Index of Mantras used in the Marriage Rite

This is an Index of the formulae used by the śutra writers. The mantras are not arranged alphabetically but in the order in which several rites are performed in the marriage ceremony. Different Śutrakāras give different formulae for one and the same rite. An attempt has been made to enlist all these.

First the original text of the mantra is given. Then its source is stated. This is followed by an English translation of the same. For tracing the source the following texts have been probed into. If a particular formula is not found in the first, then the second text is investigated, if not in that then the next one and so on. Thus an attempt has been made to find out the oldest source. The texts used are:

(1) The Vedas, (2) the Sāmhitās, (3) the Brāhmaṇas, (4) the Upaniṣads, (5) the Āpastamhiya mantra, (6) the Śānavedīya mantra, (7) the Śrauta Śutras and lastly (8) the Grhya Śutras.

As regards the translation the necessary help has been taken from Griffith’s Translation of the R.V. Whitney’s Translation of the AV and translations of Grhya Śutras from S. B. E. Vol. No. XXIX and XXX, while translating
the Sāmavedīya Mantra Brāhmaṇa I have taken help from the commentary, mantrasaṃjīvāṇi and an English translation of the Man.Br. by Shastri, Shakuntala Rao. The way of writing of this Sāmavedīya Mantra Brāhmaṇa is rather peculiar. It reads ’pumāṃsā vaśvina vubhaun’ while the reading should be ’pumāṃsāvaśvina vubhau’.

This Index of mantras has been prepared on the pattern of similar index by A. B. Keith attached to ’Aitareya Āranyakas’. I have tried my best to trace all the mantras that are mentioned in the Section II.

Bathing the Bride

1) आशो ति गता मसे युग्मताने मूर्ते देवतान् ।
   सहस्य रजस्य चतुरस् ॥

   - RV X.9.1

   “Ye waters are benificial; so help ye us to energy. That we may look on great delight.

2) यसेन ति क्रुःसक्तो र्यस्ततथे पालयोऽहं ।
   सुक्षमवेद नास्ति ॥

   - RV X.9.2

   “Give us a portion of the sap, the most suspicious that ye have, like mothers in their longing love”.

1. पुरोहिता बशिच्चन्ना बुधने for पुरोहिताश्चिच्चन्नायुने ।
3) तस्मा अरे गनान ने कर्त्तर। क्षणवायं विन्नेय। आपे॥ अन्वेषा ॥

- RV. X.9.3

"To you we gladly come for him to whose abode ye send us on; And, waters give us procreant strength".

4) हिरण्यकिष्कः: हुवः पायुक्ता मातः स्विक्षिता मात्स्तुरैः।
यां जनिन भवे दधिरे सुखीस्ता न जापः न स्थोना मदनु ॥

- AV. I.33.1

Of golden colour, clean (śuci), purifying in whom (was) born Savitar; in whom Agni; who of beauteous colour, assumed Agni as embryo - let those waters be weal, pleasant to us.

5) यानवा राजा कर्तविन शमित मैथे क्षणान्ते कृपामुल्लोकौनि ॥
यां जनिन भवे दधिरे सुखीस्ता न जापः न स्थोना मदनु ॥

- AV. I.33.2

In the midst of whom goes king Varuṇa, looking down at the truth and falsehood of men; who, of beauteous colour .............. pleasant to us.

6) यानवा देवो दिवर कृष्णस्यते महां जनसेष्ये कदाचा कुर्मिः।
यां जनिन भवे दधिरे सुखीस्ता न जापः न स्थोना मदनु ॥

- AV. I.33.3

"They of whom the gods in heaven make (their) draught (bhakṣa), they that come to be abundantly in the atmosphere, he of beauteous colour ... etc".
7) "With propitious eye behold me, O Waters, with propitious body touch my skin; they that are ghee-dripping, clean, purifying let those waters be weal, pleasant to us".

Carrying Clods of Earth

8)  This earth is resting on the Rta (righteousness)—All this (also); may she and he prosper.

9) 'Right has been born first, in the beginning. On the right truth is founded.
For what (destiny) this girl is born, that may she attain here. What is true may that be seen'.
10) या ते सहस्यवर्त्त्वी पिल्लानी संरक्षणी सहना वायि।
कालितै तो तिल्लेण सह देअल्ला निर्माणि निरुदाणि।
- कृति, 2.6.2.

That inauspiciousness, inherited from
mother, got from father, transferred (to thee)
or natural; whatsoever (it may be) I shall
destroy it, I shall drive it away fully,
with the help of Goddess Tisya.

Playing the Musical Instruments

11) पृष्ठ वद हुन्ने सुपत्ताक्षरयाम गोमुख भगवान्फु।
कन्या: समस्खब्यानाः सहेन्द्राण्या कृतमुहः शिक्षिता।
- कृति, II.5.2 (p.65)

Speak auspicious (notes), O Trumpet, Let
Gomukha (a musical instrument like trumpet or
horn) be played for attainment of good
progeny. Auspicious rites are performed on
maidens who are rejoicing along with Indrāni.

12) फिरोय करोति फले देवराणो ख्यातय व।
रत्ने त्रा बिवन्दसख्यातु रसिक्याय फले फल।
- वाञ्छु, 11

I make (thee) beloved of (thy) husband,
brothers-in-law and father-in-law. Let Fire
make thee beautiful. May thou be beautious
to thy husband.
13) श्रेयार्गेन त्वा संस्ज निकले पुनःद्वीन्द्राञ्च नामी
अष्टिनी श्रेयसा निकले श्रेयसन्निहति

- Var.Gr. 5.11

Let Goddess Vīlā, Indrāṇi whose steps are marked on ghee, Agnāyī, Asvini, whose speech is resounding, Dyau and Arundhati enjoin you with Saubhāgya (marital fortune).

Sending the Wooers

14) कव्वरादुधिनः सन्तु पुनः ये जिन्हि संलयो यो वरेयः ।
सम्भवे वेयो नेत्र भिनायात न संतुष्टत्य सुमयश्च तेला: ॥

- RV X.85.23

"Straight in direction be the paths, and thornless, whereon our fellows travel to the wooing, Let aryamā and Bhaga lead us; perfect, O Gods, the union of the wife and husband."

15) प्रशुमन्तरा दिक्षान्च युहि यवे वरेविवा विशि पुषीदीवत: ।
स्मिन्नामभिन्न वरे यवे जुनयिति यद्इ स्मृतिक्षेत्रेऽवोधति ॥

- RV X.32.1

Fourth speed the Pair to bring the meditating God, benevolent with boons sent in return for boons, May Indra graciously accept both gifts for us, when he hath knowledge of the flowing Soma juice.
(If the groom himself sees the bride \textit{Apa,Gr,S.} \\
pr prescribes the following formulae) \\
\textit{16)}\quad \text{अज्ञतंत्र्ययं व्यक्ति लितविन्दा}
\textit{िं दूल्धयं} \quad चिरोई \quad लाम \quad \textit{िं चित्तविन्दा}
\text{\textit{िं Mantrap. I.I.3}} (\text{similar to AV XIV.1.62})
\text{(This formula varies slightly from the source quoted).}
\text{\textit{Not brother-slaying, O Varuṇa, not-husband -}}
\text{\textit{slaying, O Bhṛhaspati, non son-slaying, O Indra,}}
\text{\textit{that remarkable (glory) urge towards her, O}}
\text{\textit{savitār!}}
\textit{17)}\quad \text{वेदेःक्रमपत्तिन्येष्यं शिवा परिपुर्वोक्तम्} \quad \text{चुःचुः}
\text{\textit{िं जोवैकहाना स्वे} न नि} \quad न प्रियं \quad \text{िं चुःचुः}
\textit{िं Mantrap. I.1.4. (similar to AV X.85.44 and AV XIV.2.17).}
\text{\textit{Not evil-eyed, no slayer of thy husband, O}}
\text{\textit{suspicious one, come, good-natured to thy husband;}}
\text{\textit{glorious one; god-loving, bearing children, delight-}}
\text{\textit{ful, bring bliss to our bipeds and quadrupeds.}}
\textit{18)}\quad \text{सिद्धां} \quad \text{या स्वयं शिव्यं} \quad \text{प्रतिष्ठितस्योक्तं} \quad \text{निद्रेष्टविन्दा}
\text{\textit{िं Mantrap I.I.5}}
\text{\textit{Here I destroy the inauspiciousness that}}
\text{\textit{may be (associated) with you, killing thy}}
\text{\textit{husband.}}}
They bewail the living one, cry aloud at the sacrifice, the men sent away their thoughts after a long reach; what is lovely for the fathers who came together here; joy to the husbands for embracing the wife.

