

वानप्रस्थ संस्कार

Vānaprastha Āshrama Saṁskāra

(Retirement)

The Vedic way of life prescribes *Vānaprastha*, ‘retirement’ in today’s language, from the worldly way of *Gṛhastha*.

The Vedic way is a planned and comprehensive four phase way of life. It is a combination of discipline and preparation, enjoyment and creativity, retirement and repayment, and complete renunciation and surrender. Each one of these four phases is planned and successive, *Brahmacarya*, *Gṛhastha*, *Vānaprastha* and *Sanyāsa*. Each one of these four phases has its own discipline too which is an integrative synthesis of hard and challenging realities with an awareness of the life to come. *Vānaprastha* is the period of retirement dedicated to study, teaching and contemplation.

Vānaprastha is a practical necessity. It should be accepted with practical wisdom. Ever since the beginning of the world, our ancestors recognized that generation gap is a fact of life. So why not allow voluntarily the second generation to take over? Better discover the peace of a continuous flow of the conclusive wisdom and essence of experience. Discover the beauty of peace and the music of silence. It is here that experience becomes knowledge, knowledge becomes wisdom, wisdom becomes vision, and the vision is passed on to the third generation through education and communication.

Love and desire in earlier times, was given the name of “*pravṛtti*”, attachment to nature’s beauties with duties to the self, society and God. And at the end of the experience, man had to take to “*nivṛtti*.” renunciation of all these passing phases with acceptance of the Eternal with retention of the permanent.

Swami Dayananda says, “While heading towards *Vānaprastha*, have your friends around, have your children and family around, relinquish your burdens to your children, retire to solitude and yoga, think and meditate on Vedic wisdom, keep company of the saints and work for realization of the self and of God.

Vānaprastha (Retirement) Samskāra:

The General Part:

(Follow the general procedure upto four *Āghārāvājyabhāga Āhutis*, and four *Vyāhṛti Āhutis*.)

After this, chant the Hymns of Benediction (*Svastivācana*) and Hymns of peace (*Śānti-prakaraṇa*) as given on p....)

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

Īśvara Stuti Prārthanā Upāsanā Mantrāḥ (Mantrās of Divine Praise and Prayer)

१. ओं विश्वानि देव सवितर्दुरितानि परा सुवा।
यद्भद्रंतन्नऽआ सव ॥ ३॥
*Om Viśvāni deva savitar-duritāni parā suva.
Yadbhadraṁ tanna'ā suva.*
२. ओं हिरण्यगर्भः समवत्तताग भृतस्य जातः पतिरेकऽआसीत्।
स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥
*Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa
dādharma prthivīm dyāmutemām kasmāi devāya haviṣā vidhema. Yaju. 13,
4*
३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिष यस्य देवाः।
यस्य छायामृत यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥
*Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ. Yasya
cchāyāmṛtaṁ yasya mṛtyuḥ kasmāi devāya haviṣā vidhema. Yaju. 25, 13*
४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशऽअस्य द्विपदश्चतुष्पदः कस्म देवाय हविषा विधेम॥३॥
*Om Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya
dvipadaś-catuşpadaḥ kasmāi devāya haviṣā vidhema. Yaju. 23, 3*

५. ओं येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।
योऽन्तरिक्ष रजसो विमानः कस्म द्वाय हविषा विधेम॥६॥
Om Yena dyaurugrā pṛthivī ca dr̥ḍhā yena sva stabhitaṁ yena nākaḥ.
Yo'antarikṣe rajaso vimānaḥ kasmāi devāya haviṣā vidhema. Yaju. 32, 6
६. ओं प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ १० ॥ Yaju. 23, 65
Om Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.
Yat kāmāste juhūmastanno astu vayaṁ syāma patayo rayīṇām.
७. ओं स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवाऽमृतमानशानास्ततीय धामन्नध्यैरयन्त॥१०॥
Om Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra
devā'amṛtamāna-śānāstrīye dhāmannadhyai-rayanta. Yaju. 32, 10
८. ओं अग्न नय सुपथा रायेऽस्मान्विश्वानि देव वयुनानि विद्वान् ।
ययाध्यस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥
Om Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.
Yuyodhyasmaj-juhurāṇam-eno bhūyiṣṭhām te nama uktiṁ vidhema. Yaju.
40, 16

