

संन्यास संस्कार

Sannyāsa Sanskāra

(Sacrament of the Anchorite):

Sannyāsa is that last stage of life when a person gives up all specific attachments, all pride, prejudice and preferences, and dedicates himself to the service of God and his children, moving around on the earth as freely as the air.

Sannyāsa is of two types: One is *krama sanyāsa*, i.e., the sanyasa which one enters in the usual manner after having fulfilled the duties of *Brahmacharya*, *Grhastha* and *Vānaprastha*. The other is Direct or Exceptional *sanyāsa* which one enters without having necessarily gone through the three former stages. It is the result of an absolute urge to join the discipline. When a person observes perfect discipline of *Brahmacharya*, gives up all desire into perfect renunciation, has realized the vision of truth and ultimate reality, and has decided to dedicate himself/herself, then one may directly take to sanyasa from *Brahmacaryāśrama* or *Grhasthāśrama* or without completing the *Vānaprasthāśrama*. This is the stage of *Brahmatva*, real state of sainthood. Whenever a person is able to observe yama (social ethics), niyama (personal ethics), and when desires have been exhausted and eliminated, then is the time and character ripe for *sannyāsa*.

Sannyāsa means giving up, not piling up. The essential attribute is a state of mind—to throw off, to give up everything except the atma, to care for the realization of the self and God. That is what may be called ‘dying into life’, the stream merging into the ocean with the surrender of its individuality.

Nor is *Sannyāsa* a denial or rejection of God’s creation. The *sanyāsi* is not a self-centred recluse. He is very much in the world and of the world. He has an individuality beyond the shackles or identity, an identity which is universalized, a personality which is transcendentalized. This is the climactic stage of human development. *Brahmacharya* is a stage of self-preparation, the *Brahmachāri* receives more, and more than he gives as he is a responsibility of the society. As a *Grhasthi*, the man receives as well as gives, but gives much more than he receives. If he were to give less and receive more, he would violate the yajnic way of life and social and national growth would be negative. The *Vānaprasthi* gives more

while he receives bare subsistence, but he does retain his identity as a teacher though the identity has to be free of prejudice and preferences. As a sanyasi, he gives up everything except the abode of the soul. He gives up all personal desire, ambition, love, even the love of salvation as an ambition of personal life. The earth is his home, the ground is his bed, the air is his abode, mankind his family, God his father, service his religion, atma his identity, movement his road, yoga his direction, God his destination which does not end up with the end.

Preparation for the ceremony:—

The aspirant should be on fast for three days, living on milk, sleep on the floor, spend his time in *prāṇāyāma*, prayer and Om japa. On the fourth day the ceremony should be performed. All the requirements should be kept ready—the place and vedi. Samidha, ghee, pudding, etc. On the fourth day the aspirant should rise three hours before sunrise, complete his routine such as bath, prayers, meditation, etc., and keep chanting Om till the ceremony time arrives.

The General Part:

(Follow the general part from Appointment of priest/s and *R̥tviks*, dedicated and wise, through chant of *Svastivācanam* and *Śāntiprakaraṇam* upto four *Āghārāvājyabhāga Āhutis*, followed by four *Vyāhṛti Āhutis*.)

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 समवत्ताग भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādadhāra pṛthivīm dyāmutemāṁ kasmai devāya haviṣā vidhema. Yaju. 13,

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३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिषं यस्य देवाः।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥
Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣam yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema. Yaju. 25, 13
४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशऽअस्य द्विपदश्चतुष्पदः कस्म द्वाय हविषा विधेम॥३॥
Om Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaś-catuspadaḥ kasmai devāya haviṣā vidhema. Yaju. 23, 3
५. ओं येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।
योऽअन्तरिक्ष रजसो विमानः कस्म द्वाय हविषा विधेम॥६॥
Om Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitaṁ yena nākaḥ. Yo'antarikṣe rajaso vimānaḥ kasmai 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 juhumaṣtanṅno astu vyaṁ syāma patayo rayiṇām.
७. ओं स ना बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवाऽअमृतमानशानास्ततीय 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 रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।
ययाध्यस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥
Om Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān. Yuyodhyasmaj-juhuraṇam-eno bhūyiṣṭhām te nama uktiṁ vidhema. Yaju. 40, 16

स्वतिवाचनम् (*Svativācanam*)

१. ओं अग्रिमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
 होतारं रत्नधातमम् ॥ १ ॥
Om Agnimīḷe purohitam yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamam. Rg. 1, 1, 1
२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव ।
 सचस्वा नः स्वस्तये ॥ १ ॥
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 धवाऽअस्मिन् 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 grṇāno havyadātaye.
Ni hotā satsi barhiṣi. (Rg. 6-16-10), Sama. 1, 1, 1
६. ओं ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
 वाचस्पतिर्बला तेषां तन्वो ऽद्य दधातु मे ॥ १ ॥
Om Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.
Vācaspatirbalā teṣām 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 indrāpūṣaṇā vājasātau. Rg. 7, 35,
1
२. ओं शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रतिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥ ११ ॥
Om Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu.
Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārhivāḥ śaṁ no apyāḥ.
Rg. 7, 35, 11
३. ओं शान्ना 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. Vanaspatayaḥ 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 oṣadhībhyāḥ. 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'āsyē'stu. - the mouth.

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣhṇorme cakṣurastu. - both eyes.

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

ओं बाह्वोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनात्राद्येन 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 Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.

Āsmin havyā juhotana. Yaj. 3. 1-2.

Aum Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana. Agnaye jātavedasen svāhā. Idamagnaye jātavedase - Idamna mama.

