

10. उपरिशय्यां वर्जय ॥
11. कौशीलवगन्धाञ्जनानि वर्जय ॥
12. अत्यन्तं स्नानं भोजनं निद्रां जागरणं निन्दान् लोभमोहभयशोकान् वर्जय ॥
गो ३, १, १४.
13. प्रतिदिनं रात्रेः पश्चिमे यामे चोन्मथायावश्यकं कृत्वा दन्ताधानस्नान-
सन्ध्योपासनेश्वरस्तुतिं प्रार्थनोपासना योगाभ्यासान्नित्यभासर ॥
गो ३, १, २०.
14. क्षुरकृत्यं वर्जय ॥
15. मांसरुक्साहारं मद्यादिपानं च वर्जय ॥
16. गवाश्वहस्त्युष्ट्रादियानं वर्जय ॥
17. अन्तर्ग्राम निवासोपानच्छत्रधारणं वर्जय ॥ गो ३, १, २१-२४.
18. अकामतः स्वयमिन्द्रियस्पर्शान् वीर्यस्खलनं विहाय वीर्यं
शरीरे संरक्ष्योर्ध्वरेताः सततं भव ॥
19. तैलान्यंगमर्दनान्यस्नातितिक्त कषाय क्षाररेचन द्रव्याणि मा सेवस्व ॥
20. नित्यं युक्ताहारविहारवान् विद्योपार्जने च यत्नवान् भव ॥
21. सुशीलो मितभाषी सम्मो भव ॥
22. मेखला दण्डधारण भैक्षचर्यं समिदाधानोदकस्पर्शनाचार्यं प्रियाचरण-
प्रतः सायमभिवादन विद्यासंचय जितेन्द्रिय त्वादीन्येते ते नियधर्माः ॥
गो ३, १, २५.

1. **Brahmacāryasau** ॥ Name the child in place of "asau".
(Dear child, you are a Brahmacari from to-day. You are a student.)
2. **Apo aśāna** ॥ (Every day before prayers and before meals, clean the mouth with a sip of water.)
3. **Karma kuru** ॥ (do good deeds.)
4. **Divā mā svāpsih** ॥ (Do not sleep during the day.)
5. **Ācāryādihino vedamadhivya** ॥ (Study the Veda under the guidance and control of the teacher.)
Ash. I, 22, 2.
6. **Dvadasāvārsāni prativedam brahmacaryam grhāna** ॥ (Study every Veda for twelve years, observing strictly the discipline of brahmacharya.)
Ash. I, 22, 3-4
7. **Ācāryādihino bhāvanyaītrādhārmacaranaṭ** ॥ (Live under the guidance and control of the teacher, else you may fall a prey to evil.)

8. **Krodhānṛte varjaya** ॥ (Give up anger and falsehood.)
9. **Māthunam varjaya** ॥ (Keep off from all kinds of indulgence.)
10. **Upari sayyām varjaya** ॥ (Sleep on the ground. Avoid sleeping on a highor bed.)
11. **Kausītava-gāṇḍhāñjanāni varjaya** ॥ (Avoid kausītava, i.e., indulgence in exciting acts—song, music, dance, etc. and the use of perfumes and collyrium or eyepaint.) Go. 3, 11, 13-17.
12. **Apyantām snānam bhojanam nidrām jagaraṇam nindām lobha-moha bhaya-śokān varjaya** ॥ (Avoid excessive or too much bathing, eating, sleeping, waking, and shun back-biting, greed, attachment, fear and sorrow.) Go. 3, 1, 14.
13. **Prati-dinam rātreḥ pascīme yāme cotthāyāvāśyakam kṛtvā dantadhāvana-snāna-sandhyopāsaneśvara-stuti-prārthanā-upāsani-yogabhāsanityamācara** ॥ (Awake and arise daily in the early hour of the morning/last hour of the night, do the daily round of necessities—cleaning the teeth, bath, prayers in praise of the Lord, including childlike requests of the Almighty father and being close to him, and yoga meditation.) Go. 3, 1, 20.
14. **Ksurakṛtyam varjaya** ॥ (Avoid shaving.)
15. **Mansa-ruksāhāram madyādīpānam ca varjaya** ॥ (Avoid meat and dry foods, and intoxicants.)
16. **gavāśvahaṣṭyustrāḍiyānam varjaya** ॥ (give up riding on bullock, horse, elephant, camel etc.)
17. **Antar-grāma-nivāsoḥpānacchatra-dhāraṇam varjaya** ॥ (Do not stay in a village, do not wear shoes, do not use umbrella.)
Go. 3, 1, 21-24.
18. **Ākāmataḥ avayamindriya sparsēna viryaskhalauam vitāya viryam śarīre samrakṣyordhvaretāḥ satatem bhava** ॥ (Causally and unnecessarily, do not waste vital energy by touching the genitals. Keep the energy, preserve it and be a Brahmacare of the urdhvareta order, that is, one who has assimilated the vital energy upward and never allows it to flow downward.)

