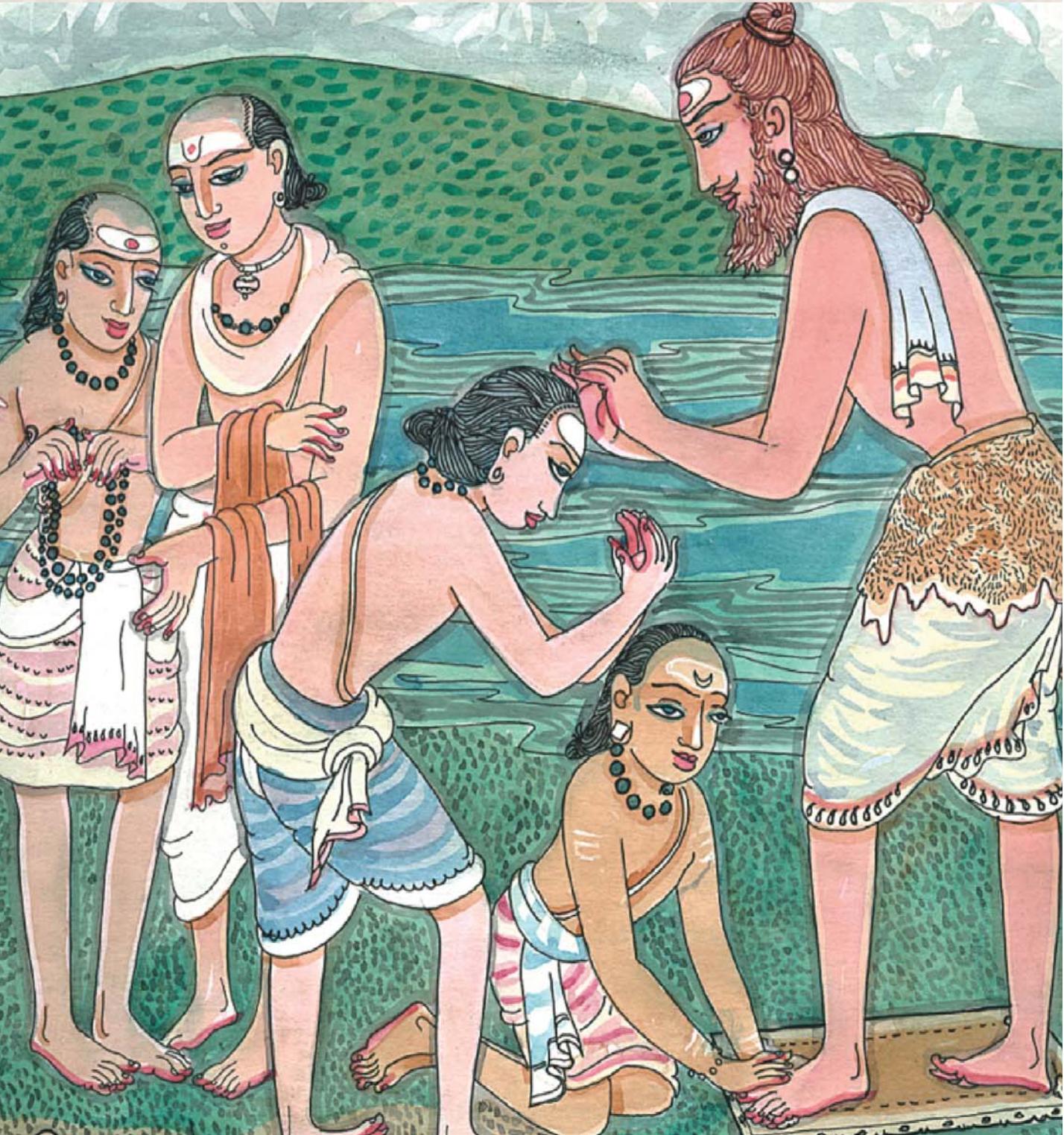


Holy Orders of Sannyas

A SAIVA SWAMI'S DIKSHA AND
LIFETIME VOWS OF RENUNCIATION



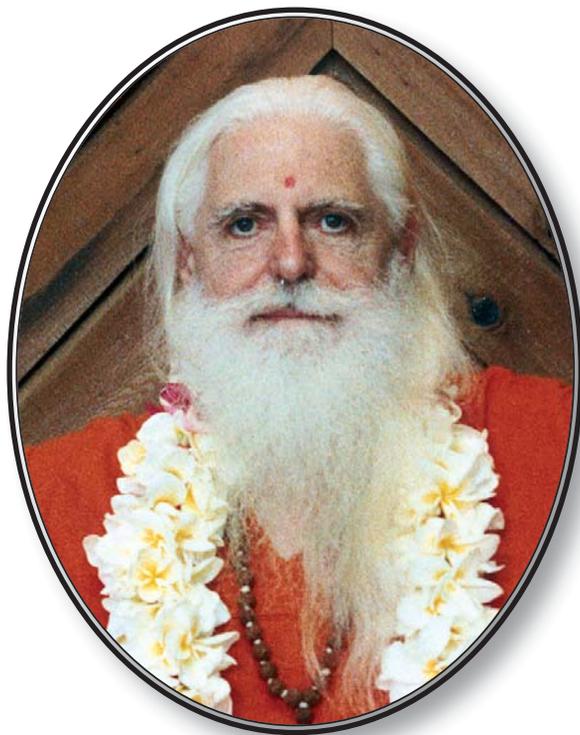


AUM GANESHA!

Holy Orders Of Sannyas

A SAIVA SWAMI'S DIKSHA AND
LIFETIME VOWS OF RENUNCIATION

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THE FIRST PART OF YOUR LIFE WAS LIVED FOR YOURSELF; the second part will be lived in the service of others, for the benefit of your religion. You have been tried and tested through years of training and challenges and proved yourself worthy to wear the *kavi*, the orange robes, and to fulfill the illustrious Saiva *sannyasa* dharma. ¶The *sannyasin* harkens close to Siva and releases the past to an outer death. Remembering the past and living in memories brings it into the present. Even the distant past, once remembered and passed through in the mind, becomes the nearest past to the present. Sannyasins never recall the past. They never indulge in recollections of the forgotten person they have released. The present and the future—there is no security for the *sannyasin* in either. The future beckons; the present impels. Like writing upon the waters, the experiences of the *sannyasin* leave no mark, no *samskara* to generate new karmas for an unsought-for future. He walks into the future, on into the varied *vruttis* of the mind, letting go of the past, letting what is be and being himself in its midst, moving on into an ever more dynamic service, an ever more profound knowing. Be thou bold, *sannyasin* young. Be thou bold, *sannyasin* old. Let the past melt and merge its images into the sacred river within. Let the present be like the images written upon the water's calm surface. The future holds no glamor. The past holds no attachment, no return to unfinished experience. Even upon the dawn of the day walk into your destiny with the courage born of knowing that the ancient Saivite scriptures proclaim your *sannyasin's* life great above all other greatness. Let your life as a *sannyasin* be a joyful one, strict but not restrictive, for this is not the path of martyrdom or mortification. It is the fulfillment of all prior experiential patterns, the most natural path—the Straight Path to God, the San Marga—for those content and ripened souls. Leave all regret behind, all guilt and guile, others will preserve all that you proudly renounce. Let even the hardships ahead be faced cheerfully. ¶Never fail to take refuge in your God, your Guru and your Great Oath. This is the highest path you have chosen. It is the culmination of numberless lives, and perhaps the last in the ocean of *samsara*. Be the noble soul you came to this earth to be, and lift humanity by your example. Know it with a certainty beyond question that this is life's most grand and glorious path, and the singular path for those seeking God Realization, that mystic treasure reserved for the renunciate. Know, too, that renunciation is not merely an attitude, a mental posture which can be equally assumed by the householder and the renunciate. Our scriptures proclaim that a false concept. True renunciation must be complete renunciation; it must be unconditional. There is no room on the upper reaches of San Marga for mental manipulations, for play-pretend renunciation or half-measure *sadhana*. Let your renunciation be complete. Resolve that it will be a perfect giving-up, a thorough letting-go. Let go of the rope. Be the unencumbered soul that you are. Be the free spirit, unfettered and fearless, soaring above the clamor of dissention and difference, yet wholeheartedly and boldly supporting our Saivite principles against those who would infiltrate, dilute and destroy. All that you need will be provided. If there is any residue of attachment, sever it without mercy. Cast it off altogether. Let this be no partial renunciation, subject to future wants, to future patterns of worldliness. Give all

to God Siva, and never take it back. ¶To make this supreme renunciation requires the utmost maturity coupled with a dauntless courage. It requires, too, that the wheel of *samsara* have been lived through, that life hold no further fascination or charm. Through experience the soul learns of the nature of joy and sorrow, learns well to handle the magnetic forces of the world. Only when that learning is complete is true *sannyas* possible. Otherwise, the soul, still immature, will be drawn back into the swirl of experience, no matter what vows have been uttered. True renunciation comes when the world withdraws from the devotee. *Sannyas* is for the accomplished ones, the great souls, the evolved souls. *Sannyas* is not to be misinterpreted as a means of getting something—getting enlightenment, getting *punya* or merit. *Sannyas* comes when all getting is finished. It is not to get something but because you are something, because you are ready to give your life and your knowledge and your service to Saivism, that you enter the life of the *sannyasin*. The *kavi* or saffron robes are the royal insignia of the *sannyasin*. Those in *kavi* the world over are your brethren, and you should feel one with each of these hundreds of thousands of soldiers within. ¶The ideals of renunciation as practiced in the Sanatana Dharma are outlined fully in these *Holy Orders of Sannyas*. Live up to them as best you can. You need not be a saint or *jivanmukta* to enter into the ancient world order of *sannyas*. Renunciation in its inmost sense is a gradual process. It does not happen instantly when a vow is spoken. Do not mistake *sannyas diksha* as the end of effort, but look upon it as a new spiritual birth, the beginning of renewed striving and even more difficult challenges. There will remain karmas to be lived through as the soul continues to resolve the subtle attachments or *vasanas* of this and past lives. It is enough that you have reached a knowing of the necessity of *tyaga*. It is enough that you renounce in the right spirit and pledge yourself to meet each challenge as befits this tradition, bringing honor to yourself and your religion. ¶Finally, you are charged with preserving and defending the teachings of the Siva Yogaswami Guru Parampara and the Saiva Dharma as brought forth in *Dancing with Siva, Hinduism's Contemporary Catechism* and *The Holy Bible of the Saivite Hindu Religion*. You are cautioned against being influenced by alien faiths or beliefs. You are the vault, the repository wherein are kept the priceless treasures of Saivism, secure and available for future generations. All who accept these Holy Orders accept a selfless life in which all monastics work their minds together, thus keeping the *sangam* strong and effective. You must not veer from the San Marga, nor follow an individual path, nor remain remote or aloof from your brother monastics. It is a serious life which you now enter, one which only a *sannyasin* can fully undertake. Remember and teach that God is, and is in all things. Spread the light of the One Great God, Siva—Creator, Preserver and Destroyer, immanent and transcendent, the Compassionate One, the Gracious One, the One without a second, the Lord of Lords, the Beginning and End of all that is. Anbe Sivamayam Satyame Parasivam.

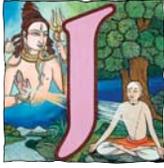


HIS HOLINESS SATGURU SIVAYA SUBRAMUNIYASWAMI
Guru Mahasannidhanam, Kauai Aadheenam, Hawaii, USA

Five-armed is He, elephant-faced,
With tusks to match the crescent moon,
Siva's Son, Wisdom's Tenderness,
In thought enshrined, His Feet I praise.

**Tirumantiram
Invocation**

THE FOLLOWING IS A RELIGIOUS COVENANT BETWEEN A *SANNYASIN*—ONE WHO HAS RENOUNCED THE WORLD IN SERVICE TO GOD SIVA—AND THE DIVINE BEINGS OF ALL THREE WORLDS. IN THE FULFILLMENT OF THESE HOLY ORDERS OF *SANNYAS*, THE *SANNYASIN*, OF HIS OWN VOLITION, IRREVOCABLY AND ETERNALLY BINDS HIMSELF TO HIS RELIGION—THE SAIVA SAMAYAM—TO THE TIMELESS TRADITIONS OF THE SANATANA DHARMA, TO HIS FELLOW HINDUS, TO HIS BROTHER RENUNCIATES AND, MOST ESPECIALLY, TO THE SIVA YOGASWAMI GURU *PARAMPARA*.



IANNYAS MAY BE SIMPLY defined as Saivite Hindu monasticism, and a *sannyasin* is one who has renounced the world in search of God Realization and has been formally initiated by a guru who is himself a *sannyasin*. In Sanskrit the word *sannyas* literally means “to throw down” or “to abandon.” Thus, *sannyas* is the giving up or abandonment of the world, and the *sannyasin* is one who has so renounced. True *sannyas* is not a denial of life but life’s highest fulfillment. It is unmitigated selflessness. It is the relinquishment of the transient and illusory in favor of a permanent Reality, the eschewing of a worldly life that one may, by gradual stages of purification, draw inward toward Parasiva, Truth Absolute. It is a break with the mundane and a binding unto the Divine. It is the repudiation of the *dharma*, including the obligations and duties, of the householder and the acceptance of the even more demanding *dharma* of the renunciate. The seasoned *sannyasin* is truly the liberated man, the spiritual exemplar, the disciplined *yogi* and ultimately the knower of Truth, freed to commune with the Divine and bound to uplift humanity through the sharing of his wisdom, his peace, his devotion and his illumination, however great or small. The *sannyasin* is the guardian of his religion, immersed in it constantly, freed from worldliness, freed from distraction, able to offer his work and his worship in unbroken continuity and one-pointed effectiveness. He undertakes certain disciplines including the purification of body, mind and emotions. He restrains and controls the mind through his *sadhana*, *tapas* and meditative regimen. He unfolds from within himself a profound love of God and the Gods. His practice of *upasana* or worship is predominantly internal, seeking God Siva within. ¶In the Saiva tradition there

have always existed among men a few, rare in numbers but mighty in their dedication to Lord Siva, for whom the world held no attraction and *karmas* were on the wane. Such men are by nature inclined toward knowledge of God and disinclined toward desires of family, wealth and property, also spoken of by our spiritual forefathers as women, gold and land. Some among them are sadhus, anchorites living in the seclusion of distant caves and remote forests or wandering as homeless mendicants, itinerant pilgrims to the holy sanctuaries of Saivism. Others dwell as cenobites assembled with their brothers often in the ashram, *aadheenam* or *math* of their *satguru* but always under the guru’s aegis, serving together in fulfillment of a common mission. These devotees, when initiated into the Order of *sannyas*, don the saffron robes and thereby bind themselves to a universal body of Hindu renunciates whose existence has never ceased, an assembly of men inwardly linked in *Siva-sambandam*, their mutual dedication to Siva, though not necessarily outwardly associated. It is this venerable convocation which the *sannyasin* joins and to which he is bound for life in brotherhood and in service. ¶Traditionally, there are several levels of initiation for the Saivite monastic. Requirements and qualifications vary according to the circumstances, the preceptor and the disciple. These initiations may be given early in the monastic’s life or may await the completion of years or even decades of *sadhana* and purification before they are bestowed. It is not a matter of temporal experience or timing. The first formal initiation for the aspirant is known as *brahmacharya diksha* and enters the devotee into a chaste life of study, worship and service. The next initiation is that of *sannyas diksha*. This *diksha* is a formal Hindu rite, or less often an informal blessing, entering the devotee into renunciate monasticism, binding him for life to certain

vows which include chastity, poverty and obedience, and directing him on the path to God-Realization. It must be realized that the ceremonies described in the Rites of Initiation section herein form the customary rites of passage into *sannyas*, but that it is not merely the observance of these ordinances which makes one a *sannyasin*. Indeed, if not a single formality was followed, not a single vow solemnized, a true *satguru* may confer *sannyas* on a true disciple in a most informal manner. There are other forms of *diksha*, not relating to monasticism, by which a spiritual teacher bestows blessings and awakening upon the devotee through the simple agency of a touch, word, look or thought. One such initiation is known as mantra *diksha*, which in the Saiva tradition is the teaching of the Panchakshara Mantra, "Namasivaya." ¶According to the venerable laws of Manu, one enters into *sannyas* after training with the guru, but only if the candidate received *brahmacharya diksha* and commenced such training prior to his twenty-fifth birthday. Otherwise, all are expected to enter the life of the householder, embracing the life of renunciation, if they elect, after having concluded family and societal obligations around age seventy-two. Thus, there are two distinct types of *sannyas*. The first is initiation of unmarried youth into the ancient world Order of *sannyas*. A second *sannyas*, described in the *Vedas*, though not commonly observed in contemporary Hindu society, may be defined as the last of the four ashrams or stages of life. After observing the stages of the student (*brahmacharya*), the householder (*grihastha*) and retired counselor (*vanaprastha*), the devout man seeks initiation by a *satguru* under whose grace he enters into life's final stage, withdrawing unto himself and ideally living the life of a forest hermit while dedicating himself to Godly pursuits. Both forms of *sannyas* are delineated in these *Holy Orders* and both require initiation from one who himself has the blessings of a legitimate preceptorial line to wear the renunciate's *kavi* robes. Strictest tradition requires that lifetime renunciates be single men and that they enter their Order before age twenty-five. However, there are certain Orders which accept men into *sannyas* after age twenty-five provided they have

been in college and not in the world after that time. Others will accept widowers; and a few initiate women. Such rules and qualifications apply primarily to cenobites, that is to those who will live and serve together in an ashram or monastery. The rules pertaining to homeless anchorites are, for obvious reasons, more lenient. ¶The ancient *shastras* recognize four justifiable motivations or reasons for entering into *sannyas*: *vidvat*, *vividisha*, *markata* and *atura*. Briefly, *vidvat sannyas* is the spontaneous withdrawal from the world in search for God Realization which results from *karma* and tendencies developed in a previous life. *Vividisha sannyas* is embracing of monastic life in order to satisfy a yearning, developed through scriptural study and practice, for knowledge of the Absolute. *Markata sannyas* is taking refuge in monasticism as a result of great sorrow, disappointment or misfortune in worldly pursuits. *Atura sannyas* is entering into *sannyas* upon one's deathbed, realizing that there is no longer hope in life.