स्वतिवाचनम् (Svastivācanam)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम् ॥ १ ॥
Om Agnimīḷe purohitaṁ yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamaṁ. Rg. 1, 1, 1
२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव।
सचस्वा नः स्वस्तये ॥ ९ ॥
Om Sa naḥ piteva sūnave'gne sūpāyano bhava.
Sacasvā naḥ svastaye. Rg.1, 1, 9

३. ओं स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥ १५ ॥
Om Svasti panthām-anu carema sūryā-candramasāviva
Punardadatāghnatā jānatā saṁ game-mahi. Rg.5, 51, 15
४. ओं इषे त्वार्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वमघ्न्या-ऽइन्द्राय
भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत माघशऽसो ध्रुवाऽअस्मिन् गोपतौ स्यात
बह्वीर्यजमानस्य पशून् पाहि ॥ १ ॥ Yaj. 1, 1
Om Iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya
karmaṇa'āpyāyadhvam-aghnyā'indrāya bhāgam prajāvatīr-anamīvā'
ayakṣmā mā va stena' īsata māghaśaṁso dhruvā' asmin gopatau syāta
bahvīr-yajamānasya paśūn pāhi.
५. ओं अग्र आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ १ ॥
Om Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi. (Rg. 6-16-10), Sama. 1, 1, 1
६. ओं ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो ऽअद्य दधातु मे ॥ १ ॥
Om Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.
Vācaspatirbalā teṣāṁ tanvo adya dadhātu me. Ath. 1, 1, 1

शान्तिप्रकरणम् (Śāntiprakaraṇam)

१. ओं शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥
Om Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-varuṇā rātahavyā.
Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrapūṣaṇā vājasātau. Rg. 7, 35,
1
२. ओं शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।

शर्मभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥ ११ ॥

*Om Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu.
Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.
Rg. 7, 35, 11*

३. ओं शत्रा दवीरभिष्टयऽआपा भवन्तु पीतये ।

शँयोरभि स्रवन्तु नः॥१२॥

*Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śaṁyorabhi sravantu naḥ. Yaj. 36. 12.*

४. ओं द्यौः शान्तिरन्तरिक्षः शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः
शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वःशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥१७॥

*Om Dyauḥ śāntirantarikṣaṁ śantiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ
śantiḥ. Vanaspatayah śāntirviśve devāḥ śāntirbrahma śantiḥ sarvaṁ śantiḥ
śāntireva śantiḥ sā mā śāntiredhi. Yaj. 36. 17.*

५. ओं स नः पवस्व शं गवे शं जनाय शमर्वते ।

शं राजन्नोषधीभ्यः ॥ ६५३ ॥

Om Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.

Śaṁ rājann oṣadhībhyah. Rg. 9-11-3, Sama. 653

आचमन (Ācamana)

Take a little water in the right palm and sip with each one of the following mantras:

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

Om Amritopastaraṇamasi svāhā.

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

Om Amritāpidhānamasi svāhā.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

Om Satyaṁ yaśaḥ śrīrmayi śrīḥ śrayatām svāhā.

अङ्गस्पर्श (*Aṅga-Sparśa*)

After the achamana, take a little water in the palm of the left hand, dip the middle and the ring fingers of the right in the water, and then touch parts of the body with the following mantras. Touch the right side first and then the left:—

ओं वाङ्म आस्येऽस्तु ॥ १ ॥

Om Vāṅma'āsye'stu. - the mouth.

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣṇorme cakṣurastu. - both eyes.

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

ओं बाह्वोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

ओम् ऊर्वोर्मे ओजोऽस्तु ॥ ६ ॥

Om Ūrvorma'ojo'stu. - both thighs.

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥ ७ ॥

Om Ariṣṭāni me'ṅgāni tanūstanvā me saha santu.

अग्न्याधानम् (*Agnyādhānam*)

ओं भूर्भुवः स्वः ॥

Aum bhūrbhuvah svah. – G.G.S. 1/1/11.

