६ । २५ वार० १ । ८ । ७

He (God) is All-vision and benevolent to men of wisdom. He existed pure and genuine prior to this world and would exist pure and genuine after it, meditating Him a hundred autumns may we see, a hundred autumns may we live, a hundred autumns may we hear, a hundred autumns may we speak, a hundred autumns may we enjoy full freedom and longer then hundred autumns we may enjoy all those blessings.

Afterward the bride-groom putting his right hand on right shouder of bride touch ber heart by the same hand and should pronounce the folloing *mantra*

सो मम हृते ते हृदयं रघामि मम हितमनुचितं ते शान्तु । मम वाचमेक-  
 मना जुषस्व प्रजापतिष्ट्या निधुनन्तु मह्यम् ॥ वार० १ । ८ । ८

I put thy heart into my vowed discipline. Let my mind be concordant with thy mind. Follow my words with concentrated attention. Let God join thee with me.

Here in the similar manner the bride should also touch the heart of the bride-groom with her right hand and should pronounce the hymn वन वने ते हृदयं वषाणि etc. etc.

Afterward the bride-groom should put his right hand on the forehead of the bride and pronouncing the following *mantra* should look at the people gathered there on this occasion.

सुनङ्गुलीरिवं वधूरिणां समेत वसवत । - लीलापानस्यै यथा यथासकं  
विपरेतम् ।

ॐ १० । ३३ । ३, पारस्कर १ । ३ । ३

This bride is my lucky wife. Come ye and see. Bless her before you go to your house. Be not unfriendly to her.

At this juncture the people gathered on the occasion should bless with the following sentences : (श्री श्रीगणेशाय नमः श्री गुरुभ्यो नमः ॥)

Let fortune attend you. Let everything be auspicious.

Thereafter the oblation with the *Swistakrita mantra* (वसव्य कर्मणो) etc. etc. should be offered and further on the *ajahutis* with four *mantras*—गूरण्ये स्वाहा etc. etc. should be offered, And thus (पूर्वविधि) the first main function of the marriage ceremony comes to an end.

After a short interval the second function of the marriage ceremony should be performed in the following manner :

1. *Agnyadhana*—with श्री गुरुभ्यो नमः etc. etc.
2. *Samidadhana*—with वसव्य इवम् etc.
3. *Agharavajyahutis* with श्रीगणेशाय स्वाहा etc.
4. *Vyahriti ahutis*—with श्री गूरण्ये स्वाहा etc.

Afterwards main part of the *homa* should be performed by offering oblations with the following hymns :

स केवाः सन्निवृत्तं सन्निवृत्तं च सन्निवे । सन्निवे तुर्वाङ्गुलाः सन्निवे  
सन्निवृत्तं सन्निवे । इत्तं सन्निवे— इत्तं न सन्निवे ॥३॥

सौं केवेत्तु सन्निवृत्तं सन्निवृत्तं सन्निवे च सन्निवे । सन्निवे ॥३॥

सौं सौवेत्तु सन्निवृत्तं सन्निवृत्तं सन्निवे च सन्निवे । सन्निवे ॥३॥

सौं सौवेत्तु सन्निवृत्तं सन्निवृत्तं सन्निवे च सन्निवे । सन्निवे ॥३॥

सौं सौवेत्तु सन्निवृत्तं सन्निवृत्तं सन्निवे च सन्निवे । सन्निवे ॥३॥

सौं सन्निवे सन्निवे च सौवेत्तु सन्निवृत्तं सन्निवृत्तं । सन्निवृत्तं सन्निवृत्तं  
सन्निवे सन्निवृत्तं सन्निवे ॥ इत्तं सन्निवे— इत्तं न सन्निवे ॥३॥

सन्निवृत्तं सन्निवे १ । ३ । १-३, सौं २ । ३ । ३

Whatever defects are seen in the streaks of your forehead and the whatever in the hair of eye-lids and the whole, navel etc. I ally with this *parnahuti*, the accomplished oblation. Whatever is uttered herein is true. The oblation offered is meant for *kanya* and it is not for me. 1.

Whatever defect has made its place is hair, in sight, and walking etc. I ally with this *parnahuti*. Rest is like previous one. 2.

Whatever defect has got its root in culture, habit, in speech and laugh etc. I ally with this *parnahuti*. Rest is like previous one. 3.

Whatever defect has made its place in tooth-wholes, in teeth, in hand and in legs etc. I ally with this *parnahuti*. Rest is like previous one. 4.

Whatever defect has taken its place is thighs, organs, joints of the legs and other joining parts, I ally with this *parnahuti*. Rest is like previous one. 5.

O bride ! Whatever are the greatest defect in your other parts of the body I ally with these *parnahutis* of the molten ghee. Whatever is uttered herein is true. The oblation offered is meant for *Kanya* and it is not for me.

Afterwards four oblations should be offered with the mantras *पूरणदे स्वाहा* etc. etc.

Thereafter the bride and the bride-groom should go out of the *sabhamandapa* in the north direction. And the bride-groom should make the bride to see pole (ध्रुव) if the marriage is being conducted in the night time. The procedure of this is as follows :

The bride-groom pointing out at the Pole-star says ध्रुव पश्य ।  
O bride ! look at the Pole-star.

The bride replies—पश्यामि

Yes, I see,

She further declares :

सो ध्रुवमस्ति भुवाम् वतिक्रमे भूयासम् । अमुष्य वसती ।

गोमिल० २।३।६

The Pole-star is *dhruva*, constant. May I be *dhruva*, constant in my husband's family.

The bride-groom says—

अरुन्धती पश्य । गोमिल० २।३।६

O bride ! look at the *Arunhati*, the star bearing this name.

The bride replies : पश्यामि

Yes, I see.

She further declares—

अमरुन्धत्यस्ति बद्धाहमस्मि [अमुष्य वसती] गो २।३।९०

This *Arunhati* is not an obstacle. I am under control but I won't obstruct my husband in his good and righteous ventures.

N.B. Here in the place of वसती, the name of bride should be pronounced and in the place of अमुष्य the name of husband should be pronounced but it should be in possessive case.



Thereafter the bride-groom looking at the bride should place his right hand on her forehead and should pronounce the following two hymns :

सौं शुभा सीर्द्धा सुखीं शुभं विवर्धयन् वसन् । शुभतः वर्धता इवे  
शुभा त्वी वर्धयन्ने वसन् ॥

संस्कारान् ११६।१। मी० २।३।११ ॥

सौं शुभवति शुभन्वा वसन्ति शुर्वीच वीचो वसि । वसुं स्वन्वात्सुवन्ति  
ववा ववा अवावती संवीच वारवः वसन् ॥

संस्कार० १ । ४

Constant is the heavenly region, constant is this earth, constant is this universe, constant are these mountains and constant is this woman in the husband's house.

O bride !

Constant are you and may I always see you constant. Be you constant near me who is your supporter. God has given you to me and having good progeny you may live hundred autumns with me as your husband.

This second *mantra* should be interpreted on bride's part also.

Afterwards the bride and bride-groom should take their seats in the west of the *yajnakunda* keeping their faces to the east. They should perform *yajna*-procedure :

1. *Achamana*, Sipping of water.
2. *Agnyadhana*.
3. *Samidadhana*.
4. *Agharavajyahutis*.
5. *Vyahriti Ahutis*.

Afterwards the cooked rice in a small quantity would be kept in a press and ghee should be sprinkled on it. Ghee and rice should be mixed. The bride and bride-groom should take very little part of that rice in their right hands and offer oblation with the following *mantras* :

श्रीवसुधे स्वाहा ॥ इवमन्वये—इवं न मन ।

श्रीं प्रजापतये स्वाहा ॥ इवं प्रजापतये—इवं न मन ।

श्रीं विश्वेभ्यो देवेभ्यः स्वाहा ॥ इवं विश्वेभ्यो देवेभ्यः—इवं न मन ।

श्रीमनुजतये स्वाहा ॥ इवमनुजतये—इवं न मन ॥

गी० २ । ३ । ११७-१२१

We offer this oblation for *Agni*. Whatever is uttered herein is correct. The oblation offered is meant for *Agni* and it is not for me.

We offer this oblation for *Prajapati*. Whatever uttered herein is correct. The oblation offered is meant for *Prajapati* and it is not for me.

We offer this oblation for *vishvedevas*. Whatever is uttered herein is correct. The oblation offered is meant for *vishvedevas* and it is not for me.

We offer this oblation for *Anumati*. Whatever is uttered herein is correct. The oblation offered is meant for *Anumati* and it is not for me.

1. Svistakrit,
2. Vyahriti Ahutis,
3. Eight ajyahutis,

Thereafter the remaining cooked rice should be put in a press and ghee should be mixed in it. The bride-groom keeping his right hand on it, should pronounce the following *mantras* in mind and should eat a little of that cooked rice :

श्रीवसुधे स्वाहा । श्रुत्वाऽपि सत्यसन्धिना कल्पय  
इवमन्वये ॥ १ ॥

श्रीं प्रजापतये स्वाहा । श्रुत्वाऽपि सत्यसन्धिना कल्पय  
इवमन्वये ॥ २ ॥

श्रीं विश्वेभ्यो देवेभ्यः स्वाहा । श्रुत्वाऽपि सत्यसन्धिना कल्पय ॥ ३ ॥

गी० २ । ३ । ११७-१२१

In the place of *वयं* in the last mantra the name of the bride should be used in vocative case.

O bride or bride-groom ! I tie your heart and mind with the thread of vital air of which the grain is food, truth is tie and which like a precious stone, operates the bodily limbs. <sup>1</sup>

O bride or bride-groom ! that which is your heart be my heart and that which is my heart be your heart. <sup>2</sup>

O bride ! tie you with the cereal which is the 26th of the elements supporting the vital air.

Remaining part of the cooked rice of which the small part was eaten by him, should be given to bride by the bride-groom. When bride has eaten it the bride and bride-groom should take their seats in the *yajñamūlaka* keeping their faces in the east. They should perform the *mantra namodhrya-ganam* of *anuvāda*.

Afterwards performing eulogium, prayer and *postcontemplation* of God, *Svestivachsa*, *Shanīkarasa* as he has been given in the *Samanyaprataraṇa* the bride and bride-groom should take meal free from saltish and aciditic eatables and enriched with sweet, milk and ghee.

Thereafter, the priests, righteous persons, and the persons who are the participants of the ceremony should be entertained with nice food and then the men be given leave by men and ladies by ladies with due respect and cordiality.

Thereafter, on passing of four hours (to *वधु*) of night the bride-groom and bride arranging their bedding on the ground separately should sleep observing vows and discipline of strict celibacy and this procedure be followed for three nights continually. They should eat such a kind of meal that even in dream there could not be any discharge of semen bodily. Then in the night of fourth day they should systematically do the ceremony of impregnation. If there is any difficulty on the fourth day they should perform it on another day according to their choice and desire but they should abide firmly in the vows and practice

of *Brahmacharya* for more days in doing so. They can perform the ceremony of impregnation with systematic procedure on the night as has been mentioned previously in the ceremony of *Garbhadhana*.

Thereafter, on the second or third day the people of the bride-groom party take the bride-groom to their home with respect seating them in a chariot.

If the bride's eyes are moistened with tears when leaving the house of her parents, the following *Mantra* should be pronounced:—

वीर्यं वदन्ति विजयन्ते अश्वरे वीर्यमिदं प्रसिति वीर्यिभुर्नरः ।

वानं पितृभ्यो य इदं सशैरिरे नयः पतिभ्यो ज्ञनयः वरिष्यथे ॥

(ऋ० मं० १० । सू० ४० मं० १०)

O learned persons ! women embrace to attain pleasure only those men who take all trouble to reform the life of their wives, inspire into them the spirit of participating in the *yajna*, obey the great sacred laws of the house-hold life and strengthen its tie and for the continuity of the race of father and mother accept this *Ashrama* of *Grihastha*.

The bride-groom sitting in the chariot keep the bride sitting by his right side and should pronounce the following *Mantras* and make the chariot move:—

पूवा त्वेता नयतु हस्तगृह्याद्विना त्वा प्र बहती रथेन ।

गृहान्गच्छ गृहपत्नी यथातो वसिनी त्वं विदचना ववाति ॥ १ ॥

सुकिमुक्तं शर्मति विदवक्ष्यं हिरण्यवर्षं सुपुतं सुवक्ष्य ।

आ रोह सूर्ये अमृतस्य लोकं स्वोनं पत्ये बहत्तुं कृणुष्व ॥ २ ॥

(ऋ० मं० १० सू० ८१ मं० २६, २०)

O girlie ! your husband who has grasped the hand and has all means to support you, should bring you home. Let these two horses of the chariot carry you comfortably and you reach the home of your husband safely. Like a mistress of the house you have your husband under your influence and direct the establishment of your husband.

O Sualike refulgent grise ! you mount on this chariot which is made of wood of *Butea Ferox* and decorate with the wood of *Bombax Heptaphyllum*, which has various colours, which is decorated with decorating things or ornaments and which has quick moving wheels. You make your going to your husband's house happy and the place of pleasure and comfort.

If in carrying the bride to her husband's house the need arises out to sit in a boat, the following *Mantra* be pronounced prior to sitting therein:—

सकम्पती रीपते च तपस्यमुत्पिण्डन च तरणा सखायः ।

O worldly people ! if you have to cross the river which is full of stones and has risky currents, you invite all your courage, keep your feet firm and cross it. In getting out of the boat the following *Mantra* be pronounced:—

सखा सहाय वे सवन्नेषा सिद्धान्तमुत्परेवति वासाय ॥

[ अ० ष० १० । सू० २१ । मं० ४ ]

We leave all the inauspicious things in the boat and get out from it to obtain the auspicious wealth like grain etc.

If in the way there happen to come the cross of paths, river, fear of wild beasts, thief etc., dreadful places, the land full of breaches and daps, grove of tall trees and cremation ground the bride-groom pronounce the following *Mantras*:—

सा विद्यन् परिपन्थिनो च सातीरणि सखती ।

सुनेनिर्दुम्पतीतायपद्माक्षरंरामः ॥

[ अ० ष० १० । सू० २२ । मं० ३२ ]

Whosoever of the wicked may come in the way of this couple, might not come. The enemies who lurk the men travelling on the easy paths surmounting the unpassable one, may, by God's grace, flee away.

If in the way\* any part of the chariot occupied by this

couple breaks out or any unexpected calamity breaks through, the couple may stay at any good place. They should offer the four oblations of ghee with the *Vyahrti Mantras* mentioned in the *Samanya-prakarana*. Afterwards they should sing the song of *Mahavandevya* as it has been described in the *Samanya-prakarana*.

When the chariot carrying the bride and bride-groom reaches at the front of the house of the bride-groom a cultured, *Brahmi* or family lady who has child and is enriched with her husbandship should come before the chariot and holding the hand of bride make her get down the chariot with the bride-groom and take her to *Sabhamandap* with him. The bride-groom reaching at the door of the *sabhamandapa* should have a glance on the people who have come for this purpose and pronounce the following Mantra:—

सुवङ्गलीरिर्बन्धुरिर्वा समेत वसन्त ।

सीमाव्यवसन्तं वरवावावास्तं वि वरेतन ॥

[अ० मं० १० । सू० ८५ । वं० ३३]

This has been translated previously in the *Vivah Sanskara* in its context. The other comers bless with the following sentences:—

ओं सीमाव्यवसन्तु । ओं शुभं भवतु ॥

Afterwards the bride-groom take the bride into the *Sabhamandapa* having pronounced the following Mantra:—

इह शिवं प्रजा ते समुप्यतामस्मिन्गृहे नार्हपत्यवि प्राप्नुहि ।

एता वत्सा तन्वं १ स कुमर्याया जिगी विश्वना वदाव ॥

(अ० मं० १० । सू० ८५ । वं० २७)

May your happiness flourish here in this home. O bride ! with progeny, you always be alert in this house or in this *Ashrama*, you unite your body with this husband of yours. O bride and bride-groom you praise each other till attaining old age.

Afterwards the bride and bride-groom should come near



the *Kunda* which has been previously prepared. At this time the bride-groom pronouncing the following *Mantra* should seat the bride on the wood-seat or the seat made of grass in the west of the *Kunda* on his right keeping her face eastward:—

शोम् इह वायु इवाव्यवधिदुक्त्वा इह दुरथाः ।

इहो बहुव्यवधियोऽपि पुत्रा विधीयन्तु ॥

अथर्व० शौ० २० । १२० । श्लो १९

May the cows grow in numbers in this house, may here grow innumerable horses and also increase the number of men. May I the supporter of this house remain here well maintained giving thousands to others in alms.

Afterwards the both of them should do three *Achamanas*, water-sippings with the *Mantras* शोम् इवाव्यवधिदुक्त्वा etc. One *Achamana* be done with one *Mantra* only.

Afterwards according to the procedure prescribed in the *samanyaprakarana* the fuel in the *Kunda* be arranged and *Agnyahana* be performed. When the fire is ablaze in the *Kunda* ghee should be warmed and pured on it. Then the procedure of *samidadhana* be performed. Afterwards *Agharavajyahagobhuti* four in number, *Vyahuti Ahuti* four and eight *Ajyahuti* totalling 16 in all, should be offered. These oblations be offered by bride and bride-groom. Afterwards they should perform the chief *homa* by the following *Mantras* and only one oblation by one *mantra* totalling eight in all be offered.

शोम् इह वृत्तिः स्वाहा ॥ इवन्मिह कूर्ध्व-दुक्त्वा वायु ॥ १ ॥

शोम् इह स्ववृत्तिः स्वाहा ॥ इवन्मिह स्वकूर्ध्व-दुक्त्वा वायु ॥ २ ॥

शोम् इह रत्तिः स्वाहा ॥ इवन्मिह रत्तवर्ध-दुक्त्वा वायु ॥ ३ ॥

शोम् इह रत्तव्य स्वाहा ॥ इवन्मिह रत्तवर्ध-दुक्त्वा वायु ॥ ४ ॥

शो वयि वृत्तिः स्वाहा ॥ इव वयि कूर्ध्व-दुक्त्वा वायु ॥ ५ ॥

शो वयि स्ववृत्तिः स्वाहा ॥ इव वयि स्वकूर्ध्व-दुक्त्वा वायु ॥ ६ ॥

शो वयि रत्तः स्वाहा ॥ इव वयि रत्तवर्ध-दुक्त्वा वायु ॥ ७ ॥

शो वयि रत्तव्य स्वाहा ॥ इव वयि रत्तवर्ध-दुक्त्वा वायु ॥ ८ ॥

May tolerance and constancy reign here in this house. Whatever has been uttered herein is true. The oblation offered is meant for *Ihadhriti* and not for me.<sup>1</sup>.

May unity in family reign here in this house.....2.

May enjoyment reign here in this house .....3.

May you enjoy pleasure here O bride ! in this house. 4.

May there reign tolerance and firmness in me. 5.

May the sense of unity prevail in me.....6.

May there reign pleasure and enjoyment in me.....7.

May you enjoy pleasure in me, O bride !.....8.

Afterwards the four oblations, one by each *mantra*; should be offered with the following *Mantras*:—

श्रोत्रं वा नः प्रजां जनयतु प्रजापतिराक्षरताय समनस्यवन्मा । अमुर्ध्वंश्रुत्वाः  
पतिलोकमा विश्वं नो भव द्विष्ये न चतुष्यवे स्वाहा ॥ इदं सूर्याय सावित्र्यै-  
इदमन्मम ॥ १ ॥

श्रोत्रं अक्षोरक्षक्षुरपतिष्येति सिवा वसुम्यं पुत्रमाः सुवर्षाः । अक्षोरक्षैव  
कामा स्योना जाम्ना भव द्विष्ये न चतुष्यवे स्वाहा ॥ इदं सूर्याय सावित्र्यै-इदमन्मम ॥ २ ॥

श्रोत्रं इनां त्वमिन्द्र बीहवः सुपुत्रां सुभर्षां कृन् । वशास्यां पुत्रामा चेहि  
पतिलोकादशं कृधि स्वाहा ॥ इदं सूर्याय सावित्र्यै-इदमन्मम ॥ ३ ॥

मौ सत्राज्ञो इत्यसुरे भव सत्राज्ञो इत्येषां नव । ननाम्बरि सत्राज्ञो भव  
सत्राज्ञो अघिदेवेषुस्वाहा\* ॥ इदं सूर्याय सावित्र्यै-इदमन्मम ॥ ४ ॥

(ऋ० मं० १० । सू० मं० ४३-४६)

O bride ! May God who is just and merciful, till our old age make our children cultured, so that we may attain great happiness. All the ladies of the house keep delighted to all. You attain pleasure and enjoyment in the family of mine, your husband. May you be source of happiness to our bipeds and our quadrupeds. Whatever has been uttered herein is true. The oblation offered is meant for *Surya Savitri* and it is not for me 1.

This *Mantra* has been translated in the *Vivaha Sanskara* in its context. 2.

O strong and mighty bride-groom ! you are enriched with virile power and make this bride happy and bearing offshoots. You have only ten childre in your wife, not more. O bride ! you also do not desire more children than ten and be content with them counting the husband as eleventh. If you desire more progeny than this you would produce children of short life and deprived of genius and you whould also become short-lived and diseased. Therefore you do not procreate more progeny.

The meaning of the sentence *एतन्मया दत्तं* will be different in the context of *Niyoga*. As God has given commandment for a husband to produce ten children in his married wife in the same manner He has given the commandment for a married lady to have ten children with the married husband or the husband of *Niyoga* after becoming widow. One woman should marry only one man at a time and one man only one women at a time and this is the sanction (of *shastra*). As a women, after being widow can have progeny through the tradition of *Niyoga* so a man can also have children through *Niyoga*. 3.

O bride ! you, in the house of my father who is your father in-law deal impartially and shine like an empress. You enjoy also this status having affection in my mother who is your mother-in-law. Having affection in my sister who is your sister-in-law you shine like empress. You also have affection in my brother who is your brother-in-law and shine like an empress. You have affection in all without any opposition and that is what I mean to say.

Afterwards one oblation of *svistakriti*, four oblations of *Vyahriti Ahuti*, and one oblation of *Prajapatyahuti* should be offered, as has been prescribed in the *Samanya prakarana*.

The bride-groom add bride should eat curd pronouncing the following *Mantra*—

समञ्जस्तु विश्वे देवाः समापो ह्यवधानि नो ।

सं वासविष्वा सं वासा लघु वेन्द्री वसायु नी ॥

(मू० सं० १० सू० च० १ वं० १०)

The translation of this *mantra* has been already given in the *Vivaha Sanskara* in its context.

Afterwards the bride-groom and bride should offer their obeisance to father and mother of the bride-groom, and old people pronouncing the following sentence:—

ब्रह्म भो ब्रह्मिवावयामि ॥

(गौवि० ३।४।११)

Thereafter they decorated and dressed, sit on the nice seat and singing *Vamdevyagana*, at once perform the contemplation God as it has been given in the *Samanyaparakarna*. At that time the ladies and gents who have come to grace the occasion should meditate God with concentrated mind and the bride and bride-groom tell to father, mother and *Acharya*.

ओं स्वस्ति भवन्तो ब्रुवन्तु ॥

(आश्वला० सू० अ० १।कं० ८।स० १३॥वृत्ति)

"Kindly you all recite the *svastivahanam*."

Afterwards father, *Acharya* and *Purohita*, if they are learned and in their absence only bride and bride-groom both, if they are learned or the knower of *Veda* should recite with interest. *Svastivachana matras* have been given in the *Samanyakrakarna*. After the recitation being finished the men and women who have come to participate in the function should pronounce this sentence:—

ओं स्वस्ति, ओं स्वस्ति, ओं स्वस्ति ॥

Thereafter the men holding this function, father, uncle.

\*More excellent than this is *नमस्ते* which has been written in the Vedas and is useful daily salutation between father and son, disciple and preceptor. In the morning and evening or whenever in a function there is a meeting this *नमस्ते* should be applied for the purpose of exchanging salutation.

brother etc. of the bride-groom should give leave to the gents with due respect and mother, aunt, etc. to ladies.

Afterwards if due to some special reason the impregnation ceremony could not be held in the house of father-in-law the bride and bride-groom leaving the saltish food and carnal desires and observing the disciplines and vows of celibacy should hold impregnation ceremony on the fourth day from the date of marriage according to the procedure prescribed in *Garbhasthana* ceremony. If on that day the time for impregnation is not suitable they should do it on any other day. If the bride-groom has come from other place for the purpose of marriage the impregnation ceremony be performed at the place where he stays.

Then husband, mother-in-law, father-in-law, sister-in-law, brother-in-law, wife of brother-in-law, wife of elder brother-in-law and other members of the family should respect the bride. They should always deal mutually with affection and exchange of sweet words between them. They should keep the bride content with dress and ornaments and the bride also should keep them delighted and pleased with her dealings. The bride-groom should treat the bride in conformity to the vows and pioussness of *Pativrata* and wife should also treat her husband according to the vows of *Pativrata*. The bride-groom should always be carefully aware in the service and pleasure of his wife and wife always should be obedient to her husband with her fair conduct and dealings.

**Now we would prescribe the procedure of  
house-hold sacrament**

The house-hold sacrament is that in which the practice of philanthropy according to one's circumstances is adopted to attain the worldly and ultra-mundane happiness after marrying and in which the prayer and meditation of God at fixed time, house-hold duties, to employ ones mind, body, wealth in the righteousness and procreate progeny according to the dictates of *dhrama* are duly performed.

The authorities on this subject:—

सोमो बभूवुरभयवचिनास्तामुजा वरा ।

सूर्वा यत्पत्न्ये शंसन्ती मनसा तथिता वधात् ॥ १ ॥

इदं स्तं वा वि दीष्टं विश्वनायुर्व्यवसुतम् ।

कोकली पुत्रं मन्तुमिर्नोवमानौ स्वस्तकौ ॥ २ ॥

(म० का० १४ । सू० १ । वं० ६, २२)

The bride-groom, tender in constitution, desiring meritorious bride and the bride desiring the bride-groom should acquire knowledge with the observance of celibacy and both of them be compatible in good quality, action and nature. God, the creator of the universe provides a husband with a wife who is brilliant like the rays of sun and is beautiful and meritorious and praises her husband. He provides the bride with a husband who is similarly and perfectly matchful to her. That is, the match of bride-groom and bride is to be attained with a great good luck. 1

O women and men! I, the Almighty God issue this command to you that you both abide by the vows you have taken previously in your marriage. You never deviate from these vows. You attain a long life, not short of hundred years obeying the rules of disciplined co-habitation without spoiling the semen in vain and according to the law of *dhrama* play your role accompanied by sons, grand-sons and owning own good house, lead the life of house-hold with delight and happiness. 2



पुत्रपुत्री प्रारम्भी पुत्राप्ती पुत्रेणा कथं इत्युत्तराय जन्तु ।  
 स्वोभा जन्तु वं प्र पुत्राय विवेकान् ॥ ३ ॥  
 स्वोभास्य सर्वस्य विवेके स्वोभा पुत्रादीनां जय ॥ ४ ॥  
 वा पुत्रापी पुत्राप्ती वासुदेहं वराहीरवि ।  
 वशीं न्वदस्य सं वसापानं विपरीतम् ॥ ५ ॥  
 वा रोह्य तस्यं पुत्रास्यमासिह प्रदां जन्तु कथं जन्तु ।  
 इन्द्राप्तीय पुत्रुवा पुत्रमाणा स्वोत्तरया जन्तुः प्रति जन्तुरासि ॥ ६ ॥  
 (जन्तुं= कां० १४ । सु० २ । सं० २६, २७, २८, ३१)

O bride ! you performing righteous and auspicious deeds, keeping away from evils and sorrows, possessing cleverness and sincerity in domestic affairs and enjoying happiness become pleasure-giving to your husband, father-in-law and mother-in-law and enter into these houses enjoying delight. 3

O bride ! you become the source of pleasure to your husband, to your father-in-laws etc. and people of your house. You make happy all this subject and be engaged in their protection. 4

The young women of malignant conscience and also the old ladies of this place grant vigour to this bride and thereafter go to their houses not to return again. 5

O bride ! you having a delightful sound sleep on the bed, procreate children for this husband and you educated well, rise always very early like the splendour of the sun which is the first light of dawn and always be alert like this dawn-light in your work and duties. 6

देवा कथं न्य वदन्त कथीः सवन्तुतन्त तन्त सन्तुतिः ।  
 सुयवे मारि विदन्तन्त वदन्तु इन्द्राप्ती कथा सं वदन्तु ॥ ७ ॥  
 स वितरादन्तुवे सुवेवां वासा विना स देवां वदन्तुः ।  
 सर्वद्वेष वीरवन्तु रोह्येर्मां प्रदां पुत्रापानिह पुत्रां रविम् ॥ ८ ॥  
 तां पुत्रापानिहवापेरजन्तु वन्तु वीरं सन्तुतां कथन्ति ।  
 वा न इह इन्द्राप्ती विदन्तुति वन्तुपुत्राः इन्द्राप्ती देव ॥ ९ ॥

[जन्तुं= कां० १४ । सु० २ । सं० ३२, ३७, ३८, ३९,]

O bride ! as learned men, at first, in this house-hold life won

their wives and had contact of their bodies with the bodies of their wives in the same manner you beautiful, securing all respect, meeting your husband become the mother of children like the splendour of the sun. 7

O women and men ! you are the procreator of children so you produce good progeny observing the rules of timely impregnation. You are to be mothers and fathers so you follow the procedure of timely impregnation in mixing your semens through co-habitation, O man ! you as the husband of this woman like the other husbands who have wives promote her position with progeny and you both procreate children in this household life, bring them and acquire wealth with perservance. 8

O man ! you are the strengthener. You inspire into this lady well-wisher of you and your family the spirit of procreating children. This woman is such an entity in whom the men sow semen-seed, who desiring progeny spread her thigns fowards her husband and in whom the husband like you and us thrust organ with the desire of children. 9

स्योनाक्षीमेरषि बुभ्यमानो हतामुवी महता मोदमानो ।

सुगु सुपुत्रो सुगृहो तराको बीबाबुबलो विभ्रतीः ॥ १० ॥

इहेमाविन्द्र सं मुद अकावाकेष इभ्यतो ।

प्रजयेनी स्वस्तकी विद्वन्नायुष्यंशुताम् ॥ ११ ॥

जमयन्ति नादववः पुत्रियन्ति सुवानवः ।

अरिष्टानु सचेवहि बृहते वाजसातये ॥ १२ ॥

अथर्व० का० १४ । सू० २ । मं० ४३, ६४, ७२

O women and man ! as the sun comes into rise from splendid dawn in the same manner you both coming the house full of prosperity and happiness, chearing with smile and delight, pleased with love and affection, treading on the path of pioussness, having good progeny, possessing nice houses and leading a good life succeed in discharging the duties of house-hold life. 10

O learned man or the King ! you make such rules and regulations in the society and state that woman and man should

enter into married life according to the dictates of the scriptures as has been mentioned in the *Valurambha Samakara*. No one could violate the rules laid down for marriage affairs. You instruct and educate them to observe the discipline of *Brahmacharya*, to acquire knowledge to enter into married life and live the house-hold life with love as the pair of *Anus Casarea*. Both of them attain the full longevity of life with children enjoying all sort of happiness. 11

O people ! As the men and women engaged in imparting education and disseminating knowledge procreate children and desire the birth of son so we both have and we preserving our vitality and strength be always ready for attaining scientific knowledge, grain etc. for the purpose of philanthropy and giving aims. So that our children become good and virtuous. 12

प्र तुभ्यस्य सुपुत्रा सुपुत्र्यान् दीर्घाङ्गुष्यस्य जन्तारवस्य ।

पुत्रान् मन्त्रं पुत्र्यान्दी कथन्ती दीर्घं प्र कथु. यत्किंवा कुर्वीतु ॥ १३ ॥

अर्थ - वां १३ । सु० १ । व० ७५

सद्वचं लोकमन्त्रमिदं कुर्वीतु वः ।

कथो जन्तारमि इत्थं कथं जन्तारियाजन्त ॥ १४ ॥

अर्थ० वां० १ । सु० ३० व० १

O wife ! You having the knowledge of domestic affairs and brilliant in intelligence come to my houses for living till hundred autumns. As my wife, the mistress of the house you attain long life and know properly the method of it. May God, the creator of all and the giver of all fortunes fulfil your desires to enable you and me to live in advancement and happiness. 13

O ye mankind ! I ordain for you to have concordance in your heart, unanimity in your minds and freedom from hatred in your dealings. Everyone of ought to love one another in every way just as the inviolable cow loveth the calf which she hath born. 14

अनुक्तः किमु पुत्रो मातरं कथु संकला ।

कथो वस्ये कथन्ती कथं कथु जन्तारियान् ॥ १५ ॥

मा भ्राता भ्रातरं द्विजान्मा स्वसारमुत स्वता ।

सम्यञ्च सतता पूषा वाचं वचत भद्रया ॥ १६ ॥

अथर्व० का० ३ । सू० ३० । मं० २, ३ ॥

येन देवा न विदन्ति नो च विद्विक्ते मिथः ।

सत्कृणो ब्रह्म वो गृहे संतानं पुष्येभ्यः ॥ १७ ॥

अथर्व० का० ३ । सू० ३० । मं० ४ ॥

व्यावस्वन्तश्चित्तो मा वि दीष्ट संराधयन्तः सधु राश्वरन्त । कृणो कृण्वन्

वस्तु वदन्त एत सद्भीचीनान्बः संमनसकृणोमि ॥ १८ ॥

अथर्व० का० ३ सू० ३० । मं० ५ ॥

समानी ब्रवा सह बोऽनभानः समाने योषव सह वो युगञ्चि ।

सम्यञ्चोन्नि सपर्यतारा मामिनिवामितः ॥ १९ ॥

सद्भीचीनान्बः संमनसकृणोभ्येक धृष्टीन्संभनेन सर्वाण् ।

देवा इदाम्बतं रक्षमाणाः सायंप्रातः सीमन्तो वो अस्तु ॥ २० ॥

अथर्व० का० ३ । सू० ३० । मं० ६, ७ ॥

Let the son be obedient to his father and in accordance with the mind of his mother. Let the wife speak to her husband gentle and sweet words as honey. 15

Neither a brother should hate his brother nor a sister should be unkind to her sister, you ought to speak to others most gently being united in your mind and keeping the same ideal before you. 6

That path of the *vedas* I ordain in your home against which the enlightened persons never go nor do they bear hatred towards one another, so that it may serve as leading principle for all men. 17

O ye mankind ! who are respectful to the elders possessing noble hearts, friendly in your understandings of acquiring wealth and walking in the same path bearing in the common yoke together, be never disunited with one another come. I make you one-intentioned and one-minded let each one of you speak sweetly to the other, 18.