A BRIEF HISTORY OF SAIVITE AND VAISHNAVITE MONASTICISM.



RENUNCIATION AND ASCETICISM have been an integral component of Saivite culture from the earliest days, the most highly honored facet of the Hindu *dharma*. Until around the ninth century, renunciation as a way of life was a uniquely Saivite phenomenon, and even today the word *sannyasin* denotes particularly a Saivite ascetic, though etymologically it may be applied to all Hindu monks. Historically, *sannyas* has not been a part of Vaishnavism until fairly recently. There are certain distinctions to be observed between Saivite and Vaishnavite *sannyasins*. Firstly, Saiva *sannyasins* generally share a common philosophical ground, often described as Monistic Vedanta or Suddha Saiva Siddhanta, while their Vaishnavite counterparts embrace at least four distinct philosophies. Secondly, Saiva *sannyasins* throughout the Hindu world worship the same Deity and wear the *tilaka* or sect mark on their foreheads, consisting of holy ash in three horizontal lines called *tripundra*, with little variation. Vaishnavite *sannyasins*

nyasins, on the other hand, never make their *tilaka* with holy ash, but use various forms, often consisting of sandalpaste in three vertical lines, called *urdhvapundra*. Worshipping Vishnu's divine incarnations, Vaishnavite renunciates are often termed "*vairagis*," and may further distinguish themselves from the Saiva *sannyasins* by using a rosary of *tulsa* instead of the Saivite's *rudraksha* and by wearing white robes instead of the traditional saffron or ochre robes. This has brought about the terms Lal Padris or "red-devotees" to describe the Saivites and Sita Padris or "white-devotees" to describe the Vaishnavites. Finally, while *sannyasins* place great emphasis on asceticism and the disciplines of meditation or *raja yoga*, *vairagis* for the most part follow the path of devotion or *bhakti yoga*. Despite these historical differences, modern Hinduism accepts all devout Hindus into *sannyas*, and devotees of any of the sects of the Sanatana Dharma—whether Saiva, Vaishnava, Sakta or Smarta—may enter into *sannyas*. ¶The ideal of the life-long celibate monastic, living within the social order and yet freed from worldly obligation that he might find and shed his spiritual light, started for Saivites before the Mohenjodaro and Harappa civilizations of five thousand years ago and traces its development in the references in the *Rig Veda*, around 1000 CE, to the *munis* and the *yatis*, men who wore long hair and the yellow robes, such men as Sanatkumara, Dattatreya and others, all *naishtika brahmacharis*. Later in the *Vedas* the *sannyas* ashram or last stage of the four-fold division of life became formalized and many references made to those who after age seventy-two relinquished all in search of the Absolute. Renunciation of the world found a high expression in the monastic principles of Jainism and Buddhism, both religions founded by illustrious sons of India. Essentially, Gautama Buddha perfected the Saivite ascetic ideal within the compass of Hinduism, and his followers made of it a separate religion after his death. It is only in Hinduism, and more particularly in Saivism and the Hindu-inspired religions of Jainism and Buddhism, that asceticism is a vibrant and valued mode of life, a part of the natural *dharma*. Though the homeless *sadhu* and the wandering mendicant existed

before, it was Gautama Buddha who around six hundred years CE organized what had been an individual *sadhana* into a monastic order, which he termed the *sangam*. Around the eighth or ninth century Adi Sankara, the great exemplar of the ideals of *sannyas* who revitalized and restored the ancient ways during his short life of thirty-two years, organized the Hindu monastics of his day. In his travels throughout India, he assessed the existing traditions and finally validated ten orders of ascetics, at the same time establishing four religious centers or *maths* in North, East, South and West of India, known respectively as Jyoti, Govardhana, Sringeri and Sarada. Thus, the ancient Order of *sannyas* extends back to time immemorial, structurally influenced by Gautama Buddha about twenty-five centuries ago and reorganized in its present form by Adi Sankaracharya about eleven hundred years ago. ¶Our own spiritual lineage is traced through a Rishi from the Himalayas, to Kadaitswami, to Chellappaswami, to Siva Yogaswami and finally to our beloved Gurudeva, Sivaya Subramuniaswami. Ours is a line of *siddhars*, or perfected ones. The most renowned *siddhar* is Tirumular who lived over two thousand years ago in the South of India, for a time at Chidambaram with Patanjali and Vyaghrapada. Following the *siddhar* tradition, our Order holds that Lord Siva is God and that He exists as both the transcendent Absolute, Parasiva, and the Personal Lord and Primal Soul. We worship the latter and meditate upon the former.

THE UNRIVALED GREATNESS OF THE SAIVA SANNYASA DHARMA.



THE SAIVA SIDDHANTA Yoga Order holds that all souls without exception will attain the ultimate realization and eventually merge in non-dual union with God, and that there are souls on every plateau of evolution at all times, some in the midst of life's experience and others who, having experienced, are naturally withdrawing from the world. This Order supports the scriptural doctrine that the two paths—householder and renunciate—are distinct in their *dharmas* and attainments,

affirming that true renunciation may not be achieved by those in the world even by virtue of a genuine attitude of detachment. The householder may attain great and profound spiritual depths during his life, unfolding the mysteries of existence in his or her states of contemplation and, according to our ancient mystics, perhaps experiencing total God Realization at the hour of death, though this attainment is reserved for the ardent, sincere and devout *grihasthin*. Such a soul will find the Sanatana Dharma at an early age in his next birth, renounce and attain quickly to Self Realization. Alternately, the householder may attain to the highest realization after all family *dharma* and societal obligations are fulfilled, provided he enters the *sannyas* ashram after age seventy-two through the customary initiatory rites given by a *satguru* and then diligently pursues his spiritual *sadhana* in a state of genuine renunciation and not in the midst of his family. Our Gurudeva spoke of this in June of 1968: "The path of the family is a path of magnetic attachments. It is their duty to own property, to succeed in business and to raise their family until age seventy-two. This natural and necessary attachment to the world, coupled with the male and female principle in the family, prevents *nirvakalpa samadhi* in this way. He represents the active, aggressive, masculine energies of the *pingala* current, while she naturally expresses the passive, feminine energies of the *ida* current. The husband and wife are together a one being, but individually they are psychically incomplete and dependent one upon the other. Through their harmonious and disciplined life they attain to the profound illuminations of *savikalpa samadhi*. Now, the *sannyasin* balances within himself both the male and female energies. Complete unto himself, he is whole and independent. There arises within him a pure energy, neither positive nor negative. This is the *sushumna* current coming into power through which he gains control of the *kundalini* force and eventually, after years of careful guidance, attains *nirvakalpa samadhi*. It is for these and other reasons that *bhakti* and *karma yoga* are the royal road for the householder, while *raja yoga* is the path for renunciates." ¶Eventually, in one life or another, all will turn to the

renunciate path. However, it would be equally improper for a renunciate-minded soul to enter family life as for a *grihasthin* to seek to be a *sannyasin*. Only the *sannyasin* can truly repudiate the world of illusion and proclaim the Truth which others may seek but which will always elude them. The *Kularnava Tantra* states: "Austerities, restraints, the observance of vows, pilgrimages to holy places, bodily disciplines and other acts are ineffectual if performed by one who is uninitiated. One should, therefore, by all means be initiated by a guru." Again, the *Rudra Yamala* proclaims: "He who has not been initiated cannot acquire Divine Knowledge. Those who perform *japa* and *puja* without being initiated derive no benefit, even as seeds sown on stone do not germinate." The *Kaivalya Upanishad* proclaims, "Not by work, not by birth, nor by wealth, but by renunciation alone do the rare ones attain Immortality" (Verse 3). We find the virtues of the *sannyasin's* abdication of the world boldly expressed by Swami Vivekananda of the Puri Order: "Never forget and teach to your children that as is the difference between a firefly and the blazing sun, between the infinite ocean and a little pond, between a mustard seed and the mountain Meru, such is the difference between the householder and the *sannyasin!*" A disciple asked Swami Vivekananda if it were true that without *sannyas* there could be no knowledge of Brahman. Swami replied, "That is true. A thousand times true." This lofty view of renunciation is echoed by His Holiness Adi Sankara, in his introduction to the *Aitareya Upanishad*: "The life of the householder is controlled by desire. Non-action or renunciation means the cessation of all relations with family, wealth and other objects of desire. Therefore, it is not possible for a knower of the Self to renounce action and at the same time lead a householder's life." The *Mundaka Upanishad* says: "The Self is not gained by the weak, nor by the insincere, nor by those who merely practice austerities, nor by those devoid of the necessary insignia; but wise men who strive with vigor, attention and propriety attain union with Brahman" (III, ii, 4). Sankara in explaining this passage comments that by practicing *sadhana* without the external signs of the *sannyasin*, the saffron

robes, *danda* and *kamandalu*, Brahman, which is difficult to attain, is not realized. In *Tirumantiram*, Saint Tirumular describes the insignia of the Siva *yogin*:

*To smear holy ashes is the first step to tapas.
Rings of copper in the ears,
And garland of rudraksha around the neck—
These too are other emblems for Siva to reach.
Thus doth the blemishless Siva yogin
For tapas prepare.
Kundala for ears to adorn,
Kamandalu for water to hold,
Kandika for neck to fill,
A conch to blow, a bowl to beg,
And a kappara to hold the ashes,
The correct sandals and yogic seat,
The yoga sash and yoga staff—
These ten are the yogi's appurtenances.*

Tirumantiram Verses 1662 & 1664

¶Thus, our emphasis on the necessity for initiation into *sannyas* in both the perpetuation of Saivism and the attainment of Sivajnana finds its authority in scripture, in the declaration of our beloved Gurudeva and in the halls of wisdom within. Let none append to this lesser postulations. Rather let all rise to the summit of understanding from which the imperious saints and sages of Saivism spoke forth these canons. We refute and oppose contemporary notions of *sannyas* which assert that it is for the masses, and which claim that it requires neither qualification nor discipline, neither celibacy nor commitment. Such approaches are neither scriptural nor wise, but relegate this most noble way of life to ordinariness and make popular and common that which has always been exceptional and rare. We refute as well the conception of *sannyas* as an existential surpassing of religion or an ecumenical embracing of all religions as sometimes practiced by non-Hindus. It is not a yoga path set apart from the Sanatana Dharma, equally available to Christians, Jews and even those not affiliated with any faith. It is a strictly Hindu path, and all true *sannyasins* are Hindus, for *sannyas* is Hindu monasticism. Just as a rabbi is revered among the Jews and a cardinal among the Catholics, so are *sannyasins* the most dedicated of Hindus, the teachers of

their tradition and the guardians of their great scripture. For a Christian or a Jew to wear the saffron vestments and call himself Swami is a wrongful abuse of both sacred traditions and must never be condoned. That is not to say that non-Hindus cannot become renunciates in the truest sense, only that they must do so within the context of their own religion. It must be added that realization is not restricted to Hindu renunciates, but to devout followers of any religion which has non-dual union with the Absolute or *nirvakalpa samadhi* as its final goal, provided such aspirants renounce the world and come under the graceful guidance of an awakened preceptor. ¶The following verses from Saint Tiruvalluvar's *Tirukural* and Saint Tirumular's *Tirumantiram* speak of the greatness and the grandeur of the Saiva *sannyas* dharma.

*The scriptures exalt above every other good
The greatness of virtuous renunciates.*

Tirukural Verse 21

*It is the nature of asceticism
To patiently endure hardship
And to not harm living creatures.*

Tirukural Verse 261

*Whatsoever a man has renounced,
From the sorrow born of that
He has freed himself.*

Tirukural Verse 341

*Beyond birth and death,
Reached by renunciate tapas
Is He, my Lord of resplendent glory!
Sing ye His praise! Pray incessantly!
The Heaven's Lord shall
Show thee Dharma's Land.*

Tirumantiram Verse 1614

*The Lord renounced all.
He is the Shining Light above.
He is the friend of all
Who hath surmounted Death's days.
He is devoid of desires,
The Guiding Light of all those
Who Darkness renounced.
Only to those who this world abandon
Shall His Feet within reach be.*

Tirumantiram Verse 1620

*The heart of the holy trembles not in fear;
All passions stilled, it enjoys calm unruffled.
Neither is there death nor pain,
Nor night nor day,
Nor fruits of karma to experience—
That truly is the state of the desire-renounced.*

Tirumantiram Verse 1624

*The tapasvins many that live by alms
Have no life hereafter.
On them shall be showered
All blessings of spiritual wealth.
They that perform incessant tapas
Attain the power to end
All births to be.*

Tirumantiram Verse 1626

*Without illusions, without ignorance,
Without intelligence,
Without the embraces of fish-eyed damsels
And their attachment,
Themselves as themselves,
In Solitude remaining one in Siva-Sakti,
Thus are they, the Holy Ones in Siva's Robe.*

Tirumantiram Verse 1678

*My body, wealth and life
He took from me as sacrificial offering
Through ritual appropriate.
He directed his spiritual glance at me and
Dispelled my karma's
Network to destruction;
And then He laid His Hands on me
And planted His Feet on my head;
In a trice He imparted Spiritual Consciousness
And thus my birth's cycle He ended—
He, the Nandi,
Through these acts of diksha successive.*

Tirumantiram Verse 1778

THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANNYASA DHARMA.