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

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठय स्वाहा ॥३॥

Om Tam tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Bṛhacchocā 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 पशुभिर्ब्रह्मवर्चसेनात्राद्येन 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-patim 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 भूरग्रये स्वाहा ॥ इदमग्रये 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 *Āhutis* of ghee, then the *Sviṣṭakṛta Āhuti*, of either ghee or cooked rice should be offered and then one *Prajāpati Āhuti* (silent).

Special Part:

Then offer three *Āhutis* with the following three mantras:—

ओं भुवनपतये स्वाहा

Om Bhuvanapataye svāhā.

ओं भूतानां पतये स्वाहा

Om Bhūtānām pataye svāhā.

ओं प्रजापतये स्वाहा।

Om Prajāpataye svāhā. Yaj. 2, 2;18,28.

Meaning:—This for the Lord of the world. This is true. This is for the Lord of all the forms of creation, this is true. This is for the Lord of all the creatures of the world. Verily this is true.

Note:—These are eleven *āhutis* all of them to be offered with ghee.

Now 12 special *āhutis* have to be offered by the aspirant with pudding (bhata, i.e., sweet rice) sprinkled over with ghee, while simultaneously with each pudding *āhuti*, two *Rtviks* have to offer *āhutis* with ghee. The mantras for these eleven *ahutis* are the following:—

१. ओं ब्रह्म होता ब्रह्म यज्ञो ब्रह्मणा स्वरवो मिताः ।
 अध्वयुर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः स्वाहा ॥ १ ॥
Om Brahma hotā brahma yajño brahmaṇā svaravo mitāḥ.
Adhvaryurbrahmaṇo jāto brahmaṇo'ntarhitam haviḥ svāhā. Ath.
 19, 42,1

Meaning:—The Veda says who the hota is. The Veda says what the *yajña* is, the Veda prescribes the *yajña*-poles. The *adhvaryu* (scholar of Yajurveda) is appointed according to the Veda. The oblations and the materials are defined by the Veda. Verily this is true. Ath. 19, 42,1

२. ओं ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता ।
 ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः ।
 शमिताय स्वाहा ॥ २ ॥
Om Brahma sruco ghṛtavatīr-brahmaṇā vedirud-dhitā.
Brahma yajñasya tattvaṁ ca ṛtvijo ye haviṣkṛtaḥ.
Śamitāya svāhā. Ath. 19, 42,2

Meaning:—The Veda describes the ladle to offer the oblations of ghee in the *yajna*, the Veda defines the auspicious ground and the Vediti to be structured on it, the Veda defines the *yajña* and the spirit of *yajña*, the Veda defines the nature and character of the priests who offer the oblations. All for peace. Verily, this is true. Ath. 19, 42,2

३. ओं अंहोमुचे प्र भरे मनीषामा सुत्राम्रणो सुमतिमावृणानः ।
 इदमिन्द्र प्रति हव्यं गृभाय सत्याः संन्तु यजमानस्य कामाः स्वाहा ॥ ३ ॥
Om Anhomuce pra bhare manīṣāmā sutrāmṛṇaṇo sumatimāvṛṇānaḥ.

Idamindra prati havyam grbhāya satyāḥ santu yajamānasya kāmāḥ svāhā. Ath. 19, 42,3

Meaning:—O Lord, who cleanse us of evil, who nourish our body, mind and soul, I dedicate my mind and intellect in every respect, without reservation, to you. Lord protector and saviour of all, accept this humble offering and grant me grace to serve you and you alone. Herein grant me all I want. Surely, this prayer is true and sincere.

४. ओं अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम् ।

अपां नपातमश्विना हुवे धियं इन्द्रियेण म इन्द्रियं दत्तमोजःस्वाहा ॥ ४ ॥

Om Añhomucaṁ vṛṣabhaṁ yajñiyānāṁ virājantaṁ prathamam-adhvarāṇām. Apāṁ napātam-aśvinā huve dhiya indriyeṇa ma indriyaṁ dattamojaḥ svāhā.

Ath. 19. 42. 4.

Meaning:—Father and mother, teacher and preacher, with all my intelligence and wisdom, all my power of action and determination, I invoke the Lord who saves us from sin, showers all His blessings on us, the highest among adorables, the presiding deity of all the *yajñas*, acts of love and self- sacrifice, protector of all the creatures. May the Lord bless me with mental strength and spiritual lustre! Ath. 19. 42. 4

५. ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

अग्निर्मा तत्र नयत्वग्निर्मेधां दधातु मे ।

अग्रये स्वाहा ॥ १ ॥ इदमग्रये इदन्न मम ।

Om Yatra brahmavido yānti dīkṣayā tapasā saha.

Agnirmā tatra nayatvagnirmedhām dadhātu me.

Agnaye svāhā. Idamagnaye Idamna Mama. Ath. 19. 43. 1

Meaning:—Where the men of God reach with their discipline and devotion, into that region of light, may the Lord Agni, giver of light and guidance, lead me! May the Lord bless me with the intelligence which removes all darkness and ignorance! this is verily true and sincere. This is for Agni, not mine any more. (This mantra expresses the prayer for intelligence and inner light.)

६. ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

वायुर्मा तत्र नयतु वायुः प्राणान्दधातु मे ।

वायवे स्वाहा ॥ २ ॥ इदम् वायवे इदन्न मम ।

*Om Yatra brahmavido yānti dīkṣayā tapasā saha.
Vāyurmā tatra nayatu vāyuh prāṇān-dadhātu me.
Vāyave svāhā. Idam Vāyave Idamna Mama.*

Ath. 19. 43. 2

Meaning:—Where the men of God reach with their discipline and devotion, there into that region of bliss may the Lord *Vāyu*, all-impelling God, take me. May the Lord bless me with vital energy. This is verily true and sincere. This is for *Vāyu*, it is not mine any more.

ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

सूर्यो मा तत्र नयतु चक्षुः सूर्यो दधातु मे ।

सूर्याय स्वाहा ॥ ३ ॥ इदम् सूर्याय इदन्न मम ।

*Om Yatra brahmavido yānti dīkṣayā tapasā saha.
Sūryo mā tatra nayatu cakṣuḥ sūryo dadhātu me.
Sūryāya svāhā. Idam Sūryāya Idamna mama*

Ath. 19. 43. 3

Meaning:—Where the men of God reach with their discipline and devotion, there into that region of bliss may the Lord of Light, Lord God bright as the sun, take me. May the Lord bless me with light and vision of the spirit. Verily this is true and sincere. This is for *Surya*, it is not mine any more.

ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

चन्द्रो मा तत्र नयतु मनश्चन्द्रो दधातु मे ।

चन्द्राय स्वाहा ॥ ४ ॥ इदम् चन्द्राय इदन्न मम ।

*Om Yatra brahmavido yānti dīkṣayā tapasā saha.
Candro mā tatra nayatu manaścandro dadhātu me.
Candrāya svāhā. Idam candrāya Idamna mama.*

Ath. 19. 43. 4

Meaning:—Where the men of God reach with their discipline and devotion, into that region of bliss may Lord God, Lord of happiness, take me. May the Lord bless me with mind, the instrument of meditation. Verily this is true and sincere. This is for *Chandrama*, not mine any more.

ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

सोमो मा तत्र नयतु पयः सोमो दधातु मे ।

सोमाय स्वाहा ॥ ५ ॥ इदम् सोमाय इदन्न मम ।

Om Yatra brahmavido yānti dīkṣayā tapasā saha.

Somo mā tatra nayatu payah somo dadhātu me.

Somāya svāhā. Idam Somāya Idamna mama.

Ath. 19. 43. 5

Meaning:— Where the men of God reach with their discipline and devotion, into that region of bliss may the Lord bless me with the waters of life, this is verily true and sincere. This is for Soma, not mine any more.

ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । इन्द्रो मा तत्र नयतु बलमिन्द्रो दधातु मे । इन्द्राय स्वाहा ॥ ६ ॥ इदम् इन्द्राय इदन्न मम ।

Om Yatra brahmavido yānti dīkṣayā tapasā saha.

Indro mā tatra nayatu balamindro dadhātu me.

Indrāya svāhā. Idam Indrāya Idamna mama.

Ath. 19. 43. 6

Meaning:—Where the men of God reach with their discipline and dedication, into that region of bliss may the Lord God of might, Indra, take me. May Lord Indra bless me with strength and might! This is verily true and sincere. This is for Indra. not mine any more.

ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । आपो मा तत्र नयन्त्वमृतं मोषं तिष्ठतु । अद्भ्यः स्वाहा ॥ ७ ॥ इदम् अद्भ्य इदन्न मम ।

Om Yatra brahmavido yānti dīkṣayā tapasā saha.

Āpo mā tatra nayantvamṛtaṁ mopa tiṣṭhatu.

Adbhyaḥ svāhā. Idam Adbhyaḥ Idamna mama.

Ath. 19. 43. 7

Meaning:—Where the men of God reach with their discipline and dedication, may the all-pervading God, Lord of universal and primordial dynamic waters, take me to that region of bliss. May the Lord bless me with the immortality of Happiness and freedom. Verily this is true and sincere. This is for the all-pervading Lord, not mine any more.

ओं यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे । ब्रह्मणे स्वाहा ॥ ८ ॥ इदम् ब्रह्मणे इदन्न मम ।

Om Yatra brahmavido yānti dīkṣayā tapasā saha.

Brahmā mā tatra nayatu brahmā brahma dadhātu me. Brahmaṇe svāhā. Idam Brahmaṇe idamna mama.

Ath. 19. 43. 1-8.

Meaning:—Where the men of God reach with their discipline and dedication, into that region of bliss may Lord God *Brahmā*, the Origin of the Veda, take me. May Lord *Brahmā* bless me with the light of Veda, universal vision of Truth and Reality. This is verily true and sincere. This is for *Brahmā*, it is not mine any more.

Note:—In the eight mantras, the aspirant prays to the Lord of universal attributes and the master of universal powers to bless him with a universal personality and universal virtue so that with his new discipline (*tapas*) and dedication (*Dīkṣā*) he may reach the same region of bliss which the saints and sages reach by the Grace of God. What is more important to note is that *Mokṣa* or Freedom is not only the ultimate release but also a living freedom in this very body where the mind is free. The limitations have been dropped and the man assumes a universal identity.

15 Āhutis with pudding:

ओं प्राणापानव्यानोदानसमाना मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ १ ॥

Om Prānāpānav-yānodāna-samanā me śudhyantām;

Jyotiraham virajā vipāpmā bhūyāsam svāhā.

Meaning:—May my vital airs and energies—*prāṇa*, *apāna*, *vyāna*, *udāna*, *samāna* be purified. May I be blessed with purer *sattva*, with *Rajas* (source of attachment) and *Tamas* (source of darkness and sin) gone. Verily, this is true.

Note:—Vital air and energy give us health: *Prāṇa* is the breath of life and supplies oxygen, *apāna* controls excretion, *vyāna* moves through the entire body, *udāna* moves upward upto the head, *samāna* controls digestion.

