

The child is now a full-fledged Brahmachari. He is a responsibility of the society. He has the right to ask for food and maintenance, for which he may ask anywhere. So he goes round the yajna kunda and stands on the west side and asks for the gift of alms. Those present offer him what they can give with pleasure. The Brahmachari places all these before the teacher in faith as before his master. The teacher may retain a part of it and give back the rest to him. The Brahmachari may keep it for his use. After the Vamadevyia music he may eat. The child then rests until the evening when the teacher should teach him the prayers. After the prayers, the teacher and the disciple sit west of the yajna kunda, facing east and kindle the fire. They should offer four ahutis with sweet rice and ghee with "Om agnaye svaha" etc. and another four with "Om thuragnaye svaha" etc. Then the Brahmachari should offer three Samidhas soaked in ghee with "Om agne susfravah" chanted thrice. After this he should warm his hands, wet with water, with the yajna fire and touch his face. Then he should offer four ahutis with rice and ghee, three with "Om Sadasaspatim-abhutam" etc. and one with "Om yadasya karmano'atyaricam....." etc. After this, again, four ahutis with "Om bhuragnaye svaha," etc. and eight with "Om tvanno agne varunasya....." etc. have to be given. Then the teacher and the disciple should sing the Mahavamadevyia gana and the disciple should do obeisance to the teacher. The teacher should bless the disciple with "ayusman vidyvan bhava samnya." Then both should have their meals with the rice and ghee which remains after yajna, or some other food they like, separately. After this, all those who gathered for the Sanskara offer their blessings and good wishes to the Brahmachari. The host should offer hospitality to the guests and see them off with proper courtesy.

After this the Brahmachari performs havan morning and evening for three days and touches his face with warm wet hands under the guidance of the teacher and takes plain food (without sour, salt or bitter). Then the disciple goes to the school with the teacher. The disciple and the teacher both commit themselves to the discipline of study and keep the vow.

In this sanskara, there are certain rituals which are symbolic. These are :—

Collecting the fire in the Vedi's centre : This means that the disciple has to collect knowledge, wisdom and virtue from whatever source he can, from as many teachers as he can.

Offering three ghee-soaked samidhas to the fire means that the disciple has to confirm his conduct, mind and soul in faith and surrender these without reservation to the teacher.

Touching the face over with wet hands warmed in yajna fire means that he is going to learn the discipline of life with a balanced integration of hot and cold, i.e., enthusiasm and patience.

Touching the organs of the body means that the disciple prays and commits himself to the discipline and development of his organs of perception and limbs of the body.

Initiation with Gayatri means that the programme of study is going to comprise knowledge, practical action and piety in the shadow of God. Gayatri stands for all these in its comprehensive sense of meaning.

The Girdle prevents hernia and symbolically stands for 'girdling up one's loins' in the matter of studies.

The staff is meant for personal defence and national discipline. The child is going away from home for many years of study. Hence he feels committed to the father's advice. But one advice is most important : The father says that the child has to live under the guidance and protection of the teacher. But the rule of Dharma is supreme, the child should listen to the teacher, but if, even by a remote chance, there is a clash between the teacher's word and the dictates of Dharma, Dharma should prevail. The Vaidic tradition insists on Dharma in preference to human word or tradition.

Brahmacari : The disciple is called Brahmachari, which means one whose conduct follows, observes and obeys Brahma. It implies two things in conduct : observance of celibacy (Protection and preservation of vital energy) and obedience to Dharma and the commands of God. Celibacy must be prescribed and defended in an age of untimely and un-natural sex because the doom of a civilisation starts with unnatural, untimely and unhealthy sex.

Performance in the School : This Sanskara is performed in the Gurukula (The residential school). This underlines the importance of the school and education. Man's personality, character and conduct is conditioned by the Sanskara, i.e., attitudes and appetancies with which he is born, the Sanskaras of his parents which he inherits, and the impressions he receives from his contact with the environment. Education is a conscious training and discipline of personality and character. The residential school, away from parents, is a simulated second womb for the child, the teacher being the surrogate mother. It is a house of seasoning and tempering with its influence assimilated, consciously as well as unconsciously, every day, every minute, every second.