Kanyādāna

Who hath given this to whom? Love hath given unto love; Love (is) giver, Love acceptor; love entered into the ocean.
Same be your desires and same your hearts. Let your minds be the same so that you shall face the life together. Sacred utterance is one, (assembly) is one, same is the vow; the minds of these are unanimous. Perform one and the same sacrifice, I offer oblation with the same offering as yours. Go ye two to-gether, know ye two to-gether. Let your minds know together. As formerly, gods knowing each other were present at their portion in the sacrifice.

22) ले रष्फ्ये ले सैंलसः ले गुणवेण साष्ट्रतोऽि।
अपासा विमूतुः पूर्वत्मसत्स्वसेत्वजरम् ॥

- RV VIII.91.7

Cleansing Apāśa Indra! thrice thou gavest sun-like skin to her Drawn, Satukratu, through the hole of car, of wagon and of yoke.

23) बुध्यस्यस्स्त्र भवेयामो वरणोददातुः भेष्ठैः पूर्वत्मसत्वाः
स्त्रधारा रत्र स्त्रश्च भेष्ठैः महे प्रसिद्धीनेव गमीय भवेयाभवणोददातुः भेष्ठैः
पूर्वत्मसत्वाः टीकोऽि। महे ्स्य टाळाहोऽि॥

- Vai. Sam. VII.47
(O garment) Let Varuṇa bestow thee on me, on Bṛhaspati, so that I may attain immortality. Be blissful (वहो) to the giver of skin, to me, to the accepter; may Varuṇa hand you over to Yama, to me, so that may I attain immortality. Be full of strength (हयो?) to the giver, full of vigour (वयो) to me, to one who accepts by extension.

24) सुन्राशी स्वच्छे व क सुन्राशी स्वच्छे में।
नन्मदि सुन्राशी मन सुन्राशी वच्चे ठेनु॥

   - RV X.85.46

Over thy husband's father and thy husband's mother bear full sway, Over the sister of thy lord, over his brothers rule supreme.

25) प्रकृतमन्त्रिका निम्नानन्दये

   - RV X.32.1

Same as formula No. 15.

26) अन्नालहारी सुन्राशी

   .......

Same as formula No. 16.
27) ब्रह्मोऽस्मि सर्वात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मातः यो न कस्मविदासति ।

- Par. Gr. S. I.3

"I am the highest one among my kindred, as the sun among lights. Here I tread on whosoever bears enmity to me".

28) श्रीमतोपस्तरधामि ।

Śrī Amṛtāpit. I.5.5; Tait. Āra. X.32

"Thou art the seat of ambrosia".

29) "मिन्नवः त्वा ब्रह्मा प्रतीवे ।"

- Man. Śrau. S. 5.2.15.15

"I look at thee with the eye of Mitra".

30) "कैव्य त्वा लक्षिण: प्रलोके श्रीवनोऽविहया ।

पूजने हस्तामः यादेऽ ।"

- Vai. Šem. I.24

"By the command of god Savitṛ, by the arms of Āśvins and the hands of Puṣan I accept thee".

31) क्षुद्र वातालक्ष्यदशः क्षुद्र तरस्ति सिन्धुः ।

वाच्यांस्तः सुन्दरोऽकारसि ।

- RV I.90.6 (Madhumati Verses)

The wind wafts sweets, the rivers pour sweet for the man who keeps the Law, So may our milk-kine be sweet for us".
32) क्षुमक्षु मोहिणो मृत्तृ पार्श्वेऽ रतेऽ ||
कृष्ण बोरेन्तु न: 'पिता ' ' ||

= RV I.90.7

Sweet be the night and sweet the dawns,
sweet the terrestrial atmosphere, Sweet be
our Father Heaven to us.

33) क्षुमान्वे वनस्प्तस्मृते मां श्रुतु सुमे।
पाथ्यीपिवोत मकन्तु न: ' ' ||

= RV I.90.8

"May the tall tree be full of sweets
for us, and full of sweets the Sun; May
our milk-kine be sweet for us".

34) कस्मस्वा गायनेन जन्दसा कङ्गन्तु।

= Āśv. Gr. I.24.14

"May Vasus eat thee with the Gayatri
metre".

35) लक्ष्मस्वा जैतुकेन जन्दसा कङ्गन्तु।

= Āśv. Gr. I.24.15

"May Rudras eat thee with the triştubh
metre".

36) आदित्यास्वा जानेन जन्दसा कङ्गन्तु।

= Āśv. I.24.16

"May Āditya- eat thee with Jagatī metre".
37) दिष्ये त्वा देवा आनुष्टुब्भे चन्द्रमा लक्षणोऽि

- Āṣv. Gr. S. I. 24. 17

"May all the gods eat thee with Anuṣṭubh metre".

38) 'पुनोत्स्त्वा'

- Āṣv. Gr. S. I. 24. 18

"To the Bhūtas thee".

39) चिरागे देहे । स । चिरागे देहं चक्रमी ।

- Āṣv. Mon. I. 9. 24

(The śūtras use this in three parts. c reads as Mayi dohah pādavājī vīrāj.)

"The milk of Vīrāj art thou; May I obtain the milk of Vīrāj; In me may the milk of Padya Vīrāj dwell".

40) 'कुंला भिंजानमयि

- Āṣv. Man. II. 10. 4., Tā. A. I. 35

"Thou art the cover of ambrosia".

Rites performed Preceding Main Marriage Rite

41) धरित्रं प्रजायां भिमा शिवेनां योक्तु यहः भृजोऽस्

- Āṣv. Gr. S. I. 7. 9

"I carry forward Agni with genial mind; may he be the assembler of goods. Do no harm"
to us, to the old, nor to the young, be a saviour to us, to men and to animals".

42) भू मूर्ति स्वस्मोलिनन्द गुस्तन्ना पृथिवीव देवस्तनः।
तस्माते पृथिवि देवस्तनानि पूज्येऽसे देवनादवद्यायः।

= Vāj.Sam. III.5.4

"Bhūḥ, Bhuvā, Svar! Like the heavenly sky by loftiness, like the earth, on account of wideness. O earth, O sacrificial ground of the gods, on your surface I lay the fire, the giver of foodstuffs, so that (I may obtain) food stuffs".

43) केता म: प्रणयति ||
- Ṛṣa.Srau. I.16.10

"Who carries ye forward" ... 

44) पूज्ये स्थः ||
- Vāj.Sam. I.12.3a

(This and the next formula form only the beginning of Vāj.Sam. I.12.3 but the Sutrakāra has employed it as a separate Mantra)

Purifiers are ye;

45) श्रेयङ्गेऽ
- Vāj.Sam. I.12.3a

The two belong to Viṣṇu.

46) मुद्रोऽपि स्थः ||
- Vāj.Sam. IV.3a

'Milk of the great (cows) art thou!'
47) "अने त्वाः।"
- Vai. Sam. I.22d

"For sap, thee!"

