

14. ओम् अन्तरात्मा मे शुभ्यताम् । ज्योतिरहं विरजा विषाम् भूयासम्
स्वाहा ॥

Om antarātāmā me śudhyatām । jyōtiraham virajā viṣāṃ bhūyasam svāhā ॥

Meaning : By the Grace of God, may my conscience be cleared of all doubts, burdens and impurities.....

15. ओम् परमात्मा मे शुभ्यताम् ।
ज्योतिरहं विरजा विषाम् भूयासम् स्वाहा ॥

Om paramātāmā me śudhyatām । jyōtiraham virajā viṣāṃ bhūyasam svāhā ॥

Meaning : By this Grace, may the supreme soul 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 "pranapana vyanodana....." to "paramatma me sudhyatam," there are prayers and instructions, some of the order of injunctions, for the aspirant. The sanyasi ought to follow the path of dhama, speak and propagate truth, practise yoga, inculcate peace of mind, 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 or 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*, *Satyartha Pakasa* and *Sanskaras vidhi* in detail.

35 ahutis with ghee

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

1. ओम् अन्नये स्वाहा ॥

Om agnaya svāhā ॥

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

2. ओम् विश्वेभ्यो देवेभ्यः स्वाहा ॥

Om viśvebhyo devēbhyah svāhā ॥

(This is for the love and blessing of the wise and virtuous of the world.)

3. ओम् ध्रुवाय भगव्य स्वाहा ॥
Om dhruvāyā bhūmāvya svāhā ॥

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

4. ओम् ध्रुव-क्षिन्त्ये स्वाहा ॥

Om dhruva-kṣitaya svāhā ॥

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

5. ओम् अच्युतक्षितये स्वाहा ॥

Om acyuta-kṣitaye svāhā ॥

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

6. ओम् अन्नये स्विष्टकृते स्वाहा ॥

Om agnaya sviṣṭakṛte svāhā ॥

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

7. ओम् धर्माय स्वाहा ॥

Om dharmāya svāhā ॥

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

8. ओम् अधर्माय स्वाहा ॥

Om adharmāya svāhā ॥

(This is for the awareness and avoidance of unrighteousness.)

9. ओम् अद्भ्यः स्वाहा ॥

Om adbhayah svāhā ॥

(This is for the waters for the constant flow of life.)