Bhiksha : Bhiksha is a noun from the root 'bhikhs' which originally means 'to beg.' The dominant meaning to-day is 'to beg', 'begging', and bhiksha

means 'alms'. Originally it meant 'the collection of contribution'. Bhiksha was a system of the collection of the means of maintenance for the students and their institution of study. To-day, the collection of the means of maintenance has changed into the system of grants, and grants come from the government through the tax system and from voluntary contributions. Begging survives but only with the beggars. Hence Bhiksha has acquired a bad meaning and attracts contempt. But earlier, it was part of a social system which recognized the right of the students and the institutions to collect their funds freely from voluntary sources. There was no stigma attached to it.

Bhiksha meant two things for the child : He realized that he was being maintained by the society. Hence he realized his social obligations. Secondly, because he obtained his means of maintenance from the others, he took his studies and training seriously. He also inculcated the spirit of humility and equality. The children of the rich and the poor shared a common life and common food and clothing, hence they were all equal without distinction or discrimination. Also, what the student obtained, he had to surrender to his teacher. Which means that whatever he collected personally was not his personal possession. It was the common possession of the institution. In short, collection and consumption was a common feature of community living. And there, the child brought nothing from his home. He started his school life with Zero, and at the time of completion of studies, took nothing but his person and learning home. He feels obliged to the institution and to the society which collectively maintained the institute with voluntary contributions whenever the Brahmacharis came to their door for the collection.

Orientation : The disciple has to observe strict discipline in food and the day's routine for three days. This is meant to discipline him by persistent exercise into a new and regulated way of living. The food he eats is plain, no salt, no sour, no bitter or biting sharp. Since study and training was a complete living programme, nothing like capsuled intellectual training as in our colleges now, This comprehensive discipline was valuable and effective.

Vedarambha Sanskara

(The Ritual with mantras and meaning)

This Sanskara can be performed in continuation of Upanayana Sanskara (Initiation ceremony). If so, then the General procedure of ceremonies need not be repeated. After the teacher's upadisa (Advice), The fire may be rekindled and the ceremony started with Pavamani ahutis. If it is performed on the following day or some other day, then the procedure has to be followed in full (i.e., the General and the special both parts) :—

Rvigravana or appointment of priests with "Om avaso sadane sidda"etc. (p.31).

Acamana or sipping of water thrice with "Om amrtopastara—namasi svaha—.....etc. (p.32).

Anga-sparsa or touching organs of th body with "Om vain-ma asye astu"etc. (p.33).

Svasti-vacana or Hymns of Benedication (p.4).

Santi-prakarana or Hymns of Geace (p.20).

Agnyadhana or Starting the fire with "Om bhurbhuvah svah I Om bur-bhuvah svardyamriva bhumna....." etc. (p.35).

Agnipradipana or Raising the fire with "Om udbudhyasvagne" etc..... (p.35).

Samidadhana or offering of Samidhas with "Om ayanta idhm-atma....etc. (p.38).

Jala-prasecana or sprinkling water around the Vedi with "Om adite anumanyasva....." etc. (p.38).

Four agharajyabhagahutis with "Om agnaye svaha....." etc. (p.39)

Four vyahrti ahutis with "Om bhuragnaye svaha"etc. (p.40).

Eight astajyahutis with "Om tvanno agne varunasya vidvan....." upto "Om bhavatannah samanasa...." p.43

Now four pavamani ahutis should be offered with "Om bhur-bhuvah svah I agna ayunsi....." etc. (p.40).

Then six ahutis have to be offered as under :—

Four vyahrtis with "Om bhuragnaye svaha....." etc. (p.40), and

one silent prajapati ahuti (p.41).

Collecting the fire :—

After having offered the ahutis as above the child has to collect the fire together in the centre of the vedi with the following mantra :—

ओम् अग्ने सुश्रवः सुश्रवसं मा कुरु।

ओम् यथा त्वमग्ने सुश्रवः सुश्रवा असि।

ओम् एवं मां सुश्रवः सौश्रवसं कुरु।

ओम् यथा त्वमग्ने देवानां यज्ञस्य निधिषा असि।

ओम् त्वमहं मनुष्याणां वेदस्य निधियो भूयासम्।। षट् २. ४. २.