48) "कृत्ये त्वाः।"
- Vai. Sam. I.30b

"For energy thee"

49) संकुचिते प्रवद्य वृक्षार्थ्यां विष्णुवा पुनिष्क्रम मुनिस्य रशिमय:।
- Vai. Sam. I.12.3b

(This is continuation of Formula No. 45 above)

"By the impulse of Savitar I purify ye with this uninjured strainer, with the rays of the good sun."

50) स्तवयं भविष्यति भूत कानोनं नाम स्वाच्छन्न पुरुषे विबद्धेः।
कर्मस्त्यसे भूतं सुविधते न कर्मम्यं देवयां यमक्षते कानोनेऽसे।।
- RV V.3.2

"Aryaman art thou as regardst maidens; mysterious is thy name, O Self-sustrainer. As a kind friend with streams of milk they balm thee what time thou makest wife and lord one minded."

51) शुभेऽप्रि योगिनि यथेऽपि स्थाप्तं परस्तद॥
शोभारुण्याश्च दुःस्वागा स्थाप्तं वि परे लता॥
- RV I.85.33

Signs of good fortune mark the bride; come all of you and look at her. Wish her prosperity and then return unto your house again."
52) "May Agni come hither, the first of gods may he release the offspring of his wife from the fetter of death. That may this king Varuṇa grant, that this wife may not weep over distress".

53) The waters be to us for drink, goddesses for our aid and bliss; Let them stream to us health and strength.

54) Agni, Jātavedas, is her first, May he release her progeny from bonds of death. Let Lord Varuṇa approve of this, so that we may reach Indra, wife and grand-children. Let this offering be welcome to Rudra!

55)
May Agni Garhapatya protect this woman. May he lead the offspring for her to long life. With fertile womb may she be the mother of living children. May she experience delight in her sons.

56) ना ते गुड़ेघु बोध अल्पा दन्तच त्वद्नुत्र: संविस्तनु।

मा त्वं विक्रेष्युर जायसित्या जीवनल्ली निन्द्याये चिराने प्रजा पश्यन्ती दुप्रक्ष्यणामायु।


May (no noise) arise in thy house by night or by dawn. May the weeping ones (name of she-goblins) take their abode in another (woman) than thee. Mayest thou not be smitten at the breast of the (she goblin) Vikesi. May thy husband live and mayest thou shine in thy husband's world, seeing (your) progeny in harmonious minds.

57) श्रीले पृष्ठ सत्य नागयुरु गतिक्षोरो व स्तन्त छम्सले पुष्या

सतिकारित्व स्त्वा नास्सः परिधानादृ बुहस्त्वति विश्वेदेंा

भिन्नत्वं प्रभावव।

- Man.Bra. I.1.11

May heaven protect thy back, Vayu thy thighs and also the two Asvins. They breast. May Savitṛ protect thy suckling sons. Until the garment is put on may Brhaspati guard (thee) and the Visvedevas afterwards.
Childlessness, the death of sons, evil and distress, I take (from thee) as a wreath (is taken) from the head, and I release (unfasten) the noose (which will) kill the hateful enemies. (or, I fasten the noose on the enemies that it may kill them).

With this well-disposed prayer which the gods have created, I kill the Pīsācas that dwell in thy womb. The flesh-devouring death-bringers, I cast down. May thy sons live to old age.

While giving a Garment to the Bride

(Same as AV XIV.1.45 except astavīra for astavāta and Man.Br. I.1.5.)
"They who spun, wove and who stretched (the web) what divine ones gave the ends about, let them wrap thee in order to old age; (as) one long-lived put about thee this garment".

61) परिवर्तन घर वालोसने क्षमुः कः पुष्पास्य।
ङ्गांशिस्तिद तर्थ्यं त्वस्य न नरलेभ्य।
- Āpa,Mantrap. II.2.6
(Same as Man. Br. I.1.6)

"Dress her, through (this) garment make him reach a hundred (years) of age; extend her life, Bhṛhaspati has given this garment to king Soma that he may put it on".

62) जरी धन्याचिन पुरी सरस्व वालो भक्ति समिति पाने।
कृतां वा जीव नयनं रात्रत्रा रघुसुवसे सं स्यायत।
- Āpa,Mantrap. II.2.7

"Mayest thou live to old age; put on the garment! Be a protector of the human tribes against impriations. Live a hundred years, full of vigour; clothe thyself in the increase of wealth.

Sister of the Groom walks towards Water

63) पूषणा मा वधिया पासु।
- Mait. Sam. I.5.44

Let Puṣan, the protector of the travellers protect me.
Homa Before Marriage

64) स्तवं ने प्रमोदस्मयः पितास्ति न त्वम् कत्स्यकार्थः त्व जाकोऽक्षमुः
    स त्वा राय स्वस्थे स रायेवः सुवीरे मन्न्यः कृपायंदास्य ॥

    - RV I.31.10

    "Agni, thou art our Providence, our
    Father thou: we art thy brethren and thou
    art our spring of life. In thee, rich in
    good heroes, guard of high decrees, meet
    hundred thousand treasures, O infallible!"

65) अश्वेने हिर्र्न्तो महित्वां मद्यं लङ्कदसः संहातः
    अश्वेनां प्रदिष्टौऽस्य बाहुः करस्ये देवायं हुक्कितः विशेष ॥

    - RV x.121.4

    "His, through his might, are these
    snow-covered mountains, and men call sea and
    Rāṣṭa his possessions. His arms are these,
    his are these heavenly regions. What god
    shall we adore with our oblation?"

66) अग्निज्ञेन्त्रा ष्टे स्वृं जायो ददातु भास्हा
    स्वेषे ज्ञेयान्यम्
    स्वमु जन्मन्वकस्य कारोऽस्राहः
    पुष्याय झाटिहाय
    स्वमु येव विघ्नं मानं द्राविविहायविन्नकस्य कारोऽस्राहः

    शान्तः ॥

    "Agni is the begetter, may he give to me
    (this maiden) as my wife. Svāhā! Soma is
    rich in wives; may he make me rich in
    wives (with this maiden). Fūgan is rich in
    kindred, may he make me rich in kindred by the
    father, the mother, by the brother (of this
    maiden) Svāhā!"
67) "Soma to the Gandharva, and to Agni the Gandharva gave; And Agni had bestowed on me riches and sons and this my spouse."

68) The path leading to my husband may please, be designed for me. Full of goodness and unharmed may I go the world of the husband.

69) Let this householder's fire protect this (woman); etc.

70) Same as Formula No. 57

71) Same as Formula No. 56

72) - Man, Br. I.1.13
   (Vide Formula No. 58)
73) परेतु कृत्यारपूर्ति न ब्राह्मणस्वत्सा परे अन्य वृष्णेऽतु ।
परे मृत्यूं अनु परेतुं परम्हा गत ने अन्य भयं किरीते देवाणात् ॥
कथ्ये कुष्ठेऽते ते भविष्यिः मा न। प्रदीै रीत्रीयेमेतां
बोगान्तू स्वाहाः ॥

- Man. Br. I.1.14

Let Death turn away from here, let immortality be mine. May Vaivasvata grant freedom from fear to us. O Death, do ye go away to another path, the one path which is different than Devayana. O you have eyes, who can hear! to you I speak: Do not injure our progeny, not our heroes! Svaha!

Other Pre-marriage Ritual

74) व्युक्तउत्तमस्वत्साप आस्ये ब्राह्मणा स्वप्नेः हरन्तु।
विरोधमिरण देवस्वत्सापः ॥

- Apa. Mantrap. I.1.7

This mantra is uttered while fetching water.

Let the Brahmana draw up (for her) water dropping out forcefully, for bathing let them draw up waters that slay not a hero.