19. **Taitābhyangamardanātyamtātīktan kaṣāya-kṣāra-recane-dravyānīmāsevesva** | (Do not massage the body with oils etc. and do not use too sour, bitter, sharp or pungent out food stuffs or purgatives.)

20. **Nityam yuktāhāra-vihāraṇam vidyoparjane ca yatnavām bhava** | (Always take good balanced food and be good in your conduct and behaviour, and keep busy in studies.)

21. **Susilo mitabhāṣi sabhyo bhava** |

(Be of good character, speak carefully when required, do not speak too much, and be cultured.)

21. **Mekhatā-daṇḍadharaṇa-bhaikṣyacarya-samidādāhānodaka-samidadhanodaka-sparsānācarya-priyācaraṇa-prātaḥśāyamabhihādana-vidyā-saṅcaya-jitendriyatvādinyete te nityadharmāḥ** | (Wearing the girdle, holding the staff, asking the house-holders for maintenance, performing havana, taking bath, conduct as prescribed by the teacher, reverence and respect to the teacher expressed every morning and evening, obtaining knowledge and wisdom, control over the sourses, etc. et. These are your dharma, duties which must always be performed. Never neglect these.

Go. 3, 1, 25.

When the father has given his instructions in full regarding the duties of his son who is now a Brahmacari going to the teacher's school, the child should acknowledge the instructions with folded hands and promise to do the same, "I shall always observe the conduct and discipline of life and study as prescribed by you."

Collection of food and maintenance by the child by asking for Common Voluntary Contribution

After this, let the child go round the fire and stand west of the Vedi. Let him ask for food from mother, father, sister, brother, uncle, aunt and all others who would like to give. To the men he says addressing each :

भवान् भिक्षां ददातु | **Bhavān bhikṣān dadatu** |

(Sir, could you please give me something?)

To the women, each one he should say :

भवती भिक्षां ददातु | **Bhavāti Bhikṣām dadatu** |

(Madam, would you please like to give me something!)

When the Brahmacari has collected the contributions asked for, he should present the whole of it to the teacher. The teacher may retain part of it and give back the rest to the Brahmacari who may keep it for his use.

Song, food and prayers

After this, let there be vama devya gana (p.....). Then the Brahmacari may have the food collected by him and allowed by the teacher and take some rest. The teacher instructs the child how to pray with the mantras of Sandhya

Lighting the fire

In the evening, the teacher should sit west of the Vedi with the Brahmacari, both facing east. Let them have, in plates, good materials prepared for the Homa—sweet rice, pudding, sweets, etc. They should kindle the fire and offer three Samidhas into the fire with the following mantras :—

First :— ओम् अयन्त इधम आत्मा जातवेदस्तेनेधस्व वद्धस्व चेद्धवर्धय चारमानप्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा | |

इदमग्नये जातवेदसे इदन्न मम | |

Second :— ओम् समिधाग्निं दुवस्यत घृतैर्वोधयतातिथिम्

अस्मिन् हव्या जुहोतन | |

ओम् सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन |

अग्नये जातवेदसे स्वाहा | | **इदमग्नये जातवेदसे इदन्न मम** | |

Third :— ओम तत्त्वा समिधिरङ्गिरो घृतेन वद्धयामसि

वृहच्छोचायविष्ट्य स्वाहा | | **इदमग्नयेऽङ्गिसे इदन्न मम** | |

1. **Om ayantā idhama ātmā jātavedastenedhyasva vardhasva ceddhavardhaya cāsmān prajāyā paśubhir-brahmarcasenānādyena samedhaya svāha** | |