Let your place of drinking water be common and let the partaking of your food be together as I yoke you to a common yoke, worship *Agni* (the Self-refulgent God) all of you together attaching yourself to Him) just as the spokes are attached to the nave of the chariot all round. 19.

(O ye mankind !) I (God) enjoin on all of you to be mutually helping one another, to be united in your mind and to have common ideal of life for benefiting one another. Like the enlightened persons whoever take care of the immortal principle (in their life) may the friendly feelings amongst you increase morning and evening. 20.

स्वल्पेन तपसा कृत्वा सद्गुणा विना शूरे विनाः ॥ २१ ॥

सत्येनाचूता विना प्राचूताः कसता परीचूता ॥ २२ ॥

स्वल्पसा परिचूता सद्गुणा वर्चसा लोकसा कृत्वा यानि प्रविचिता मोक्षी विच-  
नय ॥ २३ ॥

सत्यं० वा० १२ । सु ५ । वी० १-१ ॥

O women and men ! (God) ordian you that you should be united with labour, austeriry and the knowledge of the *Veda* and Divinity. You always be engaged in earning wealth and remain active in impartial conduct, the justice. 21.

You be surrounded with righteous deeds on all sides, equip ped with the wealth which is the beauty of the life and you be always enveloped with fame. 22.

You possessing grain etc. engage yourself in benefit of others, always be ready in accepting truth, the root of the faith. Preserve yourself with observance and practice of *Brahmacharya* and the pledge of speaking truth. You gain fame in the service of learned men, attainment of knowledge of the various arts and in giving good qualities to others. By the dint of these actions and practices you attain the worldly pleasure and live in happiness till death. 23

शोसाय तेसाय सद्गुण्य कसन्त्य वायु वेदिन्यं च नीत्य प्रवीच्य ॥ २४ ॥

सत्यं० वा० १२ । सु ५ । वी० ३ ॥

O man ! You attain energy and vigour and its means the power and might and their means the tolerance in the cases of praise, abusement, lose, profit, sorrow etc. with its means, straight with its means, truth-speaking, sweet speech and dealings according to it, calm and righteous conscience, purity of soul and control over limbs, the wealth and the right effort to earn it, and impartial just act i. e. the *dharma* as mentioned in the *Veda*, its means and translate them into your action. 24

बहु व क्रमं च राष्ट्रं च विचारय त्विविचय यत्तस्य सर्वस्य प्रविचं  
च ॥ २५ ॥

मायुष्यं कर्म च नाम च कीर्तिय च प्रानवापानस्य यत्तस्य जीवं  
च ॥ २६ ॥

यस्य रसवचानं चान्नाद्यं च अर्थं च सत्यं श्रेष्ठं च पुत्रं च प्रजा च  
यत्तस्य च ॥ २७ ॥

अथर्व० का० १२ । सू० ५ वं० ८-१०

O house-holders ! You always do the deed guided by the sense of—the humanity accomplished with perfect knowledge and virtues and *Brahmanatva* full of tranquility, control over organs, the *Kshatriyatva* celebrated with knowledge, virtues and bravery, the state and its just administration, good subject and its progress, the vigour accompanied by good learnings, health and strength of body and soul and their advancement, fame and the means of its acquisition, the ponderance of learnt sciences and their continuous study and the acquisition of wealth, its protection and its utilization in the cause of philanthropy. 25

O women and men ! you prolong your life and do righteous act throughout the life, renouncing passionate attachments, ill-deiting, diseases and unrighteous dealings make your nature good and also put on dresses and ornaments. You bear good name as has been written in the *Namakarana Sanskara*, also obey the rules prescribed for that. Always earn fame through practice of good actions and always keep away from re-criminations and abusement. For long time you live and take dest etc. suitable to longevity of life. Collect means to get freedom from



pains and sufferings and pave ways for this sake. Always utilize the ways and means of perception, conjecture, similarity and authority in deciding the problems.<sup>26</sup>

O house-holders ! you always take and use to take nice clean water, milk with carefulness of its purity etc., you take ghee, milk, honey etc. and use them with almost care. Eat cooked and prepared cereals with nice palatable pulse, vegetable, curry. You speak truth and try everyone to speak truth, you believe in truth and try that everyone believe in truth, perform *yajna* and encourage everyone to perform *yajna*, collect the articles for *yajna* and make tanks, gardens for recreation etc. and encourage others to materialize such works. Procreate children, bring up them and make them advanced and inspire spirit in others to do the same. Always domesticate the animals like cows etc. and promote the cause of their protection and increase and encourage others also for this purpose.<sup>27</sup>

सुखंमेवेह सर्वाणि विधीयन्तेष्वनं कथाः ।

एवं त्वयि वाच्यतेऽस्मिन् न सर्वं लिप्यते वरे ॥ १ ॥

सयु० अ० ४० । अ० २ ॥

I (God) enjoin on the men that everyone strong in body desire to live hundred autumns performing unattached noble deeds. He should not become lazy and drowsy. In doing such good deeds the deeds of sin do not mix with the man and you never become attached in sinful acts. The noble and unattached actions do not bear any pain in their fluctification. You men and women both becoming active for always do excellent deeds and promote cause of yours and other's progress.<sup>1</sup>

Again the women and men should always desire and act in conformity to the spirit of following these *Mantras* :—

सुखं च स्व सुप्रसाः प्रसाधिः स्वाँसुखीरो वीरः सुखेकः खेचः

सर्वं प्रसां वे वाहिं सर्वं स्व वसुन् वे वाहुषर्वां विन् वे वाहि ॥ २ ॥

सुहा वा विधीत वा वेदवसुर्वं विधत् एतसि ।

सर्वं विधत्ः सुधनः सुधेवा सुधर्मनि कथा प्रोवचथ ॥ ३ ॥

सयु० अ० १ । अ० ३३, ४१ ॥

O Woman or Men ! I, with relation of your and mine own enjoying bodily, sonorous and mental happiness, i.e. three kinds of happiness, become the parent of children with the procreation of excellent progeny. May I become attached with good brave children or men accompanied by our children, brothers, relatives and servants. May I have all the vigour accompanied by the means of vigour. O brave and gentle person amongst men ! protect my children. O praiseworthy one ! please protect my animals. O merciful one ! you preserve and save grain etc. for me. O lady ! you always preserve my children, my quadrupeds and my grain etc.<sup>3</sup>

O house-holders ! you never hesitate in entering the household life according to the scriptural procedure prescribed for the same and never tremble in fear in this matter. You become celebrated with good qualities like education etc. and enjoying household life come to us, the learned men who are busy in righteous speech and acts. You support us with food, drinking juice, clothes etc. your household life is good. O lady of the house ! as I delighted in mind, delighted in mood and possessed of excellent intellectual power and having plenty of grain come to you and you, O my parents ! in the same manner become pleased with me and deal with me.<sup>3</sup>

वेदान्त्येति प्रबलन्येषु सीमन्तो बहुः ।

गृहानुप ह्यग्रामहे ते नो जानन्तु जानतः ॥ ४ ॥

उपहृता इह गाव उपहृता जनावयः । जवो जन्तस्य कोलात् उपहृतो  
गृहेषु नः । शेनाव च शान्त्यं प्रपद्ये शिर्षे शान्ते शंयो शंयोः ॥ ५ ॥

यजु० अ० ३ । अ० ४२, ४३ ॥

O house-holders !

We, the learned persons praise and call affectionately near us those house-holders whom the man living in the country other than his own remembers, in whom everyone finds great affection, genial attitude. Let these house-holders know us who are acquainted with them. We, the sanyasins and you, the

house-holders unitedly concert our efforts in the attainment of worldly and non-worldly progress and advancement.<sup>4</sup>

O house-holders ! in our houses we should make effort in the way so as the cows be available, so as the goats and sheep be available, so as the substantial quantity of grain be available. I, the preacher or the ruler approach to you in this house-hold life for your safety and peace. I and you both attain happiness and pleasure of worldly nature and of unworldly nature and we always promote the pleasure of others.<sup>5</sup>

सन्मुखो नार्यवा चर्वा चर्वा चर्वा नर्यव च ।  
 वस्त्रिमेव कुमे निरव सन्मुखं तव वै ब्रुवन् ॥ १ ॥  
 यदि हि नरो न रोषेत् कुमलं न ब्रवीदपि ॥  
 सन्नवोवात् कुमः नृवः ब्रुवन् न ब्रवीति ॥ २ ॥

[समु० अ० ३ । श्लो० १०, ११]

Surely the happiness and prosperity prevails in the home where the husband is contented with his wife and wife with her husband and the state of quarrel prevails otherwise in the house where the both are not at good terms.<sup>1</sup>

If the wife has not affection with her husband and does not make him delighted there never rises up the inclination of passion in the husband and absence of this causes the childlessness. If still there come issues they enjoy very short life.<sup>2</sup>

निवृत्तान् रोषवावावां सर्वम्भोषो कुमन् ।  
 तस्यां त्वरोषवावावां सर्वमेव न रोषो ॥ ३ ॥

[समु० अ० ३ । श्लो० १२]

विद्विषां विद्विषतां चर्वा चर्वा चर्वा च ।  
 पुत्रा पुत्रिणां चर्वा चर्वा चर्वा चर्वा च ॥ ४ ॥

यत्र नार्यन्तु पुत्रान्ते रक्षते तत्र रोषतः ।  
 चर्वा तान् न पुत्रान्ते सर्वान्नापानताः पिताः ॥ ५ ॥

श्रीचरित्त वाचनो यत्र विद्विषावावात् सन्मुखम् ।  
 न श्रीचरित्त तु चर्वा ता चर्वाते तद्वि चर्वा ॥ ६ ॥

आसवी धानि मेहानि कनकवस्त्रनिपुजिताः ।  
 तानि कुम्भाहृतानीव विनम्यन्ति सप्तततः ॥ ७ ॥

[मनु० अ० ३ । वृत्ती० १५-१८]

If the husband does not please his wife the whole family becomes displeased because of her displeasure. If the wife is pleased with her husband the whole family seems to be pleased.<sup>3</sup>

The father, brother, husband and *Devarah*, the brother-in-law of the bride should give due respect to daughter, sister, wife and sister-in-law, the wife of the brother. That is, they should keep them contented and delighted with sweet speech, food, cloth, ornaments. Those who desire the good should never give any pain or trouble to ladies.<sup>4</sup>

In the family where the women are adored i.e. given due respect abide and arrive good qualities, good pleasure etc. and good progeny and in the family where these women are treated otherwise or are not respected all the acts and efforts of prosperity become infructuous, this should be borne in mind.<sup>5</sup>

The family in which women are pinched and perturbed by the bad acts of their husbands like prostitution or other kinds of deboucherous deeds, goes downward to destruction. The family otherwise where the ladies are delightful and happy by the good acts of their husbands, enjoys all sorts of progress and advancement.<sup>6</sup>

The house and family in which the women being dissatisfied and ill-treated use the words of malediction and imprecation to house-holders, fall to degeneration and destruction on all sides like the army of persons poisoned through artistic means.<sup>7</sup>

सम्वादेताः सदा पुण्या मुख्याच्छादनात्मनैः ।  
 सुतिकार्यनरैर्मित्य सत्कारेभूत्सवेषु च ॥ ८ ॥

[मनु० अ० ३ । वृत्ती० १६]

Therefore it is obligatory to the persons desiring good and prosperity to keep always these women well-treated respected

and delighted with ornaments, clothes, food and juice etc. on the occasion of respect and festivity.<sup>9</sup>

तथा श्रुत्याया नान्यं सुखकार्येषु सखया ।  
सुखंशुभेभ्यश्चरया नान्ये सासुख्यसखया ॥ १८ ॥

[सयु० अ० ५ । श्लो० १५०]

The woman should always be engaged in the homely affairs with pleasure and versed action and should always be ready and glad in dealing with and managing expenditure etc. of cooking the food, pots, cloth, the homely hospitality, family's mess etc.<sup>9</sup>

एतास्त्वाचारस्य मोक्षोऽस्मिन्मनुष्यसङ्गणः ।  
उत्सर्षं धीरितः श्रमसः स्त्रीः स्वीर्यं सुधीः ॥ १९ ॥

[सयु० अ० ६ । श्लो० १४]

Many women having bad habits and deeds attained, attain and would attain excellence in this world by the good qualities and characteristics of their husbands. If the men are good the women become good, if the men had the women bad. Therefore it is the duty of men to become good by themselves and make their wives good and excellent.<sup>10</sup>

प्रशमार्थं यथावाप्याः पुत्राणां सुखीभवाः ।  
विश्वामिष्यस्य मेहेषु न विद्योर्धोऽस्मिन् कस्यचन ॥ २१ ॥

उत्पाद्यमानकस्य सारस्य परिपामस्य ।  
श्रमसु मोक्षयाप्याः सारसं स्त्री निरुपमानम् ॥ २२ ॥

कस्यं सर्वंश्रमसि सुखं न रक्षितम् ।  
एतास्त्वाचारस्य सारसः विश्वामिष्यस्य च ॥ २३ ॥

[सयु० अ० ६ । श्लो० १६-१८]

तथा याम् सारसिक्यं सारसो सर्वंश्रमसः ।  
तथा सुख्यमानस्य सर्वंश्रमो सर्वं सारसः ॥ २४ ॥

[सयु० अ० ६ । श्लो० १९]

The women in the house-hold life are for the production of

progeny, O man ! they are the fortunes of the house, they are able to be adored, i.e. respected and the light of homes. They are treated to be the wealth of the house as there is no difference between Lakshmi, the weal, the beauty, wealth and women.<sup>11</sup>

The lady of the house is the direct managing authority of the production of children, their bringing up and the worldly affairs that is the affairs of house-hold life.<sup>12</sup>

The function of producing progeny, discharge of religious duties, good service, pleasure, the happiness of self and parents—all these are under the control of woman.<sup>13</sup>

As the support of air serves the purpose of the living of creatures so the house-hold life give shelter and protection to the persons of all the other *Ashramas* like *Brahmacharya*, *Vana-prashta* and *Sanyasa*,<sup>14</sup>

यस्मात्प्रबोधोऽद्यावन्निधी दानेनाग्नेन आत्माहृत् ।  
गृहस्थेनेव धार्यन्ते तस्माच्छ्रेष्ठोऽथनो गृही ॥ १५ ॥  
तः संघार्यः प्रवलेन स्वर्गमसावनिष्कृता ।  
सुखं चेहेच्छता नित्यं बोधघार्यो दुर्बलेन्द्रियैः ॥ १६ ॥

[ मनु० अ० १ । श्लो० ७८-७९ ]

सर्वेवावपि संतेषां देवस्तृप्तिविधानतः ।  
गृहस्थ उच्यते अष्टः सः प्रीतेतान् विवर्तत हि ॥ १७ ॥

[ मनु० १ । ८१ ]

Because of giving protection through gift and grain etc. to the persons of three other *Ashramas* daily the house-holder is holder of excellent *Ashrama*.<sup>15</sup>

O men and women ! if you desire *Akshaya*\*, an indestructible or eternal happiness of emancipation you enter competently

\*Here *Akshaya* stands to mean the long period of salvation which is fixed in length of time. It does not stand in the sense of eternal. The happiness of salvation is not mixed with pains. It is not like the carnal happiness.



into the life of house-hold which is not acceptable by the men of weak organs and men deprived of wisdom.<sup>19</sup>

According to the authority of *Veda* and *Smritis* the house-hold life is most excellent among all the *Ashramas* as it fosters the *Ashramas of Brahmacharya, Vanaprastha and Sanyasa*.<sup>20</sup>

उवाच भविस्यः सर्वे जगते प्राणिन इतिवर्तिन् ।

सर्वेषां चरित्यः सर्वे जगते प्राणिन इतिवर्तिन् ॥ १४ ॥

[ अथ० अ० १ । श्लो० १० ]

उवाचैव वै जगत्याः परमात्मनोऽनुग्रहः ।

तेन वै प्रेत्य जगतां समात्मनापि वार्तिनाम् ॥ १५ ॥

प्राणान्तर्यामी प्राणान्तर्यामिणां प्राणानाम् ।

उवाचैव जगत्प्रवर्तिनां इति सर्वे जगत् ॥ १० ॥

[ अथ० अ० १ । श्लो० १० ]

वाचस्मिन्नेव चिकम्बल्यान् वैश्वानरिणां जगत् ॥

इतिवर्तिनां चकम्बरीण्य वाचस्मिन्नेव प्राणिन इतिवर्तिन् ॥ ११ ॥

[ अथ० अ० १ । श्लो० १० ]

O men ! As the rivulets and rivers fall in the ocean to find their final resort in the same manner men of all the *Ashramas* other than that of *Grihasthashrum* go to house-holder and get support and means.<sup>21</sup>

The foolish house-holders who enjoying the life of a *Grihastha* desire to take their meals etc in the house of others become after death the animal of the men who give grain etc. in gift as they are the doers of the sin of *Pratigraha*, the acceptance of something without doing anything for the good of giver. To accept food etc. from others is allowed only for guests not for the house-holder who is not in the position of a guests.<sup>22</sup>

When guests come to a house-holder he should give them due respect with the provision of seats, resting place, bed, going after them with respect and sitting near them in conformity to their superior, middle and inferior rank and positions and should always be aware of such specific courtesy.<sup>23</sup>

He should not give even lip-barren respect to hypocrites who discard the *Vedas*, do not believe in *Veda*, God and *Dharma*, are engaged in doing impious acts, are violent, brutal, indulged in false arrogance, vain-hair-splitters, engaged in taking the things of others by cheating and bamboozling others like a heron and like guest in disguise.<sup>21</sup>

दशसूनासमं चक्रं दशचक्रसमो ध्वजः ।

दशध्वजसमो वेशो दशवेशसमो भुवः ॥ २३ ॥

[मनु० अ० ४ । श्लो० ८३]

न लोकवृत्तं धर्तेत वृत्तिहेतोः कथंचन ।

अभिह्वानमशठां शुद्धां जीवेत् ब्राह्मणजीविकाम् ॥ २३ ॥

[मनु० अ० ४ । श्लो० ११]

तत्पुत्रमार्थवृत्तेषु शीघ्रे संभारनेस्तदा ।

शिष्यादिषु शिष्याह्वानेन बाग्बाह्वरतंपतः ॥ २४ ॥

परित्यजेदर्थकामो यो स्यातां धर्मवर्जितो ।

धर्मं चाप्यनुकोवर्कं लोकविकृष्टमेव च ॥ २४ ॥

[मनु० अ० ४ । श्लो० १७३, १७६]

The ten slaughterings are equal to wheel i.e. the profession depending on wheel like wheel-potters and the carting etc. ten wheel is equivalent to one *Dhvaja*, the earning of living by distillery or the washer-mans' profession, ten *Dhvaja* is equivalent to *Vesha*, that the earning of living in decorated and prostitution house like the profession of prost (the moral traffic) men of prosts, men who earn their living on cutting jokes, funs and changing dress, mimics, the priest of a temple who worships idol etc. and ten *Veshas* are equivalent to one despotic ruler. The guests should always avoid food etc. from these persons.<sup>22</sup>

The house-holder for earning living should never adopt the method and policy of local type and tradition which do not stand in conforming to the dictates of religious scriptures. He should earn his living through the method and policy accorded to

to the religion, dictates of the *Vedas*, devoid of all sorts of transgression, ignorance, false-hood and unrighteousness.<sup>19</sup>

The men of house-hold life should always adopt the method of their dealing which are true, honest and concordant with the dealings of *Aryas*, the noble men, pure and sanctimonious. They should always teach children and disciples and make them follow the code of conduct quite concordant with right speech, ungreediness in food etc., proper pious act through the hands, feet and other limbs.<sup>20</sup>

If the occasion and possibility arise to attain the plenty of wealth, kingdom and self-aspirations through the irreligious dealings they should always renounce the irreligious method and should never be involved in the acts which are against the dictates of the *Vedas*, which are pseudo-religious and in doing of which there will come pain afterwards and will result in the degeneration of the world. They should not perform such acts which are *Dharma* and *Karma* in name not in essence.<sup>21</sup>

सर्वेषामेव लीचामाचार्यशीघं परं कृतम् ।

दोऽर्थं दुषिहि न दुषिर्न मुह्यतिदुषिः दुषिः ॥ २६ ॥

ज्ञान्या दुष्यन्ति विद्वानो रत्नेनाचार्यकारिणः ।

ब्रह्मज्ञानवारा ज्ञान्येन तस्या वेदकिलभाः ॥ २७ ॥

सद्भिर्प्रायानि दुष्यन्ति मनः सत्येन दुष्यन्ति ।

विद्यान्तेऽर्था मुतात्मा बुद्धिसन्निव दुष्यन्ति ॥ २८ ॥

(मनु० अ० ३ । श्लो० १०६, १०७, १०८)

सत्कारा वा परिच्छां कर्म परिच्छन्त्येन ।

प्रकारा कानि दुष्यन्ता तं ह्यर्थं न विद्यान्त्येन ॥ २९ ॥

(मनु० अ० १२ । श्लो० ११०)

वन्द्यः प्राप्तः प्रजा सर्वान् वन्द्यं द्याभिरर्जितः ।

वन्द्यः कुप्येभ्युः शान्तः वन्द्यं सर्वं विदुर्ब्रह्माः ॥ ३० ॥

तस्माद्गुः संश्रयेत्तारं राजानं सत्यवादिनम् ।

सतीत्यकारिर्षं प्राप्तं सर्वकामार्थकोषिणम् ॥ ३१ ॥

(मनु० श्र० ७ । श्लो० १८, २६)

To earn the things through righteousness is the best cleanliness amongst all cleanliness i.e. he who does not acquire any thing through injustice and dishonesty is really a man of purity. The purity secured through water, soil etc. does not stand commensurate with that of religious sanctity.<sup>26</sup>

The learned gain purity through forgiveness, the man of wicked acts through good company and munificence good qualities and knowledge etc., the sinner in disguise or clandestine sinner through renouncing the idea of committing, sins and the learned and masters of the *Vedic* speech through the practice of celibacy, truth speaking etc.<sup>27</sup>

The outer parts of the body becomes clean with water, not the mind and spirit. The mind becomes pure through the acceptance of truth, speaking of truth and doing of truth. The soul or spirit becomes pure by attaining knowledge, practising *yoga* and acting according to truth. The intellect gains purity through attainment of wisdom it does not become pure with water, soil etc.<sup>28</sup>

In the accomplishment of small or great dealings and the affairs of the ruling the country or kingdom the men of household life follow the act of doing or not-doing and religious affairs according to decision of the committee constituted by and consisted of ten learned—one having mastery of over *Rigveda*, one over *Yajurveda*, one over *Samveda*, one over *Atharvaveda*, one logician, one learned in the *Nirukta*, one teacher of *Vedic*

religion, *Brahmachari*, *Shrotrika* and *Vanaprastha* appropriately or at least the competent men having mastery over three *Vedas* respectively in their right order.<sup>20</sup>

As the wise men treat the *Danda*, the sanction of the state as *dharma*, in the same manner every one should take it. It is only the sanction which rules over the subjects and controls them, protects the people from all sides, keeps itself always awoken amongst all the people in sleep and frightens the thieves etc. to leave the acts of offence with its fear.<sup>21</sup>

This sanction is appropriately issued by the king who is righteous, considerate, wise, learned and conversant with the principles of *Dharma*, *Artha*, *Kama* and *Moksha*.<sup>22</sup>

सोऽसाहाय्येन सुतेन सुखेनैककृत्युक्तिना ।  
न कस्यो न्यायतो येन कस्येन विचरन्तु च ॥ ३२ ॥

सुक्तिना साहाय्येन स्यात्साहाय्यसुक्तिना ।  
अनेन कस्यो न्यायः सुखेनैककृत्युक्तिना ॥ ३३ ॥

(समु० अ० ७ । श्लो० ३०, ३१)

सकस्येनैककृत्युक्तिना स्यात्साहाय्यसुक्तिना ।  
कस्यो न्यायतो येन कस्येन विचरन्तु च ॥ ३४ ॥

(समु० अ० ७ । श्लो० ३२)

The administrator who has not any good assistant, is fool, greedy and has not any progress in learning and knowledge through the practice of celibacy, is absorbed in evils can not use the sanction justly and honestly.<sup>23</sup>

Only that king who is pure, assisted with good men, apt to act according to the rules of politics, cooperated by the righteous men and clever in affairs can issue and utilize sanctions correctly.<sup>24</sup>

The king who awards punishment to the innocent and discharges accused and guilty persons without any punishment attains defame in this life and great pain and torture after death <sup>34</sup>

पुनधासा विचारवन्तः परिवादः लिख्यो मयः ।  
 तीर्थेभिकं वृथाद्वा च कामनी वहाको मयः । ३५ ।  
 वेद्युषं साहसं द्रोहं ईर्ष्यांशुभार्यंभ्रुवचनम् ।  
 वाक्पृच्छनं च वाक्पथं कीभजीडयि गनीष्टकः । ३६ ।  
 ह्योरप्येतदोन्मूलं च सर्वं कथयो विदुः ।  
 तं कल्पेन जघेरलोभं तच्छायेतापुत्री गणी । ३७ ।

(मनु० सू० ७ श्लो० ४७, ४८, ४९)

Mrigaya, the hunting, gambling and plays of gambling nature for pleasure, day-sleeping, to talk and laugh loudly in or making false-gossips etc. to be passionate in company of the women, to use intoxicant drinks etc undue singing, unduly playing with singing instruments, dancing or seeing of dance and to wander aimlessly—are the ten evils which are the offshoots of *Kama*, the passion or sex. <sup>35</sup>

Back-biting, to do the thing without thinking over pros and cons, to invite quarrel in vain, to be involved in burning of heart seeing the progress and prosperity of others, to find fault in other's good things and find correctness in others faults, to use money in bad things and habits, to speak very roughly and angrily and to award rigorous punishment to any one without fault—are the eight evils which come out of the anger and take their existence in the man of angry habit. These eighteen evils enumerated in these two verses always surely be renounced by a king <sup>36</sup>

The root-cause of these two groups of evils or the twain of *Kama* and *Krodha* is the covetousness and it is described so by the men of high learnings. The king should over-come this covetousness with all effort at his disposal, as it is this evil which creates the above-mentioned eighteen evils and others. Therefore, O house-holders! you do not elect and select the king to a person of such evils might he be the elder son of the king for the kingship of the kingdom. If by mistake you have



him king you must remove him from the rank and make another person of the kings family the king of the state. Then and there only the happiness and progress would prevail in the subjects.<sup>27</sup>

सैवात्म्यं च राज्यं च सम्भवेत्सर्वेषु च ।

सर्वभोगाधिक्यं च वैवश्यात्प्रविवर्तते । ३८ ।

(मनु० अ० ११ । श्लो० १००)

वीर्यात् प्राणविरः क्षुरात् सव्यवसायानुनीयमानम् ।

सधियाम् सत्यं चाग्दी वा प्रभुर्वीर्यं वरीक्षितान् । ३९ ।

सव्यासि प्रभुर्वीर्यं सुवीर्यात्सामन्वितान् ।

सव्यवर्षसमाप्तमयायाम् सुवरीक्षितान् । ४० ।

(मनु० अ० ७ । श्लो० ४५, ४६)

सुतं चैव प्रभुर्वीर्यं सर्वकारप्रविकारदम् ।

इक्षितान्कारकेष्वसं सुविं सत्तं सुनीयमानम् । ४१ ।

समन्वितेष्वेहृष्टेभ्यः सव्यं रक्षेत्प्रेक्षा ।

रक्षितं सर्ववैदव्दव्वा वृद्धं चाग्दी विक्षितम् । ४२ ।

(मनु० अ० ७ । श्लो० ११, १०१)

Only the man who is competent in the Vedas and scriptures, righteous, continental, just and endowed with spiritual will, should be made to assume the helm of affairs of militia civil administration, department of justice and presiding power, not the others undearable and mean<sup>28</sup>

Of the seven or eight persons who are accomplished in all respects, conversant with the scriptures, brave and interpid, of high family status, righteous, the lover of freedom and whose thinking and strategy ever succeeds the ministerial cabinet be made after careful test and the king should be the ninth in it. They should collectively think over and decide whatever should be done and whatever should not<sup>29</sup>

In this same manner the other dignitaries of the state and army, upto the number sufficiently required to shoulder the responsibility of the affairs of the state, be appointed. They all should be pure, pious, learned, clever firm in mind and endowed with acumen of increasing the wealth of the state.<sup>30</sup>

The man who is dexter in all the scriptures, skilled in recognising and knowing inner intentions of others by inclination of eyes etc. face and actions, conscientious, great endowed with unique sensorial power, possessed with the knowledge of the circumstances, time and locality, good in personality, good creator and is main figure of his family should be appointed as principal Ambassador and other Ambassadors entrusted with the duties of giving information of home department and foreign countries should be appointed as Ambassadors.<sup>41</sup>

All the authorities of state including the king should be ever engaged in the progress and betterment of the state. They should desire the kingdom not attained through sanction, guard safety of the country through careful preserving means, they increase the wealth of the well guarded country by trade, interests etc. and they should disseminate the education, right knowledge and propagate religious truth by utilizing the wealth of the state in such good works.<sup>42</sup>

*Procedure* : Always women and men should go to bed at 10 p.m. in the night and rise up at 4 a.m. in the last period of night. They should at first-remember God and ponder over the *dharma* and *artha*. In the attainment of *dharma* and *artha* if there comes any trouble they should not ever renounce their righteous and honest effort. They always protecting their bodies and souls by good food and healthy walking, use of strength—giving medicines and maintaining their effort should perform prayer and contemplation of God for the accomplishment of their worldly and ultramundane duties. God is that powerful entity through whose grace and help most difficult tasks are easily done. For the purpose of this the following mantras are prescribed —

- प्रज्जन्तं प्रज्जन्तं हुवाभुं प्रतन्निपाचयन्ता प्रतन्निपाचयन्ता  
 प्रज्जन्तं पुण्यं ब्रह्मचर्यवति प्रतन्निपाचयन्ता वरं हुवेय १ । १ ।  
 प्रज्जन्तं प्रज्जन्तं हुवेय वरं पुण्यवित्तैर्षो विचरता ।  
 काऽऽनिक्यं मन्वभारन्तुरभियन्ताऽऽपि चित्तं वरं मन्वीत्यह १ । २ ।  
 मम प्रज्जन्तं मन्वराधी भोगी धियमुपवा दयन् १ ।  
 मम प्रज्जन्तं मन्वराधी भोगी म न्निम्नं वन्ताः स्वाय १ । ३ ।

उदयानीं यमकमः स्वयंभुव इन्द्रियं यम कर्मं सद्गुणम् ।  
 उदोदितं सव्यमसुदुर्गमं यमं देवतां तुमसीं स्वाम् ।  
 यम इव यमस्यं सद्गुणं देवतास्यं यमं यमकमः स्वाम् ।  
 सं त्वा यम यमं इत्युदोदोदि स नो यमं पुरस्ता यमैः । १ ।

यु० य० ७। सु० ४१। (य० १-२)

In this way the prayer and contemplation of God should be performed.