SCRIPTURES PROCLAIM that candidates for *sannyas* must be of a sattvic nature and possess a natural purity. They must be one-pointed and tranquil. Sankara's *Crest Jewel of Discrimination* states: "He alone may be consid-

ered qualified to seek the Absolute who has discrimination, whose mind is turned away from all enjoyments, who possesses tranquility and the kindred virtues, and who feels a longing for liberation... Longing for liberation is the will to be free from the fetters forged by ignorance—beginning with the ego-sense and so on, down to the physical body itself—through the realization of one's true nature... Be devoted to Brahman and you will be able to control your senses. Control your senses and you will gain mastery over your mind. Master your mind and the sense of ego will be dissolved. In this manner, the *yogi* achieves an unbroken realization of the joy of Brahman. Therefore, let the seeker strive to give his heart to Brahman... The fruit of dispassion is illumination. The fruit of illumination is the stilling of desire. The fruit of stilled desire is experience of the bliss of the Atman, whence flows all peace." ¶Candidates must have reached their twenty-fourth year and have begun their training for *sannyas* before age twenty-five, or have entered the *sannyas* ashram after age seventy-two. An extensive examination, written as well as oral, is conducted by the initiating guru or his appointed senior *sannyasins*. During this examination, it should be determined that the candidate: 1. is qualified as outlined above to fulfill and is naturally inclined toward a life of renunciation, 2. has attained a measure of moral and spiritual maturity sufficient to make him a respected member of the ancient tradition, 3. has completed six years of *brahmacharya*, 4. has successfully completed a minimum of one year of personal training under the initiating guru, 5. has completed a two-year retreat from family and friends in conjunction with two years' preparation as a pre-*sannyas* Postulant (this qualification may be waived for candidates in the *sannyas* ashram), 6. has divested himself of all possessions, including lands, trusts and wills to which he may be a beneficiary now or at some future date, 7. has given away those possessions he did own to a Hindu temple or institution of his own choosing, and 8. has shown a measure of philosophical insight and understanding in accord with *A Creed for Saivite Hindus* and the teachings of the guru *parampara*. ¶Other qualifications which should be taken

into account during the candidate's examination include: *viveka*, *vairagya*, *shatsampati* (a six-fold virtue encompassing control of body, senses and mind, forbearance, courage and faith) and *mumukshatata* (desire for liberation), *bhakti*, and the following from the *Gautamiya Tantra*: "The *sisya* should be of good parentage and pure-minded. He should be learned in the scriptures, diligent, devoted to the welfare of others. He should know dharma and practice it. He should be acquainted with the true meaning of the *sastras*. He should possess a strong body and a strong mind. He should always do good to living beings. He should do only such deeds as are good for the after-life. He should serve the *satguru* by his speech, mind, body and resources. He should avoid works of which the result is transitory, and be diligent in working for enduring results. He should be one who has conquered passions, indolence, illusory knowledge and vanity." ¶The candidate should be carefully appraised of the high standards he will be expected to fulfill and counseled that his *Holy Orders* raise him above caste, class and all social distinction that he may equally serve all true devotees. In consideration of the probationer's petition to enter into these *Holy Orders*, it must be remembered that scholarship and philosophical acumen are not necessary requisites for the spiritual life, and while some *sannyasins* will be the *pandits* and scholars, others will be the great karma *yogis* and *bhaktars*, serving their religion by virtue of their endless love, devotion and industry. Nor should those charged with conducting this examination be too severe in their recommendation, but give allowance for the training and spiritual growth that will ensue, taking care to assure that the candidate possesses such qualities as will enable him in the years ahead to mature into a worthy *sannyasin*. Should it be determined that the candidate was not fully prepared, he would be advised to wait before taking these final vows, realizing that once taken they may not be revoked. Those conducting his interview and the initiating guru are advised of the solemn responsibility which devolves upon them to remember that qualification does not depend upon years spent in service or training and to not give these *Holy Orders*

prematurely. In certain circumstances the candidate may serve his faith best and himself be best served by remaining a *Sadhaka*, perhaps perpetually, but certainly until both he and the senior members of the Order are assured that there will be no return to worldly karmas. ¶*Sannyas diksha* may be given by any legitimate *sannyasin* from a recognized *parampara*, though its highest fulfillment comes when initiation is granted by an illumined *satguru*. The *Guru Gita* describes such a preceptor: "A *paramaguru* is one who is devoid of delusion, peaceful, content within himself, not depending on another... one who is free from feelings of *dvaita* and *advaita*, who shines by the light of his Self Realization, who is able to destroy the deep darkness of ignorance... by whose *darshan* one attains equanimity, cheerfulness, peace of mind and patience... one who sees his own Self as the non-dual Brahman and has killed ruthlessly infatuation for wealth and women—such a person is the *paramaguru*. Having attained such a guru, the disciple is never again bound to *samsara*. He becomes absolutely free" (280, 289, 291-294). ¶In speaking of renunciation and the qualifications therefore, Sage Narada in his *Bhakti Sutras*, Adi Sankara in his hymns and Saint Tirumular in his *Tirumantiram* have written:

*Who indeed overcomes maya?
He who gives up all attachment,
Who serves the great ones,
And who is freed from the sense of "I and mine."
He who lives in solitude,
Cuts through the bondages of this world,
Goes beyond the three gunas,
And depends upon the Lord even for his living. He
who gives up the fruits of his actions,
Renounces all selfish activity,
And passes beyond the pairs of opposites.
He who renounces even the rites and ceremonies
Prescribed by the scriptures
And attains unfaltering love for God—
Such a man, indeed, crosses this maya
And helps others to cross it.*

Bhakti Sutras 46-50

*O Fool! Leave off the desire
For accumulated wealth.
Create in the mind thoughts*

About Reality, devoid of passion.
 The water on the lotus leaf
 Is very unsteady.
 So also is life externally unstable.
 Know that the entire world is devoured
 By disease and conceit,
 And smitten with sorrow.
 Do not be proud of wealth,
 Kindred and youth.
 Time takes away all these in a moment.
 Leaving aside this entire world,
 Which is of the nature of an illusion,
 And knowing the state of Brahman,
 Enter into it.

Mohamudgara 2, 4 & 11

A Sattvic is he,
 His thoughts centered on Truth,
 His vision clear among conflicting faiths,
 Abhorrent of recurring cycles of birth,
 Walking straight in Dharma's path—
 Indeed he is a disciple good and true.
 He scans that which divides
 The Real and the unreal.
 He melts in the soul of his being,
 And with Siva's Grace to guide
 He receives Jnana in true devotion.
 He humbles himself before the Lord
 And seeks the bliss of His Sakti—
 He is the fit one,
 The disciple good and true.

Tirumantiram 1696-97

INITIATION INTO THE ANCIENT ORDER OF SANNYAS.



THE CEREMONY FOR SANNYAS diksha is conducted by the *satguru* and after his *mahasamadhi* by whomever he would designate from among his *sannyasins*. These sacred rites are often solemnized during Sivaratri, it being considered auspicious for *sannyasins* to commence their monastic life on Siva's most sanctified night, or alternatively during the full moon in the month of May, a time that honors our beloved Gurudeva's *diksha*. It includes specific instruction in meditation and other spiritual practices and mantras, all of which is never disclosed. The *Siva Puranas* enjoin the candidate to fast on fruits and milk for twelve

days before the ceremony and to chant the Savitri mantra: "Aum bhur bhuvah svaha. Tat Savitur varenyam, Bhargo devasya dhimahi, Dhiyo yo nah prachodayat" (*Rig Veda* 3.62.10). Prior to the initiation rites, the candidate symbolically performs the obsequies for his parents including the customary food offerings, thus releasing himself from that obligation at a future date. ¶Early in the morning on the chosen auspicious day the candidate prostrates before the *satguru*, divested of all possessions, having given up all things personal. A Ganesha *puja* is performed and the sacred *homa* fire is kindled in preparation for the *viraja* sacrifice. With the candidate optionally knee-deep in water, a blessing is given by the *satguru* by which all residual worldly impurities are removed, and the candidate's head is then shaved. Together he and the *satguru* symbolically conduct his *antyeshti samskara*, the ritual funeral rites, to betoken the death of the personal self and the birth of the spiritual being. He places the remnants of personal identity, hair, clothing, *pulnool* or sacred thread and all desires for wealth, progeny and fame into the *homa* fire, beseeching the permission of Lord Ganesha and heeding the path of Lord Muruga, vowing aloud his renunciation thus: "All that I have and all that I am I now give unto my God, my Gods and my guru. I have no family except the Divine Father Siva and Mother Sakti who dwell in Kailas and on Earth the *sangam* of Saivite devotees. I have no home except the stillness of Being. I have no possessions except my faith and dedication. I have no desires except my desire to serve and to realize God." The candidate then says aloud three times, "I, wishing for *mukti*, take refuge in this sacred Order and in God Siva, who created the world, who breathed out the *Vedas*. The purpose of my life is to cultivate dispassion, to become pure, to attain union with God Siva and be immersed in Divine Love. I do fully and of my own volition accept these *Holy Orders of Sannyas*, now and for the remainder of my life, and bind myself in the fulfillment thereof to the ancient Order of *sannyas*, to my *satguru*, to my Saivite Hindu faith and to the *devas*, the Mahadevas and Lord Siva Himself. I am the Atman, the non-dual Parasiva, pure and free." So saying, the renunci-

ate walks unclad seven steps around the *homa* fire, returning to kneel at the guru's feet. He is thereafter dead to the world. The *satguru* then whispers the Panchakshara Mantra in the candidate's right ear three times, along with personal instructions for meditation. The *sannyasin* is given his ascetic name, his *danda*, a mala of 108 *rudraksha* beads for *japa* yoga, a deer skin, a *kamandalu* or water bowl. After bathing in the nearby river where he intones the *sannyas* mantra, dips three times into the waters and then dons the *kavi* for the first time, the candidate returns. A *puja* is performed to invoke the blessings of the Second and Third Worlds. The *satguru* then takes ashes from the *homa* fire and marks the *tripundra* on his forehead and covers the body with the sacred ash. After the *puja* the following are read aloud to the *sannyasin*: his Sacred Vow of Renunciation and these excerpts from *Natchintanai* and from the *Bhagavad Gita*:

*Hail, O sannyasin, love's embodiment!
Does any power exist apart from love?
Diffuse thyself throughout the happy world.
Let painful maya cease and ne'er return!
Day and night give praise unto the Lord.
Pour forth a stream of songs
To melt the very stones.
Attain the sight where night is not nor day.
See Siva everywhere, and rest in bliss.
Live without interest in worldly gain.
Here, as thou hast ever been, remain.
Then never will cruel sorrow venture nigh.*

*Hail, O sannyasin,
Thou who knowest no guile!
Establish in thy heart and worship there
The Taintless One—
Panchakshara's inmost core,
Whom neither Vishnu nor Brahma
Had power to comprehend.
Thou that regardst all others as thyself—
Who in this world can be compared with thee? The
powerful karma
Thy past deeds have wrought
Will vanish without trace.
Daily, on the thought
"Is not this jiva Siva?" thou must meditate.*

*Best of sannyasins, of one-pointed mind!
Morning and evening worship without fail
The Holy Feet of the Almighty Lord,
Who here and hereafter
Preserves and safeguards thee.
Cast aside the fetters of thy sins!
By steadfast concentration of thy mind
Awareness of a separate self
Thou must extirpate.
Conquer with love all those that censure thee.
Thou art eternal! Have no doubt of this!
What is not thou is fancy's artifice.
Formless thou art!
Then live from all thought free!*

Natchintanai 228

*Learn from me now, Oh son of Kunti,
How man made perfect is one with Brahman,
The goal of wisdom.
When the mind and the heart
Are freed from delusion, united with Brahman,
When steady will has subdued the senses,
When sight and taste and sound are abandoned,
Without regretting, without aversion;
When man seeks solitude, eats but little,
Curbing his speech, his mind and body, Ever en-
gaged in meditation on Brahman,
The Truth, and full of compassion;
When he casts from him vanity, violence,
Pride, lust, anger and all his possessions,
Totally free from the sense of ego
And tranquil of heart:
That man is ready for oneness with Brahman.
And he who dwells united with Brahman,
Calm in mind, not grieving, not craving,
Regarding all men with equal acceptance:
He loves me most dearly.*

Bhagavad Gita XVII, 49-56

The *sannyasin* then prostrates three times before the *satguru* and the ceremony is concluded. Henceforth he is a *sannyasin* of the great and ageless Order. He then walks in the direction of the Himalayas, home of Lord Siva, to be invited back by his brothers to join in a monastic community to serve, or to be allowed to continue on pilgrimage and return at a specified later date. That night he is required to beg his meal. The above constitutes the formal rites of initiation, but it must be noted that each *satguru's* tradition is unique in its form

of initiation and though the ceremony be an informal declaration by the preceptor or the simple giving of saffron robes and a name the validity of *sannyas diksha* is in no way impaired thereby.

THE GURU-DISCIPLE RELATIONSHIP IS THE CRUX OF SAIVITE MONASTICISM.



IN ENTERING THE ORDER of *sannyas*, the *sannyasin* enters into the mature stages of the guru-disciple relationship. *Guru* literally means the “remover of darkness.”

The *satguru* has been the candidate’s spiritual guide and preceptor, and now he becomes as mother and father, friend and companion on the Eternal Path, the very embodiment of truth and goodness. The *sannyasin* should strive through the years ahead to perceive the *satguru* as his higher self, not different, not external to himself. In many ways he and the guru have become one, and that oneness will blossom forth in later years. Theirs is a one mind, a one energy, a one mission. The *sannyasin* should not look upon his devotion to the *satguru* as the whole of his commitment, for he is equally bound in service and obedience to God, the Gods and his religion as he is to his beloved preceptor. It is taught that there are three pillars of Saivism: the *satguru*, the temple and scripture. These together constitute the fullness of the renunciate’s dedication. Nevertheless, nothing is more central to the *sannyasin’s* spiritual awakening than the nurturing of the relationship with the preceptor so that it may blossom in its mystical and loving purity. The *sannyasin* should never perceive this to be an ordinary association, but remember the admonition spoken in the *Kularnava Tantra*: “He enters perdition who regards the guru as merely human, the mantra as mere letters and the temple image as mere stone.” The *sannyasin* must foster and protect this relationship, working daily to bring his mind ever deeper into harmony with that of his *satguru*. He should consider this his first and foremost monastic duty. ¶It is up to the guru to see each one to his final destiny, and it is up to the disciple to serve so perfectly that the guru is freed from external affairs to

work within. The disciple’s first responsibility is always to the guru, and his final authority comes always from the guru. Should there ever arise instances wherein other Saivite authorities or scriptures or traditions differ from the directions of the *satguru*, the *sannyasin* must take his guru’s direction as the overruling prerogative. If the guru scolds, he must accept it in love and understanding, perceiving it as a blessing. The *sannyasin* must always be “on the eve of his departure,” ready to respond at a moment’s notice to any change or direction that may come from the guru. The *sannyasin* must work to understand his guru’s mind and mission, and then bring his own awareness and objectives into harmony with the guru’s. The *sannyasin* must cultivate devotion to the *satguru*, *guru bhakti*. This he does through study of the *Guru Gita* and the *Tirumantiram*, and through application of the attitudes and protocol these ancient scriptures contain. He does this through bringing his guru a flower each day, through prostrating daily when he first sees him and through awakening an abiding love for his spiritual master. He does this through attending *guru puja*. He does this through serving his *satguru* even better when he is not present, knowing this is the most meritorious service of all. He does this through obeying the instructions and living up to the unspoken expectations of the guru. He does this through nurturing an unfaltering love for his *satguru*, through worshiping the *tiruvadi* and taking refuge at his guru’s Holy Feet, yet never allowing his reverence to fall into mere personality worship which would be an externalizing of this deeply internal process. The purpose of the guru-disciple relationship is not to be bound to anyone, but to learn perfect freedom from one who is himself free. Nonetheless, a *sannyasin* may of his own volition bind himself in service to a monastic order or community, consciously offering his life in such service until *sarvatyaga* or complete giving up of even religious duties naturally arises with the guru’s blessing, perhaps after age seventy-two. ¶Our Saivite heritage holds that all of existence is Siva, and there are no so-called divine incarnations or *avatars*. God Siva exists equally in all, though His presence is more apparent in the person

of the illumined teacher. In this spirit the awakened *sishya* is directed to see the *satguru* as divine, no different from Lord Siva Himself. The *Kularnava Tantra* says, "Why the pains of long pilgrimages? Why observances that emaciate the body? All the fruits anticipated from such austerities can be easily obtained by motiveless service to the guru. By mind, by speech, by body and by action do what is helpful to the guru... As in the vicinity of fire butter gets melted, so in the proximity of the holy guru all sins dissolve. As darkness is destroyed at the very sight of the lamp, so is ignorance destroyed at the very sight of the holy guru. Moksha is in the palm of his hand." The true *sannyasin* will know that knowledge of the Self arises only from the *satguru*, know further that there is but one *satguru* in this life and that the three worlds grieve to see a disciple abuse or abandon his teacher and rejoice in the faithful and constant disciple. The ceremony of *sannyas diksha* binds guru and disciple psychically, much in the manner of the lifetime bonds established between man and wife when vows of matrimony are solemnized; both are very real inner ties, not to be broken without unhappy consequences. The *Guru Gita* states, "They who understand the significance of the great teachings by service to the guru are real *sannyasins*. All others are mere wearers of the ochre-colored robes." There follow Ten Observances of the Guru-Disciple Relationship compiled from the *Guru Gita* and given unto the *sannyasins* of this Order to observe as best they can:

1

The disciple shall daily offer a gift in love, such as a fruit or flower, and prostrate himself at the feet of his *satguru*, or in his absence before the holy sandals or in the direction where the guru abides.

2

The disciple shall in devotion or knowledge look upon the person of the *satguru* as the very embodiment of Lord Siva, offering every service and reverence equally unto both, making no distinction between the two.