10. ओम् ओषधिवनस्पतिभ्यः स्वाहा ॥

Om ośadhi-vanaspatibhyah svāhā ॥

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

11. ओम् रक्षोदेवजनेभ्यः स्वाहा ॥

Om rakṣo-devajanebhyah svāhā ॥

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

12. ओम् गृह्याभ्यः स्वाहा ॥
Om gr̥hyabhyaḥ svāhā ॥
 (This is for all that is good for the households.)
13. ओम् अवासानेभ्यः स्वाहा ॥
Om avasānebhyaḥ svāhā ॥
 (This is for the change and ends of things perishable.)
14. ओम् अवासानपत्तिभ्यः स्वाहा ॥
Om avasānapathibhyaḥ svāhā ॥
 (This is for the Lords of change and ends of things perishable.)
15. ओम् सर्वमूतेभ्यः स्वाहा ॥
Om sarvabhūtebhyaḥ svāhā ॥
 (This is for all the forms of creation by the Lord.)
16. ओम् कामाय स्वाहा ॥
Om kāmāya svāhā ॥
 (This is for Kama, the desire for doing the things worth doing.)
17. ओम् अन्तरिक्षाय स्वाहा ॥
Om antariksāya svāhā ॥
 (This is for the middle region between the earth and the region of light and all that there is in it.)
18. ओम् पृथिव्यै स्वाहा ॥
Om pṛthivyai svāhā ॥
 (This is for the Earth and all that it bestows on us.)
19. ओम् दिवे स्वाहा ॥
Om dive svāhā ॥
 (This is for dyu, the region of light and all that's there.)
20. ओम् सूर्याय स्वाहा ॥
Om sūryāya svāhā ॥
 (This is for the Sun and all that it bestows on us.)
21. ओम् चन्द्रामसे स्वाहा ॥
Om candramase svāhā ॥
 (This is for the Moon and its blessings on us.)
22. ओम् नक्षत्रेभ्यः स्वाहा ॥
Om nakṣatrebhyaḥ svāhā ॥
 (This is for the nakṣatras, the interstices of the Moon.)
23. ओम् इन्द्राय स्वाहा ॥
Om indrāya svāhā ॥
 (This is for electrical energy pervading the universe.)
24. ओम् बृहस्पतये स्वाहा ॥
Om Bṛhaspataye svāhā ॥
 (This is for Bṛhaspati, the master of knowledge.)
25. ओम् प्रजापतये स्वाहा ॥
Om prajāpataye svāhā ॥
 (This is for prajāpati, the protector of creatures.)
26. ओम् ब्रह्मणे स्वाहा ॥
Om brahmanye svāhā ॥
 (This is for the Lord/master of the veda.)
27. ओम् देवेभ्यः स्वाहा ॥
Om devebhyaḥ svāhā ॥
 (This is for the Lord-giver of the supreme abode.)
29. ओम् तद् ब्रह्म ॥
Om tad-brahma ॥
 (The Lord is supreme. We acknowledge and bow to Him.)
30. ओम् तद् वायुः ॥
Om tad vāyuh ॥
 (He is vāyu, the prime mover of movers.)
31. ओम् तदात्मा ॥
Om tadātmā ॥
 (That is the Supreme soul of the universe.)
32. ओम् तत् सत्यम् ॥
Om tat satyam ॥
 (That is the supreme Reality, Truth.)
33. ओम् तत् सर्वम् ॥
Om tat sarvam ॥
 (That is all.)
34. ओम् तत्पुरोत्तमः ॥
Om tatpuror-namah ॥
 (Salutations to that supreme power.)

35. ओम् अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु ।

त्वं यज्ञस्त्वं षष्टकारस्त्वमिन्द्रस्त्वं रुद्रस्त्वं विष्णुस्त्वं ब्रह्म त्वं प्रजापतिः
त्वं तदाप आपो ज्योतिरसोऽमृतं ब्रह्म भृगुवः स्वरो रसाहा ॥

तैत्तिरीय आ० अनु० ५/1-60, 66-68

Om antaścarati bhūteṣu guhāyāṁ viśvā mūrtiṣu ।

**tvam yajñaṣtvam ṣṣṭakāras-tvam-indras-tvam rudras-tvam
viṣṇus-tvam brahmas-tvam prajāpatiḥ tvam tadāpo jvoti-
raso' amṛtām brahmas bhūr-bhuvah svaram svaha ॥**

Tait. Ar. An. 5/1, 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 vasatkarā, you are Indra, you are Rudra, you are viṣṇu, you are Brahma, you are prajāpati. You are Apa, you are Jyoti, you are Raso, you are Amṛta, you are Brahma, you are Bhūh, Bhuvah and Svah. You are all these since all these names and deities reflect your eternal glory—you are the power, you are the Glory.

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 (Fonsure 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 purusa sukta (R.K. 10/19, or atharva 19, 6).

Acamana and Pranayama

Having sprinkled water on the head for 108 times, the aspirant should have three acamanas with the mantras "Om amṛts-pastaranamasi svaha," etc. Then he should have at least three pranayamas with the prana vajra mantra—

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

Om bhūh । Om bhuvah । Om svah । Om mahah । Om janah ।
Om tapah । Om satyam ॥

(For meaning please turn to p.....).

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 :—

ओम् ब्रह्मणे नमः ।

Om Brahmanne namah ॥

(How to the Lord Supreme Omnipresent.)

