

Hindu Samskaaras

(Related to Childbirth)

Dr. R Thiagarajan



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APREFACE

Time today is a resource to be saved rather than something that has to be spent! Our relentless progress towards scaling higher and higher levels of efficiency have been achieved by sacrificing the way of life our forefathers have followed. Rituals have been one of them. Those like marriages have been condensed from five days to a day and others like the Seemantham, a samskaara for an expectant mother to deliver a healthy child omitted in most cases. The purpose of this booklet is to explain the logic behind rituals related to childbirth – Pumsavana, Seemantham, Jatakarna, Namakrana, Nisramana, Annaprashana and Chudakarma. Several codes for conducting these rituals authored by saints exist. In the south, the Apastambha sutra is followed and in the North the Asalayana sutra. The hymns mean the same and in this book where possible, both have been used. The Seemantham-Pumsavanam is the most complex in terms of items required so, that list can be used for the other ceremonies as well with items omitted if not mentioned against that ritual.

We hope this will be a ready reckoner for those who choose to conduct it. We hope it will help those interested in the practice and or research of Hindu Samskaaras. The first booklet was published with the the help of Mr.Bikash Niyogi for the Pumsavana-Seemantha of Anusha on 11 Jan 2009. This is a much more elaborate edition!

We thank,

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We hope this will be an interesting read for you. If you want a PDF of this, please email us at pradeepandanusha@gmail.com the book is released on the cradle ceremony of our son Chiranjivi Raghavan, we hope you will pray for his and our well being!

Anusha and Pradeep Chakravarthy

Madras

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INTRODUCTION

'Pumsavana' means, "Ceremony for begetting a male child". While this may appear incongruent in today's society, in the past when patriarchal societies were in vogue, at least one male child was considered essential for the continuation of the family line. A male child alone is said to protect the ancestors from going to the nether world, Manu says - .

" Pumnanno narakadyasmat trayate

pitaram sutah" - Manusmrti, [9-138]

This ceremony (Samskaara) is to be performed either on the second or third or fourth month. The preferable stars for the performance are *Punarvasu, Pushya, Anuradha, Moola, Shravana, Ashvini* and *Mrigasirsha (Male Stars)*. The purpose of this ceremony is to instill faith and confidence in the mother to beget a male Child.

The scriptural sanction for this ceremony is authenticated by the following Mantra.

Pumanagnih. Pumanindrah. Puman devo Br.haspatih./

Pumamsam Putram Vindasva tam Pumananujayatam//

(Samaveda 1-4-8,6)

Meaning-

"Agni, Indra, Brhaspati are all endowed with manly vigour. Oh, Lady! May you beget a male child, and the progeny succeeding him be also Vigorous".

'Simantonayana' is the ritual performed on the sixth or the eighth month of pregnancy. However, following the scriptural option, Today, many combine both *Pumsavana* and *Simantonayana*. Bangle wearing ceremony or bedecking with flowers (Valaikappu or Poochutal) is a social practice by the women in the family.

Hosted by the mother of the pregnant mother, the Valaikappu/

Poochootal is a purely social function for ladies where no Vedic hymns are chanted. The practice varies from region (Arcot/Thanjavur/Tirunelveli) and from family to family as well. Here is a general account.

On an auspicious day of the 7th month, the lady is asked to have a bath and then wear her 9 yards wedding sari. She is seated facing east on a palagai (slightly raised bench) and in front of her are placed as many sweets and savouries the family can afford. She is given a special breakfast of Pongal, Vadam and sweet. A banana leaf with the tapered end is placed in front and over that several objects placed. This list varies from family to family. A suggested list includes a rattle, a stylus (ezhuth-aani), a ladle, a pair of Marapachi dolls, a toy car and today even a computer mouse! On the other side of the leaf are placed some eatables – Vadai, Murukku, therattipal and a drop of payasam. All of these are closed with another leaf. The lady then closes her eyes and slips her hand under the leaf and picks as many of the objects as possible and places them on her lap. A lot of good natured humour accompanies this. the leaf is removed and the lady shares her payasam with a little child and eats the remaining food on the leaf. Once this is over all the women in the function who have children, come up to the lady. They gently smear her cheeks, hands and feet with turmeric paste, sandal paste and adorn her braid with some flowers (7 types of flowers woven into a string). They also dot her forehead with kumkum powder.

The lady's mother, starting with the right hand and then the left, and followed by other women in the family slip bangles on her hands. The right hand will have 9 bangles and the left hand 7. Usually glass bangles are preferred. The Nedunalvada, an ancient Tamil work mentions the use of bangles made of the conch shell. Before the glass bangles are slipped on a pair of veppilai chool kappu (a bangle made by twisting the leafless stalk of the Neem tree. After this thin wires of gold and silver, also twisted into pairs of bangles and slipped on the ladies wrist.

The function ends with her bending down and receiving the achutham, drops of milk into which rice, flowers, arukam grass is mixed. The women sing a few songs, have a meal and are seen off. In the thamboolam bag a pair

of bangles, some sweets and savouries are included.

The lady's mother-in-law performs the same function for her family. This is called the Moggu poochutal.

Some texts prefer that *Pumsavana* and *Seemantha* are performed for the sake of a child, others feel that they are for the mother. Some others believe that they are for both the mother and child. While Saunaka Rishi says, that they are to be performed for every subsequent pregnancy. Sage Yagnavalkya says that it is to be performed only once. Today it is typically done only for the first child.

In *Pumsavaana*, the first and the foremost rituals are *Udakashaanthi* and *Pratisara bandha*.

Udakashaanthi and Pratisara bandha.

These two rituals must be done on the day before the *Seemantha* or in the morning, before the *Seemantham*.

Varuna is invoked in the *Kalasa* (pot). In a banana leaf, grains of rice or sesuma are spread out. Then drawing a diagram like a lotus with two Darba (*Imperata Cylindrica*) grasses held together. The *Kalasa* is placed on this and then encircled by thread. Once this has been done, an aarti is performed for the *Kalasa*. The *Kalasa* is filled with water and at it's mouth are placed a sprig of mango leaves with the leaves pointing outwards and a coconut placed in the center of the leaves on the mouth of the *Kalasa*. The *Kurcha* or spreading of *Darbha* grass around the *Kalasa* is to ward away the obstacles caused by the negative forces (*Rakshasas*). The Mango leaves etc. will eradicate other defects (*doshas*) the coconut which has three eyes will drive away sins. *Mantras* explaining this are chanted.

'*Pratisarabandha*' or '*Kankana*' is to be tied on the wrist of the pregnant lady for protection against evil forces. Then the Brahmins are asked to utter *japa* of *Gayatri* and three other *Mantras*, '*Vedadi*', '*Krunushva*', '*Agneyashasrin*'. Then '*Dadhigra*', '*Aapo*', '*Hiranya*', '*Pavamana*', '*Varuna Sooktam*', '*Brahma Sooktam*', '*Vishnu Sooktam*', '*Shree Sooktam*' are

chanted along with the Mantra '*Namo Brahmane*'. These *Mantras* are for invoking the blessings of the Gods and for the wellbeing of the couple and others around them.

Then '*Punar Pooja*' is performed for *Varuna* in the '*Kalasa*' (pot), this is symbolic of thanking *Varuna* for manifesting himself in the *Kalasa* and for thanking him for visiting and sending him back, with honours to heaven. Then '*Surabhimathi*', '*Aplinga*' are chanted and water is sprinkled over the *Pratisara* (thread). The '*Karta*' (the performer of the ritual) has some of the sacred water sprinkled on his head while chanting the Mantra '*Devasyatva*'. Then the thread is taken by hand and the lower end is held by the left thumb finger and the ring finger simultaneously meditating on '*Vaasuki*' (the serpent goddess, linked to fertility rituals). Chanting a mantra, turmeric or sacred ash is applied on the thread by the right hand thumb finger and ring finger from bottom to upper portion. This is done twice again but the mantra is not repeated.