Idamagnaye jātavedase idanna mama | |

2. (i) **Om samidhāgnim duvāsyaate ghr̥tāir-bodhayatatithim** |

(ii) **Om susamidhāya socise ghr̥tam tīvram juhōtana** |

agnaye jātavedose svāhā | |

Idamagnaye jātāvedase idanna mama | |

3. **Om tantvā samidbhirangiro ghr̥tena vardhayāmasi** |

Vr̥hacchocāya viṣṭhya svāhā | |

Idamagnaye' angirase idanna mama | |

Four agharavajyahutis

Now the Brahmacari and the teacher should offer four ahutis with ghee and rice pudding :—

- ओम् अग्नये स्वाहा ॥ इदमग्नये इदन्न मम ॥ (North)
 ओम् सोमाय स्वाहा ॥ इदं सोमाय इदन्न मम ॥ (South)
 ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ (Centre)
 ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदन्न मम ॥ (Centre)
 Om agnaye svāhā ॥ Idamagnaye idanna mama ॥ (North)
 Om somāya svāhā ॥ Idam somāya idanna mama ॥ (South)
 Om prajāpatayе svāhā ॥ Idam prajāpatayе idanna mama ॥
 (Centre)
 Om indrāya Svāhā ॥ Idamindrāya idanna mama ॥ (Centre)

Four Vyahrti ahutis

- ओम् भूरग्नये स्वाहा ॥ इदमग्नये इदन्न मम ॥
 ओम् भुवर्वायै स्वाहा ॥ इदं वायवे इदन्न मम ॥
 ओम् स्वरादित्याय स्वाहा ॥ इदमादित्याय इदन्न मम ॥
 इदमग्निवाय्वादित्येभ्यः इदन्न मम ॥
 Om bhūragnaye svāhā ॥ Idamagnaye idanna mama ॥
 Om bhuvār-vāyave svāhā ॥ Idam vāyave idanna mama ॥
 Om svarādityāyā svāhā ॥ Idamādityāya idanna mama ॥
 Om bhūr-bhuvāḥ svaragni-vayvādityeḥbhyah svāhā ॥
 Idamagni-vayvādityeḥbhyah idanna mama ॥

Three ahutis for advancement

By the Brahmacari, with the following mantra repeated thrice :—

- ओम् अग्ने सुश्रवः सुश्रवसं मा कुरु ।
 यथा त्वमग्ने सुश्रवः सुश्रवा असि ।
 एवं मां सुश्रवः सौश्रवसं कुरु ।
 यथा त्वमग्ने देवानां यज्ञस्य निधिया असि ।
 एवमहं मनुष्याणा वेदस्य निधियो भयासम् ॥

पार० २, ४, २.

- Om agne suśravāḥ suśravasam mā kuru ।
 yathā tvamagne suśravāḥ suśravā asi ।
 evam māñ suśravāḥ saśravasam kuru ।
 yathā tvamagne devānām yajñasyā nidhīpa asi ।
 evamaham manuṣyāṭam vedasya nidhīpo bhīyāsam ॥

Par. 2, 4, 2.

(Meaning .p. 178)

The Brahmacari Warms his palms and touches his face

The Brahmacari now warms his palms, with a touch of water, against the yajan fire and touches his mouth and face, seven times, once with each one of the following :—

- ओम् तनूपा अग्नेऽसि तत्त्वं मे पाहि ॥
 ओम् आयुर्दा अग्नेऽस्यायुर्मं देहि ॥
 ओम् वर्षो दा अग्नेऽसि वर्षो मे देहि ॥
 ओम् अग्ने यन्मे तत्त्वाऽऊनं तन्न आपुण ॥
 ओम् मेधां मे देवः सविता आदधातु ॥
 ओम् मेधां मे देवी सरस्वती आदधातु ॥
 ओम् मेधां मे देवी सरस्वती आदधातु ॥
 ओम् मेधो तक अश्वतौ देवावधत्तां पुष्कररुजौ ॥
 Om tanūpā agne'asi tanvam me pāhi ॥
 Om āyurdā agne'asyāyurme dehi ॥
 Om varcodā agne'asi varco me dehi ॥
 Om agne yanme tanva'ūnam tanma aprāna ॥
 Om medham me devah Savitāādadhātu ॥
 Om medhām me devi sarasvati ādadhātū ॥
 Om medhām me aśvinau devāvādhātām puṣkarasrajau ॥

यजु० ३, १७.

