

1. दूते दूहं मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।  
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षणहे ॥

यजु० 36, 18.

Drte driha mā mitrasya mā cakṣuṣā sarvāni bhūtāni  
samīkṣantām । mitrasyaāham cakṣuṣā sarvāni bhūtāni samīkṣa ।  
mitrasya cakṣuṣā samīkṣāmaha ।। Yaj. 36, 18.

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

For the Sanyasi no one is an enemy. All are his friends and he is a friend to every body. His relationship is one of love and understanding. He is not conditioned by any pride or prejudice since he has already renounced all desire. As his personality and character is universalized, so is his love and friendship too universalized.

2. अने नय सुपथा सवेऽस्मान् विश्वानि देव वयुनानि विद्वान् ।

युयोधस्त्वज्जुहुराणमेनो भूयिष्ठान्ते नम उकिं विधेम ।।

agne naya supatha rāye' asmān viśvāni deva vayunāni vidvān ।  
yuyodhyasmajjuhuraṇameno bhūjīṣṭhām te nama ukim  
vidhema ।।

**Meaning :** O Lord that is Light, pain is burnt and joy is released with your grace, Lord Agni, give us the wealth of yoga. Love and knowledge and help us advance on that noble path of life. Remove all our crookedness and sin, keep us off the path that is wrong. We bow to you and sing in praise songs of your glory and kindness. (This is the prayer for the Sanyasi.)

3. यस्तु सर्वाणि भूतानि आत्मन्वानुपश्यति ।

सर्वभूतेषु चात्मनं ततो न विचिकित्सति ।।

yastu sarvāni bhūtānyātmanyanuṣṭyati ।  
sarva bhūtesu cātmanam tato na vicikitsati.

**Meaning :** The Sanyasi who looks at all the creatures as existing in God and of the nature as he himself, who looks at the creatures as if they are his very self, he alone is stabilized in Sanyasa, as he never wavers in his straight path.

4. यस्मिन्सर्वणि भूतानि आत्सेवाभूद्विजानतः ।।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।। यजु० 40: 16, 6-7.

yasmintsarvāni bhūtānyātmanai'vābhūd-vijānataḥ ।  
tatrā go mohah kaḥ śoka ekatvam-anuṣṭyātāḥ ।।

**Meaning :** In the state of Sanyasa, free from all preference and prejudice, when a man realizes that all the creatures are as his own very self and soul, then, in that state of the essential unity of all life, there is neither any attachment to those he has around (or fear that he might lose them), nor any shock or sorrow at the loss of those who have dropped off.

5. परीत्य भूतानि परीत्य लोकान् पीत्य सर्वाः प्रदिशो दिशश्च ।

उपरश्याय प्रथमजागृतस्यात्मनान्ममसि सं विवेश ।। यजु० 32, 11.

parītya bhūtāni parītya lokān parītya sarvāḥ pradīśo diśāśca ।  
upashthāya prathamajāgṛtasyātmnānāmamasi  
sam viveśa ।। Yaj. 32, 11.

**Meaning :** Having known all the spaces and interspaces, having realized all the worlds and states of life, having loved all the creatures of the world, and having thus fulfilled and transcended the entire gamut of existence, the man in the stage of sanyasa, dedicated to the first and the original vision of Truth, enters with his soul the light and bliss of the supreme Lord of the universe.

The fruit ripens and falls off the mother branch to join a larger life and fulfil a larger purpose. The Sanyasi's life is one of knowledge, love, transcendence and fulfilment of the self into the Super-self and the transcendent soul. His is not a life of denial, it is a life of fulfilment at a stage where identities do not satisfy him, where castiron moulds are broken, and where Identity is but One, all-embracing one. The Sanyasi does not have to stop and stay at the bivouacs, there is nothing to stop him except the Endless at the end.

6. ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा आशि विश्व निषेदुः ।

यस्तन्न वेद किमुच्य करिष्यति य इत्तद्विदुरस्त इमे समासते ।।

ऋ० 1, 164, 39.

Ṛco akṣare parame vyoman yasmin devā adhi viśva niśeduh  
yastanna veda kimucya karisyati ye ittadvīdūstainme samāśate ।।

**Meaning :** In the eternal, infinite, highest and omniscient Lord, all-embracing like space, all the hymns of the veda, all the stars and planets, and the best of human minds rest and abide. One who knows not that, knows nothing, nor will the hymns help him. Those who know that, attain to samadhi and rest in abiding bliss in the Lord.

The Sanyasi should know that the One object of knowledge in God. If a person has studied the veda, but has failed to know, love and abide in Him, has wasted his effort. The veda does not help him who does not care for the soul-end of it. Real knowledge is the knowledge and love of the supreme Lord.

7. समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तः करणेन गृह्यते ।। कठ वल्की  
Samādhi-nirbhūta-malasya cetaso niveshitasyatmani  
yatsukham bhavet | naśakyate varṇayitum girā todāsvayam  
tadantahkaranena grhyate ।। Kāṭha vallī.