Then '*Navagraha Priti*' (Pacification of nine planets) is done by way of giving some *Dakshina* (gifts) to Brahmins assembled in the venue.

The pregnant lady is asked to hold rice on both her palms; fruits and the thread are placed over the rice. The objects in the hand are changed with the Mantra— "*Agniraayushman*". The lady wears the thread on her left wrist while chanting '*Brihatsaama*'.

Meaning of Brihatsama Mantra is as follows:-

"Let the tying of this thread protect the wearer".

Then, the '*Dampati*' (Husband and Wife) should have a bath though this is optional.

The Pumsavana Ceremony

The '*Dampati*' take a large tray in their hand called the *Thamboolan* which has betel leaves, betel nuts & fruits. Holding this in their hand, they chant the Mantra "*Asheshe Hei Parishad*" and give it to the priest as

'*Dakshina*' or fees for performing the ceremony. They also request the priest to bless them and perform '*Seemantam*'. The Brahmins seated around say '*Tathastu*' (let it happen) and bless the couple. , The '*Sankalpa*' is made where the husband agrees to perform the Seemantam for his wife. The sankalpam is also setting the context of the ritual in the context of time, and geography. This is to be performed before the *Aaupasana Agni*. (Homa Kunda), where the sacred fire is lit. The Fire God thus becomes a witness and his presence and blessings are invoked.

Six vessels are to be made ready. The, bud of the Banyan tree's flower along with two unripe fruit are crushed usually by a girl child in an '*Ammi Kuzhavi*' (Pounding Stone) and a piece of new cloth are kept beside the officiating priest.

Then the homa is performed to the sacred fire by chanting four mantras that begin with '*Dhaataa*', followed by four mantras beginning with '*Yastva*'. At this point, the wife should touch the shoulder of her husband with the *Darbha* grass. The first set of Mantras mean:-

1. *Isaana*, the Lord of the Universe may bestow on us wealth. May he fulfill our desires.
2. "Dhatre idam na mama" *Dhaataa* the giver of siblings and wealth alone is the creator of this Universe. He is alone the giver of a son. To him, I offer this oblation.
3. He gave our ancestors wealth, may he give us wealth sufficient for our living. We meditate on His intellect.
4. May he, give us a son , the reason for my wife's pregnancy. Let all other divine beings be present in my house.

The second set of Mantras Mean:-

1. "*Agnaye Putravate idam na mama*" Oh Agni! I, the mortal, praise and invoke you the immortal. Bestow on us children and also food for living without the fear of death.

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

Oh Agni! You are give happiness to those who perform sacred rituals. They have many sons and grand children and are prosperous.

2. "*Indraaya Putrine idam na mama*" Oh! Powerful Indra. You possess all things aspired by all men. Therefore, there is none superior to you.

May every mantra along with the oblation given to the fire, please Indra. Even those equal to Indra seek him in times of their sorrow.

Chanting the above Mantras, oblations (typically Ghee) are poured on the Agni by pronouncing '*Svaahaa*'.

Then the *Jayaadi Homa* is to be performed.

After the *Jayaadi Homa* the banyan flower bud is kept in the cloth and crushed till the cloth is soaked with the juice. The Mantra "*Pugumsavanamasi*" is chanted, and simultaneously the cloth with the juice is gently squeezed into the right nostril of the pregnant lady. At this point, the lady must face west and the husband to the east of his wife.

Meaning of the mantra:-

"You are given these drops into your nose for the sake of begetting a son".

The *Sankalpa* is repeated and a naandi *Shraaddha* is done by way of gifts to Brahmins to please the ancestors. After this the *Punyaha Vaachana* is done. This ceremony is for purification and the sacred water is sprinkled in the house.

With this the *Pumsavana* ceremony comes to an end.

The Seemantha Ceremony

Seemantha Ceremony is succeeded by the *Pumsavana*. It is called *Seemantha*, because, the hairs on the head of the pregnant women is partitioned with the quill of a porcupine or Darbha.

This begins with the Mantra '*Asheshe hei Parishad*'- The materials

to be made ready are '*Darbha Stambam*' (a bundled grass) the quill of porcupine and sprouted rice, that symbolize prosperity and growth.

The pregnant woman is seated to the east of the *Agni Kunda*, and the husband parts the hair of his wife into two equal parts beginning at the forehead and going all the way back to the nape of the neck. Once he does this the material used is thrown away behind the lady. The Goddess '*Raakaa*' the presiding deity of the full moon, is invoked. For the ceremony to be performed and her blessings are invoked. She is asked to give the couple a son who has a sharp intellect and having a charitable disposition of giving gifts to others..She is also requested to bless the parents who are performing the ceremony (*Taittiriya Samhita 3-3-11*).

Then two Mantras are chanted simultaneously The Veena is played. The notes of the Veena are said to create a soothing atmosphere for the child, an evidence of our ancient's knowledge of music as a form of therapy. The meaning of the Mantra-

Oh! Yamuna, "(or the name of the river closest to the venue) the people belonging to Saalva country living on your banks sing and praise Yugandhara's son as their King". This song is sung by all Brahmin women. This is the *Rajastuti* in Veena. (*Somarajastuti*).

The sprouted grains are bundled with a thread and placed on the head of the pregnant woman. She is then, asked to observe silence till the dawn of next day. Then the next day she should see a calf with a cow and then break the silence. She must pray to the Gods, and give gifts to Brahmins for having completed the *Seemantonmayana*.

Details of the Mantras -

Water should be sprinkled on all the sides of the *yajnavedi* with the mantras *Aditea numanyasva* and with the following *mantra* on the four sides of the *Vedi*-

ओं देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय इत्यादि।

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

Thereafter pronouncing the mantra ओम् प्रजातये त्वा जुष्टं निर्वपामि the performers of the *Samskaara* should take rice. Sesamum Indicum (तिल) and Phaseolus Mungo in equal quantity (about 6 gm each) and wash it with water with *Mantra*- “ओम् प्रजापतये त्वा जुष्टं प्रोक्षामि” After washing the ingredients he should cook them while mixing sufficient ghee into this. He must offer it to the five and say the following Mantras:

ओं धाता ददातु वाशुषे प्राची जीवातुमुक्षितम् ।

वयं देवस्य धीमहि सुमतिं वा जिन्वति स्वाहा ॥

इदं धात्रे इदन्न मम ॥१॥

अथर्व० कां० ७ । सू० १७ । मं० २, आश्व० गृ० १ । १४, १६

ऋ० खिल सू० १३ । मं० ७, निरुक्त अ ११ । खं० ११)॥

आपस्तम्ब गृ.सू.१४.२-१

ओं धाता प्रजानामुत रायईशे धात्रवे विश्वं भुवनं जजान ।

धाता कुष्ठीरनिमिषाभिचष्टे धात्रइद्धव्यं घृतवच्चुहोत स्वाहा ॥

इदं धात्रे-इदन्न मम ॥२॥

- आश्व० गृ० १ । १४ । ३, ऋ० खिल सूक्त सं० ३ मं ॥

आप.गृ.सू.१४.२.२

ओं राकामहं सुहवां सुष्टुतौ हुदे शृणोतु नः सुभगा बोधतु त्मना ।

सीव्यत्वपः सूच्याच्छिद्यमानया वदातु वीरं शतदापमुवथ्यं स्वाहा ॥

इदं राकायै-इदन्न मम ॥३॥

पास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि।
ताभिर्नो अद्य सुमनाउपागहि सहस्रपोषं सुभगे रराणा स्वाहा॥
इदं राकायै-इदन्न मम ॥४॥

ऋ० मं० २ । सू० ३२, मं. ४।५ ॥

नेजमेष परा पत सुपुत्रः पुनरापत।
अस्यै मे पुत्रकामायै गर्भमाधेहि यः पुमान्स्वाहा॥५॥
यथेयं पृथिवी मह्युत्ताना गर्भमादधे।
एवं तं गर्भमाधेहि दशमे मासि सूतवे स्वाहा ॥६॥
विष्णोः श्रेष्ठेन रूपेणास्यां नार्या गवीन्याम्।
पुमांसं पुत्रानाधेहि दशमे मासि सूतवे स्वाहा ॥७॥

आश्व० गृ० १ । १४। ३, ऋ० खिल सूक्त सं० ३४ । मं० १-३

O lady of vigorous progeny! May God who sustains the universe provide the giver with life-giving herbs full of juice. Give us good knowledge of that mighty power and let us guard it well. Whatever is uttered herein is true. The oblation offered is meant only for *Dhataa* and 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 upholds all and is witnessing every action of every one at every moment.