#### Translation

At dawn we invoke *Agni*, self-refulgent God, at dawn we invoke *Indra*, God of supreme power, at dawn we invoke *Mitra*, God, the friend of all, *Varuna*, God the only object of our choice and at dawn we invoke *Ashvina*, the creator of the sun and the moon. At dawn we invoke *Bhaga*—God the only Being to be served, at dawn we invoke *Pusan*—God, the Nourisher of the universe and *Brahmanspati*, God, the Lord of mighty object, at dawn we invoke *Soma*—All-impelling God and at dawn we invoke *Rudra*—the chastiser of evil-doers.<sup>1</sup>

At dawn we invoke the Victorious Mighty *Bhaga*—God the only object of adoration, the creator of the sun which is situated in the atmosphere and the Upholder of the universe and sustainer of all, the knower of all beings, the Imperial Ruler, the Chastiser of evil-doers. He admonishes us to worship Him so we invoke Him above.<sup>2</sup>

O *Bhaga* ! (God, the only object of adoration) thou art the Leader of all beings and O *Bhaga* ! (God, the only object of adoration) Thou art Lord of all eternal substances, please confer on us this supreme wisdom and shield us from danger. O *Bhaga* ! (God, the only Object of adoration) please disaugment our earthly possession by bestowing on us kine and horses and O *Bhaga* ! (God, the only object of adoration) let us become rich in men and horses.<sup>3</sup>

O Generous one ! through Thy grace let us become prosperous at present, at the approach of day and at noon time and let us attain felicity at the rising of the sun and at evening too,

so that we may enjoy the loving-kindness of the enlightened persons.<sup>4</sup>

O *Bhaga* ! (God, the only object of adoration) please be our only Object of service so that we, the enlightened persons may attain felicity through Thy grace for this purpose. O *Bhaga* ! (God, the only object of adoration, all men invoke These as such be thou our Leader here.<sup>5</sup>

Afterwards clearing the bowls, doing *Dantadhavana* (the brushing of teeth), washing the mouth one should take bath. Afterwards one should go in lonely jungle two miles or three miles far and performing the act of communion with God there according to the method and practice of yoga, upto the time of sun-rise or one or half hour later at the day-break return back to home and should always use to perform daily-prayer (*Sandhya*) and contemplation of God (*upasana*) etc. at proper according to the procedure given below. The meaning of the *mantras* of daily-prayers and also their authority be known with reference to *Panchmaha Yajna-Vidhi*.

First having done the task of cleaning the body i.e. the bathing *Sandhya* and *Upasana* be commenced. In the beginning taking the water in the hollow of the right hand's palm three sipping with following *mantras* one by each be done.

ओम् अमृतोपस्तरश्मसि स्वाहा । १ ।

ओम् प्रमृतापिघानसि स्वाहा । २ ।

ओं सत्यं वसः श्रीर्भयि श्रीः शयतां स्वाहा । ३ ।

(आश्रमलायन सू० सू० अ० १। कं० २४। १२, २१, २२)

Washing the both hands, touching the ears, eyes, nose etc. with pure and clean water, sitting on a nice clean seat in the undisturbed and cleanly place keeping the face towards the direction of wind blowing then and there, constraining the *Muludriya* upward from below the navel, and throwing out the wind of the stomach and heart forcibly one should obstruct it outside according to his strength and power. Afterwards the breath struck outside be slowly taken inside and be stopped a little there. This is the performance of one *Pranayama*. In this

way one should perform three *Pranayamas* at least. In doing so one should not hold his nose with hand. At this juncture adoring, praying and contemplating God in the conscience or heart should do three *achamanas* pronouncing the following Mantra only once :—

ॐ शान्ते देवीरक्षित्तव शान्ते शक्त्यु वीर्ये ।  
 शंखोरवि शक्त्यु नः ॥ शक्तु० श० १६ । न० १५ ॥

May the Omnipresent self-refulgent and Blissful God be gracious unto us in the attainment of our desired end and may He ever shower over us the blessedness and peace from all sides.

Afterwards touching the water from the pot with the middle big finger of the right hand the limbs should be touched with the following Mantras and the order of the touching of limbs should be from right to left :—

ॐ दास्यु दास्यु । ॐ शान्त्यः शान्त्यः । ॐ शक्त्युः शक्त्युः । ॐ शीतल्य-शीतल्य ।  
 ॐ शान्तिः । ॐ शक्त्युः । ॐ शक्त्युः । ॐ शिरः । ॐ शक्त्युः शक्त्युः ।  
 ॐ शक्त्युः शक्त्युः ।

Blessed be Thy name O Lord I By thy grace may my organ of speech be real and strong organ of speech. May my respiratory organ be real and strong respiratory organ. May my organ of sight be real and strong organ of sight. May my organ of hearing be strong and real organ of hearing. May my navel be real and strong navel. May my heart be real and strong heart. May my throat be real and strong throat. May my brain be real and strong brain. May my arms and hands attain fame and strength and May my palms be real and strong palms.

Afterwards Marjan, the purification be done with the following Mantras :—

श्रीम् शुकुः शुक्ल्यु शिरसि । इमं मंत्रं मे शिरं वर  
 श्रीम् शुकुः शुक्ल्यु शिरसि । इमं मंत्रं मे शिरं शिरं वर  
 श्रीम् शुकुः शुक्ल्यु शिरसि । इमं मंत्रं मे शिरं वर ।  
 श्रीम् शुकुः शुक्ल्यु शिरसि । इमं मंत्रं मे शिरं वर ।

ओं जमः पुनातु माय्याम् । इससे माथि पर ।  
 ओं तपः पुनातु वाचसी । इससे दोनों पनों पर ।  
 ओं सत्त्वं पुनातु पुनः शिरसि । इससे पुनः मस्तक पर ।  
 ओं शं बह्व पुनातु सर्वत्र । इस मन्त्र से सब जंनों पर छीटा देवे ।

May the Supreme Being who is identified as *bhuh*, existent purify my brain, may the Supreme Being who is identified as *bhuvah*, conscious purify my eyes, May the Supreme Being who is identified as *svah*, all-bliss purify my throat. May the Supreme Being who is identified as *mahah* all-power purify my heart, May the Supreme Being who is identified as *janah*, the creator purify my navel, May the Supreme Being who is identified as *tapah*, the Ever-active and just purify my feet, May the Supreme Being who is identified as *satyam*, imperishable purify my brain again and May the Supreme Being who is identified as *kham* Brahma, Omnipresent Great Lord purify the rest of the body and limbs.

Afterwards the procedure of *Pranayama* be performed and the following Mantra be recited in mind :

ओं ब्रूः, ओं भूवः, ओं स्वः, ओं महः, ओं जमः ओं तपः, ओं सत्त्वं ।  
 (तैत्तिरियारण्य० प्र० १० । अनु० २७)

The Supreme Being is called *bhuh*, self existent. The Supreme Being is called *bhuvah*, conscious. The Supreme Being is called *svah*, all-bliss. The Supreme Being is called *mahah*, all-power, The Supreme Being is called *janah*, creator, of all, The Supreme Being is called *tapah*, ever-active and just, The Supreme Being is called *satyam*, imperishable.

In this way at least three and utmost 21 *Pranayamas* be performed.

Afterwards the devotee think over the order of the creation and God, the Creator of it with the following *mantras* and determining God the master of the universe as Omnipresent dispenser of Justice and always everywhere sure observer of the actions of the *Jivas* should not let loose his mind and soul towards sin and make them always engaged in righteous acts —



शब्दं शूनं च शब्दं शब्दोद्धारणमसौऽवधारणम् ।

शब्दो राश्वभावन ततः प्रकृतो जगत्पद ॥१॥

समुद्रावर्षकारादि संश्लेषो जगत्कार ।

सहोराश्वानि विदुर्द्विगुणस्य विद्वानो जगत् ॥२॥

सुधाविजयस्यो जगता जगता सुधामयमयम् ।

द्विधं च दुःखिणी जगत्परिधयस्यो जगः ॥३॥

ए० ब० १० । सू० ३० । (प० १-३)

From the self-illuminating active force of or the all-pervading heat caused by Divinity became manifest the Law eternal together with the subtle matter. Thence the dissolution after creation was produced, and thence the atmospheric ocean containing the cosmic principles came into existence.

After the manifestation of the atmospheric ocean containing the cosmic principles the operation of time became manifest and then the mighty controller of the universe by his very nature made possible the division of days and nights.

As God, the upholder of the worlds created the sun and the moon just as he had created them in the previous cycles. He created in the same order the heaven and the earth, the atmosphere and the realm of light.

8. *Manasaparikrama mantrah, hymns of mental circum-spection.* Devotee should pray with the following hymns of mental circum-spection :

Afterwards three *Achamans* be performed again with the Mantra—*शब्दो देवो* \*. He should eulogize and supplicate God with the following Mantras :—

शब्दो देवो द्विधमिवद्विधमिवद्विधमिव द्विधमिव दृश्यम् । शब्दो जगत्पदं  
शब्दो जगत्पदं शब्दो जगत्पदं शब्दो जगत्पदं शब्दो जगत्पदं शब्दो जगत्पदं  
शब्दो जगत्पदं शब्दो जगत्पदं शब्दो जगत्पदं शब्दो जगत्पदं शब्दो जगत्पदं ॥३॥

द्विधमिव द्वाधमिव द्वाधमिव द्वाधमिव द्वाधमिव द्वाधमिव द्वाधमिव ॥३॥

॥ ३ ॥

उन्नीची विष्वक्कामादिपतिः पृथक् रक्षित्वात्मनिष्ठः ।  
 श्रेयसी ॥ १ ॥  
 उन्नीची विष्णोनीनीपतिः स्वकी रक्षित्वात्मनिष्ठः ।  
 श्रेयसी ॥ २ ॥  
 भूवा दिव्यिभ्युरधिपतिः कर्मावहीवी रक्षित्वा कीलव दुष्टः ।  
 श्रेयसी ॥ ३ ॥  
 उन्नी विष्णुहृत्पतिरधिपतिः शिखी रक्षित्वा सर्वनिष्ठः ।  
 श्रेयसी ॥ ४ ॥

अथर्व = वा० ३ । सू २० । श० १-६ ॥

The above-mentioned Mantras be recited by the devotee and he should remain fearless, indubious, enthusiastic, pleased and diligent knowing in mind God pervading all from outside and from within.

The self-refulgent God is the Lord of the east, His unfettered powers are his protection for us, the vital airs are His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His unfettered protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows, the vital airs.

The Omnipotent God is the Lord of the South, His rows of insects and moths are protection for us; rays of the luminous bodies are His arrow; we pay our compliment to the Lord Paramount; we pay our compliment to His protective powers; we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows, the rays of the luminous bodies.

The most Exalted God is the Lord of the west, the venomous crawling reptiles are His protection for us; efficacious estabes like ghee etc. are His arrows; we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows.

The All-impelling Blissful God is the Lord of the north, natural forces under His control are his protection for us;

lighting is His arrows; we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows.

The Omnipresent God is the Lord of the regions down below us; various gases are His protection for us, plants and trees and His arrows; we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows.

God who is the Lord of speech and vast space etc is the Lord of the regions above us; powers of His innate Omniscience are His protection for us; drops of rain are His arrows; we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, We pay our compliments to His arrows. Whosoever ignorantly envies us and whom over we ignorantly envy, we place him in the jaws of his arrows.

Afterwards devotee should perform the *upasthanas* of God i.e. he should realize that he is near to God and God is nearest to him and follow the procedure —

आतसेदने सुवचाम सोमवराजीयसो वि यहासि देव ।

स न कर्षवसिदुर्वाणि विन्वा वाकेव सिन्धु दुरात्मधि ॥ १ ॥

सु० सं० १ । सु० ११ । सं० १ ॥

पिचं देवानासुवनादनीकं कर्षुमिचमेव कर्षवसाम्ने ।

आ आ आवापुयसो अन्तरिक्षं कर्षवसाम्ना कर्षवसाम्ना ॥ २ ॥

सु० सं० १३ । सं० १६ ॥

उदुवं आतसेदसं देवं कर्षुमिचमेव । इमे विववाव सुर्वेव् । ३ ।

सु० सं० १६ । सं० १९ ।

उदुवं तवमन्वरि तव कर्षवस इतरव् ।

देवं देवता कर्षवसम् अवापिस्सुम् । ३ ।

सु० सं० १७ । सं० १९ ।

सन्मधुर्वेदहितं पुरस्ताच्छुक्नुष्वरत् । कथमेव सरवः कृतं जीवितं सरवःकृतं  
 वृक्षान् सरवः कृतं प्रवचानं सरवः कृतमदीनां त्वानं सरवः कृतं युयन्व सरवः  
 कृतम् । ४ ।

मधु० अ० ३६ । वं० २४

We offer our prayer to God who is present in all the worldly and unworldly objects. He burns out our intentions of doing any evil. He makes us able to cross over the difficulties and obstacles like boat which makes one cross over the sea.

The wondrous Divine Power is manifest in this universe and is the force of integration, regulation and disintegration, it is this power which is permeating the whole heaven, earth and the atmospheric region and is the impelling force of all, acting as the inner-most self of all animate and inanimate creation.

The luminous rays of the universal laws ordained by Divinity make Him thoroughly known so that all may have a glance of the *Jatvedas surya-God*, the all-pervading, all-knowing soul of all that moveth and that moveth not.

We have realized the most excellent light of *Surya God*, the soul of all-that moveth and that moveth not by ever keeping in view the Divine splendour which is beyond darkness and which persists even after the dissolution of the world.

He is all-vision and benevolent to wisdom, He existed pure and genuine prior to this world and would exist pure and genuine after it, meditating Him a hundred autumns may we see a hundred autumn may we live, a hundred autumns may we hear; a hundred autumns may we speak; a hundred autumns may we enjoy full freedom; and longer than hundred autumns we may enjoy all those blessings.

After performing the act of *upasthana* of God three *Achamanas* should be done again with the *mantra* वन्दो देवोः. Again be should adore, pray and contemplate God taking into mind the meaning of the *Gayatri mantra* as has been written in the *Vedarambha Sanskara* and *Panchmaha-yajna vidhi* Again:—

ओं नमः सन्मधवाय व नदीमधवाय व नमः सन्मधवाय व नदीमधवाय व नमः  
 शिवाय व शिवतराय व । ५ ।

O God almighty, Infinite treasurer of Mercy, by Thy grace, may we attain soon success in accomplishment of righteousness, acquisition of wealth, fulfilment of noble desires and emancipation through the performance of this recitation, meditation and communion.

We bow in reverence to God who is All-bliss; we bow in reverence to God who is the eternal source of happiness, we bow in reverence to God who is giver of peace; we bow in reverence to God who is All-beatitude; we bow in reverence to God who is benevolent by nature; we bow in reverence to God who is most benevolent.

After saluting God with the above *Mantra* three *Achamanas* be done with ॐ ह्रीं mantra

This is the end of the *Sandhyaprasna* procedure in short.

## अथाग्निहोत्रम्

Now Begins *Agnihotra* :

As the house-holder men and women\* perform *Sandhya-  
Upasana* at the conjunction of the period of *Sandhts* of night and  
day so they should positively perform the *Agnihotra* daily at  
both the times (Morning and Evening). Thereafter performing  
the procedure of *Agnyadhana Samdadhana* according to the  
method prescribed in the *samanya prakarana* and sprinkling  
water on the four sides of *yajnakunda* with *मोमस्तिग्मग्वस्व* etc. four  
mantras, heating the ghee which has been made pure and mixed  
with odiferous substances and taking ghee etc. in pots, sitting in  
the west direction of the *yajnakunda*, keeping their face eastward  
they after offering the four oblations of the *Agharvajyabhaga-  
huti* should do the morning *Agnihotra*, with the following  
mantras :—

- ॐ सूर्यो ज्योतिर्ब्रह्मोतिः सूर्यः स्वाहा । १ ।  
ओम् सूर्यो ब्रह्मो ज्योतिर्ब्रह्मः स्वाहा । २ ।  
ओम् ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा । ३ ।  
ओम् सन्नूरेवेन सवित्रा सज्जुवसेन्द्रवत्या ।  
सुषानः सूर्यो वेतु स्वाहा । ४ ।

I offer this oblation for the well-being of mankind in obe-  
dience of the Command of God who resides in everything that  
moves or is stationary, who is the illuminer of all luminaries and  
who is the life of all.<sup>1</sup>

I offer this oblation for the well-being of mankind in obe-  
dience of the Command of God who, on account of His being  
the indwelling ruler of all instructs the wise in truth and who  
resides in the self of all.<sup>2</sup>

\*If husband wife both could not attend the *yajna* due to  
circumstances beyond control any one of the both can perform  
the *yajna* on behalf of both. But under this condition the two  
oblations be offered with one mantra pronounced twice.



I offer this oblation for the benefit of the mankind in obedience of the Command of God who is self-luminous, the illuminer of the whole world and the Lord of the universe.<sup>3</sup>

I offer this oblation for the benefit of mankind in obedience of the Command of God, who pervades the luminous orb of the Sun and *Jiva*, who dwells within the dawn illuminated by Sun's light and in the mental faculties of the *Jiva*, who is the self (ie) the enlivener of all. May he with his divine love and kindness make us wise by endowing us with the excellent qualities of knowledge.

The following *mantras* should be known as the *mantras* of oblation in evening.

ओम् अग्निर्ध्वोतिर्ध्वोतिरग्निः स्वाहा । १ ।

ओम् अग्निर्ध्वो ज्योतिर्ध्वः स्वाहा । २ ।

ओम् अग्निर्ध्वोतिर्ध्वोतिरग्निः स्वाहा । ३ ।

The third oblation be offered with this *mantra* recited in mind not through organ of speech.

ओम् सङ्खर्वेन सवित्रा सङ्खुराज्येन्द्रवत्सा ।

सुषोभो अग्निर्ध्वेनु स्वाहा । ४ ।

(सु० वसु० अ० ३ । म० ६, १०)

With the following *mantras* the oblations be offered at both the times—i.e morning and evening—

ओम् सुरमये प्राणाय स्वाहा । इदममये प्राणाय-इदमय मय । १ ।

ओं भुवर्वाविद्येऽपानाय स्वाहा । इदं वायवेऽपानाय इदमय मय । २ ।

ओं स्वरादिवायव आनाय स्वाहा । इदमग्निवायव आनाय इदमय मय । ३ ।

ओं सुभुवः स्वरग्निवायवादिभ्यः प्राणापानआग्नेभ्यः स्वाहा । इदमग्निवायवादिभ्यः प्राणापानआग्नेभ्यः इदमय मय । ४ ।

ओं वापो ज्योती रसोऽनुत्तम् इन्द्रा सुभुवः स्वरों स्वाहा । ५ ।

ओं वां मेधां देवमया पितरश्चोपासते ।

तया वायव्य मेधवाग्ने मेधापिब सुक स्वाहा । ६ ।

वसु० अ० ३२ । म० १५

ओं विश्वानि देव सवितुं रितानि वरा सुव ।  
 वज्रं लल आ सुव स्वाहा । ७ ।

यजु० म० ३० म० ३

ओं अग्ने नम सुपचा राये अस्मान् विश्वानि देव वपुमानि चिदान् ।  
 यद्योम्यस्मन्नुत्तरामनेनो वृषिष्ठां ते नम उरिषा विद्येन स्वाहा । ८ ।

यजु० म० ४० । म० १६

The oblations are offered by the above-mentioned *mantras* one by each one.

The purnahuti then be offered with

ओं सर्वं वै पूर्णं स्वाहा ।

The procedure of Purnahuti is that three oblations be offered with the mantra pronouncing the *mantra* in offering each oblation.

This is the end of the Agnihotra procedure in short form.

#### Atha Pitriyajnah

Now here we begin the *Pitriyajnah*.

After finishing the procedure of Agnihotra the house-holding men and women should do the *Pitriyajna* ie, the proper service of living parent etc. is called the *Pitriyajnah*.<sup>2</sup>

#### Atha Balivaishvadeva vidhih

Now here we begin the procedure of *Balivaishvadeva*

ओं अन्नमे स्वाहा । १ । ओं सोमाय स्वाहा । २ ।  
 ओं अग्नीषोमाय स्वाहा । ३ । ओं विश्वेभ्यो देवेभ्यः स्वाहा । ४ ।  
 ओं अन्नमतरमे स्वाहा । ५ । ओं वृद्धं स्वाहा । ६ ।  
 ओं अजुत्सवे स्वाहा । ७ । ओं अन्नमत्सवे स्वाहा । ८ ।  
 ओं आत्मानुविधीयान् स्वाहा । ९ । ओं निवृत्तकृते स्वाहा । १० ।

1.	We know the property of fire.	It is praiseworthy.
2.	" " " Soma	" "
3.	" " " Agni-Soma	" "
4.	" " " All the physical and spiritual forces	" "
5.	" " knowledge of medical science	" "
6.	" " " the dark-night	" "
7.	" " " Anumati	" "
8.	" " " Prajapati the master of universe	" "
9.	" " " Earth and heaven	" "
10.	" " " Good deeds and its methods	" "

the ten oblations of cooked rice mixed with ghee, if it is not prepared, of other preparation without sour and shaly substance, be offered with the above-mentioned ten *mantras*.

Afterwards *Bali*, the propitiatory offerings be made with the following *Mantras*. The procedure here be followed in making these offerings in this way. With the *mantras* the offerings be put in the above mentioned directions on a *Pattal* (पत्र) or *shali* (शली) if at the time of offering any guest comes there these things be given to him or these be offered on the fire. These are the *mantras* of offering —

ओं साधुवाचेन्द्राय नमः । इत्येते पूर्व ।

with this in the east

ओं साधुवाच उक्ताय नमः । इत्येते दक्षिण ।

with this in the south

ओं साधुवाच उक्ताय नमः । इत्येते पश्चिम ।

with this in the west

ओं साधुवाच उक्ताय नमः । इत्येते उत्तर ।

with this in the north

ओं उक्ताय नमः । इत्येते द्वार ।

with this on the gate

ओं उक्ताय नमः । इत्येते जल ।

in the water

ओं उक्ताय नमः ।

on Musal and Ukhal

ओं विश्वे नमः । इत्येते ईशान ।

in the corner of east and north

ओं अन्नकार्तवे नमः । इतसे नैऋत्ये ।

in the corner of south east

ओं ब्रह्मणतवे नमः । ओं वास्तुणतवे नमः । इतसे मध्य ।

in the middle

ओं ब्रह्मणतवे नमः । ओं विद्याचारिण्यो भूतेभ्यो नमः । ओं नक्तचारिण्यो भूतेभ्यो नमः ।

above side

ओं सर्वान्ध्रभूतये नमः ।

in the back

ओं पितृभ्यः स्वर्वादिभ्यः स्वस्त्वा नमः । इतसे दक्षिण ।

in the south

Om is the name of God, the protector of all.

Let us appreciate the property of *Indra* the air with its operative powers.<sup>1</sup>

Let us appreciate the property of solar heat with all its operative powers.<sup>2</sup>

Let us appreciate the property of *Varuna*, the water with all its operative powers.<sup>3</sup>

Let us appreciate the property of *Soma*, the electricity with all its operations and utility.<sup>4</sup>

Let us know the property of *Maruts*, the 49 varieties of airy substances with their respective operations in the firmament.<sup>5</sup>

Let us appreciate the property of various kinds of waters with all their utilities.<sup>6</sup>

Let us appreciate the vegetative energy with its use and actions.<sup>7</sup>

Let us appreciate the plenty of prosperity.<sup>8</sup>

Let us appreciate the good qualities of night and its existing advantage in the world.<sup>9</sup>

Let us give respect to the person possessing all sorts of scientific knowledge.<sup>10</sup>

Let us appreciate the operations of all physical and non-physical forces of the universe.

Let us appreciate the qualities of the man who is the master of architecture.<sup>1</sup>

Let us distribute food to the creatures who wander and work out their acts in the day.

Let us give food to the creatures who play their parts in the night.

Let us provide with food to all the creatures.

Let us try for the betterment and progress of all the souls.

Let us give food and water to our living father and mother who expects their lively-hood from us. Thereafter taking the saltish food the house-holding men and women should distribute it to the following creatures :—

कुम्भं च पतितानां च श्वपचां वापरोक्षिणान्  
वायुतानां कुम्भीनां च क्षनकैर्निर्घेदं भुवि ।

बभ्रु० अ० ३ । इत्थो० ६२ ।

Dogs, down trodden persons, worst men, persons having leprosy, Crows, worms, be given the six parts and these parts be put separately on the earth.

Now begins *Atithiyajna*, the respect and service for the guest.

The fifth is called the *Atithiyajna* in which the service of pious, altruistic, truth-preaching impartial self-controlled, and all-serving enlightened persons is done with the provision of food etc. and the attainment of knowledge from them through answer and reply is involved. These *Panchamahayajnas* be performed by house-holding men and women daily.<sup>6</sup>

Hereafter comes the procedure of the *Paksha yajna*, the yajna on the day of full-moon night and the day of full-dark night. After offering the oblation of doing *Agnihotra* the oblations of *Sthalipaka* prepared according to method mentioned previously in the *Samanya Prakarana*, should be offered with the following *Mantras* :—

सोमं क्षानये स्वाहा । १ । सोमं क्षन्तीक्षोमाभ्यां स्वाहा । २ ।

सोमं विष्णवे स्वाहा । ३ ।

Let us know the property of *Agni*, the fire-whatever has been uttered herein is true.

Let us know the property of *Agnisoma*, The positive and negative electricity working in the world.

Let us know the property of *Vishnu*, The all-pervading force of the solar heat.

These are the oblations of the *Purnamasi Paksha-yajna*. After offering these three oblations with the above-stated *mantra* the house-holder should offer the four *Vyahrti Ajjahuti* as have been described in the *Samanya Prakarana*. But here is a little difference from the above stated *Purnamasi Paksha-yajna* in the *yajna* to be performed on the days of *Amavasya*, the full dark night. In *Amavasya yajna* the *mantra* 'बोम् इन्द्रादीन्वा स्वाहा ॥' should be pronounced instead of 'बोम् अग्निदीन्वा स्वाहा ॥'. The oblation of *Stbalipaka* be given with this *mantra*.

In this way the *Pakshayajna* be performed. But in whose house unfortunately the *Agnihotra* is not being performed, the procedure and preparations of *yajnakunda*, *yajnamaudapa*, *Agnyadhana*, *Samidadhana*, *Agharavajyahagahuti*, the sprinkling of water on the four sides of the *Vedi*, *Ishvaropasana*, *Svastavachana* and *Shaktikarana* also be accordingly accomplished on all occasions in the *Pakshayajna* etc.

When new crop of grain comes and when the new year begins respectively *Navashasyesti* and *Samatsaresti* be performed with the following Mantras : that is, at the arrival of new grain, the *navashasyesti* be performed first and thereafter the new grain be utilized in food etc. For performing the *Navashasyesti* and *Navasamvatsaresti* the day on which choice falls with pleasure be treated good and proper time. Preparing *Mandapa* for *yajna* in a clean field outside the village and city, performing the procedure prescribed for *yajna* in *Samanyaprakarana*, offering the oblations of *Agharavajyahagahuti*, *Vyahrti Ahuti* and eight *Ajjahutis* the performer of *yajna* should offer five *Ajjahutis* of chief *homa* with the following Mantras :—

ओं पृथिवी धीः प्रथितो विशो यस्मै छुभिराहुताः ।

तमिहेन्द्रमुपह्वये सिधा नः सन्तु हेतयः स्वाहा । १ ।

ओं यन्मे किञ्चिदुपेक्षितमस्मिन् कर्मणि वृत्रहन् ।

तन्मे सर्वं सन्ध्यती जीवतः शरव शतं स्वाहा । २ ।

ओं सन्पतिर्नृनिर्बुनिर्बुष्टिर्बुष्ट्यं बुष्ट्यं अं बुष्ट्यं धीः प्रजाविहावतु स्वाहा ।

इतिब्रह्मण्य—इदम् सप्त । ३ ।



ओं अस्माकं वैदिकनीतिकानां प्रतिपत्तिं कर्तव्याम् । इन्द्रपत्नीपुराणेषु  
 सीता सा वै स्वाम्यादिनी भुवनात्पर्यधि कर्तव्यं त्वाहा । इन्द्रपत्नीकाले इन्द्र  
 मम । ४ ।

ओं अस्माकं वैदिकी भुवनात्पर्यधि विपत्तिं सा प्रायश्चित्तो कल्पिता । कल्पना  
 निनीपूर्वरात्रिभ्यम् कर्तव्यपुराणेषु भुवनात् वै स्वाम्यादिनी कृतम् त्वाहा । इन्द्र  
 सीतायै-इन्द्रम मम । ५ ।

( कार० अ० २ अ० १७ । ६ )

I adore the Almighty God named as *Indra* for whose mani-  
 festation and accomplishment of purpose the earth, heavenly  
 region, directions and corners of directions are surrounded with  
 lights and powers. May the phenomena of rainy season be for  
 our prosperity, and happiness. Whatever has been uttered here-  
 in is true.<sup>1</sup>

O Lord Almighty ! May all that mine who is desirous to  
 live hundred autumns, whatever I desire in this agricultural  
 activity be accomplished and attained.<sup>2</sup> Whatever ....

May prosperity and wealth, well-being and power, land for  
 cultivation, rain, supremacy, excellence and good fortune guard  
 the subject in this world and this action. Whatever has been  
 uttered herein is true. The oblations offered is meant for *Indra*  
 and it is not for me.<sup>3</sup>

I always praise the utility of *Sita* the line of the ploughshare  
 which is protected by *Indra* the rain and air and in flourishing  
 existence of which the Vedic acts and worldly acts are accom-  
 plished. May this line of plough share produce plenty of crop  
 and grain for me in my activity of cultivation and other ventures.  
 Whatever has been uttered herein is true. The oblation offered  
 is meant for *Indrapatni* and it is not for me.<sup>4</sup>

*Sita*, the line of ploughshare which by its product becomes  
 the give of horses, cows and good dealings and which without  
 any inactivity protect the living creatures: I praise the utility of  
 it which becomes adored with the series of the heap of crop  
 heaped at a place to husk the grain and which is fertile. May it

become the producing source of plenty of crop for me. Whatever has been uttered herein is true. The oblation offered is meant for *Sita* and it is not for me.<sup>5</sup>

These above mentioned oblations of ghee are the five oblation of the chief *homa* of *Navashayesti* and *Navaisamvatsaresji*. Thus they having been offered the four oblations be, thereafter, offered with the following *mantras*.

ओं सीतायै स्वाहा । १ । ओं प्रजायै स्वाहा । २ ।

ओं शमायै स्वाहा । ३ । ओं भूयै स्वाहा । ४ ।

(सु०-पार० का० २ । कं० १७, १०)

May there be good appreciation for *Sita*, the line of ploughshare. May there be prosperity of the Subject. May there reign prosperity and satisfaction. May there visit all fortunes. 4.

Thereafter one oblation of *Svisiakrit*, five oblations of *Sthalipaka* as has been given above beginning with the *Mantra* ओष्विष्यो वी० O etc, eight *Ajyahuti* of *Samanyaprakarana* and four oblations of *Vyahriti-ahutis* be offered and thereafter *Vamadevyagana*, *Ishvaropasna*, *Svastivachana* and *Shantikarna* be performed to finish the *Yojna*.

### SHALAKARMA

Now we will speak of the procedure of *Shalakarma*, the ceremony for house.

The house or the particular place built up by the people for accommodating men, keeping animal etc. and keeping safe the things and goods etc. is called *Shala*. It has two division of subjects—first the authority and second the procedure. Here we first quote authority and afterwards the procedure.

The authorities:—

उपनिता प्रतिनितामर्षो परिनिताभुत ।

शालाया चिर्ब्वाराया नृद्वानि वि श्रुतामसि ॥ १ ॥

हविर्बानमग्निशाला पत्नीनां तवमं तव ।

तयो देवानामसि देवि शाले ॥ २ ॥

It is proper for men when any one of them builds any house that the building be so nice and attractive that the learned persons seeing it praise, it must be well planned in order that the doors be in the right direction of doors, the corners in the right direction of corners, and the rooms be opposite rooms, it must be measured and square, it must be open for air with ventilations on all sides; its bindings, and wall-making be strong and firm. O men, you build up the houses in the manner as the architects and mansions do build them 1.