पार० २, ४, ८.

Meaning : See p. 180

Four ahutis with sweet rice

After this, the Brahmacari should offer to the teacher sweet boiled rice or rice pudding. The teacher should offer four ahutis with the rice and ghee with the following mantras :—

ओम् सदस्यतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।

सर्गिं मेधामयासिंष स्वाहा ॥ इदं सदस्यतये—इदं न मम ॥

Meaning :—Lord of knowledge, wonderful, All-Bliss, Love of all the creatures, bless me with your love and pure discriminative intelligence.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥ इदं सवित्रे इदं न मम ॥

ओम् ऋषिभ्यः स्वाहा ॥ इदं ऋषिभ्यः इदं न मम ॥

ओम् यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् ।

अग्निष्टत् स्विष्टकृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे ।

अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे

सर्वान्निः कामात्समर्द्धय स्वाहा ॥ इदग्नये स्विष्टकृते इदं न मम ॥

इदमग्नये स्विष्टकृते इदं न मम ॥

Om sadāsapatim-adbhutam priyam-indrasa kāmyam ।

sanim medhāmayasisam svāhā ॥ Idam sadāsapataye idanna
mama ॥

Tatsavitur-vareṇyam bhargo devasya dhimahi ।

dhiyo yo naḥ pracodayāt ॥ Idam savitre idanna mama ॥

Om ṛṣibhyah svāha ॥ Idam ṛṣibhyah idanna mama ॥

Om yadasya karmaṇo'atyāricam yadvā nyūnamihakāram ।

agnīṣṭat svīṣṭakṛdvidyat-sarvam svīṣṭam suhutam karotū me ।

agnaye svīṣṭakṛte suhutahute sarveprāyaścitt āhūtinām

kāmānam samarddhayitre sarvannah kāmān-t-samarddhaya

svāhā ॥ Idamagnaye svīṣṭakṛte idanna mama ॥

Four Vyahrti ahutis

Now four vyahrti ahutis with “Om bhuragnaye Svaha” ...etc. (p.40)

Eight Astajyahutis

After the vyahrti ahutis offer eight ahutis with “Om tvanno agne varunasya vidvan.....” (p.....).

Purnahuti and vamadevya gana

The Brahmachari and the teacher with all those present should offer three Purnahutis with

ओम् सर्वं वै पूर्णं स्वाहा ॥

Om sarvam vai pūrnam svāhā ॥

and sing vamadevya gana.

Greeting and Blessing

The Brahmachari, sitting facing east, should greet the teacher in all humility and also say his Gotra (family) :

Boy : अमुक गोत्रोत्पन्नोऽहम् भवन्तमभिवादये ।

Girl : अमुक गोत्रोत्पन्नाहम् भवन्तमभिवादये ।

Boy : amuka gotropanno aham bhavantam abhivadaye ॥

Girl : amuka gotrotpannaham bhavantam-abhivadaye ॥

(I, born of.....Gotra, greet you with reverence.)

Name of the Gotra should be spoken in place of 'amuka.'

The teacher replies :—

आयुष्मान् विद्यावान् भव सौम्य ॥ (to the boy)

आयुष्मती विद्यावती भव सौम्ये ॥ (to the girl)

Ayusman vidyavan bhava saumya ॥ (to the boy)

Ayusmati vidyavati bhava saumye ॥ (to the girl)

Dear child, live long and be blessed with knowledge.

All those present should bless the child :—

हे बालक! त्वम् ईश्वरकृपया विद्वान् शरीरात्मबलयुक्तः कुशली वीर्यवानरोगः सर्वा विद्या अधीत्याऽस्मान् विदुक्षुः सन्नागम्याः ॥

(This to a boy)

हे बालिके! त्वमीश्वरकृपया विदुषी शरीरात्मबलयुक्ता कुशलिनी वीर्यवती असुरोगा सर्वा विद्या अधीत्याऽस्मान् विदुक्षुः सन्नागम्याः ॥

(this to a girl)

Meaning :—Dear child, by the Grace of God, be a learned scholar, blest with the strength of body, mind and soul, expert in knowledge and action, lustrous, healthy. Study all the branches of knowledge and having happily completed your studies, come to meet us!