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 *Dhataa* and is not for me.

I, the husband! Call my wife who is as beautiful as the full moon and always speaks well of me, in all the functions. Let her, the lady of good fortunes, listen to my words and understand them in letter and spirit. May

she perform this function for the wellbeing of the child. Let her do it without harming herself, like sewing with a needle without hurting oneself. May she give me a brave son. Whatever is uttered herein is true.

The oblation offered is meant for *Raakaa* and is not for me.

मूर्ध्नि दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
को वदे सप्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥२॥

यजु० अ० ७ । मं० २४ ॥

ओं अयमूर्ज्जवितो वृक्ष ऊर्ज्जिव फलिनी भव ।
पर्ण वनस्पते नु त्वा नु त्वा सूयतां रयिः ॥३॥

पा० गृ० १ । १५ । ६, मन्त्र ब्रा० १ । ५ । १ ॥

ओं येनादितेः सीमानं नयति प्रजापतिर्महते सौमगाय ।
तेनाहमस्यै सीमानं नयामि प्रजामस्यै जरदष्टिं कृणोमि ॥४॥

मन्त्र ब्रा० १ । ५ । २ ॥ गो० गृ० २ । ७ । ६ ॥

ओं राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्या छिद्यमानया ददातु वीर शतदायुमुख्यम् ॥५॥
ओं यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥६॥
किं पश्यसि प्रजां पशून्सौभाग्यं मह्यं दीर्घायुष्वं पत्युः ॥७॥

मं० ब्रा० १ । ५ । ३-५ । गो० गृ० २ । ७ । - 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.

Masters of science and archery are the most learned. Like them, the sun that has the highest position knows best where all the precious ores are

hidden inside the earth. The learned are well known for their good behavior and for following a righteous path. They delight all and are respected like guests. They selflessly work towards the protection of the arts and have the qualities of the fire. Like them and a king who brings greatness to his country, so shall we!

O lady! As this tree of *Ficus glomerata* (उदुम्बर) is laden with ripe fruits, so too will you be blessed with the arrival of a good child. O lady! May we be praising frequently your bud like child. May it, produce wealth with your co-operation.

O lady with the as radiant as the full moon! You came to me with a delightful heart and good advice. You have given me physical and spiritual wealth in abundance. You have given me thousand kinds of fortunes, I speak only the true and this oblation is not for me but for *Raakaa*!

My virile husband has implanted his sperm within me in his desire to have a son who is equally virile! May my husband be free from all evil influences and accompany me as I bring up this son.

This earth that is stable contains in her the seeds of various things. So do you oh lucky lady! I have established in you an embryo for you to give birth to in the tenth month.

O house-holder! By the good grace of God you will get a healthy male child from this lady, the owner of great wealth in the form of cows and other animals in the tenth month.

The seven oblations of the mixture are offered when reciting the above mantras. One more oblations is offered when saying – ‘प्रजापते न त्वदेतानन्यो’, thus these become eight oblations. Again one oblation of cooked rice should be offered with the *mantra* ‘ओं प्रजापतये स्वाहा’ Afterwards one oblation of the mixture previously prepared should be offered while saying - यदस्य कमणो.

Thereafter offering eight oblations of *ghee* with the eight *mantras* beginning with त्वन्नो अग्ने० etc. and four oblations of *ghee* with the four *mantras* of *Vyahriti Ahuti* (ओं भूर्गनये०) the husband and wife should go to a lonely place and sit on a seat so that the husband is seated behind the wife.

ओं सुमित्रिया न आप ओषधमः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यञ्च वयं द्विष्मः ॥१॥

यजु० अ० ६ । मं० २२

The fifth and the sixth *mantras* are translated previously.

Asks the husband. O lady! What do you see here? Do you see progeny, animals, good fortune and a long life for me?

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 of अर्जुन tree, (Germinalia Arjuna) or the branch of smooth Kusha (कुशा) or the quill of porcupine clean the hair of his wife, make two partings beginning at the forehead.. After this they must return to the yajnashala. At this time the instruments like वीणा etc. can be played. After this the *Samaveda Mantras* given in the end of *Samanya Prakarana* should be sung. In singing the *Mantras* of *Samaveda* the following *mantra* must be sung first:

ओं सोम एव नो राजेमा मातुषीः प्रजाः।

अविमुक्तचक्र आसीरस्तीरे तुम्यम् असौ*॥

पार० गृ० कां १ । कं० १५ । सू० ५ ।

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.

* Here the name of a river should be pronounced.

The pregnant wife pours the remaining mixture into the fire and sees her face reflected in the ghee. This time the husband should ask- ‘‘किं पश्यसि’’ what do you see?

The lady should reply- ‘‘प्रजां पश्यामि’’ I am seeing progeny.

Then, older ladies related to the pregnant lady and have many children chat to the mother as she eats the mixture and receives the blessing of the older ladies. They give her the following blessing -

ओं वीरसूस्त्वं भव, जीवसूस्त्वं भव, जीवपत्नी त्वं भव॥

गो० गृ० २।७।१२।

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

As the sacred water is sprinkled on the lady, *Theertha prokshana*, the priest recites a hymn for the child to be born without any deformity.

1. *Yatheva somah pavathe yatha samudra ejati. Evam tey garbha ejatu.Sahajaraayunaa nishkramya pratitishtha tvaayushi brahmavarchasi yashasi veeryeannadye.*
2. *Dasha masaancha Shayano dhaatra hi tatha krutam .Ethu garbho akshato jeevo jeevantyaah.*

Meaning:

Like the soma creeper oozing out the juice in a Sacrifice, like the wave of the ocean. May your pregnancy be smooth and the child born, with a long life, brilliance, fame, vigour and strength.

Brahma has ordained your pregnancy for ten months. I pray for you to release the child with full life and yourself (the mother) having full life.

The ceremony ends with the couple receiving the blessings of all present. A meal follows this with the guests being seen off – the women by

the lady and the men by her husband. As they leave, the guests are given a bag of betel leaves, betel nuts, a fruit / coconut.

JAATAKARMA

This is the first ceremony for the child. The scriptural authorities say-

सीष्यन्तीमद्भिरम्युक्षति ।

पा० गृ० कां० १ । कं० १६ । सू० १

The priests, before the lady goes into labour, sprinkle holy water. This has been mentioned in the Paraskara Grihya sutra and recommended by others like Ashvalayana, Gobhiliya and Shaunakiya Grihya Sutra.

The following hymn is also recited -

ओं एजतु दशमास्यो गर्भो जरायुणा सह ।

यथायं वायुरेजति यथा समुद्र एजति ।

एवायं दशमास्यो अस्रज्जरायुणा सह ॥

य० अ० ५ । मं० २५, पा० गृ० १ । १६ । १ ।

Let, this ten month old child move within the womb as the wind and ocean moves without interruption. Let the child come forth with ease.