In this house there be a fixed rooms for keeping safe the articles of *Homa*, the *Vedi* and place for *Agnihotra* be fixed, the rooms be marked and erected for accommodation of ladies there be separate rooms for men and learned persons, there be special rooms for living, sitting, meeting each other and conferring. In this way there be separate rooms for dining, bathing, prayer and contemplation. The house built up in this way becomes accommodative and comfortable.<sup>2</sup>

अन्तरा वा पृथिवी च बहुव्ययमेव आनी प्रति नृक्षामि न इवाम् ।  
 वयन्निर्वा रजसो विमान तत्कर्मैःवनुदरं श्रेयविषयं तेन आनी प्रति नृक्षामि  
 तस्ये ॥ ३ ॥

ऊर्ध्वस्थो पृथिव्यां निचिता विता ।

विश्वान्नं विभक्तो आमे वा द्विभोः प्रसिन्धुवतः ॥ ४ ॥

(अथर्व० वा० ६ । सू० ३ । व० १५, १६)

In the houses there be various grounds and places well neat and clean, there be arrangement for sun and light, this be made as firm as the earth. O house-holding lady ' I make the house for you quite symmetrical with its space, you live in it and I will live in it. I decorate the spacious accommodation in the middle of the house and the roof specially measured in height etc. with the pleasant things for attaining pleasure and comfort. I accept such a house for the dealings of the house-hold life.<sup>3</sup>

The house should be wholesome, comfortable and able to encourage the spirit. It be full with plenty of wealth and fortunes. It must be full of juice, milk etc and built up on the

ground well measured up. It must be full of all sorts of cereals and be not anyhow uncomfortable and agonizing to the inmates.<sup>4</sup>

ब्रह्मणा शालां निमित्तां कविर्निर्मितां नितान् ।

इन्द्राग्नी रक्षतां शालाममृती सौम्यं सवः ॥ ५ ॥

अथर्व० का० २ । सू० २ वं १२ ।

May air and fire indestructible in their substance give protection and comfort to the inmates of the building erected in well measured and well-planned way by the expert engineers and architects and planned for comfort in all seasons by man who is the master of the four Vedas. That is, the fresh air entering the house remove off the bad air, the *homa* of odiferous ghee etc. be performed so that the fire be able to remove the air of bad smell and spread out the air of good smell. Such a house is wholesome and comfortable for always and the men should make and accept such houses for their living.<sup>5</sup>

या द्विपक्षा चतुष्पक्षा षट्पक्षा वा निनीयते । अष्टापक्षां दशपक्षां शालां  
मानस्य पत्नीनिर्निगमं इवासाये । ६ ।

अथर्व० का० २ । सू० ३ । वं० २३ ।

O people ! the buildings which have two wings, which have four wings, which have six wings, which have eight or ten wings on their sides and all constructed in well-planned method stand straight like the *Agni*, the semen of man and woman known as fiery substance which establishes it in the form of embryo in the womb. In the same way the doors of the building be directly straight on the equal measurement of one yard. The building of which the side wings are less in the area of three × three yards and the central portion be of six × six yards, and of which the side wings be of the area less than 4 × 4 yards and the central portion be of 8 × 8 yards or which the central portion be not more than 10 × 10 yards, should be constructed for the residence of house-holders. If any meeting place is to be made for the purpose, it have doors on all sides and round pillars in the middle and it be open so that the bad air go outside and fresh air enter into the building. There be ventilation,

space, trees, flowers and the pond of lotus around the houses which accommodate house-holders.<sup>6</sup>

प्रतीचीं त्वा प्रतीचीवः कामे प्रवृत्तिलीम् ।

कामिष्टुं ईश्वरवर्षं प्रालम्ब्य प्रालम्ब्य प्रथमा ह्यः । ७ ।

अथर्व० शौ० ३ । सू० ३ वं २२

I construct and accept the house which has its front in the east and door in the west and in which there is no danger and in which the door of west be just in the front of east, in which there be place for *Agni*, place for water and fixed place for the contemplation of God and His law and there be also a first gate.<sup>7</sup>

वा नः वासं प्रलि कुचो नृप मीरो मनुजंभ ।

वसुधिव त्वा कामे वसु कामं मरामसि । ८ ।

अथर्व० शौ० ३ । सू० ३ वं २४

O architects : you construct our building in such a way that it must not leave the bindings, the heavy weight be light and it be so that we could use it comfortably according to our desire like the married wife.<sup>8</sup>

When the building be completely finished whatever procedures be observed for entering into the building to live in it should be known as written below :

*The Procedure* :—When the construction of house is finished and house is ready it should be cleaned nicely, the four *Vedis* be prepared outside in four directions on the doors and one be made in the middle, or a *Kunda* of copper metal be made which could be taken everywhere and the performance of the procedure be accomplished on all the places in one *Kunda* only. All the articles of *Yajna* that is fuel wood, *ghae*, rice, sweet, odoriferous Vigour-giving things according to the prescript on given in the *Samanyaparakarna* be cleaned, prepared and kept safe one day before the date of ceremony going to be held. On the auspicious day when the master of the house is in pleasant mood the ceremony be performed. The four priests of the *Yajna viz* *Hoter*, *Udgatar*, *Adhvaryu* and *Brahman* who are pious and



learned be selected and appointed. The first sit in West until their places of sitting is not fixed according to their acts. The seat of *Hotar* amongst these priests be in the west and he should sit keeping his face eastward. The seat of *Adhvaryu* be fixed in the north and he should sit on his seat keeping his face southward. The seat of *Udgatar* be in the east and he should sit on his seat keeping his face westward. The *Brahman* be given seat in the south and he should take his seat keeping his face northward. Thus these four learned priest be given their respective seats and the master of the house take his seat in all such acts in the west keeping his face to the east. In the similar way the seats be arranged on the four sides of the central *Vedi* of the house.

Staying near the main door of in-coming and outgoing with the chief priest, the *Brahman*, offering one oblation with—*नीम्बप्लवङ्गं नीमाय स्वाहा ॥* (वार० ३।४।२) the master of the house raise the pole of the flag in which the flag is fixed. He should raise four flags on the four corners of the building. The master of the house the performer of the ceremony raising the pole of flag should sprinkle water in the root-hole of the pole to make it firm. Again going out to the front of the door he should sprinkle water with the following mantras :

सौं इनामुच्छ्रयामि भुवनस्य नामि असोर्धरा प्रतरणौ वसूनाम् ।

इहेव इयां निमिनोमि शालां क्षमे तिष्ठतु भूतमुक्षमाया ॥ १ ॥

(वार० ३, ४, ४)

With this on the east door.

अथवावती गोमती वृन्तवित्युच्छ्रयस्व महते सौभगाय ।

आ त्वा शिशुराकन्दत्वा गावो वैनवो वास्वमायाः ॥ २ ॥

(वार० ३, ४, ४)

With this on the south door.

आ त्वा कुकारस्तवज आ वस्तो अगर्षः सह ।

आ त्वा परिकृतः कुम्भ आवधमः कलशोरप ।

क्षेमस्य वानी बृहती शुचाता रधि नो वेहि तुनगे सुवीर्यम् ॥ ३ ॥

(वार० ३, ४, ४)

With this on the west door.



आवकाशपूर्वकं प्रोक्तव्यं ब्रह्मणेतिह ।

अथि वः पुर्वतो रक्षिरिदमनुषं चो ब्रह्मणः ॥ ४ ॥

(पार० ३, ४, ४)

With this on the front of north door.

I raise this building which is like the centre of the globe and which is the spring of prosperity and river of wealth. I make this here firm and let it be for my well-being pouring light, butter etc.<sup>1</sup>

May this building by God's grace be full of horses, milching kins and good sentiment of inmates therein, and be for my great fortune. May there play children speaking and milch cows blowing<sup>2</sup>

Let the young children and small ones live in it with all the constructive movements and activities, let there be jug full of curd with other jars, let this grand and accommodating building known as the preserver of well-being and the store of fortunes give us the wealth endowed with quality of strength and vigour.<sup>3</sup>

As there flourish the leaves of a tree to it in the same manner let this building be full of horses, kins and grain and having good of ours pour out wealth to us.<sup>4</sup>

Afterwards, the master of the house decorating the gates of the building with flower, leaves of mango, the leave of plaintain to increase their beauties, says :

हे ब्रह्मन् ! प्रविशामीति । (पार० ३।४।३)

O Brahman ! may I enter this house ?

*Brahman*, the chief priest replies :—

एतद्वत् प्रविश्य i.e. Better you enter in. Thus taking the permission of *Brahman* he should enter into the house pronouncing—*बोष, एष एषं सिव एषं ॥ [पार० ३।४।३] i.e. may I attain the knowledge and may I attain all auspiciousness and prosperities. The master of the house should bring the ghee previously warmed, cleaned and mixed with odoriferous materials from the gate which he entered from. He should perform the*

*Agnayodhana, Samladdhana, Jalaprokshana, Achamane* according to the *Samauyaprakarna* and doing the acts of offering four ghee-oblations of *Agharavajyabhagahutis*, four of *Vyahriti*, and 9th oblation of *Svistakrit*, i.e. performing the acts of *Yajna* beginning from *Agnyahand* and ending at *Svistakrit* oblation in the *Vedis* of the doors at four directions should offer two oblations in the *Kunda* at the east door with the following two mantras :—

ॐ प्राच्या विशः शालाय नमो महिम्ने स्वाहा ॥ १ ॥  
 ॐ देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

In the same manner as mentioned above the two oblations of *Ghec* be offered one with each in the *Kunda* at the southern door with the following two mantras ;—

ॐ दक्षिणाया विशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥  
 ॐ देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

With the following mantras two oblations one by each be offered in the *Kunda* at the north door :—

ॐ उदीच्या विशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥  
 ॐ देवेभ्यः स्वाह्येभ्यः स्वाहा ॥ २ ॥

Two oblations with following mantras in the *Kunda* at the central *Vedi* be offered after the *Yajna* priests being seated in four directions properly :—

ॐ मूखाया विशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥  
 ॐ देवेभ्यः स्वाह्येभ्यः स्वाहा । २ ।

Two oblations in the *Kunda* at central *Vedi* be offered again with the following mantras :—

ॐ ऊर्ध्वाया विशः शालाया नमो महिम्ने स्वाहा ॥ १ ॥  
 ॐ देवेभ्यः स्वाह्येभ्यः स्वाहा । २ ।

The oblations of *ghee* again be offered in the *Kunda* of central *Vedi* with the following mantras :—

ओं विसो विसः सांभवा मयो वह्निये स्वाहा । १ ।

ओं देवेभ्यः स्वाहाभ्यः स्वाहा । २ ।

Afterwards enkindling the fire in the *Vedi* of east door, arranging seats of *Brahman* and *hotar* etc. in the south of the *Vedi* and other sides properly, establishing one Jug full of water in the north of *Vedi*, having prepared the *shhalpaka* according to the method described in the *Sannyasaprakarama* and going near and staying there at the door of entry and getting out the master of the house should enter into the middle room, seat the *Brahman* etc. priests on their respective seats and seat himself keeping his face eastward. He should, then, distribute the *ghee* warmed, prepared, cleaned and mixed with musk etc. odoriferous things in pots and keep these pots before all of them. Filling his spoon with *ghee* offer four oblations of *ghee* with the following mantras :—

ओं वास्तोष्मते इति वासीशुस्वात्स्वायेको ज्ञानीको मया नः । वरुणेभ्य इति तन्नो युचस्य तन्नो मय हि क्ये सं कनुष्मते स्वाहा । १ ।

वास्तोष्मते प्रारभो न इति क्वन्धामो वीविस्वोर्विविष्मो ।

ज्यारालो तन्ने स्वात्स्व प्लोच युचस्य इति नो युचस्य स्वाहा । २ ।

वास्तोष्मते तन्नया संसदा ते ज्ञानीमहि स्वदा वाचुचया ।

वाहि जेव उत गोमे वरयो युचं वात स्वामिधि मया नः स्वाहा । ३ ।

इ० व० ७ । सु० २४ । (व० १-३)

ज्ञानीचहा वास्तोष्मते विन्वा ज्ञान्याविष्मन् ।

तया युचेष इति नः स्वाहा । ४ ।

इ० व० ७ । सु० २२ । व०

O master of the grand worldly structure ! grant your blessing to us. May our entrance in the house be wholesome for us. Whatever wealth we desire from you please give us. May you be gracious for our bipeds and quadrupeds. Whatever has been uttered therein is true.<sup>1</sup>

O master of the grand worldly structure ! Thou art the augmentator of our fortunes. O mighty power ! Come to us increasing our wealth with kine and horses, In your friendship we may not be overcome with old age before time. You shower your affection and grace upon us like a father to his sons.<sup>2</sup>

O master of the grand worldly structure by Thy grace we obtain the place auspicious, nice and full of wealth. Thou guard us properly in attaining whatever we have not attained and in preserving whatever we have attained. O Lord ! Thou protect us always with pleasure and plenty.<sup>3</sup>

O Master of grand worldly structure ! Thou art the dispeller of all calamities and disease. Thou pervadest all the forms and shapes of the world. Thou art our friend and be gracious upon us.<sup>4</sup>

Afterwards, the *sthalipaka* previously prepared be mixed with *ghee* keeping it in other pots of bronze and the pots be put before all the priests. Taking a small quantity of that the six oblations one by each, be offered with the following *mantras* :—

ओम् अग्निमिन्द्रं बृहस्पतिं विश्वांसु देवागुह्ये ।

सरस्वतीञ्च वाजीञ्च वास्तु मे दत्तवाजिनः स्वाहा । १ ।

संपदेवजनान्तसर्वाङ्गिभयन्तं सुवर्षानम् । वसूँश्च रुद्रानादित्यानीशाव' जगवैः सह । एतान्तसर्वां प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा । २ ।

ओं कर्त्तरञ्च विकर्त्तरं विश्वकर्माननोवधोश्च वनस्पतीन् । एतान्तसर्वां प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा । ४ ।

वातारं च विद्यातारं मिथीनां च परित सह ।

एतान्तसर्वां प्रपद्येऽहं वास्तु मे दत्त वाजिनः स्वाहा । ५ ।

स्वोर्न शिचनिच वास्तु शकं ब्रह्मपुत्रायसी ।

सर्वाश्च देवताञ्च स्वाहा । ६ । (वार ३, ९, ८)

I describe the qualities operations etc. of *Agni*, *Indra*, *Brihaspati* and other physical and spiritual forces including *Saraswati* and *Vaji*. Let all of them being powerful give us homey comfort.<sup>1</sup>

I Know and describe the properties and actions of cloud, all the physical powers, beautiful mountain covered with the snow, *Vasus, Rudras, Adityas* and *Ishana* with all their powers. Let these powerful give us homely comfort.<sup>2</sup>

I also know and come into contact of morning part of the day, (anti-meridian) post-meridian with the occurrence of meridian, dusk midnight, dawn which is grand in spread and full of lustre. Let these be the source of our homely comfort.<sup>3</sup>

I know *Kartar, Vikartar, Vishvakarma*, medicinal plants and trees. Let these powerful be source of our homely comfort.<sup>4</sup>

I came in contact of *Dhatar, Vidhatar*, with the master of treasures. Let all these powerful become the source of our homely comfort.<sup>5</sup>

Let all the forces like *Brahman, Prajapati* and all other mighty powers of the nature be source of making our entry and residence full of pleasure delight etc.

Afterwards the master of the house taking into a pot of bronze the leaves of *जम्बू-वृक्ष (Ficus Glomerata)*, *बभ्रु (Butea Frondosa)*, *गादू-दूध cow-dung*, curd, honey, *Ghee*, *दूध* and barley and mixing them together should strew them at the doors with the following mantras and drop water also :

ओं श्रीस्य त्वा दक्षिण्य पूर्वे सन्धी गोपायेताम् ।

(कार० ३ : ४ : १०)

on the east door.

सञ्जय त्वा दक्षिणा च दक्षिणे सन्धी गोपायेताम्

(कार० ३ : ४ : ११)

on the south door.

सन्मन्त्र्य त्वा दक्षिण्य च दक्षिणे सन्धी गोपायेताम्

(कार० ३ : ४ : १२)

on the west door.

ऊर्ध्वं च त्वा सुपता चोत्तरे सन्धी गोपायेताम् ॥

(कार० ३ : ४ : १३)

on the north door.

May fortune, fame guard this house on the east connecting entrance.

May the *Yajna* and gift of *yajna* protect this house on the south connecting entrance.

May the grain and learner *Brahmana* guard his house on the west connecting entrance.

May the power and good speech and act guard this house on the north connecting entrance.

Afterwards he remembering and praying God in the various directions, standing in the front of the doors according to the method and procedure laid down against the following mantras should pronounce them :—

केता च मा सुकेता च पुरस्ताद् गोपायेतामित्स्वग्निर्केताऽऽदित्यः सुकेता तौ  
प्रपद्ये तान्मां नमोऽस्तु तौ मा पुरस्ताद् गोपायेताम् ॥

with this in the east direction.

दक्षिणतो गोपायमानं च मा रक्षमाणा च दक्षिणतो गोपायेतामित्स्वर्हं गो-  
पायमानं राजी रक्षमाणाते प्रपद्ये तान्मां नमोऽस्तु ते मा दक्षिणतो गोपायेताम्  
॥ २ (वारः ३ । ४ । १५)

with this in the south direction.

दोदिविष्व मा आमुविष्व पश्चाद् गोपायेतामित्स्वन्नं वै दोदिविः प्राणो  
आमुविस्ती प्रपद्ये तान्मां नमोऽस्तु तौ मा पश्चाद् गोपायेताम् ॥ ३ ॥ (वारः  
३ । ४ । १६)

with this in the west direction.

Let *Keta* and *Suketa* become the source of our security in the front. *Agni* is *Keta* and the *Aditya* is *Suketa* and I know the operation of both. We take advantage from both of them. May by God's grace they protect us in the front.<sup>1</sup>



Let *Gopayamona* and *Rakshamona* guard us from the southern side. The day is *Gopayamona* and night *Rakshamona* and I know their utility. May they both by God's grace protect us in the south.<sup>2</sup>

Let *Didivi* and *Jagrivi* guard us from the West. The grain is *Didivi* and the Vital air *Jagrivi* and I realize the utility of both of them. May they both by God's grace protect us from the West.<sup>3</sup>

सर्वस्वकाराद्यं वीर्यवृद्धयोरार्थं द्वारद्वयम् । इन्द्रस्य नृणां वसुधन्वी वरु-  
चिन्मस्तामहं प्रपद्ये सप्त प्रथया वसुधन्वितम् ॥ ४ ॥

(वार० ३ । ४ । १७)

with this in the north direction.

सर्वस्वकाराद्यं वीर्यवृद्धयोरार्थं द्वारद्वयम् । इन्द्रस्य नृणां वसुधन्वी वरु-  
चिन्मस्तामहं प्रपद्ये सप्त प्रथया वसुधन्वितम् ॥ ४ ॥

(वार० ३ । ४ । १७)

Let *Asvapna* and *Anavadrana* become the source of our security from the north. This moon is *Asvapna* and *Vayu Anavadrana* and I know their operations. May they both protect us from the north.<sup>4</sup>

The two door-wings are like the piler of *Dharma* and *Lakshmi* and are like day and night. These houses (rooms) full of the herds of animal and wealth are like the house of king. I accept these rooms with progeny and wealth. Let us flourish in this house where have been invited relatives, well-wishers, intimate persons and the gathering of gents and ladies. May our houses be full of good children.<sup>5</sup>

Thus completing this procedure the master of the house should respect and entertain the *Hotar* etc. priests with their wives, friends and well-wishers and relatives. He should give *Dakshina* to deserving ones with full respect. The ladies see off ladies and gents see off gents in delight and pleasure. They

taking leave to go to their houses give their blessings to the master and mistress of the house by the following sentence :

सर्वे भवन्तोऽग्रानन्विताः सदा नृवानुः ॥

In this way there should be opening of the garden etc. There is only this variation that the *Homa* be performed in the side of air blowing to the garden, so that the fragrance of the *Homa* make the trees and plants fragrant. If there has been erected house this be also opened with the same procedure.

This is the end of the procedure of the ceremony concerned with the opening of house or entrance into the house etc.

Thus constructing houses etc. the house-holders should correctly discharge the duties assigned to them according to their *varnas*.

Now here is the definition of *Brahmana* and his assigned duties.

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चैव ब्राह्मणानामकस्ययत् ॥ १ ॥ मनु० ( १ । ८८ )

दानो इमस्तपः शौचं साग्निरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावकम् ॥ २ ॥

गीता० [ १८ । ४२ ]

(1) Teaching ladies by ladies and men by men without deceit and with affection, (2) to learn all of the learnings completely, (3) performance of *Agnihotra* etc., (4) conducting of *yajna*, to give gift of gold etc. to the deserving persons, (5) to take gift from the house-holder who earn wealth with just, honest and pious methods. In these assigned duties learning, performing *yajna* and giving gift are three religious duties to be discharged by a *Brahman* while—teaching, conducting *yajna*, and take gift are three duties to be discharged to earn living.

\* Dharma stands for just conduct. Nyaya means the dealings without partiality. To leave impartiality is the name of the freedom from violence, aversion, telling a lie etc. with abiding always by non-violence, non-aversion and truth, speaking. There is only one religion of all the men. But the *varnas* are known separately on the ground of the different duties assigned to them according to proper division and definition.

But the acceptance of gift is an inferior act. To earn living by teaching and conducting *yajna* is a superior act. Says *Mamu* :—

अतिवहः शक्यः (मनु० १०।१०८)

To allow not the mind in unrighteousness and check even the tendency of doing impiety; to keep the organs—ears etc. away from the unrighteousness and employ them in piety to endure twain of cold, heat, blamishness, praise, hunger, thirst, respect and disrespect for the attainment of celibacy, learning and the accomplishment of *yoga*; to purify body etc. with water etc. and keep mind and spirit pure and free from attachment, aversion infatuation etc; to be not stimulant with anger, keeping the tendency of kindness even faced with the torture of blame and praise by others; to be not proud, to avoid pomposity and self-aggrandizement etc; to have the capacity of teaching all the scriptures with the distinctive knowledge of the co-relation of words and meanings; to know all the things from earth to God and take proper benefit of them with dexterity in arts and the practice of *yoga*, to be not against Divinity, *Vedas*, *Dharma*, unworldliness, the feeling of life after death and life before the birth, fructification of actions and the sense of emancipation, these nine acts and qualities be known as the *dharma* of the *Brahman Varma*. To abide with good qualities, acts and nature supreme to all. The men and women endowed with such deeds and qualities be known as *Brahmana* and *Brahmani*. Their marriage also be performed in conformity to these virtues. They should be authorised as *Brahman* amongst all the men.

Now the definition and nature of *Kshetriya*

अथार्थं रक्षणं दानविश्वामित्रस्यैव च ।

विश्वामित्रस्यैव रक्षणं कश्चित्कश्चिदप्युच्यते ॥ १ ॥ मनु० (१०।८६)

श्रीयं तेनो वृत्तिवार्यं युद्धे चाप्यनाराधनम् ।

शान्तिव्यवहारस्यैव शास्त्रकर्मं स्वभावात् ॥ १ ॥ वीता० (१०।४३)

The systematic study of the *Ved* etc. scriptures with all the

*angas* and *upangas* with observance of the discipline of continence, to perform the *Agnihotra* etc. *yajnas*, to impart knowledge and give gold etc. to the deserving ones and fearlessness to the subject; to protect always by all means to the subject—all these duties and conducts are included in the duties and definition of *Kshatriya*. To teach the science of armament, to administer justice and maintain the strength of army are the acts of living of the *Kshatriyas*.<sup>1</sup>

To remain ever unattached with the huntings of the organs, to be always self-controlled, to be always engaged in the acts of good actions, good conduct, and decency keeping away from the use of intoxicant drinks etc., covetousness and profligation, to be always fearless in the use of armery, in battle, even in the act causing death and the use of weapons on the enemies, to maintain bravery and becoming intrepid never yield to any one as timid and pauper; to be never confused and perturbed in the time of calamity, trouble and scarcity and be always unperturbed; to be capable and clever in the matter of battle, wordy fight, ambassadorial job, administration of justice etc., to be always ready in the warfares and never come into the grip of the enemy due to perturbation caused by the fear of war. to give gift; as God showing mercy on all like a father to his son gives the awards of pleasure and pain for the good and bad actions of the souls without any partiality and observes completely the good and bad acts of all as residing within all with his omniscience etc. so a *Kshatriya* should deal with his subjects and keep him aware of the good and bad activities of the subjects and officials of the state, to be always ready to administer justice and give happiness to subject, to be always ready in rewarding good persons and punishing offenders, and to make his spirit delighted and gratified by ploughing the soul into justice and piety keeping the body wholesome, strong, firm, vigorous and long-lived—these qualities and acts adopted and possessed by a man and a woman make them *Kshatriya* and *Kshatriya* respectively. The marriage of these should also be fixed in conformity to these qualities and acts. The king and the queen should administer justice to men and women and promote their good respectively as the *Brahmana* and *Brahmani*

teach the men and women respectively. The *Kshatriyas* who are not crowned as *King* should join the services of proper designation in the state of the *King*.<sup>2</sup>

#### Now the definition and nature of *Vaishya*

वसूनां रक्षणं दानविद्याव्यवसायेषु च ।

वसिष्ठस्य सुतोषं च वैश्यास्य दुहितेय च ॥ १ ॥ ऋषु [ १० । १० ]

To study the true scriptures like *Vedas* etc., to perform the *Agnihotra* etc. *yajna*, to give the gift of grain etc.—these three are the religious duties of the *Vaishyavarna* while to domesticate the animals like cows etc. and to sell the milk yielded by them, to know the languages of various countries, accounts, geology and the nature of soil, seed etc.; to earn interest\* to know the science of agriculture, preservation of grains and to know the method of testing mature and soil, to know the method of ploughing and sowing of seeds etc. are the four acts of livelihood of a *Vaishya*. The man and woman who possess these qualities and acts are called *Vaishya* and *Vaishya* respectively. Marriages in the couples of *Vaishya* should be settled in conformity to these qualities and acts.<sup>1</sup>

#### Now here comes the definition and nature of the *Shudra* Varna

एकमेव हि ज्ञास्य प्रभुः कर्म कर्माविकल्प ।

एतेषामेव कर्माणां कुम्बु वासल्लभूषणा ॥ १ ॥ ऋषु ( १ । ११ )

God has assigned only one act to *Shudra*, the individual who is uneducated, unable to grasp anything even being taught, strong in body and competent in serving others and that is, the service of the three *Varnas*—the *Brahmana*, *Kshatriya* and

\* The interest should not more than 1-1/4 per cent and less than 1-1/4 per cent. If the return is twice of the invested money he should neither take a single pie nor give any thing on loan. Lesser interest he will take and greater wealth he would earn and neither there will be poverty nor the had progeny in his family.



*Vaishya* without grumbling and with pleasure. The man had woman possessing these qualitative deficiencies and the sense of service are known respectively *Shudra* and *पुत्र*. The marriage settlement and the liberties to be given to them be considered in conforming to the scrutiny of their acts etc.

If the division and assignment of the four *Varna* be made according to these respective qualities and acts the society of men, family and country would attain all progress. If the men of the *Varna* possess the same qualities, acts and nature of the *Varnas* in which they are born it is a distinctive exception.

Now all the *Brahmana* etc. *Varna* should follow the following code of conduct and method in discharging their duties :—

वेदोदितं स्वकं कर्म नित्यं कुर्यादितन्मिदम् ।  
तद्धि कुर्वन्वचाचारिकं प्राप्नोति परमां गतिम् ॥ १ ॥

मेहेतार्थान् प्रसंगेन न विद्वेद न कर्मणा ।  
न विद्वानाभ्यर्चयेत् न तार्थानि यतस्ततः ॥ २ ॥

(मनु० अ० ४ । श्लो० १४ : १२)

The *Varnas* like *Brahmana* etc., should daily discharge their duties assigned by the *Vedas* without any indolence and discharging these duties according to their capacity and powers attain the things aimed at upto the gain of salvation.<sup>1</sup>

A house-holder never should accumulate money and wealth with the help and cooperation of an evil man. He should neither acquire wealth ever through unrighteous deed nor concealing the thing present with him through deceiving others in spite of being faced by overwhelming calamities.<sup>2</sup>

इन्द्रिचार्येषु सर्वेषु न प्रसज्येत कामतः ।  
अतिप्रसक्तं चैतेषां मनसा तन्निवर्तयेत् ॥ ३ ॥

सर्वान् परित्यजेदर्थान् स्वाध्यायस्य विरोधिनः ।  
यथा तथाऽध्यायार्थेषु सा ह्यस्य कृतकृत्यता ॥ ४ ॥

[मनु० अ० ४ । श्लो० १६, १७]



He should not be entangled in the sensual enjoyments with passion and should keep away entirely keen attachment of the sensual enjoyment i. e. the contact from the environment of mind. 3.

He should leave out all those things and acts which are anti to self study and righteousness. The successfulness of house-hold life lies in imparting knowledge in all the circumstances. 4.

दुष्टिदुष्टिकराभ्यासु कर्मानि च क्षिप्तानि च ।  
नित्यं ज्ञानसाधनैरेतेन निष्कामैर्धैर्यै र्विद्वान् ॥ ३ ॥

यथा यथा हि दुःखं ज्ञानं तदधिगच्छति ।  
तथा तथा विद्यायाति विद्वानं ज्ञानं रोचते ॥ ४ ॥

न संशयेण्य वतिलोमं ज्ञानकार्यं दुष्करोः ।  
न पूर्वनिष्कामैरेव ज्ञानवैभवावसाविष्ट ॥ ७ ॥

नात्मानमवबन्धेत पूर्वानिरक्तगुणैः ।  
आत्मनोः विमलान्धकारोन्मत्ता मन्थेत पूर्वज्ञानम् ॥ ४ ॥

ज्ञानं च धाम्निव च धाम्नं च धाम्नस्यपरिचयम् ।  
ज्ञितं च नामूनं च धारयेत् सर्वं समात्मम् ॥ ६ ॥

(समु० सू० ४ । श्लो० १६, २०, ७६, १६७, १६८)

O women and men ! you always go through and see the beneficial scriptures which quickly increase genius etc. and *dharmia* and wealth and the sciences laid down in the branches of the *Vedas*. 5.

As far as the man thinking over the scriptural dicta reaches their esoteric truth, knows more and more he becomes fond of the sciences. 6.

The house-holders of decency should not ever live with the men who are discarded, evil-doing, devoid of religious feelings wanderers, fool of false-arrogance, of bad nature and of mean intentions. 7

The house-holding people should not feel shy of their existence if they become poor after enjoying the life of plenty of wealth. They should not lament that they have gone poor. They should not even cry for this but should be engaged in perseverance for the increase of riches and never think that riches are unattainable. 8.

Men should always speak truth and preach the people for their well-being. They should never use harsh words calling a fool, as fool, an one-eyed man as one-eyed before such persons. They should not tell a lie to appease others. This is the primordial *dharma*. 9.

अभिवादेभ्यं वृद्धाश्च वक्ष्याच्छेवात्मनं स्वकम् ।  
कृताञ्जलिस्वासीत गच्छतः पृच्छतोऽन्वितात् ॥ १० ॥

धृतिस्त्वुदितं तस्यैव निबद्धं स्वेषु कर्मणु ।  
वर्त्मूलं निचेत् सवाचारमतम्वितः ॥ ११ ॥

आचारान्मनसो ह्यापुराचारराधीभिताः प्रजाः ।  
आचाराद्धनमस्यनाचारो ह्यन्वयसकलम् ॥ १२ ॥

पुराचारो हि पुक्वो लोके प्रचलति निम्बितः ।  
दुःसमाप्तो च सततं व्याधितोऽस्वापुरेव च ॥ १३ ॥

सर्वमक्षणीनीडपि यः सवाचारवान्तरः ।  
अह्वानोऽनसूयन्च सतं वर्धापि जीवति ॥ १४ ॥

(समु० ४ । १२४-१२८)

He should offer *Namaste* i. e. respect to men who are mature in experience and knowledge and mature in age. When such persons come near him he rising respectfully lead them to sit on his seat and sit near them with folded hand, answer their questions and when they are to go he should walk after them and going a little far send them off. The persons matured in experience and age should not of and on go everywhere without any aim and object. 10.

A house-holding man always leaving out the habit of indo-

lence and being firm in his duties described in the *Vedas* and the duties given in the *Manusmriti* according to the *Vedas* should always follow the fundamental rule of conduct which is the original principle of religion—i. e., the furth and practice of the good persons and the persons of right thought, speech and deed. 11.

Long life, good progeny and in-exhaustible riches are attained by a man through practice of righteousness and this practice of righteousness abolishes all of the evil designs of irreligion. 12.

The man of bad conduct find him discarded everywhere, subjected to unhappiness and short-lived by the diseases. 13.

The person who is deprived of all other good qualities may attain the life of hundred years if he practises right conduct truthfulness, has fruitful sentiments of practising truth and is free from the tendencies of blaming others. 14

वसुधैव कुटुम्बकम् सर्वं लक्षणयोग्यं सर्वमेव ।

वसुधात्मकम् तु स्वान् लक्षणयोग्यं वाक्यम् ॥ १२ ॥

सर्वं वरवत्तं दुःखं सर्वं वासुधैव कुटुम्बकम् ।

एतद्विद्यात्मकयोग्यं नस्तत्र दुःखः कुतश्च ॥ १५ ॥

अवर्तमानो नरो यो हि सत्यं वाच्यन्तुं शक्यम् ।

हिमाराजस्य यो निधं देहात्पी नुचयेद्यते ॥ १७ ॥

(मनु० अ० ४ । श्लो० १२२, १५०, १७०)

The man should always abandon with firm effort whatever is act of dependency and strictly adhere to whatever acts are independent. 15

The dependency to others is painful and independence is called happiness and this should be known the definition of happiness and unhappiness. 16.