ओम् इन्द्राय नमः ॥

Om Indrāya namah ॥

(How to the Lord Supreme Omnipotent.)

ओम् सूर्याय नमः ॥

Om Sūryāya namah ॥

(How to the Lord Supreme, the Lord of light.)

ओम् सोमाय नमः ॥

Om Somāya namah ॥

(How to the Lord Supreme, Lord of peace and joy.)

ओम् आत्मने नमः ॥

Om ātmāna namaḥ ॥

(How to the Soul, the Lord supreme who is the essence of all life.)

ओम् अन्तरात्मने नमः ॥

Om antaratmāne namaḥ ॥

(How to the Lord Supreme who reflects in the deepest recess of the mind and soul.)

Four ahutis with ghee

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

1. ओम् आत्मने स्वाहा ॥

Om ātmāne svāha ॥

(This is for the soul.)

2. ओम् अन्तरात्मने स्वाहा ॥

Om antaratmāne svāha ॥

(This is for the Innermost Soul.)

3. ओम् परमात्मने स्वाहा ॥

Om paramatmāne svāha ॥

(this is for the Supreme Soul.)

4. ओम् प्रजापत्ये स्वाहा ॥
Om Prajapataye svāhā ॥

(This is for the Lord of the creatures.)

Madhuparka ceremony

This part of the ceremony is to be performed as already given in the marriage ceremony. The rick or the acharya has to offer the madhuparka to the aspirant with :—

ओम् मधुपर्को मधुपर्कः प्रतिगृह्यताम् ॥

Om madhuparko madhuparko madhuparkah̄ pratigr̄hyatām ॥

The aspirant accepts the madhuparka :—

ओम् प्रतिगृह्णामि ॥

Om pratigr̄hāmi ॥

The aspirant then views the madhuparka with :—

ओम् मित्रस्य त्वा चक्षुषा प्रतीक्षे ॥

Om mitrāsya tvā cākṣuṣā pratikṣe ॥

The aspirant takes the madhuparka in his left hand with :—

ओम् देवस्य त्वा सतिवुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णे हस्ताभ्यां प्रतिगृह्णामि ॥

Om devasya tvā savituh̄ prasave' aśvinor-bāhubhyā pūṣṇo hastābhyāṁ pratigr̄hāmi ॥

The aspirant then mixes the madhuparka thrice with the thumb and second finger of his right hand.

ओम् नमः स्वावारस्यायान्नश्ने यत् आविद्धं तत्ते निष्कुन्तामि ॥

Om namaḥ svāvārsyāyānnashne yatta āviddham tatte ni-
ṣkuntāmi ॥

Then the aspirant offers the madhuparka to the four directions

East : ओम् वसवरत्ना गायत्रेणच्छन्त्सा भक्षयन्तु ॥

Om vasavastvā gāyatreṅgacchandasā bhakṣayantu ॥

South : ओम् रुद्ररत्ना त्रैष्टुभेनच्छन्त्सा भक्षयन्तु ॥

Om rudrāstvā traiṣṭubhenaacchandasā bhakṣayantu ॥

West : ओम् आदित्यरत्ना जामतेनच्छन्त्सा भक्षयन्तु ॥

Om adityāstvā jāgatenacchandasā bhakṣayantu ॥

Now with the following mantra he has to offer it thrice to the upward direction :—

ओम् भूतेभ्यस्त्वा प्रतिगृह्णामि ॥
Om bhūtebhyastvā pratigr̄hāmi ॥

Then, the aspirant should divide it into three portions, put each portion in a separate bowl, keep the three bowls before him and take it (by himself or may share it with others). While taking it he should chant the following mantra :—

ओम् यन्मधुनो मध्व्यं परमं रूपमन्ताहम् ॥

तेनाहं मधुनो मध्व्येन परमेण रूपेणान्द्वेन परमो मध्व्योऽन्तादोऽस्मि ॥

Om yannadhuno madhvayam paramam rūpamānādīyam ॥
tanāham madhuno madhvayena parameṇa rūpenānādīyena
paramo madhavo' annādo' a smi ॥

The aspirant takes it and may dispose it of in water if he does not.