3

The disciple shall in faith and trust obey his *satguru*, setting aside his own needs and preferences that he may carry out the directions and wishes, expressed or implied, of the guru without delay or reservation.

4

The disciple shall in his every act and thought seek the blessings, inwardly or in person, of the *satguru*, always acting in harmony with the preceptor's will, performing guru *japa* and surrendering himself unconditionally, trusting in his supreme wisdom and seeking refuge in his grace.

5

The disciple shall observe the acceptance of *uchista prasadam* and the sanctified waters from the *abhishekam* of the *tiruvadi*, and in all service to the spiritual master realize that the whole of existence, sentient and insentient, is served.

6

The disciple shall meditate upon the inner form of the *satguru*, earnestly striving through this guru *dhyana* to understand his temperament, the contents of his heart and his essential nature as eternal, peaceful, unattached—as guru *tattva*, the essence that pervades form.

7

The disciple shall never criticize nor advise the guru, nor contradict him, nor correct, nor argue with him; nor shall he allow others to do so in his presence, never listening to criticism directed toward his preceptor, defending him in such instances and leaving the presence of those who persist in such denigration. He shall accept correction and criticism openly, and look upon the wrath of the master as a fiery grace capable of consuming unseemly karma and upon his praise as a merciful grace.

8

The disciple shall not stand or sit above the *satguru*, or take a place of authority or instruct others in his presence, or carry on worldly activity or conversation before him, or walk or drive ahead of him, or partake of anything without first offering it to the preceptor.

9

The disciple shall never utter falsehood before the *satguru*, nor words of contempt; neither shall he approach or address him as an equal, stretch his legs in the guru's direction or touch his body or possessions with the feet; neither shall he imitate him in dress or deportment, nor speak excessively or with pride in his holy presence.

10

The disciple shall emulate the awakened qualities he sees in the spiritual teacher as he strives for realization of the Truth which is the gracious gift of the *satguru* and attainable by no other means.

*When you seek a guru,
Seek one who is holy and pure
And then give him your all—
Your body, life and wealth.
Then in constancy learn clearly,
Not a moment distracting.
Surely shall you thus reach Siva's State.
Placing His Feet on my head,
The Master blessed me. He is the holy guru.
He my Self Realization works.
He takes the jiva to the state beyond tattvas.
He sunders my bonds. All these he performs—
He that is Truth itself.*

Tirumantiram Verses 1693 & 2049

*Having entered the path of the senses,
I was wandering in despair.
But he set me on the proper way
By saying, "You are I."
That I, his slave, might not be caught
And ruined in the bondage of father, mother,
Children, wife and kin,
He cleared my mind and placed me
In the midst of worthy devotees—
That great Lord, My Father,
I saw at glorious Nallur.*

Natchintanai 124

*Therefore, I tell you:
Be humble, be harmless,
Have no pretension,
Be upright, forbearing,
Serve your teacher in true obedience,
Keeping the mind and the body in cleanliness,*

*Tranquil, steadfast, master of ego,
Standing apart from the things of the senses,
Free from self,
Aware of the weakness in mortal nature,
Its bondage to birth, age, suffering, dying.
To nothing be a slave,
Nor desire possession of man-child or wife,
Of home or household.
Calmly encounter the painful
And the pleasant.
Adore me only,
With heart undistracted.
Turn all your thought toward solitude,
Spurning the noise of the crowd,
Its fruitless commotion.
Strive without ceasing
To know the Atman,
Seek this knowledge and comprehend clearly
Why you should seek it.
Such, it is said, are the roots of true wisdom:
Ignorance, merely, is all that denies them.*

Bhagavad Gita XIII, 7-11

THE SANNYASIN'S THREE SACRED VOWS OF RENUNCIATION, PURITY AND OBEDIENCE ARE BOTH AN IDEAL AND A CODE OF MONASTICISM THROUGH WHICH THAT IDEAL MAY BE REALIZED. AS AN IDEAL, THEY EXPRESS THE FUNDAMENTAL OBJECTIVES OF MONASTIC LIFE, THE STATES OF BEING AND CONSCIOUSNESS TOWARD WHICH THE SAIVA SANNYASIN IS STRIVING AND WHICH CONSTITUTE THE UNOBSTRUCTED EXPRESSION OF HIS SOUL. AS A CODE OF LIVING, THEY PROVIDE THE DISCIPLINES, PRACTICES, STANDARDS AND RULES WHICH, WHEN RELIGIOUSLY OBSERVED, UNIFY THE BROTHERHOOD OF RENUNCIATES INTO A SINGLE SPIRITUAL BODY AND GUIDE ITS INDIVIDUAL MEMBERS TOWARD THE COMMON GOALS OF SERVICE, DEVOTION, SPIRITUALITY AND GOD REALIZATION.



THE THREE SACRED VOWS hereunder constitute a holy covenant by which the *sannyasin* pledges himself to the ideals they contain and solemnly swears to defend and preserve the doctrines and faith of Saivism and the traditions of *sannyas* itself. The *sannyasin* enters into this covenant and takes these vows between himself and the divine beings of all Three Worlds, binding and obligating himself in the fulfillment thereof to his *satguru*, his fellow *sannyasins*, and indeed to all Saivites. ¶These are lifetime vows, once taken they can never be rescinded or relinquished. The *sannyasin* pledges to faithfully abide by these vows for the remainder of his life, in good times and in bad, a pledge which transcends any changes in his Order and endures beyond the life of any and all of its members, including the *satguru*. He knows that difficulties may come to him and to his fellow renunciates at one time or another and that these tests may be all the more challenging for those who have progressed the farthest, just as the mountain climber faces his greatest obstacles near the summit. He will not lose heart if impediments appear, but face even the most difficult passages through his karma with courage, determination and affectionate detachment. Most of what he will experience from this day onwards will not be the residue of a personal past but the karma of the larger body of Saivites which he has willingly undertaken to resolve, the karma of his religion and its myriad members. He may take heart when in the midst of difficulties, knowing they are but the karma of others inherited by virtue of his selfless service. ¶These Sacred Vows are administered by the *satguru*, or after his *maha-*

samadhi by his designated initiating swamis. These solemn vows enter the *sannyasin* onto the illustrious path of the Hindu renunciate, relieving him from a worldly dharma that he may diligently strive to know God Siva in His three perfections: Parasiva, Mahesvara and Satchidananda. Saint Tirumular spoke eloquently of the need for renunciation:

*They know not
The evil fruits karma bringeth.
They choose not to find Jnana
For liberation from karma.
"Renounce karma and be liberated"—
This Vedic teaching they know not.
They who wallow in karma
Will never the Rich Harvest reap.*

*Renouncing all, I inwardly entered
And beheld the Light within.
My heart trembled. I prostrated low.
But Him I never forgot;
And the Lord of Celestials
Freeing me from the whirl of births
Immortal made me, here.*

*Sunder thy desires. Sunder thy desires.
Sunder thy desires even unto the Lord.
The more the desires, the more the sorrows.
The more thou givest up,
The more thine bliss shall be.*

*A million times they are born and die;
In a million follies they forget this.
In the darkness of mala they are enveloped,
When, at last, the hidden grace of Siva
Bursts forth and chases away the night.
Then comes the moment for the soul to renounce,
And it then becomes a radiant Light.*

Tirumantiram Verses 2557, 2615, 2585 & 1615

THE SACRED VOW OF RENUNCIATION:
KNOWN IN TAMIL AS AHATTURAVU.



RENUNCIATION IS THE RELINQUISHMENT of world, desire and ego. It is detachment founded in knowledge of the magnetic nature of body, mind and emotion, a knowledge which inclines the soul toward non-involvement with external forms and, in time, summons forth realization of Parasiva, Absolute Reality. Renunciation is repudiation of individual personality and ownership. It is poverty as opposed to affluence, simplicity as opposed to ramification in life. It is self-containment, freedom from worldliness and its concomitant distractions and obligations. In its deeper sense, renunciation is a surrendering of limited identity, ego-sense or individuality known in Sanskrit as *ahamkara*, that the soul may soar to the very depths of Being. It is the beginning of the end of *samsara*, the wheel of rebirths, the death of the old ushering in a spiritual renaissance which will ultimately mature into illumination and *moksha*. It is the ultimate ripeness of the soul and mystic marriage to God Siva. It is the Maha Vrata or Great Oath of the Saivite pathfinders and contains within it commitment to the unwritten and even unspoken customs followed by those who have worn the *kavi* for untold centuries. In Tamil renunciation for the *sannyasin* is known as *ahatturavu*, which means "detachment through giving up the sense of 'I' and 'mine,'" epitomizing the ideal of this Sacred Vow. ¶Renunciation is not a running away from the world provoked by fear or failure therein. Rather it is an irrepressible drawing into sacred realms of consciousness and being far more subtle and demanding of discipline than anything the world may offer—a state of being that follows fulfillment in the world as the next natural evolution of consciousness. Renunciation is not an opportunity to shun responsibility or to do as one pleases, but carries with it challenges and accountability of an even more formidable, albeit inner, nature. It is not a disgust for this world, but a love of deeper worlds so great that the material universe and its gifts are, by comparison, mean and meager. Though he strives to be affection-

ately detached, the *sannyasin* should never become indifferent or so accepting of all that happens that he accepts passively harm to himself, his Order or his religion. The renunciate's life is not one of inactivity, but vital activity directed toward selfless and spiritual ends—an inner consciousness described in scriptures as the giving up not of work but the fruits thereof, whether apparently good or bad. It is not by virtuous acts that the *sannyasin* attains liberation. They are chains, though wrought in gold. No deed, however altruistic, is without its bearing on the ego of the doer; and thus the *sannyasin* holds firmly to his detachment even in the midst of his bountiful benevolence. Renunciation is the abjuration of the *grihastha* dharma and the acceptance of the *sannyasin* dharma, a dharma which will create or resolve karmas according to how it is discharged. Though it disallows personal possessions and upholds the ideals of simplicity known as poverty, renunciation is not a condition of destitution, deprivation or disregard for one's well-being. Nor is it a resignation from life or an abandoning of humanity, but a fulfilling of mankind's highest need and a joyous surrender to That which is the substratum of life. It serves not man, but God in man, not the body but the spirit within the body. ¶Renunciation for the *sannyasin* may be defined as wisdom in handling of karma, *maya* and desire. He must strive to free the mind from the thrall of the senses. He must work diligently to extirpate vanity and selfishness, realizing that the ego, though subdued by the strength of *tapas* well performed, is never annihilated as long as the soul remains embodied, but is subdued, reserving the potential to rise again should he abandon his *sannyas* dharma. He must strive, especially at the outset, to quell the forces of pride, pretention and conceit, never allowing himself to feel the flush of self-importance or arrogance. He must guard his modesty as a treasure, never holding himself superior to others, for there is no conceit so tenacious as the spiritual ego. Before he is well-grounded and stable in his realization, he must give up all *siddhis* that may arise as a natural consequence of his *sadhana* and unfoldment, neither desiring nor encouraging such powers. He must see the perfec-

tion resident within the souls of all men, but remain aware of his own faults and transgressions, however insignificant. He must remain equally indifferent to both praise and blame, never allowing others to extol his virtues, never speaking personally of himself or his past, even when asked. He must never accept personal gifts, however small or wellintended. However, he may accept food and minimal travel assistance and receive non-personal contributions on behalf of the monastery, placing them immediately upon the altar, offered to the Lord. ¶The *sannyasin* cultivates renunciation through meditation on the transcendent Parasiva and worship of the immanent Lord Hara who removes the fetters which bind the soul. He cultivates renunciation through remaining secure within his inner consciousness and radiating the joy and contentment which are the harbingers of awakening. He cultivates renunciation through living simply, holding the consciousness that Lord Siva has entrusted to him the care of tools and personal items which he uses; such an attitude of custodianship averts any sense of possessiveness. He cultivates renunciation through patiently enduring hardship. He cultivates renunciation through performance of *tapas* and austerities which keep his will strong and his ego subdued. He abjures personal wants that may arise rather than seeking to fulfill them and casts off all preferences, both likes and dislikes. He accepts in trustful love all that comes, offering no complaint when ostensible needs are not provided. He practices detachment and dispassion, *vairagya*, consciously remaining calm, kind and quietly strong in the midst of even adverse circumstances. He cultivates renunciation by continued penetration into contemplative states of mind, withdrawing from the vortex of external consciousness into Parasiva, the Self God. He cultivates renunciation by surrendering to the will of Siva in his life, abiding in the knowledge of Sarvam Sivamayam, all is Siva, a mystic insight which will dissolve all concepts of separateness from God and offer in its stead cognition that *jiva* is indeed Siva. He cultivates renunciation through living on the eve of his departure, always ready to change, to move, to travel wherever he may be needed.

He cultivates renunciation through not identifying with name and form, through not attaching importance to title or position. He cultivates renunciation through detachment which evolves from *viveka* which is discrimination to *vairagya* which is dispassion to *tyaga* which is renunciation and finally into *kaivalya* which is emancipation, blissful independence and *moksha*. He cultivates renunciation through giving up all fears of death and even desires of anticipated enjoyments of the heavenly realms. He cultivates renunciation through viewing himself as the homeless one, free and unattached, finding security within the recesses of his own being, not participating in the mundane concerns and conversations of the world, nor engaging himself in social life outside of the brotherhood of *sannyasins*. He cultivates renunciation through non-involvement with his family or former friends. He cultivates renunciation through remembering that this body is destined to perish, that this personality is fleeting, and identifying therefore with nothing ephemeral, but with the only permanence there is—That within which lies beyond time, form and cause. He cultivates renunciation through spurning the life that is death and embracing the death that is life eternal, transcending himself by himself. ¶In fulfillment of his Sacred Vow of Renunciation, the *sannyasin* is directed to not involve himself in matters of the world. Should worldly situations arise, whether from within the monastery or without, he is enjoined to remain silent and aloof. Neither shrinking from disturbed conditions nor feeding them by his thought and concern, he must remain ever the witness lest he hasten the harvest of such unseemly karmas. He is enjoined to keep his own personal needs moderate while not requiring the same of others and to hold firmly to his yoga and his equanimity. If he can remain the silent watcher, if he can control the wanderings of the mind sufficiently to be *summa*, to just be, if he can remain joyous and serene in all circumstances, if he can progressively surrender the sense of “I am the doer” and awaken the perception that “Siva does all,” if he can patiently endure all hardship and maintain his *tavam*, standing apart from the entanglements of sex, money, food

and clothes, if he can live in simplicity owning nothing in this world, not even the robes he wears, if he can never, never forget his guru and the goals of service and realization, he will have fulfilled the spirit of this Sacred Vow. May the *sannyasin* ever call to mind the words of the *Tirukural*, “Attach yourself to Him who is free from all attachments. Bind yourself to that bond in order that all other bonds may be broken.”

I solemnly swear to abide by the Sacred Vow of Renunciation, now and for the rest of my life.

SANNYASIN'S SIGNATURE

DATE

THE SACRED VOW OF PURITY: KNOWN IN TAMIL AS *TIRIKARANNASUTTI*.



