

Saṃskāra (Rite of passage)

Part-6

Saṃ-nyāsa Saṃskāra



Surya Nanda

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By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston

Prenatal ceremonies

1. **Garbhādhāna saṃskāra** (The rite of passage of conception)
2. **Puṃsavana** (Rite of passage of fetus protection)
3. **Sīmantonayana** (Rite of passage for the mental development)

After birth Ceremonies

4. **Jātakarma**: Rite of a new-born infant
5. **Nāma-karaṇa**: Ceremony of naming a child
6. **Niṣkrāmaṇa** :Baby's first outing
7. **Anna prāśana** :a baby's first intake of solid food
8. **Mundana** :Shaving the child's head for the first time
9. **Karṇa vedha** :Piercing the child's ear lobes

Educational Ceremonies

10. **Upanayana** or Yajñopavīta
11. **Vedārambha**: *(the beginning of formal learning.)*
12. **Samāvartana** *(The ceremony of completion of education)*

Life stages

13. **Vivāha Saṃskāra** *(Wedding Ceremony)*
14. **Vānaprastha**

15. Saṁ-nyāsa

The final stage of life

In this **saṁskāra** a person forsakes all material things breaks off all attachment with the world, and detaches from his social and family relations and starts spiritual pursuits to lead a life of meditation and contemplation.

This is the stage of complete renunciation.



15. Saṁ-nyāsa

The final stage of life



दशलक्षणकं धर्ममनुतिष्ठन् समाहितः।
वेदान्तं विधिवत्श्रुत्वा संन्यसेदनृणो द्विजः॥

Manu Smriti.6.94

The twice-born person, performing, with collected mind, the ten-fold Duty, and having duly learnt the Vedānta texts, and become free from debts, should take to Renunciation.

‘Renunciation’ consists of abandoning the notion that **‘this is mine’**.

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15. Saṁ-nyāsa

The final stage of life

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Manu Smṛiti.6.92

1. Steadiness 2. Forgiveness, 3. Self-control, 4. Abstention from unrighteous appropriation, 5. Purity, 6. Control of the Sense-organs, 7. Discrimination, 8. Knowledge, 9. Truthfulness, and 10. Absence of anger,—these are the ten-fold forms of duty.



15. Saṁ-nyāsa:

There are three types of Saṁ-nyāsa :

1. **Sequential Saṁ-nyāsa** : taking up all the four phases of life in order and eventually becoming an ascetic taking renunciation in old age.
2. The day one attains freedom from all worldly desires, one can renounce the world even if one is still a householder and has not even embarked on Vanaprastha.
3. **Direct Saṁ-nyāsa through Brahmacharya** :

On accomplishing total celibacy, and complete knowledge and understanding, when the desire of worldly pleasures vanishes, then a person can renounce everything right after Brahmacharya.

15. Saṁ-nyāsa

The final stage of life



ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥

One shall turn his mind towards Liberation only after having paid off the three debts; without having paid them, if he seeks for Liberation, he sinks downwards.

अनधीत्य द्विजो वेदाननुत्पाद्य तथा सुतान् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन् व्रजत्यधः ॥

The twice-born person, who seeks Liberation, without having studied the Vedas, without having begotten offspring, and without having offered sacrifices, sinks downwards.

Manu Smṛiti.6.35

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15. Saṁ-nyāsa

The final stage of life



एवं संन्यस्य कर्माणि स्वकार्यपरमोऽस्पृहः
संन्यासेनापहत्यैनः प्राप्नोति परमं गतिम् ॥

Manusmṛti.6.96

Having thus renounced all works, intent upon his own duty, free from longings, he destroys sin by his renunciation and attains the highest state.

15. Saṁ-nyāsa

The final stage of life



- After renouncing, the person is deemed dead for the family members.
- He is considered to be outside of the four varṇas.
- He does not aspire to be recognized as somebody who matters. It is just to be a '**persona non grata**' (*one who exists almost without giving any thought to his being - with no desire for name or fame or recognition.*)

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15. Saṁ-nyāsa

The final stage of life

पुत्रैषणा वित्तैषणा लोकैषणा
मया परित्यक्ता मत्तः सर्वभूतेभ्योऽभयमस्तु



He says “ I, taking the water in my right palm have renounced the desire of children, wealth and fame from today. May all the creatures be fearless from me. This is my true word.

15. Saṁ-nyāsa:

He Practices to be free of all expectations, should find solace in himself and should preach the truth.

The ascetic, who restrains the senses from all wrongs, leaves behind love and hatred and works peacefully for the welfare of others, reaches the communion with Lord.