Acamana and pranayama

Then the aspirant should acamana and pranayama, and then

Silent Japa

The aspirant then should silently chant the following mantras :—

ओम् भूः सावित्री प्रविशामि तत्सवितुर्वरेण्यम् ॥

ओम् भुवः सावित्री प्रविशामि भर्गो देवस्य धीमहि ॥

ओम् स्वः सावित्री प्रविशामि धियो यो नः प्रचोदयात् ॥

ओम् भूर्भुवः स्वः सावित्री प्रविशामि तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

Om bhūḥ sāvitrim pravīśāmi tatsavitur-vareṅyam ॥

Om bhuvah̄ sāvitrim pravīśāmi bhargo devasya dhimahi ॥

Om svah̄ sāvitrim pravīśāmi dhīyo you nah̄ pracodayāt ॥

Om bhūr-bhuvah̄ svah̄ sāvitrim pravīśāmi tat savitur-varen-
yam bhargo devasya dhimahi । dhīyo you nah̄ 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 pain and the giver of happiness. I join the Lord, as He alone is the object of main choice.

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

Join the Lord that is Love, a very heaven for man, Bliss itself. He is the Creator, the Sustainer, and worth our choice and service. 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 hymns he should offer ahutis with ghee with the following mantras :—

1. ओम् अनस्ये स्वाहा ॥
2. ओम् भूः प्रजापत्ये स्वाहा ॥
3. ओम् इन्द्राय स्वाहा ॥
4. ओम् प्रजापत्ये स्वाहा ॥
5. ओम् विश्वेभ्यो देवेभ्यः स्वाहा ॥
6. ओम् ब्रह्मणे स्वाहा ॥
7. ओम् प्राणाय स्वाहा ॥
8. ओम् अपानाय स्वाहा ॥
9. ओम् व्यानाय स्वाहा ॥
10. ओम् उदानाय स्वाहा ॥
11. ओम् समानाय स्वाहा ॥

Om agnaye svaha ॥

Om bhuh prajāpataye svāhā ॥

Om Indraya svāhā ॥

Om Prajapataye svaha ॥

Om Visvebhyo devebhyah svaha ॥

Om Brahmane svaha ॥

Om pranaya svaha ॥

Om apanaya svaha ॥

Om yanaya svaha ॥

Om udanaya svaha ॥

Om samanaya svaha ॥

(The meaning of these already explained.)

Purnahuti of the yajña

The purnahuti to be offered with the following mantra :—

ओम् भूः स्वाहा ॥

Om bhūh svaha ॥

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

Renunciation of Desire

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

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

पुत्रैषणयाश्च वित्तैषणयाश्च लोकैषणयाश्चोत्थायाथ शिक्षार्थं चरन्ति ॥

श्लो. को० 14, 67, 4, 1.

Putraisanayaśca vittaisanaśca lokaisanāyās cothāyatha
bhikṣacaryam 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.)

पुत्रैषणा वित्तैषणा लोकैषणा मया परित्याक्ता मत्तः
सर्वभूतैभ्योऽस्यमस्तु स्वाहा ॥

Putraīṣaṇā vittaiṣaṇa lokaiṣaṇa mayā parityaktā mattah,
sarvabhūtebhyo' abhayaṁ-astu svaha ॥

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.