After this, water should be sprinkled again while contemplating the following—

ओं अवैतु पुद्गिणेशेवलं शुने जराध्वत ये । नैव मा सेन पीवरीं न कश्मिश्चनायतनमव
जरायु पद्यताम् ॥

पा० गु० १ । १६ । २

कुमारं जातं पुरान्वैरालम्भात् सर्पिर्मधुनीं हिरण्यनिकासं हिरण्येन प्राशयेत् ॥

आश्व० गृ० १ । १५ । १

O birth giving woman! Let the cover of the fetus which has many forms and is somewhat stiff come to be devoured by dogs. Let not the fetus fall down, O strong lady. By God's grace may not the womb of any pregnant woman fall down abnormally to cause pain to her.

The father of the newly-born child should dip a piece of gold (that has no stones inset in it) in ghee and rub it on the lips of the child before others hold the child.

When the child is born, the child should be cleaned and then place the child in its father's lap.

The father of the child should sit in a place far away from waves and winds must cut the umbilical cord by binding the cord with a thread about nine inches above the base and tie the thread at the tip. The baby should be bathed in lukewarm water and dressed.

The *yajna kunda* should be prepared outside the room where the baby was born (those were days when childbirth happened at home!) and it must preferably be made of copper. 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 *Agniyadhana* and *Samidadhana* as has been described in the *Samanyaprakarana*. Afterwards, the fire must be created and fragrant articles like *ghee*, *flowers* etc. placed near the fire. The father must bathe, wash his hands and sit beside the fire facing east. The priest(purohita) must sit in a low seat facing the North while seated to the southern side of the fire.

The *Yajmana*- the father, should wear a small upper garment - a piece of unstitched cloth. Keeping all things ready for the yagna, he must look at the priest and say –

ओं आ वसो सदने सीद ॥ (Please sit on the seat).

The priest replies, ओं (“yes. I will 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* अयन्त इध्म्. 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 तिरश्ची निपद्यते अहं विधरणी इति तां त्वा घृतस्य धाराया यजे स८
राधनीमहम् । स८राधिन्यै देव्यै देष्ट्यै स्वाहा ॥ इदं संराधिन्यै - इदन्न मम ॥१॥

ओं विपश्चित्पुच्छमभरत्तद्धाता पुनराहरत् । परेहि त्वं विपश्चित्पुमानयं जनिष्यतेऽसौ
नाम स्वाहा ॥ इदं धात्रे इदन्न मम ॥२॥

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

“I, the husband, make the fire God, Agni happy by offering him ghee. May my wife, the custodian of this house be close to me. I praise her and acknowledge her for giving me all that I desire and this oblation is for her gifts to me and is not for me.”

“The wisemen call a child a symbol of family honour. God, who is the preserver of the universe also call the child the same. Therefore, O learned men! Who always bless us and teach us, bless my husband who bears <Name of husband> is strong with vigour may again produce a child endowed with all great qualities.”

After offering these oblations with the above cited two *mantras* he should sing the *Vamadevy-gana* given in the end of *Samanyuprakarana* and perform the prayer of God as has been described in the beginning of *Samanyaprakarana*. The father of the child should write ओ३म् syllable on the tongue of the child with the already prepared golden ornament (that has no stones inset) dipped in the *ghee* and honey mixed properly. Doing so he should whisper वेदोऽसीति (your confidential name is <name of the child>) in the right ear of the child and then, with the gold ornament make the child lick a little of the mixed *ghee* and honey with the following *Mantras* :

ओं प्र ते ददामि मधुनो घृतस्य वेद सवित्रा प्रसूतं मघोनाम् ।
आयुष्मान् गुप्तो देवताभिः शतं जीव शरदो लोके अत्मिन् ॥१॥

आश्व० गृ० १ । १५ । १ ॥

ओं भूस्त्वयि दधामि ॥२॥ ओं भुवस्त्वयि दधामि ॥३॥ ओं स्वस्त्वयि दधामि ॥४॥
ओं भूर्भुवस्त्वयि दधामि ॥५॥

पार० गृ० कां० १ । कं० १६ सू० ४ ॥

ओं सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सन्निमेधामयासिषुं स्वाहा ॥६॥

यजु० अ० ३२ । मं० १३, - गृ० 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, may you be preserved and protected by learned men and parents and attain a long life and live in this world for a hundred autumns.

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

I establish in you, O child! the thought of God who is all beatitude.

I establish in you, O child! the thought of God who is the source of all movements.

I establish in you the idea of God who is the life of all

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

After giving *ghee* and honey six times to the child to wet the infant's lips with these above cited six *maniras*, the rice and barley in a very meagre quantity should be cleaned and crushed with water and the liquid thus prepared be sieved out through a cloth - piece and be kept in a pot. The father

of the child 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:

ओं इदमाज्यमिदमन्नमिदमायुरिदममृतम् ॥

मं० ब्रा० १।५, गो० गृ० २।७।२०।

“This is for life and this is immortality or the nectar of food.”

The immediate above is the opinion of only the text *Gobhiliya Grihya-sutra*.

Next, the father keeping his mouth close to the right ear of the child must say,

ओं मेधां ते देवः सविता मेधां देवी सरस्वती ।

मेधां ते अश्विनौ देवावाधत्तां पुष्करस्त्रजौ ॥ १ ॥

आश्व० गृ० १ । १५ । २ ॥

ओम् अग्रिमायुष्मान् स वनस्पतिभिरायुष्मांस्तेन० त्वाऽऽयुषाऽऽयुष्मन्तं करोमि
॥ २ ॥

ओं सोम आयुष्मान् स ओषधीभिरायुष्मांस्तेन०* ॥ ३ ॥

ओं ब्रह्माऽऽग्रायुष्मत् तद् ब्राह्मणै रायुष्मन्तेन० ॥ ४ ॥

ओं देवा आयुष्मन्तस्तेऽमृतेनायुष्मन्तस्तेन० ॥ ५ ॥

ओं ऋषय आयुष्मन्तस्ते व्रतैरायुष्मन्तस्तेन० ॥ ६ ॥

ओं पितर आयुष्मन्तस्ते स्वधाभिरायुष्मन्तस्तेन० ॥ ७ ॥

ओं यज्ञ आयुष्मान् स वक्षिणाभिरायुष्मांस्तेन० ॥ ८ ॥

ओं समुद्र आयुष्मान् स स्रवन्तीभिरायुष्मांस्तेन त्वाऽऽयुषाऽऽयुष्मन्तं करोमि ॥ ९ ॥

पा० गृ० कां १ । १६ । ६ ॥

“O Child !

May God the creator of all, bless you with firm wisdom, may Saraswati, bless you with wisdom, may the sun and moon stationed in space be the source of giving you wisdom.

The fire is the source of life, it gains this power from the wood-fuel and I make you attain long life, a life as vigorous as this fire

Oh Soma! You are the source of life and medicines. Bless this child!

Knowledge and wisdom, is the source of life, it gains this power with the Brahmana, who knows the Vedas, be alive with them

Enlightened persons are the source of long life, they gain this power through immortality be alive with them

The seers, possessing penetrative genius are the source of life, they gain this power by the dint of austerity and discipline be alive with them

The parents, grandfathers etc. are the source of life, they gain this power from grain and various cereals be alive time with them

The yajna is the source of life, it gains this power through qualified ways of performance be alive life with the yajna.