With this light the fire.

Now place the fire in the middle of the kunda with the following mantra—

ओं भूर्भुवः स्वुद्यौरिव भूमना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यादधे ॥ १ ॥

Aum bhūrbhuvah svardyaauriva bhūmnā prithivīva varimṇā, Tasyāste prithivi devayajani priṣṭhe'gnim-annādam-annādyāyā-dadhe. – Yaju. 3, 5

Raising the fire:

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापर्त्ते सःसृजेथामयं च ।

अस्मिन्सधस्थऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

Om Udbudhyasvāgne prati jagṛhi tvamiṣṭāpūrte saṁ sṛjethāmayam ca. Asmitsadhasthe'adhyuttarasmin viśve devā yajamānaśca sīdata. Yaju. 15, 54

Offering of Three Samidhas:

The first *Samidhā* with the following mantra:-

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Now, with the following two mantras, offer the second *Samidhā*:—

ओं समिधाग्निं दवस्यत घतैर्बोधयतातिथिम् ।

आस्मिन् हव्या जुहोतन ॥१॥

ओं सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्रये जातवेदसे स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ ३ ॥

Aum Samidhāgniṃ duvasyata ghr̥tairbodhayatātithim.

Āsmin havyā juhōtana. Yaj. 3. 1-2.

Aum Susamiddhāya śociṣe ghr̥taṃ tīvraṃ juhōtana. Agnaye jātavedasen svāhā. Idamagnaye jātavedase - Idamna mama.

Now offer the third *Samidhā* with the following mantra:—

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठ्य स्वाहा ॥३॥

Om Tam tvā samidbhiraṅgiro ghr̥tena vardhayāmasi. Br̥hacchocā yaviṣṭhya svāhā. Idamagnaye'ngirase idanna mama. Yaj.3. 3.

Five Āhutis with ghee:

Five ghee *Āhutis* are offered with the following mantra (repeated five times):—

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Water Sprinkling

ओम् अदितेऽनुमन्यस्व ॥ १ ॥

Aum Adite 'numanyasva. - On the east side.

ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

Aum Anumate 'numanyasva. - On the west side.

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

Aum Sarasvatyanumanyasva. - On the north side. - G.G.S.1/3/1-3.

ओम् देव सवितः प्र सव यज्ञं प्र सव यज्ञपतिं भगाय।

दिव्यो गन्धर्वः कतपूः केत नः पुनातु वाचस्पतिर्वाच नः स्वदतु ॥ १ ॥

Om Deva savitah pra suva yajñam pra suva yajña-patiṁ bhagāya. Divyo gandharvah ketapūḥ ketam naḥ punātu vācaspatirvācam naḥ svadatu. - Yaj. 30/1.

Four Āghārāvājyabhāga Āhutis:-

This one in the north side

ओम् अग्नये स्वाहा ॥ इदमग्नये इदं न मम ॥

Aum Agnaye svāhā. Idamagnaye - Idamna mama.

Then one in the south side:

ओं सोमाय स्वाहा ॥ इदं सोमाय इदं न मम ॥

Aum Somāya svāhā. Idam Somāya- Idamna mama

Then two in the centre:-

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye -Idamna mama.

ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

Om Indrāya svāhā. Idamindrāya - Idamna mama

Four Vyāhṛti Āhutis of ghee.

ओं भूरग्नये स्वाहा ॥ इदमग्नये इदं न मम ॥

Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

Aum Bhuvārvāyave svāhā. Idam vāyave - Idamna mama.

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

Aum Svarādityāya svāhā. Idam ādityāya - Idamna mama.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

Aum bhūrbhuvahṣ svaragnivāyvādityebhyaṣ svāhā.

Idamagnivāyvādityebhyaṣ - Idamna mama.

After these four *Āhuties* of ghee, then the *Sviṣṭakṛta Āhuti*, of either ghee or cooked rice should be offered and then one *Prajāpati Āhuti* (silent).