At the end, the host should extend appropriate courtesy and hospitality to the guests and see them off.

the vedi (lalsincana). The acarya (teacher) should sit west of the Vedi, facing east, offer four agharavajyahutis, with 'Om agnaye svaha.....etc., four vyahrti ahutis with 'Om bhuragnaye svaha'....etc., four vyahrti ahutis with 'Om bhuragnaye svaha'....etc., eight ajyahutis with 'Om tvanno' agne.....' etc., one Svistaket ahuti with 'Om yadasya karmano.....' etc., and one Prajapati ahuti.

Then the Brahmachari should collect the fire in the centre of the Vedi with "Om agnaye susrava....." etc., and offer samidhas soaked in ghee with "Om agnaye samidhamaharsam....." etc. then he offer seven ahutis with "Om tenupa....." etc. and touch the limbs of his body with his right plane (wet with water and warmed against the yajna fire) with the mantras "Om vak ca me....." etc.

For this Sanskara, eight pitchers of fresh water are kept on the north side of the Vedi. Of these, the Brahmachari should take on with the mantra "Om ye apsvantare-agnayah...." etc. and with water from it take bath with "Om tena nam-abhisincami...." etc. Then he should take water from the second with the mantra "Om ye apsvantasagnayah....." etc. and take bath with "Om yena sriyam-akrutam...." etc. Then again, with the mantra "Om ye apsvantaragnayah....." etc. he should take water from the next three pitchers and take bath with three mantras, that is, "Om apo hi siha....", "yo vah sivatamo.....", and "tasma aram gamama.....". this same process has to be repeated. The brahmachari should take water from the last three pitchers with "Om ye apsvantar-agnayah....." etc. and take bath with silent chanting of the three mantras "Om apo hi siha.....", "yo vah sivatamo.....", and "tasma aram gamama.....", etc.

Having taken this ceremonial bath, The Brahmachari should relinquish his girdle and his stick with the mantra "Om uduttamam varuna....." etc. Then he should stand facing the sun and pray to God with the mantra "Om udyan bhrajabhrsnrindro....." etc. Having thus prayed, he should take curd or tila (sesamum seeds) for light refreshment. Then he should have his head and beard shaved and his nails clipped. Thus he should brush his teeth with an 'udumbara' twig (tooth-brush) and while doing this, chant the mantra "Om annadyaya....." etc. Then he should apply some perfumed ointments on his body and take bath with fresh water. He should then dry his body with a towel, apply sandal etc. on the body; touch his nostrils, eyes and ears with sweet smelling things with the mantra "Om pranapanau me tarpaye....." etc. and wear dhoti or pitambara. Then he should change his yajnopavita, take some

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Samavartana Sanskara (Home-Coming Ceremony)

Samavartana means return, specially a pupil's return home after completing his studies in the teacher's home 'i.e., institution of study). The time for this ceremony is between the completion of studies of the vadas, their branches and sub-branches, and all the practical training in the arts and sciences and marriage and entry into the house-hold phase of one's life. This time is the transition between Brahmacharya and Grahastha.

The Brahmachari who has completed his studies is called a Snataka, a graduate. They are of three kinds :—

1. Vidya Snataka, one who has completed his studies but not his Brahmacharya discipline. He hasn't married, he continues with the discipline of celibate.
2. Vrata Snataka, one who has Completed (and terminated) his discipline of Brahmachary but continues with his studies.
3. Vidya-Vrata Snataka, one who has completed his studies as well as his discipline of Brahmacharya.

A person should marry only after he has completed his studies and has observed the discipline of celibacy for at least the first twenty four year of his life. The Asvalayana and the Paraskara Grhya-sutras prescribe like this. The marriage can be performed either in the teacher's school or in the parent's home. But the Samavartana school or in the parent's home. But the Samavartana Sanskara is performed only in the school.