PURITY IS THE PRISTINE and natural state of the soul. It is not something which the *sannyasin* attains as much as that which he already is, and which becomes evident as the

layers of adulterating experience and beclouding conceptions are dissipated. Purity is clarity and clearness in all dimensions of being. It is innocence as opposed to familiarity with the ways of the world. It is for *sannyasins* the observance of chastity, called *brahmacharya*. In Tamil purity is given its fullest expression in the term *tirikarannasutti*, which means “purity in mind, speech and body.” These three—also called thought, word and deed—convey the amplitude of the ideal of purity. ¶Purity does not consist in merely doing good and being good, though these are essential, nor is it an external appearance or show of such goodness. It is primarily an inner quality, equally present in the saint who outwardly reflects the purity of his attainment and in the sage who inwardly rests in that same purity though his attainment may not be apparent. Purity is not a manner of behavior, though it may be reflected in our behavior, and there is no merit in taking on the semblance of being pure when one is not yet pure. ¶Purity for the *sannyasin* may be defined as wisdom in handling the forces of the mind and body, including the sexual instincts. In aspiring toward the ideals

of purity, the Saiva *sannyasin* must attune himself to the inner worlds, the Second and Third Worlds. He must strive to live the contemplative life, cautiously avoiding undue or unseemly involvement with the world. He must associate with other Hindu devotees, seeking the company of good and holy men. He must be pure in his thoughts, never allowing his mind to indulge in sexual fantasies. He must speak pure words that reflect the purity of his thought, never using harsh, angered or indecent language. ¶The *sannyasin* cultivates purity through harnessing the sexual energies which are a natural concomitant of human nature. He cultivates purity through maintaining a clean and healthy physical body. He cultivates purity through observance of *ahimsa*, the great oath of non-violence and non-killing by which he vows to never intentionally cause injury by his thought, word or deed—a vow which may be tempered by Paramaguru Siva Yogaswami’s observation, “It is a sin to kill a tiger in the forest, but if he enters the village it becomes your duty.” He cultivates purity through acting virtuously and living righteously, returning kindness for injuries received. He cultivates purity through being honest, fair, scrupulous and truthful. He cultivates purity through avoidance of worldly knowledge and cunning, seeking instead the artless innocence found in children and great *bhaktas*. He cultivates purity through controlling the patterns and content of his thought, bringing the mind ever to the Feet of the Lord. He cultivates purity through seeking out faults and bad habits, through admitting his failings and making the necessary corrections. He cultivates purity through transmutation of the sexual energies and instinctive nature, bringing them under the control of his will. ¶In fulfillment of his Vow of Purity, the *sannyasin* is enjoined to follow to the best of his ability codes of living that are intended to enhance the purificatory process. He must eat moderately and follow a vegetarian diet. He observes a fast every Friday and intensifies his worship and *sadhana* on this Hindu holy day. When in the monastery, he eats in silence, seated on the floor and facing a wall, not reading while he is eating. A pure body is the foundation—and the reflection—of a pure

mind, and he exercises regularly, especially through long walks, to maintain his natural strength, vigor and health. He practices *hatha* yoga regularly. He bathes often and cares for his fingernails, teeth, skin, etc. The *sannyasin* observes the traditional South Indian discipline of shaving his entire body every month on the full moon day, making of this a solemn ceremony. He considers sleep a sacred time of each day, preparing both his sleep environment and his mind for these inner hours. When in the monastery, the *sannyasin* sleeps always on the floor. Each night when he retires and each morning upon arising the *sannyasin* performs *japa* yoga and then observes the devotions or meditations given to him by his *satguru*. ¶He lives in the Eternal Now, not letting the mind wander into memories of the past or fantasies of the future, and certainly not recalling these memories in conversation with others. He avoids the influences and even the words of psychics, astrologers and fortune-tellers. He observes the discipline of avoiding waste, being conservative in using all of nature's precious resources. This includes not wasting food or water, not throwing away items that may have value, not neglecting the care and maintenance of tools or equipment that he may use, and in general being thrifty and resourceful. A clean, uncluttered environment is important in spiritual life, keeping the *shakti* strong and not attracting negative forces. The *sannyasin* keeps his personal clothing and items wrapped with care and adding beauty to the room in which they are kept. There should be no sense of anyone's living in the monastery, so transparent and inconspicuous are the personal items of each resident. He cleans his clothes, mending them when needed. When he leaves a room, it should be improved by his presence; he should never leave behind a mess for someone else to attend to or a dish or cup for someone else to clean. His own work area should be kept clean and tidy. ¶The *sannyasin* does not indulge in watching or admiring girls when moving in the world or seeing one as more beautiful than another. He fosters the inner attitude, strictly maintained, that all young women are his sisters and all older women his mother. He should not attend movies that depict the base in-

stincts of man, nor read books or magazines of this nature. The principle with which he is working is to protect the mind's natural purity, not allowing anything that is degrading, sensuous or lowminded to enter into the field of his experience. He observes a non-touching policy, never touching or embracing his fellow monastics and being careful to avoid physical contact with those in the world, especially women. He maintains no eye contact with women when talking with them, focusing rather on the spiritual center between the eyes. ¶Transmutation of the sexual energies is an essential discipline for the *sannyasin*, and he is enjoined to follow the practices elucidated in the aphorisms of Gurudeva's *Cognizantability* in perfecting his *brahmacharya*. Transmutation is not a repression or inhibition of natural instincts, but a conscious transformation of these energies into life-giving forces that lend vigor and strength to the body and provide the impetus that propels awareness to the depths of contemplation. This process of transmutation begins with the sexual instincts but encompasses transmutation of all instinctive forces, including fear, anger, covetousness, jealousy, envy, pride, etc. True purity is possible only when these base instincts have been conquered. When impure thoughts arise, he should turn his mind to positive, high-minded concerns. If the *sannyasin* finds that in spite of his efforts the mind dwells on impure thoughts, he should take refuge at the Feet of Lord Ganesha, praying that these obstacles may be removed. Attending the temple is at all times purifying as it cleans the aura, clears the mind and opens the heart to divine *darshan*. There is no better remedy for impurity. He should also chant the sacred Panchakshara Mantra, "Aum Namasivaya," frequently during these times and, if such states persist, he may wish to undertake some form of penance, such as 108 prostrations. ¶The *Tirukural* advises us to "Keep the mind free from impurity. This alone is the practice of virtue. All else is nothing but empty display." It also tells us, "As the intense fire of the furnace refines gold to brilliancy, so does the burning suffering of austerity purify the soul to resplendence."

I solemnly swear to abide by the Sacred Vow of Purity, now and for the rest of my life.

SANNYASIN'S SIGNATURE

DATE

SACRED VOW OF OBEDIENCE: KNOWN IN TAMIL AS *TAALVU ENUM TANMAI*.



OBEDIENCE IS THE STATE OF willingness and cooperation in which the soul remains open and amenable to enlightened direction. For the *sannyasin* it is an unbroken pledge of trust in and surrender to the *satguru*, the Siva Yogaswami Guru Parampara and the mystic process of spiritual evolution. In the Tamil language this definition of obedience is expressed in the term "*taalvu enum tanmai*," which denotes "the quality or state of humble submission." ¶Obedience does not consist in blind submission and yielding to authority, nor in weakening our own will that it may be dominated by the will of another. Yet it is, in another sense, submission to a sacred purpose and the divine authority of the Second and Third Worlds. It is, for the *sannyasin*, an inner quality that allows him to remain consciously tractable and responsive. At those times when the instinctive nature looms strong and there arises a sense of "I" and "mine," obedience is a surrendering of the ego to the soul or the instinctive nature to the spiritual nature. As long as the ego dominates the life of man, he will experience obedience as capitulation or subjection. As the soul unfolds and separateness is replaced by knowledge of the unity that pervades the universe, obedience is perceived as the union of minds and purpose, a state of harmony so complete that there can exist no distinction between him who gives and him who receives instruction or direction. True obedience is based on agreement, trust and knowledge, as opposed to passive servility, nonresistance or domination which have ignorance and fear as their basis. ¶Obedience for the *sannyasin* may be defined as wisdom in handling directions and instructions. He must learn to work closely with the mind of his *satguru*, seeking to bring his awareness ever closer to that of his preceptor. He must

work to learn the art of accepting direction, whether expressed or implied, and fulfilling it beyond the expectations of his *satguru* or senior monastics. He must remain open to change, never allowing his mind to become so inflexible, so settled in its ways that it cannot respond. He must take upon himself the responsibility for clarifying directions that are not clear, never executing directions thoughtlessly and then casting blame on those who made them. He must respond with a full heart, never subtly resisting directions he has received. He must respond quickly and with full energy, never using delay or lethargy as a means of opposing or impeding authority, for even delay and resistance are forms of disobedience. He must always seek agreement and a merging of minds with his fellow monastics, never supporting or sustaining contention or disagreement, or stubbornly clinging to an opposite point of view. ¶The *sannyasin* cultivates obedience through faithfully following the customs of his Order and of the Ancient Order of *sannyas*. He cultivates obedience through listening carefully to directions he may receive and then carrying out those directions without changing them to suit his own preferences or perceptions. He cultivates obedience by conscientiously following not only overt instructions, but those subtle unspoken directions that may come from his *satguru*, senior monastics and his own conscience. He cultivates obedience through neither forgetting nor neglecting instructions, even years later. He cultivates obedience by contemplating, in the absence of instructions, what his *satguru* would do or expect of him, and not taking such instances as opportunities to express his own ideas. He cultivates obedience by being loyal to his spiritual heritage and customs, holding fast to the ancient wisdom. ¶In fulfillment of his Vow of Obedience, the *sannyasin* is enjoined to establish a rapport with his *satguru* and fellow monastics, working his mind into harmony with theirs rather than expecting them to adjust to him. He should study the scriptures of Saivism diligently, discovering their principles, observances and commandments, and then following these faithfully. He should study the *Guru Gita*, learning what it says of the disciple's con-

duct and protocol and complying with its expectations, recalling that "One should never disregard the orders of one's *satguru*. Remembrance of his name is *japa*. Carrying out his commands is duty. Service to him is worship." In his daily life he should shun all resistance, rebellion and defiance, performing a penance of 108 prostrations in the temple should these arise. ¶Finally, he should foster in himself a faith and trust in the process of unfoldment, a trust that allows him to submit himself to that process, to his religion, to the Deity, the Mahadevas and the *devas* and to his *satguru* in perfect acquiescence and deference. To that end he may remember the *Tirukural's* admonition, "They alone dispel the mind's distress who take refuge at the Feet of the Incomparable One, Lord Siva."

I solemnly swear to abide by the Sacred Vow of Obedience, now and for the rest of my life.

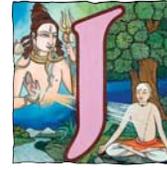
SANNYASIN'S SIGNATURE DATE

ADDITIONAL INDIVIDUAL MISSIONS, ORDINATIONS, *SADHANA* AND *TAPAS*.



BY VIRTUE OF HIS KARMA and dharma, the *sannyasin* may be called upon to perform certain missions or to observe, from time to time, certain disciplines or even austerities, known as *tapas*. As he matures in his spiritual life and work, he may qualify to receive additional ordinations. Those ordinations, missions and disciplines which apply only to him and not to the entire body of renunciates are noted below. They are given by his initiating guru, preferably in his own handwriting.

THE SANNYASIN'S PLEDGE OF ACCEPTANCE OF THESE HOLY ORDERS.



I HAVE STUDIED AND MEDITATED deeply upon these *Holy Orders of Sannyas*. Having gained a thorough understanding of their content and having passed an oral and written examination conducted by the Saiva swamis, I now sign them of my own volition. I confirm that I have completed all of the requirements for entrance into *sannyas*, including full renunciation of all worldly obligations, wills, trusts and all future rights or interests in property of all kinds. As I enter the ancient Saivite Order, I do hereby accept and promise to fulfill to the best of my ability the sacred vows, disciplines and directions, including individual missions, ordinations, *sadhana* and *tapas*, contained in these *Holy Orders* as my life's mission and my way as a Saiva swami of serving Saivite Hinduism and my *satguru*. I understand that these *Holy Orders* supersede all previous monastic pledges and/or vows, and that they are taken for life, never to be altered or revoked by myself or by the Order.

SANNYASIN'S SIGNATURE DATE

PLACE OF DIKSHA DATE

PLACE OF VIRAJA HOMA RITES DATE

INITIATING GURU DATE

ORAL & WRITTEN EXAM GIVEN BY DATE

NAME GIVEN TO SANNYASIN DATE

MONASTIC WITNESSES DATE

THOSE DEDICATED MEN WHO HAVE BEEN BLESSED TO RECEIVE *SANNYAS DIKSHA* FROM GURUDEVA, SIVAYA SUBRAMUNIYASWAMI, OR ANY GURU OF THIS ORDER ORDAINED TO GIVE *DIKSHA*, MAY, IF THEY SO ELECT AND PROVIDED THEY QUALIFY, ENTER THE SAIVA SIDDHANTA YOGA ORDER. MEMBERS OF THIS ORDER ARE ALL DISCIPLES OF SIVAYA SUBRAMUNIYASWAMI AND HIS SUCCESSORS, WHO ARE GURUS ORDAINED TO INTITIAE OTHERS. THEY ENTER A MONASTIC COMMUNITY TO SHARE THE MISSION OF THE SIVA YOGASWAMI GURU PARAMPARA. IN ADDITION TO THE FOREGOING VOWS AND IDEALS OF *SANNYAS*, MEMBERS OF THIS ORDER PLEDGE THEMSELVES TO UPHOLD THE SACRED VOWS OF HUMILITY AND CONFIDENCE AND TO UNDERTAKE FURTHER DISCIPLINES, RESPONSIBILITIES AND AGREEMENTS AS OUTLINED IN THE FOLLOWING PAGES.

SPECIAL MISSION FOR SWAMIS OF THE SAIVA SIDDHANTA YOGA ORDER.



OR THOSE *SANNYASINS* who enter the Saiva Siddhanta Yoga Order after receiving *sannyas diksha* there are, in addition to the foregoing, special obligations pertaining to the mission of the Order and their part in fulfilling that mission. First, the Saiva Siddhanta Yoga Order is a *sangam*, a spiritual community or brotherhood of Saiva swamis assembled together to continue the work of the Siva Yogaswami Guru Parampara and to live and teach Saiva dharma and Saivite culture. It is, then, an order of *vagmis*, or contemplative teachers, and not of *munis*, or solitary ascetics and wandering *sadhus*. Its members dedicate themselves to the mutual objectives of the whole Order, forgoing, especially in their younger years, any personal or individual interests or activities which might detract from the effort of the entire *sangam* of renunciates. This is the *aadheenam* tradition in which cenobitic swamis share a communal life in a monastery-temple complex, serving God Siva and His devotees. Nevertheless, there also exists within our guru *parampara* the tradition of the village swami and anchorite, living alone and unto himself, and should the gurus of the Order so decree these patterns may be followed for certain individuals who are inclined toward and able to uphold the difficult life of the solitary *muni*. This is not an exclusively contemplative or teaching order, but a balance of the two, for one cannot teach spiritual matters from the intellect. Such teachings, to be effective, must arise out of personal spiritual unfoldment, maturity and superconscious in-

tuition, out of a knowledge of the within and not an accumulation of outer learning. Thus, swamis of this Order are enjoined to follow the Sadhana Marga, never allowing their studies, even religious studies, or interests to become so intellectual that *sadhana* and *tapas* are neglected. Books and scholarship must be approached with circumspection and only when they will serve a higher purpose than mere reasoning, adding to wisdom and perspicacity. These are swamis and men of God first and teachers, scholars or artisans second. ¶Second, the Order and its members are committed to bringing the Saiva Samayam out of the agricultural era and into the technological age. This objective should never compromise the essential tenets of the Sanatana Dharma as they have always been practiced, though it may require, from time to time, adaptations of the old ways. For example, swamis of this Order will not necessarily live as simply as their predecessors or wander from village to village on foot, but may find they must use current technology and transportation in order to serve widespread Saivite communities. The fullness of their mission is contained within the Three Pillars of Saivism: the consecrated Siva temples, the Saivite scriptures and the awakened *satgurus*—all of which this Order is vowed to protect, preserve and promote. ¶Third, this Order is specifically commissioned to spiritual work and not to social, economic or political activities or service. It does not now, nor will it ever, concern itself—except to advise and counsel—with secular community events, with war, with health or medical services, nor involve itself in providing material relief to the underprivileged, the poor, the handicapped, the uneducated, the

homeless or the aged. These are all matters of important and abiding interest to those who have awakened compassion for their fellow man, and are the legitimate concern of the *sadhaka*, *brahmacharis*, *brahmacharinis* and devout family members of the greater body of Saiva Siddhanta Church. Sannyasins of this Order, on the other hand, are enjoined against involvement in these spheres and in all debate and discussion centering around the myriad changing worldly concerns and fads that periodically capture the attention of the masses. Instead, they are charged to offer humanity the security of an unchanging religious tradition, the oldest on the earth, which contains the greatest gift and succor of all, the knowledge and love of God Siva, which will bring the only permanent release from sorrow and affliction experienced in *samsara*. Their help and message to the world is simply the Saivite religion, Siva *bhakti* and Siva *jnanam*. Members of the Order may, however, work with strictly Saivite schools and education, provided they teach religious studies, orthodox culture and character development and not mere scholastic subjects such as history, biology, mathematics, computer programming and so forth. They are reminded that they are not here to convert the world to Saivism, but to keep Saivism vibrantly alive and available to those who are born into or naturally turn to it for refuge. To epitomize the above, the Order does not concern itself with the vicissitudes of the world, but brings the world to concern itself with the Eternal Path and timeless truths which are of Saivism. ¶The spiritual lineage of the Saiva Siddhanta Yoga Order is that of the *siddhars*, or perfected ones. We trace the known beginnings of this line to the great Himalayan *satguru*, Tirunandi, and his eight disciples—Tirumular, Patanjali, Vyaghrapada, Sanatkumar, Sivayogamuni, Sanakar, Sanathanar and Sananthanar. These eight were the spiritual preceptors of the first Agamic school and were known as *nathas*. From among them, Tirumular, who rendered the Agamic teachings of San Marga in Tamil in the *Tirumantiram*, had seven disciples—Malangan, Indiran, Soman, Brahman, Rudran, Kalanga and Kanjamalayan, each of whom established his own monastery to teach the Siv-