**Meaning :** When a man's mind has been cleansed of impurities through samadhi and he has found entry into the presence of the Lord, then, the bliss that he experiences cannot be described in words even by speech itself. That bliss can be experienced only by him who has felt the Lord's presence in the deepest of his heart.

The point is that while the Sanyasi may talk, discuss and propagate Dharma, the truth of existence, and the nature and attributes of God to people, he should never neglect the basic touch of spiritual realization-direct experience.

8. संमनाद् ब्राह्मणो नित्यमुद्धिजेत विमदिव ।

अमृत्स्येव चाकाङ्क्षेदवमानस्य सर्वदा ।। मृजुं २, 162.  
Sammānād brāhṃaṇo nityam-udvijeta vimadiva ।  
amrutasyaeva cākāṅkṣed-avamānasya sarvadā ।।

Manu. 2, 162.

**Meaning :** The sanyasi should shun worldly honour and respect as poison. He should always love disrespect and dishonour as nectar.

This is normally a bitter pill for anyone because flattery is the last infirmity of noble minds. If one loves social approval and reputation, one has to compromise with one's conscience and work for self-advertisement. If the Sanyasi indulges in this game, this game is again sanyasa itself, as opposed to virtue as darkness is to light.

9. यमान् सेवेत सत्त्वं न नियमान् केवलान् बुधः ।

यमान् पतत्यकुर्वाण नियमान् केवलान् भजन ।। मृजुं ४, 204.  
yamān seveta satatam na niyamān kevalān budhah ।।  
yamān patatyakurvāṇo niyamān kevalān bhajan ।।

Manu. 4, 204.

**Meaning :** Always observe the yamas, i.e., social ethics, not just the personal ethics (niyamas). This is the code for the intelligent. If one observes only the niyamas and neglects the yamas, one falls.

This injunction of Manu shows that although a sanyasi wears the saffron, he is not a standard unto himself; he has to observe the social as well

as the individual code sanyasi is a member of society, as such he is one of the prime citizens, and he is not above the code. He ought to be an ideal citizen and a path finder for the rest. Having renounced the temptations and material comforts and returns of the world, why should he indulge in reputation, or care for comfort, or fall to temptation? And no one can be a law unto himself.

What then is the code, social (yamas), and individual (niyamas). Maharshi Patanjali, author of the Yogasutras.

Says : 1. अहिंसा-सत्यास्तेय ब्रह्मचर्यापरिग्रहा यमाः ।। २, ३०.

Ahinsā-satyā-asteya-brahmacarya-aparigrhā yamāḥ ।।

2, 30.

Love and non-violence, truth, non-stealing, control over senses specially sex, and non-hoarding, these are the yamas.

2. शौच सन्तोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ।। २, ३२.

śauca-santosa-tapah, svādhyaḥśvārapranidhānāni  
niyamāḥ ।।

2, 32.

Purity, contentment, austerity, self-study, and surrender to God, these are the Niyamas.

1. Yamas :—

(i) Ahinsa—To love all creatures and never hurt anyone with body, word or act. This is achieved when the feeling of hate, fear and anger is completely given up, thou shalt love all creatures.

(ii) Truth—Speak of facts as they are, of impressions as impressions, of opinions as opinions, and act accordingly. Never confuse facts with impressions or opinions. Never state or do anything contrary to what it is. Thou shalt speak the truth, hear the truth and follow the truth.

(iii) Asteya—Thou shalt not steal, nor encroach upon anybody's rights and freedom, nor deny anybody his share.

(iv) Brahmachary—Thou shalt not commit adultery while married, nor indulge with your wife in indiscretion. For a Brahmacari, vanaprasthi and Sanyasi, sex is totally prohibited. Further, think, speak and behave as walking in the shadow of God.

(v) Aprigraha—Thou shalt not hear or grab anything and limit yourself and your needs to the bare minimum necessary. Don't burden your mind and body, don't clutter up your place with junk.

## 2. Niyamas :—

(i) **Sauca**—purity both internal (purity of mind), and external (cleanliness of body, clothes, place of living and the surroundings. Cleanliness is not only next, it is immediately close to Godliness. Study, holy company, meditation help us in internal purity. Washing, bathing, nourishing and sattvic food, and exercise gives us external purity.

(ii) **Contentment (Santosha)**—To feel happy and contented what God has granted. Do your best in action, wait, and be happy with whatever is the front in return. Don't try to dictate to society or nature and God your own perception of the law of action and return. That law is impersonal and correct without exceptions. Don't tamper with the law of karma.

(iii) **Japa (austerity)**—Bear the comforts as well as discomforts, the agreeable as well as the disagreeable smiling and happy. Live on the minimum and season your mind and body—because the strength of the spirit is lost when you substitute the body for it. When your spirit follows the body, it is Bhoga. When the body and mind follow the spirit, it is yoga. Be a yogi and a tapasvii.

