

Om kāya svāhā | kasmai svāhā | katamasmai svāhā |
 adhimādhitāyā svāhā | manah prajāpataye svāhā |
 cittam vijñātāyādītyai svāhā | adītyai mahayai svāhā |
 adītya sumrdhikāyai svāhā | sarasvatyai svāhā | sarasvatyai
 pāvakāyai svāhā | sarasvatyai vr̥hatyāy svāhā | pūṣṇe svāhā |
 pūṣṇe prapathyāya svāhā | pūṣṇe narandhirsāya svāhā |
 tvastre svāhā | tvastre turripaya svāhā | tvastre pusrurupaya
 svāhā | bhuvanaasya pataye svāhā | adhipataye svāhā |
 prajāpataye svāhā |

Yaj. 20. 22; 20. 32.

Meaning :—The man standing on the threshold of vanaprastha (retirement) expresses a sense of gratitude to all that he has experienced and to all those by whose virtue he has experienced all that. He looks forward to further and higher experience during this period of solitude and meditation.

May I know ka, the Lord of Bliss!

May I know ka, Lord of the Universe!

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

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

May I know the mind which sustains all the creatures!

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

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

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

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

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

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

May I dedicate myself to the Lord who sustains all!

May I dedicate myself to the Lord who sustains and provides

The means of nourishment for all the creatures!

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

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

May I know Lord Tvastara who creates all the forms and blesses us with higher and higher forms of existence until we discard the highest and launch on freedom!

Salutation and oblations to the Lord of the universe.

Salutations and oblations to the Lord Supreme who

presides over all the power and laws of nature.

Salutations and oblations to the Lord who is father,

mother and sustainer of all in the universe.

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

ओम् आयुर्यज्ञेन कल्पतां स्वाहा।

प्राणो यज्ञेन कल्पतां स्वाहा।

अपानो यज्ञेन कल्पतां स्वाहा।

व्यानो यज्ञेन कल्पतां स्वाहा।

उदानो यज्ञेन कल्पतां स्वाहा।

समानो यज्ञेन कल्पतां स्वाहा।

चक्षुर यज्ञेन कल्पतां स्वाहा।

श्रोत्रं यज्ञेन कल्पतां स्वाहा।

वाग् यज्ञेन कल्पतां स्वाहा।

मनो यज्ञेन कल्पतां स्वाहा।

आत्मा यज्ञेन कल्पतां स्वाहा।

ब्रह्मा यज्ञेन कल्पतां स्वाहा।

ज्योतिर् यज्ञेन कल्पतां स्वाहा।

स्वर् यज्ञेन कल्पतां स्वाहा।

पृथ्वं यज्ञेन कल्पतां स्वाहा।

यज्ञो यज्ञेन कल्पतां स्वाहा।।

एकस्मै स्वाहा। द्वाभ्यां स्वाहा। शतस्य स्वाहा।

एकशतस्य स्वाहा। व्युष्ट्यै स्वाहाक। सवर्गाय स्वाहा।। यजु० 22. 34.

Om āyur yajñena kalpatām svāhā |

Prāṇo yajñena kalpatām svāhā |

Apano yajñena kalpatām svāhā |

यजु० 22. 33.

Vyāno yajñena kalpatām svāhā	
Udāno yajñeena kalpatām svāhā	
Samāno yajñena kalpatām svāhā	
Cakṣur yajñena kalpatām svāhā	
Śrotṛam yajñena kalpatām svāhā	
Vaḡ yajñeena kalpatām svāha d	
Mano yajñena kalpatām svāhā	
Atmā yajñeena kalpatām svāhā	
Brahmā yajñena kalpatām svāhā	
Jyotir yajñena kalpatām svāha	
Svar yajñena kalpatām svāha	
Pr̥ṣṭham yajñeena kalpatām svāhā	
Vyāno yajñena kalpatām svāha	Yaj. 22. 33.
Ekasami svāha dvabhyām svāhā	Saṅya svāha
ekasātāya svāha vyustyai svāha	
svargāya svāhā	Yaj. 22. 34.