neri and propagate the Agamic truths found in the *Tirumantiram*. In the line of Kalanga came Aghama, Maligaideva, Nadanta, Paramananda and Bhogadeva, all God Realized sages. This foremost Saiva Siddhanta succession of *siddhars* flourishes today in South India, Sri Lanka and elsewhere through the disciples of the disciples of the enlightened *rishis*. In recent times this same descent of spiritual awakening and authority has been continued through the preeminent Siva Yogaswami Guru Parampara of which the first historically known *satguru* is a nameless Rishi from the Himalayas (circa 1770-1840). From him this spiritual line was passed to Kadaitswami of South India (circa 1810-1875), then to Chellappaswami (1840-1914) and Siva Yogaswami (1872-1964) of Sri Lanka, and finally to our beloved Gurudeva, Sivaya Subramuniaswami (1927-). ¶Gurudeva has spoken thus of the Order's history and mission: "I founded the Yoga Order in 1949 after returning from Sri Lanka to North America to fulfill the mission given to me by my *satguru*. In 1957 I founded the Church in San Francisco, California, and formally incorporated it in 1959 to bring the fullness of Advaita Siddhanta, which is Suddha Saiva Siddhanta, to the West and to train and prepare monastics to take the *Holy Orders of Sannyas* through five successive stages: Aspirant, Supplicant, Postulant, Tapasvin and Sannyasin. A Sivalingam and Sakti Deity were installed at the San Francisco Ganesha Temple and worship commenced. In 1970 the first renunciate, well-trained and dedicated, was given *sannyas diksha* in Alaveddy, Sri Lanka. A Sivalingam shrine was erected on this site to commemorate this occasion and daily Siva *puja* is being performed there by Saivite *brahmins*. In that same year the Kauai Aadheenam, a monastery-temple complex, was established on four acres of the Church's 51-acre parcel on Kauai, the northernmost of the Hawaiian islands. Kauai Aadheenam is the home of the Saiva swamis of the Saiva Siddhanta Yoga Order. It is from this center that they undertake the mission of bringing Saivism out of the agricultural era into the technological age and on into the new age of space through scriptural translations, religious writings and art, printing, temple *pujas*,

teaching and, most importantly, through their example of a spiritual life which balances service and contemplation. On February 16, 1973, the Kadavul Siva Nataraja Deity was installed at Kauai Aadheenam in Hawaii and the *Lord Subramaniam Sastras* burst forth from the inner worlds. The Order's mission and its message to the world have remained unchanged through the years, for the message is of That within you which never changes, the unchangeable Parasiva, the goal of human existence. To each Saiva swami I say, Realize That. Be That. And then ever coming out of Parasiva mentally abide as Satchidananda and, as a compassionate *vagmi*, serve the servants of the Lord. You are the exemplar, qualified now to undertake a greater training which will culminate in a greater responsibility as a teacher of the Saiva Dharma. I want you to take advantage of the opportunities for advanced training offered to Saiva swamis in the Saiva Siddhanta Yoga Order. This is a crucial training, a profound training, unlike any training on the face of the earth. It is not to be confused with the kind of study undertaken by a student tutored by a teacher. It is not a Western concept. You must be receptive to this training. You must seek it out and ask for it with an openness of mind and heart. ¶“You are charged with protecting our Saivite traditions, bringing them forward in time. What is tradition? It is the best of the past and that which has survived the centuries, proved itself through the trials of time. It is the wisdom of countless others who have followed the San Marga. It is easier to follow tradition than to abandon it in favor of an alternate approach or a new idea. Following tradition back through sequential time, you arrive at the source within the *akasha* itself. Tradition proves the stable way, for it is intimately connected with the *akasha* and has the support of the three worlds. Such support is lacking when we set out onto the ocean of possibilities without a chart. There is strength and guidance in orthodoxy. For example, it is traditional that only men take *sannyas*. Though other Orders may be less strict, this Order does not initiate women into *sannyas*. It takes centuries for tradition to mature. If we establish rules and principles today, they may one day, if they are right, be-

come tradition. But that is a long process. For the most part, we want to follow tradition in this Order, and that means each of us must have a high regard for orthodox ways and values coupled with a reluctance to adopt the new for its own sake or because the old seems an arduous path.” ¶Our mission includes the care and maintenance of Kauai Aadhaanem, Kadavul Hindu temple and the contiguous San Marga sanctuary and other consecrated and dedicated properties of the Saiva Siddhanta Church. It extends to serving Saivites throughout the world, and seeking out Saiva souls, including those born in Western bodies, and educating them in their faith. ¶Following the established *siddhar* tradition, the Saiva Siddhanta Yoga Order holds that Lord Siva is God, both transcendent and immanent. As Parasiva, He is the unmanifest Absolute. As Satchidananda and Mahesvara, He is the manifest Pure Consciousness and Primal Soul. We worship the latter and meditate upon the former. Our Affirmation of Faith is: *Anbe Sivamayam Satyame Parasiva*—God Siva is immanent Love and transcendent Reality. Philosophically, the Order is based firmly on the teachings of Saint Tirumular and Paramaguru Siva Yogaswami, who taught the unity of Siddhanta and Vedanta. This theological stance is called monistic theism, Advaita Siddhanta or Suddha Saiva Siddhanta and is rooted equally in the ultimate objective of human life—called variously as Self Realization, *nirvikalpa samadhi*, *svanubuthi*, Sivajnana and union with Parasiva—and in the vast religious traditions and customs of Saivite Hinduism, its protocol, sacred hymns and forms of devotion and worship. ¶The primary scriptural authority of our Order derives from the *Tirumantiram*, *Tirukural*, *Natchintanai* of Siva Yogaswami, the *Vedas* and *Agamas*, the *Tirumurai* and the teachings of Satgurudeva, Sivaya Subramuniyaswami, including the *Lord Subramaniam Sastras* and supplementary texts. The Saiva swami should study and obey the above scriptures, keeping their hallowed teachings always in accord with the theology of Saint Tirumular should differences of opinion arise.

The guru's face is the Lord's pedestal.
 The monastery is the Lord's Holy Land.
 The Holy Sangam of blemishless
 Vision is the Lord's abode.
 Their heart, performing the sixteen forms
 Of worship inside, is The Lord's sacred throne.
 The Adharas within are the Lord's astral cave.

Tirumantiram Verse 2653

RELIGIOUS DISCIPLINES, DUTIES AND ATTITUDES FOR THE SAIVA SWAMI.



THROUGHOUT HIS LIFE A Saiva swami of this Order must look upon himself as a Sivanadiyar or "Slave of Lord Siva." All family members of the Church are known as Sivathondar or "Servants of Lord Siva." Hence, each Saiva swami is a slave to the servants of the Lord. Though he matures in his unfoldment and his responsibilities, never should he allow himself to abandon this self-effacing attitude of humility. It is an essential discipline of the *sannyasin* to ever serve the devotees of Lord Siva in utmost humility wherever they may be found, and to look upon all religious paths with respect and understanding, never deriding or abusing other spiritual paths. Siva Yogaswami, our Paramaguru, extols the Sivanadiyar in the following Natchintanai verse:

*We are Sivanadiyar. We are Sivanadiyar.
 We are Sivanadiyar. We are Sivanadiyar.
 This is Charya. This is Kriya.
 This is Yoga. This is Jnana.
 This is Mantra. This is Tantra.*

¶In fulfillment of this spirit the Saiva swami must strive to keep Lord Siva foremost in his mind and heart, striving for emptiness of ego or self, which permits the fullness of the spirit to flow through him. Such emptiness is not a void or state of depletion and uselessness. Rather it is pure being, as of the hollow center of the bamboo or the empty space within the bowl which renders it most useful when least filled. Emptied of himself, the *sannyasin* may serve as a channel for God's will, a chalice for His empyrean energies which are the moving forces within the microcosm and the macrocosm. Our beloved Siva Yogaswami describes

this emptiness in its ultimate form: *If you want liberation in this birth, make your mind a cremation ground and burn all your desires to ashes. You must be simple. You must be utterly naked in your consciousness. When you have reduced yourself to nothing, when your "self" has disappeared, when you have become nothing, then you are yourself God. The man who is nothing knows God, for God is nothing. Nothing is everything. Because I am nothing, you see, because I am a beggar, I own everything. So, nothing means everything. Understand? It means that you genuinely desire nothing. It means that you can honestly say that you know nothing. It also means you are not interested in doing anything about this state of nothingness. You think you know, but in fact you are ignorant. When you see that you know nothing about yourself, then you are yourself God. ¶At the top there is nothing. So you have to come down a little, then you can enjoy. God is illusion. All is illusion. There is nothing. You are nothing. I am nothing. God is nothing. There is nothing inside. God is nothing. Find out the Truth. There is nothing. I climbed Everest in three days. There, there is nothing. If you want to go beyond, you lose everything. There is no work. There is no you, no I, no God—nothing! ¶The sannyasin seeks to fulfill a two-fold objective: to unfold spiritually and to uplift others. The former constitutes his personal goal to perform *sadhana*, worship profoundly, practice yoga and purify himself in preparation for Realization of God Siva as the Primal Soul, as Satchidananda and, ultimately, as Parasiva, That which is timeless, formless and causeless, beyond the mind. The latter constitutes his natural expression of selflessness and compassion awakened from within, a love which brings with it the natural inclination to help, to teach and to guide others along the Sanatana Dharma, the Eternal Path. However, it must be remembered that neither *sannyas diksha* nor entrance into the Saiva Siddhanta Yoga Order confer priestly or ministerial duties upon a Saiva swami. For those who are so inclined and qualified, the responsibility of teaching and counseling others may come later, after years of training. Such ordinations should be written in these *Holy Orders* under the section titled "Additional Individual Missions, Ordinations, Sadhana and Tapas." ¶Each Saiva swami of this Order practices the*

discipline of never speaking of his childhood, his family or his early experiences in life or anything of a strictly personal nature, such as the place or date of his birth, his age or length of time in the monastery. If others should make such inquiries, he may explain that it is a traditional *sadhana*, strictly upheld in his Order, that monastics never speak personally of themselves. ¶The *sannyasin* should rise before dawn, perform *japa* yoga and meditate as directed by his *satguru*. In his practices of yoga he should study and follow Saint Tirumular's *Tirumantiram* and Patanjali's *Yoga Sutras*. He should daily chant the Panchakshara Mantra, and when greeting or parting from others may say, "Aum Sivaya." He should observe Saivite holy days as outlined in *Dancing with Siva, Hinduism's Contemporary Catechism*. He holds as truly sacred and prays during his life to be able to visit the holy sanctuaries of Saivism, most especially the Himalayas, Haridwar on the upper Ganges, Varanasi on the lower Ganges, the six sanctuaries of Lord Muruga in South India, Chidambaram, the foremost temple of Lord Siva, and Meenakshi temple of Goddess Sakti in Madurai, and in Sri Lanka the *samadhi* shrines of Siva Yogaswami in Columbuturai, Chellappaswami in Nallur and Kadaitswami, the Nallur Kandaswami temple, the Kumbalavalai Pillaiyar temple in Alaveddy and the Tiruketheeswaram Siva temple at Mannar. ¶The *sannyasin* embraces and cherishes the *mahavakyam* of the awakened *siddhars* of the Siva Yogaswami Guru Parampara and the spirit which they enshrine. The Four Great Sayings of Paramaguru Siva Yogaswami and of Chellappaswami, respectively, are:

Thanai Ari—Know your Self by yourself.
Sarvam Sivamayam—All is Siva.
Ellaam Sivan seyal—Siva's will be done.
Summa iru—Be still.

Muluthum unmai—All is Truth.
Oru pollappumillai—There is not one evil thing.
Naam ariyom—We know not.
Eppavvo mudintha kariyam—It was finished long ago.

¶The *sannyasin* is enjoined to study and teach the sacred languages, Sanskrit, Tamil, Shum

(Siva's language of meditation) and Tyaf (the language of the *devas*), striving to speak Tamil in the monastery. In his devotions, which are primarily internal, he is enjoined to worship only certain Deities: Lord Siva in His three perfections of Maheshvara, Satchidananda and Parasiva, Muruga and Ganesha—without their consorts—looking upon the 330 million Deities in the Hindu pantheon as manifestations of the Great God Siva. The Divine Mother, Sakti, he worships as Ardhanarishvara, the second perfection of God Siva. His own personal altar should consist of Ganesha, Muruga and the three perfections of Siva (Sivalingam, Ardhanarishvara and Nataraja), and he should perform daily abhishekam to the Sivalingam. While recognizing no difference between God Siva and his beloved *satguru*, the Saiva swami teaches the canon by which the saints and gurus of our tradition are venerated, honored and revered, but not worshipped as Gods are in the temple. The great *jivanmuktas* and the *satgurus* of our lineage we revere each year during *guru puja*, worshipping That within them which they realized and which is within all men. These great souls are the exemplars, the lighthouses of our own journey. The *pundits*, philosophers, *bhaktars* and theologians form another class. Shrines erected to any human are not to be equated with the sanctified temples of Saivism, and even the greatest of men are not to be elevated to the level of the Deities, though shrines may be built in commemoration of their lives and teachings. He maintains the inner attitude that all other Hindu sects are the mystical creations of the one Great God Siva. He remains aloof from all involvement with religions other than Hinduism, except when they sincerely approach Hinduism to be blessed by its knowledge and wisdom. ¶The *sannyasin* is enjoined to look upon sex, money, food and clothes as the greatest obstacles and challenge to his renunciation, harboring as they do the magnetic potential to reinvolve and entangle him in the external world, and he should control them accordingly. All emotional, physical and psychological dependencies or attachments are to be eschewed. He maintains a nontouching policy with others, including his fellow monastics. The *sannyasin* has undertaken a dhar-

ma even more strenuous than the worldly dharma which he has renounced and must work diligently to keep himself physically fit, mentally alert and emotionally strong so that he may meet the challenges of his monastic life in service to others. Though encouraged to keep himself strong, vigorous and healthy, especially following the example of his *parampara* in taking extended walks, he should not indulge himself in health studies, in competitive sports, in diverse diets, immoderate fasting and other expressions of inordinate physical concern. In this he may call to mind Siva Yogaswami's admonition, "Wear the body like a sandal." Those who become overly concerned with the body have become externalized and lost perspective of That which is eternal in deference to that which is transient. ¶Disciplines are essential for the *vagmi* in the technological age, as are the restraints and avoidances he observes. Through living an austere life, he inspires others to withdraw from worldliness and to draw near to Godliness, offering his life as an example to the next generation. A *sannyasin* of this Order shall not smoke tobacco or ganja, nor shall he take drugs, except those medically prescribed. All strong, intoxicating alcohols are strictly forbidden. However, he may partake moderately of honey mead, wine and beer, for these are healthful when temperately enjoyed and are not to be confused with the potent, inebriating, distilled liquors proscribed in our scriptures, the *Tirukural* and the *Tirumantiram*. He shall observe a complete vegetarian diet, not partaking of eggs, meats, fish, shellfish or fowl. Coffee, teas and milk products are allowed. Additionally, a sattvic diet is recommended when *tapas* and deeper meditations are being followed. He eats alone in silence, not reading or working during his meals. He sleeps on the floor, except when traveling. He must never remain in the home of a *grihasta* for more than three nights. He may not receive personal gifts, though he may receive support during his pilgrimages and travels, including fruits, flowers, food, lodging and travel expenses, and he may receive impersonal gifts on behalf of his *satguru* or his monastery. ¶For those following the life of the *muni*, *sadhu* or wandering ascetic, the rules governing the

conduct of renunciate life are even more strict. There are fewer responsibilities, but more disciplines. The orthodox life of the *muni* may be understood by reading the *Tirumantiram* and the *Naradaparivrajika Upanishad*. ¶Should it happen that a Saiva swami leaves the monastery for more than nine days without permission, he would be subject to reprimand from the Order. After 39 days, he could be dismissed. Under such severe circumstances, he would still be a *sannyasin* and obligated to the five sacred vows which he bound himself to for life and would be expected to follow the *sannyasin's* dharma and reap the karma of his actions. Besides leaving, the *sannyasin* may disqualify himself in two other ways: through an act of persistent disobedience which upsets all members of the Order or by bringing public dishonor to the Order. Such dismissal would only be allowed in the most dire circumstances and could be accomplished only by the *satguru* who brought him into the Order or by having three-fourths of all members of the Order append their signatures to these *Holy Orders* affirming their call for dismissal. A *sannyasin* so dismissed would be permitted and encouraged to return as a *tapasvin*, in which case he would keep his *rudraksha malas* but would thereafter wear the ochre vestments and follow the humble path of service until age 72, at which time the saffron *kavi* could be worn again. Though he would be a *sannyasin*, his break in inner continuity would preclude his performing the duties of a swami or *acharya*. Should a *sannyasin* leave and then marry, taking unto himself another lifetime vow, this would constitute an irreparable breach of his sacred vows, and he would never again be allowed back in the Church or the Order, nor would he ever be accepted into a Saiva Dharmasala, but would be firmly, with compassion for his error, exiled from all association, with knowledge that the karma so created would be resolved in a future life. ¶When a *sannyasin* of this Order leaves the body, it must be cremated within 24 hours. If at all possible, no autopsy should be performed, and no steps shall ever be taken to embalm the body. Ashes may be placed in the Ganges River, in the Wailua River in Hawaii or a nearby ocean, or they may be kept. The

esoteric purpose of a swift cremation is to purify the elements of the physical body, releasing the soul from attachment to the material plane and assuring immediate release from earth consciousness. Death for the *sannyasin* is a natural, joyous and conscious release from a gross world and entrance into a subtle realm and should be celebrated as such without mourning. ¶ This section on disciplines and duties, and indeed the whole of these *Holy Orders*, cannot hope to include all of the requirements and expectations for spiritual life in this Order, and certainly much that is subtle in the life of a *sannyasin* must remain unspoken. These guidelines may be looked upon as the fundamentals by which the Saiva swamis may together share a life of awakening and service. For those who desire the fullness of commitment and the swiftness of unfoldment, let them turn to the greater body of Saivite Hindu scriptures and to the teachings of our *satguru* and his predecessors for those refinements of the soul which cannot be reduced to a single document, however long. Let the truly sincere seek always to fulfill these *Holy Orders* as the least of monastic requirements, while striving to learn of and abide by the examples found in the lives and teachings of their spiritual forebearers, by wisdom and by all that is good, holy and enlightened.