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

These hymns must also be recited into the left ear since they lay down the tenets for the child to live a good and useful life. 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 :

ओम् इन्द्र श्रेष्ठानि द्रविणानि धेहि चितिं दक्षस्य सुभगत्वमस्मे ।

पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥ १ ॥

क्र०मं २ । सू० २१ । मं ६ आ० गृ० १।१५।३।

अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः।
अस्मे शतं शरदो जीवसे धा अस्मे वीराच्छश्वत इन्द्र शिप्रिन् ॥ २ ॥

ऋ० मं० ३ । सू० ३६ । नं० १० ॥ शा० गृ० १ । १५ । ३ ।

ओम् अश्मा भव परशुर्भव हिरण्यमस्तृतं भव ।
वेदो वै पुत्रनामासि सं जीव शरदः शतम् ॥ ३ ॥

मं० बा० १ । ५ । १५ । आं० गृ० १ । १५ । ३ ।

“O Lord Almighty! Please grant us many forms of wealth, inspire unto 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.”¹

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

O child! by God's grace you have become firm and strong like a rock, you are an axe to subdue the wicked and must be radiant with good character and knowledge like gold. You are the son of mine and will live with the <Name of child> for a hundred autumns.

The father then says the following thrice.

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।

यदेवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥ १ ॥

यजु० अ ३ । मं० ६२, पार० गृ० १ । १६ । ७ ।

“May God's grace be there for you 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 room where the child was born should pronounce in mind the following *Mantra* looking at the mother.

ओं वेद ते भूमि हृदयं दिवि चन्द्रमसि श्रितम् ।
वेदाहं तन्मां तद्विद्यात्पश्येम शरदः शतं जीवेम
शरदः शतं शृणुयाम शरदः शतम् ॥ १ ॥

पा० गृ० कां १ । कं० १६ । सू० १७।

O lady ! I know your heart and mind where created in the heavens where the moon God resides. May you and I be able to see a hundred autumns, live a hundred autnmus and posses the ability to hear a 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 :

यत्ते सुसीमे हृदयं हितमन्तः प्रजापतौ ।
वेदाहं मन्ये तद् ब्रह्मा माहं पौत्रमघं निगाम् ॥२॥
यत्पृथिव्या अनामृतं दिवि चन्द्रमसि श्रितम् ।
वेदामृतस्याहं नाम माहं पौत्रमघंरिषम् ॥३॥
इन्द्राग्नी शर्म यच्छतं (प्रजायै मे) प्रजापतिः ।
यथायं न प्रमीयते पुत्रो जनित्र्या अधि ॥४॥
यददश्वन्द्रमसि कृष्ण पृथिव्या हृदयं श्रितम् ।
तदहं विद्वांस्तत्पश्यन् माहं पौत्रमघं रुदम् ॥५॥

म० ब्रा० १ । ५ । १-१३, गोभिल गृ० २ । ९ । ४-७

O lady of attractive tresses; Your heart is with the lord and causes you to be generous. May God be graceful to me so that I am not subjected to pain caused by the absence of progeny.

O lady ! Your heart is the product of the earth and is with the heavens that are the domain of the moon God. It has the luster of immortality in this world. May I not be subjected to the pain caused by absence of progeny.

Let the fire and energy which are the preservers of worldly subjects give us pleasure, in the way that this child in the lap of mother may not die at a young age.

May we not weep of the pain caused by absence of progeny.

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

कोऽसि कतमोऽस्येषोऽस्यमृतोऽसि ।

आहस्पत्यं मासं प्रविशासौ ॥६॥

स त्वान्हे परिददात्वहस्त्वा रात्र्यै परिददातु रात्रिस्त्वाहोरात्राभ्यां परिददात्वहोरात्रौ त्वार्द्धमासेभ्यः परिदत्तामर्द्धमासास्त्वा मासेभ्यः परिददतु संवत्सरस्त्वायुषे जरायै परिददात्वसौ ॥७॥

म० आ० १।५। १४-१५, गोभिल गृ० २।८। १३-१४ ।

“O Child ! who are you? Amongst whom are you? Really you are the product of our souls, the one that will join us. 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 days, may the days give you nights, may nights give you to days and nights, 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 for the full year, may the full year preserve you for life and maturity of age.”

He again pronouncing the following Mantras should smell the head of the child as a mark of his affection to the child.

अङ्गादङ्गात्सं स्रवसि हृदयादधिजायसे ।

प्राणं ते प्राणेन सं दधामि जीव मे यावदायुषम् ॥८॥

अङ्गादङ्गात्संभवसि हृदयादधिजायसे ।

वेदो वै पुत्रनामासि स जीव शरदः शतम् ॥९॥

अश्मा भव परशुर्भव हिरण्यमस्तृतं भव ।

आत्मासि पुत्र मा मृथाः स जीव शरदः शतम् ॥१०॥

पशूनां त्वा हिङ्गारेणाभिजिघ्राम्यसौ ॥११॥

मं० आ० १।४।१६-१९, गोभिल गृ० 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 the Veda's itself.

May you become firm and strong like a 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 affection as a cow does its calf.

Again, praying to God with the following Mantras and restoring the lady to a delightful mood father of child should wash the breast of the mother of the infant with lukewarm fragrant water and wipe them;

ओम इडासि मैत्रावरुणी वीरे वीरमजीजनथाः ।

सा त्वं वीरवती भव याऽस्मान्वीरवतोऽकरत् ॥१॥

पार० गृ० कां० १।कं० १६।सू० १९॥

“O brave lady ! you are like the *idapatni* 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 breast of the child's mother into the mouth of the child:-

ओम इमं स्तनमूर्जस्वन्तं धयापां प्रपीनमग्रे सरिरस्य मध्ये ।

उत्सं जुषस्व मधुमन्तमर्वन्तसमुद्रियं सदनमाविशस्व ॥१॥

यजु० अ० १७ । मं ८७, निर्देश-पार० गृ० १ । कां १६ । सू० २० ।

O child ! you keeping yourself strong and sturdy amongst your men suck this invigorating breast which has grown large with the flow of milk. You, throughout your infancy must affectionately suck milk from this breast full of palatable milk and thus enjoy the state of blooming strength by not just earthly knowledge but also the knowledge of firmament and heavens.

With the following Mantra the father should put the left breast against the child's mouth.

ओं यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वरुविद्यः सुदत्रः ।

येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे कः ॥१॥

शत० ब्र० १४।९।४।२८, पार० गृ० १। १६ । २१।

O lady of knowledge and wisdom you give to this child that of your breast 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, for it to suck it.

Afterwards, a jug full of water should be put on the earth in the side where the new mother rests her head while sleeping and it must remain there for ten nights. The new mother must be in the room and must not receive visitors but rest and recuperate. The Mantra with which the jug of water be kept there runs as follows:

ओं आपे देवेषु जाग्रथ यथा देवेषु जाग्रथ ।

एवमस्या ऽसूतिकाया ऽसपुत्रिकायां जाग्रथ ॥ १॥

(पार० गृ० कां० १ कं० १६ । सू० २२)

This water always remains effective amongst all the physical forces, it will cause the activation of physical powers so that 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 into the constantly burning 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 शण्डामर्का उपवीरः शौण्डिकेय उलूखलः ।

मलिम्लुचो द्रोणासश्च्यवनो नश्यतादितः स्वाहा ॥

इदं शण्डामर्कभ्यामुपवीराय शौण्डिकेयायोलूखलाय

मलिम्लुचाय द्रोणेभ्यश्च्यवनाय-इदं न मम ॥ १॥

पा० गृ० कां० १ । कं० २६ । २३ ॥

ओं आलिखन्ननिमिषः किंवदन्त उपश्रुतिर्हयक्षः कुम्भीशत्रुः

पात्रपाणिर्नृमणिर्हन्त्रीमुखः सर्षपारुणश्च्यवनो नश्यतादितः स्वाहा ॥

इदमालिखतेऽनिमिषाय किंवदन्त्यः उपश्रुतये हर्यक्षाय कुम्भीशत्रवे पात्रपाणये नृमणये हन्त्रीमुखाय सर्षपारुणाय च्यवनाय इदं न मम ॥ २॥

पार० गृ० कां० १ । कं० १६ सू० २३ ॥

Let the diseases or germs that can be or cannot be seen causing death, inflicting pain, creating discomfiture to the child, and others that deform the nose, create general debility flee away from this place by God's grace.