These vital airs control our body health and also the state of the mind because the state of the mind depends also on the state of body-health. In old age, as in youth as well, regularity and lightness of the system is important. The purity of the vital airs is important, and this can be achieved through *prāṇāyāma*. Hence the intention to enjoy good health means that the aspirant should live a life of discipline and yogic practice.

ओं वाङ्मनश्चक्षुःश्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकृतिसङ्कल्पा मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ २ ॥

*Om Vān manaścakṣuḥ śrotra-jihvā-ghrāṇa-reto buddhyā
kūṭisaṅkalpā me śudhyantām; Jyotiraham virajā vipāpmā
bhūyāsam svāhā.*

Meaning:—May speech, mind, eye, ear, tongue, smelling, semen, intellect, resolution—all these faculties of mine be purified. May I be pure sattva.

ओं शिरःपाणिपादपार्श्वपृष्ठोरुदरजङ्घाशिश्नोपस्थपायवो मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ ३ ॥

*Om Śiraḥ-pāṇipāda-pārśva-priṣṭho-rūdara-jaṅghā-śiśnopastha-
pāyavo me śudhyantām; Jyotiraham virajā vipāpmā bhūyāsam
svāhā.*

Meaning:—May my head, hands, feet, sides, back, lower back, abdomen, thighs, organs of excretion be purified and remain active. May I be pure sattva.

ओं त्वक्चर्ममांससरुधिरमेदोमज्जास्नायवोऽस्थीनि मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ ४ ॥

*Om Tvak-carma-māṁsa-rudhira-medo majjā-snāyavo 'sthīni me
śudhyantām; Jyotiraham virajā vipāpmā bhūyāsam svāhā.*

Meaning:—May my skin, flesh, blood, fat, marrow, nerves and bones be pure. May I be pure sattva.

ओं शब्दस्पर्शरूपरसगन्धा मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ ५ ॥

*Om Śabda sparśa-rūparasa-gandhā me śudhyantām;
Jyotiraham virajā vipāpmā bhūyāsam svāhā.*

Meaning:—May my senses and organs of speech, touch, sight, taste and smell be pure. May I be pure sattva.

ओं पृथिव्यप्तेजोवाय्वाकाशा मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ ६ ॥

Om Pṛthivyaptejo-vāyur-ākāśā me śudhyantām;

Jyotiraham virajā vipāpmā bhūyāsam svāhā.

Meaning:—May the five elements of my body-earth, water, fire, air and ether be pure. May I be pure sattva.

ओं अन्नमय-प्राणमय-मनोमय-विज्ञानमयानन्दमया मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ ७ ॥

Om Annamaya-prāṇamaya-manomaya-vijñānamayā-nanda-mayā me śudhyantām; Jyotiraham virajā vipāpmā bhūyāsam svāhā.

Meaning:—May the five sheaths/planes of my body system-*annamaya* (the plane of gross body), *prāṇamaya* (the plane of energy), *manomaya* (the plane of mind), *vijñānamaya* (the plane of intelligence), and *ānandamaya* (the plane of happiness), be pure. May I be pure *sattva*.

ओं विविष्ट्यै स्वाहा ॥ ८ ॥

Om Viviṣṭyai svāhā.

Meaning:—Salutations with oblation to that undefinable all-presence which pervades every particle of this universe. May I know that presence.

ओं कषोत्काय स्वाहा ॥ ९ ॥

Om Kaṣotkāya svāhā.

Meaning:—Salutations to the names, forms and functions of the living mystery of the dynamics of the universe.

ओं उत्तिष्ठ पुरुष हरित लोहित पिङ्गलाक्षि देहि देहि ददापयिता मे

शुध्यताम् । ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ १० ॥

Om Uttiṣṭha puruṣa harita lohita piṅgalākṣi dehi dehi dadāpayitā me śudhyantām; Jyotiraham virajā vipāpmā bhūyāsam svāhā.

Meaning:—Rise, O man, come out of sloth, remove all the obstacles from your path, you are all full of energy, give up all weakness and limitations. Give, give, give up and resign to the will of God. May this giver be pure, free from doubts, uncertainties and irresolutions. Verily this is true.

ओं मनोवाक्कायकर्माणि मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ ११ ॥

*Om Mano-vāk-kāyakarmāṇi me śudhyantām;
Jyotiraham virajā vipāpmā bhūyāsam svāhā.*

Meaning:—By the Grace of God, may my mind, speech, body system, all functions and actions be pure. May I be pure and free.

ओं अव्यक्तभावैरहङ्कारैर्ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥ १२ ॥

*Om Avyaktabhāvair-ahāṅkārair-jyotiraham virajā vipāpmā
bhūyāsam svāhā.*

Meaning:—By the grace of God, may I be free of all the unmanifest feelings and all forms of pride. May I be pure and free.

ओं आत्मा मे शुध्यताम् । ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥१३॥

*Om Ātmā me śudhyatām; Jyotiraham virajā vipāpmā bhūyāsam
svāhā.*

Meaning:—By the grace of God, may my soul be free of all the impurities (unnatural to it). May I be pure and free.

ओं अन्तरात्मा मे शुध्यताम् । ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥१४॥

*Om Antarātmā me śudhyatām; Jyotiraham virajā vipāpmā
bhūyāsam svāhā.*

Meaning:—By the Grace of God, may my conscience be cleared of all doubts, burdens and impurities. May I be pure and free.