Meaning—The man on the threshold of vanaprastha realizes that half the life is now closing and the latter half remains or which means that every new day is going to be more and more precious to fulfill the ultimate purpose of life, that is, service, sacrifice and freedom (release) from all kinds of bondage.

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

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

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

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

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

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

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

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

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

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

May the soul fulfil itself through its dedication to God!

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

May the faculty of vision fulfil itself through its dedication to the absolute spiriti and the relative truth of His creation!

May the faculty of happiness fulfil itself through its merger with the source of Heavenly Bliss, i.e., God!

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

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

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

Now four vyāhṛti ahnis have to be offered with "Om bhuragnaye svāha....." etc. (p.....). What follows is Saṅgama. relinquishment of all family responsibilities and entrusting his successor with these.

The traveller goes ahead, never to look back.

15

Sanyasa Sanskara (Sacrament of the Anchonite)

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

Sanyasa is of two types. One is *krama sanyasa*, i.e., the sanyasa which one enters in the usual manner after having fulfilled the duties of Brahmacarya, Grhastha and Vanaprastha. The other is exceptional sanyasa which one enters without having necessarily lived through the three former stages. It is the result of a strong urge to join the discipline. When a person observes perfect discipline of Brahmacarya, has lost all desire into perfect renunciations, has realized the vision of truth and ultimate reality, and has decided to dedicate himself/herself, then one may directly take to sanyasa from Brahmacaryasrama or Grhasthasrama or without completing the Vanaprasthasrama. 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 sanyasa.

The asrama way of living was natural. Life was lived in the midst of nature. The brahmachari, Vanaprasthi and the Sanyasi lived in the midst of nature. Only the grhasthis lived in villages or towns. Hence the asramites lived longer and more happy. A hundred years was a natural span of full life.

The vanaprasthi as a teacher received his disciples. He loved all of them. That was universal love, without attachment or discrimination. During Vanaprastha, a person removed the last of his ties if any remained, and acquired a universal personality, his only desire being love and service of God and of all human beings. Sanyasa means giving up, not piling up. These days some sanyasis are establishing centres of social and financial power. They are

more attached and involved with their establishments than the householders are with their families. Nor are begging, nakedness or the saffron clothes the essential attributes of Sanyasa. These are only outer covering. The essential attribute is a state of mind—to throw off, to give up everything except the soul, to care for nothing but for the realization of the self and God. That is what may be called dying into life, the stream merging with the ocean with the surrender of its individuality.

Nor is Sanyasa a denial or rejection of God's creation. The sanyasi 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 indentities, an identity which is universalized, a personality which is transcendentalized. This is the climactic stage of human development. Brahmacarya is a stage of self-preparation, the Brahmacari 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 Vanaprasthi 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 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, soul his identity, movement his road, yoga his direction, God his destination which does not end with the end.

These days, the movement of the world too is in the direction of expansion. Gone are the small boundaries. The U.N.O. is the highest organization, international co-existence and cooperation our ideal, mankind our family. But in spite of this practical desire for expansion we fail to universalize ourselves as world-citizens, we fail to convert ourselves into inter-nations. In other words, we want to retain the self, yet grow selfless, we want to be human without giving up our individuality we want an international community but dye that super-community with our national colour, we want to serve the world but impose our national conditions. We want to expand the self by consuming the earth, water, and air of the globe, we want to purify ourselves and we pollute our neighbours. Sanyasa is just the opposite. It means the death of the self so that life may flourish in peace and prosper in happiness. The sanyasi sees the Truth and states it as it is for the knowledge, wisdom and salvation of all.

Preparation of the ceremony :—The aspirant should be on fast for three days, living on the minimum quantity of milk, sleep on the floor, spend his time in pranayama, 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 he should rise three hours before sunrise, complete his routine such as both, prayers, meditation, etc. and keep chanting Om till the ceremony time arrives.

The Ritual part

Appointment of priest/s and Ritviks (p. 31).