*So, with his heart serene and fearless,
Fearless in the Vow of Renunciation,
Holding the mind from its restless roaming,
Now let him struggle to reach my Oneness,
Ever-absorbed, his eyes on me always,
His prize, his purpose.*

Bhagavad Gita

*Listen, while I tell you the Path to Liberation—
Truth, patience, calmness and discipline of self;
Discrimination between the eternal
And the passing;
Devotion to the humble servants of the Lord;
Rising in the early morning
And bathing before daybreak;
Repeating in the way prescribed
The flawless Letters Five;
Worshipping the Guru's Feet;
Applying Holy Ash;
Eating but when hungry;*

*With the whole heart giving praise;
Studying the Shastras; seeing others as oneself;
Severing attachment to all property and wealth;
Speaking with fit courtesy; avoiding argument;
Driving from the mind
All thought of family and caste;
Being ever free of the smallest like or dislike;
Living and abiding beneath
The Lord's Eternal Feet.*

Natchintanai 28

THE FIVE KULAMS: DIVISIONS OF SERVICE WITHIN THE SAIVITE MONASTERY.



ULAMS ARE FRATERNAL groups of monastics who are gathered together by virtue of their common interests and skills. These *kulams* serve the religion in different and specialized ways. Each member of the Order is assigned, according to his karma and dharma, specific duties in one of five *kulams*, of which the general duties are as outlined: 1. the Lambodara Kulam is responsible for daily temple *pujas*, monastery food preparations, and animal husbandry; 2. the Ekadanta Kulam is primarily responsible for teaching, both within the monastery and elsewhere, and when not teaching for special temple ceremonies and festivals, and the growing of certain foods; 3. the Pillaiyar Kulam is responsible for all financial and administrative activities; 4. the Siddhidatta Kulam looks after all architectural, construction, landscaping and maintenance programs, and general gardening, including the cultivation of food; and 5. the Ganapati Kulam is in charge of the design, typography and printing of all publications, especially those produced by Himalayan Academy Publications. Assignment to these *kulams* is made when the swami enters the Saiva Siddhanta Yoga Order. This assignment is permanent, unlike that of the *tapasvins* and *sadhaka* who may serve in any *kulam* as needed. Thereafter, if it is deemed necessary, the swami may change once and only once to another *kulam*. Within each *kulam*, one swami is chosen, according to his skills, religious example and seniority, to be fully responsible for the technical training and schedules of his brothers in that monastic group. It is these five *kulams*,

working in concert, which make the *aadheenam* function well in service to God Siva. ¶Working within the structure of the five *kulams* are three groups of swamis whose progressively more mature duties and responsibilities are determined according to monastic seniority. Essentially, for the first twelve years *tapasvins* and swamis wear a yellow sacred thread, or *pulnool*, across their left shoulder to denote that they are functioning as apprentices and junior executives to senior members. They are also the teachers and administrators of Himalayan Academy. Those swamis who wear the yellow sacred thread are known as swami *tapasvins*. They continue with the disciplines and protocol of the *tapasvin*, such as touching the feet of the senior swamis and *acharyas* who wear the red or white thread as a gesture of respect. The swami *tapasvins* keep an ever humble position in the Order, are seen and not heard, and are considered by all to be in training under the mature swamis and *acharyas*. For the second twelve years, but only provided that they qualify, they wear a red sacred thread, signifying that they are the artisans, executives and teachers within the Order. They honor the senior *acharyas* who wear the white thread by touching their feet. The red *poolnool*, as well as the white, signifies full membership in the Saiva Swami Sangam, the ecclesiastical body of the Saiva Siddhanta Church. Those Saiva swamis who have proved their dedication and spiritual maturity over a minimum period of twenty-four years may, when qualified, be invested with the white sacred thread of the venerable Saiva *acharya*. It is the Saiva *acharyas* of the Saiva Siddhanta Yoga Order who teach at Saiva Siddhanta College and other Saivite universities, and, of course, at Himalayan Academy. It is also the Saiva *acharyas* who may become eligible, when specifically ordained as initiating gurus, to continue the line of succession of this *parampara*. *Acharyas* may also be commissioned as *aadheenakartars* in charge of their own designated *aadheenams* and may initiate others through the varied forms of *diksha*. ¶Within our tradition there are two kinds of *sannyasins*, those who enter the Order and are trained as the *pujaris*, teachers, counselors and religious leaders, and those who do not enter the Order

and do not therefore assume sacerdotal duties. Those *sannyasins* who enter the Order and serve industriously until entering the fourth and final ashram of life at age seventy-two are entitled, if they so elect and with the blessings of their *satguru*, to *sarvatyaga*, total withdrawal from even his monastic responsibilities, as is customary in Saivism. Living as a free spirit, he may in his maturity become the proverbial forest dweller, alone and unto himself, or the traveling mendicant intent upon uplifting the village families and the monastics living in the various monasteries and missions of the Saiva Siddhanta Church, freely wearing his robes as he carries the *darshan* of his worthy life into the world or not, as he chooses.

THE SAIVA SWAMI'S RELATIONSHIP WITH FAMILY AND FRIENDS.



LL MONASTIC ORDERS define the relationship which their members have with family and friends—some are strict and others quite lenient.

The strictest require that monastics never again communicate with family. The more lenient provide for frequent visits or even no restrictions. The Saiva Siddhanta Yoga Order is strict in the ideal that it holds for these relationships, but lenient in that it provides for visits between the family and their son. Its swamis follow, of their own volition, the age-old discipline of complete abdication of societal and familial responsibilities. This tradition requires a strict and unconditional severance from family and friends. However, the family may, at any time, visit the monastery in which their son is living. At other times, the *sannyasin* observes the discipline of neither writing to nor calling his family. The family will receive at least once each year a letter from the monastery giving news of the health, well-being and current activities of their son. The family, but not old friends, may call, write or make personal visits to the monastery at any time to inquire about their son. Such communications should be directed to Kauai Aadheenam, in Hawaii, the home of all Saiva swamis of this Order—107 Kahola-lele Road, Kapaa, Hawaii USA 96746. Phone: (808) 822-3012. ¶This stringent discipline is

naturally a difficult one for the renunciate and the family alike, especially if it is misunderstood as a repudiation of their mutual love, which it definitely is not. It is essential that the family be appraised of the deep spiritual benefits which arise out of this affectionate detachment. This is crucial, for the monastic's purpose is to undo karmas and bring light, love and enlightenment into the world, not to cause sorrow to others, certainly not to his dear family. He must, therefore, be responsible to explain this age-old discipline most carefully and thoroughly, assuring himself and the Order that his family does understand and does not overtly object to his undertaking this vow in which he will renounce all limited identifications of himself as a person with a certain past, renouncing all worldly ambition, association and involvement. He must realize that he is cherished by the family that raised him and love them the deeper for their understanding of his spiritual beliefs and commitments. In Saivism it is considered a rare, if difficult, blessing to have a son renounce the

world to enter into monasticism; it is thought that his efforts and attainments will spiritually strengthen the family, the community and, indeed, the world. For the monastic who has renounced in the true spirit as well as for the family who comprehends his lofty spiritual purpose, there is no sense of loss in this discipline, rather great pride and admiration for one another. His consecrated rite of *sannyas diksha* is considered his physical death to the world and his birth into a life of service and dedication. Let him know that tens of thousands before him have heeded this stringent Saivite statute in their dedication to God's ministry and that votaries, communities, societies and the entire human race have come to love and admire the courage of those who left their kindred to serve God—including Buddha, Siva Yogaswami, Mahavira, Milarepa, Saint Francis, Sankara, Jesus and countless others. Their renunciation, based on love and not on denial, brought solace to humanity and honor to their kinsmen. May this *sannyasin's* life of dedication so uplift humankind.

WHEREAS ALL SANNYASINS TAKE UNTO THEMSELVES THE THREE VOWS OF PURITY, OBEDIENCE AND RENUNCIATION, MEMBERS OF THE SAIVA SIDDHANTA YOGA ORDER TAKE TWO ADDITIONAL SACRED VOWS: HUMILITY AND CONFIDENCE. THESE ARE A LIFETIME COVENANT BETWEEN THE SAIVA SANNYASIN AND THE DIVINE BEINGS OF ALL THREE WORLDS. THUS, MEMBERS OF THIS ORDER HAVE FIVE LIFETIME VOWS TO UPHOLD IN THEIR SERVICE TO GOD AND GURU.

THE SACRED VOW OF HUMILITY:
KNOWN IN TAMIL AS PANNIVU.



HUMILITY IS THE STATE OF profound maturity in which the soul, immersed in the depths of understanding and compassion, radiates the qualities of mildness, modesty, reverent obeisance and unpretentiousness. There is an analogy in the Saivite tradition that compares the unfolding soul to wheat. When young and growing, the stalks of wheat stand tall and proud, but when mature their heads bend low under the weight of the grains they yield. Similarly, man is self-assertive, arrogant and vain only in the early stages of his spiritual growth. As he matures and yields the harvest of divine knowledge, he too bends his head. In the Tamil language this absence of pride or self-assertion is known as *pannivou*. *Pannivu* also means “jewel.” In the *Tirukural* it is said that “Humility and pleasant words are the jewels that adorn a man; there are none other.” ¶Humility does not consist in concealing our merits and virtues or in thinking ourselves as worse or more ordinary than we are. Nor is it a pretended meekness. Rather it lies in not exalting ourselves before others, for we perceive the grandeur of God Siva in every human being and reverently acknowledge Him there. Humility in this ideal is the awakened perception that “Siva is All.” It is the inner being predominating over the outer nature. ¶Humility may be defined for the *sannyasin* as wisdom in handling the ego. He must learn to accept criticism and correction without justifying himself, without defending his actions, even when that correction is unjust or unfounded. He must not make claims of knowledge or attainment, even when he possesses knowledge and attainment—for it is the highest knowledge that knows “We know not.” Unless so ordained, he must not presume to guide or direct others in their un-

foldment, but allow the *devas* and Mahadevas to direct this inner process. He must exercise restraint in his dealings with others, allowing them to have the fullest freedom in expressing themselves and never attempting to control or direct them. He must execute all tasks and chores equally, not considering one work as desirable and another as distasteful. He must avoid the pitfalls inherent in title and position, never allowing himself to identify with external importance and never feeling himself superior or inferior to others, for inferiority, too, is a shadow cast by the ego. He must become detached from the desire for status or position, never allowing jealousy to arise should other monastics be apparently promoted or given greater privileges or opportunities. He must endure hardships and problems in strength, never carping or complaining, for difficulties are the very grist of the mills of the path of *sadhana* followed by his guru *parampara*. He must remain open to correction and suggestion, welcoming it as a means of amending his faults and bettering his performance, never criticizing others for criticizing him. He must act always with decorum and nobility, never dominating conversations, never forcing his own opinions or preferences in discussions, never interrupting when others are speaking but listening intently that he may come to truly understand their views. ¶The *sannyasin* cultivates humility through learning to take the experiences of life in understanding and not in reaction, for the man of perfect understanding accepts all happenings in life as purposeful and good. He cultivates humility through seeing God everywhere, knowing that He is at work in all sentient and insentient beings and therefore loving and revering all as God Siva Himself. He cultivates humility through practicing patience with circumstances and forbearance with people. He cultivates humility through controlling his speech and his actions. He cultivates humility through drawing

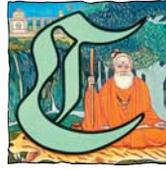
near the innate refinement of the soul which is ever gentle and quiet and centered, for pride, pretention and self-importance are but different names for externality. He cultivates humility through abdicating self-interest and self-indulgence, turning his awareness to compassionate and universal interests. He cultivates humility through being thankful for the rare privilege of having a *satguru*. He cultivates humility by learning to work closely with his artisan or those who are teaching and instructing him, bringing a flower or other small gift to offer before classes or meetings and treating his teachers, and indeed all who are his senior in physical years, with respect. He cultivates humility by assuring that his actions in dealing with others are meant always to uplift them, never to lower them that he might stand higher. He cultivates humility through putting into practice the ideals of the Sivanadiyar, serving as the slave of the servants of the Lord, respecting and working harmoniously with elders of the Saivite community and with all genuine swamis, *munis* and *sadhus* of other orders. ¶In fulfillment of his Vow of Humility, the *sannyasin* is enjoined while in the monastery to use the gestures of humility. Should he ever cause or participate in confusion, contention or argument, he is encouraged to make a sincere apology to all those affected and to perform some penance in atonement. He is directed to foster the ability to perform menial chores joyfully—such as cleaning the kitchens and bathrooms, working in the gardens, washing the windows, sweeping the paths, mending the robes—without seeking praise or approval. He must hold in his heart the wisdom of the *Tirukural* which says that “Humility and pleasant words are the jewels that adorn a man; there are none other” (Verse 95).

I solemnly swear to abide by the Sacred Vow of Humility, now and for the rest of my life.

SANNYASIN'S SIGNATURE

DATE

THE SACRED VOW OF CONFIDENCE:
KNOWN IN TAMIL AS RAHASIYAM.