ओं परमात्मा मे शुध्यताम् । ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥१५॥

*Om Paramātmā me śudhyatām; Jyotiraham virajā vipāpmā
bhūyāsam svāhā.*

Taittirīyārnyaka, Pra. 10, Anu. 66.

Meaning:—By His Grace, may the Supreme Atma residing Itself in me reveal Itself in me in all Its purity and glory. May the last streak of doubt be cleared.

Note:—From the mantra “*prāṇāpāna vyanodana...*” to “*paramātmā me śudhyatām,*” there are prayers and self-instructions and some of the order of injunctions, for the aspirant. The *sanyāsi* ought to follow the path of dharma, speak and propagate truth, practise yoga, inculcate peace of mind and control over the senses, pacify the passions and emotions of the heart, follow the ways of good

conduct, study and acquire knowledge, be good of nature, in action and behaviour, meditate on God and the reality of existence, give up partiality, preference and prejudice, and be happy and cheerful, and love all creatures, contributing to their happiness. The duties of the sanyasi are set forth in the *Manusmṛti*, *Satyārtha Prakāśa* and *Saṃskāravidhi* in detail.

35 Āhutis with ghee:

After the fifteen ahutis (as above) with ghee and pudding, 35 Āhutis (all 50) have to be offered by the aspirant with the following mantras:—

ओं अग्नये स्वाहा ॥ १६ ॥

Om Agnaye svāhā.

This is for the love and attainment of Lord God of light and knowledge.

ओं विश्वेभ्यो देवेभ्यः स्वाहा ॥ १७ ॥

Om Viśvebhyo devebhyaḥ svāhā.

This is for the love and blessing of all the divinities, wise and virtuous, of the world.

ओं ध्रुवाय भूमाय स्वाहा ॥ १८ ॥

Om Dhruvāya bhūmāya svāhā.

This is for the love and blessings of the Lord that is constant and great.

ओं ध्रुवक्षितये स्वाहा ॥ १९ ॥

Om Dhruvakṣitaye svāhā.

This is for the Lord of eternal knowledge, for his love and blessings.

ओं अच्युतक्षितये स्वाहा ॥ २० ॥

Om Acyutakṣitaye svāhā.

This is for the love and blessings of the Lord of the Earth who is imperishable.

ओमग्नये स्विष्टकृते स्वाहा ॥ २१ ॥

Om Agnaye sviṣṭakṛte svāhā.

This is for the love and blessings of Lord Agni, the Lord that is light and guides all for the good.

ओं धर्माय स्वाहा ॥ २२ ॥

Om Dharmāya svāhā.

This is for the love of Dharma and dedication to righteousness.

ओं अधर्माय स्वाहा ॥ २३ ॥

Om Adharmāya svāhā.

This is for the awareness and avoidance of unrighteousness.

ओं अद्भ्यः स्वाहा ॥ २४ ॥

Om Adbhyaḥ svāhā.

This is for the waters, for the constant flow of life.

ओं ओषधिवनस्पतिभ्यः स्वाहा ॥ २५ ॥

Om Oṣadhivanaspatibhyaḥ svāhā.

This is for the herbs and the plants, their contribution to life.

ओं रक्षोदेवजनेभ्यः स्वाहा ॥ २६ ॥

Om Rakṣo devajanebhyaḥ svāhā.

This is for the evil and for the good and the virtuous for they live and we have to live with them.

ओं गृहाभ्यः स्वाहा ॥ २७ ॥

Om Grhyābhyaḥ svāhā.

This for all that is good for the households.

ओं अवसानेभ्यः स्वाहा ॥ २८ ॥

Om Avasānebhyaḥ svāhā.

This is for the change and ends of things perishable.

ओं अवसानपतिभ्यः स्वाहा ॥ २९ ॥

Om Avasānaptibhyaḥ svāhā.

This is for the Lords of change and ends of things perishable.

ओं सर्वभूतेभ्यः स्वाहा ॥ ३० ॥

Om Sarvabhūtebhyaḥ svāhā.

This is for all the forms of the Lord's creation.

ओं कामाय स्वाहा ॥ ३१ ॥

Om Kāmāya svāhā.

This is for *Kāma*, the desire for doing things worth doing.

ओं अन्तरिक्षाय स्वाहा ॥ ३२ ॥

Om Antarikṣāya svāhā.

This is for the middle region between the earth and the region of light and all that there is in it.

ओं पृथिव्यै स्वाहा ॥ ३३ ॥

Om Pṛthivyai svāhā.

This is for the Earth and all that it bestows on us.

ओं दिवे स्वाहा ॥ ३४ ॥

Om Dive svāhā.

This is for dyu, the region of light and all that's there.

ओं सूर्याय स्वाहा ॥ ३५ ॥

Om Sūryāya svāhā.

This is for the Sun and all that it bestows on us.

ओं चन्द्रमसे स्वाहा ॥ ३६ ॥

Om Candramase svāhā.

This is for the Moon and its blessings on us.

ओं नक्षत्रेभ्यः स्वाहा ॥ ३७ ॥

Om Nakṣatrebhyaḥ svāhā.

This is for the *Nakṣatras*, interstices of the Moon.

ओमिन्द्राय स्वाहा ॥ ३८ ॥

Om Indrāya svāhā.

This is for electrical energy pervading the universe.

ओं बृहस्पतये स्वाहा ॥ ३९ ॥

Om Bṛhaspataye svāhā.

This is for *Bṛhaspati* the master of knowledge.

ओं प्रजापतये स्वाहा ॥ ४० ॥

Om Prajāpataye svāhā.

This is for *Prajāpati*, the protector of living beings.