Acamana (p. 32)

Angasparśa (p. 33)

Agyadhana or starting of the fire (p. 33)

Agni-pradīpana or raising of the fire with “Om udbudhyasvagne...” etc. (p. 35)

Samidadhana or offering of three samidhas with “Om ayanta idhma atma.....etc. (p. 35)

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

Santi-prakāsana or Hymns of peace (p. 20)

Jala-prasechana or sprinkling of water round the vedi with “Om adite anumanyasva.....” etc. (p. 38)

Four agharavajyahutis with “Om agdhaye svaha.....” etc. to “Om Indraya svaha”(p. 39)

Four vyahrti ahutis with “Om bhuragnaye svaha.....” etc. (p. 40)
Then offer three ahutis with the following three mantras :—

ओम् भुवनपतये स्वाहा ॥

ओम् भूतानां पतये स्वाहा ॥

ओम् प्रजापतये स्वाहा ॥

Om bhuvanapataye svāhā ॥

Om bhūtānām patayē svāhā ॥

Om prājāpataye svāhā ॥

(यजु० 2. 2.)
(यजु० 18. 28.)

(Yaj. 2. 2.)

(Yaj. 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 ahutis, all of them to be offered with ghee. Now 12 special ahutis have to be offered by the aspirant with pudding (bhata, i.e. sweet rice) sprinkled over with ghee, while simultaneously with each pudding ahuti, two Ritviks have to offer ahutis with ghee. The mantras for these eleven ahutis are the following :—

1. ओम् ब्रह्म होताब्रह्म यज्ञो ब्रह्मणा स्वस्वो मितः ।

अव्ययुर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः स्वाहा ॥

Om brahma hotā brahmana yajñā brahmaṇā svaravo mitāḥ ।
adhvaryur-brahmano jāto brahmano' antarhitam
haviḥ svāhā ॥

Meaning :—The Veda says who the hota is the Veda says what the yajna is, the Veda prescribes the yajna-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.

2. ओम् ब्रह्म सृजो घृतवती ब्रह्मणा वेदिकृत्विता ।

ब्रह्म यज्ञस्य सन्नं च ऋत्विजो ये हविष्कृतः । शमितय स्वाहा ॥

Om brahma sruco ghr̥tāvati-brahmaṇā vediruddhita ।
brahma yajñasca satram ca ṛtvijō ye haviḥkṛtāḥ ।
sāmitaya svāhā ॥

Meaning :—The Veda describes the spoon to offer the oblations of ghee in the yajña, the Veda defines the auspicious ground and the Vedi to be structured on it, the veda defines the yajña and the series of yajña, the veda defines the nature and character of the priests who offer the oblations. All for peace. Verily, this is true.

3. ओम् अहोमृ चे प्रभरे मनीषमा युक्ताम्यो सुमतिमावृणानः ।

इदमिन्द्र प्रति हव्यं गुणाय सत्यास्सन्तु यजमानस्य कामाः स्वाहा ॥

Om ahomuce prabhare maṇisāmā sutrāṃge sumatimāvṛṇānah
idam-indra pati havyam gṛbhāya satyas-santū yajamānasya
kāmah svaha ॥

अथर्व० 19. 42. 1-3.

Ath. 19. 42. 1-3.

Meaning : Lord, who cleansed us of our sins. Who nourishes 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. Here in grant me all

I want. Surely, this prayer is true and sincere. (So far, the aspirant might have deviated from the path of the Lord sometimes. Now his mind is in his control, his intelligence and intellect he dedicates to God, this is the only ambition. In this, he prays for success.)

4. ओम् अहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथमध्वरणाम् ।
अपं नपत्तमखिना हृवे शिवेन्द्रेण म इन्द्रियं दत्तमोजः स्वाहा ॥

अर्थो १९. ४२. ४.

Om ahomucam vṛṣabham yajñiyānāṃ virājantam prathamadhvarāṇām ।
apaṃ napatamakhinā hṛve śhivēndrēṇa m indriyaṃ 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!

5. ओम् यत्र ब्रह्मविदो यान्ति दक्षिया तपूसा सह ।

अग्निर्मा तत्र नयत्वन्निर्षेधां दधातु मे ।

अनये स्वाहा ॥ इदमनये इदन्न मम ॥

Om yatṛā brahmavidō yānti dikṣayā tapasā saha ।

agnir-mā tatra nayatvagnir-medhām dadhātu me ।

agnaye svāhā ॥ idanagnaye idanna mama ॥

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, May 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 for me. (This mantra expresses the need for intelligence and inner light.)