Meditation in Water

1. The aspirant should now stand in nave-deep water, facing east, and mentally recite the following mantras :—

ओम् भूः सावित्रीं प्रविशामि तत्सावितुर्वरेण्यं ॥

ओम् भुवः सावित्रीं प्रविशामि भर्गो देवस्य धीमहि ॥

ओम् स्वः सावित्रीं प्रविशामि धियो यो न प्रचोदयात् ॥

ओम् भूर्गुर्वः स्वः सावित्रीं प्रविशामि परो रजसोऽस्मावदोम् ॥

Om bhūh sāvitṛm pravīśāmi tatsavitur-varuṇyam ।।

Om bhuvah sāvitṛm pravīśāmi bhargo devasya dhīmahi ।।

Om svah sāvitṛm pravīśāmi dhiyo yo nah pracodayāt ।।

Om bhur-bhuvah svah sāvitṛm pravīśāmi paro rajase' asava-
dom ।।

Meaning : I join the Lord dear as life, saviour from pain and giver of all happiness. The Lord is beyond and free from darkness and change. May he protect us in our life time. (The meaning of the rest has been earlier explained.)

2. Then the aspirant should meditate on 'Aum'. The first name of God.
3. Then the aspirant should again mentally recite the mantra "putraisanayasca....." etc. p. 300
4. He should then recite the following mantra of total renunciation :—

ओम् भूकः सन्त्यस्तं मया ।।

ओम् भुवः सन्त्यस्तं मया ।।

ओम् स्वः सन्त्यस्तं मया ।।

Om bhūh sanyastam mayā ।।

Om bhuvah sanyastam mayā ।।

Om svah sanyastam mayā ।।

Meaning : By the grace of the Lord, I hereby renounce all desire relating to the three worlds, bhuloka, bhuvah loka and svah loka.

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 :—

1. ओम् अमयं सर्वभूतेभ्यो मत्तः स्वाहा ।।।

Om abhayam sarvabhūtebhyo mattah svāhā ।।

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

2. येना सहस्रं वहसि येनाग्ने सर्ववेदसम् ।

तेनेमं यज्ञं नो वह स्वदेवेषु गन्तवे ।।

Yenā sahasram vahasī yenaṅne sarvavedasam ।

tenenam yajñam no vaha svar-devesu 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 yajña of renunciation of all the desires and interests of the world.

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

Renunciation of Sikha and Sutra

Now the aspirant should remove the few hair left after shave on 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 :—

1. ओम् अणो वै सर्वा देवताः स्वाहा ।।

2. ओम् भूः स्वाहा ।।।

Om āpo vai sarvā devatāḥ svāhā ।।

Om bhūh 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!

The Saffron wear and Staff

The acharya should now lead the aspirant out of water and offer him saffron clothes—underwear kaupina), katiyastra (a lower wrap), an upavastra (upper wrap or shawl) and a towel. Then the acarya should hold a staff for the aspirant, and the aspirant should stand before him and recite the following mantra with folded hands :—

ओम् यो मे दण्डः पराण्देहायसो भूयासम् ।

तमहं पुनरादद आयुषे ब्रह्मणे ब्रह्मचरस्य ।।

Om yo me daṇḍaḥ parāpaḍvaihāyaso bhūyāsam ।

tamaśam punarādada āyuse brahmane brahmacarya sāya ।।

Par. 2, 2, 12.

(For meaning please turn to 'Vedarambha', p. 185)

The aspirant now is a sanyasi. He has joined the order.

Internalization of the Rituals

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

internalize the ritual so that life continues to be good. Conscious of this total ethical turn in life, he should seek strength from the following mantras and meditate on them to internalize all the external rituals of piety :—

1. ओम् यो विद्याद् ब्रह्म प्रत्यक्षं पक्षिं यस्य संभारा ऋचो यस्यानूक्ष्यम् ।।

**Om yo vidyād brahma pratyakṣam paxiṁsi yasya sambhāra
reṇo yasyanūksyam ।।**

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, verify that man deserves to be a sanyasi and he is a sanyasi.

2. सामानि यस्य लोमानि यजुर्हृदयमुच्यते परितस्त्पमिद्धिः ।।

अथर्वो १. ६. १-२.