75) भयो भगिनि परेतु अद्वृि लिंग प्रांतीस्ता
स्वप्नेः हरात्स्व ॥

- Apa. Mantrap. I.1.8 (places a piece of Darbha-net on her forehead)

Let her go about the fire of Aryaman, quickly; father-in-law and brother-in-law are looking on.
76) शे 5वः शे रघुनाथ .... etc.

\[ \text{Apa, Mantrap. I.1.9 Same as formula No. 22} \]
(Places right yoke hole with this).

77) हिरण्यकृष्णसुर्य: पानका: प्र चक्रभूतिश्चावपनार्
क्षेत्र पवित्रा किते हुःतु तामिद्व्यू देवसिद्धा दुनात्तु
= \text{Apa, Mantrap. I.2.1}
(He bathes her)

Throwing away the unpraiseworthy, (they) made
the waters of golden hue, auspicious and
purifying Let god Savitā pruify, offering
sacrifice to her. A hundred purified (streams)
are spread on these:

78) हिरण्यकृष्णसुर्य: पानका गानुः मात: काश्यपो वार्षिणिनः
गा जौनिम गर्भशुरूक्ष्णस्तान आपरेषित्स्थेना कवनतु
= \text{Apa, Mantrap. I.2.2}
(Formulæ similar to the \text{Apa, Mantrap I.2.2-5}
are found in AV I.33)

"Of golden colour, clean, purifying, in
whom (was) born Kasyapa, in whom Agni, who
of beauteous colour, assumed Agni as embryo -
let those waters be weal, pleasant to us.

79) गार्न राजा वर्तनो गातु सद्य चत्यानुसे
अम्बरश्चत्मानार्थ गा जौनिम ..... कवनतु
= \text{Apa, Mantrap. I.2.3}

In the midst of whom goes king Varuṇa,
looking down at the truth-and-falsehood of men;
who of beauteous colour ... etc.
80) यासा देवा दिविक कृष्णविन्त फल या खुत्ते ले लोधा नाकिकटा: । कङ्कुः ।
या मौरिनि । ........... "भवन्तु" ।

- अपा मन्त्रप्र. I.2.4

They of whom the gods in heaven make
(t heir) draught (bhakṣa), they that come to
be abundantly in the atmosphere; who of
beauteous colour ... etc.

81) फलकेन तबा बेलुग पश्यन्त्रायपूज्याय तुष्टौष्पत्य स्वपन्नु त्वरै ते ।
पूलकुलसुब्जेयो मा: पायकास्तास्तु आयु श्रेष्ठो दृष्टो न मवन्तु ।

- अपा मन्त्रप्र. I.2.5

With propitious eye behold me 0 waters;
with propitious body touch my skin; they that
are ghee-dripping, clean, purifying - let those
waters be weal pleasant to us.

82) परि तबा विद्वानो भरे रुपा कङ्कुः बिस्तरः ।
कुट्ट्यावस्था कृड्यावस्था दश्ता कङ्कुः दश्तगः ।

- अपा मन्त्रप्र. I.2.6 also

- ṚV I.10.12

(causes her to wear a garment)

Lover of song, may these our songs on
every side encompass thee; Strengthening thee
of lengthened life, may they be dear
delights to thee.
83) अासासाना चोर्माभ्यां पूजा सोमाभ्यां लम्पु।
मन्नेरुक्ता शुद्धा दे नहीं सुहुताय खः।

- Āpa. Mantrap. I.2.7
also RV XIV.1.42

(He girds her with a girdle)

Hoping for well-willing, off-spring,
good-fortune, wealth, becoming obedient to
Agni, gird thyself in order to immortality.

84) पूजा स्वेतु मृतः रहितमुग्विन्यो स्वार्णनी त्वा प्र कहतो रोतव
पुरा त्वात् पुरुषोऽधारः सब्धानी त्वथ विद्यामान वहतः हि।

- Āpa. Mantrap. I.2.8; RV X.85.26

(Leads her to fire place)

'Let Pūsana take thy hand and hence
conduct thee; may the two Asvins on their
car transport thee: Go to the house to be
the house holder's mistress and speak as
lady to thy gathered people.

85) स्वर्गमा क्षणिः स्ववर्गानां नाम स्वर्गानन्देन पुष्ये विभरिः।
क्षणिक्षिति चित्रे युक्ति न गोगिर्युद्द देवकी समया कुन्नेर्पि।

- RV V.3.2

"Aryaman art thou as regardest maidens;
mysterious is thy name, O self-sustainer. As
a kind friend with streams of milk they
balm thee. What time thou makest wife and
lord one-minded".
86) रामसिद्धान्तकारि नारायणिः न्योक्तामी।
सुरीयोऽं मुद्रिद्यात्तोऽं गाण्यनः परिच्छकतम्।
- RV x.85.6

(gives garment to her)

Raibhi was her dear bridal friend and
Narasansī led her house. Lovely was Sūrya's
robe; she came to that which Ātha had
adorned.

87) युव वर्त्तापि पौछः कसाषे युवारुपिन्ता मन्त्रोऽहः लगिः।
अवयैते द्वियपि समस्ये उस्तेन विद्यते निःवत्सश्च।
- RV I.152.1

(gives garment to her)

The robes which ye put on abound with
fatness; uninterrupted forces are your counsels.
All falsehood Mitra-Varuṇa! Ye conquer and
closely cleave unto the Law Eternal.

88) विष्ठिरा अयुव्यायं चुरुता अम्यःक्रमस।
केवदृश्यमेव केरासे अम्याधायस्यायं प्रतिपम्।
- AV XIV.1.6

"Intention was the pillow, sight was the
ointment, heaven and earth were the coffet
(Kośa) when Sūryā went to her husband".

89) समकाश्चेष्यै देखा: समायो हृदयमेव नै।
साम्प्रायिको साहाता श्रव देहसे।
- RV x.85.47
So may the Universal Gods, so may the waters join our hearts. May Ātārisvan, Dhātar and Daśtri together bind us close.

90) गंधेयं जनी वावाता सुपुर्णम् च दिव्यदिशिनक | अंकििि वापालयसक्ष द्विधेक्ष सतु ।।

- Kau.Gr.S. I.8.6

As this one (protected) Saci, Vavata, the one who had good sons, and as Aditi; also Capala who was never widowed, let (this one) protect ye here.

91) रूपेष रूपं मैं दिश्य: प्रातिसर्वज्ञ तेजस: | अन्तरभास्य प्राक्ष्रियमस्तु विद्विप्र स्वयोदस्तु त्वचि नयोदन्तु ।।

- Man.Br. II.5.11

O Rupa (visible one), make manifest to one the quarters and the lustre at the dawn of the day. Let thy food, thou who art ferocious, be near me. Whatever belongs to me, let it be yours whatever is yours let it be mine.

(It is doubtful whether Kau.Gr.S. I.8.7 "Rupam Rupam iti" signifies the above quoted formula. However, this is the nearest available formula although it reads 'Rupa' instead of 'Rupam' in the Kau.Gr.S.)
92) मधुर्मरीय रोमोया भायो मुखनो महल्ल्याणु।
तैत्तिक आदियमानो नो महल्ल्याण्यो शन्योऽर चरे।
- RV IV.57.3

Sweet be the plants for us, the heavens
the waters and full of sweets for us be airs
mid-region. May the field's Lord for us be
full of sweetness, and may we follow after
him uninjured.

93) हि धरण्यर्थः सकर्त्तातृपि मृत्युस्य जात।
प्रतिवेक्ष्य वासीत यस दृशयो वृक्षिरा धार्यो कर्मे।
देवायें हृदिकर्ता विवेष।
- RV X.121.1

(This and the following seven are uttered during
Ahya-shutis)

In the beginning rose Hiranyagarbha, born
only Lord of all created beings: He fixed and
holdeth up this earth and heaven. What God
shall we adore with our oblation.

