

Jaya Jaya Shankara Hara Hara Shankara

**Shri Kanchi Kamakoti Moolamnaya Sarvajna Peetam**

**Jagadguru Shankaracharya Shrimatam Samsthanam**

## **Shishya Sveekaara Mahotsava**

Shankarabda 2533, Vishvavasu Akshaya Tritiya Budha Rohini Punya Kala

(CE 2025 April 30)

### **Ashrama Sveekaara Procedure Summary**

#### **1. First day forenoon**

- 1. Prayashchitta-s** – To get adhikara to take up sannyasa, one should perform vrata-s, Kushmanda Homa etc as expiation of mistakes which might have occurred knowingly or unknowingly.
- 2. Ashta Shraddha** – Hereafter he cannot perform any separate shraddha-s so it is prescribed to perform eight shraddha-s. This is a mangala shraddha like the nandi shraddha performed in auspicious occasions like upanayana. The speciality is shraddha is performed to unique devata-s and tattva-s. They are –
  1. Deva Shraddha – Brahma, Vishnu, Maheshvara
  2. Rishi Shraddha – Devarshi-s, Brahmarshi-s, Rajarshi-s
  3. Divya Shraddha – Vasu-s, Rudra-s, Aditya-s
  4. Manushya Shraddha – Sanaka, Sanandana, Sanatana
  5. Bhuta Shraddha – Pancha Mahabhuta, indriya-s like eyesight etc, four kinds of births (from protected eggs, from eggs laid in unclean places, from womb, from seeds parting the earth)
  6. Pitru Shraddha – father, paternal grandfather and great-grandfather
  7. Matru Shraddha – mother, paternal grandmother and great-grandmother

8. Atma Shraddha – body, antahkarana (mind etc) and Supreme Soul

3. **Vapanam** – In our Sanatana Dharma more importance is given to tying the hair on the head. It helps to preserve the shakti of anushthana-s and japa-s. Meanwhile because sannyasi-s go beyond the anushthana-s of general people, it is said to shave away all hairs on the head in their rules. Their anushthana shakti is preserved by their severe ashrama restrictions itself.
4. **Distributing one's wealth** – One's wealth except what is needed for the expense of the remaining activities upto taking sannyasa the next day.
5. **Arranging for the items** – Arrangement of the danda, kamandalu, vastra-s, paduka-s required for the next day's prayoga
6. **Taking up food restriction** – Intake of three fistfuls of saktu flour considering them as ahuti-s to the deities of the body, antahkarana and Supreme Soul. Then thrice intaking milk curd and ghee by mixing them. After this no food until completion of sannyasa.

## 2. First day evening

1. Arrangement before the sun setting of the agni for doing the homa at night
2. The homa at night will be performed by samit-s, anna and ghee. It will comprise three parts are seen below.
3. Ahuti-s to the five Prana Devata-s Prana, Apana, Vyana, Udana and Samana
4. Homa by chanting the Purusha Sukta describing Paramatma
5. Viraja Homa praying for one's all around of purity. Rajas means impurity. It removes all kinds of impurities.
6. The cleansing of all below aspects is prayed for. Some are repeated.
  1. Five prana-s
  2. Speech, unstable manas, stable buddhi, jnana indriya-s (eyesight etc)

3. The dhatu-s of the body from skin to marrow
  4. Parts of the body like head, hands, legs, sides, back, stomach
  5. Five mahabhuta-s comprising the body
  6. The qualities sound, touch, form, taste and smell residing in them
  7. Instruments such as manas, speech, body and action
  8. Physical body, antahkarana (inner instrument, mind etc)
  9. Annamaya kosha, Pranamaya kosha, Manomaya kosha, Vijnanamaya kosha, Anandamaya kosha
7. **Prayer** – “O Bhagavan, stand forth and give me purity. May the hindrance to knowing Paramatma such as garva be removed. May difficulty like hunger and thirst, and inauspiciousness go away.”

### 3. Second day morning

1. Finishing nitya anushthana-s, conveying wishes to all relatives for them to be well, saying “henceforth nobody is mine and I am of nobody” one should leave.
2. One should go to the waterbody and do sankalpa that one will take up sannyasa. One should pray to the devata-s residing in the water.
3. One should pray – “I leave all which I unknowingly committed that would create bandhana. I leave all desires, attachments and worldly pleasures. No suffering will occur to any living being by my hands, legs, mind, speech or body. May no living beings fear by seeing me.”
4. One should meditate on the deities such as Surya and the elders nearby as witnesses.
5. One should pray that the mantra one chanted daily should fully subside in the moola mantra Pranava. Only after this one gets the adhikara to chant just the Pranava.
6. One should declare – “Worldly desire for family, desire for wealth, desire for fame, higher world etc – I move away from all this. Hereafter I will eat what I get from bhiksha”.

7. Praisha – This is the most important part of sannyasa. Declaration that one is taking up sannyasa. Pronouncing the vyahriti-s, one should announce to the world saying “I have renounced”, four times in low voice, again likewise in medium voice and again likewise in as loud voice as possible.
8. Removal of the yajnopavita, vastra-s etc which were present earlier as indication that one’s earlier duties no longer apply.
9. Praying to Bhagavan – “Lord of all the worlds, Vasudeva, protect me! O one bestower of moksha! Protect the one surrendering to you!”
10. Guru giving vastra danda etc to the shishya. Shishya taking them by chanting mantra-s. Likewise kamandalu, asana etc.
11. Shishya praying to the Guru holding His divine feet – “Protect me who is scorched by the heat of Samsara! I seek refuge in you!”
12. Guru should meditate on Himself as Brahma Svarupa, do abhisheka to the shishya by water in the shankha, placing hands on his head chant the Purusha Sukta, place hand on his heart says “follow my rules, mind and speech”.
13. Guru should give Pranava Mantra to the shishya for daily japa, explain its meaning, teach Panchikarana or how the world is formed from the five Mahabhuta-s, and do upadesha of the Mahavakya-s which declare that the Jiva and Paramatma are one.
14. Then the Guru gives the shishya a name and announces it to the world.

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