(iv) **Sādhya (Self-study)**—means study of good and elevating literature such as Veda, upanisad, philosophy, ethics, etc., Chanting of Om, introspection and regular self-assessment is a part of svādhyaḡa.

(v) **Isvāpranidhāna (Surrender to God)**—means that you keep your right to act, that's all, and that too under his command and care. Surrender the rest to Him. Lord, they will be done, not mine, that is surrender. All we have—Body and strength, mind and intelligence, knowledge, money—is His gift. Surrender all These, act for Him, and be happy.

### Svami Dayanand writes in Samskaravidhi :

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

Avoid that and persuade people to avoid the works other than the literature of objective, eternal and non-personal truth dedicate yourself to the Word of knowledge, the Veda. The Bible, the Quran, works of fiction,

imaginary beauty of language which leads to excitement and passion—all this should be avoided. He should revere and respect only the saints and scholars and worship the only One All-inspiring God. There are no places and objects of pilgrimage other than the Veda—eternal knowledge—practice of yoga, gatherings of the holy and the pious, and speaking the truth. There are no idols worth worshipping—The householders should do homage and reverence only to the father, mother, teacher, the guest and the husband (for the wife), and wife (for the husband). Speak of the Veda, work for the advancement of Vaidic learning and reject falsehood.

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

### Advantages of Cremation of the body

1. With cremation, the body joins back the flow of nature and gives back the space it occupies. The grave takes a lot of space. In large cities, space is under pressure, even the dead are required to vacate under extreme circumstances.
2. Graves are a cause of air pollution and earth pollution, and pollution causes disease; cremation means prevention of long range pollution.
3. A grave yard causes pollution of water too when the water is across or close to it. The ashes and cremation cause no such pollution.
4. Sometimes graves are dug up by wild animals for the dead body. The animals eat up the dead body and spread disease. Cremation prevents this.
5. Some times thieves are on the prowl for the shroud and cause distress to the relatives. Cremation is the last farewell.
6. Grave worship, mausoleum worship, worship of the dead—all this is false religious practice, mere superstition. Cremation prevents such superstition. This superstition also produces parasites who, as priests, cheat and mislead the simple and innocent people. Cremation prevents this exploitation and helps society in saving all the money thus wasted for constructive purposes. Lots of money spent on the construction of memorial mausoleums also can be saved.
7. Desecration of the dead is a heinous crime and a grave sin. Some people open up the grave, cut off the head of the dead and use it for purposes of black magic.
8. The graveyard sometimes becomes an unholy institution in the buildings attached, a centre for drunkards and drug addicts. This causes corruption. Cremation means an end of this.

The dead and gone should mean dead and gone. Nothing should remain after death except memory in the mind. Memorials in the mind, survival of good ideas and examples, enrichment of tradition, these are parts of living history, the rest is past. Cremation means saving of money and space and saving from corruption and superstition. The body goes to the vast mother nature, the soul moves on its own journey.

### Antyesti Sanskara, The Ritual part

**Materials required** :—1. Materials for the washing and anointing of body—soap, sandal paste or such other fragrant paste. If the dead is a male,

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### Antyesti Sanskara

#### (The last rites)

**The Critical Part** : The antyesti Sanskara of the body is the last sacrament. After this, nothing remains to do. This sankara is also known as 'Naramedha', 'Purusamedha', 'Narayaga' or 'Purusayaga'. It is also called the 'cremation ceremony'. The story of the human life begins with 'Garbhahana', i.e., conception after fertilization of the female ovum with the male sperm. It ends with the cremation. Hence the yajurveda says that the body having passed through the morning, excitement, decline and evening, of human existence ends in ashes—Bhasmantam Shritam. According to the vaidic tradition, there is no ceremony to be performed in connection with the dead after the cremation.

In Sanskrit, death is described as a process of the body "going to or joining back the five". The body is made up of five elements—earth, water, fire, air and ether. Therefore, after death, the body should be reduced to the original five at the earliest through cremation. This is the vaidic way. Further, the original five are not the gross elements which we perceive—the earth we live on or the water that flows, the air that blows, etc.. The five are the subtle elements which are not perceivable. Cremation is the only speedy way of reducing the body to the original imperceptible subtle five elements. Other ways—burial etc.—take a long long time. Fire is the only way. Through cremation the gross body elements go to the original forms.

The minutest indivisible part of matter is 'paramanu', which is far beyond what science calls 'atom', or 'molecule'. sixty paramannus make one 'anu'. Two anus make up one 'dvyanuka' which is the smallest unit of gross air. Three dvyanukas make up one unit of fire, four make up one unit of water, and five make up one unit of earth. The fire reduces the body, gross integration of gross units of matter to the subtle forms and sends the body back to where it came from. The elements made up the body, they receive their portions back. Cremation is the easiest and the surest way of completing this cycle birth and death of the body.