The man who is irreligious and has acquired the wealth through irreligious or unrighteous means and methods and who

is always indulgent in violence i. e. enmity does not ever attain happiness in this worldly and unworldly life i. e. after death. 17

माध्वंश्चरितो लोके सद्यः क्षमति नीरिव ।  
 क्षमैराधर्मनामस्तु कर्तुं भूमानि कुन्तति ॥ १८ ॥  
 यदि मात्मनि पुत्रेषु न वेत्तु पुत्रेषु मत्सु ।  
 न त्वेषाम्नु कृतोऽधर्मः कर्तुं भवति निष्कलः ॥ १९ ॥  
 सत्यधर्मव्यवृत्तेषु शीघ्रे चकारमेतदा ।  
 शिष्यान् च शिष्यान् चैव बाष्पाह्वयसंयतः ॥ २० ॥  
 (मनु० अ० ४ । श्लो० १७२, १७३, १७४)

Man should rest assure that the *Adharma* done in this world does not fructify soon like the cow whose service does not bring the result of milk rapidly. But the *Adharma* obstructing the happiness of its doer by and by cuts the root of the happiness and thus *Adharmi* man suffers from the sorrow and pain. 18.

If the consequences of *Adharma* do not come to doer in his own time they come to his sons, if not to them, also they come in the time of his grand-sons surely. But it is never possible that the act performed by a doer could not bring fruit and go fruitless. 19.

Therefore it is proper for all men to wander in the outside and internal purity performing the deeds of true religion and conduct of good men. They should always teach and instruct their disciples keeping them strict in the true *dharma*, putting their own voice, hands and abdomen in control.

वरित्यधेवर्षकानो यो स्वाता धर्मवर्जितो ।  
 धर्मं चाप्यनुचोचकं लोकविकृतमेव च ॥ २१ ॥  
 धर्मं सर्वस्वमिच्छन्वाहृत्स्वीकृत्य पुस्तिकाः ।  
 वरलोकमहाबाह्वं सर्वभूतान्कवीडयन् ॥ २२ ॥  
 उत्तं वैवतवैदिकं सन्ध्यानामाचरेत्सह ।  
 विदोषुः कुलपुत्रकर्मव्यवधानधर्मात्सव्यते ॥ २३ ॥

वाच्यार्था निवृत्ताः सर्वे वाङ्मूला वाचिभिःकुला ।

तान्मु वः स्तोत्रेद्वार्षं च सर्वस्तेष्वकुम्भरः ॥ २४ ॥

(मनु- अ० ४ । श्लो० २४६, २४७, २४८, २४९)

एवाच्यार्थेन सर्वार्थोपलब्धिर्निवृत्तया मुतेः ।

महावर्षा इव सर्वं च वाङ्मूलेन विद्यते तनुः ॥ २४ ॥

(मनु- २ । २४)

One should renounce at once the ambitions, the wealth etc. which do not stand proper in conformity to the principles of *Dharma*. He should always keep him away from fallacious characteristics of *dharma*, that is, the actions bringing out pain afterwards and conducting the people towards the deeds of blamishness. 21.

A man without giving any pain to other creatures should accumulate options and opportunities of *dharma* slowly for the help of his life after death as the white ants pile up their citadel by and by. 22.

The man who wants to make his family excellent should leave out the company of mean persons and increase the contact and association with good persons. 23.

Take it for granted that the man who infringes the speech (i.e. tells a lie) in which all the worldly dealings are fixed, which is surely the origin and base of such dealings and through which all the worldly dealings are accomplished, commits the theft of all these things collectively. Therefore, he should always renounce telling a lie and speak truth.

It is obligatory to men that they read and teach the true scriptures like *Veda* etc; think over the meanings of *Gayatri*, *Om* etc; seriously; perform the acts of concentration, *Homa Agnihotra* etc., *Karnopasana*, knowledge, learning, *ishtis* like *Purna-masa* etc., *Panchmahayajna*, *Agnistama* etc., administration of the country with justice, truth-speaking, practice of *yoga* etc. and thereby make this body *Brahmi*, i.e. assigned with the purpose of attaining *Brahman*. 25.

Now we take here scope and nature of *Sabha*, the parliament or assembly. The tasks which are of tremendous importance like the administration of the country should discharge after having been decided by the *Sabha*. Authorities on this subject :—

तं सभा च सन्तिस्व सैना च ॥ १ ॥

अथर्व० का० १५ । सू० २ । मं० २ ॥

सभ्य सभा मे बाहि मे च सभ्याः सभासवः ॥ २ ॥

अथर्व० का० १२ । सू० ५५ । मं० ६ ॥

श्रीणि राजाना चिदने पुकणि परि विश्वानि भूषवः सरासि ॥ ३ ॥

ऋ० मं० ३ । सू० १८ । मं० ६ ॥

The Government of a country with honesty and righteousness etc., are the tasks and affairs which should be discharged and fulfilled by the parliament, war and army. 1.

O King ! (the presiding head of the parliament) you guard my parliament and promote its cause. Those learned righteous, adpet persons who are the members of the parliament should also do the planning and protection of the *Sabha* and thereby promote the good of all. 2.

They, the two groups of the ruler and the ruled formed from within the noble men of the subject should appoint three committees named as *Rajasabha*, *Dharmasabha* and *Vidyasabha* in achieving the aims of goods knowledge and beneficial deeds of this world and of the warfares and for the accomplishment of works of education etc. and promote the cause of all the affairs of the world. 3.

अनाम्नातेषु अर्थेषु कथं स्वादिति वेदभवेत् ।

वं सिष्टा साहस्यं च पुस्तं अर्थं न्यायप्रदितः ॥ १ ॥

अथ वाचिगतो संस्तु वेदः सपरिवृ ह्यः ।

ते सिष्टा साहस्यं संसा धृतिप्रयत्नहेतवः ॥ २ ॥

(मनु० अ० १२ । श्लो० १०८, १०९)



O men of house-hold life ! if you suspect to any dubiousness in the tenets of religion which have not been referred to directly in the *Manusmriti* etc., you follow the practice of adepts without any doubt and take it granted as the tenet of *dharma*. 1.

All the persons cannot be adept but adepts are those who have studied the *Vedas* with their limbs with the discipline of *Brahmacharya*, who are competent to issue imperatives and injunctions through the vision of scriptural authority and authorities of validities like perception etc. and who are religious and altruistic. 2.

एकान्वरा वा परिचक्षुं सं सर्वं परिचक्षन्ते ।  
अथवा वापि दशसखा सं सर्वं न विचारन्ति ॥ ३ ॥

अथवा त्रिमुच्यन्तीं संक्षयो सर्वं परमम् ।  
अथवा चतस्रिणः पूर्वं परिचक्षन्तु वाचरा ॥ ४ ॥

अथवा परिचक्षन्तु वा सर्वं संक्षयान्ति वा ।  
अथवा परिचक्षन्तु वा सर्वं संक्षयान्ति वा ॥ ५ ॥

एकोऽपि वेदविदुर्वा न अथवापि विद्वान्मया ।  
स विद्वान् वः परो ज्ञानी नान्नाथानुविदोऽनुते ॥ ६ ॥

(मनु-ध. १२। श्लो. ११०-१११)

Let no man transgress that law which has been passed by an assembly of ten men learned and wise, or at the very least of three such men. 3.

This assembly must consist of members who are well-versed in the four *Vedas*, keen logicians, masters of language and men conversant with the science of religion ; they must belong to the first three orders—*Brahmacharya*, *Grihastha* and *Vanaprastha*. 4.

Also is competent in deciding the points of doubts raised in the matter of religious affairs is the assembly of three men which consists of the scholars of *Rigveda*, *Yajurveda* and *Samveda* respectively. More powerful and competent is the assembly if that consists of much more such persons.

Even the decision of one *Sanyasi* who is so well conversant with all the four *Vedas* is superior to all the twice-born (*Dvijas*) should be considered of the highest authority. 'But let no man abide by the decision of myriads of ignorant men. Only the decision of the learned *Sanyasi* and learned persons given with the authorities of the *Vedas* etc. should be strictly obeyed in the matter of religion. 6.

If there arises out any difference of opinion in the *Sabha*, the same should be decided by majority. If there is the equal number of opinions of both parties the opinion in this matter be sought of a *Sanyasi*. The opinion given by the *Sanyasis* who are well-wishers of all and devoid of all impartiality, should be taken as right and correct.

यत्तु निरादि शेषैर्तेनित्यमाश्रयिभिर्निर्णयः ।

वदन्त्यस्यको धर्मं स्तोभितम्बः प्रयत्नतः ॥ ७ ॥

वृत्तिः क्षमा वनोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

शौचिद्या सत्यमक्रोधो वसकां धर्मं लक्षणम् ॥ ८ ॥

(मनु० अ० ६ । श्लो० ६१, ६२)

It is obligatory to the men of four *Ashramas* who are known as *Dvijas* that they strictly abide by the following *dharma* and keep them away from *adharma* with all their efforts. 7.

*Dharma* is the name of abiding by truth leaving partiality and renouncing untruth for always. There are eleven characteristics of *dharma* :—

**Non-violence**—Avoidence of doing unwell to any one with the intention of enmity.

**Mental firmness**—Remain always firm in *dharma* and never renounce it due to being perturbed with the matter of loss, profit and happiness and unhappiness.

**Forgiveness**—Obedience of the tenets of *dharma* with the sense of tolerance in the matter of blame, praise, respect and disrespect.

*Control on mind and organs*—Employment of mind in *dharma* removing it always from *adharma*.

*Theft*—To accept never the wealth of others in thought, action and deed with unjust and irreligious means.

*Cleanliness*—To keep clean and pure the mind and soul with the renouncement of attachment, aversion etc. and the body with utilization of water etc.

*Control over organs*—Engage the ear etc. external organs only in *dharma* keeping them away from *adharma*.

*Intellect*—To increase the power of intellect with true knowledge like *Veda* etc., the practice of *Brahmacharya* and the company of learned men leaving bad companies, bad habits, drinking etc.

*Experience*—To attain the knowledge which consists of knowing the things from earth to God.

*Truth*—To accept truth, to speak truth and to obey truth.

*Non-engagement*—To leave out anger etc. evils and to accept the qualities of peace. All these are called *Dharma* and the conduct of injustice, partiality is *adharma* which consists of violence, enmity, agitation and confusion of mind, to indulgence of mind in *adharma*, stealing, uncleanness, uncontrolling of organs and their engagement in *adharma*, bad company, bad habits, to spoil the intellect by drinking intoxicant things, to be absorbed in the ignorance which is a bad conduct conducive to the practice of *adharma*, to accept untruth and falsehood to speak a lie, to *adharmi* and bad characteristics— are these eleven varieties of *adharma*. One should always be away from them.

न ता सभा यत्र न सन्ति बद्धा बद्धा ते ये न बद्धन्ति सर्वम् ।

मासी क्षयो यत्र न सद्यश्चिन्ति न तत्सत्त्वं यत्क्षणेनाभ्युपेतम् ॥ ११ ॥

ब्रह्मसंहिता (उद्योग० अ० ११ । श्लो० ११)

सर्वा वा न प्रवेष्टव्यं वरुण्यं वा समग्रजलम् ।  
अहं वन् विदुषाम्वापि नरो भवति किल्बिषी ॥ १० ॥

सर्वो विदुस्त्वद्यमं वा सर्वा वप्रोपतिष्कते ।  
शील्यं वास्य न कुतस्ति विद्यास्तत्र समास्यः ॥ ११ ॥

(मनु० अ० ४ । श्लो० १३, १२)

विद्वद्भिः सेवितः सद्भिः नित्यमष्टेवरागिनिः ।  
हृदयेनाम्बुज्जातो वो धर्मं स्तन्निबोधत ॥ १२ ॥

(मनु० अ० २ । श्लो० १)

Insolvent of the qualities of an assembly is that assembly where men of mature age, experience and practice are not the members, the persons are not the persons of mature qualities if they do not speak *dharma* when they are called for it, the *dharma* which is devoid of truth is not *dharma* and even the truth which embraces the sting of deception is not truth, 9.

Either a just and virtuous man should not enter an assembly or a court of justice, or when he does enter it, should invariably speak the truth. He, who looks on injustice perpetrated before his very eyes and still remains mute or says what is false or unjust, is the greatest sinner. 10.

Where, justice, having been wounded by injustice, approaches the court, and no one extracts the dart, shot by injustice from the wound, all the judges who constitute the bench would also be considered as wounded. 11.

O people ! you know it the *dharma* which is embraced and practised by learned men in conformity to dictates of their conscience. 12.

धर्मं एव हतो हन्ति धर्मो रक्षति रक्षितः ।  
न स्वाद्धर्मं न हन्तव्यो वा नो धर्मो हतोऽप्यधीत् ॥ १३ ॥  
कुपो हि भयवान्धर्मं हतस्य यः कुस्तो ह्यन्यम् ।  
कुपयति स विदुर्वैवाप्तस्वाद्धर्मं न मोपयेत् ॥ १४ ॥

(मनु० अ० ८ । श्लो० १५, १६)

Where justice is destroyed by injustice and Truth by untruth under the very nose of the judges whilst they simply look on, all the judges in that court are as if dead, not one of them is alive. Justice being destroyed shall destroy the destroyer. Justice being protected shall protect the protector. Let no man, therefore, violate the laws of justice, lest justice, being destroyed destroy him.

He who violates the laws of justice—that gives power and prosperity, and showers happiness like rain from heaven—is considered as lowest of the low by the wise. Let no one, therefore, violate the laws of justice. 14.

यः ज्ञानं वाचानं यथान्न मोहादुत्तं स्वयेच्छीघ्रिण्यपि हेतोः ।  
 सर्वो नित्यः सुखसु खे स्वमित्ये सोऽसौ नित्यो हेतुरस्य स्वमित्यः ॥ ११ ॥  
 महाभारते (सु-उद्योग- ४० । ११, १२)

यस्य सर्वो ह्युत्तमं च तस्य यथाश्रमेण च ।  
 ह्यस्यो ब्रह्मणात्मानो ह्यस्यस्य यथाश्रयः ॥ ११ ॥  
 मनु- (अ- ४ । श्लो- १४)

विश्वस्य मोलिसिमुखा यदि वा लुब्धस्य,  
 लज्जोत्सवापिदास्य लुब्धस्य वा बधेभ्यश्च,  
 सर्वं वा वा वरयस्यस्य सुनाम्नरे वा,  
 न्याय्यात्म्यं प्रविचरन्मि वद न हीरा । १७ ॥  
 मनु-हरि (श्रीमि अतक श्लो- ७४)

Righteousness should never be forsaken either through lust or fear or greed, even when there be chances of saving one's life by forsaking it. Righteousness is permanent; pain and pleasure are fleeting. The soul is immortal while means of living are changeful. 15.

Wherever the righteousness has been wounded with unrighteousness and truth with untruth in the presence of the members of the assembly the members should think them to be wounded. 16

Let diplomats condemn or praise: let prosperity come or go,

let death come this very moment or after ages the brave firm in intentions do not remove their steps from the path of justice and truth.

सं गच्छन्तं सं वदन्तं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वं संजानाना उपासते ॥ १ ॥

ऋ० मं० १० । सू० १६१ । मं० २ ॥

इष्ट्वां कृपे व्याकरोस्तत्यानुते प्रजापतिः ।

प्रभ्रष्टाननुतेऽवचाच्छ्रुत्वाऽसत्ये प्रजापति ॥ २ ॥

यजु० मं० १६ । मं० ७७ ॥

सह नाभवतु सह नो भुनक्तु सह वीर्यं करवावहे ।

तेजसि नावधीतमस्तु मा विद्विषावहे ।

सौं शान्तिश्शान्तिश्शान्तिः ॥ ३ ॥

तै० (शार०) अष्टमप्रपाठकः । प्रथमानुवाकः ॥

O men of house-hold life ! I (God) gives you this command that as the learned persons knowing everything correctly and having studied and having attained knowledge, the accomplishment in *yoga*, distinguishing truth from untruth embrace truth so you attaining the correct knowledge of *dharma* and *adhama* benefit and disbenefit and becoming concordant in your minds follow the principles of *dharma* and you always following *dharma* and leaving out *adhama* converse with each others amicably and promote the cause of all. 1.

God, the omnipresent, omniscient, just, second to none, the master of all, the universal spirit and creator and protector of the creation differentiates omnisciently between truth and untruth that is *dharma* and *adhama*. He commands you to confirm your faith in truth and disbelief in untruth and you follow His commandment.

We the couple of wife and husband, master and servant, friend and friend and son and father guard each other with love and affection and increase the power of each other with love. May our learning attained and taught be shining in brilliance,



may we not be opponent of any one but to treat all with the sentiments of true friendliness. May we promoting the cause of all house-holders grow to strength in pleasure. May, by the grace of God whose name is *Om* and through our righteous perseverance the displeasure of our body, mind and soul which is of three kind and caused by others be away from us and we showing love on each other, succeeding in attainment of *dharma artha, kama* and *moksha* remaining in happiness by ourselves increase the happiness of others.

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Now here I would describe the procedure of the ceremony of *Vanaprastha*, the going to jungle renouncing the house-hold life.

*Vanaprastha* ceremony is that ceremony in which the man desiring to enter in, procreating children by marriage and on having got a grandson from his son through the procedure of his marriage after completing *Brahmacharya Ashram* i.e. on having got one of his son, enters the *Vanaprastha Ashram* and perform the following things after going to jungle :—

Authorities on the subject ;—

ब्रह्मचर्याभयं समाप्य गृही भवेद गृही भूत्वा वनी भवेत् वनी भूत्वा प्रव्रजेत्  
॥ १ ॥ शतसप्तब्रह्मणे ।

व्रतेन वीजान्माप्नोति वीजयाप्नोति वक्षिणाम् ।

वक्षिणा भद्रान्माप्नोति भद्रया सत्यमाप्ते ॥ २ ॥

यजु० अ० १९ । अ० ३० ॥

It is proper for men that they completing *Brahmacharya Ashram* enter the house-hold life, and finishing the same enter the *Vanaprastha Ashram* and thereafter finally accept the discipline and duties of *Sanyasa Ashram*.

When a man accepts to observe the avowed disciplines of celibacy etc. and truth speaking etc. i.e. he accepts these things as code of conduct, he through this attains qualified admittance; through this he attains accomplishment in all the affairs, even through this accomplishment he attains love and aptitude for realizing truth and finally through this he attains truth or the knowledge of truth. Therefore, one should faithfully obey the discipline of *Bramacharya* and thereafter house-hold life and thence-forward the life of a *Vani*, the *Vanaprastha*. 2.

अभ्यासद्वयानि सनिश्चयान्ने व्रतपते त्वयि ।

व्रतञ्च भद्रां वीर्यवीर्यं त्वा वीजितो ऽग्रहम् ॥ ३ ॥

यजु० अ० १० । अ० २४ ॥

का सर्वेभ्यो एतस्य सुकृता मोक्षयन्ति मन्त्रान् प्रवक्ष्यामः ।

तीर्था तत्रासि यजुषा महात्मनो वाचसा जगतां सुतीर्थम् ॥ ४ ॥

अथर्व० का० २ । सू० ६ । श्लो० १ ॥

O self-refulgent God ! Thou art the master of all the vows and disciplines. May I having got qualified admittance in the affairs, observing the vows of *Brahmacharya* etc. *Ashramas* and being firm in thee, accept faith and attain the methods ways, for it. Therefore, as I offer this fuel into the fire of *yajna* so I make it ablaze by being firm on knowledge and vows. In the similar way I establish you in my heart and always get you refulgent in me. 3.

O house-holding man ! you knowing its aspects take initiative of this *Vanaprastha Ashrama*, you bring you mind to it from house-hold life, you attain the life *Vanaprastha Ashram* which is the state attained by the person of pious deeds. Men almost crossing over the great and deep darkness of ignorance and the pains etc. of the worldly attachments, i.e. keeping them away from and knowing the soul eternal and undecaying mount to the state of *Vanaprastha Ashram* which is free from worldly displeasures and anxieties.

वसिष्ठोऽब्रवीत् सुश्रवस्त्वयिदमस्मी दीक्षांशुनिधिदुरर्षे ।

ततो राक्ष्ं वनलोचस्य प्रातं तदस्मै देवा उपसंभवन् ॥ २ ॥

अथर्व० का० १२ । सू० ४१ । श्लो० १ ।

वा नो देवा वा नो दीक्षा वा नो द्विविध वनसः

दिव्या वः सन्त्यायुषे दिवा प्रवन्तु मानव ॥ १ ॥

अथर्व० का० १२ । सू० ४१ । श्लो० २ ॥

O learned men ! as the sages who have attained happiness of house-hold life first entered into *Brahmacharya Ashramas* and thereafter attain the good qualities of knowledge, control over organs etc. so you desiring your well-being enter into this *Vanaprastha Ashram* which is auspicious one. As a prince first observes the discipline of *Brahmacharyas* and thereafter attains power, strength, fame and desires and protects the Kingdom.

and all the learned, pious men respect him so all the people respect you when you have entered the *Vanaprastha Ashram*.

Let not our family men and relatives destroy my understanding entering into *Vanaprastha*, let not them destroy our qualified admittance in this *ashrama*, let not them destroy our discipline of austerity like *pranayama* etc., let all the children be auspicious for us in my initiation of this *Ashrama* and for my life. Let our mothers, grand-mothers and the mothers of grand-mothers wish our well-beings. As they bless us for accepting this *Ashrama* so all the men allow me to accept this with pleasure. 6.

तपःश्रेष्ठे ये ह्यु वचनमथरएये ज्ञान्वा विद्वाती भैरव्या चरन्तः ।  
सुर्वहारेण ते विरथा प्रयान्ति यत्रानृता त पुण्यो ह्युष्वात्वा ॥ ७ ॥  
गुणोपनि० मं० १ खं० २ । अ ११ ॥

O men ! those very learned men who live in the people of *jungle* peacefully and tranquibly practising *yoga* and centering faith in God, and depending for their living on the alms through sacred-begging live in the forest, become free from all sorts of evils, sins and attachments and through the vital air attain the state in which the unbegotten, immortal eternal God stands attained. Therefore the acceptance of *Vanaprastha* is an excellent thing and act. 7.

एवं गृहान्ते त्वित्वा विधिस्तत्नातको द्विवः ।  
वने वसेत् नित्यो यथावद्विहितेन्द्रिय ॥ १ ॥  
गृहस्थस्तु यथा वदयेद् बलीषलितमात्मनः ।  
जपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ २ ॥  
सन्वत्यस्य धाम्यमाहारं तर्पण्यैव परिच्छेदय ।  
पुत्रेषु भार्या निमित्त्यै वनं गच्छेत्तद्देव वा ॥ ३ ॥  
(मनु० (अ० ६ श्लो० १-३)

*Dvija*, the twice born persons like *Brahmana*, *Kshatriya* and *Vaishya* attaining complete knowledge through the prescribed

procedure with *Brahmacharya*, taking both of the *Samavertan* ceremony, having full control over organs and spirit and finishing the tenure of house-hold life should enter into the life of forest-living. 1

The house-holders finding his skin loose, the hair totally grey and having got the sons of their sons should take shelter in the forest. 2.

When they are initiated to *Vanaprastha* they should eat only those things as food which are produced in villages, leave out the things of home-preparation and leave their wives amongst their sons or should take them with themselves to the forest. 3.

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।

शान्तावरणं निःशुभं निवसेन्नियतेन्द्रियः ।

(अथ० अ० ६ । श्लो० ४)

When a house-holder desires to become *Vanaprastha* he taking all the utensils of *Agnihotra* with him and leaving the village enter the forest and live therein having full control over organs 4.

स्वाध्याये निश्चिनुस्तः स्वाहात्मनी रोगः समाहितः ।

व्रता निश्चयनादाता सर्वभूतानुकम्पकः ॥ २ ॥

सत्यमेवेव शिष्यं वासिकं संस्रवाहुरेत् ।

गृह्येतिषु शान्तेषु द्विषेत् सनवाधिषु ॥ ६ ॥

इत्यान्धान्वाच्यं केचन वीक्षा विप्रो यो वसन् ।

विधिवाच्येनैविक्रयदीरत्नस्यसिद्धये च ॥ ७ ॥

अथ० अ० ६ । (श्लो० ७, १७, २६ )

In the forest he should always engage himself in the study and teaching of the scriptures like *Vedas* etc., he having his mind and organs into control keep him away from carnal lust. He should never indulge in objects and satisfaction of organs and even do not have co-habitation with his wife if she is living with him and should accept only service from her. He should treat all

like friends, he ever alert in his duties, he ever a giver not taker and he always merciful on all the creatures. 5.

He should beg for his meals in only the houses of householders or *Vanaprastha* and learned pious men engaged in practising *yoga* and teaching and the people of the forests. 6.

Thus living in the forest he should follow the principles laid down for the *Vanaprastha* and should think over the meanings of the canons of the *Upanishads* to know correctly the nature of soul and God. In this way he should remain in this *Ashrama* until and unless he cultivates the desire of accepting the *Sanyasa Ashrama*. 7.

*The procedure*—The period of entering the *Vanaprastha Ashrama* has been fixed after 50 years of one's age. When one's son gets son one educating the affairs of house-holding life to his wife, son, brother, younger brother and daughter-in-law should make preparation to go to forest. If his wife desires to accompany him he can take her with him, otherwise he should make her arrangement with elder son with the advice that he would serve her entirely. He should also advise her wife that she would always educate and instruct her sons etc. to follow the path of righteousness and to deviate them from unrighteousness.

Afterwards *yajnasala* and *Vedi* etc., be prepared according to the method described in *samanyaprakarana*. According to the *Samanyaprakarana* the utensils of *yajna* like ghee etc. be arranged. Thereafter performing the procedure of *Agnyadhana* by ओम् नमोः स्वामी, and *Samidadhana* by नमो इत्येवमादि etc. *mantras* the man desiring to enter to *Vanaprastha* sprinkle water on the four sides of the *Vedi* beginning with the four *mantras*— ओम् अग्निदेव्युत्सवस्व—etc. Then he should offer the four oblations of the *Agharavajyabhagahuti* and four *Vyahruti ahutis*. Thereafter he should recite the *mantras* of *Svastivachana* and *Shantikarana*. Afterwards preparing *Sthalipaka* and pouring ghee on it he should offer the oblations with the following *mantras* :—



ओं काम स्वाहा । कर्त्तृ स्वाहा । कर्तव्यस्वी स्वाहा । स्वाहा । माझिमापीतम्  
 स्वाहा । मनः प्रजापतये स्वाहा । चित्तंविमालायादित्ये स्वाहा । अदित्ये मह्ये  
 स्वाहा । अदित्ये तुलुडीकार्ये स्वाहा । सरस्वत्यै स्वाहा सरस्वत्यै वाक्कार्ये स्वाहा ।  
 सरस्वत्यै बृहत्यै स्वाहा । पूष्णे प्रपञ्चाय स्वाहा । पूष्णे नरग्विषाच स्वाहा ।  
 स्वष्ट्यै स्वष्ट्यै तुरीयाय स्वाहा । स्वष्ट्यै पुषकपाय स्वाहा ॥ यजु० अ० २२ ।  
 मं २० ॥

भुवनस्य पतये स्वाहा । अविषतये स्वाहा । प्रजापतये स्वाहा ॥

यजु० अ० २२ । मं० ३२ ॥

ओम् आभुर्वज्जेन कल्पताँ स्वाहा । प्राणो यज्ञेन कल्पताँ स्वाहा ।  
 अपानो यज्ञेन कल्पताँ स्वाहा । व्यानो यज्ञेन कल्पताँ स्वाहा । उदानो  
 यज्ञेन कल्पताँ स्वाहा । तन्मानो यज्ञेन कल्पताँ स्वाहा । अक्षुर्वज्जेन कल्पताँ  
 स्वाहा । ओत्रं यज्ञेन कल्पताँ स्वाहा । वाग्यज्ञेन कल्पताँ स्वाहा मनो यज्ञेन  
 कल्पताँ स्वाहा । आत्मा यज्ञेन कल्पताँ स्वाहा । ब्रह्मा यज्ञेन कल्पताँ  
 स्वाहा । ज्योतिर्वज्जेन कल्पताँ स्वाहा । स्वर्वज्जेन कल्पताँ स्वाहा । पृच्छंयज्ञेन  
 कल्पताँ स्वाहा । यज्ञो यज्ञेन कल्पताँ स्वाहा ॥

यजु० अ० ३२ । मं० ३३

I prepare myself to know *Ka*, the all-blissful God, whatever has been uttered herein is true. 1

I prepare myself to know the *Ka*, the lord of the universe. Whatever.....true. 2

I prepare myself to know *Katama*, most blessed God. Whatever.....true. 3

I prepare myself to know *adhi*, the sustainer of all and *Adhita*, whatever has been sustained i.e. the universe etc. Whatever.....true. 4

I prepare myself to control the mind which is the guarding factor of all creatures. Whatever.....true. 5

I prepare myself to know the faculty of mind, the intellect

and *aditi* the material cause of the universe. Whatever.....  
true. 6

I prepare myself to know the grand earth. Whatever.....  
true. 7

I prepare myself to know *Aditi*, God who is eternal and  
merciful. 8

I prepare myself to attain learning. Whatever.....  
true. 9

I prepare myself to attain learning which purifies the con-  
science. Whatever.....true. 10

I prepare myself to attain learning and the speech which is  
grand and all-pervading. Whatever..... true. 11

I prepare myself to know *Pushana*, the air. Whatever.....  
true. 12

I prepare myself to know *Pushana*, the air which is pervad-  
ing everywhere. Whatever.....true. 13

I prepare myself to know the air which gives protection to  
men. Whatever.....true. 14

I prepare myself to know *Tvastar*, the shining sun. Whatever  
.....true. 15

I prepare myself to know *Tvastar*, which illuminate all.  
Whatever.....true. 16

I prepare myself to know *Tvastar*, who changes many forms  
or who has many colours. Whatever.....true. 17

I prepare myself to know the heat which pervades in the  
worlds. Whatever.....true. 18

I prepare myself to know the master of the universe. What-  
ever.....true. 19

I prepare myself to know the paramount lord of the universe  
Whatever.....true. 20

I prepare myself to attain the knowledge of *Prajapati*, the sou which is the guardian of all the organs. Whatever..... true. 21

May our life remain ever engaged in Performing self sacrificing acts. Whatever.....true. 22

May our vital energy succeed through self-sacrificing acts. Whatever.....true. 23

May our vital energy known as *apana* succeed through self-sacrificing acts. Whatever..... true. 24

May our vital energy known as *Vyana*, succeed through self-sacrificing acts. Whatever.....true. 25

May our vital energy known as *Udana*, succeed through self-sacrificing acts. Whatever..... true. 26

May our vital energy known as *Saman*, succeed through self-sacrificing acts. Whatever.....true. 27

May our eyes thrive through self-sacrificing acts. Whatever.....true. 28

May our ears flourish through self-sacrificing act. Whatever.....true. 29

May our mutual conversations succeed through self-sacrificing acts. Whatever.....true. 30

May our mind be ever engaged in self-sacrificing acts. Whatever.....true. 31

May our soul persevere in performing self-sacrificing acts. Whatever.....true. 32

May *Brahman*, the master of the four *Vedas* be ever engaged in performing self-sacrificing acts. Whatever..... true. 33

May all enlightenments succeed through self-sacrificing acts. 34

May happiness come to me through self-sacrificing acts. Whatever..... true 35

May our questions and answers succeed through self-sacrificing acts. Whatever.....true. 36

May our self-sacrificing acts prosper through self-sacrificing acts. Whatever.....true. 37

एकस्मै स्वाहा । इन्द्रास्वाहा । क्षताय स्वाहा । एकक्षताय स्वाहा ।  
जुष्टये स्वाहा । स्वर्गाय स्वाहा ॥

बभ्रु० म० २२ । म० ३४ ॥

I prepare myself to know God who is one and second to none. Whatever.....true. 38.

I prepare myself to know the relation of cause and effect. Whatever.....True 39.

I prepare myself to know hundred aspects of the worldly things. 40.

I prepare myself to know the things and operations prevailing in the world in the number of one hundred one. Whatever ..... true. 41

I prepare myself to burn out whatever is distinctively attracting me towards the lustres of the world. Whatever ..... true. 42.

I prepare myself to attain the happiness worldly and unworldly. Whatever.....true. 43.

Offering thus 43 oblations of *Sthalipaka* and *Ajya* with the above *mantras* one by each the four *Vyahruti Ahuti* be offered according to *Samanyaprakarana*. The *Sama Gana* according to the *Samanyaprakarana* be performed. Afterwards meeting the friends and well-wishers, putting the burden of house etc. on the sons, carrying the articles of *Agnihotra* he should go to forest and living in lovely place, practising *yoga*, thinking over scriptures, keeping the company of spiritual persons should engage him in seeing self and universal self. This is the end of the procedure of *Vanaprastha* sacrament.

Now we would describe the procedure of the sacrament of anchorite.

The ceremony of *Sanyasa*, the anchorite is that ceremony in which a man duly initiated]wonders on the earth with the motive of doing well-being to all renouncing all the cover of infatuation and partiality leading the life of resignation.