Let the germs, or diseases which always bite, making unintelligible

sounds, cause the child to have yellow eyes, creating puss in the nose and others caused by demons whose hands are like pots(leprosy), having violent and voracious mouths, red like the mustard seed, flee away from this place by God's grace. The oblations offered here are merit of these आलिखन् 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 हासिषुर्ऋषयो दैव्या ये तनूपा ये नस्तन्वऽस्तनूजाः ।

अमर्त्या मर्त्या अभि नः सचध्वमायुर्थत्त प्रतरं जीवसे नः ॥१॥

अथर्व० का० ६ । अनु० ४ । सू० ४१ । (मं० ३) ॥

इमं जोवेभ्यः परिधिं दधामि मैषां नु गादपरौ अर्थमेतम् ।

अतं जीवन्तः अरदः पुरुचीस्तिरो मृत्युं दधतां पर्वतेन ॥२॥

अथर्व० का० १२ । अनु० २ । (सू० २) मं० २३ ।

विवस्वान्नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।

इहेमे वीरा बहवो भवन्तु गोमदश्चन्मय्यस्तु पुष्टम् ॥३॥

अथर्व० 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.

We 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 life itself

May God, who throws away all ignorance and who is the 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.

End of ends the procedure of the ceremony of newly born child.

* * *

A social function practiced within the first few weeks of the childbirth, is the laying of the child on a cradle, on the saree that was knotted in the Seemantham. The knot being at the child's head and the child lying down east-west. Women sing lullabys, and the child's maternal uncle writes out the name of the child on a bed of unhusked paddy. Guests are entertained with food and sent away with a small fistful of paddy and a sweet called "kappu arisi and katti parruppu. This sweet is made by dry roasting rice that has been soaked for a while along with powdered kadalai paruppu. The powder is then heated in jiggy with a dash of grated coconut. The final mixture is cooled and broken into pieces.

NAMAKARANA

Today this ceremony is done along with the jatakarma. The authority of scripture on the subject:-

अत्र प्रमाणम् - नाम चास्मै दद्युः ॥१॥

पपोषवदाद्यन्तस्थमभिनिष्ठानान्तं द्रयक्षरम् ॥२॥

चतुरक्षरं वा ॥३॥

द्रयक्षरं प्रतिष्ठाकामश्चतु रक्षरं ब्रह्मवर्चसकामः ॥४॥

युग्मानि त्वेव पुंसां ॥५॥

अयुजानि स्त्रीणम् ॥६॥

अभिवादनीयं च समीक्षेत तन्मातापितरौ विदध्यातामौपनयैनात् ॥७॥ तथा पारस्कर

गृह्यसूत्रे इत्याश्वलायन गृह्यसूत्रेषु (आश्व० गृ० १।१५।४-१०)

दशम्यामुत्थाप्य पिता नाम करोति ॥ (१) ॥ द्व्यक्षरं चतुरक्षरं वा घोषवदाद्यन्तःस्थं दीर्घाभिनिष्ठानान्तं कृतं कुर्यान्त तद्धितम् ॥ (२) ॥ अयुजाक्षरमाकारान्तं स्त्रियै (तद्धितम्) ॥ (३) ॥ शर्म ब्राह्मणस्य वर्म क्षत्रियस्य गुप्तेति वैश्यस्य ॥ (४) ॥

पार गृ० १।१७।१-४

They (the parents, Acharya etc.) give name to the child .. This name should be formed of the letters of *Ghosha* (प्रयत्न) in the beginning, अन्तस्थ letters semi vowels in the middle and (विसर्ग) in the end. The name should be of two vowels or four vowels in Sanskrit. This restriction is not applicable in the case of numbers of consonant letters.

The names of male children should be of even numbers of letters while of female children it should be odd number of letters in Sanskrit. One name of the child is to be given by an *acharya* which remains till the sacred thread ceremony and this name should be used by the parents of the child as well. This is according to the *Ashvalayava Grihya Sutra*.

The *Parashara Grithyasutra* has a slightly different process.

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

This name be of two vowels or four vowels and the *Ghosha* (घोष) letter be arranged in beginning and अन्तस्थ letters in the middle. The name be arranged in such a manner the दीर्घ letter vowel be in the end or as it be in the ancestral practice but the name should not be formed of तद्धित । The name of the female child be of odd letters and ending with आकार and it also could be तद्धित । The name of the child who will to rise to the state of a *Brahman* by worth should be followed with the epithet of शर्मा and वर्मा 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*.

In the ritual text *Gobhiliya* (2-8-8-18) and in the *Shaunka Grihyasutra* it is suggested that a very sounding name that has a meritorious meaning be chosen for a name.

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 the day after the hundredth day of the birth of the child. Some texts even allow the naming ceremony to happen as late as the second birthday of the child.

On the day fixed for the naming ceremony, the *yajmanar* (the father of child) and the priests of the yajna invite wise men, friends and well wishers and pay their respects, do the Sankalpa and start the ceremony.

After performing the procedure of prayer of God as prescribed in 8 mantras of *Samanya Prakarana* (A part of the Rig Veda), *Svastivachana*, *Shanti Karana* and the complete procedure of *Samanya Prakarana*, four oblations of *Aghavarajyabhagahuti*; four *Vyahriti* oblations, eight oblations with eight mantras beginning with त्वन्नो अग्ने as has been given in the *Samanya Prakarana*, should be offered. *Agharavajyabhagahuti* four, *Vyahriti* four and with eight Mantras of स्वन्नो अग्ने are totaled 16 oblations of *ghee*.

Afterwards, the mother of the child bathes and dresses the child and brings the child near the holy fire passing behind the father of the child. She stands to the right side of the father while the head of the child is to the North,. She hands the child to the father and retraces her steps behind the seated father and sits in the north side with her face to the east.

The father, 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). They then perform the ceremony.

Filling the spoon with ghee from the prepared and properly arranged things needed for the yagnya. The *yajmana*, the father of the child should offer one oblation pronouncing this *mantra*:-

“ओं प्रजापतये स्वाहा” (गो० गृ० 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 meant 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-devata*. The oblations should be offered by adding the *chaturthi Vibhakti* (i.e. making *sampradana*) in the names of the *Tithis*, *Nakshatras* and their *devatas*. 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:-

Foot Note : The *devatas* of the *Tithis* (the lunar dates) *nakshatras* are as follows:-

तिथि-देवता:- १-ब्रह्मन् । २-त्वष्टृ । ३-विष्णु । ४-यम । ५-सोम । ६-कुमार । ७-मुनि । ८-वसु । ९-शिव । १०-धर्म । ११-रुद्र । १२-वायु । १३-काम । १४-अनन्त । १५-विश्वेदेव । ३०-पितर ।

नक्षत्र-देवता:- अश्विनी-अश्वि । भरणी-यम । कृत्तिका-अग्नि । रोहिणी-प्रजापति । मृगशीर्ष-सोम । आर्द्रा-रुद्र । पुनर्वसु-अदिति । पुष्य-बृहस्पति । आश्लेषा-सर्प । मघा-पितु । पूर्वाफाल्गुनी-भग । उतराफाल्गुनी-अर्यनन् । हस्त- सवितृ । चित्रा-त्वष्टृ । स्वाति-वायु । विशाखा-इन्द्राग्नी । अनुराधा-मित्र । ज्येष्ठा-इन्द्र । मूल-निर्ऋति । पूर्वाषाढा-अप् । उतराषाढा-विश्वेदेव । श्रवण-विष्णु । धनिष्ठा-वसु । शतभिषज्-वरुण । पूर्वाभाद्रपदा-अजपाद् । उत्तराभाद्रपदा-अहिर्बुध्न्य । रेवती-पूषन् ॥

ओं प्रतिपदे स्वाहा ।
ओं ब्रह्मणे स्वाहा ।
ओं अश्विन्यै स्वाहा ।
ओं अश्विन्यां स्वाहा ॥

गो० गृ० २।८।१२

Afterwards an oblation with the स्विष्टकृत् मंत्र which is written in *Samanya prakarana* and four *Vyahriti* oblations (see *Samanya prakarna*) and thus totaling five oblations in all should be offered.