ओं ब्रह्मणे स्वाहा ॥ ४१ ॥

Om Brahmaṇe svāhā.

This is for the Lord master of the expansive universe and Veda.

ओं देवेभ्यः स्वाहा ॥ ४२ ॥

Om Devebhyaḥ svāhā.

This is for the Lord-giver of the supreme divine powers and forces.

ओं परमेष्ठिने स्वाहा ॥ ४३ ॥

Om Parameṣṭhine svāhā.

This is for the Highest, the Supreme.

ओं तद्ब्रह्म ॥ ४४ ॥

Om Tadbrahma.

The Lord is Supreme, the *Brahmā*. We acknowledge and bow to Him.

ओं तद्वायुः ॥ ४५ ॥

Om Tadvayuḥ.

He is *Vāyu*, the prime mover of movers.

ओं तदात्मा ॥ ४६ ॥

Om Tadātmā.

That is the Supreme *Ātmā* of the universe.

ओं तत्सत्यम् ॥ ४७ ॥

Om Tatsatyam.

That is the Supreme Reality, the Ultimate Truth.

ओं तत्सर्वम् ॥ ४८ ॥

Om Tatsarvam.

That is All that is.

ओं तत्पुरोर्नामः ॥ ४९ ॥

Om Tatpurornamaḥ.

Salutations to that Supreme Power, first and last.

ओं अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु । त्वं यज्ञस्त्वं वषट्कारस्त्वमिन्द्रस्त्वं
रुद्रस्त्वं विष्णुस्त्वं ब्रह्म त्वं प्रजापतिः । त्वं तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः
स्वरों स्वाहा ॥ ५० ॥ Taittri. A. Anu. 51-60, 66-68.

*Om Antāscarati bhūteṣu guhāyām viśvamūrṭiṣu; Tvam yajñastvam
vaṣaṭkāras-tvamindras-tvamrudrastvam viṣṇu-stvam brahma tvam
prajāpatiḥ; Tvam tadāpa āpo jyotī raso'mṛtam brahma bhūrbhuvāḥ svarom
svāhā.*

Taittri. A. Anu. 51-60, 66-68.

Meaning:—The Lord pervades in all the creatures of the world. He abides in the secret depths (sanctum sanctorum) of the forms of life. You are *yajña*, you are *vaṣaṭkāra*, you are *Indra*, you are *Rudra*. you are *Viṣṇu*. you are *Brahmā*, you are *prajāpati*. You are *Āpa*, you are *Jyoti*. you are *Rasa*, you are *Amṛta*. you are *Brahmā*, you are *Bhūh*, *Bhuvāḥ* and *Svāḥ*. You are all these since all these names and deities reflect your eternal glory—you are the power, you are the Glory, Solo, One and All.

The Shave:

The aspirant now has to get his head and beard shaved except a few hair on the crown. The shaving has to be done as prescribed in the Mundana tonsure ceremony). Then he should take bath.

Anointing the Head:

The aspirant then has to sprinkle water on his head 108 times while he concentrates in the mind on the hymns of the *Puruṣa sukta* (Rk. 10,90, or Atharva 19. 6, Yaju. 31,.....).

Ācamana and Prāṇāyāma:

Having sprinkled water on the head for 108 times, the aspirant should have three *ācamanas* with the mantras "*Om amṛto-pastaraṇamasi svāhā.*" etc. Then he should have at least three *prāṇāyāmas* with the *prāṇāyāma* mantra—

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ॥

Om bhūḥ; Om bhuvah; Om svah; Om mahah; Om janah; Om tapah; Om satyam.

Silent Japa (Chanting the mantras silently in the mind):

The aspirant then, with eyes closed and folded hands, should silently chant the following and meditate:

ओं ब्रह्मणे नमः ॥ १ ॥

Om Brahmaṇe namaḥ.

I bow to the Lord Supreme Omnipresent.

ओमिन्द्राय नमः ॥ २ ॥

Om Indrāya namaḥ.

I bow to the Lord Supreme Omnipotent.

ओं सूर्याय नमः ॥ ३ ॥

Om Suryāya namaḥ.

I bow to the Lord Supreme, the Lord of Light.

ओं सोमाय नमः ॥ ४ ॥

Om Somāya namaḥ.

I bow to the Lord Supreme, Lord of peace and joy.

ओमात्मने नमः ॥ ५ ॥

Om Ātmane namaḥ.

I bow to the Supreme Soul, the Lord Supreme who is the essence of all life.

ओमन्तरात्मने नमः ॥ ६ ॥

Om Antarātmane namaḥ.

I bow to the Lord Supreme who reflects in the deepest recesses of the mind and soul.

Four Āhutis with ghee:

Having meditated on the six mantras, the aspirant should offer four ahutis with ghee with the following mantras:—

ओमात्मने स्वाहा ॥१॥

Om Ātmane svāhā.

This is for the soul.

ओमन्तरात्मने स्वाहा ॥२॥

Om Antarātmane svāhā.

This is for the Innermost of the soul.

ओं परमात्मने स्वाहा ॥३॥

Om Parmātmane svāhā.

This is for the Supreme Soul.

ओं प्रजापतये स्वाहा ॥४॥

Om Prajāpataye svāhā.

This is for the Lord of creation.

Madhuparka ceremony:

This part of the ceremony is to be performed as already given in the marriage ceremony.

Silent Japa:

The aspirant then should silently chant the following mantras :-

ओं भूः सावित्रीं प्रविशामि तत्सवितुर्वरेण्यम् ॥

Om Bhūḥ sāvitṛīm praviśāmi tatsaviturvareṇyam.