संन्यद् व्यसन्नव्यवसायव्यवहाराणि केन वा संन्यद् विद्वं साधुर्न्यसस्य उपरि  
श्रुति केन वा संन्यासः, संन्यासो विद्वानो यस्य वा संन्यासी ॥

The man who leaves out all the irreligious acts in entirely, takes active initiative in the acts of righteousness and becomes established and firm in the same is known as *Sanyasi* and the *Ashrama* he enters in with these initiatives is called *Sanyasa*.

*The Period* : Completing the discipline of continence and chastity, as has been described in the *Vanaprastha* ceremony one should enter the *Ashrama* of house-hold and finishing that should enter to the *Ashrama* of *Vanaprastha* and completing the same he should accept the life of a *Sanyasi*, the anchorite. This is the *Sanyasa* of order, i.e. the acceptance of *Sanyasa* after finishing the *Ashramas* according to their order. The second form of *Sanyasa* is as follows :—

सवहरेण विरयेत् सवहरेण प्रयोद्धनदा नृहाहा ॥

This is the sentence of *Shatapath Brahmana*.

On the day when a man has cultivated the firmness in mind for and has created a tendency of full resignation from worldly attachment, should accept the *Sanyasa* whether the time of *Vanaprastha* has been complete or not, or whether he has entered in the *Vanaprastha* or not. He can take *Sanyasa* even from the life of house-hold as main requirement of *Sanyasa* is the development of sense of non-attachment and true knowledge.

The third form of *Sanyasa*—

ब्रह्मचर्यविद्य प्रवक्षेत् ॥

This is also the quotation from *Brahmana*. A man, if attains the accomplishment in the discipline of celibacy and develop the tendency of resignation from all the attachments and infatuations with the attainment of true *Vairagya* and perfect knowledge, creates desire of doing good for all without any partiality and becomes decisive and firm that he would firmly follow the path of *Sanyasa* till the death, can accept *Sanyasa Ashrama* with the completion *Brahmacharya Ashrama* without entering household life and *Vanaprastha Ashrama*,

Authorities from the *Vedas* on the subject :

सर्व्वभाबति सोममिन्द्रः पिबतु बृत्रहा :

बलं दधान मात्सनि करिष्यन् वीर्यं महविन्द्रायेन्वो परिलख ॥ १ ॥

मा पबस्व विसां पत भार्गोकात् सोम श्रीह्वः ।

श्रुतवाकेन सत्येन श्रद्धया तपसा तुत इन्द्रायेन्वो परिलख ॥ २ ॥

श्रु० मं० ६ । सू० ११३ । १-२ ॥

I God instruct to the man to be initiated to *Sanyasa* that as the Sun destroying clouds drinks the water from the earth which is full of many violent things so the man taking *Sanyasa* should drink the juice of fruits and cultivating the desire that he would attain a great power in his spirit, securing the mighty strength should accept *Sanyasa* and shower the knowledge of true instructions for attaining highest power giving pleasures to all like moon. 1.

O *Sanyasin* ! you are celebrated with peace and tranquility, with the power of showering the conscience of all with truth, with the power of protection for all the people in all regions and with the qualities of mental and spiritual equilibrium. You becoming successful in your task through right speech, truthful voice, unbreakable aptitude, practice of *Pranayama* and *yoga* and geniality of temperament make pure your body, limbs, mind and intellect to attain God who is Almighty. 2.



शुद्धं सत्यं तस्य तस्य सत्यं सत्यं सत्यं । सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं  
परिष्कृतं इन्द्रादेवो हरि सत्य ॥ ३ ॥

शु० सं० २ । सू० ११३ । सं० ४ ॥

O Anchorite ! you are enriched with the wealth of truth, and prominence of truth, you are the doer of truthful acts, you are balanced in life, you give pleasure to all as you are endowed with the power of *yoga* and you are pure with maintaining unity with God. You speaking right thing without partiality, speaking and expressing truth, speaking of the love in establishing truth, shining on all sides do all effort to attain the excellent power produced by *yoga*. 3.

सत्यं सत्यं सत्यं सत्यं सत्यं । सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं  
परिष्कृतं इन्द्रादेवो हरि सत्य ॥ ४ ॥

शु० सं० २ । सू० ११३ । सं० ५ ॥

O *Sanyasin* ! you are pious and impeller of pleasure in people. You preaching the voice of freedom, creating pleasure for all through knowledge, the practice of *yoga* and devotion of God, attain with all means God in whom the master of four *Vedas* secure greatness and through that respect, for getting the happiness of emancipation like cloud which prosper the world. 4.

सत्यं सत्यं सत्यं सत्यं सत्यं । सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं  
परिष्कृतं इन्द्रादेवो हरि सत्य ॥ ५ ॥

शु० सं० २ । सू० ११३ । सं० ६ ॥

O Almighty God ! Thou art the destroyer of the pains like ignorance etc. Thou art Pure by nature and the Guru of happiness that is a blessing for all. Thou establish me in Thy indestructible, immortal shelter wherein there remains always the inextinguishable light of the Thing with Thy eternal bliss and like parents shower on me thy happiness with Thine grace to make me attain great height of excellence. 5.

यत्र राजा दीवस्यती वक्रावरोहर्षं विवः ।

यत्रापूर्वभूतीरवस्तत्र मानमृतं कृचीन्प्रायेण्वो परि जग ॥ ६ ॥

श्रु० मं० ६ । सू० ११३ । मं० ३॥

O Happiness giving Divinity ! Thou make me establish myself in that Divine Powers of Thine in which the light of grand sun is shining with its lustre, in which there is obstacle of all-pervading electricity of the bad desire, in which the great causes like all-pervading space, airs invigorating vitality operate their functions and make me attain immortality, i.e. salvation and shower on me Thy mercy from all sides to attain the grandeur of life. 6.

यत्रानुकामं चरुं त्रिनाके त्रिदिशे विवः । लोका यत्र ज्योतिष्मन्तस्तत्र मान  
मृतं कृचीन्प्रायेण्वो परि जग ॥ ७ ॥

श्रु० मं० ६ । सू० ११३ । मं० ६ ॥

O All-blessed God ! make me immortal in that realm where-  
in there is free movement according to one's own desire in the  
three spheres free from any kind of suffering and full of bliss  
and which is full of spiritual light. O Lord ! be gracious unto  
us for the attainment of that state of propriety. 7.

यत्र कार्वा निकामाश्च यत्र व्रजस्य विच्छपम् । स्वचा च यत्र तुष्टिश्च तत्र  
मानमृते कृचीन्प्रायेण्वो परि जग ॥ ८ ॥

श्रु० मं० ६ । सू० ११३ । मं० १० ॥

O God ! make me immortal in that realm wherein all our  
desires and longings are fulfilled and which is the region of the  
supreme greatness and wherein are found all spiritual means of  
subsistence and self-fulfilment ; O lord be gracious into us for  
the attainment of that state of prosperity in order to cleave out  
the sufferings. 8.

यत्रानुवाच्य मोदाश्च मुचः प्रमुचः ज्ञासते । कामस्य यत्राप्ताः कामास्तत्र  
मानमृतं कृचीन्प्रायेण्वो परि जग ॥ ९ ॥

श्रु० मं० ६ । सू० ११३ । मं० ११ ॥

O God ! make me immortal in that realm wherein happiness  
and bliss are in abundance. wherein felicity and cheerfulness

are contained together and all the desires are fulfilled, O Lord ! be gracious to us for the attainment of that state of prosperity and in this way thou be attained by all the *Jivas* 9.

यद्देवा यत्तयो कथा मुक्ताम्बरिण्यम् ।

अथा सद्युतं का मुक्ता सुर्वान्धमर्षम् ॥ १० ॥

अ० अ० १० । सू० ७२ । अ० ७ ॥

O perfectly accomplished anchorites ! As in this vast space is concealed God, the illuminator of all the shining bodies like sun etc., so you (attaining your self light) attain Him in your self and get happy with bliss and always make satisfied the householders of the globe with education and instruction. This is your paramount religious duty. 10.

भद्रनिष्कलं यद्यदः स्वविदितस्यो वीक्षानुमि वेदपुरे ।

ततो राघुं बलभोजस्य ज्ञानं तदस्मिं देवा उप सं यन्मनु ॥ ११ ॥

अ० अ० ११ । सू० ४१ । अ० १ ॥

O learned men ! all the learned persons pay their respects to the seers who are well-versed in the science of the *Vedas* have attained happiness and observing strictly the discipline of *Brahmacharya Ashram* with constancy and firmness, desiring the good of all secure the initiative of *Sanyasa*. Thereafter there may come to existence and maturity of the stately power, strength and vigour and thereby they obey the discipline of *Sanyasaram*.

*Here are the Shlokas of Manasmiti*

अनेषु तु विदुषोश्च ततोश्च भगवतामुच्यते ।

अनुसंधानेषु यानि त्यक्त्वा संगान् परिहरेत् ॥ १ ॥

अथोच्यते विदितेषु चानुसंधानेषु यानि ।

दृष्ट्वा च अस्मितो यतोर्मनो मोक्षं निबोधयेत् ॥ २ ॥

प्राप्त्या यतो निबोधयेत् सर्ववैश्वदेवसिन्धुम् ।

ज्ञानस्य यतोऽन्वयस्य चोद्यतेः प्रकृतं नृणां ॥ ३ ॥

सो वत्सा सर्वभूतेभ्यः प्रव्रजत्वमर्थं गृह्णात ।  
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ ४ ॥

आगरावभिनिक्रान्तः पविश्रीवधितो मुनिः ।  
समुपोषेषु कालेषु निरपेक्षः परिव्रजेत् ॥ ५ ॥

अग्निरनिकेतः स्याद् ग्राममन्तार्थं भाषयेत् ।  
उपेक्षकोऽतःकुमुको मुनिर्भावसनाहितः ॥ ४ ॥

नाग्निमन्वेत अरथं निमनन्वेत श्रीवितम् ।  
कालमेव प्रतीक्षेत निर्बन्धं भूतको यथा ॥ ७ ॥

दृष्टिपूर्तं न्यसेत्प्राचं वस्त्रपूर्तं जलम् पिबेत् ।  
तस्यपूर्तां वसेद्वाचं मन पूत समाचरेत् ॥ ८ ॥

अध्यात्वरति रासीनो निरपेक्षो निरामिषः ।  
आत्मनैव सहायेन सुचार्यो विचरेद्विह ॥ ९ ॥

बलुप्तकेशानसहस्रम् पात्री सृष्टी कुमुदभवान् ।  
विचरेन्नियतो नित्यं सर्वभूतान्यपीडयन् ॥ १० ॥

इन्द्रियाणां निरोधेन रागद्वेषक्षयेन च ।  
अहितया च भूतानाममृतत्वाय कल्पते ॥ ११ ॥

द्वितोऽपि चरेद्धर्मं यत्र तत्राश्रम रतः ।  
तत्रः सर्वेषु भूतेषु न लिङ्ग धर्मकारणम् ॥ १२ ॥

फलं कतकक्षस्य यज्ञप्यम्बुप्रसादकम् ।  
न नामप्रह्लादेव तस्य वारि प्रतीवति ॥ १३ ॥

प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः ।  
आहूतिप्रणवैर्पुक्ता विज्ञेयं परमं तप ॥ १४ ॥

ब्रह्मणो ध्यायमानानां वातूनां हि यथा मत्ताः ।  
सन्निविष्टाणां ब्रह्मणो बोधा प्राणस्य निग्रहात् ॥ १५ ॥

प्राणायामं ईहेद्वेषान् धारणाभिश्च कित्स्वियम् ।  
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ १६ ॥

उपवाचयेत्तु वृत्तेषु सुखेणानुभवात्तथापि ।  
 अथ तन्मतेन संवसेत् परितः प्रकृत्या रात्रयः ॥ १७ ॥

सन्वस्यतीत्यसंभवात् सर्वानि विदधति ।  
 सर्वानि विदधति संसारं प्रति यत्नो ॥ १७ ॥

अग्निहोत्रवाचयेत्तु विदधति सर्वानि ।  
 तन्मतेन संवसेत् साक्षात्प्राज्ञः सन्वसत् ॥ १८ ॥

एवं प्रायेण भवति सर्वमायेषु विदधत् ।  
 तदा सुखमवाप्नोति प्रीत्यै वैश्वं च प्राप्स्यत् ॥ १० ॥

एतेन विधिना सर्वानुभवत्वात् सङ्ग्राह्यं कर्तुः ।  
 सर्वानुभवं विदधति यत्नो ॥ २१ ॥

एवं आरभ्यमानानिदमेव विद्यायात् ।  
 एवमनिदधत्तानं तन्मतेन विदधति सन्वसत् ॥ २२ ॥

एतेन समवेतेन परिश्रमो नो द्वयः ।  
 न विदधेत्तु वाच्यं वरं कदाचिदप्यसि ॥ २३ ॥

मनु० अ ६ ब्रह्मे० ३४, ३५, ३६, ३७, ४१, ४२, ४३, ४४, ४६, ४७, ४८, ४९, ५०  
 ५१, ५३, ५४, ५५, ५६, ५७, ५८ ॥

In this way a man pending the third part of life in the forests as a *Vanaprastha* i.e. 25 years in maximum and 12 years in minimum wandering the jungles should become anchorite in the fourth part of life i.e., after 70 years and renouncing all sorts of worldly lustres and attachments. 1,

According to the procedure of *Brahmacharyashram* studying all the four Vedas, entering into household life and having procreated children, thereafter leading the life of *Vanaprastha* in conformity to his power and performing *yajna*, one should enter into *Sanyashrama*-2,

The *Brahman* who is learned performing *Pratiparjyesti* (in which the tuft and sacred thread are to be renounced), basing the *Agnis* named as *Ahavaniya*, *Garhapatya* and *Dakshinatya* in

self should accept the life an anchorite even from the household life. 3.

That Anchorite who speaks of the Great God, preaches the teaching of the *Veda* and have entered the *Sanyashram* from household life giving all the creature, freedom from fear and preaching truth, gets his realm of emancipation and other realms full of resplendence. 4.

A person may take *Sanyasashram* from household life or even from *Brahmacharyashrama* when he overcomes all the passions and desires and has nothing to do with them and has become pure in spirity, pure in conscience and considerate. 5.

An anchorite should be (Anagnih)\* free from *Ahavaniya* etc. fire-kindling, should not anywhere make his permanent residence on his own accord, should take shelter of villages for his food and clothes, should never indulge with bad men and attaining firmness in intellect consideration in nature and seeking solution of his problems from God should wander freely. 6.

He should never think of pleasure in his life and pain in his death. He like a servant waiting the arrival of his master, wait for time and his death. 7.

At the time of walking he keep his steps seeing his front, drink water after cleaning it through cloth-piece, use truth speaking to all i.e. express the right thought to others and whatever he says and deals with should be done with the purity of mind. 8

He in this world making him constant in the spirituality, having no expectation from any one else, free from the habit using meat and intoxicant liquor, enjoying pleasure depending on his own self should walk from place to place and preach truth to people.

\*Due to doubt caused by this word some ones do not burn the dead body of a *Sanyasi* and *Sanyasis* do not touch the fire. This is the sin which clings to sanyasis. Here the word *Anagni* stand to mean that *Ahavaniya* etc. fires should not be enkindled by a *Sanyasi* but it is here never meant that the touch of *Agni* and burning of dead body be abandoned.



He should have removed the hair of head, beard, moustaches and nails from time to time. He should have pot, stick and put on the clothes coloured in *Kasumbha*\*. Never inflicting pain on any creature he being firm in his spirit should always walk from place to place. 10.

That Anchorite who controls his organs from being observed in bad things and habits destroys the evils of attachment and aversion, does the good of all the creatures without any feeling of enmity, attains emancipation. 11.

It is proper for an anchorite that he should always follow or translate into action the principle of Dharma in spite of being blamed and dis-respected by foolish men. The same code of conduct should be adhered to by the persons of *Brahmacharya* etc. The procedure laid down for *Sanyasashram* is meant only for the purpose of doing good of all the living creatures developing and preserving a sense of equal understanding in all of them without any partiality. But it should be borne in mind that only having the signs like stick etc. is not *dharma*.

The seed *Nirmali* plant cleans the water but the craming of only its name is not sufficient to clean the water. To bring it, to powder it and to drop it into water is required to make the water clean. In the same manner the acceptance of *Ashramas* only by name does not serve any purpose. The success of accepting *Ashramas* lies in the translation of *dharma* into action and not otherwise. 13.

To make this sanctimonious *Ashrama* a success if a *Sanyasi* perform at least three *Pranayamas* according to the procedure of yoga adding seven *Pranavas* (ॐ) prior to seven *Vyahrta*, as the *Pranayama mantra* has been mentioned in the *Grikantha Ashrama* and reciting the same, his performance should be taken as excellent austerity. 14.

Because as the dirty matter of metals is cast away from it

\*Should wear clothes coloured in Gairik colour.

by heating the metal on fire so the dirty matters of the organs flee away from them through the control of vital breath. 15.

Therefore, it is proper for the *Sanyasis* that they restore in them the impartiality etc. qualities of Divine and burn out all the evils, leaving out the defects through *Pranayam*, the dirt of conscience through *Dharmas*, the defects caused by attachment and absorption in the enternal and external objects and the evils and infirmities caused by ignorance, partiality etc. and infidelity. 16.

Let an anchorite see through the *yoga* of thorough meditation the movement i.e. the pervasiveness of God who is controlling everything from their within and without and who pervading small creatures, non-living creatures is not seen by the person who are impure in their spirt. 17.

An anchorite who has attained the ture knowledge or the philosophy of the six schools of philosophy never absorbs in the evil avts. And the man who even being deprived of knowledge, education, practice of *yoga*, good company, the observance of religious rites and the knowledge of six schools of philosophy, does not attain the real denomination of a *Sanyasi* and emancipation, he comes to the world which is aimed at the birth and death. For such a foolish irreligious men the acceptance of *Sanyasa* is of no use and he deserves all sorts of discards. 18.

The *Sanyasis* who are free from enmity, the absorption in the objects of organs and are quite concerned with vedic piety, *Pranayama* truth-speaking etc. good actions, may attain the realm of the attainment of God in this life and even in the present. The acceptance of *Sanyasa* by such persons is successful and they are worthy of all thanks. 19.

When a *Sanyasi* become free of this own greed for the worldly objects and thus becoming greedless, enjoys happiness till the

\*Here the term 'विरक्त' stands merely to devote that the unhappiness cannot interrupt the enjoyment of happiness in the fixed period of emancipation.

Here the term 'अनन्त' stands to mean only this that the happiness to be enjoyed in emancipation has no end in the time of emancipation.

period\* fixed for it in emancipation which is ultramundane attaining God therein and completing the string of this world, this birth and death. 20.

By this method the learned anchorite renouncing all the evils, of attachment by and by an specially becoming free from pleasure, sadness etc. duals of mental modifications makes him firm in *Brahman*. 21.

The man who only desiring to know reality behind the worldly scene and thus *Ashram* accepts this *Sanyasashram* as secondary choice, should also practise to seek knowledge, good company of learned men, practice of yoga, recitation of Om syllabus and thorough consideration over its meaning. He is the only shelter of ignorant, i.e. of the *sanyasis* of secondary order, learned *Sanyasis* the seeker of pleasure and those desirous to attain endless happiness. 22.

Through this method of *Sanyasyoga* the *Dvij*, i.e. the *Brahman Kshatriya Vaishya*, who accepts the disciplines of *Sanyasa*, attains the Supreme God even in this world and in this life leaving out all the evils and absurdities. 23.

#### *Procedure*

The man who desires to be initiated to *Sanyasa* should, on the very day when he feels pleasure, after observing rules and vows i.e. three days fast with only drinking of milk, sleeping on the ground, *Pranayama*, premeditation and recitation of syllabus Om in the lonely place, arrange one day before *Subha-mandapa Vedi, Samidha, Ghrita* etc. articles according to the procedure described in the *Samanyaprakarana*. On the fourth day (i.e. the day of his pleasure and choice for taking *Sanyasa*) he should do *Pranayama*, meditation of God, recitation of Om rising two and half hours earlier before morning doing all the daily necessities and bath etc. At the time of sun-rising he should select and employ the righteous, learned men who are good house-holders as *yajna*-priests and thereafter the procedure of *Agnyahoma, Samidahan*, heating of ghee, *Sthalipuka, Sast, vaehine, Shanti karan*, sprinkling of water around the *Vedi*, four *Agharavajya-*

*bhagahuti* and four *Vyahrti Ahuti* be performed. Thereafter the eleven oblations of *ghee* with the following *mantras* one with each be given :

ओं भुवनपतये स्वाहा ॥ १ ॥ ओं भूतानी पतये स्वाहा ॥ २ ॥

[अथु० अ० २ । म० ११२]

ओं प्रजापतये स्वाहा ॥ ३ ॥ [अथु० अ० १८ । म० २८]

May I attain God who is the master of the worlds. What-  
ever has been uttered herein is true. 1.

May I attain God who is the master of all creatures. What-  
ever has been uttered herein is true. 2.

May I attain the Lord of all the worldly subjects. What-  
ever been uttered herein is true. 3.

The *yajmana*, who is going to take *Sanyasa* and two priests of the *yajna* should pour *ghee* on the boiled rice prepared previously and should offer the oblations of this boiled rice with the following *Mantras* adding *Syaha* in the end of them and the remaining two priests also offer the oblations with them :—

ओं ब्रह्म होता ब्रह्म यज्ञो ब्रह्मणा स्वरथो मिता ।

अध्वर्युर्ब्रह्मणो आतो ब्रह्मणोऽन्तर्हितं हविः स्वाहा ॥ १ ॥

ब्रह्म स्वरथो द्युतवतीर्ब्रह्मणा वेविषद्धिता । ब्रह्म यज्ञश्च सत्रं च ऋत्विजो  
ये हविष्कृतः । जनिताय स्वाहा ॥ २ ॥

अंहोमुच्ये अग्ने मनीषामा सुत्राग्ने सुमतिमावृणान । इमानिन्द्र प्रति हृष्यं  
मनाय सत्यास्तनु यजमानस्य कामाः स्वाहा ॥ ३ ॥

अंहोमुचे बुधभं यज्ञियानी विराजन्तं प्रथममध्वराणाम् । अथां नपातमश्विना  
द्वये शिवेन्द्रेण न इन्द्रियं वसन्तोमः स्वाहा ॥ ४ ॥

अथ ब्रह्मशिवो वान्ति दीक्षया तपसा सह । अग्निर्वा तत्र नयत्पग्निर्मेधां वषातु  
मे । अग्नेये स्वाहा ॥ इदमग्नेये-इदमग्नेयम् ॥ ५ ॥

अथ० । वासुर्वा धम नयतु वायुः प्राणान् वषातु मे । वायवे स्वाहा ॥ इदं  
वायवे-इदमग्नेयम् ॥ ६ ॥

सम० । सुर्वो वा तत्र मन्तु सवः सुर्वो वसन्तु वै । सुर्वोव स्वाहा ॥ इदं  
सुर्वोव-इदम्य मम ॥ ७ ॥

सम० । सन्तो वा तत्र मन्तु मन्तवसन्तो वसन्तु वै । सन्तोव स्वाहा ॥ इदं  
सन्तोव-इदम्य मम ॥ ८ ॥

सम० । सोमा वा तत्र मन्तु सवः सोमो वसन्तु वै । सोमाव स्वाहा ॥ इदं  
सोमाव-इदम्य मम ॥ ९ ॥

सम० । इन्द्रो वा तत्र मन्तु इन्द्रमिन्द्रो वसन्तु वै । इन्द्रोव स्वाहा ॥ इदं  
इन्द्रोव-इदम्य मम ॥ १० ॥

सम० । सारो वा तत्र मन्तवसन्तु सारो विष्णुः । सारोव स्वाहा ॥ इदं  
सारोव-इदम्य मम ॥ ११ ॥

समं स्रष्टृषिषो वारिणि वीक्षन्वा तपसा स्रष्टु । स्रष्टु वा तत्र मन्तु स्रष्टु स्रष्टु  
वसन्तु वै । स्रष्टुव स्वाहा ॥ इदं स्रष्टुव इदम्य मम ॥ १२ ॥

अथर्वं वा० ११ । सु० ४२ । [ सवा ] सु० ४३ ॥

सो प्राणापानव्यानोवाक्शक्त्या वै सुप्यन्ताम् ।

स्योतिरग्निं विरसा विद्याया नृणां स्वाहा ॥ १ ॥

वाङ् मन्तवस्त्वं सोऽग्निं प्राणापानेभ्योऽप्युक्तं वाक्पुंसिर्वचना वै सुप्यन्ताम् ।

स्योतिरग्निं विरसा विद्याया नृणां स्वाहा ॥ २ ॥

शिर वारिण्याव्याजोऽप्युक्तोऽन्तराङ्गोऽग्निर्विद्ययाऽप्युक्तो वै सुप्यन्ताम् ।

स्योतिः ॥ ३ ॥

स्योतिर्व्याजोऽप्युक्तोऽन्तराङ्गोऽप्युक्तोऽप्युक्तो वै सुप्यन्ताम् ।

स्योतिः ॥ ४ ॥

अन्तराङ्गोऽप्युक्तोऽप्युक्तो वै सुप्यन्ताम् । स्योतिः ॥ ५ ॥

पुंसिर्व्याजोऽप्युक्तोऽप्युक्तो वै सुप्यन्ताम् । स्योतिः ॥ ६ ॥

अन्तराङ्गोऽप्युक्तोऽप्युक्तो वै सुप्यन्ताम् । स्योतिः ॥ ७ ॥

स्योतिः ॥ ८ ॥

विद्विद्दं स्वाहा ॥ ९ ॥ स्योतिर्व्याज स्वाहा ॥ १० ॥

उत्तमि दुष्य हरित, लीहित विदुष्यासि देहि देहि अवारमिता मे दुष्यताम्  
ज्योति० ॥ १० ॥

सौ स्वाहा मनोवाक्कायकर्मणि मे दुष्यताम् । ज्योति० ॥ ११ ॥

अन्वत्तभावेरहुत्तुरज्योति० ॥ १२ ॥

आत्मा मे दुष्यताम् ज्योति० ॥ १३ ॥

अन्तरात्मा मे दुष्यताम् । ज्योति० ॥ १४ ॥

परमात्मा मे दुष्यताम् । ज्योतिरहं विरचा विषात्मा नृवर्त  
स्वाहा\* ॥ १५ ॥

By the *Veda* the nature of *Hotar* priest is defined, by the *Veda* the procedure of *yajna* is decided, by the *Veda* are described the method of *yajna*-poles, the *Adhvaiya* is appointed by the *Veda* the oblations etc. of *yajna* are described and prescribed in the *Vedas*. 1.

The *Veda* describes the method of spoon to drop *ghrita* oblations, the method of *Vedi* has been also described in the *Veda*, the big and small *yajnas* are described in the *Vedas*, the *yajna* priests have been also mentioned in the *Vedas*. and all this is meant for attaining peace. Whatever has been uttered herein is true. 2.

O almighty God ! in the performance of *yajnas* I fix and concentrate my intellect in Thee who is free from all defects and evils and protector of all. I chosing to have a good intellect obey

\*This has been instructed to a Sanyasi in the Mantras beginning with Pranapana etc. and ending at Parmatma me Shudhyatim etc. that the men entering into Sanyas should strictly practice rules of dharma, true preaching, practice of yoga and possess the good qualities, acts and nature of satisfaction controll, peace. good characteristics etc. science and education, and meditate God knowing Him as his helper. They should with great effort control his mind, organs etc. from indulging in bad acts and employ them in good acts which are free from partiality, deception, cheating, irreligious dealings and should make others free from evils by giving proper education and instructions and should enjoy pleasure himself and extend it to others also.



the command to possess the spiritual wealth of this world and by *Thy* grace may all our desires be fulfilled. Whatever...true. 3

O teacher and preacher ! I pray with wisdom and action. God who is the giver of all the things of *yajna*, who is the main and first object of all the *yajnas* and is the protector of all the worldly objects. The almighty God has granted me vigour of organic quality. 4.

May self-refulgent God take me to that realm where go the knowers of Supreme Spirit with celebrated knowledge and austerity. May self-refulgent God grant me the wisdom. Whatever has been uttered herein is for obeying the command of *Agni*. The oblation offered is to obey the command of *Agni* and it is not for me. 5.

May the all-impelling God take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May all-impelling God grant us vital energy. Whatever has been uttered herein is for obeying the command of All-impelling God. The oblation offered is meant to obey the command of *Vayu* and it is not for me. 6.

May the All-illuminating God take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May all-illuminating God grant power of sight to my eyes. Whatever has been uttered herein is for obeying the command of all-illuminating God. The oblation offered herein is meant to obey the command of all-illuminating God and it is not for me. 7.

May All-blissful Being, take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May All-blissful Being make my mind hale and discriminate. Whatever has been uttered herein is for obeying the command of All illuminating God. The oblation offered herein is meant to obey the command of All-illuminating God and it is not for me. 8.

May all-creating God take me to the realm where go the

knowers of supreme spirit with celebrated knowledge and austerity. May All creating God keep watery substances of our body intact. Whatever has been uttered herein is for obeying the command of All-creating God. The oblation offered here are meant to obey the command of God and it is not for me. 9.

May the Almighty God take me to the realm where go knowers of supreme spirituality. May Almighty God grant me strength. Whatever has been uttered herein is for obeying the command of Almighty God. The oblation offered is meant to obey the command of Almighty God and it is not for me. 10.

May the All-pervading God take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May All pervading God make me immortal. Whatever has been uttered here is for obeying the command of All-pervading God. The oblation offered herein is meant to obey the command of All-pervading God and it is not for me. 11.

May the supernal being take me to the realm where go the knowers of Supreme Spirit with celebrated knowledge and austerity. May the Supernal Being grant me the knowledge of the *Veda*. Whatever has been uttered herein is for obeying the command of Supernal Being. The oblation offered is meant to obey the Command of Supernal Being and it is not for me. 12.

May my vital airs named as *Prana, apana, Samana, vyana* and *udana* be free from all sorts of impurities. May I attain highest light and become free from defects and free from sins and evils. Whatever has been uttered herein is true. 1.

May my organ of speech, mind, eyes, ears, tongue, nose, semen, intellect, resolution, become free from all sorts of impurities and be active. 2.....

May my head, hands, feet, sides, back, belt, abdomen, thighs *salum*, rectum be free all sorts of impurities..... 3.

May my skin, thick skin, flesh, blood, fat, marrow, nerves and bones become free from all sorts of impurities..... 4.

May my sound, touch, colour, taste and smell become free from all sorts of impurities..... 5.

May the elements like earth, water, air, fire and ether forming my body become free from all sorts of impurities..... 6.

May the five sheaths of my body named as *annamaya*, *pranamaya*, *manomaya*, *Vijnanmaya* and *Anandmaya* become free from all sorts of impurities..... 7.

May I know the nature of pervasiveness with which the pervading substances are endowed. 8.

May I know the name, form and action of the worldly and ultramundane objects.

O human spirit ! you rise above all this world obstacles as you are accompanied by *Sattva Rajas* and *tamas* elements of material cause. You give up all the things and resign. May the giver of knowledge become free from all the doubts... 10.

May my mind, organ of speech, body and its activities be come free from all sorts of impurities..... 11.

May my intellect which is accompanied by unmanifested resolution and egoistic tendencies become free from all sorts of impurities..... 12.

May my soul be free from..... 13.

May my conscience be free from all sorts of impurities.....  
...-14.

May God, the Super Soul within and without my self be distinct for me..... 15.