When this sanskara is performed, Then Sthalipaka, i.e., sweet rice, pudding, etc. is prepared. The yajna vedi is prepared and those who have to participate sit around the vedi on asanas. Then follows the performance beginning with Hymns of prayer, Hymns of Benediction (Stuti-vacana), Hymns of peare (Santi-prakarana). Then Agnyadhana (starting the fire), Samidhana (offering of Samidhas), five ahutis of ghee, sprinkling of water round

water in his palm and release it on the ground with the mantra "Om pitarah sundhadham....." etc. This he should do facing south. Then he should pronounce the mantra Om sukasa ahamakshibhyam....." etc. and wear a good upper garment while chanting the mantra "Om paridharyai....." etc. Then he should wear a shawl or something like that (dopatta for example) while chanting the mantra "Om yasasama....." etc. After wearing the shawl, he should wear a garland. For this, he should hold the garland with the mantra "Om ya aharajjamadagnih....." etc. and, while chanting the mantra Om yadyaso' apsarasam-indrascakara....." etc., wear the garland. Then follows wearing head-dress—turban, cap, etc. He should hold the head dress in hand, and, wear it while chanting the mantra "Om yuva suvasah....." etc. Then follows wearing of some ornament. He holds the ornament in hand and wears it with the mantra "Om alankara nam-asi....." etc. Then he should apply ointment to his eyes with the mantra "Om Vrtrasya si....." etc., and see his face—reflection in the mirror with the mantra "Om rocinur asi....." etc. Then he should hold an umbrella with the mantra "Om Brhaspateschadirasi....." etc., and wear shoes with the mantra "Om pratisthe sitho....." etc. Lastly, he should hold a stick with the mantra "Om visvabhyo ma....." etc.

In the attire as described above, the graduate comes home to his family. His father, mother and others should receive him with full honour—after all, he has made them proud with the successful completion of his studies. They should offer him water for washing his feet (padyam), washing his face (arghyam), and for washing his mouth (acamana). They should offer him a good seat, and curd mixed with honey or ghee (madhuparaka) for refreshment. The parents should offer proper honour, hospitality and thanks in reverence to the teacher also. They should offer him water for washing his feet etc. and for sipping and drinking, madhuparaka or refreshment, garland, gift of clothes, cow, money etc. in token of gratitude and reverence to him and speak words of praise and indebtedness for the education he has imported. They should pray for his good health and long life.

The term Snataka (graduate) literally means one who has taken the ceremonial bath and offered the ablutions at the completion of his education. The Snatakas are of two types :—1. Naisthika—one who graduates but stays on with the teachers and maintains the disciplines of study and education as before. He does not marry, nor does he enter the house-holder's way of life. 2. Upakuruvan—one who graduates, marries and enters the house-holder's way of life.

Brahmacarya discipline :—During study, the Brahmacari is not to wear garland, cap, ornaments, nor does he wear shoes; he does not use umbrella, nor carry an ornamental stick. He does not use any cosmetic either. All these are forbidden to him. For him, these are not necessary, they are indulgences for the reason that his discipline of study and brahmacharya is hard and demands total commitment. If the brahmachari indulges in un-necessary make-up, he cannot do justice to studies and suffers in the quality of his training. The mind cannot have two things at a time, discipline as well as enjoyment. At the time of the bloom of youth, you can either have duty or beauty. Therefore all distractions are out. He is not allowed shoes or umbrella because he has to grow tough so that he can face all the difficulties and conflicts of life. In short, his life is Spartan. But when he has completed his discipline of study, then he can use these things, grhashta provider for a balance of natural expression in which duty and enjoyment can be combined and balanced with the observance of responsibility. Hence he can use the things earlier disallowed.

Vaidic Dharma has a special feature of providing for right things at the right time. Certain things may be right in themselves, but at the wrong time they are wrong. What was forbidden during brahmacharya and study is allowed when the period is over. Nature too has a discipline. Things mature at their own time. Hence the Do's and Dont's of discipline.

There are certain symbolic acts done in this Sanskara. The most important of these is taking bath with water from eight pitchers. The eight pitchers symbolise the four Vedas and four upa-vedas or their subsidiaries. The graduate has studied and mastered these. Secondly, there are four Varnas or professional classes, and four asramas or phases of life. The graduate is committed to this socio-economic discipline of society and hence dedicates himself to this. This dedication is symbolised by the bath. Thirdly, the bath underlines the eight kinds of heat which adversely affect health and age. Heat, as we know is a vital element and principle of life. It has to be there just in that optimum degree in which it helps and promotes health and life. If it is more or less, it causes disease. All these eight kinds are described in the mantra "Om ye apsu-antar-agnayah"—all those fires which are concealed in the waters. Fire and water—heat and cold—have to be in proper balance. Taking water from eight pitchers and Taking bath means that the adverse fires are renounced and the right balance is invoked and received. The bath symbolises health, a gift of fire and water.