Hindu Samskaaras – Pumsavana & Seemantham
Dr. R Thiagarajan

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A PREFACE

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 this ritual and serve as 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.

We thank,
Dr. R Thiagarajan, Head of the Sanskrit Department, Presidency College, Madras for writing this with great enthusiasm and accuracy.

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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 pradeepdanusha@gmail.com

Anusha and Pradeep Chakravarthy

Madras
January 11, 2009

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 - .

" Pumnamno narakadyasmat trayate
pitaram sutah” - Manusmrti, [9-138]

This ceremony (Samskara) 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.

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”.

‘Simantonnayana’ is the ritual performed on the sixth or the eighth month of pregnancy. However, following the scriptural option, Today, many combine both Pumsavuna and Simantonnayana. 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, therattical 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 paysam 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 Nedunalvadai, 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.

In the 5th month, the ladies mother in law repeats the same function for her family. This is called the Moggu poochuthal.

Some texts prefer that Pumsavaana 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 Sannaka 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 Udakashaanti and Pratisara bandha.

**Udakashaanti 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 sesame 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 Darba 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.

chanted along with the Mantra 'Namo Brahmane'. These Mantras are for invoking the blessings of the Gods and for the well-being 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 'Devasayatva'. 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 Brahmans 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- "Agniraayushmaa". The lady wears the thread on her left wrist while chanting 'Brihatrasama'.

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

2. "Indraya 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 "Pugumsvanamasi" 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 Brahmans 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 'Raaka' 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 Brahmans for having completed the Seemantonayana.

**Details of the Mantras -**

Water should be sprinkled on all the sides of the yajnavedi with the mantras Aditeanumanyasva and with the following mantra on the four sides of the Vedi-
Ом  देव संति:  प्रसृत  यहं  प्रसृत  यज्ञपति  भगवान  इत्वादि।

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

Thereafter pronouncing the mantra ओमं प्रजापति त्वा जुष्ट्य निर्वापामि the performers of the Samskaara should take rice. Sesamum Indicum (खिल) and Phaseolus Mungo in equal quantity (about 6 gm each) and wash it with water with Mantra- “ओमं प्रजापति त्वा जुष्ट्य प्रशामि” 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:

अॅ धा ता दशूत वाशुं प्राची जीवातुमुखितम्।
वयं देसस्य धीमाहि सुरांति य जिन्वति स्व हाऽ॥

इंद्र धा ते इंद्र मम।॥१॥

अष्टै: कां ७। सूः ४७। मं २, आश्रो ४९। ४५, ४६।
कृ ३० खिल सूः ५३। मं ०, निक्सत्र अ। १२। सं ० ७।)॥

आपातनभु । गु । गु १४.२-१

इंद्र धा ता प्रजानमुत रावहें हाशवं विषवं मुखवं जजन।
धा ता कृषरिमिमादिभिषं धातवं शुद्धतुषूल हाऽ॥

इंद्र धा-इंद्र मम।॥२॥

- आश्रो ४९। १। ४५। ३, कृ १० खिल सूः ४७। मं। ॥

आप. गु । गु १४.२-२

इंद्र राकान्तः स्वयं सुद्धी हुंदे शून्योत न। सुभगा योधतु लयन।
सीवत्पि: सुधाशिष्यमाणया बदलानो शतदायमुर्थ्य स्व हाऽ॥

इंद्र राकान्तः-इंद्र मम।॥३॥

पांसे राके सुमातः वापेसो वापिददासिति दासुष्ण वसुनि।
ताभिनिः अथ सुमनावपावहि सहस्रपेयम् सुमंगे सराणा स्वाहा॥

इंद्र राकान्तः-इंद्र मम।॥४॥

कृ ० मं २। सूः ३२। मं. ४० ॥

नेत्येष परा पत सुपुत्र: गुप्तपात।
अथे मे पुत्रामायाथि गर्भमयेहि व: पुत्रान्वहि॥५॥

यथे वृथा वापिददासिति दासुष्ण मासि सुहुष्ण वसु वहि॥६॥

विभा: शुद्ध युमा नावाय गवीनामाः।
पुमांसं पुनावपावहि दासुष्ण मासि सुहुष्ण वसु वहि॥॥९॥

आश्रो ४२। १। ४५। ३, कृ ० खिल सूः ४७। मं ० ६-३

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 Dhatau 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 Dhatau 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.

रूपांतो अवर्तं पृथिव्या वैश्वनरमृत आ जातमण्यांप्र।
को जव्द समाजामति जननामामस्वा पावं जनन्य देवा: ||३२||

यजुः आऽऽ: भृत । मं ३३ ||

ओ अयमृतिवं वृक्ष उऽणा निषा भव ।
पर्यं वनस्पते न त्वा न त्वा सुखासं रचि: ||३४||

पाव गृह । १ । ५ । ७ । मन्त्र । भ्रात । १ । ५ । ७ । ९ ||

ओ वेनादिते: सीमांनं नयतं प्रजापतिमहते सीमागाय ।
तेनाहस्य सीमांनं नयामं प्रजामस्य जरदांत्यं कृगृणमो ||४४||