Thereafter, the oblation of *ghes* be offered with the following *Mantras* :-

ओम्कारे स्वाहा ॥ १६ ॥ ओं पितृभ्यो देवेभ्य स्वाहा ॥ १७ ॥

ओं इन्द्राय बुभुक्षु स्वाहा ॥ १८ ॥ ओं इन्द्रवज्रिणे स्वाहा ॥ १९ ॥

ओम्कारुतिसिन्धवे स्वाहा ॥ २० ॥

ओम्कारे पिबन्तुते स्वाहा ॥ २१ ॥

ओं इन्द्राय स्वाहा ॥ २२ ॥ ओम्काराय स्वाहा ॥ २३ ॥

ओमदम्बः स्वाहा ॥ २४ ॥ ओमोषधिचनस्पतिम्ब स्वाहा ॥ २५ ॥  
 ओं रजोदेवकनेम्बः स्वाहा ॥ २६ ॥ ओं गुह्याम्बः स्वाहा ॥ २७ ॥  
 ओमवसानेम्बः स्वाहा ॥ २८ ॥ ओमवसानपतिम्बः स्वाहा ॥ २९ ॥  
 ओं तर्बन्नुतेम्बः स्वाहा ॥ ३० ॥ ओं कामाव स्वाहा ॥ ३१ ॥  
 ओमग्नरिजाय स्वाहा ॥ ३२ ॥ ओं वृषिम्ब स्वाहा ॥ ३३ ॥  
 ओं दिवे स्वाहा ॥ ३४ ॥ ओं सूर्याय स्वाहा ॥ ३५ ॥  
 ओं चन्द्रमते स्वाहा ॥ ३६ ॥ ओं नक्षत्रेम्बः स्वाहा ॥ ३७ ॥  
 ओमिन्द्राय स्वाहा ॥ ३८ ॥ ओं ब्रह्मस्वतये स्वाहा ॥ ३९ ॥  
 ओं प्रजापतये स्वाहा ॥ ४० ॥ ओं ब्रह्मर्षे स्वाहा ॥ ४१ ॥  
 ओं देवेभ्यः स्वाहा ॥ ४२ ॥ ओं परमेष्ठिने स्वाहा ॥ ४३ ॥  
 ओं तवृष्य ॥ ४४ ॥ ओं तद्वायुः ॥ ४५ ॥  
 ओं तवात्मा ॥ ४६ ॥ ओं तत्सत्यम् ॥ ४७ ॥  
 ओं तत्सर्बम् ॥ ४७ ॥ तत्पुरोमः ॥ ४९ ॥

अन्तश्चरति नूतेषु गुहायां विश्वमूर्तिषु । त्वं यज्ञस्त्व वषट्कारस्त्वभिन्नस्त्वं  
 चद्रस्त्वं चिष्णुस्त्वं ब्रह्म त्वं प्रजापतिः । त्वं तदाय प्रापो ज्योती रत्तोऽमृतं ब्रह्म  
 नूर्ध्वः स्वरो स्वाहा\* ॥ ५० ॥

May I be able to attain the knowledge of fire, other, physical  
 or spiritual forces the region above. *Achyutkshiti, Dhruvakshiti,*  
*svistakrit Agni* etc. described in *mantras* from ओमम्बे स्वाहा to  
 तत्पुरोमः ।

O God ! thou art pervading all the forms, all the creatures  
 and in the recess of heart of all the men. Thou art known by  
 the names of *Yajna, Vashatkara, India, Rudra, Vishnu, Brahman:*  
*Prajapati, Apah, Apojyotih, Rasa, Amrita, Brahma, Om. Bhuh,*  
*Bhuvah and Svah.*

After having offered the oblation of *ghee* with these fifty  
*mantras* mentioned above, the man going to accept *Sanyasa* get  
 shaved the beard, moustache. hair i.e., performing complete  
 shaving leaving only five or six small shoots without being  
 shaved, should take bath.

Afterwards he should sprinkle and pour water on his head  
 one hundred eight times with the *Mantras* of *Pursha Sukta.*  
 Thereafter according to the procedure prescribed in *Grihastha*

*ashram*, he performing *Achamana* and *Pranayama*, keeping his eyes shut with folded hand, should offer four oblations, in mind, with the following four *Mantras* :—

ओं ऋषये नमः ॥ १ ॥ ओमित्त्राय नमः ॥ २ ॥

ओं सुषोमि नमः ॥ ३ ॥ ओं सोम्याय नमः ॥ ४ ॥

ओमात्मने नमः ॥ ५ ॥ ओमन्तरात्मने नमः ॥ ६ ॥

इमं ऋः मन्त्रों को जब से—

ओमात्मने स्वाहा ॥ १ ॥ ओमन्तरात्मने स्वाहा ॥ २ ॥

ओं वरमात्मने स्वाहा ॥ ३ ॥ ओं प्रजापत्ये स्वाहा ॥ ४ ॥

All these are the names of God.

Afterwards the person going to take *Sanyasa* should perform the procedure of *Madhuparka* and thereafter doing *Pranayama* should recite the following *Mantras* in his mind :—

ओं नृः सावित्रीं प्रचिक्षामि तत्पवित्रुर्दरेभ्यम् ॥ १ ॥

ओं नृवः सावित्रीं प्रचिक्षामि मर्तो देवस्य धीमहि ॥ २ ॥

ओं स्वः सावित्रीं प्रचिक्षामि विद्यो वो नः प्रचोदयाम् ॥ ३ ॥

ओं नृभूवः स्वः सावित्रीं प्रचिक्षामि तत्पवित्रुर्दरेभ्यं मर्तो देवस्य धीमहि-  
विद्यो वो नः प्रचोदयाम् ॥ ४ ॥

The oblations of *ghee* be offered in the *Vedi* with the following *Mantras* :—

ओमन्त्रये स्वाहा ॥ १ ॥ ओं नृः प्रजापत्ये स्वाहा ॥ २ ॥

ओमित्त्राय स्वाहा ॥ ३ ॥ ओं प्रजापत्ये स्वाहा ॥ ४ ॥

ओं विश्वेभ्यो देवेभ्यः स्वाहा—१— ओं ब्रह्मणे स्वाहा—१—

ओं प्रथाय स्वाहा ॥ ७ ॥ ओमन्त्राय स्वाहा ॥ ८ ॥

ओं स्वाम्याय स्वाहा ॥ ९ ॥ ओमुषाम्याय स्वाहा ॥ १० ॥

ओं तत्पवित्रये स्वाहा ॥ ११ ॥

These are the names of God as well as of the physical and spiritual objects.—

He should offer the oblation of completion with the following *Mantras* :—

ओं नृः स्वाहा—

Pronouncing the following sentences the man going to take *Sanyasa* should drop water on the ground before all present :—

पुत्रं वनावाप्तं वित्तं वनावाप्तं लोकीयवायाप्तोत्पन्नाद्य निजाद्यं  
परित्त\* ॥ श० का० १४ [ ६-४१ ]

पुत्रं वना वित्तं वना लोकीयवा नया परित्तवत्ता मत्तः सर्वभूतेभ्योऽन्यथानु  
रवाहा\*—

Afterwards he standing in the naval-deep water, keeping his face eastward, meditating God and pronouncing the *Mantras*—  
पुत्रं वनावाप्तं • etc. should recite the following *Mantras* in his mind:—

ओं भूः सावित्रीं प्रविशामि तत्तत्पुत्रं देव्यम् ॥

ओं भुवः सावित्रीं प्रविशामि भवो देवस्य वीर्यम् ॥

ओं स्वः सावित्रीं प्रविशामि त्रियो वो नः प्रचीरयात् ॥

ओं भूर्भुवः स्वः सावित्रीं प्रविशामि यतो रजसे साधवीम् ॥

Thereafter he pronounce the following *Mantras* in mind:—

ओं भूः संन्यस्तं मया ॥ ओं भुवः संन्यस्तं मया ॥

ओं स्वः संन्यस्तं मया ॥

O All-protecting Self-existent God I have now renounced all the worldly attachments. O All-protecting most vital power I have now renounced all the worldly attachments. O All-protecting, All-blissful God ! I have now renounced all the worldly attachments.

Afterwards the man being initiated to *Sanyasa* filling his both hand-full with water, standing with his face kept eastward

\*The *Sanyasis* who, rising above the desire of sons etc., desire for wealth and desire for fame and withdrawing their minds from them and making their mind firm in God beg for living, give all the persons freedom from fear through their true preachings, i e. He says "I, taking the water in my right hand palm have renounced the desire to sons etc., wealth etc., and fame from today. May all the creatures be fearless from me and this is my true word.



should drop the water in the east direction with the following *Mantra*—

श्रीं कल्पं सर्वभूतेभ्यो वसः स्वाहा ॥

Let there be fearlessness for all from me.

Afterwards he should keep quiet and think the meaning of the following. *Mantra* as well as the meaning of *Shloka* from the *Manusmṛiti* :—

येना महत्त्वं बहूनि येनाग्ने सर्वविदसम् ।

तेमेव यदां नो बहू स्वर्चसिन् मन्वसो ॥

सं० श्रौ० ६ । सू० ३ । श्रौ० १० ।

This is the *Smṛiti* on the *Mantra*.

प्राजापत्यां विष्णुर्धेहि सर्वविदसर्चसाम् ।

आत्मन्मनोन् समारोग्यं ब्राह्मणः प्रथमेव मुह्यते ॥

मनु० (सं० ६ । श्रौ० १०)

Its meaning has been given before.

O learned person ! as the fire holds all the objects of the world, as you accept the house-hold life, desire for worldly things, sacred thread, tuft etc. so you leave all this and may thereby I lead this *Sanyasaashrama* with happiness to have and enjoy the company of the learned men and anchorites.

Thereafter he should take away one by one the five or seven shoots of the hair previously kept safe for the purpose of tuft, and taking the sacred thread in his hand from the body and filling the hands-full with water should throw out the hair, sacred thread with the water of *Ajull* in water with the following *Mantra*.

स्रोवाथो वै सर्वा देवनाः स्वाहा ॥ १ ॥ श्रीं नः स्वाहा ॥ २ ॥

The waters are conducive to all physical elements. Me : I know the earth and God.

Thereafter the *Acarya* taking his disciple (the man accepting *Sanyasa*) out from the water, should give him the *Asupis* (कोपल) *Kutivastra* (कटिकपण) *Upavastra* (उपवस्त्र) and one *Angachha* (अंगच्छा) with affection. The man taking *Sanyasa* should

pronounce वा वे एवः etc., *Mantra* and take stick in his hand and then hold the idea of the *Ahavaniya* etc., fires of *yajnas* in his soul surrendering the materialization of their external and ritual performance i.e. he should spiritualize them instead of their materialization. In spiritualizing fires to his inner-self he should think the meanings of these *mantras*:—

- यो विद्याद् ब्रह्म प्रत्यक्षं चक्रेषु यस्य संभारा ऋषो यस्यानुक्यसन् । १ ।  
 तानानि यस्य लोवानि यद्ब्रह्म इवमुच्यते परिस्तरमनिबुधविः । २ ।  
 यद्वा कतिचित्तिरतिथीन् प्रतिपश्यति वेचयजनं प्रेक्षते ॥ ३ ॥  
 यदभिवदति वीक्षानुपैति यदुदकं याचत्यपः प्रचयति ॥ ४ ॥  
 वा एव यज्ञ आचः प्रचीयन्ते ता एव ता ॥ ५ ॥  
 यदायतयान् कल्पयन्ति सद्यो हृदिधीनान्द्येष तत्कल्पयन्ति ॥ ६ ॥  
 यदुपस्तुयन्ति बहिरेव तत् ॥ ७ ॥  
 तेवामालनानामतिचिरात्तन् कुहोति ॥ ८ ॥  
 स्रुचा हस्तेन प्राचे मूषे स्रुकरेण चक्रटकरेण ॥ ९ ॥  
 एते वं प्रियाञ्जाप्रियाञ्जलिभ्यः स्वर्गं लोकं गमयन्ति यदतिथयः ॥ १० ॥  
 प्राजापत्यो वा एतस्य यज्ञो विततो य उपहरति ॥ ११ ॥  
 प्राजापतेर्वा एव विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥  
 योऽतिथीनां स आहवनीयो यो वेदमनि स गार्हपत्यो यस्मिन् पचन्ति स  
 दक्षिणाग्निः ॥ १३ ॥  
 इष्टं च वा एव पूर्तं च गृह्णाणामवनाति यः पूर्वोऽतिथेरवनाति ॥ १४ ॥  
 अथर्व० कां० ६ । सू० ६ [ (१) १—५, ७, ८, (२) ४—६, ११, १३  
 (३) १ ] ॥

The man who is able to know Supreme Being, whose strict nature etc., are to be treated as the utensils of *Homa*, whose truth-speaking and truth-preaching and *Rigveda* are to be treated as the words of him, should enter into the *Ashrama* of *Sanyasa*.

The man, the *samans* are treated to be whose hair, *yajurveda* treated to be whose heart, and the seat, scriptures and other things are treated to be whose utensils of *Homa*, should take *Sanyasa*-2

Only the learned man, who serves the guests, and who sees guests with respectful eagerness, may enjoy the company of learned men as he is able to see them with respect-3.

When such a *Sanayasin* holds confabulation with others or pays his obeisance to other, he really accepts *Diksha*, the admittance, when he asks for water he, as if, drops water in the *Pranita* etc., *yajna* pots-4.

The waters which are used in the procedure of *yajna* are as if the performance of *Sanyasin* which takes place for such procedures. 5.

Whatever residential quarters a *Sanyasin* makes are choses for him are known as if the place of *yajna* and pots for keeping the *havis*. 6.

Whatever bidding etc., a *Sanyast* makes for him is as if the shoot of *Kusha* in the *Yajna*. 7.

The guest who visits without fixed date when eats food and drinks juiceitic before the persons sitting there, as if offer oblations in the internal spiritual self in the form of offering oblation in the fire of the *Vedi*. 8.

Whatever oblations a *Sanaysin* offers with the spoon held in his hand are known as if the animals tied in the *yajana* posts and are treated to be binding of organs in and mind with vital air through the medium of spoon used for the performance of *Homa*, 9.

As these desired or not even desire *Sanyasins* come to a house-holders' house at various occasions like guest, so they increase the happiness of the house-holder. 10.

Real *Sanyasin* is exclusively he whose duties and effort to attain the Lord of the creatures are comprehensive like a *yajna* and who gives them to-most place. 11.

The *Sanyasin* who conveniently follows the duties of the *Sanyasashrama* which is the only *Ashrama* to attain God and Him, accepts all the good qualities. 12.

The good company of the pious *Sanyasin*, is the *Ahavaniya* for such a real *Sanyasi*, living in the house is *Garhapatya* and the digestion of food in the fire of digestion system is *Dakshinagni*. In this way he spiritualizes all these *Agnis*. 13.

The house-holder who takes his meal before giving it to a *Sanyasi* eats all his desired happiness and all his accomplishments attainable in the house-hold life. Therefore, it is obligatory for a house-holder that he take his food after serving food to guest. 14.

तत्सर्वं विदुषो ब्रह्मस्वात्मा धर्मवान्, श्रद्धा पत्नी, शरीरनिष्कपुरो  
वेदित्तोमानि बहिर्बन्धः शिखा, हृदयं मूषः, काम आश्रयं, मनुष्यः पशुस्तपोऽग्निर्बन्धः  
शक्तवित्ता, दक्षिणा वाग्धोता प्राण, उद्गाता बभ्रुरध्वयुर्मनो, ब्रह्मा क्षीर-  
मग्नीत् । यावद् भ्रियते सा बीजा, यदग्नाति तद्ब्रह्मिर्ब्रह्मिणो तदस्य लोमपान,  
यद्रमते तदुपतपो, यत्सम्भरत्युपविशत्युत्तिष्ठते च स प्रबर्धो, यन्मुक्षं तदाह्व-  
नीयो, या व्याहृतिराहुतिर्यस्य विज्ञानं तच्छुहोति, यत्सायं प्रातरसि तत्सन्धिं,  
यत्प्रातर्भाण्डनिधनं सायं च तानि सत्त्वानि । ये जहोरात्रं ते बर्धनीर्ब्रह्मन्ती,  
येऽर्धमासाश्च ते चानुर्मास्यानि, यद्भूतवस्ते पशुबन्धा, ये सत्सत्तराश्च परिबल-  
राश्च तेऽङ्गनाः, सत्संबेदसं वा एतत्सत्रं, यन्मरुतं तदवधृचः, एतद्देवरात्म-  
मग्निहोत्रं सत्रं, च एवं विद्वानुपवसने प्रवीयते देवानामेव महिमानं यत्वाऽऽ-  
दित्स्येव सायुज्यं गच्छत्येव यो दक्षिणे प्रवीयते पितृनामेव महिमानं यत्वा  
अद्रमत्तः सायुज्यं सत्सोकतामाप्नोत्येतो बंधं सूर्योऽग्निस्ततोर्बहिर्भाषी ब्राह्मणो  
विद्वानभ्रमयति तस्माद् ब्रह्मणो महिमानमाप्नोतिः तस्माद् ब्रह्मणो महिमानं  
वित्युपनिबद्धं ॥ तैत्ति० प्र० १० । अ० ६४ ॥

Hence forward we give the meaning of *Taittiriya Aranyaka*—  
The spirit of the learned man who has thus accepted

*Sanyasa* is attributed to be as the *yajmana*, his faith that is the love for establishing truth, right piety and altruistic attitude is attributed to be as *Purni* the wife; his body as fuel; breast as *Vedi*, hair as *kuhasa*; his knowledge of the *vedas* and the practice of the tenets tuft; his heard *yajna* post, his desire as *ghaa*; his anger as animal his austerity including the practice of real codes of religion. *Pranayama*, *yoga* as *Agni* the fire; his restraint over his organs from evil conduct and employment of them in good conduct with constancy as *Shamayta*, who gives punishment to wicked, his speech as the gift of fearlessness to others; his vital air as *hotar*; his eyes as *udgasar*, his mind as *Adhvaryu*; his ear as *Brahman* and *Agnidhra*; who fetches fire; whatever he accept is attributed to be as the acceptance of *Diksha*, whatever he eats as *Havi* the ghee etc; whatever water, milk etc. he drinks as drinking of *Soma* juice; whatever he walks here and there as *upasad*; whatever he does as walking, sitting and standing as *Pravargya* his mouth as *Ahavaniya*; his pronouncement of *Vyahritis* or his grasping of science of offering oblation as performance of *Homa*; whatever he eats in morning and evening is attributed to be as the fuels of the fire of *yajna*, his morning, meridian and evening work as three *savanas* of *yajna*; his night and days are treated as *Darsha* and *Purnamasa*, his half months and months as *Chaturmasya*; his seasons as *Pushubandha*, *sanyatsar* and *Parivatsara* as his *Ahargana*, that is the *Vrata* of night of three night *serva vedas*, i.e. the renouncement of tuft, sacred thread and previous *ashramas* as *satra*; his death as *Avahriti*, for a *sanyasin*. This is the *yajna* which has its extension till old age and death in the form of preaching of truth and practice of *yoga* which he has to continue till throughout his life. The learned who accepting *sanyasa* leaves his body after having attained the knowledge and practice of *yoga* securing the greatness of learned men, attains God who is self-refulgent. The person who is deprived of the science of *yoga* dies in *Dakshinanyana* sphere of worldly nature. He, always attain rise and fading like the phases of moon, securing the father and mother again and again. The learned *sanyast* who over-come these two kinds greatness, having attained the contact of God enjoys the happiness of salvation till the period fixed for it,

*Further authorities on the subject*

•भ्यात् इत्याहुपुनीविधौ ब्रह्मानम् । ब्रह्मा विश्वः कालः स्वयम्भुः प्रजा-  
पतिः संवत्सर इति । संवत्सरोऽज्ञादादित्यो व एष आदित्ये पुत्रवः स वरमेष्ठी  
ब्रह्मात्मा । याभिरादित्यस्तपति रश्मिभिस्तामि बर्षन्वो ष्वर्षति, बर्षन्वेनीच-  
विषमस्वय प्रजायन्त जोषविषमस्पतिभिरग्नं भवत्यग्नेन प्राणाः प्राणैर्ब्रह्म ज्ञेय  
तपस्तपसा भद्रा ब्रह्माया मेधा मेधाया मनोया मनोयाया मनो मनसा ज्ञानि-  
ज्ञान्या चित्तं चित्तेन स्मृतिं स्मृत्या स्मारे स्मारेण विज्ञानं विज्ञानेनात्मानं  
वेदवति, तस्मादग्नें ब्रह्मन्तर्वाग्नेयानि ब्रह्मत्यग्नात् प्राणा भवन्ति ज्ञानानि प्राणै-  
र्ब्रह्मो मनसद्य विज्ञानं विज्ञानादात्मन्वो ब्रह्मयोनिः । स वा एष पुत्रवः पञ्चम्या  
पञ्चमात्मा येन सर्वमिदं प्रोतं पृथिवी आन्तरिक्षं च द्यौश्च विश्वश्चावान्तरिक्षश्च  
स च सर्वमिदं जगत् स जूर्ते स नर्ष्यं जिज्ञासकल्पत् ऋतया रविष्ठाः ब्रह्मा सत्यो  
ब्रह्मस्वायम्भतो षरिष्ठात् । ज्ञात्वा तमेवं मनसा हृषा च ज्ञानं न कृत्स्नुपुषाहि  
विद्वान् । तस्मान् ग्यासमेवां तपसानतिरिक्तमाहुः । असुरण्यो विद्वुरति प्राण्ये  
स्वमसि सन्धाता ब्रह्मस्त्वमसि विश्वसुसेजोवास्त्वमस्वमेरसि बर्षोवास्त्वमसि  
सूर्यस्य च स्र्मोवास्त्वमसि चन्द्रमस उपयामगृहीतोऽसि ब्रह्मणे त्वा ब्रह्मे । ज्ञो-  
न्यात्मानं पुञ्जीत । एतद् महोपनिषदं वेदानां गुह्यम् । व एषं वेद ब्रह्मणो महि-  
मानोऽप्योति तस्माद् ब्रह्मणो महिमानमित्युपनिषत् ॥ तैत्ति० प्रा० १०

अनु० ६३ ॥

Since the meaning of this *Anuvak* is easy, therefore, here we give the purport of the piece only. The anchorite who accepts *sanyasa* with the method of true meaning of the *sanyasa* described by us previously becomes the devotee of God.

God is infinite and pervading the sun etc., worlds and by His grandeur and grace the sun shines. By this shining comes rain, from rain grow luxuriantly the herbs and trees, therefrom product of grain, from grain or food are produced vitality, from vitality the strength and vigour, therefrom comes into existence the austerity, i.e., *Pranayama*, practice of *yoga* and from, them in their turn come out faith, the desire of embracing truth, thence



come out intellect, discrimination comes out therefrom, then comes knowledge, from it rises up the tendency of knowledge, from it comes out peace, from peace come out consciousness, from consciousness rises remembrance, from remembrance grows up the knowledge of priority and posterity and even from it rises the tendency of science of God and through it the anchorite knows his spirit and also make others know it. Therefore, giving of cereals is excellent as vitality, strength and science of spirituality come out from it. God is the vital force of all from whom all this universe has been pervaded. He is the creator of all the worlds and he created the world in previous cycle and would create it afterwards also. O anchorite ! you developing acute desire to know Him attain His knowledge and do not die and take birth again and again but attain great happiness having freed yourself from the bondage. Therefore the *Sanyasa* has been called the austerity of all austerities and excellent among all of them. O God ! Thou art omnipresent as thou pervadest all. Thou art the vitality of all, the creator of all, the sustainer of all, and the illuminator of the resplendent bodies like sun etc. Thou art more refulgent than fire, Thou art giver of knowledge, Thou art the maker of sun as well as illuminator of the light of the moon. Thou art the greatest worshipable Lord. Pronouncing the syllable Om in mind the anchorite should place his soul into God. He who in prescribed manner knows this excellent system of knowledge grasped by the learned ones rising to status of attaining God enjoys the happiness.

*Whatever a Sanyasi should do and whatever he should not,*

दत्ते दूह मा विचरन्त मा चक्षुषा सर्वाणि भूतानि सतीकृत्वात् । विचरन्वाहं  
 चक्षुषा सर्वाणि भूतानि सतीकृते । विचरन्त चक्षुषा सतीकृत्वात् ॥ १ ॥ वसु-  
 षः ३६ । म० १८ ॥

शब्दे नव सुचया रावेऽश्वसान् विचरानि देव वसुमानि विद्वान्  
 सुबोधस्वसुहृतराशयेनो भूविष्णोन्ते सतःशानि विचरेव ॥ ३ ॥

वस्तु सर्वाणि भूतान्चरन्तान् वेदानुभवति ।

सर्वंभूतेषु चात्मानं सती न वि विचरन्ति ॥ ३ ॥

वस्मिन्सर्वाणि भूतान्वात्मीयान्बुद्धिमानतः ।

तत्र को मोहः कः शोक एकत्वमनुभवतः ॥ ४ ॥

यजु० अ० ४० । मं० १६, ६, ७ ॥

परीत्य भूतानि परीत्यः शोकान् परीत्य सर्वां प्रविक्षी विश्वम् ।

उपस्थाप्य प्रथमजान्मृतस्यारजनास्मानमपि न विचेत ॥ ५ ॥

यजु० अ० ३२ । मं० ११ ॥

श्वश्रो शक्रे परमे श्वीमन् प्रस्तिन् देवा अधि विश्वे निचेदु ।

यस्तन्न वेद किमुवा करिष्यति य इत्तद्बिदुस्त इमे समासते ॥ ६ ॥

श्व० मं १ । सू० १६४ । मं० ३६ ॥

समाधिनिर्बूतमलस्य चेतसो निचेदितस्यात्मनि यत्सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तथा स्वयं तवन्तः करणेन गृह्यते ॥ ७ ॥

[ मंत्रायणो उपनिषद् ४ । ६ ]

O Lord ! the dispeller of the darkness of ignorance and all sorts of pains, please make me firm in the conviction of and lead me forward on the path of *Sanyasa* so that all the living beings may look towards me with the eye of a friend. May I also look towards all living beings with the eye of friend. May we look toward one another ever with the eye of a friend. 1.

O Divine *Agni* (self-refulgent and Pain-dispelling God) please lead us on the path of virtue for the acquirement of physical as well as spiritual wealth as thou knowest all the procedure of works and wisdom underlying therein. Please remove the sinful acts from us which make us stray so that we may remain ever engaged in uttering Thy praise in various ways.

The anchorite who sees all beings in the Supreme Being and his own spirit and Supreme Spirit pervading all beings does not remain in suspense. That he is the real *Sanyasi* is he who realizing God Om in present, controlling all from within and the observer of all sees the benefit and loss of pain and pleasure of all like his own. 3.

For such a learned *Sanyasi* who knows that all the living creatures dwelling in Him are sentient of pleasure and pain like

his own self what grief and sorrow then remain, for he sees the one alone. 4.

The wise *Sanyasi* knowing fully all the creatures, all the words, all the quarters and having access to first product of the law eternal enters directly and fully into the Divine Self by his self. 5.

O ye anchorites ! what benefit and happiness would gain from the study of *Veda* etc. scriptures the man who does not know Indestructible God in whom are residing the *Vedas*, all the worlds like earth etc., and all the learned men. That is the knowledge of God can never be attained without learned and he who gaining knowledge does not know God and does not follow His commands, has lost his great purpose of assuming human body. The learned men who know God make them firm in the grandeur and grace of God through Concentration. 6.

Whatever pleasure of happiness visits to the man who has dispelled the dirt of conscience through concentration and has made firm place for his soul in God, can never be described or explained through the organ of speech and it can only be realized by the conscience which has attained it. That is this happiness can never come into description completely. Therefore, *Sanyasis* should establish them in God and obeying his command i.e. engaged in the impartial, correct, righteousness should make the men happy by preaching truth and disseminating true knowledge. 7.

संभ्रामाद् वाङ्मनो निवृत्तबुद्धिमेतं विवादिषु ।

अवृत्तस्येव वाकाद् श्लेषमानस्य संशया ॥ १ ॥ [ मनु० २ । ११२ ]

यवान् केचन सतां न निवृत्तान् केचनान् वुध ।

यवान् पालयदुर्वाणो निवृत्तान् केचनान् यजन् ॥ २ ॥

[ मनु० ४ । २०४ ]

A *Sanyasi* should be afraid of the worldly respect treating it like poison and be desirous of the disrespect like nectar as the man who fears from disrespect and desire respect becoming

the fond of praise falls from his position becoming deceptive and liar. Therefore, be there disrespect or respect, be there aggrandizement or insult, be there life or death, be there profit or loss, may be, one love or he create enmity, may be, food, water, cloth, good residence available or not, whether be badly cold or hot weather etc. he should forbear them and should always be firm in refuting *Adharma* proving *Dharma*. He should never accept any thing as excellent *dharma* but these duties.

Neither he should worship any thing but God, nor he should obey any thing against the tenets of the *Vedas*. He should never treat rare or gross and inert matter and even the soul as the substitute of God. He should always accept God as his master and him as his servant and should preach the same idea to others also, He should preach the principles which are conducive to the progress of house-holders, conducive to the augmentation of love free from enmity in father, mother children, wife, husband, brother, sister, friend, neighbours, attendants, elders and youngsters

He should warn people against the study the books like Bible, *Quran*, *Purana*, false-pleading and *Kavyalankara* the study and bearing of which make a man passionate and be fallen. He should not ever accept any one as deity of worship except one God, any thing as deity except education, practice of *yoga*, good company, truth-speaking and should not ever accept and make one accept the idols of stone etc. except the living idols like learned persons. He should not ever preach to house-holders of any other worshippable idol except the living parents, teachers, guest wife for husband and husband for wife. *Sanyasa* should always be ready to spread the teachings of the Vedic religion and to refute false religions which do not stand in conformity to the *Vedas*.

He should himself have and make others to have faith in true scriptures like the *Vedas* etc. and should himself discard and make others discard the religions and books which are against the *Vedas*. Possessing good characteristics, actions and nature in him should try to make every one alike and should strictly observe the rules and disciplines of *Sanyasa* which have been

previously mentioned. He should never renounce the act of refuting whatever is to be refutable. He should ever be used of refuting the preaching and teachings of *Asuras* i.e. the persons who treat *Brahman*, the Supreme Spirit. He should spread the idea of the qualities, action and nature of Paramount God. Doing such deeds he be pleased and happy and make others happy.

He should always exercise into practice non-violence, speaking of truth, embracing of truth and acting according to truth. He should neither take ever any thing of others through injustice in thought, speech and action nor preach any one to do so. Keeping him always continent and keeping him away from eight kinds of sexual inter-courses preserving semen fluid promoting to gain long life should do the good of all. He should be free from the evils of pride etc. and should never entangle himself in the lustre of the worldly wealths etc. He should always observe the five *yamas* and with them the five *Niyamas* which are described here. The internal and external cleanliness, the perseverance free from the pleasure and displeasure caused by benefit and loss respectively, acceptance of impartial justice as *dharma* and practice of *pranayama yoga* etc. recitation of syllable Om, its meditation in mind and thinking of its meaning——the lord of the universe, and surrender of self to the command of Supreme Lord described in the *Vedas*, enjoyment of blessedness graced by God in life time and attainment of salvation full of blessedness after death——are the chief codes of conduct fixed for a *Sanyasin*.

O Paramount God ! O Lord of the universe ! O omniscient one ! O controller of all from within ! O merciful one ! O just, all-blissfull and infinite Lord ! O Eternal, Pure, Intelligent, ever free from bondage ! O Ever mature one ! O Immortal and undecaying ever-pure Supreme Power ! Please by Thy grace making these anchorites engaged in their duties prescribed previously lead them to attain the happiness of absolute salvation.

Here ended the procedure of *Sanyasa* sacrament.

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Now here we would describe the last rites of the dead

The last rites of the dead body is called the *Antyesti Sanskara*. There is no other *Sanskara*, thereafter for this body. This is also called by the names of *Naramedha*, *Purushmedha*, *Narayaga* and *Purusheayaga*.

मस्मान्तं क्षरीरम् ॥ ऋगु० अ० ४० । मं १५ ॥

निषेकादिभक्तान्तात्तो मर्त्यं यस्योचितो विधिः ॥ ऋगु० [ २ । १६ ]

The sacrament or rite prescribed for the body implies upto the time of reducing it to ashes.

The beginning of the body implies the ceremony of impregnation and end of it implies the cremation i.e., the consignment of body to fire to reduce it to ashes.

Question, Are the rites like *Dashogatra Ekadashah*, *Dvadashah*, *Sapindikarma*, monthly or annual *Gaya shraddha* mentioned in the *Gurudapurana* etc, are false ?

Answer. Yes, surely false as there is no injunction for such things in the *vedas* and therefore they should not be done. The soul departing from the body has neither any connection or relation at all with the previous relatives nor these living relatives have any connection with it. The soul has to take birth according its own desert.

Q. Where does this soul go after death ?

A. To the realm of *yama*.

Q. What is to be called the realm of *yama* ?

A. The realm of *vayu*, the air.

Q. What is this realm of *vayu* ?

A. The space or the void.

Q. Is the *yamaloka* mentioned in the *Gurudapurana* etc. false ?

A. Certainly it is false.



Q. Why then people of the world believe therein ?

A. Due to the absence of knowledge and teaching of the *vedas*. The story concocted and incorporated with *yama* is entirely false as the term *yama* stands to mean the names of following things :—

पत्तिव्याना ऋषयो वेदेषा इति ॥ १ ॥ ऋ० मं० १ । सु० १६४ ।

मं० १३ ॥

कालेन वाचिनो यन्म ॥ २ ॥ ऋ० मं० १ । सु० २ । मं० १ ॥

यमाय सुवृता हविः । यमं इ यमो यन्मन्वन्मिदुतो अयंभुवः ॥ ३ ॥

ऋ० मं० १० । सु० १४ । मं० १३ ॥

यमः सृष्टवानो विष्णुं सन्निवृत्तानो वायुं सुवृतायः ॥ ४ ॥

यसु० मं० ८ । मं० २७ ॥

वाचिनं यन्म ॥ ५ ॥ ऋ० मं० ८ । सु० २४ । मं० २२ ॥

यमं यत्परिभ्रामयन्तः ॥ ६ ॥ ऋ० मं० १ । सु० १६४ । मं० ४६ ॥

Here the *yamas* are the names of seasons. 1.

Here *yama* is the name of God. 2.

Here *yama* is the name of *Agni*, the fire. 3.