- Om agne suśravaḥ suśravasam ma kuru ।**
Om yathā tvamagne suśravaḥ suśravā asi ।
Om evam mām suśravaḥ souśravasam kuru ।
Om yathā tvāmagne devenam yajñasya nidhipa asi ।
Om evamaham mankṣyānām vedasya nidhipo bhūyāsam ।।

Par. 2, 4, 2.

Meaning :—Agni, Lord of light and life, you have glory, let me have the glory of knowledge. You are the Lord of glory. Let us belong to those who have knowledge, honour, glory and virtue. You are the protector of the wealth of the learned, the wise and the good. Let me too become the promoter and protector of the wealth of tradition and knowledge.

The Significance of this mantra and prayer is two fold. It refers to Agni which stands for God as well as for the teacher—the Lord Agni blesses us with light and life and takes the universe on and on. The teacher blesses the disciple with knowledge and the science of life and leads him on and on. Knowledge and virtue is not static, it is dynamic; it is cumulative, rejuvenative and progressive. Just as the Lord Agni preserves and advances life, so do education and the teacher preserve the tradition, vitalize, revitalize and rejuvenate the tradition, and so do they advance it too through research and propagation.

This mantra is addressed to the Lord, Agni, as also to the teacher. The prayer is for the blessings of Lord God and also for those of the teacher. The result of both the blessings is the same : knowledge, virtue, honour, glory, happiness.

The Brahmacari goes round the Vedi : The Brahmacari now has to go round the Vedi and sprinkle water around with the following mantras :—

- ओम् अदितेऽनुमन्यस्व ।। (East side)**
ओम् अनुमतेऽनुमन्यस्व ।। (West side)
ओम् सरस्वत्यनुमन्यस्व ।। (North side)
ओम् देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपति भगाय ।
दिव्यो गन्धर्वः केतपूः केतन्नः पुनातु वाचस्पतिर्वायं न स्वदतु ।।

(All the four sides)

- Om Adite' anumanyasva ।। (East side)**
Om Anumate' anumanyasva ।। (West side)
Om Sarasvatyanumanyasva ।। (North side)

- Om deva savitaḥ prasuva yajnam prasuva yajnam prasuva yajnapatim bhāgaya ।**
divyo gandharvaḥ katarpūḥ ketannaḥ punātu vācaspatirvacannaḥ svadatū ।।
(All the four sides)

The child now stands on the south side of the vedi facing north. He should hold one samidha soaked in ghee in his hands and offer it to the fire with the following mantra :—

- ओम् अनये समिधाहर्षि वृहते जातवेदसे ।**
यथा त्वमने समिधा समिध्यासऽएवमहमायुषा मेधया वर्चसा प्रजया पशुभिर्ब्रह्मवर्चसेन समिन्धे जीवपुत्रो ममाचार्यो मेधाव्यहमसान्यनिराकृष्युर्ग्यशस्वी तेजस्वी ब्रह्मवर्चस्यन्नादो भूयासं स्वाहां ।।
PARO 2, 4, 3.

- Om agnaya samidhahārṣam vṛhate jatavedase ।**
yathā tvamagne samidhā samidhyasa' evam-aham-āyusa medhaya varcasā prajaya paśubhir-brahmavarcasena samindhe jivaputro mamācāryō medhāvyeham-asānyanirākṣnur-yasāsvi tejasvi brahmavercas vyannādo bhūyāsam svāhā ।।
Par. 2, 4, 3.

Meaning :—Lord of Light and Life, I have brought the samidha for the evergrowing and bright fire for food. Lord, just as fire feeds on and grows on wood, so may I grow and advance with long life, wisdom, vigour, off spring, animal wealth, knowledge of veda and vision of Brahma, the ultimate Reality. May my teacher be blessed with children (disciples). May I grow stronger and stronger in intellectual power and energy. May we advance the tradition of knowledge and virtue. May I be worthy of my teacher, never going against his will and command! May we advance the tradition of knowledge and virtue! May I be worthy of my teacher, never going against his will and command! May I be blessed with lustre, moral and spiritual strength, and enjoy all round prosperity in life.

This mantra too is addressed as much to lord God as to the teacher. The fire feeds on wood and grows bright in heat and light. The Brahmacari brings the wood and says that he too is like the Samidha, food for the yajna of learning as well as the beneficiary. He wants to burn and shine in the discipline of study and in later life. The teacher is learned, wise, brilliant; he enjoys reputation and honour. In his company, under close supervision, the child dedicates himself to his guidance and command, and wants to shine.