**Samani yasya lomāni yajur-hrdayam-ucyate paristaranam-
iddhavih ।।**

Ath. १. ६. १-२.

Meaning : To whom the hymns of Sama Veda come as naturally as hair on the body, the yajñ hymns as naturally as the beatings of the heart, whose seal, bed, and books are the very materials of the yajña of life, surely, he deserves to be a sanyasi—he is the true Sanyasi.

Prayers for the Sanyasi

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

1. शयं जावति सोममिन्द्रः पिवतु वृद्धा ।।

बलं दद्यान् आत्मनि करिष्यन् वीर्यं महद् इन्द्रायैन्दो परि स्वव ।।

**Śaryamāvati somam-indrah pibatu vrtraha ।।
balam dadhāma ātmāni karisyān vīryam mahad Indray-
endo pari svava ।।**

Meaning : The man initiated in the order of Sanyasa, endowed with the glory of holiness, able to scatter the clouds of ignorance, may drink of the sweets of your grace, O Lord! Shower your blessings, Lord of Light, on the man bearing the strength of heart and soul in himself and rising higher and higher in his heaven-ward journey.

2. आ पवस्व दिशां पत आजीकात् सोम मीढवः ।।

ऋतवाकेन सत्येन श्रद्धया तपसा युत इन्द्रायैन्दो परि स्वव ।।

**a pavasva diśām pata ā-jīkāṭ some midhvah ।।
ṛāvākena satyena śraddhāvā tapasā suta Indrāyēndo pari
svava ।।**

Meaning : Lord of the universe, providing over spaces and showers of all good and happiness on mankind, giver of peace, happiness and grace, shower this Sanyasi, your worthy child on his way heavenward, with revelation of truth constant and dynamic, faith and discipline of austerity on his new path.

3. ऋतं वदन्तृत्तयुक्मन् सत्यं वदन्त्सत्यकर्मन ।।

श्रद्धां वदन्त्सोम राजन्! धात्रा सोम परिष्कृत इन्द्रायैन्दो परि स्वव ।।

**Ṛtam vadannṛtadyukmna satyam vadantsatyakarmān ।।
śraddhām vadant soma rājan dhātṛa some pariṣkṛta indrāy-
endo parisvava ।।**

Meaning : Lord of peace, happiness and glory, abode of Truth and wielder of the laws of the universe, be gracious, and shower your blessings on this sanyasi, speaking the truth, proclaiming and abiding by the laws of truth, speaking of faith and doing the right, the man of peace and shining in the spirit as he is, the man cleansed of impurity by the law and the power of the universe.

4. यत्र ब्रह्मा पवमान छन्दस्यो वाचं वदन् ।।

श्रवणा सोमे महीयते सोमेनानन्द जनयन् इन्द्रायैन्दो परि स्वव ।।

**yatra brahmā pavamāna chandasyām vācam vadan ।।
grāvanā some mahīyate somenānandam janayan indrāyēndo
pari svava ।।**

Meaning : Where the man of knowledge proclaims the word of truth of the veda, where he advances in the vision of glory through the discipline of his mind and soul, and where he, the sanyasi, spreads happiness all around as an embodiment of peace, knowledge and joy, there, Lord of the Universe, purifier and redeemer, shower your blessings on this servant of yours.

5. यत्र ज्योतिरजस्रं यस्मिंस्त्वोके स्वहितम् ।।

तस्मिन् माम् धेहि पवमानमृते लोके अक्षित इन्द्रायैन्दो परि स्वव ।।

**yatra jyotir-ajasram yasmīn-loke svarhitam ।।
tasmin mām dhehi pavamānamṛte loke akṣitā indrāyēndo
pari svava ।।**

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.

6. यत्र राजा वैवस्वतो यत्रावरोधनं दिवः।

यत्राभूर्महत्वीरपरस्तत्र मामृतं कृषीन्द्रोन्दो परि स्वय ॥

yatra rājā vaivasvato yatrāvarodhanam divah |

yatāmīr-yahvatīrāpastatra māmr̥tam kṛdhi indrāvendo
parisvava ||

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 shul.