94) य आध्यमक्ष्य वेण्याय सृष्ट्य विश्व वापते प्रृभिया वषः देवा।
कर्मे वषय भायापूर्त गयः वृत्यः कर्मे ।
- RV X.121.2

Giver of vital breath, of power and
vigour; he whose commandments all the gods
acknowledge: The Lord of death, whose shade
is life immortal; what God ... oblation.
95) य: प्राणलो विनिमित्तो महुर्तीयक जिद्दा ना जगतो बर्मूँ।
य सीमेव अर्थ त्रिपुद्युक्षुम्य: करिमेव ........... इ।

- RV X.121.3

Who by his grandeur hath become Sole
Ruler of all the moving world that breathes
and slumbers; He who is Lord of men and
Lord of cattle, What God ... oblation?

96) क्षेम एतिकन्तो महिल्या .................

Same as formula No. 65.

97) गेन धर्म्मप्रा तुः धिथि च दुर्ग्या गेन स्वः स्तिंश्च गेन नार्त्तः।
गेन बुच्चः गेन रथो विमानाः करिमेव .................

- RV X.121.5

By him the heavens are strong and earth
is stedfast, by him light's realm and sky-
vault are supported: By him the regions in
midair were supported. What God ..............
oblation?

98) य: क्रोध्यार्थी अक्षया तस्तमाने अम्बेश्वता भविष्या रेवाभान।
मलार्थू गुरुं इन्द्रियार्था विमानाति करिमेव ........... इ।

- RV X.121.6

To him, supported by his help, two armies
embattled look while trembling in their spirit,
when over them the risen sun is shining. What
God ........... oblation?
99) आयोः हृद्घुही, विभ्रमायणु, कष्टे द्यानां मन्येन्तिहरिमसोः।
तद्या देवानां समस्तितानुरेकं कस्मेऽयूः।

- RV X.121.7

What time the mighty waters came,
containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God ... oblation?

100) विभ्रमायणु हन्तं पर्यावशंगद द्यानन्तर जन्तुका स्रीरेण्यामुः।
तेन देवकाचिर देव-केक आलित कस्मेऽयूः।

- RV X.121.8

He in his might surveyed the floods
containing productive force and generating worship. He is the God of gods, and none
beside him, What God ... oblations.

101) सुम्भारम्भे देवोभस्माय हर्षतं मया प्रस्था वरदर्शिकायात्मः।
तेनों अर्थमिव संधितं पुरं परिऊष्ठं त्वादुपमानमिव देवम्।

- RV X.85.36 (Cf. also Man. Br. I.2.10)

I take thy hand in mine for happy fortune
that thou mayst reach old age with me thy
husband. Gods Aryaman, Bhaga, Savitar, Purandhri
have given thee to be my households mistress.

102) अयोरस्तु रापति नेविद चित्रा पुत्र्ययाः कुमाः कृत्यः।
वीरसुक्त्येन देवकाचिर स्थोगान्ते नै नेव द्रिपतिे सं कुप्तादे।

- Man. Br. I.2.11
May you be one with a kind eye, not slaying your husband, suspicious towards cattle, good-hearted, lustrous, giving birth to heroes, begetting progeny, god-fearing, beautiful let weal be to our bipeds and quadrupeds.

103) ।
आ न: प्रजा मन्धु प्रजापति राजस्वायं समस्यत् खेमा ।
अहुँसु:श्च: पतिहृदा नाथ्विस्त: स नेा: मव द्रिपदेते स चतुर्गदे ।।

Let Prajāpati create progeny to us, Let Aryāmā adorn thee royal enjoyment. The holy goddess has given (thee to me). Enter thou the world of thy husband. Let weal be to our bipeds and quadrupeds.

104) ।
किमो तत्व निभ्ध मीदं सुहृतो सुमगोकृति ।
द्वारस्य: कुच्यानाचेष्टि पतिकेकादर्श कुल ।।
- Man. Br. I.2.13 (similar to RV x.85.45)

O beautious Indra make this bride blest in her sons and fortune. Vouchsafe to her ten young boys, make her husband the eleventh man.

105) ।
संग्रासी शब्दुनः क्षं संग्रासी शब्दो शब्द ।
नन्दान्दरिसंग्रासी क्षं संग्रासी अधि देव्युः ।।
- Man. Br. I.2.14 (similar to RV x.85.46)

Over thy husbands father and thy husbands mother bear full sway. Over the sister of thy lord, over his brothers rule supreme.
106) भण ख्रुः 'ते हृदयं दयातु मन बिन्त मृत्युंस्वन्ते शक्तुः ।
मन वाच केशम्मना वुषतं वृहस्पति स्त्र्या फिरुनक्तु महयम् ॥
- Man. Br. I.2.15

Set thy heart on my vow; let thy mind
follow my mind; take to heart my speech with
concentration. May Brhaspati unite thee fast
with me.

107) जीवेनु महरापक्ष माफिके हसिने च यर् ॥
तानि ते पुर्णहुःखा स्वहिनि प्रभावम्यह्यम् ॥

Whatever sin is there in conduct, speech
and laughter I am expatiating all that with
the help of full offering.

108) वारेकेलु च दन्तेशु हस्तयोऽपाद्यंस्व यत् ॥
तानि ते ...........
- Man. Br. I.3.4

In the naval, in the teeth, in the
hands and feet whatever is there all that
... etc.

109) तेष्वारुपेऽज्ञाने च सन्धाकेनु च यानि ते ।
तानि ते ............
- Man. Br. I.3.5

Whatever (sins) are present in thighs,
in knee-caps and joints all that ... etc.
110) सरस्वति प्रेमको पुजने वास्तविकति।
तो त्वा विश्वस्य कुस्त्य प्र सैयामस्थयति।

- अपा. मान्त्रप. I.3.5

Sarasvati! promote this our undertaking.
O gracious the bountiful one, thou to whom we sing first of all!

111) य बेलिन प्रेमिकस्त्वा दिशा सनु पवर्मान।
हिरण्यक्षत्र श्रेयस्मस त्या मन्येस्तु कृष्णेन।

- अपा. मान्त्रप. I.3.6

That speeding quarter following all other quarters comes - May the golden-hued hand of Airamama make thee belong to my mind.

112) वेनात्मिहस्य मुन्या हर्षरे नृःधु दश्यमु।
तेने बुद्धिन्वि ते हर्षमां व्यक्ष्यु गम्या यह प्रजाना च अस्तेन च।

- AV XIV.1.48

Wherewith Agni grasped the right hand of this earth, herewith grasp I thy hand; do not stagger in company with me, with both progeny and riches.

113) होगे सदाह्यन्नवीर।.......... 

- RV X.85.41

Same as formula No. 67

114) होगे प्रमाणे विनिविदेण गत्येव विनिविदं गतं।
हृदीये प्रमाणे प्रतिस्पर्शस्ते मधुर्य्य।

- RV X.85.40
Soma obtained her first of all; next
the Gandharva was her lord. Agni was thy
third husband; now one born of human is
thy fourth.

115) तो पूर्वविचवल्लामेवर्यमत्व यम्ना बोधे पञ्चमण न कर्तिनु ।
या न बुद्ध स्वभावायाते अस्वाशुद्धं न पुरुषम् कृपये ॥
—RV X.85.37

O Puṣan, send her on as most auspicious,
her who shall be the sharer of my pleasures;
hers who shall twine her loving arms about
me; and welcome all my love and mine
embraces.

116) अहा हःप्रसिद्धा यस्त सर्व लाभामुपप्रायस्त्वं चौरूह प्रृथ्वी लोकः
स वसं क्षब्य विजान यज्ञाय ॥
—AV XIV.2.71

He am I, she thou, chant am I, verse
thou; heaven I, earth thou; let us (two)
come together here; let us generate progeny.