ओं भुवः सावित्रीं प्रविशामि भर्गो देवस्य धीमहि ॥

Om Bhuvah sāvitṛīm praviśāmi bhargo devasya dhīmahī.

ओं स्वः सावित्रीं प्रविशामि धियो यो नः प्रचोदयात् ॥

Om Svah sāvitṛīm praviśāmi dhiyo yo naḥ pracodayāt.

ओं भूर्भुवः स्वः । सवित्रीं प्रविशामि । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

Om Bhūrbhuvah svah; Sāvitṛīm praviśāmi; Tatsavitur-vareṇyam bhargo devasya dhīmahī; Dhiyo yo naḥ pracodayāt.

Meaning:—I join the Lord who is dear as life itself. He alone is the object of meditation.

He alone is the destroyer of suffering and the giver of happiness. I join the Lord, as He alone is the object of our choice.

I join the Lord who is Bliss itself. He alone inspires and directs our intelligence into the right direction.

I join the Lord that is Love, the very heaven for man, Bliss itself, He is the giver, the Sustainer, worth our choice. May I partake of the Lord's glory, and may He inspire my mind and intelligence calling me unto Him.

Having chanted and meditated on these mantras he should offer ahutis with ghee with the following mantras:—

ओं अग्नये स्वाहा ॥ १ ॥
Om Agnaye svāhā.

ओं भूः प्रजापतये स्वाहा ॥ २ ॥
Om Bhūḥ prajāpataye svāhā.

ओमिन्द्राय स्वाहा ॥ ३ ॥
Om Indrāya svāhā.

ओं प्रजापतये स्वाहा ॥ ४ ॥
Om Prajāpataye svāhā.

ओं विश्वेभ्यो देवेभ्यः स्वाहा ॥ ५ ॥
Om Viśvebhiyo devebhyaḥ svāhā.

ओं ब्रह्मणे स्वाहा ॥ ६ ॥
Om Brahmaṇe svāhā.

ओं प्राणाय स्वाहा ॥ ७ ॥
Om Prāṇāya svāhā.

ओं मपानाय स्वाहा ॥ ८ ॥
Om Apānāya svāhā.

ओं व्यानाय स्वाहा ॥ ९ ॥
Om Vyānāya svāhā.

ओमुदानाय स्वाहा ॥ १० ॥
Om udānāya svāhā.

ओं समानाय स्वाहा ॥ ११ ॥

Om Samānāya svāhā.

(The meaning of these already explained.)

Pūrṇāhuti of the Yajña:

Pūrṇāhuti to be offered with the following mantra:

ओं भूः स्वाहा ॥

Om Bhūḥ svāhā.

(This is for the Lord, who is the life of life.)

1. Renunciation of Śikhā and Sūtra:

Now the aspirant should remove the few hair left after the shave on the crown of the head, take off the sacred thread, hold the two with water in his hands, and leave all this in the water with the following mantras:—

ओं आपो वै सर्वा देवताः स्वाहा ॥

Om Āpo vai sarvā devatāḥ svāhā.

ओं भूः स्वाहा ॥

Om Bhūḥ svāhā.

Meaning:—Waters are the givers of the energy of life. May they give us energy and life! May the Lord dear as life protect us!

2. Internalization of the Rituals:

The *Sanyāsi* is free from ritual, since he has given up the *yajnopavita* and all other external paraphernalia. But no ritual is exclusively external, the external is a reflection of the internal, the *Sanyāsi* is free of the external part, but he has to continue with the ethical and spiritual part of it.

ओं यो विद्याद् ब्रह्म प्रत्यक्षं परंषि यस्य संभारा ऋचो यस्यानूक्यम् ॥ १ ॥

Om Yo vidyād brahma pratyakṣam parūṁṣi yasya sambhārā ṛco yasyānūkyam. Atharv. 9, 6. 1-2

Meaning:—The man who has realized God directly, whose living discipline, whose way of life is a practical *yajña*— and whose words are the very truth like

the hymns of the Veda, verily that man deserves to be a *Sanyāsi* and he is a sanyasi.

ओं सामानि यस्य लोमानि यजुर्हृदयमुच्यते परिस्तरण-मिद्धविः ॥ २ ॥

Om Sāmāni yasya lomāni yajurhṛdayamucyate paristarāṇa-middhaviḥ.

Atharv. 9, 6. 2

Meaning:—To whom the hymns of *Sāma Veda* come as naturally as hair on the body, the *Yajuh* hymns as naturally as the beatings of the heart, whose cover, bed, and books are the very materials of the yajna of life, surely, he deserves to be a *sanyāsi*—he is the true *Sanyāsi*.

3. The Saffron wear and Staff:

The *Ācārya* should now lead the aspirant out of water and offer him saffron clothes—underwear, *kativāstra* (a lower wrap), an *upavāstra* (upper wrap or shawl) and a towel.

4. Renunciation of Desire:

We are moved by desire. The objects of desire are threefold: Desire for children and family (*Putraīṣaṇa*), desire for money and money-power (*vitaīṣaṇā*), and the desire for social and political power (*lokaiṣaṇā*). Involvement in these does not permit a person to meditate on God and the spiritual unity of the universe. *Sanyāsa* is a stage of complete and total surrender and renunciation. Hence the aspirant for *Sanyāsa* should totally renounce personal worldly involvements of all these three kinds.

The aspirant should take water in his right hand, and, chanting the following mantras, leave the water on to the ground

ओं पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्चोत्थायाथ भिक्षाचर्यं चरन्ति ॥

Om Putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāścotthāyātha bhikṣācaryam caranti.