7. यत्रानुकामं वरणं त्रिनाके त्रिदिवे दिवः।

लोकं यत्र ज्योतिष्मन्तस्तत्र माममृतं कृषि इन्द्रोन्दो परि स्वय ॥

yatrānukāmaṃ carāṅgam trināke tridive divah |

lokā yatra jyotiṣmantastatra māmr̥tam kṛdhi indrāv-
endo pari svava ||

Meaning : Where in the blessed regions of three fold happiness, (i.e., freedom from the material, psychic and spiritual involvement), The virtuous people, who have risen for above the mundane desires of the world, move freely as they wish, into that heaven of light and freedom, Lord of peace and glory, take me and make me immortal. Shower your blessings in profuse abundance on this Sanyasi come to you for the ultimate fulfillment.

8. यत्र कामा निकामाश्च यत्र ब्रह्मस्य विष्टपम्।

स्वधा च यत्र तृप्तिश्च तत्र माममृतं कृषि इन्द्रोन्दो परि स्वय ॥

Meaning : Where all the desires and ambitions of man meet their end in perfect freedom and satisfaction of the soul as it experiences a vision of the highest spiritual bliss, into that region of light and freedom, Lord of peace and glory, take me and make me immortal. Take this Sanyasi into your fold and shower your blessings on him in profuse abundance.

9. यत्रानन्दोश्च मोदोश्च मुदः प्रमुद आसते।

कामस्य यत्रान्ताः कामास्तत्र माममृतं कृषि इन्द्रोन्दो परि स्वय ॥

ऋ० 9, 113: 1-2, 6-11.

yatrānandāśca modāśca mudah pramuda āsate |
kāmasya yatrāntāḥ kāmāstatra māmr̥tam kṛdhi
indrāvendo pari svava || *Rk. 9: 113: 1-2, 4, 6-11.*

Meaning : Where all the happiness exists, where the sweetest and the highest desires come to meet their end, where even the love of desires ends in fulfillment, into that region of happiness and fulfillment, Lord of peace and glory, take me and make me immortal. Shower your blessings in profuse abundance on this Sanyasi come to your door in search of the glory of happiness.

10. यदेवा यतयो यथा युवनन्वयिञ्चत।

अत्रा समुद आ युद्धमा सूर्यमजगर्भतन ॥

yaddeva yatayo yathā bhuvanānyapinivata |

atrā samuōtra ī gurdhamā sūryamajabhartana ||

Rk. 10, 72, 7.

Meaning : Ye sages and scholars, just as the sun, receiving its life from the powers of nature in the deepest of space at early creation time by the grace of God, shines in the sky and fills the worlds with light, similarly, let us all receive and internalize the light of the Lord of the sun for the enlightenment of the self and all those around us. This is the Sanyasi's foremost dharma.

11. भद्रमिच्छन्त ऋषयः स्वर्दिदस्तपो दीक्षागुणनिरोद्धयो।

ततो राष्ट्रबलमाजश्च जातं तदस्मै देवा उप सं नमन्तु ॥

अथर्व० 19, 41, 1.

bhadrām-icchanta ṛṣayah svarvidastapo dīkṣāgūṇanirōddhaya-
duragrahe | tato rāṣṭram balam-ojāśca jātam tadasmāi devā
upa sam namantu || *Ath. 19, 41, 1.*

Meaning : The wise and visionary seers of the world in early days, knowing the secret of happiness and desiring the common good dedicated themselves to austere discipline and committed themselves to the service of God and his children in active renunciation. Thence was born the nation, national strength and the honour of the self and the people. Similarly, let us, too, dedicate ourselves to tapas (austere discipline) and dīkṣa (social commitment) in the service of the Lord and humanity.

The Duties of a Sanyasi

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