6. ओम् यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

वायुर्मा तत्र नयतु, वायुः प्राणान् दधातु मे ।

वायवे स्वाहा ॥ इदं वायवे इदन्न मम ॥

Om yatṛa brahmavidō yānti dikṣayā tapasā saha ।

vāyur-mā tatra nayatū vāyuh prāṇān dadhātu me ।

vāyave svāhā ॥ idam vāyave idanna mama ॥

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

7. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

सूर्यो मा तत्र नयतु चक्षुस्सूर्यो दधातु मे ।

सूर्याय स्वाहा ॥ इदं सूर्याय इदन्न मम ॥

Yatṛā brahmavidō yānti dikṣayā tapasā saha ।

sūryo ma tatra nayatū cakṣusṣūryo dadhātu me ।

sūryāya svāhā ॥ idam sūryāya idanna mama ॥

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 for me.

8. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

चन्द्रो मा तत्र नयतु मनश्चन्द्रो दधातु मे ।

चन्द्राय स्वाहा ॥ इदं चन्द्राय इदन्न मम ॥

Yatra brahmavidō yānti dikṣayā tapasā saha ।

candro mā tatra nayatū manścandro dadhātu me ।

candrāya svāhā ॥ idam candrāya idanna mama ॥

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 for me.

9. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।

सोमो मा तत्र नयतु पयः सोमो दधातु मे ।

सोमाय स्वाहा ॥ इदं सोमाय इदन्न मम ॥

Yatṛā brahmavidō yānti dikṣayā tapasā saha ।

soma mā dtatra nayatū payah somo dadhātu me ।

somāya svāhā ॥ idam somāya idanna mama ॥

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 for me.

10. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
इन्द्रो मा तत्र नयतु बलमिन्द्रो दधातु मे ।
इन्द्राय स्वाहा ॥ इदंमिन्द्राय इदन्न मम ॥
Yatra brahmanavido yānti dikṣayā tapasā saha ।
Indro mā tatra nayatu balamindro dadhātu me ।
Indrāya svāhā ॥ idamindrāya idanna mama ॥

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 for me.

11. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
आपो मा तत्र नयतु अमृतं मेषोपतिष्ठतु ॥
अदस्यः स्वाहा ॥ इदमदस्यः इदन्न मम ॥
Yatra brahmanavido yānti dikṣayā tapasā saha ।
apo ma tatra nayatu amṛtam mepatisṭhātu ।
adbhyaḥ svāhā ॥ idamadhyah idanna mama ॥

Meaning : Where the men of God reach with their discipline and dedication, may the all-pervading God, Lord of universal and primordial 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 for me.

12. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे ।
ब्रह्मणे स्वाहा ॥ इदं ब्रह्मणे इदन्न मम ॥
Yatra brahmanavido yānti dikṣayā tapasa saha ।
Brahmā mā tatra nayatu brahmā brahma dadhātu me ।
Brahmaṇe svāhā ॥ idam brahmaṇe idanna mama ॥

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

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 (Dikṣa) 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 ahutis with pudding

1. ओम् प्रणवान व्यनोदान समाना मे शुध्यन्ताम् ।
ज्योतिरहं विरजा विषय्या भूयासम् स्वाहा ॥
Om prāṇāpāna-vyānodana samānā me śudhyantām ।
jyotiraham virajā vipāpnā bhūyā sam svāhā ॥

Meaning : May my vital airs and energies—prana, apana, vyana, udana, samana be purified. May I be blessed with four sativa, 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. Prana is the breath of life and supplies oxygen, apana controls excretion, vyana moves through the entire body, udana moves upward upto the head, samana 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 pranayama. Hence the intention to enjoy good health means that the aspirant should live a life of discipline and yogic practice.