117) किंवले त्वमिन्द्र मैत्रि: मुष्टी तुम्मस्म कृष्ण ।
द्वाराय पुञ्जन वै कृए पररमेनासुद्धं कृतं ॥
—RV X.85.45

O Beauteous Indra, make this bride blest
in her sons and fortunate Vouchsafe to her
ten sons, and make her husband the eleventh
man.
118) मम हुदयेहुदये हेतु मम निर्विलं नितो नाये।
मम वाचनेकस्मना वुजस्व वृहस्पतिष्ठत्वा निमुनस्तु महेशु।
— कृSegue. I.10.13

"Into my heart let thy heart be. Follow my mind with thy mind. Be pleased with my speech with concentration. May Brhaspati join thee to me".

Aṣmarahana

119) कृष्णमानमास्तिन्येव चर्या मय।
धर्म स्वित्यमष्ठ: सहस्य पृृत्यायत निर्ति।
— साय.मृ. S. I.13.12 (Similar to AV II.13.4.)

Step on this stone and you be firm like a stone. Tread the foes down and turn away the enemies.

120) श्रीशाम्भैः मे स्यथयास्मे मे नास्ते मे सुग्रेवसिनः।
मुखांमे कदानु घोरानु विपिनानु बिखारणि कः।
— मण् ब्र. II.5.2

From my neck, my two shoulders, my nose, my face, away do I throw you, penetrating frightful and deadly (evil-spirits)

Svaha!

121) तदरातिः श्रीशाम्भ— ete

Vide Formula No. 110
122) खोड़े: सहेन्द्रध्वन्या अवाहुहः गन्धमादनाः।
केवल त्वमण्डक्योऽवरोहसि हि धल्या॥


"As Indra accompanied by Indrani descended from Gandhamadana, similarly you descend from this stone accompanied by your wife."

Agniparinayana

123) बुन्धयो परेकहत्सुगी कहुना यह।
व न: पतिन्यो नायो दा जर्ये पुल्ये यह॥

- AV XIV.2.1

"For thee in the beginning they carried about Surya, together with the bridal car; mayest thou O Agni, give to us husbands the wife, together with progeny."

124) विम्यानु वुत्त त्वमस्मि धारास्तु वुद्याया किष्क अर्थे चाहेन हि हिते॥

- RV 2.7.3

"So through thy favour may we force through all our enemies away, as 'twere through streaming water floods."

125) पुनः घनस्यास्त्रवद्रादुपासि एहं वर्धेता।
दोषोत्पत्तिः म: पङ्क्षुर्य केतु इतरर्द्वयम्॥

- Asa. Mantrap I.5.4.

(This also gives preceding two formulae as I.5.3 and I.5.5 which are formulae Nos. 123 and 124 above).
Again Agni has given the bride with long life and lustre, her husband who is with long life, may he go along for hundred years.

126) कन्या पिल्लम: पतिकेक स्तोषः मया दीया मश्ता कन्या खुल्ल्ते त्वमा कर्य दारारा बुद्ध्या निबल्ति गाहेरहि द्वियः ॥
   - Man. Br. I.2.5

This maiden parting from the fathers goes to the world of her husband, and has performed the preliminary rite for a husband. Besides as the girl unites with thee (strong) has plunged through the stream of water, so may we plunge through our enemies.

Lājahoma

127) किन्तु नारुः ते सर्वाराजावप्नितकः ॥
    दीयायुक्तं मे पतिरेघनं शालयं ममेति ॥
    Similar to AV. XIV.2.63

This woman pouring puffed grains in fire appeals, be my husband long-lived, let my relatives prosper.
128) त्रस्वल्ले नू देव कप्त्या भविनमयाल ।
शेषस्म्यस्तेलोज्जा ग्रेहो मुखातु नामध्ये स्वाहा ॥

- Agv,Gr,S. I.7.13; Man,Gr,S. I.11.12

(Similar to AV XIV.1.17)

(Two more similar formulae follow starting with Varunam nu devam and Puṣānam nu devam).

The maiden has offered oblations to God Aryaman. May that God Aryāma release us from here and not from there. Hail!

129) तुम्म्यप्रे थाया... etc.

(Vide Formula No. 123)

130) पुनः वत्तीम्... etc.

(Formula No. 125 same as)

131) अविनिष्ठा जनिनानन्या जनिनः करोतु जीवधिर्मृत्यास्म॥

- Kāṭ,Gr,S. 3.1.31

Let Agni, having fertility, make me fertile, May I be one whose wife is living.

132) त्र्योधा मा जनिनानन्या हालिमन्त्र करोतु जीवधिर्मृत्यास्म॥

- Kāṭ,Gr,S. 3.1.36

May Soma, having relatives, let me have relatives with her (help). Let me be one whose wife is living (i.e. let me not be a widower).
133) 

Śrī Rāma, may His name, 

bhūtānām vāyuṣyaṁ śāalyaṁ jñānam: svāhā.

- *Kat. Gr. S.* 3.1.37 (Similar to *XV* 3.60 a and b)

We sacrifice to Tryambaka, having good scent, 
subsisting husband, Release me from the bondage 
of Death; from these houses; like Urvārū.

134) पुष्या मा पुlogenṇया पञ्चमन्त्र करोतु नोवपतिन्यूर्यासम्

- *Kat. Gr. S.* 3.1.37

May Puṣan who owns animals make me owner 
of cattle with her. Let me be one whose 
wife is living.

**Saptapadi**

135) 

δέκα γνίθή (विष्णुस्वर्ग-शेलु) हे तुर्षित (विष्णुस्वर्ग-शेलु)।

त्रीणि छ्पताय तत्त्वाचि मायोभाव विष्णु- 

स्वर्ग-शेलु पद्म पद्मयः छ्पताय-स्यूर्याये ...।

वहन जान्याच्ये हृदायाम्यः छ्पताय स्यूर्यादा 

अमुः। वहने ते समेतम्। वहने सा मोहः।

वहने ते मा योड़ा:।

- *Tait. Br.* II.7.7 11-12 (The formula given by 
the sutras slightly varies from this).

May Viṣṇu lead you to sap in the first 
(step). May Viṣṇu lead you to juice in the 
second; May Viṣṇu lead you to vows in the 
third; May Viṣṇu lead you to prosperity in 
the fourth; May Viṣṇu lead you to cattle in
the fifth; May Viṣṇu lead you to comfort,
May Viṣṇu lead you to seven sacrificers in
the seventh. The seven steps are for
friendship. I shall not leave thy friendship.
Thou shall not leave mine.

136) आशो हि ज्या मेयोधुक्ता मि 5 बूरे दुःखान ।
    मुहे रणाय बसे ।
    Same as formula No. 1.

137) गौ लि किवलमेव रसस्त्तम मायमते मि ।
    बुझलि रेच भाव ।
    Same as formula No. 2.

138) तस्माते जरे प्रसन्न ते मय मति तय तमस्त ।
    आशो नुल्ला च न: ।।
    Same as formula No. 3

139) सुमृदकोरचियथि । ..... etc.
    Same as formula No. 31

Hṛdayasparśana

140) प्रवीणे प्रस्थरिति ॥ मा विग्रहः ।
    - Hir. Gr. S. I. 21. 4

    'Thou art the knot of all breath; do
not loosen thyself.'
141) मनं हृदये हृदयं ते बस्तु मनं निरोः निवरणस्तु ते ।
मनं वाचमेक्षना श्रुति मनोवानुश्रुता क्षव सहस्यों म्या क्षव ॥

- Bhā.Gr.S. I.17
(Resembles Formula No. 106)

Let thy heart be in my heart, may thy mind reside in my mind, hear my speech with a concentrated mind, be thou the follower of my vows, be a participant in all my activities.