The mother takes the child and places her on her lap. The father examines the breath of the infant from both nostrils and says,

कोऽसि कतमोऽसि कस्यासि को नामासि ।
यस्य ते नामामन्महि यं त्वा सोमेनातीतृपाम ।
भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्या९ सुवीरो वीरैः सुपोषः पोषैः ॥

य० अ० ७ नं २६ ॥

ओं कोऽसि कतमोऽस्येषोऽस्यमृतोऽसि ।
आहस्पत्यं मासं प्रविशासौ ॥

मं० ब्रा० १।५।१४॥ गो० २।८।१३॥

O Child! You are the source of pleasure and delight, you are what gives us greatest delight, you belong to God, the Lord of creatures. You possess a good and pleasant name. You are the entity whose name we know; the name we satisfy with the drinking of sweet milk. May God bless you to make us satisfied, may God who is existent, conscious and all-blissful make us beget good progeny, make us possess brave children and make us rich with all the means of protection and preservation.

O Child! who are you? Whom do you belong to? Truly, you are

immortal and you belong to all-blissful God. May you enter into the month after month in your life. In the place of word असौ 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.*

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

नर्क्षवृक्ष नदी नाम्नीं नान्त्यपर्वतनामिकाम् ।
न पक्ष्यहि प्रेष्यनाम्नो न च भीषणनामिकाम् ॥
मनुः ३ । ८ ॥

Names formed on the names of stars - रोहिणी, रेवती etc., names formed on the names of trees and plants like चम्पा, तुलसी etc., names formed on river's names as:- गंगा, यमुना, सरस्वती etc. names formed on the basis lowering merit like चाण्डाली, names formed on the names of mountains like

Foot Note : ग, घ, ङ, ज, झ, ञ, ट, ठ, ण, द, ध, न, ब, म these, स्पर्श वर्ण य, र, ल, व these four अन्तस्थवर्ण and ह (उष्मा) should also get place in anyone of them can be used but vowels here are meant the स्वर of Sanskrit. The males names should be formed as :-

भद्रः भद्रसेनः, देवदत्तः, भवः, भवनाथः, नागदेवः, रुद्रदत्तः हरिदेवः 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 तद्धितान्त also applied. These females names are like thus:- श्रीः, हीः, यशोदा, सुखदा, गान्धारी, सौभाग्यवती, कल्याणक्रोडा etc.

विन्ध्याचल, हिमालया names based on the names of birds like - कोकिला, हंसा etc., names based on the snake's names like सर्पिणी, नागी etc., names of servants like दासी, किडकरी etc., and the names which create an awe and fear like भीमा, भयंकरी, चण्डिका etc., are not recommended for girl children.

Names like देव, जयदेव, can be given to the children. In the case of a child possessing a promising tendency of becoming a Brahmana, or the parents desiring to make their child a Brahmana names like देव शर्मा and similarly in the case of Kshatriya, Vaishya and Shudra, the names be respectively given to children as देव वर्मा, देव गुप्त and देवदास etc. if the child is a female the name should be of one or three or five letters like श्री, हीः, यशोदा, सुखदा, शौभाग्यप्रदा etc. Pronouncing first the name, it should be used in the place of अशौ in the Mantra, and again the Mantra- कोऽसि कतमोऽसि० as given above to be repeated.

By the following Mantras the child should be blessed accordingly by the father.

ओं स त्वाह्ने परिददात्वहस्त्वा रात्र्यै परिददातु रात्रिस्त्वाहोरात्राम्यां परिददात्वहोरात्रौ त्वार्द्धमासेम्यः परिदत्तामर्द्धमासास्त्वा मासेम्यः परिददतु मासास्त्वर्तुम्यः परिददत्वृतवस्त्वा संवत्सराय परिददतु संवत्सरस्त्वायुषे जरायै परिददातु, असौ ॥

मं० ब्रा० १ । ५ । १५ ॥ गो० गृ० २ । ८ । १५ ॥

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

The name being given, the participants in the ceremony should sing the *Vamdevya gana* as has been described in the end of *Samanaya prakarana*.

Elders are honored, gifts and food are given, and all those assembled bless the child as follows -

“हे बालक ! त्वसायुष्मान् वर्चस्वी तेजस्वी श्रीमान् भूयाः ।”

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

This brings the ceremony to a close.

* * *

NISKRAMANAM

This samskaara marks the first time the child is brought out from the house. When the weather is suitable the parents should take the child outside and this must be by the fourth month.

Authorities-

चतुर्थेमासि निष्क्रमणिका । सूर्यमुदीक्षयति तच्चक्षुरिति ॥

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

जननाद्यस्तृतीयो ज्यौत्स्नास्तस्य तृतीयायाम्

There are two alternatives regarding the time of Niskramana. The first time is the third lunar date of the third full-mooned fortnight 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 ceremony, in the morning after sunrise the parents should bathe the child with clean water and dress him in clean nice clothes. The mother should bring the child to the place of the fire. Passing from the right side of her husband and coming in front of him she should give the child into his hands keeping the head of child to the north and the infant's chest upward She retraces her steps and sits beside him facing east.

ओं यत्ते सुसीमे हृदये हितमन्तः प्रजापतौ ।

वेदाहं मन्ये तद् ब्रह्म माहं पौत्रमघ निगाम् ॥१॥

ओं यत्पृथिव्याममृतं दिवि चन्द्रमसि श्रितम् ।

वेदामृतस्याहं नाम माहं पौत्रमघं रिषम् ॥२॥

ओम् इन्द्राग्नी शर्म यच्छतं (प्रजायै मे) प्रजापती ।

यथायं न प्रमीयेत पुत्रो जनित्र्या अधि ॥३॥

मं० ब्रा० १ । ५ । १०-१२ ॥ गोभिल गृ० २ । ८ । १-५ ॥

(The English translation of these Mantras has been given in the *Jatakarma Samskara*.)

Praying to God with the above, the parents recite the following eight *mantras* of *Prarthanopasana* स्वस्तिवाचन, शान्तिकरण and complete Havana of *Samanyaprakarana* as described in the *Samanya prakarna*. The father of the child touches the head of the child and says,

ओम् अङ्गादङ्गात्संभवसि हृदयादधिजायसे ।

आत्मा वै पुत्रनामासि सं जीव शरदः शतम् ॥१॥

ओं प्रजापतेष्वा हिङ्कारेणावजिघ्रामि ।

सहस्रायुषाऽसौ जीव शरदः शतम् ॥२॥

गवां त्वा हिङ्कारेणावजिघ्रामि ।

सहस्रायुषाऽसौ जीव शरदः शतम् ॥३॥

पार० गृ० का० १ । कं० २८ । २-४ ॥

O Child! you come into existence from all of the parts of my body and was formed within your mother. You have taken 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 granted to me by God, May you live to see a hundred autumns.