CONFIDENCE IS THE STATE of trust in which the sacred teachings and sensitive or personal matters are not divulged to others. Spiritual instructions must be protected and preserved by those to whom they are entrusted, never wantonly or indiscriminately revealed. When we confide in another, we do so with the assurance that sensitive and serious information will not be inappropriately disclosed. In the Tamil language confidence is known as *rahasiyam*, meaning “secret or mystery.” ¶Confidence as applied to these *Holy Orders* does not mean “certainty” or “a belief in one’s abilities” or “self-confidence.” Rather, it is a confiding, a trusting and a relying upon. It is the sharing of privileged teachings or information that should not be disclosed, but held in confidentiality. In its most simple form it is the keeping of a secret. ¶Confidence for the *sannyasin* may be defined as wisdom in handling information. The *sannyasin* must learn to hold in strict secrecy all spiritual direction and esoteric laws entrusted to him, never revealing them unless specifically ordained to do so. He must realize the wisdom of Siva Yogaswami’s statement that “Sacred is secret and secret is sacred,” never treating the inner teachings as ordinary knowledge to be published or spoken of to the public or prematurely shared with devotees. He must regard as confidential any discussions or information overheard dealing with the personal lives of other monastics, families or devotees, never listening secretly to such matters when they are being discussed by others. He must protect his own spiritual unfoldment through not speaking of inner states of consciousness, visions or other experiences, for there is no greater obstacle to further progress on the path than to display one’s attainments. ¶The *sannyasin* cultivates confidence by controlling his speech, being always aware of what he is saying, to whom he is saying it and what effect it will have, never gossiping about others. He cultivates confidence by being discreet and prudent. He cultivates confidence by honoring and respecting the privacy of others and

not infringing on that privacy. He cultivates confidence by not prying or seeking to know information to which he is not privileged. He cultivates confidence by keeping records, notes and other material entrusted to him securely protected, not leaving such information lying around where it can be read. He cultivates confidence by not reading material or listening to conversations that he knows to be private. He cultivates confidence by never revealing, even inadvertently, the personal matters of students, devotees and Church members with whom he talks in the course of his work as teacher and counselor. ¶The *sannyasin* vows to keep all sensitive information classified, never using information learned by virtue of his position of trust against or to the detriment of any individual. Thus, his Vow of Confidence is a two-edged sword, for he neither receives information which is classified nor does he convey such information to those who are not authorized to receive it. He may call to mind the advice of the *Tirukural*: “To trust a man who has not been tested and to suspect a man who has proven trustworthy lead alike to endless ills” (Verse 510).

I solemnly swear to abide by the Sacred Vow of Confidence, now and for the rest of my life.

SANNYASIN’S SIGNATURE

DATE

A CREED FOR SAIVITE HINDUS
AFFIRMED BY THE SAIVA SANNYASIN.



SANNYASIN AFFIRMS THAT the twelve beliefs below, which constitute *A Creed for Saivite Hindus*, containing a summary of Saiva Siddhanta theology, fully and unequivocally express his own innermost beliefs, and he pledges to faithfully uphold and expound them.

SANNYASIN’S SIGNATURE

DATE

1.

I believe Lord Siva is God, whose absolute Being, Parasiva, transcends time, form and space.

2.

I believe Lord Siva is God, whose immanent nature of love is the substratum or Primal Substance and Pure Consciousness flowing through all form.

3.

I believe Lord Siva is God, whose immanent nature is the Primal Soul, Supreme Mahadeva, Siva/Sakti, the Creator, Preserver and Destroyer of all that exists.

4.

*I believe that each individual soul is created by Lord Siva and is identical to Him, and that this identity can be and will be fully realized by all souls when the triple bondage of *anava*, *karma* and *maya* is removed through His Grace.*

5.

I believe in three worlds of existence: the First World, where souls take on physical bodies; the Second World where souls take on astral or mental bodies; and the Third World, where soul bodies, Mahadevas, exist in their own self-effulgent form.

6.

I believe in the Mahadeva Lord Ganesha, Son of Siva/Sakti, to whom I must first supplicate before beginning any worship or task.

7.

I believe in the Mahadeva Lord Muruga, Son of Siva/Sakti, whose Vel of Grace dissolves the bondages of ignorance.

8.

I believe that religion is the harmonious working together of the Three Worlds, and that this harmony can be created through temple worship, wherein the Three Worlds become open to one another, and the beings with them able to communicate.

9.

I believe in the Law of Karma—that one must personally reap the effects of all actions he has caused—and that each soul will continue to reincarnate until all karmas are resolved and Moksha, Liberation, is attained.

10.

I believe that there is no intrinsic evil.

11.

I believe that the performance of Charya (virtuous and moral living), Kriya (temple worship) and Yoga (internal-

ized worship and union with Parasiva through Grace of the living Satguru) are absolutely necessary to bring forth the state of Jnana.

12.

I believe in the Panchakshara Mantra, the five sacred syllables "Na Ma Si Va Ya," as the foremost and essential mantra of Saivism.

THE SACRED VESTMENTS WORN BY THE SAIVA SANNYASIN.



HE SANNYASIN MAY wear the traditional *kavi*, saffron robes, in *aadheenams*, temples, and ashrams and at all times in Saivite lands. These vestments, which have been worn by Saiva *sannyasins* for thousands of years, consist of simple, non-ornamental, unstitched, handwoven orange *verthi*, sash and shawls. He wears three *malas* of *rudraksha* beads around his neck and an orange cord around his waist to betoken his Sacred Vow of Purity and his pledge to remain chaste for life. He wears the *tripundra*, the holy ash in three lines across his forehead, and the red *pottu*. At no time shall he wear items made of leather. ¶Each member of the Saiva Siddhanta Yoga Order wears the very ancient and orthodox tonsure, the head being shaved daily on top and the long, uncut hair tied in the back in a knot or *kondu*. He wears a full beard, though it may be trimmed. He also wears the *kundala* or gold earrings and a *pulnool* or sacred thread across the left shoulder. A simple gold ring worn on the right hand symbolizes his lifetime vows and commitment. At appropriate times when traveling or as a work uniform, he may wear loosely fitted brown pants and an orange Eastern national shirt with a single strand of *rudraksha* beads. When outside of the monastery in non-Saivite countries, he may wear a Western national dress distinctive to this Order. This consists of brown pants and an appropriately simply orange clergy shirt with a single *rudraksha mala*. ¶Even the robes he wears are not his own, but entrusted to him by the Order. In this spirit, the *sannyasin* may keep in his personal care the following items, with all else being held in common by the members of the Order: three sets of saffron

robes (one reserved for religious ceremonies and festivals), six loincloths, three *rudraksha malas*, a 108-bead *rudraksha mala* for *japa yoga*, one washcloth and towel, razor, hairbrush and toothbrush, a bedroll, a simple wristwatch, a gold ring, two simple gold earrings, a pair of orange exercise trunks, two pair of brown work pants and two orange shirts, two pair of brown Indian pants and two orange national shirts, two pair of brown dress pants and two orange clergy shirts, a brown dress coat and brown jacket, a pair of simple sandals, a pair of brown, non-leather shoes, two pair of brown socks and orange socks to wear with his *verthi* in cold climates. Additionally, he shall have a *danda*, a *kamandalu*, a deer skin for meditations, a begging bowl, a conch shell, a pair of wooden sandals, his *pulnool* and his small altar and *tiruvadi* for personal worship. All of the above should never exceed what he can easily carry in two brown canvas bags. All other clothing and tools are not kept by him but given to him as required. All swamis of the Order who are on *tapas*, whether for purposes of intense contemplative *sadhana* or of discipline, wear an ochre sash and follow the strict flows governing *tapas* found in the *Saivite Sastras*. These vestments and symbols are intended to keep the *sannyasin* distinct and apart from the general society and thus to identify him as a renunciate whose life has been given to pursuit of the divine, not of the mundane. He should not, therefore, dress otherwise in an effort to adapt to the culture in which he finds himself, lest he find himself gradually drawn back into the world he has renounced. ¶Ordained initiating gurus of the Order wear all of the above vestments, with a few modifications. They wear a special set of *kundala* or golden earrings with a small sphere on one side. They wear the saffron *kavi* as does the swami, but they are distinguished from their brother *sannyasins* when wearing the Western national dress, for they wear white pants, shirt, coat or jacket, shoes and socks. This follows the pattern of Paramaguru Siva Yogaswami and others of our *parampara* who wore white. For the Eastern national dress they wear orange pants and shirt. Yogi *tapasvins* who are in pre-*sannyas* training wear ochre robes, brown pants and shirt in the Western national dress and

OATH OF ENTRANCE INTO THE SAIVA
SIDDHANTA YOGA ORDER.



I HAVE STUDIED AND MEDITATED deeply on the foregoing section describing the special mission of the Saiva Siddhanta Yoga Order and confirm that I have met all of the qualifications for entrance into this renunciate Saivite brotherhood. I understand that this is a lifetime commitment and that I am expected to follow the highest standards of spiritual discipline and service as outlined in these *Holy Orders of Sannyas*, working in harmony and onemindedness with all other members of this Order. I pledge my wholehearted dedication to protecting, preserving and promoting the Saiva Dharma, the monistic theism of Saiva Siddhanta and Saivite culture as summarized in *Dancing with Siva, Hinduism's Contemporary Catechism*, vowing to live and teach the philosophy and theology found therein without alteration or compromise. Finally, I vow to faithfully and strictly follow and uphold the orthodox dharma of the Saiva *sannyasin*, including my five lifetime vows and all special instructions and responsibilities which may be noted under Additional Individual Missions, Ordinations, Sadhana and Tapas.

SANNYASIN'S SIGNATURE DATE

PLACE OF ENTRANCE RITES DATE

ACCEPTED BY INITIATING GURU DATE

MONASTIC WITNESSES DATE

KULAM ENTERED DATE

ACCEPTED BY KULAM TALAIVAR DATE

KULAM CHANGE (ONE ALLOWED) DATE

ACCEPTED BY KULAM TALAIVAR DATE

YELLOW PULNOOL RECEIVED DATE
BY SWAMI TAPASVIN

ACCEPTED BY INITIATING GURU DATE

RED PULNOOL RECEIVED BY SWAMI DATE
(FULL MEMBERSHIP IN SANGAM)

ACCEPTED BY INITIATING GURU DATE

WHITE PULNOOL RECEIVED DATE
BY SAIVA ACHARYA

ACCEPTED BY INITIATING GURU DATE

ORDINATION AS INITIATING GURU, DATE
SPECIAL KUNDALA RECEIVED

ACCEPTED BY SATGURU OR DATE
GURU GIVING INITIATION

AADHEENAKARTAR APPOINTMENT DATE

APPOINTED BY DATE

PLACE OF CREMATION RITES DATE

DISPOSITION OF ASHES DATE

THE FOLLOWING LEGAL AGREEMENTS ARE ENTERED INTO BETWEEN _____, HEREINAFTER REFERRED TO AS *SANNYASIN*, AND THE SAIVA SIDDHANTA CHURCH, THE PARENT BODY OF THE SAIVA SIDDHANTA YOGA ORDER, ON ITS OWN BEHALF AND FOR ALL OTHER CORPORATE ENTITIES RELATED AS CONSTITUENT PARTS, ALL HEREINAFTER REFERRED TO AS THE ORDER.

FINANCIAL PRUDENCE AND PERSONAL RENUNCIATION OF THE *SANNYASIN*.



SANNYASIN AGREES THAT in his capacity as a lifetime renunciate he will obligate neither the Order nor its affiliates by charging merchandise and services, or acting as an agent for the Order in any way unless specifically designated in the minutes of the Order. He agrees to exercise care in the maintenance of equipment entrusted to him and prudence in the use of all resources of the Order. In return for his services, he understands that he shall receive food and housing and that all reasonable personal needs such as clothing, medical and dental work and so forth will be met by the Order. ¶In fulfillment of his Sacred Vow of Renunciation, of which poverty is an integral element, the *sannyasin* already has or does hereby, of his own volition and free will, renounce, release, give, transfer, grant and assign to the Saivite temple or religious institution of his own choice all of his right, title and interest in and to all of his worldly belongings, including real and personal property of every kind and character. Although this clause is meant to be self-operating, the *sannyasin* will also execute and deliver, with the aid of an attorney of his own choice, such additional documents as may be necessary or convenient to accomplish such transfers. ¶In the event that the *sannyasin* should die while a member of the Order, all property over which he may then have any power of disposition, testamentary or otherwise, that has not previously been assigned or transferred to the Saivite temple or religious institution of his choice, shall be then assigned to such an institution by the *sannyasin's* legal representative or such other person or persons who may have charge or possession of such property, and *sannyasin* shall, from time to time, execute and deliver all documents necessary or convenient for the purpose of accomplishing such assignment or

transfer, including a valid will. ¶In the event that the *sannyasin* is or becomes a beneficiary, contingent or otherwise, of property held in trust or otherwise designated for his eventual enjoyment, which property or interest therein for any reason cannot be presently assigned or transferred, he shall be obligated to hold such property or his interest therein in trust for the Saivite temple or organization of his choice, and to complete the transfer and assignment of such property or his interest therein whenever he may legally do so, whether he is then associated with the Order or not. At the request of the Order, he shall permanently renounce any interest he may have in favor of the original grantor or his successors in interest, or other beneficiaries of other interests in the same or similar property or trust. ¶*Sannyasin* understands and concurs that the purpose of the foregoing agreement of renunciation is to enable him to truly fulfill his Sacred Vows and to engage in meaningful spiritual pursuits and service without external inducement to cease therefrom, which inducement may be particularly compelling during any periods in which he may be required to undergo difficult challenges and sacrifice, which are not uncommon in the life he is choosing. The possession of personal property or wealth or even future interests therein constitutes an attachment to things of the world and a constant temptation to return to worldly karmas. Such possession is therefore in direct conflict with his Sacred Vow of Renunciation and must be abdicated in every instance and without delay. In making the necessary decisions and legal arrangements, the *sannyasin* may select an independent attorney of his own choice, but one not associated with or representing the Order, to assure the integrity of his renunciation. ¶In addition to other obligations undertaken by the *sannyasin*, he shall not at any time hold himself out as a graduate of Himalayan Academy, Saiva Siddhanta College, Wailua University of Contemplative Arts,

or any other institution operated under the direction or supervision of the Order, for the purpose of qualifying himself in any way as a teacher of Hinduism, meditation, mysticism, self-improvement, nutrition, yoga, or as otherwise qualified to express himself on these subjects, except as the Order may direct. He also agrees not to use the Order's texts, tapes, courses, books or teachings for any purposes other than those expressly granted by the Order.

AUTHOR'S AGREEMENT AND STATEMENT OF HEALTH AND FITNESS.



ANNYASIN AGREES THAT any letters, treatises, essays, lessons, scriptural translations, articles, photographs, graphic arts or other written material or designs that he may create in his capacity as a renunciate monastic which are used shall become the sole and exclusive property of the Order, and he releases all claim or right to compensation for the use thereof. Neither the Order nor its affiliates is required hereunder to use any material submitted by him, nor to use his name in connection therewith if the material or any portion is used, but may at its option use or not use his name, to the extent deemed advisable by it. This agreement shall remain in force for the rest of the *sannyasin's* life. ¶Whereas: A. *Sannyasin* contemplates the commencement or the continuance of certain disciplines arising from his relationship with the Order and his participation in various present and future plans and programs of the Order, and B. Various disciplines which are contemplated involve or may involve special diet, fasting, exercises or other programs and disciplines which should be undertaken only with due regard for the physical, mental and emotional condition, fitness and capabilities of the person involved, and C. The Order does not purport to guarantee *sannyasin's* personal fitness to participate in any such programs: It is agreed: 1. By participating, or continuing to participate, in any program of the Order of the type referred to above, the *sannyasin* acknowledges that he has satisfied himself, through independent medical advice of his own choosing, that his health

and general condition of physical, mental and emotional fitness are such as to permit him to participate in the program or programs without danger to himself and without risk of physical, mental or emotional injury resulting therefrom; 2. *Sannyasin* further agrees that, in participating in any such programs, he will, through continued use of independent medical advice of his own choosing, continue to satisfy himself of his fitness to participate as set forth in paragraph one; 3. It is further agreed that *sannyasin* is not and will never be bound by any discipline imposed by any program of the Order to undertake any activity which he believes may involve a risk of physical, mental or emotional injury. He agrees to forthwith inform the Order in writing of his belief in any such case. Having made such belief known, *sannyasin* shall not continue in any program involving the disciplines which he believes may involve such risk; 4. *Sannyasin* fully and freely assumes the obligation of using due caution and concern as set forth in this agreement, and to hold the Order harmless from any lapse therefrom; 5. *Sannyasin* finally agrees to hold the Order and its *satguru*, initiating gurus, senior swamis, monastics, artisans and staff free and harmless from any liability or any kind relating to any possible physical, mental or emotional injury which may arise in any event in connection with any of the Order's programs in which he is participating at any time.

SANNYASIN'S SIGNATURE DATE

WITNESSED AND ACCEPTED DATE
ON BEHALF OF THE SAIVA
SIDDHANTA CHURCH

AUM SIVAMAYAM!
SIVAYA SUBRAMUNIYASWAMI'S LETTER
TYPESET IN 10-POINT TIMES ROMAN.
TEXT IS SET IN 10-POINT PALATINO,
PRINTED ON NATURAL COLOR PARCH-
TONE STOCK, BASIS-80 COVER AND
BASIS-65 TEXT WEIGHTS. OFFERED IN
HUMBLE SERVICE BY THE SWAMIS OF
THE SAIVA SIDDHANTA YOGA ORDER
TO OUR LORD SIVA AND TO ALL WHO
WEAR THE SANNYASIN'S KAVI.