142) विष्णुं तासृष्टये प्रेमं पश्चयुं बुध्यर्मम् ।
देवं देवता सुर्यमन्म ज्योतिःब्रह्मधमः ॥

- VaJ.Sam. XXI.24., RV VII.66.16

May us go to Sun, the God, who protected gods, the highest splendour.

Yoktrabandhanam

143) तिनं वि ज्ञाति यतनं यथार्थं पारं यम्मधनीति सखिता शुद्धेऽ।
वाचमुखः गोशोऽसुक्तस्तः होकेः स प्रेक्षाय स्त्वा कुह जल्लोऽस्तेम्भिः ॥

- Ṛṣ. Mantrap. I.5.17 (similar to RV X.85.24)

Now, I let loose the noose of Varuṇa where with most blessed Savitar hath bound thee. In Law's seat to the world of virtuous action, I give thee up to thy uninjured consort.
144) वस्तुत्यः कनोनिकारसि चलुप्या असि कुमेय पाहि।
- Tait. Sam. I.2.1.2
"Thou art the pupil of Vytra; thou art the protector of eye; protect my eye".

145) यानि रतोश्चनितो कुण्डित्यसा कल्या
शरिरस्य समागचन्द्रः।
तेवा गँ प्रतिविद्यार्थी चुः स्वर्ति सद्ये
मूलं दित्यस्य रिति।
- Man. Gr. 3. I.12.13

Those demons that are walking around this bride who is coming near the Fire, I hereby, destroy their eye, let the God of beings give happiness to this bride.

Simanta

146) समस्य केन्द्रानवर्तिनान्यारान्य सिवा सबीर्यो वच सर्वस्यः।
सिवा भव सुकुलोहयानां सिवा जनेकु प्रवाहनेकु सहवाहनेकु।
- Man. Gr. S. I.12.4

Tying properly non-cruel, non-terrible hair, to be suspicious all the friends. Be suspicious while being carried to good family, holy amongst the people who are co-travellers.

147) सुमुखोऽसि ... etc.
Same as Formula No. 51.
148) प्र ल्या युन्तन्त्रस्य वर्तण्यां पानाद्वै स्वा क्षेत्राद यहिस्व दुः मैसे।
क्रमण्यां क्षोणे ।

- RV X.85.24 Same as Formula No. 143.

Now from the noose of Varuṇa I release thee,
wherewith Most Blessed Savitar hath bound thee.
To Law's seat ।। etc.

149) नीवं संदर्मित्वा वि ममन्ते कठवे दोषामतः प्रतिचित्ति दीर्घकृते।
वार्षिकं य किं विध संमोररे मया परिश्रमणम् लग्ये परित्यागे।

- RV X.40.10

They mourn the living, cry aloud, at sacrifice, the men have set their thoughts upon a distant cast. A lovely thing for fathers who have gathered here, — a joy to husbands — are the wives their arms shall clasp.

150) किंन्य नामस्वरुपस्य श्रुति चद्वष्ट्र ।
स्त्रीवेगुल स्वरुपं किंगे नविवेण्य मुक्ति
गोवाणा निविष्टद के हरे।

- RV I.82.2

Well have they eaten and rejoiced; the friends have risen and passed away. The sages luminous in themselves have praised thee with their latest hymn. Now, Indra yoke thy two Bay steeds.
151) चुबूँ ते चूबूँ यात्रा व्याणों अन माहितः।
               अनेक मनस्य वृंदोऽधिक प्रक्षी पलंचायत।
               - RV x.85.12

Clean as thou wentest, were thy wheels;
wind was the axle fastened there. Sūryā,
proceeding to her Lord, mounted a spirit-
-fashioned ear.

152) हे ते चूबूँ चूबूँ इश्माण चक्षुशा विहः।
               अनेक चूबूँ वद्धफु लद्धाताम किलिदुः।
               - RV x.85.16

The brāhmaṇas know thy two wheels to be
seasons, O Sūryā! That one wheel which is
concealed that certainly the wise ones know.

153) शे रणस्य ... etc.

Same as formula No. 22.

154) कुर्मस्तल्ले अत्र दशों दशेण कुट सुन्द्रः कर्मकर्तवः।
               तेन स्वयम द्विय विद्वानो बाह्यक्षेत्रे योधा स्वदेशते ले हुस्ते।
               - RV I.82.5

Let Lord of Hundred Powers, thy steeds
be harnessed on right and left. Therewith
in rapture of the juice, draw near to thy
beloved spouse. Now Indra yoke thy two Bay
steeds.
155) सुनिच्छे ते ब्रह्मणा के चित्ता हरे कुष ग्राहि दक्षिणे गमन्त्या: ।
अत त्या सुतासो रस्ता गमन्त्यं। पुष्पान्ति वै प्रभु श्रुत्यायाम: ॥

= RV I.82.6

With holy prayer I yoke thy long-maned pair of Bays; come hitherward; thou holdest them in both thy hands. The stirring draughts of juice out-poured have made thee glad:
Thou, Thunderer hath rejoiced with Pûṣan and thy spouse.

156) क्रांचावेदावताः सद्यात् सूर्या गृहम् ॥

= RV X.85.10cd

Bright were both steers that drew it, when Sûrya approached her husband's home.

157) कर्मिक्यमित्र कदिरस्य सारप्रेयोऽधैर्य सुष्णौ विभृत्यायाम् ॥
अर्थ बोधा वीर्याति कोशस्य मा शामादस्यात्म पीत्तियो! ॥

= RV III.53.19

Enclose thee in the heart of khavar timber, in the car wrought of Simân put firmness. Show thyself strong, O Axle, fixed and strengthened; throw us not from the car whereon we travel.

158) वृक्षस्य उपेन विक्षेप्युषितादिरणयम् युक्तेऽसुसुधाम् ।
भार रैह सूर्ये गुप्तस्य होरक्षे रोगोऽन पहुँचे कहुँ कृत्या ॥

= RV I.85.20
Mount this all-shaped, gold-hued, with strong wheels, fashioned of Kimsuka and Salmali, light-rolling. Bound for the world of life immortal Surya make for thy lord a happy bridal journey.

Let not the highway thieves who lie in ambush find the wedded pair. By pleasant ways let them escape the danger and let foes depart.

Consumptions, from her people, which follow the bride's resplendent train, these let holy gods again bear to the place from which they came.

Lord of the Wood, rise with a hundred branches, with thousand branches may we rise to greatness. Thou whom this hatchet, with an edge well whetted for great felicity hath brought before us.
162) सुन्तान्यं पुष्पिकं धामेः हसि सुन्तान्यं वनम् देवि सुन्तान्यं सिद्धि ।
दैवी नारि स्वग्न्याग्नि महाक्ष्योऽमा रेग्नेमास स्वस्त्येः ॥
- RV I.63.10

Mighty-saving Earth, incomparable Heaven, the good guide Aditi who gives secure defence. The well-cared heavenly Ship, that lets no waters in, free from defect, will we ascend for happiness.

163) अश्वनन्त्वति सर्वस्मेव रंगमुच्युपरि प्रता साचासः ॥
जगे जगाम ये अश्वनन्त्वति ज्ञानेन ज्ञानवेदयाम प्रजाजनू ॥
- RV I.53.8

Here flows Asmanvati; hold fast each other, keep yourselves up, and pass, my friends the river. There let us leave the Powers that brought no profit, and cross the flood Powers that are auspicious.

164) बुद्धरूपिणी सत्या हृद्वतापोऽशक्ति नित्यम् ।
मा हुक्कलो व्यक्तास्च ज्ञोऽहुन्तवताम् ॥
- RV III.33.13

So let your wave bear up the pins, and ye, O waters, spare the thongs; And never may the pair of Bulls, harmless and sinless, waste away.
165) "Happy be thou and prosper with thy children here. Be vigilant to rule thy household in this home. Clearly unite thy body with this man, thy Lord. So shall ye, full of years, address your company.