Then offer *Āhutis* with *sthali-pāka*, (pudding of sweet rice preparation) sprinkled with ghee with the following mantras:—

ओं काय स्वाहा । कस्मै स्वाहा । कतमस्मै स्वाहा । आधिमाधीताय स्वाहा । मनः प्रजापतय स्वाहा ।
चित्तं विज्ञातायादित्य स्वाहा आदित्यै मह्यै स्वाहा आदित्यै सुमृडीकाय स्वाहा । सरस्वत्य स्वाहा ।
सरस्वत्यै पावकाय स्वाहा । सरस्वत्यै बृहत्यै स्वाहा पूष्णे स्वाहा । पूष्णे पपथ्याय स्वाहा । पूष्णे
नरन्धिषाय स्वाहा । त्वष्ट्र स्वाहा त्वष्ट्र तुरीपाय स्वाहा । त्वष्ट्र पुरुरूपाय स्वाहा । भुवनस्य पतय
स्वाहा ।

अधिपतय स्वाहा । प्रजापतय स्वाहा ॥२०, ३२॥

*Om Kāya svāhā; kasmai svāhā; katamasmai svāhā; ādhimādhītāya svāhā;
manahṣ prajāpataye svāhā; cittam vijñātāyādityai svāhā, ādityai mahyai
svāhā, ādityai sumṛḍīkāyai svāhā, sarasvatyai svāhā, sarasvatyai
pāvakāyai svāhā, sarasvatyai bṛhatyai svāhā, pūṣṇe svāhā, pūṣṇe
prapathyāya svāhā, pūṣṇe narandhiṣāya svāhā, tvaṣṭre svāhā, tvaṣṭre
turīpāya svāhā, tvaṣṭre pururūpāya svāhā, bhuvanasya pataye svāhā,
adhipataye svāhā, prajāpataye svāhā.*

Yaju. 22; 20 - 32.

Meaning:—The man standing on the threshold of *Vānaprastha* (retirement) expresses a sense of gratitude to all that he has experienced and to all those by

whose virtue he has experienced all that. He looks forward to further and higher experience during this period of solitude and meditation.

May I know the Lord of Bliss!

May I know Lord of the Universe!

May I know *Katama*, the most blessed God and giver of bliss!

May I know the supreme holder and sustainer of all that is held and sustained in the universe!

May I know the mind which sustains all the creatures!

May I know the mind which is instrument of the knowledge of nature!

May I gratefully know the great mother of all, the earth and the mother- power of the universe!

May I know the mother-power of the universe which is eternal and full of love and kindness for all!

May I be blessed by the universal power of knowledge and wisdom!

May I be blessed by the universal power of learning which cleanses and purifies the soul!

May I dedicate myself to the cosmic power of learning and heavenly speech which reveals the reality!

May I dedicate myself to the Lord who sustains all!

May I dedicate myself to the Lord who sustains and provides the means of nourishment for all the creatures!

May I dedicate myself to the Lord who provides for the nourishment of all— nourishment of mankind, nourishment mental and spiritual.

May I know Lord *Tvaṣṭā* who creates and provides the light for all' May I know Lord *Tvaṣṭā* who gives us the means of crossing the oceans of life and death!

May I know Lord *Tvaṣṭā* who creates all the forms and blesses us with higher and higher forms of existence until we discard the highest formal bonds and launch on freedom of the *Ātmā*.

Salutations and oblations to the Lord of the universe.

Salutations and oblations to the Lord Supreme who presides over all the powers and laws of nature.

Salutations and oblations to the Lord who is father, mother and sustainer of all in the universe.

Further, *Āhutis* have to be offered with the following mantras:—

ओं आयुर्यज्ञेन कल्पतांस्वाहा। प्राणो यज्ञेन कल्पतांस्वाहा। अपानो यज्ञेन कल्पतांस्वाहा। व्यानो यज्ञेन कल्पतांस्वाहा। उदानो यज्ञेन कल्पतांस्वाहा। समानो यज्ञेन कल्पतांस्वाहा। चक्षुर्यज्ञेन कल्पतांस्वाहा। श्रोत्रं यज्ञेन कल्पतांस्वाहा। वाग्यज्ञेन कल्पतांस्वाहा। मना यज्ञेन