O Child! I smell your head with the love a cow shows to her calf.
May you live to see a hundred autumns.

The father of child whispers this into the right ear of the child –

अस्मे प्र यन्धि मघवन्नृजीपिन्निद्र रायो विद्ववारस्य भूरेः ।
अस्मे शतं शरदो जीवसे धा अस्मे वोराञ्छश्वत इन्द्र शिप्रिन् ॥ १॥

ऋ० मं० ३ - सू० ३६ । मं० १० ॥ पार० गृ० १ । १८ । ४ ॥

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

He then whispers this into the left ear -

इन्द्र श्रेष्ठानि द्रविणानि धेहि चितिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिंस्टिं तनूनां स्वाद्धानं वाचः सुदिनत्वमहाम् ॥ २॥

ऋ० मं० २ । सू० २१ । मं० ६ ॥ पा० गृ० १ । १८ । ५ ॥

This has been translated in the *Jatkarma Sanskara*

The father of the child, thereafter, should pass over the child to the mother's lap. The child should be north – south from head to foot. The father must touch the mothers forehead and both, showing the child to the sun say

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतं
श्रूष्याम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

यजु० अ० ३६ । मं० २४ ॥ पार० गृ० १ । १७ । ६ ॥

He is our vision and is benevolent to men of wisdom. He existed pure and genuine before coming to this world and will be the same when in this world. May we see a hundred autumns henceforth, hear a hundred and speak of a hundred henceforth. May we enjoy these blessings for a longer than a hundred autumns.

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

“त्वं जीव शरदः शतं वर्धमानः”

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

The parents then pay respects to all those present and the ceremony comes to a close.

That night, when the moon is shining brightly, the mother prepares her child the same way and gives the baby to her husband in a similar fashion. Looking at the moon, the mother says,

ओं यददश्चन्द्रमसि कृष्णं पृथिव्या हृदयं श्रितम् ।

तदहं विद्वांस्तत्पश्यन्माहं पौत्रमघं रुदम् ॥

मं० ब्रा० १ । ५ । १३ ॥ गो० गृ० २ । ८ । ६ । ७ ॥

While saying this, the mother should let a drop of water into the ground. After saying this hymn, she takes back the child in the same process. The father of the child, then filling his hand with the water perform the prayer of God with the *mantra* “ओं यददश्चन्द्रमसि०” and drop water on the ground. Thus both (the wife and husband) go home and thus ends the ceremony.

* * *

ANNAPRASHANA

This Annaprashana ceremony should be performed at the time when child gains strength to digest solid food.

Herein stands the authority of Ashvalayans Grihyasutra (1.16. 1,4,5):-

षष्ठे मास्यन्नप्राशनम् ॥ १ ॥

घृतौदनं तेजस्कामः ॥२॥

दधिमधुघृतमिश्रमन्नं प्राशयेत् ॥३॥

There are similar authorities of *Paraskar grihyasutra* etc.

The sixth month is recommended or later if the child is not ready by then. The child must be fed with cooked rice mixed with *ghee* or the rice mixed with honey, curd 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 :

ओं प्राणाय त्वा जुष्टं प्रोक्षामि । ओं पानाय त्वा० । ओं चक्षुषे त्वा० । ओं श्रोत्राय त्वा० । ओं अग्रये स्विष्टकृते 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 being cooked. When this rice has been cooked properly and is not hot, it should put in *Homasthali*, the pot of Homa. The father distributes it to the priests saying –

ओं प्राणाय त्वा जुष्टं निर्वपामि । ओं अपानाय त्वा० । ओं चक्षुषे त्वा० । ओं श्रोत्राय त्वा० । ओं अग्रये स्विष्टकृते त्वा० ॥

Thereafter the *yajamana* (typically the father) should perform the *Agyadhana*, *Samidadhana* 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 the cooked rice (kept in the pots of *Purohita* etc.) should be offered with the following *Mantras*:-

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।

सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु स्वाहा ॥

इदं वाचे-इदन्न मम ॥१॥

ऋ० मं० ८ । सू० १०० मं० ११ ॥ पार० गृ० १ । १९ । २ ।

वाजो नोऽद्य प्र सुवाति दानं वाजो देवाः ऋतुभिः कल्पयामि ।

वाजो हि मा सर्ववीरं जजान विश्वा आशा वाजपतिर्जयेयं स्वाहा ॥

इदं वाचे वाजाय इदन्न मम ॥१॥

यजु० अ० १८ मं० ३३ ॥ पा० गृ० १ । १९ । ३ । १ ।

The physical forces of nature give rise to the mighty and forceful speech which the men of various stature speak. That speech created by the physical forces must come pouring out like a cow giving milk. 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 gifts, 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 *Vach* and not for me.

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

ओं प्राणेनान्नमशीय स्वाहा ॥ इदं प्राणाय-इदन्न मम ॥१॥

ओं अपानेन गन्धानशीय स्वाहा ॥ इदमपानाय - इदन्न मम ॥२॥

ओं चक्षुषा रूपाण्यशीय स्वाहा ॥ इदं चक्षुषे-इदन्न मम ॥३॥

ओं श्रोत्रेण यशोऽशीय स्वाहा ॥ इदं श्रोत्राय-इदन्न मम ॥४॥

पार० गृ० कां० १ । कं० १६ ॥४॥

I through vital breath take the corn

I through apana take the things other than corn

I through eyes see the many forms

I through ears here the words of fame

Afterwards one oblation of स्विष्टकृत् should be performed with the यदस्य कर्मणो० *Mantra* as written in the *Samanya Prakarna*. Thereafter giving four oblations of the व्याहृति, eight oblations with त्वन्नो अग्ने etc. *Mantras* should be offered. Thus, four oblations of व्याहृति, and eight oblations of eight *Mantras* of “त्वन्नो अग्ने” 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 previously cooked rice which is fragrant, should give into the mouth of the child in a very small quantity without forcing the child, saying,

ओम् अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।

प्र प्र दातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥

यजु० अ० ११ । मं ८३ ॥ आश्व० गृ० । १ । १६ । ५ ॥

O Lord of plenty and of Food! Save us a share of food that invigorates us, and brings no sickness. Grant us maintenance for us to keep animals as well as servants.

After feeding, the child's mouth must be washed and the *Vamdevayagna* as described in the end of *Samanya Prakarna* should be sung. The mother and father of the child and elders must bless the child by saying—

“त्वमन्नपतिरन्नादो 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 delight-

fully bid farewell to them.

End of the procedure of Annaparashana.

* * *

Appendix – 1 – Materials needed for these ceremonies

Items Description	Quantity
Turmeric tubers	50 gms
Turmeric powder	50 gms
Kumkum powder	1 box
Sandalwood paste	1 box
Flower garland	5 feet
Flower garland knotted on both sides	2+2
Betel leaves (Piper Betel)	50 leaves
Betel nuts	50
Bananas (attached to the stalk	24
Coconut	15
Rice	5 kg
Unhusked rice /Paddy	200 gms
Incense Sticks	1 packet
Camphor	1 packet
Wicks for lamps	12
Matchbox	1
Oil for the lamps	500 mg
Banana leafs with tapered corners (nuni-elai)	8
Cow's milk	100 ml

Cow dung cakes for the sacred fire	8
Sticks for the fire	Rs 20
Ghee	1 kg
Mango leaves attached to the twig	1
Rice flour for kolams	1 box
Mortar and pestle	1
Veena	1
Platter for arti	1
Metal (brass/silver) utensils Kudam/pot	1
Sombu/smaller pot shaped vessel	1
Kula pathram, a cylindrical tumbler	1
Tumbler	2
Trays	6
Lamps - Kuthu Vilakku	2
Bricks for the Agni Kunda	12

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