मन्त्र भ्रात । १ । ५ । ७ । ९ । ९ । १ । ५ । ७ । ९ ।

ओ राकास्वै सुहवा सुकलाते हुरे शृणूर्तुता न: स्मृता बोधितुता तन्मान ।
सीवामयम: सूधाय चित्रायचा ददातु वैर ग्रामायणसुभ्रम ||२५||

ओ चाते राज्य: समवत: सुप्रेमसो पारंतं देशसचारे वसुनि ।
नामान्या अध सुमना उपावतिसह सहस्योपं सुभोगे राक्षणा ||६||

कः पतिसिंहा प्रजां पतिन्द्रस्यमयं मंवं दीर्घमुक्तं पत्यु: ||१९||

मं । भ्रात । १ । ५ । ७ । ९ । १ । ५ । ७ । ९ ।

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 (अनुम्बर) 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 oblation is offered when saying – ‘प्रजापते न लब्धिनयना’, thus these become eight oblations. Again one oblation of cooked rice should be offered with the mantra ‘ओ प्रजापते स्वाहाः’ Afterwards one oblation of the mixture previously prepared should be offered while saying - वैहस्य क्रमणा.

Thereafter offering eight oblations of ghee with the eight mantras
beginning with त्वमा अनमो etc. and four oblations of ghee with the four mantras of ययाह्रति अहुति (ॐ भूर्गवे ॐ) the husband and wife should go to a lonely place and sit on a seat so that the husband is seated behind the wife.

ॐ सुमित्र्या न आ पोषणम् सन्तु दुमित्रियास्तस्मै सन्तु यो०स्मांन्द्रिद् यन्न चर्म वर्यं त्रिम्मं।।११।।

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 भूजुन tree, (Germinalia Arjuna) or the branch of smooth Kusha (कुषा) 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 yajnasala. 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:

ॐ सोम एव नो राजेमा मालुप्यः प्रजा।
अविमुखचः आसीर्तस्तीरुण्म् असी*॥

पारे गृह के १। के ३५। सूर ९।

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 परवसि” what do you see?

The lady should reply- “प्रजां परवामि” 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 -

ॐ वीरसूत्रन्त्र भव, जीवसूत्रन्त्र भव, जीवपति ज्वं भव॥

गो० गृह 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.


2. Dasha masaancha Shayano dhaatra hi tatha krumaam. Eithu 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.

**Appendix – 1 – Materials needed for the ceremony**

<table>
<thead>
<tr>
<th>Items Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turmeric tubers</td>
<td>50 gms</td>
</tr>
<tr>
<td>Turmeric powder</td>
<td>50 gms</td>
</tr>
<tr>
<td>Kumkum powder</td>
<td>1 box</td>
</tr>
<tr>
<td>Sandalwood paste</td>
<td>1 box</td>
</tr>
<tr>
<td>Flower garland</td>
<td>5 feet</td>
</tr>
<tr>
<td>Flower garland knotted on both sides</td>
<td>2+2</td>
</tr>
<tr>
<td>Betel leaves (Piper Betel)</td>
<td>50 leaves</td>
</tr>
<tr>
<td>Betel nuts</td>
<td>50</td>
</tr>
<tr>
<td>Bananas (attached to the stalk)</td>
<td>24</td>
</tr>
<tr>
<td>Coconut</td>
<td>15</td>
</tr>
<tr>
<td>Rice</td>
<td>5 kg</td>
</tr>
<tr>
<td>Unhusked rice /Paddy</td>
<td>200 gms</td>
</tr>
<tr>
<td>Incense Sticks</td>
<td>1 packet</td>
</tr>
<tr>
<td>Camphor</td>
<td>1 packet</td>
</tr>
<tr>
<td>Wicks for lamps</td>
<td>12</td>
</tr>
<tr>
<td>Matchbox</td>
<td>1</td>
</tr>
<tr>
<td>Oil for the lamps</td>
<td>500 mg</td>
</tr>
<tr>
<td>Banana leaves with tapered corners (nuni-elai)</td>
<td>8</td>
</tr>
<tr>
<td>Cow’s milk</td>
<td>100 ml</td>
</tr>
<tr>
<td>Cow dung cakes for the sacred fire</td>
<td>8</td>
</tr>
<tr>
<td>Sticks for the fire</td>
<td>Rs 20</td>
</tr>
<tr>
<td>Ghee</td>
<td>1 kg</td>
</tr>
<tr>
<td>Mango leaves attached to the twig</td>
<td>1</td>
</tr>
<tr>
<td>Rice flour for kolams</td>
<td>1 box</td>
</tr>
<tr>
<td>Mortar and pestle</td>
<td>1</td>
</tr>
<tr>
<td><strong>Veena</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>Platter for arti</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>Metal (brass/silver) utensils Kudam/pot</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>Sombu/smaller pot shaped vessel</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>Kula pathram, a cylindrical tumbler</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>Tumbler</strong></td>
<td>2</td>
</tr>
<tr>
<td><strong>Trays</strong></td>
<td>6</td>
</tr>
<tr>
<td><strong>Lamps - Kuthu Vilakku</strong></td>
<td>2</td>
</tr>
<tr>
<td><strong>Bricks for the Agni Kunda</strong></td>
<td>12</td>
</tr>
</tbody>
</table>

* * *