This mantra emphasizes the close teacher—tought relation and the pious system of education. But the system is comprehensive. It looks after the

body, mind and soul of the disciple. Hence the child wants to be 'annada', a good eater, medhavi, a great intellectual, Brahma varcasvi, great in spiritual attainment, and prosperous in life. The vaidic ideal of life is comprehensive and all-embracing.

Just as the child offers one Samidha with the mantra given above, similarly he has to offer two more with the same mantra repeated. Then again :

The child should collect the fire in the Vēdi's centre with "Om agne susravasah susravasam ma kuru" etc. and go round the Vēdi, sprinkling water with "Om adite annumanyasva", etc. upto "Om deva savitah," etc. He should then sit west of the Vēdi facing east, warm both the palms of his hands wet with water and touch his mouth and face seven times with the following :—

1. ओम् तनूपां अग्नेऽसि तन्वं मे पाहि ।।
2. ओम् आयुर्दा अग्नेऽस्यायुर्म देहि ।।
3. ओम् वर्चोदा अग्नेऽसि वर्चो मे देहि ।।
4. ओम् अग्ने यन्ते तन्वाऽऽनं तन्म आपृण ।।
5. ओम् मेधां मे देवः सविता आदधातु ।।
6. ओम् मेधां मे देवी सरस्वती आदधातु ।।
7. ओम् मेधां मे अश्विनौ देवाघत्तां पुष्करस्तौ ।। षट् २, ४, ७-८.
1. Om tanūpā agne'asi tanvam me pāhi ।।
2. Om āyurdā agne'asyāyurme dehhi ।।
3. Om varcodā agne'asi varco me dehi ।।
4. Om agne yanme tanvā unam tanma aprana ।।
5. Om medhām me devaḥ savitā ādadhātu ।।
6. Om medhām me devi Sarasvatī ādadhātu ।।
7. Om medhām me aśvinau devāvādhattām puṣkar-srjau ।।

Par. 2, 4, 7-8.

Meaning :—Fire, you are the preserver of the body, preserve my body!
Fire, you are the giver of life, give me long life!
Fire, you are the giver of lustre, give me lustre!
Fire, whatever is wanting in my body, make that up!
Lord of Light and Life, bless me with steadfast intelligence!
Goddess of Learning, bless me with wisdom!
May the teacher and the preacher bless me with learning and virtue!

After warming the face and prays for health, life, age and intelligence, the organs of the body have to be touched with water taken from the palm, warmed a bit with the yajna fire :—

1. ओम् वाक् च म आप्यायताम् ।। (The mouth)
2. ओम् प्राणश्च म आप्यायताम् ।। (The nostrils)
3. ओम् चक्षुश्च म आप्यायताम् ।। (The eyes)
4. ओम् श्रोत्रश्च म आप्यायताम् ।। (the ears)
5. ओम् यशोबलश्च म आप्यायताम् ।। (The arms).
1. Om vāk ca ma āpyāyatām ।। (the mouth)
2. Om prāṇasca ma āpyāyatām ।। (The nostrils)
3. Om cakṣusca ma āpyāyatām ।। (The eyes)
4. Om śrotraṅca ma āpyāyatām ।। (The ears)
5. Om yaśo balaṅca ma āpyāyatām ।। (The arms)

Meaning :—May my speech be sound and sweet!

May my breath be strong and invigorating!

May my eyes be bright and healthy!

May my hearing be clear and healthy!

May God bless me with energy and honour!

Prayers to god :—

The child should concentrate his mind on the Lord and pray with the following :—

1. ओम् मयि मेधांमयि प्रजां मय्यग्नि स्त्रेजो दधातु ।।
2. मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु ।।
3. मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु ।।
4. यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम् ।।
5. यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम् ।।
6. यत्ते अग्ने हरस्तेनाहं हरस्वी भूयासम् ।।
1. Om mayi medhām mayi prajāṃ mayyagnistejo dadhātu ।।
2. mayi medhām mayi-projām mayindra indriyam dadhātu ।।
3. mayi medhām mayi-prajāṃ mayi sūryo bhrajo dadhātu ।।
4. yatte agne tejastenāham tejasvi bhūyāsam ।।
5. yatte agne varcastenāham varcasvi bhūyāsam ।।
6. yatte agne harastenāham harasvi bhūyāsam ।।

Meaning :—May God, Lord of Light and Life, bless me with lustrous intellect and procreative power! May the Lord of Strength and power bless me with intellect and creative power reflecting in all my organs of perception and volition! Lord of Light, Giver of Energy, give me brilliance of intellect and offspring! Lord of Light and Heat, give me the glory that's yours! Give me the grandeur that's yours! Bless me with the overpowering force that's yours.