Being impartial for all, he should stay balanced in mind. Performing the most excellent tasks is the function of Saṁ-nyāsa phase. *Manu Smṛti*

15. Saṁ-nyāsa:

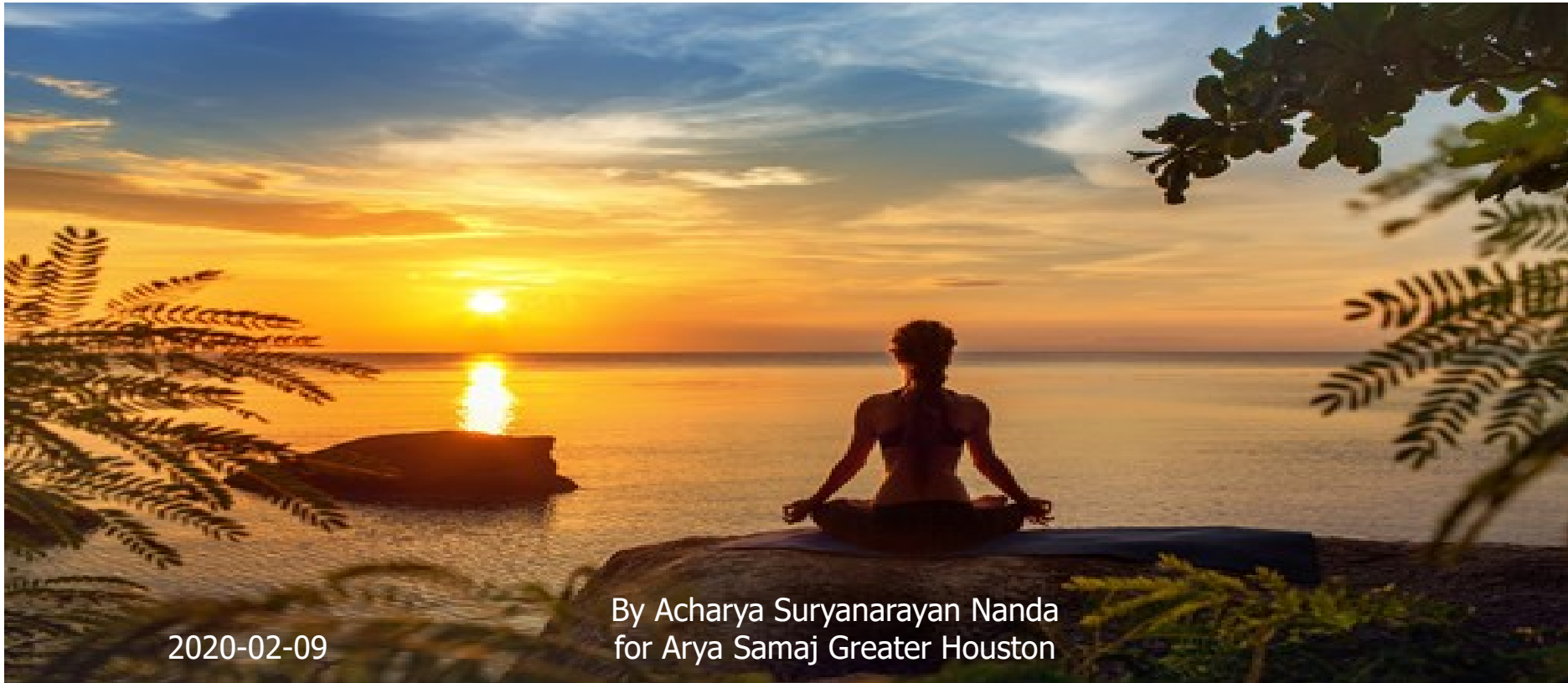


अनग्निरनिकेतः स्याद् ग्राममन्नार्थमाश्रये
उपेक्षकोऽसङ्कुसुको मुनिर्भावसमाहितः ॥

He shall be without fires and without home; he may go to a village for food;—disinterested, steady, silent and calmly-disposed. *Manu Smṛuti.6.43*

15. Saṁ-nyāsa:

An ascetic should equally accept criticism or praise, respect or insult, life or death, loss or gain, love or hatred, heat or cold, availability or lack of food, water, clothing and shelter etc.



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15. Saṁ-nyāsa

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सम्मानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥ Manu Smriti.2.162

The Sanyasi should ever shrink from reverence, as from poison; and he should always seek for disrespect, as for nectar.

15. Saṁ-nyāsa

The final stage of life



यस्मादण्वपि भूतानां द्विजान्नोत्पद्यते भयम् ।
तस्य देहाद् विमुक्तस्य भयं नास्ति कुतश्चन ॥

The twice-born person, from whom not the slightest danger arises to living beings, suffers no danger from any source, when he has become freed from his body.

Manu Smṛti.6.40