Here *yamas* are the names of air, electricity and the sun. 4.

Here also the *yama* is the name of *vayu* as it has swiftness. 5.

Here *yama* is the name of God.

All these things are called *yama* and therefore, all the fables and fancies of the *Purana* etc. are false.

*Procedure* (as well as requirements in serial numbers)

विधि — संस्थिते सृष्टिवानं वागवेद्विष्णुसूक्तं वा विधिं सन्निवृत्तानं वा ॥ १ ॥ पत्तिव्यानाः प्रत्यक्षिष्याम्यथ वा प्रत्यक्षिष्याम्यथानिदोके ॥ २ ॥ वायानुद्वाहकः सुवृतायवायानम् ॥ ३ ॥ [ यामयामं विधिम् ॥ ४ ॥ ] विमलवर्षाद् ॥ ५ ॥ वेदवन्मन्मोक्षमवागीतुतां सुवृताम् ॥ ६ ॥ विष्णुं सन्निवृत्तानं वा ॥ ७ ॥ इत्यथ सन्निवृत्तानं विधिं सुवृतायम् ॥ ८ ॥ अथैतं

दिलमन्दीमवन्ति वस्त्रवापि च ॥ २ ॥ आश्वलायन सू० अ० ४ । कण्डि १ ।  
सू० ६-१०, १५-१७ । तथा कण्डि० २ । सू० १ ॥

1. The dead, if male, should be given bath by men and if female should be given bath by woman. Paste of the rubbed sandal-wood should be applied on the body and it should be dressed with new clothes.

2. Ghee should be in equal proportion to the weight of the dead. Well-to-do persons can use more *ghee* but if in the case of the poor the *ghee* should not be less than 1/2 maund in weight and it should be arranged by a moneyed man or head of the *Panchayata* or by the contribution from the people. Well-to-do persons should mix in ghee the following things in the proportion described against each :

*Kesar*, saffron—One *masha* in each one *seer* of *ghee*

*Kasturi*, Musk—One *ratti* " " "

*Agar Acquilaria Malaccensis*—One *seer* in each one maund.

*Tagar Veleriana Walichli* — " " "

Sandal-wood powder — " " "

Comphor—as the circumstances permit.

3. Well-to-do persons should arrange for one maund sandal-wood, Twelve maunds fuel wood and *samagri* two times of the weight of the dead body.

4. All these things should be carried to the cremation ground.

5. If there is permanent *Kunda* in the cremation ground for the purpose of cremation, it should be used, if not, the new one should be dug out. The dimension of *kunda* should be as per the following measurements :

i Length should be equal to the length of a man standing with his hands raising up.

ii Breadth should be equal to the breadth of a person sleeping with his two hands stretched, i.e., it should be broader than 1 1/2 yards.

iii Depth should be equal to the height of a standing man's chest.

iv The bottom should be of a yard in breadth.

6. *Kunda* should be made clean and if cow-dung, is available, it should be purified by applying that.

7. Fuel wood should be arranged in the *kunda* just as the bricks are arranged in the wall.

8. *Ghee* should be molten.

9. Big spoons should be fixed or tied firmly in long sticks for offering oblations in the fire of the *kunda*. They should be four. Four persons should offer *ahutis* at a time. Spoons should have such capacities that each of them could contain *ghee* in the quantity not more than one *chhatak* and not less than half of a *chhatak*.

10. Cremation ground should be situated in the south direction.

11. Dead body should be laid on the fuel-pyre arranged in the *kunda* and be totally covered with fuel wood. The head of the dead should be placed in north direction.

12. Hair of the dead should be removed before giving bath to it.

13. Lamp of *ghee* should be lighted. A man should enkindle a piece of camphor from the lamp and should light the pyre. In lighting the pyre he should first begin from the head and end at the feet. Thus whole pyre should be lighted.

Afterwards the oblations should be offered in the blazing fire of the *kunda* with the following *mantras*.

ॐ नमो ब्रह्मणे ॥

ॐ सोमस्य ब्रह्मणे ॥

ॐ सोमस्य ब्रह्मणे ॥

ॐ सोमस्य ब्रह्मणे ॥

ॐ सोमस्य ब्रह्मणे ॥

It is for *Agni*. Whatever is uttered herein is right.

It is for *Soma*. " " "

It is for *Loka* " " "  
(this world)

It is for *Anumati* " " "  
(Earth)

It is for *Svarga* " " "  
(other world)

Offering the oblations with these five *mantras* fire should be got ablaze and afterwards four persons standing separately should use to offer oblations with the *vedic mantras* and they should drop the oblation in the fire at the sound of *Svaha*.

#### Ved mantras

सूर्यं वनमृगच्छतु वतिमात्मा वां व नच्छ वृषिर्षीं च धर्मणा ।  
अथो व नच्छ यदि तत्र ते हितमोषधीषु प्रतितिष्ठा शरीरं स्वाहा ॥ १ ॥

O man! after thy death may the power of thy sight be absorbed in the sun and may thy soul go to the atmosphere and may thou go to the luminous region or the earth in accordance with the meritorious deeds thou hast performed here, go to the waters, if it be thy lot and go to the plants assuming different bodies.

अग्नी आगस्तपसा तं तपस्व तं ते सोषिस्तपतु तं ते अग्नि ।  
वास्ते शिवास्तन्वो जातवेवस्तामिर्बहेमं सुकृतासु लोकं स्वाहा ॥ २ ॥

अवसूच पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वर्गाभि ।  
आयुर्वसान उप वेतु शेषः संगच्छतां तन्वा जातवेवः स्वाहा ॥ ३ ॥

अग्नेर्षर्वं वरिणोविर्ज्वलस्य तन्मोक्षं ज्य योवसा वेदसा च ।  
नेत्या वृष्णुर्हरसा जह्वं वापो वयन्विचयन्वर्बंठोवाते स्वाहा ॥ ४ ॥

यं त्वग्ने तव्यहृत्स्यु शिर्षाया पुनः ।  
विवाज्यचरोस्तु पाकपूर्वा अन्कसा स्वाहा ॥ ५ ॥

ॐ० वं० १० । सू १३ वं० ३, ४, ५, ७ १३ ॥

वरेविवारं प्रथमो महोरगु सुमुखः कथञ्चनपुत्रराजम् ।  
 वरेविवारं संसृज्यं प्रथमा वयं राक्षसां हृदिका सुमुखः कथा ॥ ६ ॥

वयो नो वासुं प्रथमो विवेच मेधा मञ्जुविरचयतीति ॥  
 वयो नः पूर्वं विवरः वरेपुरेना यज्ञायाः कथा ॥ सुमुखः कथा ॥ ७ ॥

वातली कथयतीति अङ्गिरोविष्णुं इत्यतिथिः कथयति कथाः ।  
 वातय देवा वासुपूर्वं च देवात्मकान्वाये उपकथान्वाये कथयति कथा ॥ ८ ॥

इयं वयं प्रथमना हि सीदाङ्गिरोविष्णुं विदुषि संविदायः ।  
 कात्या कथाः कथयन्त्या वसुन्धेवा राक्षसहृदिका काक्षयय कथा ॥ ९ ॥

अङ्गिरोविष्णुं हि कथयतीति वरेविवारं वरेविवारं वातय ।  
 विवचन्त्यां सुखेयः पिता मेऽतिथिः कथयन्त्या विवच कथा ॥ १० ॥

प्रेहि प्रेहि वरेविविः सुखेविविथा नः पूर्वं विवरः वरेपुरः ।  
 इया राक्षसात्मकया मरणा वयं कथायि वरेव च देवं कथा ॥ ११ ॥

सं मञ्जुवयं विदुषिः स वरेविविष्णुं वरेव वरेवम् ।  
 शिवायायकं पुनरुत्तमेहि सं मञ्जुवयं तन्वा सुखेवः कथा ॥ १२ ॥

कथेत वीत वि च तन्वतलोऽप्या इयं विवरो वरेवयम् ।  
 महोविरविरकुम्भियं वयो वरायकथान्वाये कथा ॥ १३ ॥

कथाय सीत सुमुख कथाय सुमुखा हृदिः ।  
 वयं नु वयो मञ्जुवयम्बिदुषो वरेव कथाः कथा ॥ १४ ॥

कथाय वरेवयम्बिदुषुं होम इ च विवचन ।  
 स नो देवेभ्यः कथायवरेवयुः स वरेवो कथा ॥ १५ ॥

कथाय वरेवयम्बिदुषुं होम इ च विवचन ।  
 इयं वयं कथयन्त्याः सुखेवयः सुखेवयं वरेवयम्बिदुषुं कथा ॥ १६ ॥

वरेव वरेवयम्बिदुषुं होम इ च विवचन ॥ १७ ॥ [ वरेव वरेवयम्बिदुषुं होम इ च विवचन ॥ १७-१८ ॥ ]

सुमुखः प्रथमोऽप्यो वाचो वाच्य इयं कथा इयं वरेवो कथायम् ।  
 शिवायकं कथयति कथाय कथा ॥ १८ ॥

वरेव वरेवयम्बिदुषुं होम इ च विवचन ॥ १९ ॥

Here the instruction has been given to soul which is eternal, O *jiva* ! (Soul) your that part, i.e. the soul is separate from body etc. and is unborn and eternal by nature. You make it pure through the practice of austerity. Whatever part, i.e. body, the mortal one be burnt by fire. God, who is self-refulgent grant light to soul. May God who is the all-pervading power grant the soul those good bodies (at the time of rebirth to the soul and may He send the soul to the realm of where the men of good acts go. 2

This dead body has been consigned to flame, O Lord of the universe ! and has been surrounded with *ghee* etc. on all the sides. God gives protection to soul and sends this to see the parent again. In the period of rebirth *jiva* again assuming the body again endowed with length of life and God, who is all-pervading power grants him new strong body. 3

This *jiva* gets its dead body burnt in fire with *ghee* etc. This *jiva* gets it united with the body which possesses sufficient flesh, fat etc. in the series of rebirth. Let he should acquire such a proof that the overpowering fire could not burn his body with *ghee* etc. again and again the cycle of the births and death. This fire many times burn the body in various deaths after births. Therefore, the salvation which is a sound proof be attained by *jivas*.

When this fire burns the body completely and become calm (at some time past) the grass etc. grow on this place and water waters down them. 5

O *jiva* ! you always serve with the oblations of *ghee* etc. in the fire *yama*, the air which is powerful, which is also the cause of death, which gives the way to other *jivas* which is the master of living creatures and which is the source of moving sun etc. heavenly bodies in their respective and joint course. 6

The paramount *yama* (God) knows the good and bad acts of all the *jivas*. Never can be violated and removed by anyone the Divine way of discriminating good and evil deserts in which the



fore-fathers have traversed and all other creatures having birth knowing this way tread it in conformity to their deserts and destined consequences. 7

As grow and please the man of riches with poets, the man controlling him with the scientists of vitality, and the master of vedic speech with verses of the *vedas* so every one should enjoy with them. Amongst such persons are some ones who give pleasure to learned persons, some enjoy with the performance of *yajnas* and others are served to please with food etc. 8

O *yama* (self-controlled *jiva*) if you have to enjoy the fruit of you some previous actions you will have to come in this world again by birth, you will have to enjoy in the company of the learned men and parent etc. you will have to come across the *mantras* pronounced by learned men and you would have to enjoy with the things which are meant for performing *yajnas*. 9

O *jiva* ! you according to your previous acts, have to come to this world with vitalities and various forms and have to make lighted yourself and others. You have to participate in the affairs of the world. I, the devotee of God will try to attain Him who is as bright as sun and who is your protection. 10

O *jivas* ! you should tread the path which our fore-fathers have trodden since eternity. O *jiva* ! you try your best to see both the shining and playing in the matter, God almighty and your soul. 11

O *jiva* ! you leaving out the sins come again to this and have the company of father and mother and establish yourself in the all-pervading God with control of organs and good philanthropic acts. You shine in the world again with body full of strength and transparency. 12

The men, who come to cremation ground move from it, go here and there and leave it. The learned men has made this place for the dead. God has provided this with days, nights and dew for cremating the dead 13.

O *Jivas* ! You crush Soma plant to obey the command of God and you offer oblations in the fire for obeying the command of God. The *yajna* accomplished and performed in *Agni* goes to firmament. 14.

O *Jivas* ! You always perform *yajnas* with oblation of *ghee* etc. for purifying air and for attaining God and have communion with God, God is amongst all the powerful forces who gives us long life to enjoy a good longevity. 15.

O *Jivas* ! You offer the sweet oblations in the fire for purification of the air which rules over the firmament. Let this our obeisance be due to seers, living fore-fathers who have made the path for us.

O *Jivas* ! This world is a chariot which is black, white, bright red and tremendous in length and breadth and it moves very slowly. It has many things which give name and fame. This world full of wealth like gold etc., has been created only by God.

The four persons offering oblations after giving seventeen oblations of *ghee* with these above mentioned *mantras* should thereafter offer oblations in the same manner with the following *mantras* :—

- प्राण्येभ्यः साधिपतिकेभ्यः स्वाहा ॥ १ ॥  
 वृषिभ्यः स्वाहा ॥ २ ॥ अग्नेये स्वाहा ॥ ३ ॥  
 अन्तरिक्षाय स्वाहा ॥ ४ ॥ वायवे स्वाहा ॥ ५ ॥  
 दिवे स्वाहा ॥ ६ ॥ सूर्याय स्वाहा ॥ ७ ॥  
 बिभ्यः स्वाहा ॥ ८ ॥ अन्त्राय स्वाहा ॥ ९ ॥  
 नक्षत्रेभ्यः ॥ १० ॥ अह्नये स्वाहा ॥ ११ ॥  
 बरुणाय स्वाहा ॥ १२ ॥ नाभ्यै स्वाहा ॥ १३ ॥  
 पुलाय स्वाहा ॥ १४ ॥ वाके स्वाहा ॥ १५ ॥  
 प्राणाय स्वाहा ॥ १६ ॥ प्राणाय स्वाहा ॥ १७ ॥  
 अक्षुभे स्वाहा ॥ १८ ॥ अक्षुभे स्वाहा ॥ १९ ॥  
 ओत्राय स्वाहा ॥ २० ॥ ओत्राय स्वाहा ॥ २१ ॥  
 लोमभ्य स्वाहा ॥ २२ ॥ लोमभ्य स्वाहा ॥ २३ ॥  
 त्वचे स्वाहा ॥ २४ ॥ त्वचे स्वाहा ॥ २५ ॥

लोहिताय स्वाहा ॥ २६ ॥ लोहिताय स्वाहा । २७ ॥  
 मेघोन्मः स्वाहा ॥ २८ ॥ मेघोन्मः स्वाहा ॥ २९ ॥  
 माँसिन्मः स्वाहा ॥ ३० ॥ माँसिन्मः स्वाहा ॥ ३१ ॥  
 स्नायन्मः स्वाहा ॥ ३२ ॥ स्नायन्मः स्वाहा ॥ ३३ ॥  
 ज्ञान्यन्मः स्वाहा ॥ ३४ ॥ ज्ञान्यन्मः स्वाहा ॥ ३५ ॥  
 मन्मन्मः स्वाहा ३६ ॥ मन्मन्मः स्वाहा ॥ ३७ ॥  
 रेतसे स्वाहा ॥ ३८ ॥ वायवे स्वाहा ॥ ३९ ॥  
 आवासाय स्वाहा ॥ ४० ॥ प्रायसाय स्वाहा ॥ ४१ ॥  
 संयासाय स्वाहा ॥ ४२ ॥ विधासाय स्वाहा ॥ ४३ ॥  
 उच्चलाय स्वाहा ॥ ४४ ॥ जुषे स्वाहा ॥ ४५ ॥  
 शोचते स्वाहा ॥ ४६ ॥ शोचमानाय स्वाहा ॥ ४७ ॥  
 शोक्याय स्वाहा ॥ ४८ ॥ तपसे स्वाहा ॥ ४९ ॥  
 तप्यते स्वाहा ॥ ५० ॥ तप्यामानाय स्वाहा ॥ ५१ ॥  
 तप्ताय स्वाहा ॥ ५२ ॥ वर्माय स्वाहा ॥ ५३ ॥  
 निष्कर्ये स्वाहा ॥ ५४ ॥ प्रायश्चित्त्ये स्वाहा ॥ ५५ ॥  
 मेघजाय स्वाहा ॥ ५६ ॥ यमाय स्वाहा ॥ ५७ ॥  
 अन्तकाय स्वाहा ॥ ५८ ॥ मृत्यवे स्वाहा ॥ ५९ ॥  
 ब्रह्मणे स्वाहा ॥ ६० ॥ ब्राह्मण्यै स्वाहा ॥ ६१ ॥  
 विश्वेभ्यो देवेभ्यः स्वाहा ॥ ६२ ॥ आषाढृषिबीज्यः स्वाहा ॥ ६३ ॥

बहु० अ० ३९ [ अ० १-३ १०-१३ ]

O *Jivas*! Know all these things described in the *Mantras* and they are as under :—

Airs of vitality with their strength, the earth, the ferment, the heavenly region, direction, fire, air, the sun, the moon, the stars, air, purity, eye, ear, hair, skin, blood, fat, flesh, sinews, bones, marrows, semen, rebirth, perseverance, good effort, various activities, uplift, waters, naval, tongue, cleanliness, purifying, enlightenment, sadness, austerity, various activities and agencies of austerity, day, vengeance, repentance, medicine, air, time, death, Supreme Spirit, disobedience of *Vedic* commands, all the physical and spiritual forces and the twain of earth and heaven.

After offering the separate oblations with these above-men-

tioned sixty three *mantras* the oblations further be offered with the following *mantras* :—

सूर्यं चक्षुषा गच्छ वातमात्मना दिवं च गच्छ वृषिर्षीं च धर्मनि ।  
अपो वागच्छ यदि तत्र ते हितमोचघ्नोश्च प्रतितिष्ठता नरीरं स्वाहा ॥ १ ॥

सोम एषेभ्यः पयते घृतमेक उपासते ।  
वेभ्यो नञ्च प्रघ्रायति ताश्चिचदेवापि गच्छतात् स्वाहा ॥ २ ॥

ये क्षित्पूरं ऋतसाता ऋतजाता ऋतादृचः ।  
ऋचीन् तपस्वतो यम तपोजां अपि गच्छतात् स्वाहा ॥ ३ ॥

तपसा ये अनावृष्यास्तपसा ये स्वर्ग्ययुः ।  
तपो ये चक्रिरे महस्ताश्चिचदेवापि गच्छतात् स्वाहा ॥ ४ ॥

ये युद्धयन्ते प्रघनेषु शूरासो ये तनूत्यजः ।  
ये वा सहजवक्षिणास्ताश्चिचदेवापि गच्छतात् स्वाहा ॥ ५ ॥

स्योनास्मं भव पृथिव्यनूक्षरा निवेशनी ।  
यच्छास्मं शर्म सप्रधाः स्वाहा ॥ ६ ॥

अपेभं जीवा अपचन् गृहेभ्यस्तन्निर्बहत परि ग्रामाहित ।  
मृत्युयंमस्थासोद् तः प्रचेता भ्रतून् पितृभ्यो गमयाच्चकार स्वाहा ॥ ७ ॥

यमः परोऽवरो विवस्वान् ततः परं नाति पश्यामि किञ्चन ।  
यने अचरौ अग्निं मे निबिष्टो भुवो विवस्वानन्व ततान् स्वाहा ॥ ८ ॥

अपागूहन्मृता मर्त्येभ्यः कृत्वा सवर्णामरपुत्रिवस्ते ।  
उताविचनाव भरद् यत्त दासीरजहातु द्वा मिचुना तरण्युः स्वाहा ॥ ९ ॥

इमो युर्माज्मि ते बहनी असुनीताय वोडधे ।  
ताभ्यां यमस्य सावर्णं समितीश्चाव गच्छात् स्वाहा ॥ १० ॥

अचर्षं० का० १८ । सू० २ (मं० ७, १४-१७, १९, २७, ३२, ३३, ५६)

O *Jiva*!—You go to the sun through eye, you go to air through vital air, you go to space and earth with your *dharmas*, and go to water and plants if your previous actions are to bear fruit there under God's dispensation of justice.

There are persons who use only juice etc. of plants, there are others who use *ghee* etc, there are also others who use honey may God make the *Jivas* able to get amongst such ones.

O *yama* ! (self-controlled *jiva*) you attain the status of seers observing all austerities and the men who raised their positions from strict observances of austerity and also the status of the men, who are elders and are engaged performing *yajnas*, speaking and dealing in with truth and are disseminator of truth. 3.

O *Jiva* ! you attain the status of even those persons, who have been unsurmountable in austerity and have gained the state of happiness through hardship and who have observed strict disciplines of hardship. 4.

O *Jiva* ! you attain the status of those persons who are brave and fight in the tremendous battles, who leaves there body in such undertakings, who give the gift of thousands of rupees etc. in *yajnas*. 5.

May this earth be free from thorny difficulties for this departing soul (if it takes rebirth), may it give him accommodation and may it give him ample happiness. 6.

O *Jiva* ! leave this dead whom you have surrounded upto this time under affection and love, you live with others in group and lead the life in this world. You know and realize that the death is, the messenger of God and it has made the vital airs of the living body leave and go to the rays of moon. Do not suffer from the sadness caused by the bereavement. 7.

O *Jivas* ! you realize that the Ordainer of the universe who is the paramount amongst all the powers and there I do not see anyone more supreme to Him. All our *yajnas* are aimed at the attainment of All controlling God. It is sustainer who has spread out this earth. 8.

The forces working out in the night conceal *Saranya*, the light of the Sun in them for the sake of mortal beings, and return it to the Sun making it full of many colours. This light of Sun gives food to the vital airs called *Prana* and *apana*. This creates the twain of night and day. 9.

O *Jivas* ! I, God, unite two kinds of heat (gross and rare) to make your body endowed with vital airs in the time of rebirth, able for doing its work. Through these two you enjoy in the realm of air and in the assemblies of men. 10

After offering ten oblations with these above mentioned ten *mantras* the further oblations be offered with the following *mantras* :—

अग्नये रयिमते स्वाहा । १ ।

पुत्रवस्य सवाचयंशेवधानि मुग्धते ।

यथा नो अन्न नापरः पुरा जरत आर्घात स्वाहा । २ ।

[ते० आ० प्र० ६ । अ० १]

य एतस्य पचो गोप्तारस्तेभ्यः स्वाहा । ३ ।

य एतस्य पचो रक्षितारस्तेभ्यः स्वाहा । ४ ।

य एतस्य पचोऽग्निरक्षितारस्तेभ्यः स्वाहा । ५ । रघ्यान् स्वाहा । ६ ।

अपाचवाग्ने स्वाहा । ७ । अग्निलालपते स्वाहा । ८ ।

अपलालपते स्वाहा । ९ । अग्नेय कर्मकृते स्वाहा । १० ।

यन्नन्न माधीनस्ततस्मै स्वाहा । ११ । [ते० आ० प्र० ६ । अ० २]

अग्नेये वैश्वानराय सुवर्गाय लोकाय स्वाहा । १२ ।

[ते० आ० प्र० ६ । अ० ३]

आयातु देवः सुमनामिदतिभिर्यमो ह वेद प्रयत्नानिरस्ता ।

आसीदता सुवप्रयते ह बहिष्पूजाय आत्यं मन शत्रुहृत्स्य स्वाहा । १३ ।

योऽस्य कौष्ठय अगतः पाथिवस्येक इदृशी ।

अन्नं अङ्गयश्चो गाव यो राजाऽनपरोष्यः । स्वाहा । १४ ।

अन्नं गाव अङ्गयश्चो यो राजाऽनपरोष्यः ।

वेनाऽऽपो नन्नो अन्धानि वेन शोः पृथिवी दुदा स्वाहा । १५ ।

हिरण्यकवचान्पुत्रान् हिरण्यभानयःशकान् ।

अन्धाननशालो दानं वनो राजाभित्तिष्ठति स्वाहा । १६ ।

अनो दाधार पृथिवीं वनो विश्वमिव अगम् ।

अनाथ सर्वभित्तये यत् प्राणद्वामुरक्षित स्वाहा । १७ ।



वया वज्रव वया वय् वया वज्रवर्षवः ।

वयं वी विज्ञान् न व वाक्येषु च्युतिविद्यान्ते स्वाहा । १५ ।

विष्णुदेविः कसि वयुर्विद्यमिषु वृहत् ।

वाक्योविष्णुवृहत्वाऽसि कसिता वय वाहिना स्वाहा । १६ ।

अहरहर्नवमानो वाक्यव्यं वृहत् कसत् ।

वैवस्वतो न कसति वज्रवर्षवर्षवः स्वाहा । १७ ।

वैवस्वतो विष्णुव्यन्ते वये वाक्यि वे कसतः ।

वे वेहू वाक्येव्यन्ते न उ वाक्यतवाविनः स्वाहा । १८ ।

वे वाक्यिह विष्णुव्यन्तेऽथा वसि स्वाहा ।

वेवाऽथ वे नवस्वन्ति वाक्यव्योवचवसिस्वति स्वाहा । १९ ।

वसिस्वन्ते वृहत्वाते देवैः वसिस्वते वयः ।

वया नो विद्यति विना वृहत्वाते वसुधेवति स्वाहा । २० ।

उत्ते वज्रोवि वृषिबी वज्रवरोचं वीच विवज्रवो अहऽविष्णव । वृत्ता

स्व्या विस्वरो वाक्यव्यु वेऽथा वयः वाक्यवते विष्णोऽस्वहा । २१ ।

[ वी० वा० प्र० ६ । अ० ७ ]

वयाऽहान्यवृहत्वं वदन्ति वयसर्वं च वृषिर्वन्ति वसुधेवः ।

वया नः वृषवन्तरो अहान्येवा वाक्यव्यु वसुधेवो स्वाहा । २२ ।

वहि वे वान्ते वसुधे वृषं अहान्ये वसुधे । वसिर्वन्ति वेचनं वृषवरावृषोर्विष ।

वय नः वीवृषवदवन्ते वृषुव्य वसिन् । वय न वीवृषवदव वृषुव्ये

स्वाहा । २३ । वेसिन् प्र वा० ६ । अ० १० ।

One should know the property of *Agni* which is the producer of all the metalurgical wealth. 1

The man departing has three bodies-gross, rate and causal. All of us should clean us removing dirt of sro. We should lead life in such a way that in this world no disease or cause of death could come to us before the old age. 2

The rays of the moon etc. which are the protecting forces of the path by which the *jiva* departing from body having are body does go. 3

We should know the preserving forces like medicine etc. which protect the body. 4

Also know of the preserver of these paths. 5

We should always take notice of act which spreads out our fame. 6

Also we should know of the act which defame us. 7

Also we should know the acts and qualities which tell the story of the good acts of the *jivas*. 8

Also we know those things which do not tell the qualities of good acts of the *jivas*. 9

We should know the properties of fire which becomes the means of the grand acts like *Agnihotra* etc. 10

We should try to grasp in mind whatsoever we are not remembering at this juncture. 11

To attain the realm of happiness and light we should know the fire named as *Vaishvanara* which remains in the body of all. 12

May *yama*, God the ordainer of the universe come into our knowledge with His powers of protection and preservation. May our time of prayer be connected with the adorations given in the *vedas*. Let the men and women participate and take seat in our vast *yajnas* performed for the purpose of attaining grains, good birth and dispelling of the internal enemies like, covetousness, passion, aversion etc. 13

O *jivas* ! you sing with the artistic method the prayer of all-ordaining God who is pervading all the nook and corner of this world, who is the ordainer of all this earthly world and is the unobstructed king of all this. 14

O *Jivas* ! Sing with artistic methods the prayer of ordainer God who is the unobstructed King of all and who has held firm the waters, rivers, deserts, heaven, and earth. 15

Divinity, the imperial majesty is controlling all the world like earth etc. which have gold light in their minds which have their axis, which have resplendent things in them, which are as strong and as steel and He is the master of all and He gives the gift of various worldly things to us. 16

The ordainer of the universe is upholding this earth and He is governing and upholding whole universe. Everything living which has been preserved and maintained by air is under His control. 17

He who knows *yama*, the All-controlling Divinity and His laws can know whatever are the five gross elements, six seasons, fifteen lunar dates and seven stars called seven *Rishis*. In reality only All knowing God can declare that He knows everything. 18

Through His three powers, integration, disintegration, and regulation God produces or gets produced six grand things—the firmament, earth, water, plants, strength and true *vedic* speech. The grand Lord is only one. The metres like *Gayatri Tristup* etc. are contained in All-controlling God. 19

God, the controller and ordainer of the planets and bodies like sun etc. Every day changing to various phenomena the world having the form of cow, horse, man etc. never ends His task. 20

Only on the acceptance of the principle that there exists one all ordaining God the rational discrimination can be made between the men who desire the dealings with honesty and justice and those who are dishonest and unjust in their dealings. 21

O refulgent God ! in this world at the time of death are discriminated the men who serve and respect learned men and who serve the masters of the *vedic* speech. These are the men who attain you. 22

Our father who is the master of all the worldly subjects

launches His activities continuously from eternity on the same nice world-tree on which the *jiva* with other *jivas* enjoys the benefit thereof. 23

O *jivas* ! I, God, uphold this earth for you, I have created the creatures on this earth, I never give pain to anyone. Let the men of wisdom amongst you maintain this world-pillar. Let the King of the land give you all the residence and accommodation to abide. 24

As the days pass one after another, as the seasons united with each other come and go, as the latter does not leave former in the same way manage the lives of the men, mā Lord ! 25

O self-refulgent God ! no man, in your cosmos perform any thing or act which is cruel and fatal to his body, like a monkey, this soul dominated by *Rajas* influences ever encourage and invigorate its enthusiasm. Let it guard itself like the cow which protects her embryo skin-cover. O Self refulgent God ! please make us able to burn our sins and purify my wealth, i.e. make us earn the wealth through right means. Please purify ourselves from sins to face the death. 26

The 26 oblations with these above *mantras* be offered, Thus there are one hundred twenty one oblations, in all, from 'मन्त्रे स्वाहा' to 'मृत्यवे स्वाहा' ।

If four persons are engaged in offering oblations the number of oblation thus becomes four hundred eighty four and only two persons give oblations then they become two hundred forty two oblations. If there is more *ghee* the oblations be offered again with these one hundred twenty one *mantras*. These be repeated as long as the body is completely burnt.

When the dead body is burnt all the persons washing their clothes, taking bath, perform the procedure of *Swastivachan*, *Samantikarana* and prayer as described in the *Samanyuprakarana* at the home of the man in whose house the death has occurred, the after having cleaned smeared with smearing things and washed house. They should then offer the oblations of *ghee*

mixed with odoriferous substances pronouncing the *mantras* of *Swastivachana* and *Shantikarana* adding the word **सुगन्धि** where the *mantras* ends. So that the air of the dead go out from the house, fresh air enter it and all remain healthy in their mind. If on the day there comes night : Some oblations be offered and on the following day the oblations with the *mantras* *Swastivachana* and *Shantikarana* be offered.

Thereafter, when there comes the third day from the date of the death, any relative of the dead man go to the cremation ground, picking the burnt bones from the pyre put it at any separate place in the cremation ground. Besides this there remains nothing to be done for the dead as it has been previously proved by the *mantras* of *Yajurveda* **समाधुते** that there is no rite to be done for the dead except consigning the mortals to the flame and picking the burnt bones (from the ashes and throw it somewhere in the cremation ground). Yes ! if he happens to be a well-to-do man he himself in his life time or his relatives after his death in whatever quantity the money or wealth they like, give for or use in the activities of propagating the *dharma* inculcated in the *Vedas*, spreading the teachings and preachings of the *Vedas*, and supporting and protecting orphans — is an excellent thing.

Here ends the procedure of the rite of the dead

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## Appendix

The equivalent English word for the articles herbs etc, used in sacrament of Sanskarvidhi—

बनास	Butra Frondosa
समी	Mimosa Suma
पीपल	Ficus Religiosa
बड़	Banyan
गूलर वा उदुम्बर	Ficus Glomerata
अरुण जास	Mangotree
बिल्व	Aegle Marmelos
कस्तूरी	Musk
केसर	Rotileria Tinctoria, saffron
अगर	Aquilaria Agellocha
तगर	Tabernamutana Caronaria
बवेलकाम्बल	White Sandal wood
हुलावची	Feronia Elephantom
जायफल	Nutmeg
जाचित्री	Mace
उड़क	Phaseolus Radiatus
सोमलता लिंगोव	Cocculus Cordi Colius
भांवा हल्दी हल्दी	Turmeric
कुष्ठ	Costus Speciosus Aralucus
मटारसी	Asparagus Racemsus
शिलाजीत	Rock-Exudation
मुस्ता	Cyperus Rotumndus
भद्रमोच	A kind of Cyperus
हरीतकी	Terminailia Chebula
अजाल	Ficus Religiosa
मूंड	Dry Ginger
साही बगु का कांदा	The Quill of Porcupine
तिल	Sesumum
मूग	Phaseolus Mungo
अमालमोहा	Clerodendum Phlo Moides
कच्छकारी	Solanum