In these mantras, the child prays for intellect and vigour, two important of health and life. The strength and vitality of the body comes from food, exercise and preservation of vitality through celibacy and purity of thought. Vitality ripens our senses and intellect also. If we dissipate the vitality of the body through indulgence and specially sex in a premature, untimely, unnatural and uncontrolled manner, the body will break down, resistance will be spent out, vitality will be exhausted and the intellect will be debilitated. The off-spring of a weak man will be weaker and may not even survive. The intellect of a Brahmacari will be sharp and brilliant, and such a person will have strength of mind and character, will and determination, self-corrective power and qualities of leadership. Hence the prayers to fire, the sun and the destroyer of evil.

Gayatri Instruction

Then follows Gayatri instruction by the teacher. The child goes north of the Veda and kneels there facing east. The teacher sits before him facing west. The child says :—

अधीहि भूः सावित्री भो अनुब्रूहि ।।

आश्वो 1, 21, 4.

adhihi bhūḥ sāvitrīm bho anubrūhi ।।

Ash. 1, 21, 4.

Sir, initiate me into Gayatri—first Om, then the Mahāvāhritis bhuvah-svah and then the gayatri hymn. This is the holy trinity of the divine Gayatri hymn. The teacher then puts one cloth on his own and the child's shoulder, holds the fingers of his hands into his hand as a mark of affection and unity of the two, and instructs him in Gayatri in three phases, The child repeating the words after him :—

1. ओम् भूर्भुवः स्वः । तत्सवितुर्वरेण्यम् ।
2. ओम् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
3. ओम् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

The teacher should see that the child pronounces every svara and syllable clearly and correctly. Initial training in correct pronunciation is very

important and must not be neglected. Errors acquired in the early stages persist to the end. So the teacher has to be very careful and observant. When the child is able to articulate the hymn, then the teacher should explain the meaning in detail. Without the meaning, the chanting of anything is a mechanical exercise.

Meaning :—Om is the very name of God, as close as a name can be close to the thing or the Reality. It is the Word, which is God Itself. Bhu means the very breath of life, the sweetest and the dearest. Bhuvah means the Lord who delivers us from sin and sorrow. Svah means the Lord is happiness Itself and is the giver of all happiness to all his children, all the creatures that live and breathe. Savita is the creator of the Universe, the Light of the Lights such as the sun and the stars, and the giver of all the glory. Deva is self-effulgent Lord who gives us all the successes and the victories and who is or ought to be the object of our worship and desire. 'savitus-devasya' means "of the Almighty Lord." "Varenyam" means 'worthy of choice', The highest option worth attention, love, meditation and worship. Bhargah means the tremendous light and purity which burns all sin and pain, the purest creative energy. Lat dhimahi means "Let us concentrate, meditate and communicate Him and His glory. Dhiyah means "our intellects." Pracodayat means "may He inspire and guide" our intellect, understanding and intelligence. The simple meaning is : "Lord of Creation, giver of happiness and destroyer of all sin and sorrow, lead us unto thee!" The Lord is only God, the rest is all His power and Glory, everything else lives and works under the laws of His Nature.

Touching the Heart : The Teacher's vow

After the instruction of Gayatri the teacher and the disciple bind themselves in vow to be committed to each other :—

ओम् मम व्रते हृदयं ते दधामि मम चित्तमनुचितं ते अस्तु ।
मम वाचमेकव्रतो जुषस्व वृहस्पतिर्द्वा नियुनक्तु मह्यम् ।।

आश्वो 1, 21, 7.

Om mama vrate hr̥dyam te dadhāmi mama cittam-anucit
tam te astu ।

mama vācam-ekavratō juṣasva vṛhaspatīṣṭva niyunaktu
mahyam ।।

Ash. 1, 21, 7.