166) "Her hue is blue and red; the fiend who clingeth close is driven off. Well thrive the kinsmen of this bride, the husband is bound fast in bounds.

167) "Give thou the woolen robe away; deal treasures to the Brahmana priest. This female fiend hath got her feet, and as a wife attends her lord.

168) "— RV X.85.27

— RV X.85.28

— RV X.85.29

— RV X.85.30
Unlovely is his body when it glistened with this wicked fiend. What time the husband wraps about his limb the garment of his wife.

169) से बल्लित्रः... etc.
   Same as formula No. 160.

170) मात्र तिददेसः... etc.
   Same as formula No. 159.

171) सुमुद्रोऽधिवर्य... etc.
   Same as formula No. 51

Asmārohanā(2)

(Kausīka Gr. X.77.20)

172) सुमुद्रोऽधिवर्य गहाणो सुलेशा पत्ये स्मुरुराय संबः।
   स्वयंतः स्वयमेव प्र ्हास्तिंविद्यत्र।
   — Ay XIV.2.26

Of excellent omen, extender of the houses, very propitious to thy husband, wealful to thy father-in-law, pleasant to thy mother-in-law, do thou enter these houses.

173) किं हि प्रयं प्रुणयः... etc.
   Same as formula 165.
174) ना हिसार्तु कुमारिणः स्तूष्णे देवतिते पुष्प।
शालामाणे देवता द्वारसे मुनो कलण्णे कब्रुष्पमु।

- AV XIV.1.63

Injure ye not the maiden, ye (two)
pillars, on the god-made road; the door of
the divine house we make pleasant, a road
for the bride.

175) ब्रह्मापरं मुन्यात्रा ब्रह्म पूर्वं ब्रह्मान्न्त्वो मय्यो ब्रह्म सक्तेः।
भावायानी हृदपुरं प्रेष्ये विक्षित स्यो वै पितृते किर रत्न।

- AV XIV.1.64

Let the brahmaṇa be yoked after, the
brahmaṇa before, the brahmaṇa at the end,
in the middle; the brahmaṇa everywhere, going
forward to an impenetrable stronghold of the
gods, do thou propitious, pleasant, bear role
in thy husband's world.

Mahāvyāhrtis

176) भवेनक देवेन पृथिवीहोकेन होकनायमध्यें वेदानो तैन
tवा समुमताः स्वाहा। भवेन देवेन भवेनकेन होकन
होकनायमध्यें वेदानो तैन तवा समुमताः स्वाहा।
शुमेन देवेन भवेनकेन होकनाय भास्केन वेदानो तैन
tवा समुमताः स्वाहा। वन्नेन देवेन दिवो भवेनकेन
होकनाय ब्रह्मचेतेन वेदानो तैन तवा समुमताः स्वाहा।

- Śan. Or. S. I.16.3.
With god Agni, with the earth-world of the worlds, and the Rig-veda of the Vedas; therewith I appease thee Svāhā! With god Vāyu, with the air-world of the worlds with the YV of the Vedas, therewith I appease thee, Svāhā! With god Sūrya, with the heaven-world of the worlds, with the SV of the Vedas; therewith I appease thee, Svāhā. With god Candra, with the world of the quarters of the worlds, with the Brahmadeva of the Vedas, therewith I appease thee Svāhā.

177) 'कृप्या ते पतिवङ्कल्पी देवर्गी नारणी तो करोम्यक्तो स्वे' विति।

Śān. Gr. 1. 16. 4

'Bhūh' what harm dwells in thee, bringing death to thy husband, death to thy husband’s brother, that I make death-bringing to thy paramour.

178) आ ते गोर्गिंग गम्भीर यन्म वृष्णम पारः विलेवुभिस्।
आ धोरो है नारणी पुत्रले दलामास्यः।

- AV III. 23. 2

May a male embryo, enter thy womb, as an arrow the quiver; may a man be born here, a son after ten months.
Besmearing her eyes with Ājya Collyrium

Not evil-eyed, no slayer of thy husband,
bring weal to cattle, radiant, gentle-hearted;
loving the gods, delightful, bearing heroes,
bring blessing to our quadrupeds and bepeds.

Same as formula No. 164

Same as formula No. 165

With what help will he come to us,

With genuine and most liberal draught will
spirit thee with juice to burst. Open even
strongly guarded wealth.
184) ब्रुि शु ण: सलौनामविला नविलाम्।
    दसः पवाल्युवेंद्रः।
    — RV IV.31.3

Do thou who art protector of us thy friends who praise thee. With hundred aids approach us.

185) नमो ब्रह्मने भ्रुवाम्-युलायास्तु नमो ब्रह्मन: पुजया
    प्रणापत्ये नमो ब्रह्मन: पुजेयो तेनेयस-सुमित्रावेयो
    नमो ब्रह्मन: पुजेयोगेयो भ्रु-रे लयः।
    — Hir. Gr. S. I.22.14

Adoration be to the Brahma, to the firm, immovable one! Adoration be to the Brahma’s son, Prajapati! Adoration to the Brahman’s children, to the thirty three gods! Adoration to the Brahma’s children and grand children; to the Angiras!

186) लोहेनादुल्वा ब्रह्म: लोहेन वृक्षिकं मुहो।
    नमो लोहेनादुलः वृक्षिकं समु जाहित।
    — RV X.85.2 (The preceptor should occupy his seat)

By Soma are the Aditya strong, by Soma majesty is the earth. Thus Soma in the midst of all these constellations hath his place.

187) किंह गायो निविदन्त्रस्वाभास्वां विष युवन्यां।
    किंह सहस्रदिक्षो यस किंह पूवा निवोदल्।
    — Far. Gr. S. I.8.11
Here may the cows sit down, here the horses here the men. Here may sacrifice with thousand gifts here may Puṣan sit down.

Dhruvadarsana

188) ध्रुवनि ध्रुवं स्वं परमानिन्द्रुवयिंघोष्ये मध्य हृद्ये। 
स्वादात्तुल्लेघ्निमित्या घरमा प्रजाष्ट्रि समीव सरदा: जतन्॥

- Pār.Gr.S. I.8.19

Firm art thou; I see thee, the firm one. Firm be thou with me; O thriving one!
To me Bhāspati has given thee, obtaining offspring through me, thy husband, live with me a hundred autumns.

189) पुष्पादेशे वर्ण्यावलोके पुष्पादाविश्वात्या कुमे। 
पुष्पावनिमन्व वायुक्षु पुष्पानु ग्रंजस्तोदे॥

- Men.Gr. I.4.8

Mitra and Varuṇa are manly men, both the Asvins are men, and Fire is man, and Vāyu also, the embryo residing in your womb is also a man.

190) "जीवापत्नी पुजा विनंदेय।"

- Ṛg.Gr. S. I.7.22.

O wife of a human being, attain progeny.
191) शुभवा शुभापत्नी शुभं पश्येम सर्वं।
शुभाः शरीरम शुभा रणं पश्यामेव। ॥
- Man. Gr. S. I. 14. 10

Firm and immovable is the wife of
Dhruva, on all sides we see firmness. These
mountains are firm, this woman is firm in
the household of her husband.

192) ना हर्षकृष्ण प्रज्ञा ना राधाम हृद्धे सेवाम राजन्।
- Tait. Sam. IV. 7. 14. 2

O Lord Soma! Let us not be bereft of
progeny; Let us not be destroyed by
enemies.

Ajya offerings after stars have arisen

193) शेषा सम्पर्क महाप्रारंभे च यानि ते।
तानि ते पुण्याः यथापि सम्पं शय्यहूं। ॥
- Man. Br. I. 3. 1

In joints of lines, in the eye-lashes,
in the navel, ( Whatever evil is there )
that I am expiating with the help of
Full Offering.