कल्पतांस्वाहा। आत्मा यज्ञेन कल्पतांस्वाहा। ब्रह्मा यज्ञेन कल्पतांस्वाहा। ज्योतियज्ञेन
कल्पतांस्वाहा। स्वयज्ञेन कल्पतांस्वाहा। पृष्ठं यज्ञेन कल्पतांस्वाहा। यज्ञो यज्ञेन
कल्पतांस्वाहा। एकस्मिन् स्वाहा। द्वाभ्यांस्वाहा । शताय स्वाहैकशताय स्वाहा। व्यष्ट्य स्वाहा।
स्वर्गाय स्वाहा॥ ३३; ३४॥

*Om Āyuryajñena kalpatām svāhā; prāṇo yajñena kalpatām svāhā; apāno
yajñena kalpatām svāhā; vyāno yajñena kalpatām svāhā; udāno yajñena
kalpatām svāhā; samāno yajñena kalpatām svāhā; cakṣuryajñena
kalpatām svāhā; śrotram yajñena kalpatām svāhā; vāgyajñena kalpatām
svāhā; mano yajñena kalpatām svāhā; ātmā yajñena kalpatām svāhā;
brahmā yajñena kalpatām svāhā; jyotiryajñena kalpatām svāhā;
svaryajñena kalpatām svāhā; pṛṣṭham yajñena kalpatām svāhā; yajño
yajñena kalpatām svāhā; ekasmai svāhā; dvābhyām svāhā; śatāya
svāhaikaśatāya svāhā; vyuṣṭyai svāhā; svargāya svāhā.* Yaj. 22. 33 &34.

Meaning—The man on the threshold of *Vānaprastha* realizes that half the life is now closing and the latter half remains, which means that every new day is going to be more and more precious to fulfil the ultimate purpose of life, that is, *Ātman*, meditation, dedicaton, creativity and freedom (release) from all kinds of bondage.

May life fulfil itself through creative acts of service and dedicaton!

May *Prāṇic* energy fulfil itself through creative application to creative process of yoga!

May *apāna vāyu* which works to relieve the system fulfil itself through joining itself with *prāṇa* for the promotion of the system.

May *vyāna*, air/energy which controls the body joints fulfil itself through its application to the systemic working of the body to work for good health.

May the *Udāna vāyu* (current of energy) fulfil itself through its dedication/application to the health of the system.

May the Saman currents of energy fulfil themselves through the supply of energy to all parts of the body.

May the eye fulfil itself through a creative vision of the good and the beautiful!

May the ear fulfil itself through messages and gospels of the true and the beneficial!

May speech (tongue) fulfil itself with its commitment to the chants of truth and sincerity!

May the mind fulfil itself with its dedication to thoughts, intentions and actions of good nature and dedicaton!

May the atma fulfil itself through its dedication to God!

May the knower in us fulfil itself with a vision of the reality and of the knowledge revealed by the Lord!

May the search for vision fulfil itself through its dedication to the absolute spirit and the relative truth of His creation!

May the search for happiness fulfil itself through its mergence with the source of Heavenly Bliss, i.e., God!

May all our past actions fulfil themselves through their resolution in freedom from the bonds of sufferance.

May the instinct, desire and actions of goodness fulfil themselves through creativity and service to God and His Creation! Salutations and oblations to the One and only One God. Salutations and oblations to two, the Creator and His creations. Salutations and oblations to the hundred aspects of life's reality. Salutations and oblations for a full span of hundred years and more and for a hundred acts of virtue and more. Salutations for the burning of all impurities through tapas. Salutations and oblations to God for the grant of His mercy, grace and the bliss of freedom.

These are prayers for total dedication, creativity, service and freedom from the burdens and obligations of life. The devotee looks ahead, he does not look behind except for the prayer that all his past may be exhausted. He looks forward to a total fulfilment of his life's ultimate mission.

Now four *Vyāhṛti Āhutis*. And then three *Pūrṇāhuti*.

ओं सर्व वै पूर्णस्वाहा ।

Aum Sarvamvai pūrṇam svāhā.

What follows is Samagana. relinquishment of all family responsibilities with entrusting his successor with these.

The traveller goes ahead, not to look back.