First the teacher should say this, and then the child should follow him, saying the same mantra after the teacher.

Meaning :—Dear child, I take your heart unto my vow of discipline. May your mind in accord with mine listen to me carefully, follow the meaning and intention. May Lord Vṛhaspati, master of speech unite you with me in thought, word and deed, according to your vow from now on.

The child, similarly, joins the teacher with him. "I join your heart unto mine for the attainment of education knowledge and discipline of conduct. May your heart be in accord with mine! Be kind to listen to my problems. May Lord Vṛhaspati keep you ever kindly disposed to me in this discipline!"

The Teacher binds the Girdle

The teacher should, then, bind a girdle round the waist of the child with the following mantra

ओम् इयं दुरुक्तं परिबाधमाना वर्णं पवित्रं पुनन्ती म आगात् ।
प्राणापानाभ्यां बलिमादधाना स्वसा देवी सुभगा मेखलेयम् ॥

Om iyam duruktam paribādhamānā varṇam pavitram punatī
ma āgāt ।
prāṇāpanābhyāṃ balamādadhānā svasā devī subhagā mekha
leyam ॥

Meaning :—This girdle is as pure and sacred as a sister. It will ward off all the evil in thought, word and deed. It will give a clear, clean and precise sense of sound, articulate and inarticulate, and it will increase the energy and power of prana and apana, the upper breath and the lower wind. I have obtained it (by the Grace of God and the kindness of the teacher).

Brahmacarya is a comprehensive discipline of body, mind and soul. The girdle is a symbol of the discipline. A conscientious observance of the vow saves a person from all undesirables, keeps him on the right path and gives him the discipline of good speech and communication in addition to the health of body and mind, and the purity of soul.

Presentation of clothing by the teacher

Chanting the following mantra, the teacher gives a pair of 'kaupins' (underclothing), two towels, one upper garment (shawl), and two waist cloths. The child puts on one set of the clothes with the teacher's help. The mantra is :

ओम् युवा सुवासाः परिवीत आगात् स उश्रेयान् भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्थो मनसा देवयन्तः ॥

ऋ० ३, ४, ४. पार० २, २९.

The meaning has been given in the upanayana sanskara. The child has worn the yajnopavita. He is in the process of being reborn, reborn from a natural state of life (like that of any other living being) into a cultured (educated) state of life. Hence the child is called jayamana, i.e., being reborn. Once a child has been given the sacred thread, he is called a 'dvija' or 'twice born' or 'reborn'. Wearing the Brahmachari's clothes means putting on the new man after putting off the old man. Men of knowledge, patience and character help him to move from the natural to the higher knowledgeable and virtuous state of life.

The teacher then helps the child to wear one set of clothes.

Taking the staff of the Brahmachari

The teacher stands with the staff in his hand. The child stands before him and requests him thus :—

ओम् यो मे दण्डः परापतद्वैहयसोऽधिभूत्याम् ।

तमहं पुनरादद आयुषे ब्रह्मणे ब्रह्मवर्चसाय ॥

पार० २, २, १२.

Om yo me dandah parāpatadvaihayaso' adhibhūtyām ।

tāmham punarādada āyuse brahmaṇe brahmavarçasāya ॥

Par. 2, 2, 12.

Meaning :—This staff of mine stands from the sky downward on the earth. I take it again (I held it first when it was brought from the forest.) I hold it for the protection of life, for the service and attainment of the Veda, and for the achievement of honour and virtue through study.

Father's Upadesa (Advice)

1. ब्रह्मचार्यसि असौ । (name the child here in place of 'asau')
2. अपो अद्यान ॥
3. कर्म कुरु ॥
4. त्वा मा स्वाप्सीः ॥
5. आचार्याधीनो वेदमधीच ॥
6. द्वादश वर्षाणि प्रतिवेदं ब्रह्मचर्यं गृहाण वा ब्रह्मचर्यं चर ॥
आश्व० १, २२, २.
7. आचार्याधीनो भवान्यत्राधर्मचरणत् ॥
8. क्रोधानृते वर्जय ॥
9. भैशुनं वर्जय ॥
आश्व० १, २२, ३, ४.