2. ओम् वाङ्मनश्चक्षुः श्रोत्राजिह्वा घण्टरोतु बुद्ध्याकृति संकल्प मे
सुधन्ताम् । ज्योतिरहं विरजा विषय्या भूयासम् स्वाहा ॥
Om vān-manas-cakṣuḥ śrotra-jihvā-ghṛāṇa-roto-
buddhyākṛti-sankalpā me śudhyantām । jyotiraham virajā
vipāpnā bhūyasam svāhā ॥

Meaning :—May speech, mind, eye, ear, tongue, smelling, seeing, intellect, resolution—all these faculties of mine be purified

3. ओम् शिरः प्राणि-पाद-पार्श्व-पृष्ठोरुदर-जङ्घा-शिरोपरश्रपायवो मे शुध्यन्ताम् । ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥
Om śiraḥ pāṇi-pāda-pārśva-pṛṣṭhorudara-jaṅghā-śiro-paśra-pāya-
vavo me śudhyantām ।
jyotiraham virajā vipāṭṭmā bhūyāsam svāhā ॥

Meaning : May my head, hands, feet, sides, back, lower back, abdomen, thighs, fahm and rectum be purified and remain active.....

4. ओम् त्वक्कर्म मंस रुधिर मेदो मज्जा रन्ध्रयोःस्थिति मे शुध्यन्ताम् । ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om tvak-carma-māṁsa-rudhira-medo-majja-sāṅgyavo' asthini me śudhyantām । Jyotiraham virajā vipāṭṭmā bhūyāsam svāhā ॥

Meaning :— May the upper skin and lower skin, flesh, blood, fat marrow, nerves and bones be pure.....

5. ओम् शब्दस्पर्शरूपरसगन्धा मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om śabda-sparśa-rūpa-rasa-gandhā me śudhyantām ।

Jyotiraham virajā vipāṭṭmā bhūyāsam svāhā ॥

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

6. ओम् पृथिव्यप्तेजोवाय्वाकाशा मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om pṛthivyaptejo-vayvākāśa me śudhyantām ।

Jyotiraham virajā vipāṭṭmā bhūyāsam svāhā ॥

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

7. ओम् अन्नमय-प्राणमय-मनोमय-विज्ञानमयानन्दमया मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om annamaya-prāṇamaya-manomaya-vijñānamayānanda-
maya śudhyantām ।

Jyotiraham vitajā vipāṭṭmā bhūyāsam svāhā ॥

Meaning : May the five sheaths/planes of my body/being-annamaya (the plane of gross body), prānamaya (the plane of energy), manomaya (the plane of mind), vijñānamaya (the plane of intelligence), and anandamaya (the plane of happiness), be pure.....

8. विशिष्ट्यै स्वाहा ।

Vaiśiṣṭyāi svāhā ॥

Meaning : Salutation to that undefinable presence which pervades every particle of this universe. May I know that presence.

9. कसोक्या स्वाहा ॥

Kasokāya svāhā ॥

Meaning : May I know that names, forms and functions of the mundane and the ultramundane object of the world.

10. उत्तिष्ठ पुरुष हरित त्पोहित विमलालि देहि देहि दत्तपयिता मे शुध्यन्ताम् । ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Utiṣṭha puruṣa harita lohita pinigalāksi dehi dehi dattapayitā me śudhyantām । Jyotir-aham virajā vipāṭṭmā bhūyāsam svāhā ॥

Meaning : Rise. O man, come out of sloth, remove all the obstacles from you 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 the giver be pure, free from doubts, uncertainties and irresolutions. Verily this is true.

11. ओम् मनो-वाक्-काय-कर्माणि मे शुध्यन्ताम् ।

ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om mano-vāk-kāya-karmāṇi me śudhyantām ।

Jyotir-aham virajā vipāṭṭmā bhūyāsam svāhā ॥

Meaning : By the Grace of God, may my mind, speech, body system, action be pure.....

12. ओम् अव्यक्तभौतैरङ्कारैर्ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om avyakta bhāvairahāṅkarairaham virajā vipāṭṭmā bhūyāsam
svāhā ॥

Meaning : By the grace of God, May I be free of all the unmanifest feeling of pride.....

13. ओम् आत्मा मे शुध्यताम् । ज्योतिरहं विरजा विपत्त्या भूयासम् स्वाहा ॥

Om ātmā me śudhyatām । Jyotiraham virajā vipāṭṭmā
bhūyāsam svāhā ॥

Meaning : By the grace of God, may my soul be free of all the impurities (unnatural to it as they are).