Meaning:—They alone can speak and propagate the truth who give up their attachment to and ambition for children and family, dedication to their personal honour and glory in the eyes of society, and their dedication to amassing of wealth. (They can speak the truth because they give up their compulsions which force a person to make compromises.)

ओं पुत्रैषणा वित्तैषणा लोकैषणा मया परित्यक्ता, मत्तः सर्वभूतेभ्योऽभयमस्तु स्वाहा ॥

Om Putraiṣaṇā vittaiṣaṇā lokaiṣaṇā mayā parityaktā; Mattaḥ sarvabhūtebhyo'bhayamastu svāhā.

Meaning:—The desire for children, the desire for wealth, the desire for reputation has been renounced by me. May there be no fear from me to any creature whatsoever. This is truly said.

Now the water from the right hand may be allowed to fall on the ground.

Resolution and Prayer for Success in Renunciation:

Having renounced all kinds of attachments to the world, in fact all the three worlds, the aspirant should pray for success. Facing east and taking water in both hands he should recite the following:—

ओम् अभयं सर्वभूतेभ्यो मत्तः स्वाहा ॥

Om Abhayam sarvabhūtebhyo mattaḥ svāhā.

May all creatures feel no fear from me. I resolve to give up fear.

ओं येनां सहस्रं वहसि येनाग्ने सर्ववेदसम् ।

तेनेमं यज्ञं नो वह स्व ॥ देवेषु गन्तवे ॥ १७ ॥

Om Yenā sahasraṁ vahasi yenāgne sarvavedasam.

Tenemaṁ yajñaṁ no vaha svardeveṣu gantave. Ath. 9. 5. 17.

Meaning:—By the law and the power with which, you, Lord Agni, sustain the infinite number of processes of the world, with which you advance all the learned and the wise of the world, by the same power and grace help me in my resolution to maintain this yajna of renunciation of all the desires and interests of the world.

With this recitation, he should release the water and let it go.

Prayers for Peace and Bliss:

The *Ācārya*, the learned men and all other members of the assembly should pray for the *Sanyāsi* and wish him well in his mission, chanting the following hymns:—

ओं यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम् ।

तस्मिन्मां धेहि पवमानाऽमृते लोके अक्षित इन्द्रायेन्दो परि स्रव ॥ ७ ॥

Om Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin mām dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.

Rg. 9. 113, 7

Meaning:—Lord of purity, giver of peace and happiness, where shines the light of truth eternal, where reigns the joy infinite in the spaces around, into that heaven of joy and immortal peace, take us, your children. Shower your blessings of glory on this sanyasi, this dear child of yours. Rg. 9. 113, 7

ओं यत्र राजा वैवस्वतो यत्रावरोधनं दिवः ।

यत्रामूर्यहतीरापस्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥ ८ ॥

Om Yatra rājā vaivasvato yatrāvarodhanam divaḥ. Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhī-ndrāyendo pari srava. Rg. 9. 113, 8

Meaning:—Where rules the Light of lights, where the day stops (as well as the night into a state of eternity), where flow those primordial currents of the waters and airs in the womb of creativity, into that region of eternity and immortality, Lord of peace and joy, take me: Shower your blessings on this Sanyasi who comes to you with his naked soul. Rg. 9. 113, 8

The Duties of a Sanyāsi:

The following hymns of the Veda and verses from other sacred literature set forth the way the *Sanyāsi* should live, think, feel and act

ओं दृत् दृह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥१८॥

Om Dṛte dṛṇha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām. Mitrasyāham cakṣuṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe. Yaj. 36. 18.

Meaning:—O Lord, remover of darkness and saviour from all sufferance, give me strength, love and friendship. May all creatures look at me with the eyes of friends. May I look at all the creatures with the eye of a friend. May we all look at each other as friends!

For the *Sanyāsi* no one is an enemy. All are his friends and he is a friend to every body. His relationship is one of love and understanding. He is not conditioned by any pride or prejudice since he has already renounced all desire. As

his personality and character is universalized, so is his love and friendship too universalized.

Swami Dayananda writes in Saṁskāravidhi:

Worship the One and only One Eternal Lord, none else. Accept nothing against the right knowledge, Veda, as true. There is no substitute for God— subtle or gross, animate or inanimate. God is my Master, and I am his servant, This is the article of faith. Hold on to This and proclaim the same to others. Preach what is progressive. That is, what leads the house-holders, parents, sons and daughters, husbands and wives, brothers and sisters, friends and neighbours, servants and masters, all big and small, to mutual love, trust, and all round progress.

Avoid that and persuade people to avoid the works other than the literature of objective, eternal and non-personal truth, dedicate yourself to the Word of knowledge, the Veda. *The Bible, the Quran*, works of fiction, imaginary beauty of language which leads to excitement and passion—all this should be avoided. He should revere and respect only the saints and scholars and worship the only One All-inspiring God. There are no places and objects of pilgrimage other than the Veda—eternal knowledge—practice of yoga, gatherings of the holy and the pious, and speaking the truth. There are no idols worth worshipping—The householders should do homage and reverence only to the father, mother, teacher, the guest and the husband (for the wife), and wife (for the husband). Speak of the Veda, work for the advancement of Vedic learning and reject falsehood.

Keep faith in the Veda and in no other word than truth pure and eternal, the *Sanyāsi* should follow in deed what he believes in thought and mind. The prescriptions of Veda are his code of conduct. Think of God, speak of Him and act upon His Word. Lastly, the sanyasi should always pray to God to give him strength and endurance so that he remains firm and unshaken on his path and moves forward progressively.